

Ibrahim's Discovery of God as a Representation of a Falsification Perspective: An Analysis on QS. Al-An'am: 74-79

The study of the process of discovering God by Prophet Ibrahim in this study will be analysed with the representation of the falsification perspective. In previous research, QS. Al-An'am verses 74-79 were only studied based on historical, cosmological, and theological aspects. If traced back, there is an epistemological framework contained in the story of the discovery of God by Prophet Ibrahim. The structure of the story will be analysed based on the integration of the falsification perspective with the interpretation of QS. Al-An'am verses 74-79. This shows the epistemological results of QS. Al-An'am verses 74-79 as a representation of the falsification perspective. Among what is contained in this paper concerns the source of Prophet Ibrahim's knowledge, the method of seeking God's truth, and the epistemological principles that accompany it. Thus, this paper shows the narration of QS. Al-An'am verses 74-79 that contains a comprehensive scientific method, namely theological falsification. This shows the Qur'anic support for epistemology in the search for truth. Through the framework of falsification, the process of discovering God is not only a spiritual journey, but also an intellectual process to understand the existence and nature of the Creator.

Keywords: Ibrahim, Discovery of God, Falsification Perspective, QS. Al-An'am [6]: 74-79

Telaah terhadap proses penemuan Tuhan oleh Nabi Ibrahim dalam penelitian ini akan dianalisis dengan representasi perspektif falsifikasi. Dalam penelitian sebelumnya, QS. Al-An'am ayat 74-79 hanya dikaji berdasarkan aspek historis, kosmologis, maupun teologis. Jika ditelusuri kembali, terdapat kerangka epistemologi yang terkandung dalam kisah penemuan Tuhan oleh Nabi Ibrahim. Struktur kisah tersebut akan dianalisis berdasarkan intergrasi perspektif falsifikasi dengan interpretasi QS. Al-An'am ayat 74-79. Hal ini menunjukkan hasil epistemologi QS. Al-An'am ayat 74-79 sebagai representasi perspektif falsifikasi. Di antara yang termuat dalam tulisan ini berkenaan dengan sumber pengetahuan Nabi Ibrahim, metode pencarian kebenaran Tuhan, serta prinsip-prinsip epistemologis yang menyertainya. Dengan demikian, tulisan ini menunjukkan narasi QS. Al-An'am ayat 74-79 yang memuat metode ilmiah komprehensif, yakni falsifikasi teologi. Hal ini menunjukkan adanya dukungan Al-Qur'an terhadap epistemologi dalam pencarian kebenaran. Melalui kerangka falsifikasi tersebut, proses penemuan Tuhan tidak hanya sekedar perjalanan spiritual, melainkan terkandung proses intelektual untuk memahami eksistensi dan hakikat Sang Pencipta.

Kata Kunci: Ibrahim, Penemuan Tuhan, Perspektif Falsifikasi, QS. Al-An'am [6]: 74-79

Author:

Shinta Tisia Azzahra¹
Zumma Nihayatun
Nafi'ah²

Affiliation:

^{1,2} UIN Sunan Kalijaga
Yogyakarta, Indonesia

Corresponding author:

shintatisia@gmail.com
zummanihaya@gmail.com
[m](https://orcid.org/0000-0001-9111-1111)

Dates:

Received: Nov 28, 2024
Revised : Dec 3, 2024
Accepted : Dec 5, 2024

Copyright:

© 2024. The Authors.
This work is licenced
under [the Creative
Commons Attribution-
Non Commercial-
ShareAlike 4.0
International.](https://creativecommons.org/licenses/by-sa/4.0/)



Scan this QR
code with
your mobile
device or
smart phone
to read online

Read Online:



Introduction

As a reinforcement of the faith of Muslims, the Qur'anic disclosure of surah Al-An'am verses 74-79 which tells the story of the search for God by Prophet Ibrahim is widely quoted in historical, cosmological, and theological aspects. This is done to remind the truth and existence of Allah Swt. as the One True God and to maintain the purity of faith of his descendants and followers to worship the only God, namely Allah Swt.¹ At first, Prophet Ibrahim noticed the heavenly bodies that could appear and disappear just like that, as well as the God who was made by the previous people. Later, Prophet Ibrahim became one of the people whose minds and eyesight were opened to see the kingdom of heaven and earth or received the knowledge of Allah Swt.² Through this interpretation, the study of the verse has not used an interdisciplinary analysis of the philosophy of science, especially falsification.

Writing about QS. Al-An'am verses 74-79 have been available in several literatures. The classification of these writings will be divided into three trends including, creed education, learning models and da'wah. In creedal education, teaching about monotheism is the main knowledge that must be taught to every Muslim. Through the story of Prophet Ibrahim it can be a very suitable teaching base in explaining the concept of the oneness of Allah Swt (Nasifah and Abdillah 2021; Muiz, Isfihani, and Sugiyat 2023; Huda 2015; Darmawan 2020). Then, there is a tendency with learning models produced by the verse such as discovery learning, critical thinking, and hiwar jadali. This can be applied and applied to learning models in the realm of education (Saputri et al. 2024; Fikriyah 2019; Muflihah et al. 2023; Rahmat and Firdaus 2020). Also, the concept of da'wah that can be lifted from the story of the call of Prophet Ibrahim to his people so that it can be implemented today

(Budiono 2020; Ainiyah and Sulistriorini 2017; Lailiyah and Ainiyah 2018).

Based on previously available writings, there has been no comprehensive study of QS. Al-An'am verses 74-79 with modern scientific theory, especially epistemological falsification. The author assumes that there is a representation of falsification in the story of Prophet Ibrahim's discovery of God. Textually, it can be seen that Prophet Ibrahim showed a methodical step of falsification when he considered the stars, the moon, and the sun as objects they worshipped and then was refuted when they disappeared from his sight. In this case, it is necessary to further explore the understanding of the verse, so that it reveals the representation of falsification in its methodology. Therefore, the following problems are formulated. Firstly, How is the interpretation of QS. Al-An'am verses 74-79 based on the perspective of falsification. Second, How is the epistemology of QS. Al-An'am verses 74-79 as a representation of the falsification perspective. This makes the need for a deep understanding to study the problem.

In examining the process of discovering the true God by Prophet Ibrahim, he observed the heavenly bodies, such as the stars, the moon, and the sun before he rejected them as God. Until, then came to the belief in God who is the Eternal and One. This understanding shows a representation of testing the validity of truth through a falsification perspective. Thus, the search for truth carried out by Prophet Ibrahim can be analysed using a falsification framework to prove a truth and refute erroneous common beliefs. This paper uses a qualitative method based on library search. Through observing and falsifying a hypothesis, as done by Prophet Ibrahim, it will be discussed further in the following paper.

¹ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2006):108.

² Hamka, *Tafsir Al-Azhar* (Jakarta: Panjimas, 1986):2076-2090.

Falsification Theory

Falsification is a theory proposed by Karl Raimund Popper to reject inductive verification methods. In his time, he was faced with the problem of demarcation, induction, and verification. In fact, the three concepts are interrelated and difficult to separate. Therefore, Popper rejected generalisation, especially the principle or method of induction. This is because, according to Popper, it is not appropriate to make predictions about all 'A', after making observations on some or most of 'A'. This makes it inappropriate to apply the general with a particular study. The concept of induction produces verification and demarcation.* It is through these three concepts that Popper criticises positivism.

In this theory, it is asserted that any scientific understanding can be considered erroneous if the premises or prepositions that state certain facts contradict the scientific system. This is the basis of the critical rationalism method developed by Popper to test scientific hypotheses in a discipline. This is done by Popper to achieve truth by the method of falsification. If a theory cannot accept the possibility of being false, then it is not scientific. Through this falsification process, Popper makes a theory scientific if it is able to fulfil these conditions.⁴ This theory is also his offer to override the positivistic approach that emphasises verification.

According to Popper, this falsification is the scientific limit of a theory by revealing the extent of its potential error. Each theory will go through hypothesis testing, and when it shows its potential for error, it will be eliminated by a new theory (Yuslih 2021). Simply put, this theory can be interpreted as a test of knowledge that does not focus on spreading the truth of hypotheses, but rather on efforts to reject or deny something

(Garvey 2010). According to Popper, the development of knowledge does not occur through the addition of data or the accumulation of information, but through a process of elimination of errors and fallacies. Falsification emphasises a perspective that focuses on identifying the false sides of a theory. When a theory is deemed wrong, efforts are made to prove it wrong, so that it can be replaced by a new theory. This method is considered more convincing than the concept of verification or proving the truth. A theory that is never proven wrong will become stronger, but the existence of one contradictory data can completely overthrow the theory (Bakhtiar, 2014). To clarify the understanding of the falsification theory, we can see the following picture of the falsification cycle.

For example, the falsification method can be applied to the hypothesis 'All crows are black.' In the verification approach, the researcher would collect data that supports the hypothesis by looking for crows that are black in colour. With the data collected, this hypothesis is then considered true and scientific. However, in the falsification method, the focus is on finding data that can disprove the hypothesis. If in the observation of 1000 crows one is found that is not black, it is enough to disprove the hypothesis 'All crows are black.'* In other words, the collection of observations obtained from the verification method will not be meaningful if compared with different data.

This example shows the difference between the deductive inductive logic method applied to research. Since there is always the possibility of anomalies, inductive logic, which starts from specific facts, cannot be used as a strong basis for determining broader generalisations. In contrast, the falsification method uses deductive logic that moves from general statements to specific tests

* Mohammad Rivaldi Dochmie, 'Keilmiahhan Ilmu-Ilmu Islam Ditinjau Dari Prinsip Falsifikasi Karl Popper', *Prosiding Konferensi Integrasi Interkoneksi Islam dan Sains 1* (2018):140-100, <http://sunankalijaga.org/prosiding/index.php/kiiis/article/view/20>.

⁴ Desi Erianti et al., 'Epistemologi Falsifikasi Karl R Popper', *INNOVATIVE: Journal Of Social Science Research* 0, no. 2 (2020): 6799-6807.

* A.F. Chalmers, *What Is This Thing Called Science (Apa Itu Yang Dinamakan Ilmu)*, Jakarta. (Hasta Karya, 1980): 09-70.

through further observation of general theories. Any anomalies will be addressed through the process of falsification, which is deliberately done to refine the theory.

Popper characterised falsifiability as a scientific limitation in his ideas. According to Popper, an empirical theory should be evaluated based on the extent of its potential error. A theory is considered scientific if it allows for testing and is open to the possibility of error. Conversely, if a theory or hypothesis cannot accept the potential for error, then it is considered unscientific. The falsification method impacts the nature of science by encouraging its progress through a process of elimination of the possibility of error. Every new theory must go through hypothesis testing, and if it is proven to have potential errors, the theory will be eliminated and replaced by a better theory. As such, falsification becomes a key tool to distinguish between true science and pseudoscience. This process helps scientists continuously improve their theories, reduce errors, and get closer to the truth in probability.⁶

Popper argues that the fundamental requirement for a hypothesis to be recognised as a scientific theory is its falsifiability, i.e. it can be declared false or incorrect. Falsifiability is the main criterion for determining the clarity of a science, so that it can be distinguished whether the science is scientific or unscientific. A theory must have a validity that can be tested clearly, without being between the perception of true or false.⁷ After knowing the theory to be tested is falsifiable, the theory is considered to have been falsified only if the refutation of it produces certain consequences. These consequences are then tested to determine whether the theory can survive the falsification process. In other words, falsification is only accepted if there is a hypothesis that is able to demonstrate the

consequence. Such hypotheses are referred to as hypotheses that undergo the falsification process.⁸

In Popper's view, science never achieves absolute truth, but only tries to approach the truth (verisimilitude). A theory is considered close to the truth if it can be tested (testable) and survive the test. This means that the theory that has been proposed by someone is then tested by other parties by integrating new theories or data. If the old theory contradicts the new theory, then the old theory can be considered invalid or cancelled (refutability). Conversely, if the theory is in line and does not conflict, then its validity is getting stronger.

According to Popper, old theories that have been replaced by new theories are actually considered wrong when compared to the current theory, or perhaps both are equally wrong. However, we can never be absolutely sure that the current theory is correct. This is because science is always tentative and continues to develop through a process of testing and correcting errors.⁹ Popper then asserted that every scientific theory is basically hypothetical, which is only a temporary conjecture and never reaches the final truth. Every theory is always open to be replaced by a new, more precise theory. Because of this provisional nature, Popper prefers to use the term 'hypothesis' rather than 'theory'. He emphasised that a hypothesis or proposition can only be said to be scientific if, in principle, there is a possibility of refuting it (falsifiability).

Interpretation of QS. Al-An'am [6]: 74-79 Based of on the Falsification Prespective

⁶ Komarudin, 'Falsifikasi Karl Popper Dan Kemungkinan Penerapannya Dalam Keilmuan Islam', *Jurnal at-Taqaddum* 6, no. 2 (2014): 444-460.

⁷ Chalmers, *What Is This Thing Called Science (Apa Itu Yang Dinamakan Ilmu)*: 59-73.

⁸ Karl R. Popper, *The Logic of Scientific Discovery (Logika Penemuan Ilmiah)* (Yogyakarta: Pustaka Pelajar, 2008): 7-70.

⁹ Muhammad Yuslih, 'Epistemologi Pemikiran Karl R Popper Dan Relevansinya Dengan Pemikiran Islam', *JOURNAL SCIENTIFIC OF MANDALIKA* 2, no. 9 (2021): 408-444.

وَأِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ أَزَرَ اتَّخَذُ أَصْنَامًا إِيَّاهُ أَزَارُكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ (74) وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ (75) فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْأَفْلِينَ (76) فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ (77) فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ (78) إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ

Meaning: *“(Remember) when Ibrahim said to his father Azar, ‘Is it (appropriate) for you to take idols as gods? Verily I see you and your people in manifest error. Thus We showed Abraham Our power in the heavens and the earth, and that he might be among those who were certain. When the night became dark, he saw a star (and) said, ‘This is my Lord.’ So, when the star set he said, ‘I do not like the setting.’ Then, when he saw the moon rise he said (to his people), ‘This is my Lord.’ But when the moon set he said, ‘Indeed, if my Lord had not guided me, I would have been among the misguided.’ Then, when he saw the sun rise he said (again to his people), ‘This is my Lord. This is greater.’ However, when the sun set he said, ‘O my people, indeed I dissociate myself from what you associate. Indeed, I turn my face (only) to the One who created the heavens and the earth and follow the straight religion, and I am not of the polytheists.’”*¹⁰

These verses narrate the process of searching for God by Prophet Ibrahim a.s and his rebuttal to the polytheists of his time who deified idols and stars. When Prophet Ibrahim said to his father, Azar (while in Tafsir Ibn Kathir it is explained that Azar is the uncle of Prophet Ibrahim.) *“Is it right for you to make idols as God that you always worship?”*¹¹ Here Prophet Ibrahim saw his father and his people trapped in true misguidance, because they did not get guidance from these idols. Their state of confusion and ignorance is clearly visible to people who have

common sense. To a reasonable person, the idols that they carve out of stone, wood or metal do not hear and understand. They cannot even defend themselves from any harm. Would something like this deserve to be a god? Of course in the mind of Prophet Ibrahim it is not possible.¹² The helplessness of these idols certainly does not deserve to make it something worthy of worship.

Allah Swt. showed Prophet Ibrahim about the condition of his father and his people and the signs of power in the heavens and the earth. Allah Swt. has opened guidance and guided him to something that can expand his heart, straighten his views, and point him to the right path, so that Prophet Ibrahim reached the level of ‘ainul yaqin or has a strong belief that everything, whether idols, the sun, the moon, or the stars do not deserve to be God because they are all just creations. This is a proof that can break the arguments of the polytheists who are misguided.¹⁰ Something that was conveyed by Prophet Ibrahim and contained in his soul and mind is the result of the guidance of Allah SWT. The substance of faith in the early part is covered by various question marks until it reaches the stage of certainty. Allah Swt. makes Prophet Ibrahim included in the group of *muqinin* or people who have been very stable in their beliefs.¹⁴ This makes the efforts of Prophet Ibrahim to get the truth about God given guidance by Allah Swt.

Allah Swt. has explained the process of Prophet Ibrahim's introduction in detail. The first observation, when Prophet Ibrahim saw the stars that seemed to emit light in the middle of the dark night. Then he said: *“This is my Lord”*. But when the star sank kmeduian its light also sank, Prophet Ibrahim said: *“I do not like to worship or deify the sunken”*. According to him the sinking of the star is a proof of unnaturalness to be deified.

¹⁰ Kemenag RI, *Qur'an Kemenag* (Jakarta: Kementerian Agama RI, 2019), <https://quran.kemenag.go.id/>.

¹¹ Ibnu Katsir, *Tafsir Al-Qur'an Al-Adzim* (Jizah: Maktabah Aulad As-Syaik At-Turats, 2000).

¹² Wahbah Zuhaili, *Tafsir Al-Munir* (Jakarta: Gema Insani, 2016): 204-246.

¹⁰ Ibid.

¹⁴ Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Qur'an*: 158-178.

It shows its weakness and helplessness.¹⁶ Something that undergoes change is not worthy of being used as God. This proves that Allah does not belong to objects or matter, because matter will disappear from us forever and sink forever.¹⁶ That is about the first phase in the search for evidence of stars as gods that cannot be worshipped.

Then in the next verse describes the observation of Prophet Ibrahim when he saw the moon, its rays were stronger than the stars. Prophet Ibrahim said: *"This is my Lord. He is more entitled than the stars".* But after the moon set, Prophet Ibrahim was dissatisfied and considered the moon unnatural to be deified with the same reason. So Prophet Ibrahim said *"If my Lord had not guided me, to know and worship Him, I would have been among those who went astray by worshipping that which is not God and serving other than Him".*¹⁷ The words 'surely I am among those who go astray' indicate a stronger rejection than the previous verse. Prophet Ibrahim felt that he needed help from the real God, he felt misguided if he did not get guidance from His Lord.¹⁸ Therefore, he again eliminated the moon as a god.

After that when Prophet Ibrahim saw the sun rising where its shape, benefits, and light were greater, Prophet Ibrahim said: *"This is my Lord; it is greater than the stars and the moon; surely it is more worthy of being considered God."* When the sun set like the others, Prophet Ibrahim showed his faith and renounced polytheism and said *"I renounce myself from the worship of the stars and their allies."* These are creatures that are governed and should not be deified. After freeing himself from polytheism, Prophet Ibrahim established his creed, *"Indeed I present myself in worship only to the Lord who created the heavens and the earth. I turn myself away from misguidance towards the truth and the straight religion, the religion of monotheism."*

¹⁶ Ibid.

¹⁶ Zuhaili, *Tafsir Al-Munir*: 234-246.

¹⁷ Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Qur'an*: 158-178.

¹⁸ Sayyid Quthb, *Tafsir Fi Zilalil Qur'an* (Jakarta: Gema Insani, 2002): 74-77.

*I do not belong to the polytheists who worship a god other than Allah. Rather, I worship the Creator of all things whose dominion rests solely with Him. He is the Creator, King, Owner, and Lord of all things".*¹⁹ This is the explanation of the interpretation of the search for God by Prophet Ibrahim based on the interpretation of previous mufassirs.

The Relationship Between Interpretation and Falsification

Based on the perspective of falsification, there are three classifications that can be conceptualised in the story of Prophet Ibrahim's search for God. If according to positivism, data confirms a theory, then Popper states that data is a criticism for a theory.²⁰ This is in line with what Prophet Ibrahim did, namely the first part, testing the hypothesis of divinity against the belief in statues and heavenly bodies. As in Zuhaili's interpretation, when noticing the sculpted statues, which were made by humans themselves. Then, they cannot do anything even to save themselves.²¹ As for when Prophet Ibrahim looked at the heavenly bodies in the sentence *"When the night became dark, he (Ibrahim) saw a star (then) he said, "This is my Lord."*²² it also happened in his observation of the moon and the sun that was about to set.

This made Prophet Ibrahim did not simply ignore the understandings that had existed before. Rather, he made observations of these phenomena. Furthermore, after noticing and admiring these objects, Prophet Ibrahim realised the loss of his sight. As in the sentence *"So, when the star set he said, "I do not like the setting"* and also happened to other heavenly bodies. In science, there is a natural phenomenon that explains the alternation of day and night. This is due to the rotation or rotation of the earth on its axis and the

¹⁹ Zuhaili, *Tafsir Al-Munir*: 234-246.

²⁰ Winda Patrika Embun Sari, 'Teori Falsifikasi Karl Popper', *Jurnal Teologi dan Pendidikan Kristen* 1, no. 1 (2024): 1-12, <https://plato.stanford.edu/entries/popper/#Life>.

²¹ Zuhaili, *Tafsir Al-Munir*: 234-246.

²² Kemenag RI, *Qur'an Kemenag*.

journey of the sun in its orbit.²³ Thus, these objects are only limited to space and time, and there is something that controls them and creates them. Therefore, Prophet Ibrahim reflects the second part, which is to reject hypotheses that do not pass the test.

The event made him turn away from the deity based on the heavenly bodies. Thus, Prophet Ibrahim ac. said “O my people, indeed I dissociate myself from what you associate. Indeed, I set my face (only) to the One who created the heavens and the earth with (following) a straight religion and I am not among the polytheists”. He went on to the third part, which is to seek the undeniable truth. Prophet Ibrahim with the rationality and inspiration given by Allah Swt. realised that only Allah,²⁴ the Eternal Creator, is worthy of faith by humans as the creator and regulator of this nature. Thus, the chronology of events carried out by Prophet Ibrahim reflects a series of falsification processes that led him to the search for the truth of God.

Epistemology of QS. Al-An'am [6]: 74-79 as a Representation of the Falsification Perspective

The Source of Knowledge Travelled by Prophet Ibrahim

The first knowledge obtained by Prophet Ibrahim was through sensory observation through his vision of the form of heavenly bodies. As in the sentence “he (Ibrahim) saw a star” of course this is an empirical experience based on the senses. According to empiricists, experience precedes ratio. They mention that the human

mind is still clean when born, and they gain knowledge through observation of various events.²⁵ For this reason, the initial stage of the search for God carried out by Prophet Ibrahim based on his observations of the worship of the people around him and observing the form and presence of heavenly bodies.

Furthermore, Prophet Ibrahim used his intellect and logical reasoning when he found the heavenly bodies missing from his sight. In his observation, he said ‘So, when the star set he said, “I do not like the setting.”. As mentioned earlier, the heavenly bodies are limited in time and space to maintain the balance of nature. Based on his interpretation, Prophet Ibrahim thought that it would be inappropriate for these objects to be God. Because, it shows their weakness and helplessness, and these creatures must have created and regulated them. Thus, Prophet Ibrahim used the ratio to find the true God.

Rationalism is a school that holds that reason is the source of true knowledge. Etymologically, ratio means ‘reason’ in English. Reason becomes the top position and is independent of sensory observation which is only used to reinforce knowledge.²⁶ In Islam, the source of knowledge from the ratio can be called the term ‘burhani’. The Islamic figure who first introduced it was al-Kindi (806-870M), which was then developed by later figures. This source of knowledge uses logical arguments to provide judgements and decisions on information based on the senses.²⁷ Objects of study that can be based on the ratio in the Qur'an are found in the kauniyah verses, such as galaxies, inanimate objects, plants, and humans, as stated by Yusuf Qardawi.²⁸

²³ Nur Atika and Salminawati, ‘Filsafat Dan Sains Islam Tentang Fenomena Alam’, *Journal Of Social Research* 1, no. 2 (2022): 004–040.

²⁴ Syukri, ‘Pembelajaran Agama Bersifat Konkrit: Refleksi Pemikiran Rasionalis Ilmiah’, *FITRAH: Jurnal Studi Pendidikan* 2, no. 1 (2010): 1–19.

²⁵ Muhammad Hafizh et al., ‘Perbandingan Paradigma Epistemologi: Sumber Pengetahuan Perspektif Islam Dan Barat’, *Risalah: Jurnal Pendidikan dan Studi Islam Perbandingan* 9, no. 4 (2020): 1496–1509.

²⁶ Susanti Vera and R. Yuli A. Hambali, ‘Aliran Rasionalisme Dan Empirisme Dalam Kerangka Ilmu Pengetahuan’, *Jurnal Penelitian Ilmu Ushuluddin* 1, no. 2 (2021): 09–70.

²⁷ Imam Zamroni Latief, ‘Islam Dan Ilmu Pengetahuan’, *Islamuna* 1, no. 2 (2014): 101–169.

²⁸ Yusuf Qardawi, *Al-Qur'an Berbicara Tentang Akal Dan Ilmu Pengetahuan*, Terj. Abdul Hayyie Al-Kattani (Jakarta: Gema Insani Press, 1998): 27.

After basing his process on the observation of celestial bodies and his reasoning, Prophet Ibrahim then made a final effort by asking for guidance from God himself to lead to the true nature of God. As in his words, he said *“Indeed I dissociate myself from what you associate. Indeed I set my face (only) to the One who created the heavens and the earth”*. Based on the interpretation of the sentence, Prophet Ibrahim has been guided by Allah Swt. by opening guidance and straightening his views to a strong belief in his faith in the Lordship of Allah Swt. the Creator and Ruler of this nature.²⁹

Thus, Prophet Ibrahim reached the peak of his source of knowledge, namely getting divine guidance and intuition from Allah SWT. According to Ibn Sina, intuition is different from rational knowledge, because the object of research is present in the soul of the researcher. In this case, the subject and object are connected and have no separation. According to Ibn Sina, intuition is different from rational knowledge. Because the object of study is present in his soul. Basically, intuition reaches the essence of its knowledge by purifying the soul and *‘tazkiyah’* the heart, so it does not use mind analysis and rational demonstration.³⁰ Similarly, Prophet Ibrahim clarified his thoughts to find evidence of God’s truth, so that Allah Swt. then guided him to obtain it.

Prophet Ibrahim’s Method of Seeking Truth

In processing knowledge, a scientific methodology is needed to become a science. Knowledge includes human thoughts, ideas, concepts, and understanding of the world and its contents. Meanwhile, science has certain requirements, namely systematic, rational, empirical, and so on as far as the reach of human thought.³¹ Therefore, there are various ways to

obtain the truth from various methodologies to achieve it. Like this study, Prophet Ibrahim shows the application of methodology to reach God’s truth. The following is a reflection of the methodology carried out by Prophet Ibrahim in the process of seeking God:

First, make observations and initial hypotheses. Hypothesis is a truth that is still temporary. According to Moh. Nazir, a hypothesis is a temporary answer to a problem whose truth must be tested. Therefore, the hypothesis must be tested to prove its truth.³² In this case, the hypothesis used by Prophet Ibrahim is the worship of idols³³ and heavenly bodies as gods believed by the peoples around him.³⁴ Therefore, he made the hypothesis as a basis in seeking the truth of the matter.

Secondly, testing the hypothesis with the falsifiable representation contained in it. As mentioned earlier, falsification is the testing of the chances of error that a hypothesis can cause. Therefore, it is illustrated by Prophet Ibrahim with his denial of the celestial bodies that disappeared from his sight when the rotation period continued.³⁵ This made Prophet Ibrahim then blamed or falsified the hypothesis.

Third, it provides the final conclusion of the process of searching for the truth of God carried out by Prophet Ibrahim. After testing the statements of divinity in the form of stars, the moon, and the sun, Prophet Ibrahim³⁶ by gathering all his empirical, rational, and intuitive knowledge, he came to the discovery indicated by Allah Swt. by presenting his thoughts which resulted in the following sentence *“Verily I set my face (only) to the One who created the heavens and the earth”*. Thus, he discovered and concluded about the true God, Allah.

²⁹ Hamka, *Tafsir Al-Azhar*: 2076-2090.

³⁰ Bambang Irawan, ‘INTUISI SEBAGAI SUMBER PENGETAHUAN: Tinjauan Terhadap Pandangan Filosof Islam’, *Jurnal THEOLOGIA* 20, no. 1 (2016): 109–188.

³¹ Siti Makhmudah, ‘Hakikat Ilmu Pengetahuan Dalam Perspektif Modern Dan Islam’, *AL-MURABBI: Jurnal Studi Kependidikan dan Keislaman* 4, no. 2 (2017): 202–217.

³² Rifa’i Abubakar, *Pengantar Metodologi Penelitian* (Yogyakarta: SUKA-Press UIN Sunan Kalijaga, 2021).

³³ Katsir, *Tafsir Al-Qur’an Al-Adzim*.

³⁴ Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Qur’an*:158-178.

³⁵ Atika and Salminawati, ‘Filsafat Dan Sains Islam Tentang Fenomena Alam’.

³⁶ Hamka, *Tafsir Al-Azhar*:2076-2090.

Epistemological Principles Contained in the Process of Discovery of God

The stages that Prophet Ibrahim went through resulted in the process of knowledge in seeking and heading towards the truth of God. A scientific activity begins when humans observe something, as expressed by Ritchie Calder. Therefore, man's relationship with the empirical world causes his thoughts about natural realities. The process of seeking knowledge is termed epistemology. With regard to epistemology, knowledge is needed about the process of obtaining it, how to test it, and other criteria in it.⁴⁷ As has been stated regarding the sources and methods in the process of God's discovery carried out by Prophet Ibrahim, the epistemological-based principles contained therein will be shown next, including:

First, the rejection of baseless claims with scepticism and critique. Prior knowledge is first accepted, then doubts about what is known or scepticism is raised. This is as introduced by Descartes⁴⁸. Based on empirical and ratio sources of knowledge, Immanuel Kant also tried to connect them with a critical view.⁴⁹ This is in line with the critical principle of a law, hypothesis, or theory by pointing out its weaknesses.⁴⁰ Therefore, Prophet Ibrahim tried to pay attention to pre-existing understandings, but did not take them for granted. He was sceptical and critical to test for potential errors. Thus, it was found that the understanding was wrong because of its impermanence and the nature of the creatures of the heavenly bodies, so he rejected the previous beliefs.

⁴⁷ Bahrum, 'Ontologi, Epistemologi Dan Aksiologi', *Sulesana Jurnal Wawasan Keislaman* 8, no. 2 (2010): 00-40.

⁴⁸ Salsabila Rizma and Eva Dewi, 'Epistemologi: Rasionalisme, Empirisme, Kritisisme, Pragmatisme Positivisme Dan Positivisme Logis', *Sinar Dunia: Jurnal Riset Sosial Humaniora dan Ilmu Pendidikan* 0, no. 1 (2024): 144-104.

⁴⁹ Syaiful Dinata, 'Epistemologi Kritisisme Immanuel Kant', *Kanz Philosophia A Journal for Islamic Philosophy and Mysticism* 7, no. 2 (2021): 217-206.

⁴⁰ Rustiani, 'Mengantisipasi Fenomena Hoaks Bagi Pendidik Dengan Mengembangkan Rasionalisme Kritis',

Second, immutability-based truth. Based on tests carried out by previous understanding, if they produce errors and failures, they will form new knowledge.⁴¹ Therefore, Prophet Ibrahim then directed himself to God who had created nature "Verily I set my face (only) to the One who created the heavens and the earth" after observing the impermanent heavenly bodies. This can be strengthened by theistic falsification, which is paying attention to His greatness in the universe to believe in His presence.⁴² Thus, Prophet Ibrahim only believed in God on the basis of eternity, which is not limited by space and time and the creator of the universe.

Third, intuition and guidance as the highest source of knowledge. In the realm of Islamic scholarship, falsification is not only limited to nash and rational. As in Popper's view that the epistemological framework of a science does not avoid the metaphysical aspect. Thus, Islamic knowledge can return to intuition. In Islam, such knowledge can be termed 'irfani'.⁴⁰ Likewise, without hidayah or guidance, a person will not go to irfani knowledge. This was experienced by Prophet Ibrahim when his instinct led him to search for the truth of God, then Allah swt. guided him by observing the heavenly bodies. After that, there was a process of contemplation about creatures that have a creator. Thus, he confronted himself with God the Almighty Creator.

Through the story of the discovery of God by Prophet Ibrahim, there is a relevance between the process of searching for truth and the epistemology that is passed. In this case, Prophet Ibrahim has qualified knowledge based on

Mindset: Jurnal Pemikiran Pendidikan dan Pembelajaran 1, no. 2 (2021): 00-40.

⁴¹ Dochmie, 'Keilmiahan Ilmu-Ilmu Islam Ditinjau Dari Prinsip Falsifikasi Karl Popper': 140-100.

⁴² Ahmad Zainor Rozikin and Ihawan Amalih, 'Integrasi Agama Dan Sains Perspektif Teori Quantum Nidhal Guessoum', *MULTIVERSE: Open Multidisciplinary Journal* 2, no. 0 (2020): 404-464.

⁴⁰ Subhani Kusuma Dewi, 'Dialektika Integrasi Antara Psikologi Dan Islam Di Indonesia: Peluang Bagi Metode Eksperiensial', *Jurnal Psikologi Integratif* 1, no. 1 (2010): 108.

experience, rationality, and intuition given by Allah SWT. Then, the process carried out by Prophet Ibrahim represents the concept of falsification to obtain the truth he is aiming for. Starting with hypothesis observation, testing, until the final conclusion that shows the answer to his search. In addition, it contains principles that are used as the basis in determining God's truth, namely the rejection of unsubstantiated claims, seeking God's truth on the basis of eternity, and intuition and guidance obtained by Prophet Ibrahim the highest source of knowledge. Thus, the descriptions that have been presented can show the Qur'anic narrative with an epistemological basis in showing the truth.

Conclusion

The process of discovering God carried out by Prophet Ibrahim recorded in QS. Al-An'am verses 74-79 is a story that includes epistemological values in the concept of truth-seeking. Based on the representation of the falsification perspective, Prophet Ibrahim critically filtered natural phenomena as an object of truth-seeking and rejected evidence that was not worthy of being God. The depiction of the process of the intellectual journey involving critical observation, hypothesis testing, and deep reflection by Prophet Ibrahim, shows conformity with the principles of falsification. Therefore, this study offers novelty in understanding the interpretation of QS. Al-An'am verses 74-79 as a comprehensive scientific method process with the theory of falsification theology and the Qur'anic support for modern epistemology. It also shows a new discussion between the philosophy of science and the narrative of the search for God in the Qur'an.

Prophet Ibrahim certainly did not only rely on the inherited beliefs of his family and surrounding community, but used his intellect to build beliefs with a logical and valid basis of thought. Therefore, these verses are not only a narrative of faith, but a methodological inspiration in the scientific and rational search for truth. Through the utilisation of reason and

reasoning, Islam guides its followers to be critical while still relying on revelation as the main guide. Thus, there are spiritual guidelines and philosophical reflections to understand the concept of divinity in the story. Through the framework of falsification, it can also be understood that the search for God is not just a spiritual journey, but also uses an intellectual process to enrich human understanding of the existence and nature of the Creator.

References

- Abubakar, Rifa'i. *Pengantar Metodologi Penelitian*. Yogyakarta: SUKA-Press UIN Sunan Kalijaga, 2021.
- Atika, Nur, and Salminawati. 'Filsafat Dan Sains Islam Tentang Fenomena Alam'. *Journal Of Social Research* 1, no. 2 (2022): 04-04.
- Bahrum. 'Ontologi, Epistemologi Dan Aksiologi'. *Sulesana Jurnal Wawasan Keislaman* 8, no. 2 (2010): 00-40.
- Chalmers, A.F. *What Is This Thing Called Science (Apa Itu Yang Dinamakan Ilmu)*. Jakarta. Hasta Karya, 1980.
- Dewi, Subhani Kusuma. 'Dialektika Integrasi Antara Psikologi Dan Islam Di Indonesia: Peluang Bagi Metode Eksperiensial'. *Jurnal Psikologi Integratif* 1, no. 1 (2010): 108.
- Dinata, Syaiful. 'Epistemologi Kritisisme Immanuel Kant'. *Kanz Philosophia A Journal for Islamic Philosophy and Mysticism* 7, no. 2 (2021): 217-206.
- Dochmie, Mohammad Rivaldi. 'Keilmiahan Ilmu-Ilmu Islam Ditinjau Dari Prinsip Falsifikasi Karl Popper'. *Prosiding Konferensi Integrasi Interkoneksi Islam dan Sains* 1 (2018): 14-100. <http://sunankalijaga.org/prosiding/index.php/kiiis/article/view/20>.
- Erianti, Desi, M. Philo Al-Farabi, Selvi Darma Yanti, Sofie Fadma Sari, Suratin, and Sahrul Sori Alom Harahap. 'Epistemologi Falsifikasi Karl R Popper'. *INNOVATIVE: Journal Of Social Science Research* 2, no. 2 (2020): 6799-6807.
- Hafizh, Muhammad, Sarah Dina, Widia Astuti,

- and Nur Wahyu Ningsih. 'Perbandingan Paradigma Epistemologi: Sumber Pengetahuan Perspektif Islam Dan Barat'. *Risalah: Jurnal Pendidikan dan Studi Islam Perbandingan* 9, no. 4 (2020): 1496–1509.
- Hamka. *Tafsir Al-Azhar*. Jakarta: Panjimas, 1986.
- Irawan, Bambang. 'INTUISI SEBAGAI SUMBER PENGETAHUAN: Tinjauan Terhadap Pandangan Filosof Islam'. *Jurnal THEOLOGIA* 20, no. 1 (2016): 109–188.
- Katsir, Ibnu. *Tafsir Al-Qur'an Al-'Adzim*. Jizah: Maktabah Aulad As-Syaik At-Turats, 2000.
- Kemenag RI. *Qur'an Kemenag*. Jakarta: Kementerian Agama RI, 2019. <https://quran.kemenag.go.id/>.
- Komarudin. 'Falsifikasi Karl Popper Dan Kemungkinan Penerapannya Dalam Keilmuan Islam'. *Jurnal at-Taqaddum* 6, no. 2 (2014): 444–460.
- Latief, Imam Zamroni. 'Islam Dan Ilmu Pengetahuan'. *Islamuna* 1, no. 2 (2014): 101–169.
- Makhmudah, Siti. 'Hakikat Ilmu Pengetahuan Dalam Perspektif Modern Dan Islam'. *AL-MURABBI: Jurnal Studi Kependidikan dan Keislaman* 4, no. 2 (2017): 202–217.
- Popper, Karl R. *The Logic of Scientific Discovery (Logika Penemuan Ilmiah)*. Yogyakarta: Pustaka Pelajar, 2008.
- Qardawi, Yusuf. *Al-Qur'an Berbicara Tentang Akal Dan Ilmu Pengetahuan, Terj. Abdul Hayyie Al-Kattani*. Jakarta: Gema Insani Press, 1998.
- Quthb, Sayyid. *Tafsir Fi Zilalil Qur'an*. Jakarta: Gema Insani, 2002.
- Rizma, Salsabila, and Eva Dewi. 'Epistemologi: Rasionalisme, Empirisme, Kritisisme, Pragmatisme Positivisme Dan Positivisme Logis'. *Sinar Dunia: Jurnal Riset Sosial Humaniora dan Ilmu Pendidikan* 0, no. 1 (2024): 144–154.
- Rozikin, Ahmad Zainor, and Ihawan Amalih. 'Integrasi Agama Dan Sains Perspektif Teori Quantum Nidhal Guessoum'. *MULTIVERSE: Open Multidisciplinary Journal* 2, no. 0 (2020): 404–464.
- Rustiani. 'Mengantisipasi Fenomena Hoaks Bagi Pendidik Dengan Mengembangkan Rasionalisme Kritis'. *Mindset: Jurnal Pemikiran Pendidikan dan Pembelajaran* 1, no. 2 (2021): 00–40.
- Sari, Winda Patrika Embun. 'Teori Falsifikasi Karl Popper'. *Jurnal Teologi dan Pendidikan Kristen* 1, no. 1 (2024): 1–12. <https://plato.stanford.edu/entries/popper/#Life>.
- Shihab, M. Quraish. *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Qur'an*. Jakarta: Lentera Hati, 2006.
- Syukri. 'Pembelajaran Agama Bersifat Konkrit: Refleksi Pemikiran Rasionalis Ilmiah'. *FITRAH: Jurnal Studi Pendidikan* 2, no. 1 (2010): 1–19.
- Vera, Susanti, and R. Yuli A. Hambali. 'Aliran Rasionalisme Dan Empirisme Dalam Kerangka Ilmu Pengetahuan'. *Jurnal Penelitian Ilmu Ushuluddin* 1, no. 2 (2021): 09–70.
- Yuslih, Muhammad. 'Epistemologi Pemikiran Karl R Popper Dan Relevansinya Dengan Pemikiran Islam'. *JOURNAL SCIENTIFIC OF MANDALIKA* 2, no. 9 (2021): 408–444.
- Zuhaili, Wahbah. *Tafsir Al-Munir*. Jakarta: Gema Insani, 2016.