

Karl Popper's Falsification as a Challenge to Phenomenology and Its Relevance to Islamic Education

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Abstract: Karl Popper's phenomenology and falsification represent two different approaches to epistemology that challenge each other. Phenomenology, as developed by Edmund Husserl and deepened by Martin Heidegger, emphasizes experience awareness and subjective meaning as sources of authentic knowledge. Meanwhile, Karl Popper, through falsification, emphasizes critical rationality with the principle that a scientific theory is only legitimate as far as it can be tested and possibly invalidated by facts. This article studies how phenomenology presents a challenge to Popper's falsification through a critical literature analysis of the works of Husserl, Heidegger, and Popper. The study results show that phenomenology broadens the epistemological horizon by emphasizing the aspect of lived experience that cannot be fully reached by the framework of falsification. The relevance of the dialectic between subjective experience and objective rationality is evident in Islamic education, particularly in promoting the integration of rational-critical approaches and experiential religious practices among students, thereby producing a more holistic, humanistic educational paradigm that aligns with Islamic values.

Keywords: epistemology, falsification, islamic education, karl popper, phenomenology

Abstrak: Fenomenologi dan falsifikasi Karl Popper merepresentasikan dua pendekatan epistemologis yang berbeda sekaligus saling menantang. Fenomenologi, sebagaimana dikembangkan oleh Edmund Husserl dan diperdalam oleh Martin Heidegger, menekankan pengalaman sadar dan makna subjektif sebagai sumber pengetahuan yang otentik. Sementara itu, Karl Popper melalui falsifikasi menekankan rasionalitas kritis dengan prinsip bahwa teori ilmiah hanya sah sejauh dapat diuji dan mungkin digugurkan oleh fakta. Artikel ini mengkaji bagaimana fenomenologi menghadirkan tantangan terhadap falsifikasi Popper melalui analisis literatur kritis atas karya-karya utama Husserl, Heidegger, dan Popper. Hasil kajian menunjukkan bahwa fenomenologi memperluas horizon epistemologi dengan menekankan aspek *lived-experience* yang tidak dapat sepenuhnya dijangkau oleh kerangka falsifikasi. Relevansi dialektika antara pengalaman subjektif dan rasionalitas objektif ini tampak dalam Pendidikan Islam, khususnya dalam mendorong integrasi antara pendekatan rasional-kritis dan pengalaman religius siswa, sehingga menghasilkan paradigma pendidikan yang lebih holistik, humanis, dan sesuai dengan nilai-nilai Islam.

Kata kunci: fenomenologi, falsifikasi, karl popper, epistemologi, pendidikan islam

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INTRODUCTION

Modern epistemology is characterized by various paradigm that seeks answer question about essence knowledge. In one side, Karl Popper offers principle of falsification as criticism to positivism too logical emphasize verification. According to Popper's theory scientific own character falsifiability, namely there is possible predictions theory That proven wrong. Therefore that, theory scientific No Once can proven Correct in a way absolute, but rather only endure during Not yet appear evidence that falsifies it¹. The principle This give framework rational for development knowledge knowledge of a nature dynamic open and critical.

Temporary that, the phenomenology pioneered by Edmund Husserl is precisely leave from criticism to reduction knowledge only on the aspect empirical-rational. Husserl (1931/2012) emphasized that knowledge must back to the phenomenon as He show self in consciousness (*zu den Sachen selbst*) through reduction phenomenological². Perspective the Then developed by Heidegger who emphasized existentiality human (*Dasein*) as "being-in-the-world", namely existence thrown human to in the world, facing limitations factual, and have possibility for existence authentic³. With Thus, phenomenology look at experience subjective as a valid foundation for knowledge knowledge⁴.

Challenge epistemological appear when Popper's falsification demands every claim knowledge For subject to testing rigorous empirical⁵ temporary phenomenology precisely put meaning subjective and lived-experience as something that is not can fully reached by falsification⁶. This is bring up question: is it phenomenology negate principle falsification, or precisely present challenge epistemology that enriches the horizon of science knowledge Some studies confirm that phenomenology expand horizon epistemology with confess validity experience

¹ Brendan Shea, "Karl Popper: Philosophy of Science," in *Encyclopedia of Philosophy and Its Authors* (Rochester Community and Technical College, Minnesota Center for Philosophy of Science USA, nd), <https://iep.utm.edu/?p=601>.

² David Woodruff Smith, "Edmund Husserl (1859–1938)," in *Internet Encyclopedia of Philosophy*, nd, <https://iep.utm.edu/husserl>.

³ Ignatius Nnaemeka Onwuatiegwu, "Explicating Martin Heidegger's 'Dasein' as Being-in-the-World," *International Journal of Health Sciences* 6, no. S5 (2022): 5218–27, <https://doi.org/https://doi.org/10.53730/ijhs.v6nS5.9766>.

⁴ Michael Jibrael Rorong, *Phenomenology* (Indonesia: BUDI UTAMA, 2020), https://books.google.co.id/books?hl=id&lr&id=D9RZEQAQBAJ&oi=fnd&pg=PP1&dq=phenomenologi+adalah&ots=Tv4B2FDliX&sig=s8DOecqmcSN6fKqNIZx9dWEpw&redir_esc=y#v=onepage&q=phenomenologi+adalah&f=false.

⁵ Brendan Shea, "Karl Popper: Philosophy of Science."

⁶ Saul McLeod, "Kohlberg's Stages of Moral Development," *Simply Psychology*, 2024, 1–26, https://www.researchgate.net/publication/387751558_Kohlberg's_Stages_of_Moral_Development.

awareness, whereas falsification still important as a rational filter in methodology scientific⁷.

Article This aim For analyze dialectics epistemological between Karl Popper's phenomenology and falsification. Through study literature critical to works Husserl, Heidegger, and Popper, this paper try reveal How phenomenology can understood as challenge to falsification, at the same time open room integration between subjectivity experience and objectivity rational in philosophy knowledge contemporary. Analysis this is also important for Islamic Education, because confirm the need paradigm education that is not only based on rationality critical only, but also accommodate experience religious as source authentic and humanistic knowledge.

Biography Short Figure

1. Karl Raimund Popper (1902–1994) was a philosopher knowledge knowledge Austrian born later settled in England, and was known as one of the most influential figures in 20th-century philosophy of science. Contributions mainly lies in the development principle **falsificationism**, namely idea that criteria main scientific No lies in the ability verification , but rather on the testability and possibility he denied it something theory. Through his criticism to positivism logical and methodical inductive, Popper asserts that knowledge scientific nature tentative always open for corrections and revisions based on proof new. Ideas This described in a way systematic in work his monumental work, *The Logic of Scientific Discovery* (1934/1959), which emphasized that progress knowledge knowledge ongoing through a process **of trial and error (trial and error)**, where the hypothesis Keep going continuously tested, refuted, and corrected ⁸.
2. Edmund Husserl (1859–1938) was philosopher Germany is known as founder modern phenomenology. He introduces draft *epoche* (confinement assessment) and *intentionality* (always being aware of directed at the object certain) as foundation main method phenomenological. Husserl emphasized the need back to “things” That alone” (*zu den Sachen selbst*) for get base pure knowledge. Two work importance, *Logical Investigations* (1900/1901) and *Ideas Pertaining to a Pure Phenomenology* (1913), became foundation development tradition phenomenology in philosophy 20th century.⁹
3. Martin Heidegger (1889–1976) is philosopher Germany which was originally was a student of Edmund Husserl, but Then develop phenomenology to more direction ontological and existential. In work monumental *Being and Time* (1927), he introduces draft Dasein, namely method human beings are “in - the- world” who are always is at in context historical, factual, and relational. For Heidegger, phenomenology No just analysis structure awareness, but

⁷ M Frechette, J., Bitzas, V., Aubry, M., Kilpatrick, K., & Lavoie-Tremblay, “Capturing Lived Experience: Methodological Considerations for Interpretive Phenomenological Inquiry,” *International Journal of Qualitative Methods* 19 (2022): 1–12. <https://doi.org/https://doi.org/10.1177/1609406920907254>.

⁸ Karl Popper, “The Logic of Scientific Discovery,” in *The Logic of Scientific Discovery* , 2nd Editio (London: Taylor & Francis Group, 2005), 544, <https://doi.org/https://doi.org/10.4324/9780203994627>.

⁹ David Woodruff Smith, “Edmund Husserl (1859–1938).”

rather method For reveal meaning existence man in a way concrete. His thoughts give influence deep to existentialism, hermeneutics philosophical and developmental philosophy 20th¹⁰ century.

THEORITICAL REVIEW

1. Principle Karl Popper's Falsification

Karl Popper (1902–1994) criticized positivism logical which emphasizes verification as the only one criteria scientific. According to Popper, the theory scientific No Once can proven correct in a way absolute, but rather nature temporary and is considered valid as long as Not yet there is proof empirically falsifying it. The principle This known with term *falsifiability*, namely openness something theory for tested in a way empirical with possibility refuted. For Popper, this is differentiator main between science and non - science, because theory that is not can falsified for example metaphysics or certain dogmas no can categorized as science¹¹. With thus, falsification confirm that development knowledge knowledge nature dynamic, critical, and always open to revision, while emphasize *objective testability* as indicator validity scientific.

2. Edmund Husserl's Phenomenology

Phenomenology born from Edmund Husserl's (1859–1938) anxiety about reduction knowledge only on the aspect empirical-rational. Husserl introduced principle *zu den Sachen selbst* (back) to things That itself), namely effort understand phenomenon as He show self in awareness pure (*pure consciousness*). The method used is *reduction phenomenological*, namely suspend prejudice empirical and metaphysics for catch essence experience¹². Phenomenology put awareness subjective as valid basis for knowledge, at the same time broaden the epistemological horizon that has been This dominated approach positivistic, with emphasizes the living world (*Lebenswelt*) as context experience.

3. Martin Heidegger's Existentialism

Thinking phenomenology Then developed by Martin Heidegger (1889–1976) with emphasize dimensions existential man. Heidegger introduces draft *Dasein* as *being-in-the-world*, namely human beings who always is at in relation factual with the world, facing limitations, and open possibility for existence authentic *existence*. Perspective This confirm that knowledge No only rooted in awareness pure, but also on the existence concrete, historical and contextual human beings.¹³ With Thus, Heidegger's phenomenology complements Husserl's critique with add dimensions existential-ontological.

¹⁰ Ignatius Nnaemeka Onwuatiegwu, "Explicating Martin Heidegger's 'Dasein' as Being-in-the-World."

¹¹ Karl Popper, *The Logic of Scientific Discovery* (London: Routledge, 1959), <https://www.routledge.com/The-Logic-of-Scientific-Discovery/Popper-Popper/p/book/9780415278447>.

¹² Edmund Husserl, *Cartesian Meditations: An Introduction to Phenomenology* (The Hague, Netherlands: Martinus Nijhoff, 1960), <https://doi.org/https://doi.org/10.1007/978-94-017-4952-7>.

¹³ Martin Heidegger, *Being and Time* (New York: Harper Perennial Modern Thought, 2008), <https://www.harpercollins.com/products/being-and-time-martin-heidegger>.

4. Phenomenology as Challenge Epistemological to Falsification

In a way epistemologically, Popper's falsification and Husserl–Heidegger's phenomenology depart from different assumptions. Popper emphasized objectivity testing empirical (*objective testability*), while phenomenology emphasizes validity experience subjective (*subjective experience*). Challenge appear when truth scientific sued subject to criteria falsification, while experience awareness or existentiality man No can fully verified or falsified in a way empirical. In context this, phenomenology present challenge epistemological to falsification, not For eliminate it, but rather For broaden the horizon of knowledge knowledge. Some studies confirm that phenomenology enrich modern epistemology with confess validity experience consciousness, while falsification still important as a rational filter in methodology scientific¹⁴. With Thus, the relationship both of them can understood as dialectics mutual epistemology challenge at a time enriching.

5. Its relevance towards Islamic Education

Dialectics between phenomenology and falsification own relevance important in Islamic Education. Popper's falsification emphasizes rationality critical that can applied in Islamic Religious Education (PAI) learning for form method think open, critical, and dynamic to participants educate¹⁵. This is in line with principle *thalabul 'ilmi* (search knowledge) in Islam, which demands openness to truth¹⁶.

On the other hand, phenomenology emphasize *lived experience* or experience authentic life. In Islamic Education, this This relevant with coaching morals and spirituality participant educate through practice religious, such as prayer, dhikr, or interaction social value of worship¹⁷. Experience subjective This Possible No always can verified in a way empirical, however own meaning deep in form personality Islamic. With Thus, integration both of them allows paradigm holistic, humanistic and transcendental Islamic education: providing participant educate with ability think critical (*rational critique*) at the same time grow deep spiritual awareness in accordance Islamic values.¹⁸

In a way In short, Popper emphasized falsification and objectivity scientific¹⁹, Husserl emphasized awareness pure and experienced subjective²⁰, while Heidegger

¹⁴ Hilmi Asrori. Usman Usman, "A Critical Analysis of Karl Raimund Popper's Falsification Theory's Thinking Model Philosophy," *ALSYS (Jurnal Keislaman Dan Ilmu Pendidikan)* 5, no. 3 (2025): 743–53, <https://doi.org/http://dx.doi.org/10.58578/alsys.v5i3.5840>.

¹⁵ Nurti Budiyanti, Ahmad Syamsu Rizal, and Elan Sumarna, "IMPLICATIONS OF THE CONCEPT OF ŪLŪL 'ILMI IN THE QUR'ĀN ON ISLAMIC EDUCATION THEORY (Analytical Study of Ten Mu'Tabarah Tafsīrs)," *TARBAWY* 3, no. 1 (2016): 1–10, <https://doi.org/https://doi.org/10.17509/t.v3i1.3459>.

¹⁶ Muti'ah Nuha Mumtazah, Hanifah Muslimah, and Badarudin Muhammad Khadam, "Integration of the Values of the Hadith 'Thalabul 'Ilmi Faridhatun 'Ala Kulli Muslim' in an Islamic-Based Science Curriculum," *NAWASENA* 1, no. 03 (2025): 1–10, <https://educationalresearchjournal.com/index.php/njmste/article/view/18>.

¹⁷ A Gani, "SUSUFIC EDUCATION IN THE FORMATION OF SPIRITUAL INTELLIGENCE AND EXCELLENT CHARACTER," *Al-Tadzkiyyah: Journal of Islamic Education* 10, no. 2 (2019): 275–86, <https://doi.org/https://doi.org/10.24042/atjpi.v10i2.5847>.

¹⁸ Ajeng Linda Liswandari, "Spiritual Intelligence, Regulatory Compliance and Islamic Religious Education Learning: A Phenomenological Study," *AL-THARIQOOH* 7, no. 2 (2022): 478–90, [https://doi.org/10.25299/al-thariqah.2022.vol7\(2\).6219](https://doi.org/10.25299/al-thariqah.2022.vol7(2).6219).

¹⁹ Popper, *Log. Sci. Discov.*, 1959.

²⁰ David Woodruff Smith, "Edmund Husserl (1859–1938)."

emphasizes existence man in real world context.²¹ Point meeting all three allows creation approach synergistic epistemology rationality, experience subjective and existence concrete human beings. This integration relevant for modern Islamic education, which demands balance between formation reason, character and spirituality participant educate.

METODE

Method research on articles This use approach **qualitative** with type **studies library research**. Data obtained from primary works of Karl Popper, Edmund Husserl, and Martin Heidegger, as well as literature secondary in the form of books and articles scientific related phenomenology, falsification and Islamic education. Data analysis was carried out through **analysis content analysis** with approach **philosophical-hermeneutical**, which includes stage data reduction, data presentation and data extraction conclusion.

RESULTS AND DISCUSSION

Definition Conceptual

In a way **etymological**, term phenomenology originate from Greek, namely *phainomenon* which means "that which appears, that which is seen, or that which appears" in consciousness", and *logos* which means "science, discourse or study".²² With Thus, phenomenology can interpreted as **knowledge about symptoms that appear self**. In other words, phenomenology offer something method clear vision For reveal meaning from visible experience in a way directly, so that relevant used as runway in understand complex reality in life humans, including in context Islamic education and studies.

According to **Edmund Husserl** (1859–1938) is known as father phenomenology, phenomenology is **knowledge about essence experience consciousness as He come on stage for subject**. Husserl emphasized motto *zu den Sachen selbst* ("back" to object That itself"), namely understand something as experienced directly, not through theory or assumptions outside.²³ Meanwhile that **Maurice Merleau-Ponty** emphasize that phenomenology is **studies about essence experience life**, with attention specifically on the body as the main medium man in relate with the world ²⁴.

In realm phenomenology social, Alfred Schutz understood as the character who saw phenomenology as means For understand meaning action social from corner view perpetrator That alone, so that meaning no only determined by researchers but dug from experience subjective individual in interaction social.²⁵

²¹ Ignatius Nnaemeka Onwuatiegwu, "Explicating Martin Heidegger's 'Dasein' as Being-in-the-World."

²² D. W. Smith, "Phenomenology," in *The Stanford Encyclopedia of Philosophy (Fall 2018 Edition)*, ed. EN (Ed.) Zalta (Metaphysics Research Lab, Stanford University, 2018), <https://plato.stanford.edu/entries/phenomenology>.

²³ David Woodruff Smith, "Edmund Husserl (1859–1938)."

²⁴ E. Craig, "Merleau-Ponty, Maurice (1908–1961)," *In Routledge Encyclopedia of Philosophy* 6 (1998), <https://doi.org/10.4324/9780415249126-DD045-1>.

²⁵ Carlos Morujao, "Subjective Meanings and Normative Values in Alfred Schutz's Philosophy of Human Action.," *Phenomenology and Mind* 24 (2023): 130–39, <https://doi.org/https://doi.org/10.17454/pam-2410>.

While in study qualitative, phenomenology interpreted as something an approach that seeks understand and describe meaning experience life individual to something phenomenon as He looks in awareness, through description deep and constant value mark its subjectivity.²⁶

Different with that, falsification is principle epistemology introduced by Karl Popper (1902–1994) as criticism to positivism logical. Popper rejected idea that knowledge only can built through verification (proof true). According to him, the theory scientific No Once can confirmed the truth in a way absolute, but rather only endure as far as Not yet found evidence that refutes it. With thus, falsification become criteria for differentiate knowledge from non- science: theory scientific is falsifiable theory, namely open for tested and possible refuted by empirical data, the principle falsification confirm that knowledge knowledge nature tentative, critical, and dynamic. Hedvelop through submission hypothesis, testing, rejection and refinement theory. In his work *The Logic of Scientific Discovery* (1934/1959), Popper emphasized importance approach hypothetical-deductive, where a theory tested No For prove the truth, but rather for look for potential his mistake.²⁷

From the exposure the seen existence tension epistemological between phenomenology and falsification. Phenomenology more emphasize meaning subjective and experiential aware humans, whereas falsification demand every claim knowledge subject to testing rigorous empirical. Meeting second current This open room important dialectics in study philosophy science, including when applied to the realm Islamic education and studies

Dialectics Epistemological between Phenomenology and Falsification

Phenomenology and falsification display two different epistemological horizons, which sometimes looks each other negate, but indeed can each other complement. Phenomenology, as developed by Edmund Husserl and Martin Heidegger, rooted in experience subjective (*subjective experience*) and the meaning presented in awareness human (*consciousness*). Husserl emphasized principle *zu den Sachen selbst* (back) to things That itself and methods reduction phenomenological (*phenomenological reduction*), where prejudice empirical and metaphysics suspended for catch essence authentic experience.²⁸ Heidegger added dimensions existential with draft *Dasein* or *being-in-the-world*, namely awareness man will its concrete, historical, and relational existence.²⁹ In framework this, subjectivity No seen as weaknesses, but rather as source valid knowledge (*epistemic validity*), which opens up access to value, meaning, and experience existential (*meaning, values, and existential experience*).

On the other hand, Karl Popper emphasized objectivity scientific through principle falsifiability. A theory new can it is said scientific if open for tested in a way

²⁶ M Win Afgani Abdul Nasir, Nurjana, Khaf Shah, Rusdy Abdul Sirodj, "Phenomenological Approach in Qualitative Research," *Journal of Social Science Research* 3, no. 5 (2023): 4445–51, <https://j-innovative.org/index.php/Innovative/issue/view/10>.

²⁷ Popper, *Log. Sci. Discov.*, 1959.

²⁸ Fuadi Fuadi, "Phenomenological Philosophy of Husserl's Reduction Method," *TAMBUSAI EDUCATIONAL JOURNAL* 9, no. 1 (2025): 2025, <https://doi.org/https://doi.org/10.31004/jptam.v9i1.26461>.

²⁹ Oktariza Drianus, "Humans in the Era of Digital Culture: Martin Heidegger's Ontological Interpretation," *Mawa'izh* 9, no. 2 (2018): 178–79, <https://doi.org/https://doi.org/10.32923/maw.v9i2.784>.

empirical and potential refuted by evidence (*objective testability*)³⁰. In other words, falsification reject claim knowledge that is not can tested in a way empirical, so that make knowledge nature critical, dynamic and open to revision

Tension epistemological between phenomenology and falsification lies in the way look at validity knowledge. Phenomenology emphasize meaning subjective as the core of truth, whereas falsification evaluate that truth scientific only legitimate as far as open to rebuttal empirical. However, both no must view as conflict absolute. Phenomenology enrich falsification with add dimensions meaning, value, and experience existential which is often not can reach of empirical testing.³¹ On the other hand, falsification give phenomenology a framework critical so as not to trapped in relativism subjective.

With Thus, the relationship between phenomenology and falsification can understood as dialectics mutual epistemology correcting at a time expand horizon knowledge modern knowledge. Dialectics this allows creation synergistic epistemology rationality scientific, experience subjective and consciousness existential human. In context of modern Islamic education, synthesis This relevant For build paradigm education holistic which emphasizes balance between development reason (*rational critique*), character (*moral formation*) and spirituality participant educate.

Relevance for Islamic Education and Studies

In context Islamic education and studies, dialectics between phenomenology and falsification open opportunity for enrich approach epistemology used in understand and develop the educational process. Principles falsification, as emphasized by Karl Popper, emphasizing importance attitude critical, openness to correction and dynamics non – static science.³² Attitude scientific kind of this in line with Islamic teachings that encourage use reason, search evidence and humility heart intellectual in realize limitations human beings. Therefore, Islamic education can utilise Spirit falsification for form culture think rational, objective and effort - oriented search truth in a way sustainable.

On the other hand, phenomenology offer depth possible perspectives understanding more fine to experience religious, ethical and spiritual dimension of participants educate.³³ Through approach phenomenological, educator in the field of Islamic Education can understand experience inner student in a way more comprehensive good in aspects of worship, relationships social, as well as the moral struggle they face face it everyday approach.³⁴ This help the Islamic education process so that it does not stop at the level formality cognitive, but rather participate

³⁰ Popper, *Log. Sci. Discov.*, 1959.

³¹ Imam Mahdi, Eva Dewi, and Khotib Raja Ritonga, "Phenomenology: Karl Popper (Falsification)," *At-Tasyrih* 11, no. 1 (2025): 209–19, <https://doi.org/https://ejournal.iainbatanghari.ac.id/index.php/attasyrih/index>.

³² P. Schroeder-Heister, "Popper, Karl Raimund 1902-1994," *International Encyclopedia of the Social & Behavioral Sciences* 2 (2002): 11727–33, <https://doi.org/https://doi.org/10.1016/B0-08-043076-7/00322-3>.

³³ Husserl, *Cartesian Meditations: An Introduction to Phenomenology*.

³⁴ Ignatius Nnaemeka Onwuaturuegwu, "Explicating Martin Heidegger's 'Dasein' as Being-in-the-World."

touching the affective and existential areas that form identity and character a Muslims³⁵.

Second approach said, when combined, forming foundation for Islamic education that is holistic. Principle falsification hone ability think critical and rational,³⁶ while phenomenology grow awareness meaning, spiritual sensitivity, and values humanity.³⁷ Synergy This allows the birth of an Islamic education model that is not only truth - oriented scientific, but also in depth meaning life, strengthening empathy social and formation morals noble. With Thus, integration phenomenology and falsification can enrich paradigm modern Islamic education so that more relevant with need intellectual, emotional and spiritual aspects of participants educate.³⁸

CONCLUSION

This study shows that between Popper's phenomenology and falsification are present tension epistemological at the point certain nature each other negate. Falsification demand openness every claim knowledge on testing rigorous empirical, while phenomenology prioritize meaning subjective and experiential life that is not can fully verified in a way empirical. Although thus, both of them No must viewed as conflict absolute. In framework dialectical, phenomenological give room for dimensions meaning and subjectivity humans who often ignored by the approach positivistic, whereas falsification keep the claim knowledge still critical and open to denial.

In context of Islamic Education, integration second approach This own relevance important. Approach rational- critical falsification can used for develop ability think analytical and evaluative participant educate, whereas phenomenology push appreciation experience religious and formation morals through lived-experience, such as worship practices and interactions social moral value. With Thus, the combination perspective This allows creation paradigm more Islamic education holistic, humanistic, and authentic, where participants educate No only equipped with skills intellectual, but also deep spiritual awareness in accordance with Islamic values.

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³⁵ Syed Muhammad Naquib al-Attas, *Aims and Objectives of Islamic Education* (Jeddah: King Abdul Aziz University, 1979).

³⁶ Popper, *Log. Sci. Discov.*, 1959.

³⁷ al-Attas, *Aims and Objectives of Islamic Education*.

³⁸ Hasan Langgulung, *Islamic Education and Its Role in Islamic Thought and Civilization* (Jakarta: Pustaka al-Husna, 2004).

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