

# "Critique of the Concept of God in Auguste Comte's Positivism Philosophy"

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**Abstract:** The advancement of modern science has given rise to the paradigm of positivism, which asserts that valid knowledge can only be obtained through observation and empirical verification. This paradigm radically rejects the existence of metaphysical entities, including God, as they are deemed unprovable through scientific means. This idea was first systematically formulated by Auguste Comte and has significantly influenced modern society's perception of religion and spirituality. Within the positivist framework, God is excluded from the realm of scientific inquiry because He cannot be directly observed, and thus is considered irrational and irrelevant in scientific discourse. This study aims to critically examine the positivist rejection of metaphysical realities by presenting rational arguments in support of the existence of God from the perspective of Islamic philosophy. The research employs a qualitative-descriptive approach using library research methods, analyzing both classical and contemporary sources in the fields of theology and philosophy. The findings indicate that the existence of God can be logically explained through several philosophical arguments within the Islamic tradition. These include the Causal Argument, which emphasizes the necessity of a First Cause (Al-'Illah al-'Ulā), as well as the Cosmological and Teleological Arguments, which posit that the order and complexity of the universe point to the presence of an intelligent designer. Furthermore, Leibniz's Principle of Sufficient Reason affirms that everything that exists must have a sufficient explanation, with the most rational explanation for the existence of the universe being the presence of an absolute and independent God.

**Keywords:** Positivism; Auguste Comte; God; Islam; Philosophy.

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## Introduction

Positivism is a school of thought that relies on reality and rejects metaphysical matters. (Mohammad Muslih, 2016) Positivism has a real meaning because it focuses on facts. Therefore, anything that is beyond the facts and cannot be proven in reality is not accepted in this school. The positivist method relies on three main tools, namely: observation, comparison, experimentation, and the historical method.

Auguste Comte is considered the founder of positivism, and is often referred to as the "Father of Positivism." He was a French philosopher born in 1798. This school emerged as a result of the collapse of religious dominance in the Middle Ages, as well as a response to criticism of religious understanding at that time. (Nugroho, 2020) During this period,

there was rapid progress in the fields of rationality and science, which caused metaphysical matters such as divinity to be marginalized. Knowledge was considered valid only if it was based on real facts. (Anas, n.d.) The stages of development of positivism are divided into three: the first stage is the theological stage, the second is the metaphysical stage, and the last is the positive stage. (Syarifuddin, 2017)

Auguste Comte considered religion to be a form of knowledge that was not based on facts, because religious knowledge relied heavily on metaphysics. This kind of understanding, he argued, would not be able to create a scientific society, so it should be ignored and replaced with real things like positivism. (Ahida, 2018) This then gave rise to views that called for changes to religion and the concept of divinity, arguing that introducing divine

elements into human life would only result in stagnation and hinder progress. (Ahida, 2018)

According to Auguste Comte, positivism is a school of thought that presents a concept of divinity that differs from traditional religious teachings, including Islam. According to Comte, divinity is the recognition of an invisible force that controls the universe, but this force lacks attributes such as will, wisdom, or justice.

In Islam, the concept of divinity differs significantly from that proposed by Comte in positivism. Islam teaches that Allah (Subhanahu wa Ta'ala) is the One and Only God, the All-Knowing and All-Wise, and possesses such sublime attributes as will, wisdom, justice, and compassion. Allah (Subhanahu wa Ta'ala) is the creator of the universe and all creatures and has absolute power over everything that occurs in this world.

In Islam, the recognition of Allah Subhanahu wa Ta'ala as the only God worthy of worship is the primary foundation of faith. The concept of divinity in Islam is complex and encompasses various aspects such as faith, worship, morals, and so on. (Zarkasyi, 2013)

Therefore, Islam is inconsistent with the concept of divinity proposed by Auguste Comte's positivism, as it is inconsistent with the concept of divinity taught in Islam. For Muslims, acknowledging the existence of Allah Subhanahu wa Ta'ala as the only God worthy of worship and a commitment to following His teachings are the primary foundations of worship and a good life.

## Materials and Methods

This study uses a qualitative approach with a library research type (Nidzom, 2025), which is a method that emphasizes the review of literature as the main source of data. In this context, data is collected from various relevant and authoritative written sources, such as scientific books, journal articles, works of philosophers, as well as classical and contemporary literature in the field of theology. The philosophical approach is used to explore the rational and reflective aspects of Auguste Comte's thoughts on the concept of divinity, while the theology approach is used to analyze and compare these views with the concept of divinity in the Islamic scientific tradition.

The method applied in this research is descriptive-analytical method. (Sugiyono, 2012) (Nidzom, 2025) The descriptive method is used to describe, explain, and present the philosophical meanings of the concept of divinity as put forward by Auguste Comte, especially in relation to the theory of three stages of human intellectual development: the theological, metaphysical, and positive stages. This descriptive explanation aims to provide a complete picture of the position and role of the idea of divinity in Comte's positivistic thinking.

Meanwhile, analytical methods are used to critically examine these concepts, identify their argumentative structures, and examine their philosophical implications, both within the context of modern Western thought and from an Islamic theological perspective. Through this analysis, the researcher seeks to explore the fundamental similarities and differences between Comte's view, which rejects the relevance of the idea of divinity in the positivistic era, and the concept of divinity in Islam, which is transcendent and central to all aspects of life. Therefore, the methodological approach in this study is not only descriptive in the sense of presenting data as it is, but also critical-reflective in an effort to understand and evaluate the meaning and relevance of the concept of divinity within two different frameworks of thought. This approach is expected to produce a deep, argumentative, and highly scientific understanding in the study of philosophy and theology.

## Results and Discussion

### History of Positivism

Positivism emerged as an important school of thought in modern Western philosophy, rapidly developing since the 19th century. Its emergence cannot be separated from the context of post-Medieval European intellectual history, particularly as a response to the dominance of metaphysical and theological ways of thinking that were considered speculative and not based on empirical reality. (HARRIET MARTINEAU, 1896)

During the Middle Ages, European thought was heavily influenced by church teachings and scholastic philosophy, which tended to explain

natural phenomena through theological and metaphysical concepts. However, since the...*Renaissance* And *Enlightenment*The Enlightenment of the 17th and 18th centuries saw the emergence of a push to use reason (rationality) and empirical experience as a basis for understanding the world. The scientific revolution, spearheaded by figures such as Galileo Galilei, Francis Bacon, and Isaac Newton, reinforced the belief that the universe obeys fixed laws that can be discovered through observation and experimentation. (HARRIET MARTINEAU, 1896)

It was in this context that positivism emerged and developed as a new paradigm emphasizing the importance of scientific methods in acquiring valid and reliable knowledge. Positivism is not only a philosophical perspective but also an epistemological foundation for various branches of science.(Nugroho, 2020)

The main figure and pioneer of the positivism movement is **Auguste Comte** (1798–1857), a French philosopher. Comte formulated the idea of positivism in the context of the renewal of European society after the French Revolution. He believed that social progress could only be achieved through intellectual and scientific advancement. Therefore, Comte formulated a scientific approach to the study of society which later became known *associology*, a term he also coined. (HARRIET MARTINEAU, 1896)

Comte is known for his famous concept, namely “**Three Stage Law**” (*Law of Three Stages*), that is:

1. **Theological Stage**, in which humans explain natural phenomena through the intervention of supernatural beings or gods. This is the earliest stage of human intellectual development.
2. **Metaphysical Stage**, where natural phenomena are explained through abstract concepts or essential forces, such as “nature” or “substance”.
3. **Positive Level**, where humans began to explain reality through natural laws based on observation, experimentation, and scientific approaches.

According to Comte, the positive stage is the highest form of human knowledge development because it frees humans from dogma and unprovable speculation. Science must be based on observable and verifiable facts. Thus, Comte not

only contributed a theory of the development of knowledge but also laid the foundation for a scientific approach in the social sciences. (Muslih, 2017)

After Comte, positivism was continued and developed by a number of other thinkers, including Émile Littré, John Stuart Mill, and Herbert Spencer. They sought to apply positivistic principles to various fields of study, such as ethics, politics, and social biology. Classical positivism is characterized by a rejection of metaphysics and a focus on the application of the scientific method to all aspects of human life, including society and culture.

During this period, positivism became not only a philosophy of science but also a kind of modernizing ideology. Many believed that science and technology were the keys to human progress, and that a scientific approach could replace religion and speculative philosophy in addressing life's problems. (Damanik, 2023)

Entering the 20th century, positivism experienced further development in the form of logical positivism (*logical positivism*) which was pioneered by a group of philosophers and scientists who were members of the Vienna Circle (*Vienna Circle*). The main figures in this group include Moritz Schlick, Rudolf Carnap, and Otto Neurath.

Logical positivism combined Comte's empiricism with the mathematical and symbolic logic developed in analytic philosophy. They introduced **verification principles**, namely the idea that a statement is only meaningful if it can be verified through observation or logical analysis. In other words, statements that cannot be tested empirically, such as metaphysical or religious propositions, are considered scientifically meaningless. (Hasanah, 2019)

However, logical positivism also faces a lot of criticism. One of them comes from **Karl Popper**, who believes that absolute verification is impossible in science. He initiated the concept **offalsification**, namely that scientific theories should be open to testing and possibly being proven wrong. Popper's approach paved the way for a more dynamic view of the scientific process, differing from logical positivism, which tended to be static and overly strict.

### Positivism According to Auguste Comte

Auguste Comte was born in 1798 in Montpellier, Southern France, with the full name Isidore Auguste Marie François Xavier Comte. He possessed knowledge that shaped his main work written in his book *Positive Philosophy Course*. According to Auguste Comte, positivism means real things as opposed to unreal things, so that what is real is considered useful. Meanwhile, positivism as the opposite of doubt is interpreted as something certain, and as the opposite of negative, it is understood as an expression that indicates order and systematicity. As a definite understanding, positivism has several tools such as observation, comparison, experimentation, and the historical method. (HARRIET MARTINEAU, 1896)

Auguste Comte is considered the "Father of Positivism," so called because he founded a new school of philosophy known as positivism. He believed that positivism was realistic, not merely imaginary, thus rejecting metaphysical and theological concepts. He believed that knowledge must be based on real and useful facts to contribute to progress. Positivism was even considered a kind of new religion that required humans to use this understanding as a doctrine in science. (Nugroho, 2020)

This school of thought was based on the fact that scientific methodology at that time still depended on metaphysical systems. Comte conveyed his criticism through his work *Positive Philosophy Course* as a form of rejection of epistemological understanding based on metaphysics, because according to him, this type of knowledge cannot be guaranteed to be true. Positivism relies on concrete facts as evidence of the truth of knowledge, in contrast to metaphysics, which cannot be proven concretely. (Mayadah, 2022)

### Divinity According to Auguste Comte's Positivism

The advancement of science in the 16th and 17th centuries encouraged humans to explain all natural phenomena mechanically, without involving God; because humans believed they could meet all their needs without God's help. This mindset influenced the thinking of Auguste Comte. Philosophers at that time shared a common identity or common ground in glorifying scientific knowledge as the absolute basis, and a loss of faith in God and religion. From

this emerged the philosophical direction of positivism taught by Auguste Comte. (APRIDASARI, 2023)

Auguste Comte put forward a theory about **The Law of Three Stages** (*Three-State Law*), which is one of the basic concepts in his thinking. This concept explains that human history has experienced three stages of development in ways of thinking, namely (Harries, 1923):

**First**, Theological Stage: At this stage, humans rely on supernatural or magical explanations to understand natural phenomena. They believe that all events are influenced by supernatural forces such as gods or spirits, making their explanations speculative and not based on empirical facts. **Second**, Metaphysical Stage: In this stage, humans began to replace supernatural explanations with rational and philosophical ones. However, these explanations remained abstract and difficult to prove empirically. Humans believed that all events were influenced by abstract forces such as natural laws or fundamental principles. **Third**, Positive (Scientific) Stage: In this stage, humans rely on scientific methods and empirical facts to explain natural phenomena. Humans believe that all events can be explained through objective, fact-based scientific methods. Explanations in this stage are empirical and can be tested through observation and experimentation.

This three-stage law became the basis of Comte's philosophy of positivism, which stated that knowledge can only be obtained through the scientific method and empirical evidence. This principle laid the foundation for the development of modern science as we know it today.

Auguste Comte's Empirical Positivism differed from traditional conceptions of God. Comte saw religion and belief in God as not part of science and should not be included in the realm of scientific knowledge. He believed that God was something that could not be proven empirically and therefore could not be an object of scientific study.

For Comte, divinity or religion was seen as a form of belief embraced by humans to overcome uncertainty or fear. Divinity was seen as part of the theological stage in the history of the development of human thought, when humans believed that supernatural forces such as gods or spirits were the cause of unexplained natural phenomena. As scientific knowledge developed, humans had to

move beyond the theological stage and adopt a positive approach based on empirical facts and the scientific method. In this context, Comte argued that divinity no longer had a place in the advanced scientific world. (Harries, 1923)

According to Auguste Comte's empirical positivism, knowledge can only be obtained through objective, fact-based scientific methods. This means that religion and belief in God cannot be the subject of scientific study because they cannot be empirically proven. Therefore, divinity is not considered part of scientific knowledge.

However, Comte's views on divinity have often been controversial. Many critics of empirical positivism argue that Comte's approach to divinity is too narrow and ignores aspects that cannot be explained scientifically. Furthermore, Comte's views, which exclude divinity from the realm of scientific knowledge, have also been criticized for devaluing divinity and considering it merely an aspect of faith that has no intellectual value. (Harrington, 2008)

Comte criticized the way humans think, which still focuses on useless things that don't contribute to human survival. He questioned whether these things could be perceived through the five senses; if not, he argued, they were useless because they were beyond human comprehension. (Mohammad Muslih, 2016)

This positivistic standard is the basis of positivist human behavior according to Comte, where positive actions are seen as devotion to the interests of all humanity. He even considered positivist humans to be equal to God, even calling them *supreme being* or *superior human*. Thus, everything that humans can achieve is ultimately aimed at the benefit of humanity itself and at ensuring the survival and well-being of humanity. With this, Comte attempted to create a new religion for a positivist society without the need for belief in a metaphysical God, namely the religion of humanity. (APRIDASARI, 2023)

### **Criticism of the Concept of God in Positivism According to Auguste Comte**

Positivism, as formulated by Auguste Comte, holds that valid knowledge can only be obtained through empirical experience and scientifically verifiable

observation. Within this framework, God is viewed as an entity whose existence cannot be proven through scientific methods and is therefore considered irrelevant in scientific discourse. Positivism rejects metaphysical concepts, which it believes cannot be tested or proven empirically, including the concept of God. (Muslih, 2016)

However, criticism of Comte's views can be found in Islamic philosophy, which offers a different perspective on the limitations of human reason. Islam teaches that human reason has certain limits in terms of knowledge and understanding. Humans are commanded to use their reason to contemplate and understand Allah's creation, but are not asked to directly comprehend the essence of Allah's Essence, as this essence is beyond the reach of human reason. In this regard, there is a fundamental difference between what can be understood by human reason and what is believed in spiritual faith.

Islam directs humans to believe in the existence of God without having to fully understand it through reason. The Qur'an states that humans are commanded to believe in God, not to attempt to grasp all aspects of His Essence through reason alone. Human reason is ultimately limited in understanding the transcendental mystery of God, and in this regard, reason will acknowledge its limitations. Therefore, in the Islamic perspective, belief in God is something to be accepted with faith and acknowledgment, not something that can be proven or disproved through empirical or scientific methods. (Prayogo et al., 2019)

Auguste Comte's critique of the concept of God in positivism thus demonstrates that a scientific approach that emphasizes empirical evidence fails to explain the spiritual and transcendental dimensions inherent in the concept of God. Human reason, while useful in understanding the physical world, has limitations in understanding the essence of God's essence. The concept of God in Islam does not rely on scientific evidence, but rather on a deeper faith and belief in the essence of God that cannot be achieved through physical observation or scientific experimentation. (Mujtaba, 2023)

In Islam, there are three types of knowledge that have a logical and important sequence: (Al-Jauziyyah, 751) *First*, Ilm al-Yaqin (Knowledge

Based on Reasoning) Ilm al-Yaqin is a type of knowledge obtained through reasoning or logic, meaning a person reaches a belief based on evidence and arguments analyzed rationally. This knowledge does not depend on direct experience through the five senses, but rather through in-depth thought and conclusions from available data. In Islam, Ilm al-Yaqin is a level of knowledge that humans achieve through the process of thinking and study, and not merely guesswork or opinion.

*Second*, Ain al-Yaqin (Knowledge Based on Direct Observation) Ain al-Yaqin is a type of knowledge obtained through direct sight or observation of an object or event. It is a form of

certain knowledge derived from actual experience, without the need for reasoning or speculation. This knowledge is based on sensory evidence directly experienced by a person. *Third*, Haq al-Yaqin (Knowledge Based on Inner Experience or Intuition)

Haq al-Yaqin is the highest level of certainty in Islamic philosophy, namely knowledge that comes from deep personal and inner experience, requiring no logical reasoning or sensory evidence. It is direct knowledge that arises from spiritual experience or internal feelings, and is the highest form of certainty because one does not need external evidence to believe it.

Aspect	Islamic View of Knowledge	Positivism Auguste Comte
<b>Knowledge Sources</b>	Originating from reason, sensory observation, <b>And</b> inner/spiritual experience	Only accept empirical facts that can be observed and verified scientifically
<b>Level of Knowledge</b>	Terdiri dari three levels (Ilm al-Yaqin, Ain al-Yaqin, Haq al-Yaqin) which include reason, intelligence, and intuition	Does not recognize spiritual hierarchy; all knowledge is measured by empirical validity alone.
<b>The Role of Religion/Transcendence</b>	The highest knowledge (Haq al-Yaqin) actually comes from closeness to God and transcendent reality.	Rejecting the existence of God and metaphysical entities as sources of knowledge; religion is considered a primitive stage of human development.
<b>Knowledge Goals</b>	To understand God's power, draw closer to Him, and build prosperity according to His will	To master nature through science and technology for the material progress of mankind
<b>The Relationship between Science and Religion</b>	Science and religion are not separate; scientific truth and revealed truth complement each other.	Science must be free from religion; religion is seen as an obstacle to rational objectivity.
<b>Attitudes towards Metaphysics</b>	Acknowledging metaphysical reality that can be experienced through inner experience (Haq al-Yaqin)	Reject metaphysics as something that cannot be tested empirically, so it is considered invalid as science.

The table above explains that Auguste Comte's positivism was indeed instrumental in advancing sociology and the scientific method, but it had several fundamental weaknesses. This school of thought reduced knowledge to verifiable empirical facts, thus ignoring the metaphysical and spiritual dimensions, as well as the validity of intuition or revelation. Its anthropocentric and materialistic view placed technical progress as the primary goal, without considering the higher aspects of transcendence and meaning in life. Furthermore, Comte considered religion to be a primitive stage of human development, whereas for many traditions, faith is the pinnacle of truth. Positivism also failed to provide a solid foundation for universal moral values and transcendent ethics because it relied solely on empirical observation. Its claim that science is neutral and value-free is also unrealistic, because in reality, scientific knowledge is always influenced by social interests and contexts. Finally, the overly narrow definition of science prevents important branches such as philosophy, art, and theology from being recognized as legitimate forms of knowledge, even though they all play a significant role in building comprehensive human wisdom.

According to the thoughts of Sheikh Dr. Mahmud Utsman in his book *The Fiqh of Madinah, the Hadith and the Mawqif of Islam* (Modern Materialist Thought and the Islamic Attitude Toward It), he criticized the positivist view of divinity. He argued that Comte's view was inconsistent with Islamic thought. Utsman argued that positivism ignores the spiritual dimension of human life and is therefore unable to provide adequate answers regarding the existence of God and the meaning of life. In his view, divinity in Islam is not merely a rational concept that can be tested empirically, but also encompasses spiritual and metaphysical dimensions that cannot be measured scientifically. (Utsman, 1996)

Utsman offers a profound critique of Auguste Comte's idea of "positive religion" as a replacement for traditional religion. Within the framework of positivism, Comte sought to replace religion with a belief system focused on science and natural laws. In his view, traditional religion was deemed irrelevant in a modern society that prioritized rationality and empirical evidence. However,

Utsman viewed the idea of "positive religion" as incapable of replacing traditional religion in human life.

According to (Utsman, 1996), traditional religions, especially Islam, have spiritual and faith dimensions that cannot be separated from the moral and ethical principles that underlie human life. For Utsman, religion is not simply a set of teachings that can be replaced by a scientific system or secularism that focuses solely on rational knowledge. Religion encompasses deeper spiritual aspects, which provide the foundation for moral behavior and a worldview, as well as a human relationship with God, which cannot be explained solely through scientific methods or positivism. In Utsman's view, the concept of "positive religion" proposed by Comte not only fails to replace religion but also ignores the fundamental dimension of faith in human life.

Furthermore, Utsman also highlighted the profound limitations of empirical methods within positivism in fully explaining the nature of human life. Positivism emphasizes empirical observation and proof, which essentially can only explain phenomena that can be physically measured or observed. However, human life is far more complex and involves various dimensions that cannot be captured by scientific methods alone. (Utsman, 1996) argues that human life encompasses physical, psychological, social, and spiritual aspects, all of which are interconnected and form the whole of human reality. Therefore, a view that relies solely on empirical methods to understand human existence and the nature of life will be very limited and cannot provide a complete picture of human existence and the purpose of life.

The most profound aspect of Uthman's critique of positivism is the role of religion in providing an understanding of divinity. In Islam, the view of God is not limited to merely rational or empirical aspects. The concept of God in Islam involves spiritual and metaphysical dimensions that cannot be fully grasped by the limited human mind. Human reason can be used to contemplate God's creation, but it cannot fully describe or understand God's essence. Uthman emphasized that Islam teaches the importance of faith in God, which cannot be proven through scientific experiments but is believed to be

an absolute truth recognized by the heart and mind, grounded in divine revelation. (Utsman, 1996)

In closing, Utsman reminded Muslims to critically evaluate the positivist view so as not to fall into a view that denies the fundamental spiritual and divine aspects of religion. (Utsman, 1996) Utsman emphasized that the positivist view that states that God cannot be proven scientifically is contrary to the basic principles of Islamic teachings, which acknowledge that God is Almighty, All-Knowing, and has spiritual and metaphysical dimensions that transcend the limits of human understanding. Therefore, Muslims need to maintain a balance between scientific understanding and religious belief, and avoid deviations in the basic values and principles of Islamic teachings that can occur due to the influence of positivism.

#### **Researchers' Attitudes towards This Problem**

We do not agree with the opinion of Auguste Comte who said that religion is not scientific and irrational. I agree with Sheikh Mahmud Utsman and Syed Naquib al-Attas who stated that religion and science should be used to understand God's power and serve humanity according to His will.

#### **Compliance with Modern Science:**

There are many verses in the Quran that allude to scientific knowledge, such as the water cycle, fetal development, the structure of the universe, and the origins of life. Although the Quran is not a scientific text, some of its verses contain information that aligns with modern scientific discoveries. This approach emphasizes that religion, particularly Islam, is compatible with science and not in conflict with it.

#### **Rational and Logical Approach:**

Islam encourages its followers to think rationally and critically, as reflected in the teachings of Islamic philosophy and the methods of thought employed by early Muslim scholars. In Islam, faith should be built on a foundation of deep understanding and reflection, not simply on blind faith. This aligns with the scientific method, which utilizes logic and analysis.

#### **Observing Nature as Signs of God's Greatness (God's Verses):**

Islam encourages its followers to contemplate the universe as evidence of God's existence. Numerous verses in the Quran encourage humans to reflect, think, and learn from the signs of nature (the *kauniyah* verses). Therefore, observing nature in the context of science is also a way to understand God's greatness and power. Islam does not reject modern science. Many Quranic verses allude to scientific concepts such as the water cycle, embryonic development, the structure of the universe, and the origins of life. Although the Quran is not a science textbook, its contents demonstrate that religion, particularly Islam, is closely aligned with modern scientific discoveries.

Furthermore, Islam encourages the use of reason and logic. Rational and analytical thinking is highly valued in Islam, as evidenced by the Islamic philosophical tradition and the scientific legacy of early Muslim scholars. Faith in Islam should be built on a foundation of profound understanding, not mere baseless faith.

Observing the universe is also an essential part of the Islamic approach. The Quran invites humans to observe the signs of Allah's greatness found in nature. Therefore, the scientific activity of observing nature not only strengthens scientific understanding but also deepens faith in Allah.

Thus, the view of Auguste Comte's positivism that rejects the divine element in science is not in line with the Islamic view that unites knowledge, reason, and faith. Islam teaches that knowledge should lead people to a deeper understanding of the Creator, not distance

#### **Conclusions**

Positivism, which prioritizes empirically verifiable knowledge and rejects metaphysical matters, contradicts the Islamic view. Islam recognizes not only scientifically verifiable truths but also metaphysical matters that transcend sensory experience, such as the existence of God as a first cause independent of anything else. This view aligns with the cosmological argument that everything must have a cause, with God as the uncreated cause. Mahmud Utsman added that

positivism, while important in the development of science, has limitations in explaining the spiritual and metaphysical dimensions of life. Islam, in his view, provides a more comprehensive explanation by integrating both dimensions—both those testable by science and those beyond empirical boundaries—thus better suited to understanding reality as a whole

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