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Contemporary Scientific Epistemological Problems and *Maqāṣid al-Syarīʿah*: Toward a Teleological Framework for Scientific Inquiry

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Abstract
The development of modern science has produced significant advances in knowledge and technology, yet it has also generated epistemological concerns regarding the relationship between facts, values, and the purposes of scientific knowledge. Scientific paradigms emphasizing objectivity and empirical verification often separate descriptive and normative dimensions, leaving the purposes and ethical implications of science beyond scientific methodology. This study aims to explain the role of maqāṣid al-syarīʿah as a meta-methodological framework that complements scientific methodology with normative and teleological orientations. Employing library research with a qualitative approach from the perspective of the philosophy of science, the study analyzes relevant primary and secondary sources on scientific epistemology, philosophy of science, and *maqāṣid al-sharīʿah*. The findings indicate that maqāṣid al-syarīʿah functions as an orientative, analytical, and evaluative framework without replacing empirical and rational procedures. It guides research priorities toward public welfare, informs the interpretation of data through justice and social responsibility, and provides normative criteria through maṣlaḥah and mafsadah. Thus, maqāṣid al-syarīʿah offers a teleological framework for scientific inquiry that integrates facts, values, and purposes.

Perkembangan ilmu pengetahuan modern telah menghasilkan kemajuan signifikan dalam pengetahuan dan teknologi, namun juga menimbulkan kekhawatiran epistemologis mengenai hubungan antara fakta, nilai, dan tujuan pengetahuan ilmiah. Paradigma ilmiah yang menekankan objektivitas dan verifikasi empiris sering memisahkan dimensi deskriptif dan normatif, sehingga tujuan dan implikasi etis ilmu pengetahuan berada di luar metodologi ilmiah. Studi ini bertujuan untuk menjelaskan peran maqāṣid al-syarīʿah sebagai kerangka meta-metodologis yang melengkapi metodologi ilmiah dengan orientasi normatif dan teleologis. Dengan menggunakan riset pustaka dengan pendekatan kualitatif dari perspektif filsafat

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ilmu pengetahuan, studi ini menganalisis sumber primer dan sekunder yang relevan tentang epistemologi ilmiah, filsafat ilmu pengetahuan, dan maqāṣid al-sharīʿah. Temuan menunjukkan bahwa maqāṣid al-syarīʿah berfungsi sebagai kerangka orientasi, analitis, dan evaluatif tanpa menggantikan prosedur empiris dan rasional. Ia mengarahkan prioritas penelitian menuju kesejahteraan umum, menginformasikan interpretasi data melalui keadilan dan tanggung jawab sosial, serta menyediakan kriteria normatif melalui maṣlaḥah dan mafsadah. Dengan demikian, maqāṣid al-syarīʿah menawarkan kerangka teleologis untuk penyelidikan ilmiah yang mengintegrasikan fakta, nilai, dan tujuan.
Keywords: Maqāṣid al-Syarīʿah; Islamic Philosophy of Science; Fact–Value Dichotomy; Scientific Inquiry; Teleology

Introduction

Modern science occupies a highly important position in shaping the dynamics of contemporary human civilization. Various advances produced by science and technology have made significant contributions to improving the quality of life, ranging from the development of healthcare services,[1] the acceleration of information flows,[2] the transformation of economic systems,[3] to the expansion of human capacity to understand both natural reality and social life.[4] In this context, science serves as a primary means that helps human beings overcome various limitations while responding to life's challenges in a more effective and systematic manner.[5] Therefore, the level of scientific development is often regarded as one of the important indicators for assessing the progress of a society and civilization.

Nevertheless, advances in science and technology do not always correspond directly to comprehensive improvements in human well-being. Various problems faced by contemporary global society indicate that the development

[1] Kathrin M. Cresswell and Aziz Sheikh, "Key Global Developments in Health Information Technology," *Ournal of the Royal Society of Medicine* 109, no. 2 (2016): 299–302, https://doi.org/10.1177/0141076816656484.

[2] Frank Emmert-Streib, "From the Digital Data Revolution toward a Digital Society: Pervasiveness of Artificial Intelligence," *Machine Learning and Knowledge Extraction* 3, no. 1 (2021): 284–98, https://doi.org/10.3390/make3010014.

[3] Viorela Ligia Văidean and Monica Violeta Achim, "When More Is Less: Do Information and Communication Technologies (ICTs) Improve Health Outcomes? An Empirical Investigation in a Non-Linear Framework," *Socio-Economic Planning Sciences* 80 (2022): 1–20, https://doi.org/10.1016/j.seps.2021.101218.

[4] Raj Sinha, "The Role and Impact of New Technologies on Healthcare Systems," *Discover Health Systems* 3, no. 1 (2024), https://doi.org/10.1007/s44250-024-00163-w.

[5] Dirk Helbing, Dirk Brockmann, and Matjaž Perc, "Saving Human Lives: What Complexity Science and Information Systems Can Contribute," *Journal of Statistical Physics* 158 (2015): 735–81, https://doi.org/10.1007/s10955-014-1024-9.

of scientific knowledge can also generate unintended consequences.[6] Environmental degradation caused by the excessive exploitation of natural resources, advances in weapons technology that increase threats to human security, widening social disparities resulting from unequal access to and control of technology,[7] as well as the emergence of ethical dilemmas related to artificial intelligence and biotechnology, are some concrete examples of the dual consequences of scientific progress.[8] These phenomena indicate that the success of science in producing innovation and technology does not automatically guarantee the realization of *maṣlaḥah* for human life.

This issue has prompted the emergence of various critiques of the modern scientific paradigm that has long dominated the development of knowledge. One of the most fundamental criticisms is the tendency of modern science to separate facts from values.[9] Within the positivist paradigm, science is understood as an activity tasked with explaining reality objectively through observation, measurement, and empirical verification, while moral, ethical, and purposive considerations tend to be placed outside the domain of scientific validation.[10] Consequently, scientific activity is often understood as a value-free process, such that responsibility for the social, humanitarian, and ecological impacts of research outcomes is frequently placed beyond the scope of scientific methodology.

Although the post-positivist paradigm subsequently challenged the claim of absolute objectivity advanced by positivism, it continued to uphold the importance of empirical testing and critical rationality in the production of knowledge. Knowledge is understood as the outcome of a process of inquiry that is critical and open to the limitations of human understanding, while normative and teleological considerations have not been explicitly positioned as

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[6] Katinka Waelbers, "Technological Delegation: Responsibility for the Unintended," *Science and Engineering Ethics* 15 (2009): 51–68, https://doi.org/10.1007/s11948-008-9098-x; Bruce Edward Tonn and Dorian Stiefel, "Anticipating the Unanticipated-Unintended Consequences of Scientific and Technological Purposive Actions," *World Futures Review* 11, no. 1 (2019): 19–50, https://doi.org/10.1177/1946756718789413.

[7] Armahedi Mahzar, *Merumuskan Paradigma Sains Dan Teknologi Islami, Revolusi Integralisme Islam* (Bandung: Mizan, 2004), 221–22.

[8] John T. O'Brien and Cassidy Nelson, "Assessing the Risks Posed by the Convergence of Artificial Intelligence and Biotechnology," *Health Security* 18, no. 3 (2020): 219–27, https://doi.org/10.1089/hs.2019.0122.

[9] Heather E. Douglas, "INTRODUCTION: Science Wars and Policy Wars," in *Science, Policy, and the Value-Free Ideal* (Pittsburgh: University of Pittsburgh Press, 2009), 1–22, https://www.jstor.org/stable/j.ctt6wrc78.5.

[10] Auguste Comte, *The Positive Philosophy of Auguste Comte* (London: Trubner & Co., 1853), 1–10.

an integral part of the criteria for scientific validation.[11] Thus, both the positivist and post-positivist paradigms continue to regard the explanation of reality and the testing of knowledge claims as the primary functions of scientific inquiry, despite their differences in understanding the nature of objectivity and the status of scientific knowledge.

This condition indicates the need for a scholarly framework that not only emphasizes scientific validity but also takes ethical and humanitarian dimensions into consideration. In such a context, the relationship between science and religion has once again attracted significant attention within contemporary philosophy of science discourse.[12] Whereas during the modern period the two were often understood as separate domains, or even as being in opposition to one another, recent intellectual developments have instead demonstrated a tendency to establish a more dialogical and complementary relationship.[13] Religion is no longer positioned merely as a domain of belief existing outside the sphere of scientific knowledge; rather, it is regarded as having an important role as a source of values that can provide direction and orientation for the development of science.[14] On this basis, efforts to connect science and religion have become one of the central themes in discussions concerning the development of contemporary scientific knowledge.

The Islamic intellectual tradition, efforts to integrate religion and science have developed in various forms of scientific paradigms. The Islamization of Knowledge, as developed among others by Syed Muhammad Naquib al-Attas and Ismail Raji al-Faruqi, originates from a critique of the secularization of knowledge and seeks to liberate knowledge from secular elements through the reconstruction of worldview and the integration of Islamic values into the structure of knowledge,[15] while the concept of *Pengilmuan Islam* (Scientification of Islam) developed by Kuntowijoyo emphasizes the process of making Islamic values a source of transformation for knowledge and social reality through the development of an epistemology and methodology oriented toward the

[11] Egon G. Guba and Yvonna S. Lincoln, "Competing Paradigms in Qualitative Research," in *Handbook of Qualitative Research* (Thousand Oaks, CA: Sage Publications, 1994), 109–17.
[12] Mohammad Muslih, "Integrasi Keilmuan; Isu Mutakhir Filsafat Ilmu," *Kalimah: Jurnal Studi Agama Dan Pemikiran Islam* 14, no. 2 (2016): 245–72, https://doi.org/10.21111/klm.v14i2.615.
[13] Ian G. Barbour, *Religion in an Age of Science: The Gifford Lectures, Volume One* (San Fransisco: Harper & Row Publishers, 1990), 123; John F. Haught, *Science and Religion: From Conflict to Conversation* (New York: Paulist Press, 1995), 92.
[14] Barbour, *Religion in an Age of Science: The Gifford Lectures, Volume One*, 123.
[15] Syed Muhammad Naquib Al-Attas, *Islam and Secularism* (Kuala Lumpur: ISTAC, 1993), 56; Ismail Raji Al-Faruqi, *Islamization of Knowledge* (Herndon: IIIT, 1982), 31–32.

objectification of Islamic values.[16] The Integration–Interconnection paradigm developed by M. Amin Abdullah offers a model that emphasizes the dialogical and interconnected relationship among various scientific disciplines, including religious and secular sciences, such that each is not understood as an isolated domain.[17] Meanwhile, the idea of the Reintegration of Knowledge seeks to overcome the fragmentation of knowledge by reconnecting various disciplines within a unified framework grounded in an Islamic worldview, including through the reconstruction of sources, paradigms, and theoretical structures of knowledge.[18] These four paradigms, although differing in their emphases and strategies, equally demonstrate efforts to overcome the separation between scientific knowledge and Islamic values.[19]

The development of these various paradigms demonstrates that the discourse on the integration of science and religion has moved beyond debates concerning the possibility of a relationship between the two.[20] Scholars' attention is now increasingly directed toward efforts to formulate a scientific building capable of connecting empirical and normative dimensions in a more systematic manner.[21] In this context, various studies have succeeded in producing philosophical constructions concerning the sources of knowledge, the nature of reality, the relationship between revelation and reason, and the position of religion within the structure of scientific knowledge.[22] Thus, the discourse on the integration of science and religion has made an important contribution to establishing the ontological and epistemological foundations for the development of knowledge rooted in the Islamic worldview.

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[16] Kuntowijoyo Kuntowijoyo, *Islam Sebagai Ilmu: Epistemologi, Metodologi, Dan Etika* (Bandung: Teraju, 2024), 66.

[17] M. Amin Abdullah, "Religion, Science, and Culture: An Integrated, Interconnected Paradigm of Science," *Al-Jami'ah Journal of Islamic Studies* 52, no. 1 (2014): 182, https://doi.org/10.14421/ajis.2014.521.175-203.

[18] Mohammad Muslih, "Al-Qur'an Dan Lahirnya Sains Teistik," *Tsaqafah: Jurnal Peradaban Islam* 12, no. 2 (2016): 258, https://doi.org/10.21111/tsaqafah.v12i2.756.

[19] Amir Sahidin, Mohammad Muslih, and Setiawan bin Lahuri, "Al-Attas' Islamization of Science in Lakatosian Research Program Perspective," *Jadwa: Jurnal Studi Islam* 5, no. 2 (n.d.): 313–29, https://doi.org/10.38073/aljadwa.4466.

[20] Mohammad Muslih, *Falsafah Sains: Dari Isu Integrasi Keilmuan Menuju Lahirnya Sains Teistik* (Yogyakarta: Lembaga Studi Filsfat Islam, 2017), 161.

[21] Mohammad Muslih, "Pengembangan Sains Islam Dalam Perspektif Metodologi Program Riset Lakatosian (Survei Kritis Atas Karya Dosen UIN Malang Dan UIN Yogya)" (Disertasi, UIN Sunan Kalijaga, 2017), 159.

[22] Muhammad Faqih Nidzom, Hamid Fahmy Zarkasyi, and Setiawan bin Lahuri, *Merumuskan Rangka Kerja Islamisasi Ilmu Pengetahuan: Islamisasi Worldview, Paradigma, Dan Teori* (Ponorogo: Unida Gontor Press, 2023), vi.

Nevertheless, upon closer examination, most existing studies remain focused on issues of worldview, paradigms, and the philosophical foundations of scientific knowledge, while the translation of these principles into the methodological orientation of scientific research has not yet been formulated systematically.[23] As a result, although various concepts of the integration of science and religion have been formulated at the philosophical level, a fundamental issue remains concerning the methodological orientation that guides the process of scientific research. This issue includes how research problems are formulated, how methods are selected and directed in accordance with underlying assumptions about reality and knowledge, how criteria for the validity of knowledge are established, and how the social implications of scientific findings are evaluated methodologically, all of which have not yet received an adequate methodological formulation. This gap in methodological orientation becomes increasingly important given that methodology functions not only as a set of technical procedures but also as an orientational framework that determines the direction of scientific knowledge production.[24] Therefore, without a clear reconstruction of methodological orientation, efforts to integrate science and religion risk remaining at the philosophical-normative level, without being internalized operationally within the practice of scientific research.

In this context, *maqāṣid al-syarī'ah* has significant potential to serve as a normative framework for the development of scientific knowledge. As a theory that explains the objectives and wisdom underlying the provisions of Islamic law, *maqāṣid al-syarī'ah* is centered on efforts to realize public welfare (*jalb al-maṣāliḥ*) and prevent harm (*dar' al-mafāsid*).[25] Such an orientation presents a perspective that differs from the modern scientific paradigm, which generally regards the acquisition of empirical knowledge as the primary objective of scientific activity.[26] From the perspective of *maqāṣid*, the value of knowledge is determined not only by its ability to describe reality accurately, but also by the extent to which that knowledge provides benefit and contributes to the

[23] Amir Sahidin and Mohammad Muslih, "Pengembangan Sains Berorientasi Maqashid Syariah," *Prosiding Integrasi Interkoneksi Islam Dan Sains* 6 (2025): 223–31, https://ejournal.uin-suka.ac.id/saintek/kiiis/article/view/4786.

[24] Thomas F. Wall, *Thinking Critically about Philosophical Problems* (London: Thompson Learning, 2001), 133.

[25] Al-Juwaini, *Al-Burhān Fī Uṣūl al-Fiqh*, vol. 1, 101; Al-Ghazali, *Al-Mustaṣfa*, 174; Al-Amidi, *Al-Iḥkām Fī Uṣūl al-Aḥkām*, vol. 3, 271; Abdussalam, *Qawā'id al-Aḥkām Fī Maṣālih al-Anām*, vol. 2, 189; Al-Syatibi, *Al-Muwāfaqāt Fī Uṣūl al-Syarī'ah*, vol. 2, 9.

[26] Comte, *The Positive Philoshophy of Auguste Comte*, 1–10.

realization of human well-being.[27] Therefore, *maqāṣid al-syarīʻah* provides a conceptual foundation that enables a closer relationship between the epistemological and ethical dimensions of scholarly activity.

In addition, *maqāṣid al-syarīʻah* possesses strong conceptual roots within the Islamic intellectual tradition. Classical scholars formulated that the primary objectives of the Sharīʿah include the protection of religion, life, intellect, lineage, and property.[28] These five elements reflect the fundamental orientation of the Sharīʿah, which aims both to preserve and to develop the essential aspects of human life.[29] With these characteristics, *maqāṣid al-syarīʻah* is not only relevant within the domain of Islamic law,[30] but also has the potential to serve as a normative framework capable of providing direction for various human activities, including the development of scientific knowledge and scholarly practice.

Based on the foregoing discussion, this study seeks to analyze the epistemological problems of contemporary science, the limitations of methodological orientation in the discourse on the integration of science and religion, and the potential of *maqāṣid al-syarīʿah* as a conceptual framework for the development of knowledge. The study focuses on three main questions: (1) how can the epistemological problems of contemporary science, particularly in relation to the facts, values, and purposes of knowledge, be understood; (2) how can the limitations of methodological orientation in the currently developing paradigms of religious and scientific integration be identified; and (3) how can *maqāṣid al-syarīʿah* function as a conceptual framework for integrating the dimensions of facts, values, and purposes into the process of scientific inquiry. These three questions provide the analytical basis for the discussion presented in the results and discussion section.

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[27] Al-Syatibi, *Al-Muwāfaqāt Fī Uṣūl al-Syarīʻah*, vol. 2, 17; Auda, *Maqāṣid Al-Syarīʻah Ka Falsafah al-Tasyrīʼ al-Islāmy, Ruʼyah Manẓūmah. Trans: Abdul Lathif al-Khayyath*, 385.

[28] Abu Ishaq Al-Syatibi, *Al-Muwāfaqāt Fī Uṣūl al-Syarīʻah* (Cairo: Dar Ibnu ʻAffan, 1997), vol. 2, 17; Abu Hamid Al-Ghazali, *Al-Mustaṣfā* (Beirut: Dar al-Kutub al-ʼIlmiyyah, 1993), 174; Muhammad Thahir Ibnu Asyur, *Maqāṣid Al-Syarīʻah al-Islāmiyyah* (Qatar: Wizarah al-Awqaf wa al-Syuʼun al-Islamiyah, 2004), 233–34.

[29] Al-Syatibi, *Al-Muwāfaqāt Fī Uṣūl al-Syarīʻah*, vol. 2, 18; Nuʼman Jughaim, *Taysīr Al-Muwāfaqāt Li al-Syāṭibī* (Beirut: Dār Ibnu Hazm, 2009), 146.

[30] Imam Kamaluddin et al., "The Evolution Of The Maqāṣid Al-Sharīʻah Paradigm: From A Concept In Ushul Al-Fiqh To A Methodological Approach In Islamic Law," *Hakam: Jurnal Kajian Hukum Islam Dan Hukum Ekonomi* 10, no. 1 (2026): 150–71, https://doi.org/10.33650/jhi.v10i1.14512.

Method

This study is a library research employing a philosophical-analytical approach and conceptual analysis.[31] This approach was chosen because the study focuses on examining epistemological concepts, assumptions, and arguments rather than collecting empirical data. A philosophical perspective is employed to analyze the epistemological problems of contemporary science, particularly those concerning objectivity, rationality, the relationship between facts and values, and the purposes of scientific inquiry.[32] The study focuses on a critical analysis of the epistemological problems of contemporary science, particularly the limitations of modern scientific paradigms in explaining the relationship between facts and values, as well as an exploration of *maqāṣid al-syarīʿah* as a conceptual framework that can provide normative orientation for the development of knowledge. The research data consist of primary and secondary sources. Primary sources include major works in the tradition of *maqāṣid al-syarīʿah* and the philosophy of science that are relevant to the focus of the study. The selection of primary sources is based on their representativeness in explaining the key concepts under analysis, namely purposes and *maṣlaḥah* in the tradition of *maqāṣid al-syarīʿah*, as well as the dynamics of epistemology and scientific rationality in the philosophy of science. Secondary sources consist of books, journal articles, dissertations, and other scholarly works relevant to the epistemology of science, the philosophy of science, the crisis of modern rationality, and studies of *maqāṣid al-syarīʿah*.

Data collection was conducted through documentary study of various relevant sources. The analytical procedure involved the identification and selection of sources, extraction of key concepts and arguments, classification based on the research themes, and comparison and synthesis across sources. The data were then identified, classified, and mapped according to research themes, such as the objectivity of science, the relationship between facts and values, scientific rationality, changes in scientific paradigms, scientific research programs, and the concept of *maṣlaḥah* in *maqāṣid al-syarīʿah*. This mapping was conducted to obtain a systematic overview of the epistemological problems faced by contemporary science and the possible contribution of *maqāṣid al-syarīʿah* in responding to these problems. The data were analyzed using a

[31] See, Jean-Pierre Mouton, *How to Succeed in Your Master's and Doctoral Studies: A South African Guide and Resource Book* (Pretoria: Van Schaik Publishers, 2001).
[32] Alan F. Chalmers, *What Is This Thing Called Science?* (Indianapolis: Hackett Publishing, 2013), 9-17.

descriptive-analytical method.[33] Descriptive analysis was used to present the main concepts, while critical analysis was employed to compare epistemological assumptions and identify the limitations of modern scientific approaches in integrating factual and normative dimensions. Subsequently, philosophical interpretation was used to synthesize these findings in order to formulate the relevance of *maqāṣid al-syarīʿah* as a framework that provides direction, purpose, and value orientation for scientific activity.[34] The validity of the study was maintained through source triangulation by comparing the concepts and arguments found across various primary and secondary sources. The consistency of interpretation was examined through comparative analysis across sources and an assessment of conceptual coherence to ensure that the resulting synthesis had an adequate argumentative basis.[35] Thus, this study does not aim to construct a new scientific methodology in operational terms, but rather to offer a conceptual argument concerning how *maqāṣid al-syarīʿah* can function as a teleological and normative framework for responding to the epistemological problems of contemporary science.

Result and Discussion

The Epistemological Problems of Contemporary Science

Modern science has long been understood as an intellectual activity grounded in rationality, objectivity, and value neutrality (*value-free*). From this perspective, the primary function of science is to generate explanations, predictions, and control over various empirical phenomena through procedures that can be verified rationally and empirically, without involving metaphysical or ethical considerations.[36] Therefore, the separation between the domain of facts and the domain of values has become one of the fundamental assumptions underpinning the epistemological structure of modern science.[37] However, the reality of contemporary civilization reveals a paradox that is difficult to ignore: advances in science and technology have proceeded alongside ecological crises, moral disorientation, and spiritual emptiness. This phenomenon has prompted the emergence of more fundamental questions concerning the value and purpose of science itself.

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[33] Sutrisno Hadi, *Metodologi Reseach* (Yogyakarta: Andi Offiset, 1989), 163.
[34] Winarno Surakhmad, *Dasar Dan Teknik Research* (Bandung: Tarsito, 1978), 131.
[35] Guba and S. Lincoln, "Competing Paradigms in Qualitative Research," 289–331.
[36] Douglas, "INTRODUCTION: Science Wars and Policy Wars," 1–22.
[37] Hilary Putnam, *The Collapse of the Fact/Value Dichotomy and Other Essays* (Cambridge, MA: Harvard University Press, 2002), 7–34.

Although modern science has made an enormous contribution to the advancement of human civilization, its development has also generated various consequences that are not always positive in nature. Armahedi Mahzar argues that the development of science and technology has produced at least four major types of impacts, namely military, ecological, sociological, and psychological impacts.[38] Nevertheless, there is a tendency among scientists to regard these consequences as lying outside the scope of their responsibility. The task of scientists is often limited to discovering and explaining scientific truth objectively, while questions concerning its use and consequences are considered not to be part of scientific activity itself. At the same time, technologists frequently maintain that technology is merely a neutral instrument that can be used for different purposes according to the intentions of its users.[39] Such a view reflects a sharp separation between the production of knowledge and ethical responsibility, as if the process of creating knowledge and its application in life could be detached from moral considerations and the humanitarian consequences it generates.

It is at this point that the epistemological critique of modern science gains its significance. Mohammad Muslih argues that the various crises accompanying the development of modern science cannot be separated from the epistemological construction that underlies its scientific framework. The dominance of rationality within the modern tradition has encouraged the separation of religion from the domain of knowledge considered scientifically legitimate. As a consequence, belief in the existence of God and His involvement in reality no longer has a place within the epistemological framework of modern science.[40] Ultimately, rationality standing without a transcendental foundation has given rise to a worldview that tends to restrict reality to aspects that can be observed empirically and explained materially. Therefore, the crisis faced by modern science is not merely related to the practical consequences it generates, but is also connected to the philosophical assumptions that underlie it, particularly the neglect of the transcendent dimension in understanding the nature of reality.

A more fundamental critique of this problem is also advanced by Syed Muhammad Naquib al-Attas. According to him, the various forms of decline and deterioration occurring within contemporary Muslim societies cannot be separated from errors in understanding the concept of knowledge. The erosion

[38] Mahzar, *Merumuskan Paradigma Sains Dan Teknologi Islami, Revolusi Integralisme Islam*, 221–22.
[39] Mahzar, *Merumuskan Paradigma...*
[40] Mohammad Muslih, *Pengetahuan Intuitif Model Husserl & Suhrawardi* (Ponorogo: CIOS, 2010).

of *adab* within the intellectual tradition has contributed to epistemological confusion, which ultimately affects the weakening of faith and the erosion of the intellectual dignity of the Muslim community. In al-Attas's understanding, *adab* does not merely refer to courtesy or social ethics, but to the recognition and proper placement of things according to their nature and position within the order of reality. The loss of *adab* causes misunderstandings concerning the nature of knowledge, the purpose of education, and the position of human beings within the overall structure of existence.[41] Within this framework of thought, the problem of knowledge is not merely technical and methodological, but also concerns the structure of meaning and the orientation of human life. The problem of scientific knowledge is not only related to the methods or procedures for acquiring knowledge, but also concerns the meaning, purpose, and orientation of human life. Therefore, although religion is not in conflict with science, such harmony does not automatically extend to the methodologies or philosophies underlying modern science. Al-Attas emphasizes that knowledge is never entirely value-neutral, since every scientific theory emerges from particular assumptions, is influenced by a particular framework of understanding, and contains value implications that require critical examination.[42]

A similar view is also advanced by Ziauddin Sardar, who argues that modern Western science tends to be reductionist and materialistic because it confines reality to physical aspects while neglecting the spiritual and social dimensions of human life.[43] According to Sardar, the assumption that science is neutral actually conceals the presence of secular values that operate implicitly behind the process of knowledge production. He emphasizes that Islam offers a comprehensive *worldview* in which all aspects of life are interconnected within a system of values derived from principles that are fixed and universal.[44] Therefore, scientific activity and technological development, from the Islamic perspective, cannot be separated from the values of *tawḥīd*, justice, responsibility, and *maṣlaḥah*. Thus, science is in essence never free from values; rather, it always operates within a particular worldview that shapes the direction, purpose, and meaning of the knowledge it produces.

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[41] Syed Muhammad Naquib Al-Attas, "Tinjauan Ringkas Peri Ilmu Dan Pandangan Alam," in *Himpunan Risalah* (Kuala Lumpur: IBFIM & CASIS, 2015), 337-338.
[42] Syed Muhammad Naquib Al-Attas, *Prolegomena to the Metaphysics of Islam: An Exposition of the Fundamental Elements of the Worldview of Islam* (Kuala Lumpur: ISTAC, 1995), 38.
[43] Ziauddin Sardar, "Arguments for an Islamic Science," in *How Do You Know: Reading Ziauddin Sardar on Islam, Science and Cultural Relations*, ed. Ehsan Masood (London: Pluto Press, 2006), 121.
[44] Sardar, "Arguments for an Islamic Science," 160.

A critique of the tendency toward fragmentation within the structure of modern knowledge is also advanced by Seyyed Hossein Nasr in his work *The Need for Sacred Science*. According to Nasr, the increasingly sharp separation between science, philosophy, and religion has indeed produced advances in humanity's understanding of the material dimension of the universe. However, at the same time, this development has also eroded awareness of the ontological interconnectedness between physical reality and metaphysical reality.[45] As a consequence, modern human beings have become increasingly distant from the experience of sacredness and have lost the ability to perceive existence as something imbued with meaning. In response to this condition, Nasr proposes the concept of *scientia sacra*, a form of knowledge grounded in revelation and spiritual intellection. Through this concept, he seeks to restore the unity between knowledge and faith, which he believes has been fragmented within the modern paradigm of knowledge.[46]

A similar idea is advanced by Mehdi Golshani, who rejects the assumption that scientific knowledge can stand entirely free from values. According to him, the way scientists understand and interpret scientific facts is always influenced by the *worldview* they embrace. In his view, the process of secularization has driven science to exclude the spiritual dimension and to confine the understanding of reality to aspects that can be observed empirically. In fact, the interconnectedness between science and religion can enrich the interpretation of reality while enhancing the contribution of scientific knowledge to human life.[47] Likewise, Mulyadhi Kartanegara explains that the development of scientific knowledge is never detached from the influence of cultural values, ideologies, and religious beliefs that shape the perspectives of scientists. He further emphasizes that the secularization underlying modern science has directed scientific attention exclusively toward worldly and material aspects, while transcendent and eschatological dimensions tend to be neglected.[48] Thus, the claim that modern science is neutral is, in essence, difficult to sustain, because scientific activity always operates within a particular framework of values that influences its direction and orientation.

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[45] Seyyed Hossein Nasr, *The Need for Sacred Science* (United Kingdom: Taylor & Francis e-Library, 2005), 41.
[46] Seyyed Hossein Nasr, *Knowledge and the Sacred* (New York: State University of New York Press, 1989), 119.
[47] Mehdi Golshani, "How to Make Sense of 'Islamic Science'?," *American Journal of Islam and Society* 17, no. 3 (2000): 3, https://doi.org/10.35632/ajis.v17i3.2044.
[48] Mulyadhi Kartanegara, *Essentials of Islamic Epistemology: A Philosophical Inquiry into the Foundations of Knowledge* (Bandar Seri Begawan: Universiti Brunei Darussalam Press, 2014), 132–33.

On this basis, if it is acknowledged that science is never entirely free from values, then the real issue is not the presence of values in science, but rather which values are worthy of serving as the foundation for the development of scientific knowledge. In this context, Ismail Raji al-Faruqi proposes the idea of the Islamization of knowledge as an effort to reconstruct the structure of knowledge so that it is rooted in the principle of *tawḥīd*. According to him, the scientific disciplines that have developed within the modern tradition need to be reconstructed in a manner consistent with the Islamic worldview and not separated from values derived from revelation.[49] This idea shares common ground with Ziauddin Sardar's thought, which emphasizes the importance of *tawḥīd* and justice as the foundations of science;[50] with the concept of *scientia sacra* developed by Seyyed Hossein Nasr to restore the unity between knowledge and the sacred dimension;[51] and with Mehdi Golshani's view, which affirms the necessity of integrating science and religion in order to construct a more comprehensive understanding of reality.[52]

The various critiques advanced by contemporary Muslim thinkers demonstrate a shared perspective regarding the problems of modern science. They criticize the dominance of secularism and materialism, reject the dichotomy between religion and science, and argue that reductionism has neglected the spiritual and ethical dimensions of knowledge. As a result, the separation between faith and knowledge has contributed to the moral crisis and the loss of meaning in modern life.[53] Therefore, the problems of contemporary science are not only related to technical and methodological aspects, but also concern the values and purposes that underlie them. Science is not merely a collection of empirical facts; rather, it is an epistemic activity that always operates within a particular worldview. Consequently, the claim of value neutrality in science becomes difficult to sustain. This awareness opens the possibility for the development of a science that is not only scientifically valid, but also existentially meaningful and morally responsible.

The Limitations of Science–Religion Integration Approaches

The development of various paradigms of science–religion integration demonstrates that efforts to reconcile scientific knowledge with religious values have become one of the important agendas in contemporary philosophy of

[49] Al-Faruqi, *Islamization of Knowledge*.
[50] Sardar, "Arguments for an Islamic Science," 160.
[51] Nasr, *Knowledge and the Sacred*, 119.
[52] Golshani, "How to Make Sense of 'Islamic Science'?," 3.
[53] Muhammad Faqih Nidzom, *Pengantar Islamisasi Ilmu Pengetahuan* (Ponorogo: Program Pascasarjana UNIDA Gontor, 2024), 16.

science.[54] Various models such as the Islamization of knowledge,[55] Integration–Interconnection,[56] the Scientification of Islam,[57] and the Reintegration of Knowledge emerged as responses to the dominance of the modern scientific paradigm, which is considered to separate knowledge from its transcendent and moral dimensions.[58] The emergence of these various paradigms indicates that the discourse on integration is no longer at the stage of a normative idea; rather, it has developed into a relatively established scientific building with its own scholarly community, academic tradition, and conceptual and methodological instruments that continue to evolve.[59]

Accordingly, various studies have been conducted to formulate the integration of science and religion in a manner that is both scholarly and intellectually defensible. In his dissertation, Mohammad Muslih proposes a model for the development of science from the perspective of Lakatosian Research Programmes. Muslih argues that the development of Islamic science must take into account three important layers as a scientific structure, namely: the *hard core*, the *protective belt*, and the *series of theories*, which may be illustrated through the analogy of an egg.[60] Within Lakatos's framework, the *hard core* consists of a set of fundamental assumptions maintained within a research programme, while the *protective belt* consists of auxiliary assumptions and theories that can be modified to address empirical problems. The subsequent development of a research programme is guided by a *positive heuristic*, namely a set of guidelines concerning how theories within the *protective belt* are to be developed.[61] Muslih adapts this structure to explain the development of Islamic science, with the *hard core* representing basic assumptions or *meta-theory*, the *protective belt* representing the scientific paradigm that shapes scientific traditions and culture, and the *series of theories* representing theoretical frameworks that

[54] Muslih, "Integrasi Keilmuan; Isu Mutakhir Filsafat Ilmu."
[55] Al-Attas, *Islam and Secularism*, 56; Al-Faruqi, *Islamization of Knowledge*, 31–32.
[56] Abdullah, "Religion, Science, and Culture: An Integrated, Interconnected Paradigm of Science," 182.
[57] Kuntowijoyo, *Islam Sebagai Ilmu: Epistemologi, Metodologi, Dan Etika*, 66.
[58] Muslih, "Al-Qur'an Dan Lahirnya Sains Teistik," 258.
[59] Amir Sahidin and Mohammad Muslih, "Al-I'jaz al-'Ilmi Al-Qur'an Dan Pengembangan Sains," *Prosiding Integrasi Interkoneksi Islam Dan Sains* 4 (2022): 279, https://ejournal.uin-suka.ac.id/saintek/kiiis/article/view/3174.
[60] Muslih, "Pengembangan Sains Islam Dalam Perspektif Metodologi Program Riset Lakatosian (Survei Kritis Atas Karya Dosen UIN Malang Dan UIN Yogya)," 159.
[61] Imre Lakatos, *Criticism and the Growth of Knowledge* (New York: Cambridge University Press, 1970), 191–95; Theodore Schick, Jr., *Readings in the Philosophy of Science: From Positivism to Postmodernism* (Mountain View, CA: Mayfield Publishing Company, 2000), 20–23.

develop across various scientific disciplines.[62] This model seeks to prevent the development of Islamic science from being reduced merely to the religionization of science or the scientification of religion by providing a relatively clear working space for each element within the construction of knowledge.

Within the same framework, Muhammad Faqih Nidzom, Hamid Fahmy Zarkasyi, and Setiawan bin Lahuri formulate a framework for the development of science based on the *Islamic worldview* as the foundation of knowledge, a paradigm encompassing ontological, epistemological, axiological, and methodological dimensions, and theories related to various scientific disciplines.[63] This demonstrates the increasing consolidation of the conceptual structure of Islamic scientific development at the levels of worldview, paradigm, and scientific theory. However, although this framework incorporates a methodological dimension, the question of how particular normative purposes systematically guide the process of scientific inquiry still requires further elaboration.[64] In other words, the presence of methodology within the integration framework does not, in itself, explain the internal teleological orientation of scientific activity.

Therefore, based on the various studies presented above, scholars' attention has been directed primarily toward aspects of *worldview*, paradigms, methodology, and the structure of knowledge. However, discussion of how particular purposes or forms of *maṣlaḥah* function as principles that guide the selection of research problems, the design of inquiry, and the evaluation of research findings remains relatively limited. Yet, it is precisely this orientation that underlies every development of science and accompanies every scientific activity. For example, Thomas F. Wall states that a research hypothesis must have a tangible, pragmatic utility.[65] For him, there is no point in conducting research without producing results that can be used practically.[66] Therefore, a hypothesis must have a strong orientation and a clear explanation.

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[62] Muslih, "Pengembangan Sains Islam Dalam Perspektif Metodologi Program Riset Lakatosian (Survei Kritis Atas Karya Dosen UIN Malang Dan UIN Yogya)," 159.
[63] Nidzom, Zarkasyi, and Lahuri, *Merumuskan Rangka Kerja Islamisasi Ilmu Pengetahuan: Islamisasi Worldview, Paradigma, Dan Teori*, vi.
[64] Louay Safi, *The Foundation of Knowledge: A Comparative Study in Islamic and Western Methods of Inquiry* (London: IIIT, 2014), 9, 173–74.
[65] Wall, *Thinking Critically about Philosophical Problems*, 133.
[66] Usmanul Khakim, Khasib Amrullah, and Hifni Nasif, "Metode Sains: Membaca Pemikiran Epistemologi Al-Attas Dan Wall," *IJOIS: Indonesian Journal of Islamic Studies* 2, no. 2 (2021): 185, https://doi.org/10.59525/ijois.v2i2.39.

In addition, the urgency of studying this orientation is also closely related to the concerns of intellectuals regarding the development of science in general.[67] Armahedi Mahzar identifies four major impacts of scientific development, namely military impacts, ecological impacts, sociological impacts, and psychological impacts.[68] According to Armahedi, most scientists are unaware of the negative consequences of the application of science and technology because such consequences are considered outside their responsibility. Scientists generally believe that their primary task is merely to seek scientific truth in a value-neutral manner. Meanwhile, technologists also shift responsibility by arguing that technology is like a double-edged sword that can be used positively or negatively depending on its users.[69] Thus, the principal problem faced by modern science lies not merely in its ability to generate knowledge and technology, but in the absence of a normative orientation capable of directing their development and application toward the comprehensive well-being of humanity.

Recognizing both the gap and the urgency of studies on the orientation of scientific development, the Islamic intellectual tradition has in fact long possessed an established orientational framework through the concept of *maqāṣid al-syarīʿah*.[70] This concept places the protection of religion, life, intellect, lineage, and property as fundamental objectives that must be realized in all human activities.[71] These five objectives—known as *al-ḍarūriyyāt al-khams*—are agreed upon by Muslim scholars as the principal foundation of human welfare and the continuity of human life.[72] Therefore, if the development of science is directed toward the realization of these objectives, scientific activity will not only produce knowledge that is epistemologically valid, but will also generate benefits that are consistent with the objectives of the *Sharīʿah*.[73] Thus, *maqāṣid al-syarīʿah* functions not only as a normative framework in Islamic law, but also has the potential to be developed as a teleological framework for scientific

[67] Muslih, "Pengembangan Sains Islam Dalam Perspektif Metodologi Program Riset Lakatosian (Survei Kritis Atas Karya Dosen UIN Malang Dan UIN Yogya)," 2.
[68] Mahzar, *Merumuskan Paradigma Sains Dan Teknologi Islami, Revolusi Integralisme Islam*, 221–22.
[69] Mahzar, *Merumuskan Paradigma*, 122.
[70] Abdul Aziz Ibnu Abdurrahman, *'Ilm Maqāṣid Al-Syari* (Riyad: Maktabah al-Mulk Fahd, 2002), 130.
[71] Amir Sahidin and Imam Kamaluddin, "An Examination of Maqashid Al-Shari'ah between Textual and Contextual Reasoning (Descriptive Analysis Study)," *Istinbath: Jurnal Hukum* 20, no. 2 (2024): 1, https://doi.org/10.32332/istinbath.v20i02.4830.
[72] Al-Syatibi, *Al-Muwāfaqāt Fī Uṣūl al-Syarīʿah*, vol. 2, 17; Al-Ghazali, *Al-Mustaṣfā*, 328; Ibnu Asyur, *Maqāṣid Al-Syarīʿah al-Islāmiyyah*, 135.
[73] Sahidin and Muslih, "Pengembangan Sains Berorientasi Maqashid Syariah," 223.

inquiry, namely, a framework that provides goal-oriented direction while serving as a basis for considering the direction, benefits, and impacts of scientific activity.

The Need for a *Maqāṣid al-Syarīʿah* Framework

The advancement of modern science has made significant contributions to various aspects of human life. However, behind these achievements, various ethical problems and crises of values have also emerged, prompting the need to re-examine the foundations, orientation, and objectives of scientific development.[74] The dominance of approaches that emphasize methodological rationality and empirical verification,[75] often causes science to become detached from moral, social, and spiritual considerations, even though these aspects play an important role in realizing comprehensive human well-being.[76] Therefore, an approach is needed that is capable of integrating ethical dimensions and religious values into the framework of scientific research methodology so that the development of science remains aligned with human needs and welfare.

One normative framework in Islam that is relevant for addressing this challenge is *maqāṣid al-syarīʿah*.[77] As a teleological framework aimed at realizing *maṣlaḥah* and preventing harm, *maqāṣid al-syarīʿah* offers a value-based perspective that can enrich the scientific outlook, particularly in determining the direction, process, and evaluation of research outcomes.[78] The principles of *maqāṣid*, such as the protection of religion, life, intellect, lineage, and property (*al-ḍarūriyyāt al-khams*),[79] as well as the protection of humanitarian aspects, social life, the environment,[80] and various societal values,[81] can function as a *value framework* in problem formulation, data analysis, and the evaluation of research findings.[82] Thus, science is understood not merely as a rational product, but also

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[74] Mahzar, *Merumuskan Paradigma Sains Dan Teknologi Islami, Revolusi Integralisme Islam*, 221–22.
[75] Comte, *The Positive Philoshophy of Auguste Comte*, 1–10; John Locke, *An Essay Concerning Human Understanding* (London: Penguin Books, 1997), 33–40.
[76] Syed Muhammad Naquib Al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philoshophy of Education* (Kuala Lumpur: ISTAC, 1999), 28–33.
[77] Sahidin and Muslih, "Pengembangan Sains Berorientasi Maqashid Syariah," 229.
[78] Mohammad Muslih, *Potret Pengembangan Islamisasi Ilmu Pengetahuan Di Unida Gontor: Pondasi, Paradigma, Dan Implementasi* (Ponorogo: Unida Gontor Press, 2025), 109.
[79] Al-Ghazali, *Al-Mustaṣfā*, 174; Al-Syatibi, *Al-Muwāfaqāt Fī Uṣul al-Syarīʿah*, vol. 2, 18.
[80] Abdul Majid Al-Najjar, *Maqāṣid Al-Syarīʿah Bi Ab'Ād al-Jadīdah* (Beirut: Dar al-Gharb al-Islamy, 2008), 60–200.
[81] Yusuf Al-Qardhawi, *Dirāsah Fī Fiqh Maqāṣid Al-Syarī'ah* (Cairo: Dar al-Syuruq, 2008), 28; Jasser Auda, *Maqāṣid Al-Syarīʿah Dalil Li al-Mubtadi'In* (London: Al-Ma'had al-'Aly li al-Fikr al-Islamy, 2011), 14.
[82] Muslih, *Potret Pengembangan Islamisasi Ilmu Pengetahuan Di Unida Gontor: Pondasi, Paradigma, Dan Implementasi*, 109.

as an instrument of civilization that upholds the values of humanity, divinity, and sustainability.

Maqāṣid also has the potential to integrate various disciplines within a holistic paradigm. This approach makes possible a dialogue between "religious sciences" and "general sciences," thereby producing a more comprehensive scientific synthesis.[83] On this basis, Jasser Auda criticizes the tendency of contemporary Islamic legal approaches to remain reductionist, textualist, and dichotomous, often neglecting moral dimensions, multidisciplinary approaches, and the higher objectives inherent in Islamic legal rulings.[84] Auda explains that *maqāṣid al-syarīʻah* constitutes a set of divine objectives and universal ethical values such as justice, human dignity, freedom of will, moral integrity, personal purity, ease in religious practice, and social solidarity, which function as a bridge between the *Sharīʿah* and contemporary values such as human rights, development, and social justice.[85] This explanation also reflects the orientation of his thought, which positions *maqāṣid* as a normative foundation for the reformulation of Islamic law.

In a more specific context, *maqāṣid al-syarīʻah* can be employed as a value framework in formulating scientific or social problems.[86] *Maqāṣid al-syarīʻah* provides a clear direction in problem formulation by orienting it toward the welfare of the community in the broadest sense, both in this world and in the hereafter.[87] This has been affirmed by scholars from the classical period to the present day, including Imam al-Juwayni, al-Ghazali, al-Razi, al-Amidi, al-Qarafi, al-Thufi, Ibn Taymiyyah, Ibn al-Qayyim, al-Shatibi, Ibn Ashur, Allal al-Fasi,[88] Taha Jabir al-Alwani, Jamaluddin Athiyyah, Yusuf al-Qaradawi,[89] Abdullah bin Bayyah, Abdul Majid al-Najjar,[90] Ahmad al-Raysuni,[91] and Jasser Auda, among others. In addition, *maqāṣid al-syarīʻah* provides a normative foundation for

[83] Amir Sahidin, "Framework Studi Maqashid Al-Syari'ah; Antara Penalaran Tekstual Dan Kontekstual," *Al-Jabiri: Jurnal Ilmiah Studi Islam* 1, no. 2 (2022): 87–110, https://www.das-institute.com/journal/index.php/al-jabiri/article/view/230.

[84] Auda, *Maqaṣid Al-Syari'Ah Ka Falsafah al-Tasyri' al-Islamy, Ru'yah Manẓūmah. Trans: Abdul Lathif al-Khayyath*, 27.

[85] Auda, *Maqāṣid Al-Syari'Ah Dalil Li al-Mubtadi'In*, 14.

[86] Sahidin and Muslih, "Pengembangan Sains Berorientasi Maqashid Syariah," 229.

[87] Al-Syatibi, *Al-Muwāfaqāt Fī Uṣūl al-Syarīʻah*, vol. 2, 9.

[88] Muhammad Sa'ad Al-Yubi, *Maqāṣid Al-Syari'ah Al-Islāmiyyah Wa 'Alāqatuhā Bi al-Adillah al-Syar'iyyah* (Riyad: Dar Ibnu Jauzi, 1430), 49–72.

[89] Al-Qardhawi, *Dirāsah Fī Fiqh Maqāṣid Al-Syari'ah*, 20.

[90] Al-Najjar, *Maqāṣid Al-Syarī'Ah Bi Ab'Ād al-Jadīdah*, 16.

[91] Ahmad Al-Raisuni, *Naẓariyah Al-Maqāṣid 'Inda al-Imām al-Syāṭibī* (Herdon: Al-Ma'had al-Ali li al-Fikr al-Islamy, 1995), 7.

establishing priorities among the problems that should be investigated. Matters that fall within the category of *ḍarūriyyāt* must take precedence over those that are classified as *ḥājiyyāt* or *taḥsīniyyāt.*[92] This is because *ḍarūriyyāt* constitute essential needs, without which the very existence of human life would be fundamentally disrupted, such as the protection of religion, life, intellect, lineage, and property.[93] Indeed, *ḍarūriyyāt* encompasses not only the protection of these five elements, but also the protection of human dignity, social entities, and the environment, as emphasized by al-Najjar[94] It likewise includes the protection of the family, the Muslim community, and humanity, as articulated by Jamaluddin Athiyyah.[95] Similarly, it includes the protection of society, the state, human interactions, and societal values such as freedom, equality, fraternity, human rights, justice, and other related values, as emphasized by al-Qaradawi,[96] and Jasser Auda.[97]

In addition, *maqāṣid al-syarīʿah* can function as a framework for data analysis in scientific research. Although data analysis in modern science generally relies on empirical objectivity and methodological rationality, the process of data interpretation is, in essence, never entirely value-free.[98] Therefore, the principles of *maqāṣid* can provide normative guidance in interpreting data based on justice, honesty, and social responsibility.[99] For example, in public health research, data indicating the prevalence of disease among vulnerable groups should be analyzed through the perspectives of empathy and distributive justice, rather than merely as statistical figures. A *maqāṣid*-based approach encourages scientists to interpret data in ways that preserve life (*ḥifẓ al-nafs*) and enhance public welfare (*maṣlaḥah*), which constitute the primary objectives of the science of *maqāṣid al-syarīʿah*.[100]

Subsequently, *maqāṣid al-syarīʿah* can also serve as a means of evaluating research outcomes. In this context, the evaluation of research findings is directed toward assessing whether the research generates *maṣlaḥah* (public

[92] Al-Juwaini, *Al-Burhān Fī Uṣūl al-Fiqh*, vol. 2, 79–83.
[93] Al-Ghazali, *Al-Mustaṣfā*, 174; Al-Syatibi, *Al-Muwāfaqāt Fī Uṣūl al-Syarīʿah*, vol. 2, 18.
[94] Al-Najjar, *Maqāṣid Al-Syarīʿah Bi Ab'Ād al-Jadīdah*, 60–200.
[95] Jamaluddin Athiyah, *Naḥwa Taf'īl Maqāṣid Al-Syarīʿah* (Damaskus: Dar al-Fikr, 2001), 139–64.
[96] Al-Qardhawi, *Dirāsah Fī Fiqh Maqāṣid Al-Syari'ah*, 28.
[97] Auda, *Maqāṣid Al-Syarīʿah Dalīl Li al-Mubtadi'În*, 14.
[98] Comte, *The Positive Philoshophy of Auguste Comte*, 1–10; Locke, *An Essay Concerning Human Understanding*, 33–40.
[99] Muhammad Asyuri, "Al-Tarjīḥ Bi al-Maqāṣid: Ḍawābituh Wa Ātsāruh al-Fiqhī" (Tesis, University of Batna, 2008), 191.
[100] Al-Ghazali, *Al-Mustaṣfā*, 174; Al-Syatibi, *Al-Muwāfaqāt Fī Uṣūl al-Syarīʿah*, vol. 2, 9.

benefit) or instead causes harm (*mafsadah*). *Maqāṣid al-syarīʻah* offers comprehensive evaluative criteria, namely whether the research outcomes support the protection of the five fundamental principles: religion, life, intellect, lineage, and property,[101] as well as other essential aspects such as the environment,[102] social values, dignity, and human values.[103] Through this approach, research outcomes are measured not only in terms of efficiency or technical success, but also in terms of their impact on welfare and social justice.

Finally, *maqāṣid al-syarīʻah* calls upon scholars not merely to process data as numerical entities, but also to regard them as part of moral and spiritual responsibility. From this perspective, scientific integrity, honesty in data collection and reporting, respect for research subjects, and consideration of the social impacts of research findings constitute inseparable parts of scientific activity.[104] This awareness encourages researchers to view knowledge not merely as a means of obtaining information, but also as a trust that must be managed responsibly for the realization of *maṣlaḥah*. Thus, *maqāṣid al-syarīʻah* not only serves as a normative framework in Islamic law, but can also function as a multidimensional evaluative framework in scientific research that integrates scientific, ethical, social, and spiritual dimensions.

Conclusion

This study demonstrates that the principal problem of contemporary scientific epistemology does not lie in the weakness of science's ability to generate empirical knowledge, but rather in its limitations in integrating dimensions of values, purposes, and ethical consequences into the process of knowledge development. Although various paradigms of science–religion integration have succeeded in establishing relatively robust ontological and epistemological foundations, most remain focused on issues of *worldview* and philosophical underpinnings, and therefore have not yet produced a methodological orientation that can operationally guide scientific research activities.

In this context, this study finds that *maqāṣid al-syarīʻah* possesses the potential to be developed as a methodological framework for the advancement of knowledge. This function is manifested through three principal aspects. First, as

[101] Al-Ghazali, *Al-Mustaṣfā*, 174.
[102] Al-Najjar, *Maqāṣid Al-Syarīʻah Bi Ab'Ād al-Jadīdah*, 60.
[103] Al-Qardhawi, *Dirāsah Fī Fiqh Maqāṣid Al-Syari'ah*, 28; Auda, *Maqāṣid Al-Syarīʻah Dalil Li al-Mubtadi'În*, 14.
[104] Mohammad Muslih, *Menuju Teologi Sains* (Ponorogo: Unida Gontor Press, 2025), 15.

an orientative framework for determining and prioritizing research problems based on the principles of public benefit (*maṣlaḥah*) and the prevention of harm. Second, as an analytical framework that guides the process of data interpretation so that it remains grounded in justice, scientific integrity, social responsibility, and respect for human dignity. Third, as an evaluative framework for assessing the objectives, benefits, and impacts of scientific knowledge through considerations of *maṣlaḥah* and *mafsadah*.

Thus, the primary contribution of this study lies in its effort to reconstruct the function of *maqāṣid al-syarīʿah* from merely a theory of the objectives of Islamic law into a methodological framework that can be operationalized within the process of scientific research. This framework enables the development of science that maintains rational-empirical validity while simultaneously possessing a clearer ethical, humanistic, and teleological orientation. Nevertheless, this study remains at the conceptual and philosophical level and therefore has not yet tested the application of the *maqāṣid al-syarīʿah* framework in scientific research practices within specific fields. Therefore, future research needs to develop a more operational model and test it through case studies or empirical research so that the methodological contribution of *maqāṣid al-syarīʿah* to the development of knowledge can be evaluated more concretely.

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