Religion and Its Position in the Society: A Critical Study on Rudolf Carnap's Thoughts

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Abstract

The battle between rationalism and empiricism is a reaction arising from an attempt to have an understanding of reality. Wilhelm Dilthey's critique of positivism gave birth to the Vienna Circle with his ideas on logical positivism or neo-positivism. This paper explains Rudolf Carnap's, the most prominent figure, thoughts of the understanding of religious theology's position in logical positivism. The research results state that: first, the Vienna Circle significantly contributed to the development of contemporary philosophy; second, they were based on verification-confirmation, metaphysical elimination, and combination of knowledge aspects; and third, the transcendental philosophy offered by Immanuel Kant was on which our further studies were based. Transcendental philosophy was born out of "conflict" between empiricism and rationalism.

Keywords: Religion, Positivism, Empiricism, Society, Carnap.

Introduction

The battle between rationalism and empiricism, which in the next phase "gave birth" to the criticism and intuitionism schools in the history of philosophical development, was actually a reaction arising from the effort to have an understanding of reality.[1] The philosophers who adhered to the school of rationalism argued that the source of knowledge or the basic principles of a certain world could be said true if it conformed to the a priori nature of man's own ratio (intellectual power).[2]

The school of rationalism was born as a purification movement of all traditionalists' scholastic thinking.[3] Aristotle was considered to be still influenced by imaginary shadows. Descartes as a pioneer of the school of rationalism desired a new way of thinking. Therefore, a definite starting point was needed to be found in doubt 'cogito ergo sum' (I think, therefore I am), which also started from doubt in getting certainty.[4]

On the other hand, the school of empiricism prioritized experience as the main source of knowledge, both external and inner experiences, and was therefore a posteriori.[5] Simply put, to show that something exists, empiricists would say, "show it to me."[6] The figures in this school included Thomas Hobbes, John Locke, George Berkeley, and David Hume.[7]

The dispute between the two schools eventually culminated in a movement to cleanse knowledge from partial human interests.[8] The peak of cleansing started with the birth of the positivism paradigm brought about by Auguste Comte (1798-1857).[9] By initiating positivism, Comte implicitly ignored the two previous stages of thought he had composed in the law of three stages, the theological and metaphysical stages.[10] Positivism considers objective facts to be valid knowledge.[11] As a result, positivism negates non-factual knowledge which, in another sense, is of the abstract-qualitative dimension of life.

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[1] Mohammad Muslih (2004), *Filsafat Ilmu; Kajian Atas Asumsi Dasar, Paradigma, dan Kerangka Teori Ilmu Pengetahuan*, Vol. 1 (LESFI), p. 57.

[2] Mochammad Arifin (2018), "Epistemologi Rasionalisme Rene Descartes dan Relevansinya terhadap Penafsiran Al-Quran," *Jurnal Ilmiah Ilmu Ushuluddin*, Vol. 17, No. 2, pp. 147-157.

[3] Muhammad Bahar Akkase Teng (2016), "Rasionalis dan Rasionalisme dalam Perspektif Sejarah," *Jurnal Ilmu Budaya*, Vol. 4, No. 2, p. 16.

[4] Teng (2016), " Rasionalis dan Rasionalisme dalam Perspektif Sejarah," p. 16.

[5] M Ied Al Munir (2008), "Tinjauan Terhadap Metode Empirisme dan Rasionalisme," *Jurnal Filsafat*, Vol. 14, No. 3, p. 236.

[6] Al Munir (2008), "Tinjauan Terhadap Metode Empirisme dan Rasionalisme," p. 237.

[7] Sativa Sativa (2011), "*Empirisisme, Sebuah Pendekatan Penelitian Arsitektural*," *INERSIA: Informasi Dan Ekspose Hasil Riset Teknik Sipil Dan Arsitektur*, Vol. 7, No. 2, p. 117.

[8] Francisco Budi Hardiman (1990), *Kritik Ideologi: Pertautan Kepentingan dan Pengetahuan*, Yogyakarta: Kanisius, p. 22.

[9] Irham Nugroho (2016), "Positivisme Auguste Comte: Analisa Epistemologis dan Nilai Etisnya terhadap Sains," *Cakrawala: Jurnal Studi Islam*, Vol. 11, No. 2, pp. 167-177.

[10] Nugroho (2016), "*Positivisme Auguste Comte*," p. 170.

[11] Alexander Seran (2014), "Masa Depan Filsafat Dalam Era Positivisme Logis," *Respons: Jurnal Etika Sosial*, Vol. 19, No. 1, p. 112.

Positivism importantly influenced the development of science, especially in regard to natural sciences.[12] In 1920s, Comte's positivism thought significantly developed with regard to logical positivism, particularly among those from the Vienna Circle (Wiener Keis) with two influential figures, Bertens and Rudolf Carnap.[13]

Logical positivism focuses on the study of language and meaning with limitation to direct meaning.[14] As for reality or object of knowledge, idealists[15] and materialists[16] are always guided to observing carefully the meaning of language used. Logical positivism argues that metaphysical approaches to reality "fail to understand," because the language used is essentially meaningless that in logical positivism, metaphysical things are nonsensical.

In this article, the author conducted a critical study on Rudolf Carnap's thinking (1891-1970), one of the figures of logical positivism from the Vienna Circle.[17] The author explored Carnap's thoughts in order to understand religion's position in the school of logical positivism that negates abstract-fictitious dimensions, and conducted critical studies on it.

Research Method

This research used a descriptive-qualitative method, which was included in the literature research (library research). The qualitative descriptive method was used due to the suitability of the study's object and focus, since this research sought to make discoveries that could not be achieved through measurement or statistical procedures.[18] A literature study was conducted to collect information and data with a variety of materials in the library as an aid such as documents, books, magazines, historical stories, etc.[19]

The data collecting process in this study was conducted through observation, tracking various references relevant to the study's focus from books, articles, etc., which served to support the data.[20] The data were analyzed in this study using the content analysis method. In this analysis, the information selected, compared, combined, and sorted was from related sources of data for valid inferences.

Rudolf Carnap: Brief Biography and Works

Rudolf Carnap was born in Germany in 1891.[21] He was an expert in mathematics, physics[22] and philosophy,[23] studying at the University of Jena under the guidance of Gottlieb Ferg (1848-1925). Like other figures in the Vienna Circle, Carnap accommodated many of Mach and Bertrand Russel's[24] philosophical ideas in his philosophical perspective.[25] Carnap managed to acquire his doctorate in philosophy at the University of Jena with a dissertation entitled *Der Raum: Ein Beitrag zur Wissenschaftslehre* (*Space: A Contribution to the Theory of Science*) as a commitment to basic empiricism in combination with various modern methods and mathematics.[26]

Carnap was a prominent figure in the Vienna Circle and actively participated in the community's discussions. In 1928, he published *Der Logische Aufbau der Welt* (Logical Construction of the World), followed with *Logische Syntax der Sprache* (Logical Syntax of Language) (1934), Introduction to

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[12] Emma Dysmala (2014), "*Kritik Terhadap Paradigma Positivisme*," *Jurnal Wawasan Yuridika*, Vol. 28, No. 1, pp. 622-633.

[13] Komarudin Komarudin (2016), "Falsifikasi Karl Popper dan Kemungkinan Penerapannya dalam Keilmuan Islam," *At-Taqaddum*, Vol. 6, No. 2, pp. 444-465.

[14] Lorens Bagus (1996), *Kamus Filsafat*, Jakarta: Gramedia Pustaka Utama, p. 706.

[15] Rusdi Rusdi (2013), "Filsafat Idealisme: Implikasinya dalam Pendidikan," *Dinamika Ilmu: Jurnal Pendidikan*, Vol. 13, No. 2, pp. 236-249.

[16] Irzum Farihah (2015), "Filsafat Materialisme Karl Marx," *Fikrah: Jurnal Ilmu Aqidah Dan Studi Keilmuan*, Vol. 3, No. 2, pp. 431-454.

[17] *Komarudin* (2016), "Falsifikasi Karl Popper," p. 446.

[18] Moh Soehadha (2012), *Metode Penelitian Sosial Kualitatif Untuk Studi Agama*, Yogyakarta: SUKA Press UIN Sunan Kalijaga, p. 65.

[19] Soehadha (2012), *Metode Penelitian Sosial Kualitatif Untuk Studi Agama*, p. 40.

[20] Lexy J Moleong (2021), *Metodologi Penelitian Kualitatif*, PT Remaja Rosdakarya, p. 6.

[21] Samsuri (2016), "Bahasa Positivisme Logis dan Maknanya bagi Agama: Kajian Pemikiran Rudolf Carnap," *Millah: Journal of Religious Studies*, Vol. 3, No. 1, pp. 123-141.

[22] Fiandy Mauliansyah (2018), "Positivisme Logis Dalam 'Language, Truth, And Logic' Karya Alfred Jules Ayer: Sebuah Pandangan Kritis," *SOURCE: Jurnal Ilmu Komunikasi*, Vol. 3, No. 2, pp. 231-242.

[23] Samsuri (2016), "Bahasa Positivistime Logis dan Maknanya bagi Agama," p. 125.

[24] Muhmidayeli Muhmidayeli (2014), "Filsafat Analitik Kritik Epistemologi Ide Analitik Logis Bertrand Russell," *Jurnal Theologia*, Vol. 25, No. 1, pp. 121-142.

[25] Samsuri (2016), "Bahasa Positivistime Logis dan Maknanya bagi Agama," p. 126.

[26] In his dissertation, Carnap analyzed the differences in logic between mathematics, physics, and psychology. A year later, the dissertation was published again as an internal monograph Kantsudien. See Samsuri (2016), "Bahasa Positivistime Logis dan Maknanya bagi Agama," p. 126.

Semantics (1942), Formalization of Logic (1943), Meaning and Necessity (1947), and Logical Foundations of Probability (1950).[27]

Canap published his last four works during his time in America—as a professor of philosophy at the University of Chaniago.[28] He emigrated from Germany in 1935 due to the spread of Nazism in Germany which he considered not supportive of his academic activities. Leaving the University of Chicago, he dedicated his two years to the Princeton Institute for Advanced Study. In 1954, he served at the Department of Philosophy at the University of California at Los Angeles, and later decided to retire from teaching in 1961.

The Vienna Circle and Rudolf Carnap's Logical School of Positivism: The Historical Formation and the Paradigm of Thought

Comte's attempt to "copy and paste", instead of imposing, natural science methodologies on the social sciences gave birth to a new scientific discipline, sociology or social physics, which was certainly a symbol of progress in thinking. Therefore, while natural sciences discover "natural laws," Comte's sociology can be said discovering "social laws" –theological, metaphysical and positive.[29]

On the other hand, Wilhelm Dilthey (1833-1911) continued to be "restless," that natural and social processes were different.[30] The difference included, for example, the objects of study. While in natural sciences the objects studied tend to be more constant and stable,[31] in social sciences the objects of study are the opposite.[32] Dilthey later distinguished the two scientific disciplines' methodologies, the erklaren method (explaining) for natural sciences or naturwissenschaften, and the verstehen method (understanding) for social sciences or *geisteswissenschaften*.[33]

In Dilthey's criticism, positivism certainly did not remain silent. Therefore, in 1924, a discussion group was formed which was based in Vienna, Austria,[34] later known as the Vienna Circle,[35] whose regularly meetings were to discuss philosophical issues on science, comprising Moritz Schlick[36] along with Hans Hahn (1880-1934), Otto Neurath (1882-1945), Victor Kraft (1880-1975), Harbert Feigl and Rudolf Carnap (1891-1970).[37] The philosophical ideas developed by this group were called neo-positivism or logical positivism.[38]

Logical positivism focuses language and meaning related topics.[39] It argues that the idealists' chaos,[40] with their metaphysical approach in understanding reality, arises since the language they use is essentially meaningless.[41] The members of the Vienna Circle believed that only empirical statements were verifiable. In other words, empirical propositions create the meaning of knowledge (making sense), while methodical propositions cannot create any meaning (nonsensical) since they are speculative, ambiguous and unverified.[42]

The logical positivism's positions are explicitly as follows: 1) rejecting the methodological distinction between natural and social sciences – as was conducted by Dilthey; 2) assuming that statements which are empirically-factually unverifiable, such as ethics, aesthetics, religion, metaphysics, are nonsensical or meaningless; 3) unification of all sciences into one universal scientific language (unified science); and 4)

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[27] Samsuri (2016), "Bahasa Positivistime Logis dan Maknanya bagi Agama," p. 127.

[28] Muslih (2004), *Filsafat Ilmu*, p. 116.

[29] Muhammad Chabibi (2019), "*Hukum Tiga Tahap Auguste Comte dan Kontribusinya terhadap Kajian Sosiologi Dakwah*," *NALAR: Jurnal Peradaban dan Pemikiran Islam*, Vol. 3, No. 1, pp. 14-26.

[30] Muslih (2004), *Filsafat Ilmu*, p. 115.

[31] Asep Setiawan (2016), "*Hermeneutika Al-Qur'an 'Mazhab Yogya'(Telaah Atas Teori Ma'na Cum-Maghza Dalam Penafsiran A l-Qur'an*," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis*, Vol. 17, No. 1, pp. 67-94.

[32] Setiawan (2016), "*Hermeneutika Al-Qur'an 'Mazhab Yogya'*," pp. 67-94.

[33] I Ketut Wisarja (2007), "*Hermeneutika Sebagai Metode Ilmu Kemanusiaan*," *Jurnal Filsafat*, Vol. 13, No. 3, p. 203.

[34] Muslih (2004), *Filsafat Ilmu*, p. 255.

[35] Muslih (2004), *Filsafat Ilmu*, p. 115.

[36] Kees Bertens (1996), *Filsafat Barat Abad XX, Jakarta: Gramedia*, p. 166.

[37] Dysmala (2014), "*Kritik Terhadap Paradigma Positivisme*," p. 625.

[38] Seran (2014), "Masa Depan Filsafat Dalam Era Positivisme Logis," p. 112

[39] Manuel Velasquez (2016), *Philosophy: A Text with Readings*, Cengage Learning, p. 203.

[40] Eka Yanuarti (2016), "Pendidikan Islam dalam Perspektif Filsafat Idealisme," *BELAJEA: Jurnal Pendidikan Islam*, Vol. 1, No. 2, p. 146.

[41] Seran (2014), "Masa Depan Filsafat Dalam Era Positivisme Logis," p. 113.

[42] Seran (2014), "Masa Depan Filsafat Dalam Era Positivisme Logis," p. 113.

viewing the tasks of philosophy as an analytical tool for words or statements.[43] Carnap was the most prominent among the Vienna Circle members.[44] Given the differences in thinking among the Vienna Circle members, the discussion in this article focuses on Carnap's philosophical ideas.

Verification and Confirmation

In general, the members of the Vienna Circle focused on finding the boundary between meaningful (making sense) statements and meaningless (nonsensical) statements based on the verification aspect. This led to Vienna Circle's view that traditional philosophy must be rejected, since its expression transcended experience, including theological and metaphysical languages.[45]

For Carnap, science was a direct experience-based system of statements and controlled through experimental verification. However, Carnap added that his divided verification into experimental and factual verifications was not the sole condition, but part of the truth-seeking process -since in later phase it split into two, direct (factual) and indirect verifications.

Direct verification was protocol statement based, also including factual record of facts,[46] while in indirect verification context, Carnap relied on deduction from perceptual statements.[47]

For easier understanding this aspect of Carnap's verification, it is interesting to look into Carnap's typology of two laws in natural science, empirical law and theoretical law. Empirical law is observable law that can be directly confirmed, in which it can be "observed" by visible sensors,[48] while theoretical law is abstract law that it is a hypothesis (unobservable).[49]

Carnap added that physicists had agreed on laws related to the pressure, volume and temperature of a gas, for example, included in the empirical law. On the other hand, single molecules' behaviors were a manifestation of theoretical laws. These two laws' relationship was complementary, in the sense that empirical law helps explain formulation of non-observable things and provides an opportunity to derive a new empirical law.[50]

Metaphysical Elimination

As explained earlier, in the Vienna Circle's view, metaphysical statements, including theological and ethical, had no meaning (nonsensical),[51] since they presented unverifiable propositions or pseudo statements. Carnap argued that most opponents of metaphysics from the Greece time to the empiricism time in the 19th century stated that the doctrines of metaphysics were false, and some categorized them as something uncertain, due to their transcendent nature and that they transcended human knowledge.[52] Like other figures in the Vienna Circle, Carnap emphasized that, if pseudo statements violated the rules in the logical syntax of empirical proof, the law was rejected.[53] This rejection was not due to subject matter's metaphysical nature, but since it did not conform to the empirical criteria.[54]

For Carnap, the characteristics of metaphysical statements was that they used the expressive language, making them unverifiable and, therefore, experimentally untested.[55] With regard to language, Carnap distinguished language functions into two, expressive functions and cognitive representative functions. As an entity has expressive function, its language is an expression of feelings and a representation of

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[43] Muslih (2004), *Filsafat Ilmu*, p. 116.
[44] Samsuri (2016), "Bahasa Positivistime Logis dan Maknanya bagi Agama," p. 126.
[45] Seran (2014), "Masa Depan Filsafat Dalam Era Positivisme Logis," p. 113.
[46] Muslih (2004), *Filsafat Ilmu*, p. 117.
[47] Carnap acknowledged the existence of theoretical statements which could not possibly be verified directly. Therefore, it provides a solution by means of deduction from statements of the perceptual. An example is someone's inability to "show" electromagnetism, but this perceptual statement can be detected through certain signs. See Muslih (2004), *Filsafat Ilmu*, p. 118.
[48] Muslih (2004), *Filsafat Ilmu*, p. 118.
[49] Samsuri (2016), "Bahasa Positivistime Logis dan Maknanya bagi Agama," p. 129.
[50] Muslih (2004), *Filsafat Ilmu*, p. 118.
[51] Seran (2014), "Masa Depan Filsafat Dalam Era Positivisme Logis," p. 113.
[52] Many of the anti-metaphysics claim that they are preoccupied with the statement of the metaphysicists as sterile. See Samsuri (2016), "Bahasa Positivistime Logis dan Maknanya bagi Agama," p. 131.
[53] Samsuri (2016), "Bahasa Positivistime Logis dan Maknanya bagi Agama," p. 132.
[54] Muslih (2004), *Filsafat Ilmu*, p. 120.
[55] Rudolf Carnapp (1966), *The Rejection of Metaphysis*, London: The Free Press, p. 121.

mood, a soul with a reactive tendency.[56] As for its cognitive-representative function, language is a representative form of a fact, which is in turn classified into different categories.[57]

From the typology perspective of the two language functions, Carnap emphasized that metaphysical statements only had expressive function. Metaphysical statements are not right or wrong, or in religious term *kalam insya'i*, since statements transcend the discussion of truth or error, as in laughter, lyrics and music. Metaphysical statements are expressive; and they naturally emerge bearing certain content, but in fact they have no meaning (nonsensical).[58]

Unified Science

As explained in the previous discussion, the Vienna Circle devoted a lot of attention to the process of finding the dividing line between statements that are meaningful and statements that are meaningless, based on the potential for verification.[59] In their view, meaningful language means scientific, while if it is not meaningful it means unscientific.[60] By making this distinction, the project regarding the distinction between the natural and social sciences becomes unattractive even non-existent. All efforts were then made to bring about the unification of the language of all sciences.[61]

In the context above, Carnap developed a hierarchy of languages[62] almost similar to the concept of *wujuh wa an-nazair* in Qur'anic exegesis study,[63] in which the meaning of a language is based on the level of objects, while the order of the objects' level is based on the order in the recognition structure.[64] Underlying these whole constructs is auto-psychological level, for example, my experience of "red." On this basis, they are arranged in the following successive levels: physical, biological, psychological, social and cultural.

Based on the foregoing, if a language at socio-cultural level is based on psychological level, and at psychological level based on natural science level, we may conclude that the whole utterances of science in essence reveal one's personal elementary experiences. Therefore, the distinctions between the natural sciences and the social and humanities sciences (including ethics and theology therein) can be eliminated, since they are expressed through a universal language.[65]

Logic vis-a-vis Theological Positivism: Acceptance and Rejection in Islamic Context

The logical positivism presented by Carnap in his ideas in the previous discussion has its own challenges for religious topics. As commonly known, logical positivism assumes that language can have meaning (sense) when an experience can be verified through experimental-observational sensors.[66] This is certainly a fundamental issue when it is addressed to verifying religious terms -God, heaven, hell, etc.[67] Carnap and logical positivism tend to negate metaphysics. The next questions that may arise are: Is religion included in metaphysical terms? What is religion's position in the school of logical positivism? These kinds of question seem to arise from many religious circles who are concerned about the verification aspect. Saying religion as metaphysical, we should in turn accept "God's death in language."[68]

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[56] Carnapp (1966), *The Rejection of Metaphysis*, p. 210.

[57] Abdulloh Hadziq (2015), "Pengaruh Bahasa terhadap Perkembangan Kognisi Anak," *Jurnal PROGRESS: Wahana Kreativitas dan Intelektualitas*, Vol. 3, No. 3, pp. 63-86.

[58] Carnapp (1966), *The Rejection of Metaphysis*, p. 215.

[59] Velasquez (2016), *Philosophy: A Text with Readings*, p. 203.

[60] Muslih (2004), *Filsafat Ilmu*, p. 121.

[61] Bertens (1996), *Filsafat Barat Abad XX*, p. 172.

[62] Samsuri (2016), "Bahasa Positivistime Logis dan Maknanya bagi Agama," p. 134.

[63] In the study of the interpretation of the Qur'an, the terminological definition of the word w7h is the same word with the same pronunciation but has a different meaning. While nazhair are words that have a different editorial but have the same meaning. See Wahyudi Wahyudi (2019), "Al-Wujuh Wa Al-Nazair dalam Alquran Perspektif Historis," *AL QUDS: Jurnal Studi Alquran Dan Hadis*, Vol. 3, No. 1, pp. 21-36.

[64] The basis of the hierarchy of language construction is psychological empirical experience. For example, someone's experience with "red." On this basis, they are then arranged successively according to levels, namely physical. biological, psychological, social and cultural. See Muslih (2004), *Filsafat Ilmu*, p. 122.

[65] Muslih (2004), *Filsafat Ilmu*, p. 122.

[66] Samsuri (2016), "Bahasa Positivistime Logis dan Maknanya bagi Agama," p. 135.

[67] For further information, Carnap himself argued that the term of God is a meaningless word. This is because the term of God for Carnap is something behind an experience. See Samsuri (2016), "Bahasa Positivistime Logis dan Maknanya bagi Agama," p. 136.

[68] Samsuri (2016), "Bahasa Positivistime Logis dan Maknanya bagi Agama," p. 136.

With regard to the verification and confirmation aspects in the school of logical positivism, particularly Carnap's thought, the transcendental philosophy offered by Immanuel Kant suits the basis for our next study. Transcendental philosophy was born out of motivation by the "conflict" between empiricism and rationalism.[69] The dispute between these two schools was focused on the metaphysics theme, a topic which was still accommodated and had become the "prima donna" in the school of logical positivism, especially Carnap's thought on verification-confirmation, elimination of metaphysics, and combination of science or unified science.[70]

Kant labeled empiricist thinkers as skeptics with a movement pattern that tended to be deconstructive.[71] On the other hand, Kant labeled rationalist thinkers as dogmatists.[72] In the author's opinion, this labeling by Kant is something natural since, as commonly known, empiricism's characteristics tend to reject metaphysical existences as the school of logical positivism,[73] while rationalism defends metaphysical existences.[74]

To borrow Hegel's term, from the post-Kantian period on scientific dialectics,[75] Kant put himself as an intermediary synthesis between rationalism and empiricism through harmonizing the empirical and rationalist schools' basic understanding. Kant did not deny the importance of sense experience as one of the constituent elements of knowledge. On the other hand, however, he also agreed that there was existing knowledge beyond the limits of human sensory capacity.[76]

Furthermore, Kant argued that sense intuition was not sufficient understanding of reality. Sensing, also known as sensation in English, is actually one of the means by which humans have an understanding.[77] With sensory devices, we can assess the beauty of a scene or "understand" other realities. With regard to "understanding" of immaterial metaphysical things,[78] human senses, as Kant argued, are very limited. In Islamic context, we seem unlikely to respond to the meaning issue posed by logical positivism concerning the statement "God exists, heaven exists, hell exists, and so on." It may be a different when it was addressed to Prophet Muhammad, who had access to the immaterial metaphysical matters[79] and saw Allah SWT as the verification-confirmative aspects implementation.

In line with Wittgenstein's opinion, the division of proposition language into tautology of logic and mathematics, on the one hand, and the propositions of natural science, on the other, proposed by logical positivists seem not to give any room for religious discourse. Likewise, Wittgenstein also stood on the view that objects could not be described in words: they made their own manifestation. They are mystical, an experience indescribable through words. Thus, religious discourse is beyond the meaningful language world, as logical positivists expect.

Conclusion

The Vienna Circle significantly contributed to the contemporary philosophy's development through figures such as Moritz Schlick, Hans Han, Otto Neurath, Victor Kraft, Harbert Feigl and Rudolf Carnap. Based on the verification-confirmative aspects, metaphysical elimination, and a combination of knowledge, Carnap, like other Vienna Circle philosophers, tended to negate metaphysical statements, including theology and ethics, since they were considered nonsensical or meaningless.

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[69] Martinus Ariya Seta (2016), "Status Tuhan dalam Filsafat Teoretis Immanuel Kant," *Diskursus-Jurnal Filsafat Dan Teologi STF Driyarkara*, Vol. 15, No. 1, pp. 69-90.

[70] Muslih (2004), *Filsafat Ilmu*, p. 123.

[71] Himyari Yusuf (2012), "Eksistensi Tuhan dan Agama dalam Perspektif Masyarakat Kontemporer," *Kalam*, Vol. 6, No. 2, pp. 215-234.

[72] Seta (2016), "Status Tuhan dalam Filsafat Teoretis Immanuel Kant," p. 72.

[73] Al Munir (2008), "Tinjauan Terhadap Metode Empirisme dan Rasionalisme," p. 236.

[74] Arifin (2018), "Epistemologi Rasionalisme Rene Descartes," p. 147.

[75] Rafi'ah Gazali (2014), "George Wilhelm Fredrich Hegel": Metafisika, Epistemologi dan Etika," *Jurnal Diskursus Islam*, Vol. 2, No. 1, pp. 84-92.

[76] Lailiy Muthmainnah (2018), "Tinjauan Kritis Terhadap Epistemologi Immanuel Kant (1724-1804)," *Jurnal Filsafat*, Vol. 28, No. 1, pp. 74-91.

[77] Muhammad Taqiyuddin (2020), "Panca Indera Dalam Epistemologi Islam," *TASFIYAH Jurnal Pemikiran Islam*, Vol. 4, No. 1, pp. 113-138.

[78] The term metaphysics comes from Greek and means something that is behind or beyond physical objects. Aristotle himself did not use the term metaphysics, it's proto philosophia or first philosophy. This first philosophy contains a description of something behind physical symptoms such as moving, changing, living, dying, and so on so. Metaphysics can be defined as the study or thought about the innermost nature (ultimate nature) of reality or existence. See Rizal Mustansyir (2007), "*Aliran-Aliran Metafisika (Studi Komparatif Filsafat Ilmu)*," *Jurnal Filsafat*, Vol. 1, No. 1, pp. 1-14.

[79] Miswari and Dzul Fahmi (2019), "*Historitas dan Rasionalitas Isra' Mi'raj*," *Jurnal At-Tafkir*, Vol. XII, No. 2, pp. 152-167.

Religion, in this context-Islam, accommodates many things or metaphysical statements, such as the terms God, heaven, hell, etc. Another problem arises when positivism, which was originally a scientific methodology, is implemented to the studies of social sciences and humanities. Carnap's philosophical ideas put to use, language in religion is categorized into meaningless (nonsensical) language since its verification aspects are difficult to fulfill, such as verification of the existence of God, for example.

With regard to the verification and confirmation aspects in Carnap's school of logical positivism, the transcendental philosophy offered by Kant suits the basis for our next study. In Islam context, it seems impractical for us to response to the meaning issue posed by logical positivism regarding the statement "God exists, heaven exists, hell exists, and so on." It may be a different story when such statement was addressed to Prophet Muhammad, who had access to the immaterial-metaphysical matters and saw Allah SWT as the verification-confirmative aspect implementation.

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