



Analysis of Auguste Comte's Ideology: Positivism and Implementation of Islamic Education

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Abstract

This study aims to analyze Auguste Comte's thinking about positivism and how this thinking can be implemented in an Islamic context. This research uses the qualitative method with content analysis approach, all data taken from various sources which are derived from books, theories and expert opinion. All data that has been collected are analyzed thematically, in other words the themes that have been obtained are described comprehensively and deeply. The results of the analysis from this study reveal several important aspects of the biography of Auguste Comte. Auguste Comte was a French philosopher who lived in the 19th century. Auguste Comte's positivist philosophical thinking includes three stages of development of human science: the theological stage, metaphysical stage, and positive stage. Contribution of Auguste Comte's positivist thought to Islam. Even though Comte's thought explicitly rejected religion and metaphysics, there are elements of positivism that can be applied in the Islamic context.

INTRODUCTION

Auguste Comte was a French philosopher and sociologist who is known as one of the founders of the modern discipline of sociology (Anwar et al., 2023; Chabibi, 2019; Mahyudi, 2023). He was born during the transition period between the Industrial Revolution and the Scientific Revolution, and his thoughts are reflected in his contribution to the development of science and understanding of society. Comte is known for the concept of "positivism," a view that emphasizes the importance of the scientific method and empirical observation in understanding the world (Hasanah, 2019; Kholifah, 2019; Milasari et al., 2021; Prayogi, 2021). He believes that human knowledge develops through three stages, namely the theological stage, metaphysical stage and positive stage. Apart from that, Comte also emphasized the importance of research on social laws and human progress in society. His most famous work, "Course of Positive Philosophy" became the basis for a sociological approach to the study of society and culture.

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Auguste Comte's influence on the development of sociology and scientific thought is very significant (Asnawan, 2016; Rudiyanto & Ismail, 2022; Sabila, 2019). The concept of positivism that he introduced has formed the basis for more objective and empirical scientific research in various fields of knowledge. His involvement in forming a pattern of thinking that focused on social laws and the evolution of society paved the way for the development of sociological theories by subsequent scholars. Although he also received criticism regarding the reductionist and deterministic approach in his views, it cannot be denied that Comte has made an important contribution in forming the foundations of understanding the complex relationship between individuals and society.

Based on previous research that the author found in the Scopus database, using the keywords Auguste Comte's, positivism, then the author analyzed it on Monday 5 August 2024 at 22:20 WIB using VOSviewer. VOSviewer is software for analysis that is commonly used by previous researchers (Rahman et al., 2024; Oktavia et al., 2024). The analysis results are shown in figure 1 below:

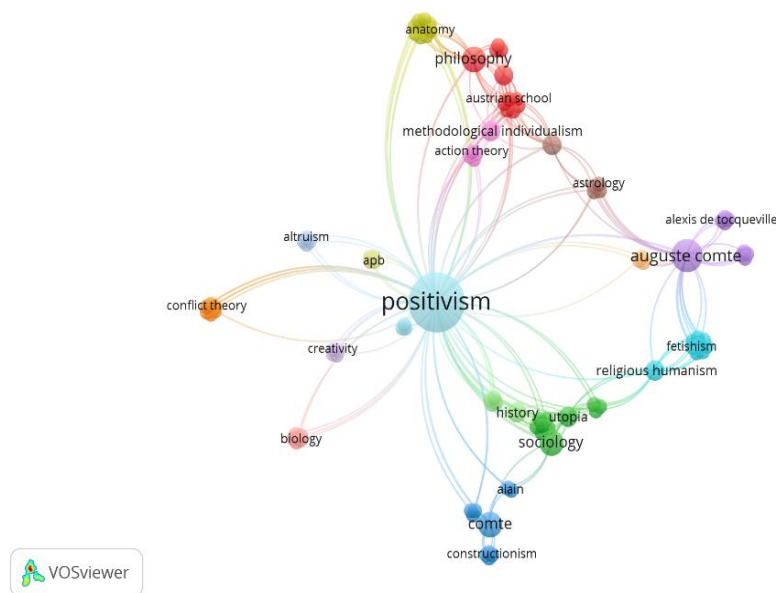


Fig 1. Analysis of Auguste Comte's Ideology: Positivism and Implementation of Islamic Education (Scopus database)

The VOSviewer visualization of keywords Auguste Comte's and positivism shows the extensive influence of positivism across multiple disciplines, including philosophy, sociology, and biology, with Comte prominently linked to various related concepts. However, there is a notable absence of connections to the implementation of Islamic education, suggesting that specific studies on applying Comte's positivist ideology in the context of Islamic education are lacking or underrepresented in the existing literature.

Despite this gap, Auguste Comte was also a figure who supported the idea of social progress through education and science (Alfiandrizar et al., 2023; Kesuma & Hidayat, 2020). He argued that by applying the principles of positivism, humans could overcome social problems and achieve greater progress. Although Comte's thought had a great impact on the development of sociology and social science, it also had its critics and controversies. However, it cannot be denied that his contribution in paving the way for scientific understanding of society and social relations has had a significant influence on the development of modern thought. Thus, this introduction provides a brief overview of this important figure and his positivistic thought which has made important contributions to our understanding of the social world.

METHODS

This research employs a qualitative method with a content analysis approach, aiming to provide a comprehensive understanding of Auguste Comte's thought. Data are sourced from a variety of materials, including books, theoretical frameworks, and expert opinions, ensuring a diverse and well-rounded collection of information. The data collection process involves meticulous examination of texts relevant to Comte's thinking, such as books, scholarly articles, and historical documents. Once gathered, the data are analyzed thematically, which involves identifying and exploring key themes in a comprehensive and in-depth manner. This approach necessitates a high level of precision and thoroughness in both data collection and analysis to ensure the accuracy and validity of findings. By focusing on thematic analysis, the research aims to uncover and elaborate on the underlying patterns and concepts within Comte's work, providing a detailed and nuanced interpretation of his contributions to the field.

RESULT AND DISCUSSION

Biographies of Auguste Comte

Auguste Comte's full name was Isidore Marie Auguste François Xavier Comte, born on January 19, 1789, and died on September 5, 1857. He was born in a small French town, Montpellier, which is famous for its tourist attractions. Comte's father, Louis Comte, worked as a tax official, while his mother, Rosalie Boyer, was a religious housewife. Before reaching adulthood, the young Comte fell out of line with the ideology of republicanism and skepticism in France in the past. He entered school in Paris in 1814 and began studying general knowledge. Unfortunately, Comte only lived there for 2 years, then he changed schools in 1816 and studied mathematics and journalism. Apart from that, Comte also had an interest in history and philosophy, so he often spent his free time reading. That is why he began to be interested in thinking about human historical development.

During his stay in Paris, Comte had a friend named Saint Simon, who was the founder of socialism. Both have the same goal and work together to create articles. Unfortunately, within a few years, Comte felt that he was no longer in line with Saint Simon because of differences of opinion. Finally, he was reluctant to collaborate again with Saint Simon and began conducting research on positive philosophy in 1826. He succeeded in writing a book on positive philosophy entitled "Cours de Positive Philosophy" in 1828 to 1829. Then, he turned to the profession of teaching at several schools from 1832 to 1842, but was eventually fired because he was often involved in quarrels with the school, which resulted in losing his job. Comte was known as a selfish and stubborn figure. Even so, his contribution to the development of positive philosophy is still appreciated in the history of social and scientific thought (Sari & Anggreaini, 2023).

In 1825, Auguste Comte entered a new chapter in his life when he married Caroline Massin. However, this marriage did not last long because in 1842 they finally divorced. While the details are unclear, it's likely there was a problem that prompted them to take this step. After the divorce, Comte decided to focus his attention on writing works on sociology, especially regarding morality and moral progress in society. However, that is not the only focus. He also reviews various important aspects such as government, political organizations, and human efforts to achieve social progress. Comte's works were widely distributed throughout the world, and many sociologists and other social scientists highly valued the results of his research. Unfortunately, Comte's life journey ended in 1857. He died after battling cancer which took his life. Although his life was short, his legacy in the world of sociology and social thought continues to inspire and influence subsequent generations.

Auguste Comte's Positivism Philosophical Thought

Etymologically, positivism comes from the word positive, which in philosophical language means an event that actually occurs, which can be experienced

as a reality. This means that what is called positive is in contrast to something that only exists in imagination (dreams), or consists of something that is only a construction of the creation of the ability to think from the human mind (Irawati et al., 2021). It can be concluded that the definition of positivism in terms of terminology means an understanding which in its "achievement of truth" originates and originates from events that actually occurred. Everything outside of that is not studied at all in positivism. Draft positivism appear of french which pioneered by isidore auguste marie francis xavier comte or known also with no auguste comte.

This school claims that everything that is metaphysical or abstract has no epistemological value and should be ignored in research. The word "positivism" comes from the Latin "Positivus," which is a form of the verb "Ponere" meaning "to locate" or "to identify." In the context of positivism, the word "positive" refers to things that can be understood in a concrete, factual and measurable way. In the positivist view, all concepts or explanations that are not based on empirical observations or testable evidence are considered irrelevant. Metaphysics, which deals with abstract or spiritual aspects, is consistently rejected by this school of philosophy.

Concepts such as metaphysical entities or unobservable reality are not given attention within the positivism framework (Jannah, 2023; Saidi, 2015). Therefore, everything that is recognized as valid knowledge in positivism is what can be concretely observed and objectively measured (Komariah & Wahab, 2019; Mudzakir, 2017; Saftri & Sa'dudin, 2019). In the field of science sociology, anthropology, and social Sciences others, the term positivism is very closely related to the term naturalism and can trace its origin to thought Auguste Comte in the 19th century. Comte thinks positivism is a way of looking at understanding the world based on science (Fahmi & Muharam, 2024; Fikri et al., 2024). According to Comte, scientific theories can be structured starting from a simple and universal level which then reaches a more complex and limited stage. This level arrangement can continue to be developed so that each new science will depend on the previous stage.

The fourth theme is joint activities. According to the informants, these themes are steps to instill values of honesty, creativity, democracy, care for the environment, appreciation of achievement, friendliness, and love for peace. Examples of this activity are mutual cooperation, picket cooking, and cleaning, having dinner together, and congratulating friends who won the competition. This theme was conveyed by informants as excerpts from the below Adherents of positivism believe that there is little difference between social science and natural science, because society and social life run based on rules, as does nature.

Positivism is a philosophical school of thought that was first developed by the French philosopher, Auguste Comte, in the 19th century. 19th (Mayadah, 2022; Nugroho, 2016; Rizkillah, 2023). Comte's positivist thinking has several main characteristics that inspired many thinkers and scientists of his time and formed the basis for the development of modern science. The following are five paragraphs that explain Auguste Comte's positivist thinking (Engkizar et al., 2021). First, positivism as the Highest Stage of Human Thought: Comte believed that human thought developed through three stages, namely the theological stage, metaphysical stage, and positive stage. The positive stage is the peak stage where humans think based on empirical facts and scientific methods. He saw positivism as a more mature and rational way of thinking that would replace theological and metaphysical speculation.

Second, the scientific method as the basis of knowledge: Comte really emphasized the importance of the scientific method in developing knowledge. He views that only through systematic scientific methods, observation, and empirical verification, can we achieve valid knowledge. This leads to the separation of science from unprovable religious and philosophical beliefs.

Third, the law of Social Order; Comte proposed the idea of developing society based on science and the principles of positivism. He argued that society should be

governed by social laws based on scientific knowledge about human behavior and society. The goal is to achieve social stability and progress.

Fourth, the importance of Sociology; Comte is considered the father of sociology because he was one of the first figures to systematize the science of sociology. For him, sociology is a science that studies social laws and human behavior in society. He sees it as a tool to improve social welfare and overcome social problems.

Fifth, criticism of Theology and Metaphysics: Comte critically assessed theology and metaphysics as irrational and unproductive forms of thought. He claims that they tend to cause discord and conflict in society. In contrast, positivism is expected to replace these views with more scientific and objective knowledge.

Auguste Comte's positivist thinking had a significant impact on the development of science, philosophy and sociology. Although some aspects of his views may have evolved and changed since he first formulated his ideas, positivism remains an important part of the history of philosophical thought. Examples of positivism can be found in the development of natural sciences, such as physics and chemistry, where knowledge is built on experiments and concrete empirical evidence. Comte divided the development of human knowledge into three stages: the theological stage, the metaphysical stage, and the positive stage.

The theological stage is the initial stage where humans explain natural phenomena by thinking about supernatural forces or gods. An example is Greek mythology which explains natural phenomena through gods such as Zeus and Poseidon. The metaphysical stage is a transitional stage where humans begin to develop more abstract explanations, although they are still less based on empirical evidence. Examples are concepts such as "spirit" or "substance" used in philosophy.

Thought contribution positivism Auguste Comte and its implementation in Islam

Islam pays great attention to other people or society. It is not enough to have awareness, humans with all their gifts in the form of reason must use it optimally in order to determine what is good and what is bad. One effort to improve our religious behavior is through da'wah. Da'wah has activities in the form of invitations, conveying and calling out to other people already done since the Prophet with the goal calls for risalah, the true Islamic religion. Da'wah activities that are carried out repeatedly will move humans towards a better direction. Therefore, it can be seen that da'wah plays an important role in Islamic teachings.

On the preaching journey Islam on time then experienced various obstacles ranging from rejection, ridicule and so on. Preaching has language characteristics motivating, invitation or invite to the right one. All efforts to spread teachings Islam in each aspect of life based on inner activity structure and social up preaching become the need of world of society as medication and instructions for society. In developing knowledge, preaching becomes something which deep to call it. There is a method or method so that the delivery can be maximized and can be well received. Preaching becomes a knowledge which in world modern this, each knowledge sure own base which sturdy and deep (Rahim, 2018).

Options scientific pass three levels which become base theory positivism Auguste Comte regularly special ontological, epistemological, and axiological. Dwow commonly said as knowledge Because Of inside be found object material. Positivism very experimental similarity both of them is You're welcome prioritize experience whereas the difference is positivism Still limited on experience objective and set aside experience inner temporary empiricism Still receive experience spiritual or metaphysical. Preaching can be said as science, because knowledge preaching has its own problem or question which becomes object material and objects official science (Muhyiddin, 2019; Sulaeman et al., 2020).

The contribution of Auguste Comte's positivist thinking in the Islamic context can be seen in his efforts to promote scientific methods and rational thinking as a foundation for scientific and social development (Latifa et al., 2024). Although his

thinking may initially seem secular, Comte's positivism can be integrated with Islamic principles that value knowledge, justice, and positive social change. Comte's thoughts on the importance of objective investigation and empirical knowledge can support the development of science in Muslim societies, while still maintaining the moral and ethical values recognized by the Islamic religion. Thus, Comte's thought efforts can be a source of inspiration for combining scientific thinking with religious values to advance knowledge and human welfare in the Islamic context.

The problems that arise initially are the main concern in this situation. In response to this problem, responsible handling is very necessary. In an effort to find a solution, the approach taken is to influence the lives of individuals who are the subject of da'wah and positivism in the kingdom of religious studies (Engkizar et al., 2022; Nuraedah & Mutawakkil, 2020; Nursyda et al., 2021). With awareness of the importance of understanding the worldview and a positive attitude, this strategy has proven successful in providing valuable new insights. Apart from that, this approach also results in increased understanding of the human and ethical values that apply in society. This helps strengthen social ties and tolerance between individuals in the kingdom of religious studies (Bongomin et al., 2018). Not only that, this strategy has also supported the development of education in the region.

The implementation of Auguste Comte's positivist thinking in Islam has become the subject of interesting discussion among Islamic scholars (Fahmi & Muharam, 2024). Comte's thinking which emphasizes scientific observation, positive methods, and empirical knowledge can be found relevant in efforts to understand and develop science in Islam. In this context, many modern Muslim scholars have attempted to combine the principles of Comte's positivism with Islamic teachings, with the aim of developing a more robust scientific approach to understanding religion and the world around it.

One way to implement Comte's positivism in Islam is by promoting a more scientific approach to the understanding of the Alquran and Hadith. This includes the use of empirical analytical methods in interpreting religious texts, thereby enabling a deeper and more contextual understanding of Islamic teachings. In addition, Comte's thoughts can also help in promoting stronger scientific education among Muslims, thereby encouraging the development of science and technology in Muslim societies (Bakti & Harahap, 2023).

However, there is also criticism of Comte's implementation of positivism in Islam. Some scholars argue that this approach can ignore the spiritual and metaphysical aspects of the Islamic religion, which are an integral part of the Muslim faith. Therefore, most of Comte's efforts to implement positivism in Islam are still the subject of ongoing debate among Islamic scholars. In this effort, scholars strive to find the right balance between positivist thinking and Islamic spiritual values to achieve a more holistic understanding of the religion.

CONCLUSION

Auguste Comte, a 19th century French philosopher, is known as the father of positivism and sociology. His significant contributions to social and scientific thought have had a profound impact on the development of science and human thought. Auguste Comte developed a theory of scientific development, which described the evolution of human knowledge through three stages: the theological stage, the metaphysical stage, and the positive stage. His thinking about the importance of empirical observation and systematic research helped build the foundation for scientific research methods in various disciplines. Overall, Auguste Comte's thoughts regarding positivism, scientific developments, and the role of science in society have made a significant contribution in shaping modern social science and human thinking about the world. Although he had his criticisms and limitations, his legacy as the father

of positivism remains important in the development of science.

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