



untuk dapat beradaptasi dengan perkembangan zaman. Pemikiran positivisme Comte bisa dikaitkan dengan konteks pendidikan Islam dalam melahirkan usaha penguatan pendidikan Islam. Penelitian ini mengeksplorasi pemikiran positivisme Auguste Comte, mengkomparasikannya dengan nilai-nilai Islam, serta mengkaji potensi positivisme untuk pendidikan Islam. Penelitian ini menggunakan metode kualitatif dengan memanfaatkan tinjauan pustaka dari berbagai buku dan jurnal yang relevan. Penelitian ini pada akhirnya menghasilkan temuan bahwa positivisme Comte mengedepankan metode ilmiah sembari mengesampingkan tinjauan metafisika, termasuk agama. Karakteristik utama dari positivisme antara lain perspektif bebas nilai, fenomenalisme, reduksionisme, naturalisme, dan mekanisme. Comte mengusulkan “hukum tiga tahap” yang menggambarkan perkembangan manusia dari tahap teologis menuju metafisik hingga ke tahap positif. Meskipun Comte tidak menganjurkan untuk meninggalkan agama, namun ia berusaha untuk memisahkan ilmu pengetahuan dari agama. Pandangan Comte yang berusaha memisahkan ilmu pengetahuan dari agama bertentangan dengan penekanan Islam pada nilai-nilai agama. Pendidikan Islam dapat mengadopsi aspek-aspek positivisme dengan meningkatkan studi empiris dan studi interdisipliner, memprioritaskan kajian ilmiah dan empirik dalam memahami suatu fenomena untuk mendorong pemikiran kritis dan inovasi dalam kerangka pendidikan Islam. Dengan demikian, mengintegrasikan kajian empiris, interdisipliner, dan ilmiah ke dalam pendidikan Islam dapat memperkaya dirinya sekaligus mempertahankan nilai-nilai dasarnya.

**Kata-kata Kunci:** *Bebas Nilai, Hukum Tiga Tahap, Pendidikan Islam, Positivisme.*

## **Introduction**

The history of science has been greatly influenced by philosophy, which has been evolving since the 6th century BC (Rosika, Fitriisa, and Ofianto 2023, 2465). Philosophy’s extensive history has significantly shaped the progress of science and, by extension, human civilization (Sundaro 2022, 21). One of the influential paradigms in science is Positivism, which has made a remarkable impact on scientific development (Hardiman 2012, 97).

Social scientists often employ Positivism as a paradigm when studying social phenomena (Kankam 2019, 88). This approach is employed to generate knowledge that aligns with contemporary human requirements. Due to its emphasis on empirical data and scientific methods, Positivism is widely utilized by researchers across various disciplines, especially in the social sciences (Mcveigh 2021, 80). According to the positivist view, social science should employ natural science methods in research, derived from the ontology of Positivism. This perspective asserts that objective reality exists independently of our perception of the world (Mcveigh 2020, 335).

Comte’s positivism is considered one of the philosophical movements that had a significant influence on the development of science, social thought, and contemporary culture. Comte emphasized the importance of empirically testable knowledge as the basis of valid knowledge. In Comte’s view, theology or religious beliefs cannot be tested empirically and are not within the realm of objective knowledge. Comte’s positivism

rejects theological knowledge as a valid source of knowledge. According to him, theology belongs to the metaphysical stage, which is considered a lower stage of development in comparison to the positive stage based on empirical facts (Kesuma and Hidayat 2020, 174).

Comte envisioned that positive or scientific knowledge would replace the role of theology in understanding the world and shaping human culture. His concept of positivism laid the foundation for more objective and empirical scientific research in various fields of knowledge, especially in shaping patterns of thinking and scientific understanding. While Comte's positivism faced criticism and challenges from later philosophers, its contribution to laying the foundations of scientific understanding is undeniable (Muzaki et al. 2023, 10).

Islam is deeply concerned with the relationship between the servant and the divine. The Qur'an also discusses numerous aspects of the universe, from its creation to how Allah governs it. Allah also values the human intellect, which sets humans apart from other creations. However, in contemporary times, some muslims exhibit an anti-science stance, rejecting scientific disciplines beyond religious studies. This has resulted in muslims falling behind in certain areas.

In contrast, Islam places a high value on scientific knowledge. No religion demonstrates greater and more profound attention than Islam (Nurlisma 2022, 135). Islam is a faith grounded in evidence and knowledge (Abdullah et al. 2003, 98). Islam has emphasized the importance of its followers' pursuing knowledge and advancing scientific understanding since its inception. The Quran itself encourages humanity to explore and deepen their understanding of science (Gojali 2004, 103). Allah has through His revelations, consistently urged humankind to reflect on the universe, as exemplified in several of His commands:

*"Indeed, in the creation of the heavens and the earth and the alternation of the day and night, there are signs for people of reason; They are those who remember Allah while standing, sitting, and lying on their sides, and reflect on the creation of the heavens and the earth and pray, "Our Lord! You have not created all of this without purpose. Glory be to You! Protect us from the torment of the Fire" (Q.S. Āli-'Imrān [3]:190–91).*

*"Indeed, in the creation of the heavens and the earth; the alternation of the day and the night; the ships that sail the sea for the benefit of humanity; the rain sent down by Allah from the skies, reviving the earth after its death; the scattering of all kinds of creatures throughout; the shifting of the winds; and the clouds drifting between the heavens and the earth 'in all of this' are surely signs for people of understanding" (Q.S. Al-Baqarah [2]:164).*

*"Have they not then looked at the sky above them: how We built it and adorned it with stars, leaving it flawless? As for the earth, We spread it out and placed upon it firm mountains, and produced in it every type of pleasant plant; all as an insight and a reminder to every servant who turns to Allah. And We send down blessed rain from the sky, bringing forth gardens and grains for harvest. And towering palm trees loaded*

*with clustered fruit as a provision for Our servants. And with this rain, We revive a lifeless land. Similar is the emergence from the graves (Q.S. Qāf [50]:6–11).*

“Do you not see that Allah causes the night to merge into the day and the day into the night, and has subjected the sun and the moon, each orbiting for an appointed term, and that Allah is All-Aware of what you do? That is because Allah ‘alone’ is the Truth and what they invoke besides Him is falsehood, and ‘because’ Allah ‘alone’ is the Most High, All-Great” (Q.S. Luqmān [31]:29–30).

The current issue within Islamic education in Indonesia is the scarcity of discussions surrounding science, which often leads to the misconception that science is prohibited in Islam. In reality, Islam is a religion grounded in reason and conscience, and science provides a pathway to explore the beauty of God’s creation through careful observation of the world around us (Yahya, 2004, 1). Engaging in scientific observation reveals the intricacies of creation and ultimately connects us to God’s boundless knowledge, wisdom, and power. Consequently, science can serve as a means to truly recognize and understand God. Albert Einstein acknowledged the inspiration that scientists draw from religion:

... A cosmic sense of spirituality is the most profound and noble reason for engaging in scientific research. This deep conviction in the rationality of the universe, along with the desire to comprehend our surroundings, must have empowered Kepler and Newton to dedicate years of solitary effort to unravel the principles of space mechanics. Only those who have fully committed their lives to this pursuit can truly appreciate what motivated these men and fueled their perseverance in the face of countless setbacks. It is this cosmic sense of spirituality that provides strength to individuals. In our materialistic era, it is not an exaggeration for modern thinkers to assert that serious scholars are, in fact, those who possess a deep-seated religious conviction (Einstein 1954).

Positivism emphasizes the importance of science while dismissing metaphysical concepts, including religion. From an ethical perspective, this position requires scientific concepts to be logical and empirically provable (Nugroho 2016, 177). This perspective insists on the logical and empirical validation of scientific principles and has faced criticism from scientists and philosophers, historically and in modern times. Even prominent thinkers such as Andre Comte-Sponville and Luc Ferry from France still discuss spiritual experiences and immanent transcendence, despite not aligning with any particular religion (Wibowo 2013, 6–7). This paper aims to explore the concept of positivism, which may initially appear to contradict Islamic principles. However, upon deeper examination, particularly regarding the significance of science and scientific research, it is hoped that Islamic education will embrace and prioritize the importance of these disciplines rather than neglect them.

This research uses a qualitative approach to describe Auguste Comte’s positivism, how Islam views positivism, and what Islamic education can apply from the spirit of positivism. Data collection is done with literature

reviews from books, journals, etc. The data analysis process is carried out with critical content analysis from the documents used in this study related to Comte's positivism and its various criticisms, as well as what Islamic education can take from Comte's positivism which indirectly rejects religion. The novelty in this research lies in how Islamic education views positivism, whether it rejects it entirely or can adopt the spirit of positivism itself.

## **Auguste Comte and the Background of Positivism**

1. Auguste Comte, whose full name was Auguste Marie Francis Xavier Comte, was born in Montpellier, France on January 19, 1798, and passed away on September 5, 1857. Auguste Comte was the first son of Louis Comte and Rosalie Boyer. Auguste Comte had three brothers namely:
2. Alix Marie (1800–1869).
3. Ermance L. Marie lived for about three months.

Adolphe V. L. Marie, 1802–1821. A young fellow who seems to have left home on an impulse, and who died on the island of Martinique (Gould 1920, 1–2).

He received his education at the prestigious Ecole Polytechnique in Paris, known for its commitment to republican ideals and process philosophy. Following the closure of the school in 1816, Comte left and subsequently served as secretary to Claude Henry de Rouvroy, Comte de Saint Simon, which exposed him to influential intellectual circles. Subsequently, Comte dedicated himself to developing the philosophy of positivism (Nabawi 2017, 220).

He is known as the father of sociology and positivism, with his law of three stages. Through the principle of positivism, Comte built the foundation used by academics today, namely the application of the scientific method in social science as a means of obtaining truth. Comte successfully combined rational deduction and empirical induction as the only paradigm that can be held to produce true knowledge. Comte's philosophy is based on what is known, what is factual, and what is positive. The only knowledge that can be considered positive is empirically verifiable. Consequently, Comte limited philosophy and knowledge to the realm of phenomena, thereby excluding metaphysics from the scope of his inquiry (Burhanuddin 2018, 117).

Positivism emerged in response to the inability of speculative philosophy to address philosophical problems in the context of the rapid development of science. Consequently, adherents of positivism place a high value on science and the scientific method. Indeed, the scientific method has evolved in a way that it can renew philosophy and public life (Biyanto 2015, 257).

Comte's perspective on the theory of evolution, as outlined in the three-stage law, is inextricably linked to the socio-political turmoil that engulfed France during the period of chaos in the social sphere, popular uprisings, and a reshuffle of political power as a consequence of the revolution. These developments had far-reaching implications for all aspects of life. With an unwavering conviction in the veracity of the three-stage law, Comte perceived history as a progressive continuum, a trajectory that could potentially lead humanity toward advancement. This advancement, he believed, would culminate in the formation of the optimal societal order (Nabawi 2017, 220).

### **Positivism and Stages of Human Development**

Positivism is the earliest scientific paradigm that emerged in the world of science. It is a school of thought that views science as the primary source of knowledge, rejects metaphysics and is solely based on empirical data. "Positivism" originates from the Latin word "positus," meaning the establishment of understanding based on existing facts. Positivism is the opposite of the metaphysical worldview, as it emphasizes empirical evidence over speculative justifications. According to Karl Bertenz, positivism's positive truth is equivalent to facts (Bourdeau, Pickering, and Schmaus 2018, 20).

The term "positivism" comes from the English word "positivism" and the Latin word "*ponere*," which means "to put down." The term was first introduced by Saint Simon (1760–1825), the founding father of French Socialism, while Auguste Comte is better known for popularizing positivism and positive philosophy through his work "The Course of Positive Philosophy" (1830–1842). John Stuart Mill (1843) further developed Comte's ideas in his "*A System of Logic*." Later on, French sociologist Emile Durkheim outlined positivism in "*The Rules of Sociological Method*" (1895), becoming a key reference for positivist social science researchers today (Muslih 2016, 88)

1. Positivism is a unique philosophical school that sets itself apart from others with various defining features. Some key characteristics of Auguste Comte's positivism are as follows:
2. Value-free. The distinction between religion and science.
3. Phenomenalism, which emphasizes phenomena that can be directly observed by the human senses.
4. The reductionist approaches. The reductionist perspective holds that phenomena of a higher or more complex order can be explained and understood in terms of phenomena of a lower or simpler order. For instance, biological processes can be described in terms of chemical processes, which can be described in terms of physical processes.

5. Naturalism. It is posited that the knowable reality is a natural reality subject to fixed and universal laws of nature. The belief that everything is natural, that is, that there is a cause-and-effect relationship, implies that everything that happens must have a cause and effect.

Mechanism. All physical phenomena of nature can be explained in terms of their underlying workings or principles. Positivism postulates that all natural phenomena can be mechanically and deterministically explained in a manner analogous to a machine.

The object of science and scientific statements (scientific propositions) under positivism must fulfill the following conditions:

1. Observable.
2. Repeatable.
3. Measurable.
4. Testable.
5. Predictable (Kerlinger 1973, 89).

The first three criteria pertain to the domain of science, while the last two are associated with scientific propositions. Due to these criteria, the positivism paradigm exhibits a strong emphasis on behavior, operations, and quantifiability (Muslih 2016, 89–90). With this framework, the object of science must consist of empirical facts (i.e., the universe) that exist independently and can be perceived by the researcher. This indicates that phenomena beyond human perception, including those in metaphysics, cannot be classified as science. Positivism, philosophically, refers to a school of thought that prioritizes the empirical aspects of knowledge, particularly scientific knowledge.

Through the foundation of sociology, positive philosophy will acquire that universal character that it still lacks and will thus become qualified to take the place of theological and metaphysical philosophy, whose only real property today is this universality (Comte 1869, 19). Comte also concludes that the creation of sociology endows the entire system of modern philosophy with the fundamental unity of the entire system (Comte 1869, 786).

This creation, upon which everything else depended, dates from the time when Comte discovered *the law of the three stages* (Bruhl 1903, 35). According to Comte, the progression of human thought moves from the theological and metaphysical levels to the third stage, referred to as the positive stage. At this point, human knowledge is founded on observable, measurable, and verifiable phenomena, marking the transition to the scientific level (Mustofa et al. 2023, 7). This framework articulated by Comte is recognized as the Law of Three Stages.

## 1. Theological Stage

At this stage, the human mind, seeking the essential nature of beings, the first and final causes (the origin and purpose) of all effects short, absolute knowledge supposes all phenomena to be produced by the immediate action of supernatural beings (Comte 1880, 26) This general theorem is further complemented by the observation that the theological mode of thought progresses through three stages: Fetichism, Polytheism, and Monotheism. These successive transitions are both prepared for and driven by the gradual emergence of two competing modes of thought—the metaphysical and the positive—each of which, in its own right, paves the way for the eventual dominance of these modes; initially, the metaphysical, and ultimately, the positive (Mill 1865, 13). Comte himself included this stage among others:

- a. The Stage of Fetichism. Which is a form of community life based on the thought that everything around humans has the same atmosphere of life as humans themselves.
- b. The Polytheism Stage. This is a form of life-based on the thought that, in this stage, the influence and determining power no longer come from the objects around humans but from invisible creatures.
- c. The Stage of Monotheism. This is a form of life based on the idea that the influence and determining power no longer comes from gods, but from absolute power, namely God Almighty (Nabawi 2017, 220–21).

## **2. Metaphysical Stage**

At this stage, which is only a modification of the first, the mind supposes, instead of supernatural beings, abstract forces, veritable entities (that is, personified abstraction) inherent in all beings, and capable of producing all phenomena. The explanation of phenomena in this stage is a mere reference of each to its proper entity (Comte 1880, 26).

## **3. Positivistic Stage**

In the final stage, the mind has given over the vain search after absolute notions, the origin and destination of the universe, and the causes of phenomena, and applies itself to the study of their laws—that is, their invariable relations of succession and resemblance. Reasoning and observations, duly combined, are the means of this knowledge. What is now understood when we speak of an explanation of facts is simply the establishment of a connection between single phenomena and some general facts, the number of which continually diminishes with the progress of science (Comte 1880, 26)

Comte's theory of the three stages provided a framework to define the concept of "belief" during the 19th century, a time marked by the growing influence of scientism. According to Comte, the peak of this stage

is characterized by a strong belief in science and progress. He argued that individuals attain rationality and maturity by replacing myths, religion, and abstract metaphysical philosophy with scientific principles. Comte viewed the evolution of human thought as a progression towards freeing the mind from irrational beliefs, myths, and religion, shifting through philosophy, and ultimately embracing a scientific mindset. Rational beings, in his view, are those who are not bound by myths, beliefs, or metaphysical ideas. Comte emphasized the importance of human thought evolving under the three-stage law of development (Biyanto 2015, 259).

### **Positivism: Value-Free Science and its Critics**

Auguste Comte's theory of positivism has faced significant criticism over the years. Despite its considerable influence in the 19th century, its philosophical foundations have been extensively contested and discussed. One of the primary objections to positivism is its exclusive emphasis on empirical evidence and the scientific method as the sole means of acquiring knowledge (Dysmala 2013, 630). Critics argue that this approach disregards the cultural, historical, and ethical contexts in which knowledge is generated and utilized, resulting in an oversimplified understanding of intricate phenomena. Positivism has also been criticized for overlooking subjective experience, intuition, and other forms of knowledge beyond its constrained framework. Notably, positivists' widely controversial assumption that science is value-free has been a source of contention (Bettis and Gregson 2001, 18).

Furthermore, the metaphysical, including religion, is gradually excluded from scientific discourse. In its scientific approach, science requires something logical and empirical, real or perceivable, whether directly or through instruments. The characteristic of science, according to them, is that it must be obtained through the standardized scientific method, namely the logico-hypothetico-verificatif method. This method first tries to verify knowledge by thinking about something according to logical, rational, or reasonable thinking (*logico*) and not according to the rules of faith or mystical beliefs. Then, using the rules of logical thinking, an attempt is made to form a hypothesis (*hypothetico*). From this hypothesis, science must then be able to prove it empirically (verificative) (Husaini et al. 2013, 236).

Although the view of value-free science is not suited to Islamic views, the fact is that this view is currently experiencing rapid progress in the field of science. Science shows its progress in applied technology, which brings many benefits to many people. So, the view of value-free science becomes the principle of scientists in developing their knowledge, especially in natural science. This makes it more difficult for the non-value-free view of science to be understood by modern scientists, including muslim scientists.

Western scientists themselves such as Karl R. Popper, Frankfurt School philosophers, Paul Feyerabend, Withehead, Paul Illich, Thomas Kuhn, and others. They argue that science is not value-free, but bound by certain values. Behind the value-free claim are ideological values that have their agendas (Husaini et al. 2013, 235). Thomas S. Kuhn has been a prominent figure in discussions regarding the constraints on scientific inquiry. He posits that paradigms shape the experiments scientists undertake, the questions they pose, and the problems they deem significant. In the absence of a specific paradigm, scientists would struggle to gather what they consider to be “facts.” Moreover, Kuhn contends that the perceived neutrality of science stems from its foundation on the expertise of individuals, which may differ among various experts. These foundations often incorporate values or interests that manifest as “paradigms.” (Kuhn 1993, 2)

However, the spread of this view is not without “resistance”. Many scientists hold the opposite view, who refute and even oppose the claim of value-free science. This view is rejected not only by Western scientists but also by muslim scientists such as Syed Muhammad Naquib al-Attas, Hamid Fahmy Zarkasy, Ziauddin Sardar, and others. Syed Muhammad Naquib al-Attas states that:

We must know and realize that science is not neutral; that every culture has a different understanding of it even though there are some similarities. Between Islam and Western culture lies a different understanding of science, and the differences are so profound that they cannot be reconciled (Attas 2001, 61)

Younger muslim scientists like Sardar make a similar sentiment. According to Sardar, *“The approach to science determines whether it is secular or Islamic, rather than science itself being neutral. The Islamic approach acknowledges the limitations of human intellect and recognizes that all knowledge comes from God.”* Similarly, Hamid points out that man-made science is influenced by the values of a particular religion or culture (Zarkasy, 2008, 6). Western civilization has spread the idea that science is value-free, but in reality, it is laden with values. This secularized understanding of science poses challenges for muslim thought and the development of Islamic civilization (Husaini et al. 2013, 238–39).

The assertion that science is value-free leads to the belief that scientific activities are solely based on the nature of science itself. However, in practical terms, science is inherently value-laden. Science needs to consider the ethical dimensions that encompass it and the interests of those who utilize scientific knowledge cannot be separated from its theoretical aspects (Suaedi 2016, 113–14).

It can be inferred that according to Islamic beliefs, science is not considered to be value-free. Western or modern science, which is progressing in both the Western and Islamic worlds, claims to be neutral

or value-free. However, in reality, science is not value-free as it is subject to naturalization, influenced by culture, religion, paradigms, and specific perspectives (Husaini et al. 2013, 239–40).

Despite this, Auguste Comte, the founder of positivism, advocated for the acceptance of religion and encouraged individuals to adhere to any religion, without implying that they should forsake their faith. Comte's positivism promotes the idea of embracing religion but excluding it from science, as he viewed religion as unverifiable. Humans only become rational and mature if they can replace myths, religion, and abstract metaphysical philosophy with science. Comte shows a line of human progress to mental liberation from irrational beliefs, from myths and religion through philosophy to a scientific attitude (Biyanto 2015, 259). It is important to begin by liberating the doctrine from any religious biases. This doctrine refutes all theological explanations, proposing that they will eventually be replaced by theories that focus solely on a verified order of phenomena. It is suggested that if this transformation were to be fully realized, humanity would no longer attribute the workings of Nature to an intelligent will or maintain a belief in a Creator (Mill 1865, 13–14).

When examining the fundamental principles of Auguste Comte's positivism, we can identify several concepts that can be adapted to support the advancement of Islamic education:

1. Emphasize the study of knowledge that can be comprehended through the senses. Islamic education should prioritize empirical studies in the broader field of science. Numerous verses in the Qur'an highlight the awe-inspiring nature of Allah's creation, emphasizing the importance for Islamic scholars to value scientific and non-religious disciplines. Engaging in extensive scientific and scholarly pursuits can reveal the signs of Allah's omnipotence throughout the universe. In the context of Islamic education learning, several key considerations should be addressed within various learning materials:
  - a. The scientific approach entails a systematic process similar to that of a scientist, aimed at obtaining objective answers through learning.
  - b. It is essential to integrate themes that are both dogmatic and scientifically valid.
  - c. Competency standards to be achieved in the learning process should be redefined.
  - d. Educators must strive for creativity and innovation in the development of their teaching methods (Mansir 2020, 150).
2. Positivism advocates for greater emphasis on empirical Islamic education, promoting practical teaching methods and empirical research. Embracing the positivist perspective encourages approaching natural

phenomena, such as earthquakes and other disasters, through scientific inquiry rather than jumping to religious interpretations. This approach allows for a thorough scientific and empirical analysis to ascertain the root cause of such events. Because Islam is a religion that values knowledge highly, its primary sources of teachings, the Qur'an and Sunnah, encompass a comprehensive view of science in all its dimensions. Furthermore, Islam encourages its followers to explore, study, and expand upon existing knowledge, both verbal and worldly. The methods adopted for this pursuit evolve with the times. The motivations behind Islamic encouragement and mandates are not for the benefit of Allah but rather to enhance human life. Every directive in Islam carries significance and purpose; none are without benefit. There are no commands or prohibitions in Islam that are harmful; rather, they are intended to be advantageous for all of creation (Adhiguna and Bramastia 2021, 142).

3. Foster an interdisciplinary approach to Islamic education by integrating relevant scientific perspectives. The rapid evolution of diverse methodologies for studying Islam presents an opportunity for the future development of Islamic studies. Encouraging a multidisciplinary approach rather than focusing exclusively on a single scientific viewpoint facilitates comprehensive problem-solving within Islamic education. The implementation of science within the framework of Islam can be effectively achieved through a model of scientific integration and interconnection. This strategic approach aims to equalize the roles of science and religion in both the pursuit and advancement of knowledge, as well as its application for the benefit of humanity and the environment. The need for scientific integration and interconnection arises from the disproportionate reality where modernism, with its emphasis on positivism, has elevated the status of positive sciences above that of religious sciences. This imbalance has led to significant challenges for human civilization. Thus, the integration and interconnection of science and religion have become essential in today's modern world (Adhiguna and Bramastia 2021, 142).

The paradigm of science required today to foster the advancement of humanity must incorporate a balanced and dialogical-critical approach. This paradigm should embrace the values of rationalism, empiricism, and positivism. While also integrating the value of intuition (spiritual reality) as a fundamental aspect of its episteme. By including intuition, modern science can effectively address its ontological and axiological challenges (Kumara et al. 2020, 126).

## **Conclusion**

Positivism emerged as a response to the limitations of speculative philosophy in addressing philosophical issues in light of the rapid advancement of science. Comte's positivism set the groundwork for the scientific method in social science, which remains a dominant paradigm in academic circles. Comte effectively integrated rational deduction and empirical induction as the primary means of achieving truth.

Comte's perspective on the theory of evolution, as outlined in the three-stage law, encompasses theological, metaphysical, and positivistic stages. The key characteristics of positivism include the perception of science as "value-free," "neutral," or "objective." Other notable features include "mechanism," "phenomenalism" or "observability," "reductionism," "naturalism," and "cause-and-effect."

Islamic thought regards science as not value-free, which is the antithesis of positivism. Comte's positivism is founded on the tenet of religion, yet he refrains from integrating religion into science because religion is an entity that cannot be validated. However, over time, as a consequence of the profound influence of positivism, positivism has become a religion for modern humanists today.

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