

Islam in the Development of Modern Science: A Conceptual-Interpretative Study with Implications for Contemporary Psychology

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Abstract:

Modern science is often framed within a secular-positivistic paradigm that separates spiritual values from scientific inquiry, leading to fragmentation in understanding human nature, particularly in psychology. This study aims to examine the role of Islam in the development of modern science through a conceptual-interpretative approach and to explore its implications for contemporary psychology. A qualitative library research design was employed, drawing on classical and contemporary scholarly works, including the intellectual contributions of Islamic scientists such as Al-Khwarizmi, Ibn Sina, Al-Farabi, and related academic literature on Islamic epistemology. The findings reveal that Islamic scholars significantly contributed to the foundations of modern science through mathematics, astronomy, medicine, chemistry, and philosophy, which later influenced the European Renaissance and scientific revolution. The study highlights that Islamic epistemology integrates revelation, reason, and empirical inquiry, offering a more holistic understanding of knowledge. Its novelty lies in constructing an epistemological bridge between Islamic scientific heritage and modern psychology. The study implies the need for a more integrative and spiritually grounded psychological framework in education, mental health, and scientific development.

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INTRODUCTION

The development of modern science today is strongly characterized by a secular-positivistic paradigm that tends to separate spiritual values from scientific inquiry, including in the field of psychology. This condition raises an urgent need for society to critically re-examine the epistemological foundations of science in order to build a more holistic and humanistic framework (Ahmadi et al., 2024; Al-Rickaby, 2023; Fuller, 2020).



Islam, as both a religion and a civilization, offers an integrative framework that connects revelation, reason, and empirical experience in the construction of knowledge. This becomes increasingly important because modern human crises such as alienation, stress, and moral decline are often linked to the separation of science from spiritual values (Pio, 2022; Prieto et al., 2024; Qomar, 2024). Therefore, studying the role of Islam in the development of modern science is highly relevant to provide a new direction for knowledge that is balanced, meaningful, and oriented toward comprehensive human well-being in contemporary life.

At the empirical level, modern society faces serious problems such as the increasing prevalence of psychological disorders, identity crises, and declining mental health quality, particularly among younger generations. These phenomena are closely related to the dominance of a reductionistic scientific approach that explains human beings merely as biological and cognitive entities, while neglecting their spiritual dimension (Giglio, 2020; Imedadze, 2024). In educational and psychological practices, the approaches used are often insufficient to address individuals' existential needs. Furthermore, there exists a dichotomy between religious knowledge and modern science, resulting in an imbalance in understanding human beings as a whole (Asrori et al., 2025; Gyurkovich, 2019). This situation indicates a gap between scientific theory and the real needs of society, thus requiring a new integrative approach that can bridge spiritual and scientific dimensions in understanding human behavior and mental health more comprehensively.

Several previous studies have examined the relationship between Islam and modern science from different perspectives. Fan (2024) and Eleh (2020) emphasized criticism of secular Western psychology and proposed the Islamization of psychology as an epistemological alternative. Mukanov et al. (2021) and Küçüksarı et al. (2022) highlighted the importance of returning to a sacred tradition in science to overcome the modern spiritual crisis. Bever (2021) introduced the concept of Islamization of knowledge as an effort to liberate science from secular and Western influences. Zakiah Darwanto et al. (2024), Junaidi et al. (2025), and Aziz et al. (2025) demonstrated the importance of integrating Islamic values into mental health and psychological education within Muslim contexts. However, these studies remain fragmented and have not systematically examined the conceptual-interpretative relationship between Islam and the development of modern science, particularly its implications for contemporary psychology. Therefore, there is still a significant research gap in developing a more comprehensive and applicable theoretical integration.

The novelty of this study lies in its attempt to develop a conceptual-interpretative synthesis that systematically connects Islam with the development of modern science, particularly in the context of contemporary psychology. Unlike previous studies that are mainly normative or historical in nature, this research positions Islam as an active epistemological framework in shaping modern scientific paradigms (Azizah et al., 2023; Maulana et al., 2025). This approach does not merely critique modern science but also offers a conceptual integration between Islamic values and contemporary scientific methodology. In this way, the study expands the discourse of Islamization of knowledge into a more contextual, adaptive, and relevant application within modern psychology,

addressing the challenges of globalization and digital disruption (Sarkar et al., 2023). Consequently, it contributes to the development of a more integrative and transdisciplinary scientific paradigm.

Based on the background and literature review, the main research problem of this study is how Islam's position in the development of modern science can be understood through a conceptual-interpretative approach, and how it implies the development of contemporary psychology. This problem involves three key aspects: first, how Islam conceptualizes the source and structure of knowledge in modern science; second, how the integration of Islamic values addresses the limitations of modern psychological paradigms; and third, how its epistemological consequences influence contemporary psychological theory and practice. These aspects indicate the necessity of constructing a coherent framework that explains the relationship between Islam, modern science, and psychology in a more integrated and systematic manner in responding to contemporary intellectual and human challenges.

This study argues that Islam plays a significant role as an epistemological framework capable of directing the development of modern science toward a more integrative and humanistic paradigm, particularly in psychology. Islam is not only positioned as a normative value system but also as a conceptual foundation for constructing a more holistic structure of knowledge. The originality of this research lies in its development of a conceptual-interpretative analysis that links Islamic epistemological principles with the dynamics of modern science and their implications for contemporary psychological theory. Through this approach, the study is expected to contribute theoretically to the development of Islamic psychology in a more systematic way, as well as practically to the construction of a more balanced mental health paradigm that integrates biological, psychological, social, and spiritual dimensions of human beings.

RESEARCH METHOD

This study employs a qualitative research design with a conceptual-interpretative approach (Hazelton et al., 2023). This design is chosen because the study aims to explore, interpret, and construct meaning from philosophical and epistemological ideas regarding the role of Islam in the development of modern science and its implications for contemporary psychology. Qualitative research is considered appropriate since the focus is not on numerical measurement but on understanding complex conceptual relationships, meanings, and theoretical integration. The interpretative nature of this study allows the researcher to analyze texts, ideas, and scholarly discourse critically and systematically in order to build a coherent conceptual framework. Therefore, this design provides a strong foundation for examining epistemological dimensions that cannot be captured through quantitative approaches.

The research does not rely on a physical field location in the conventional sense, as it is a library-based (library research) study (Chu et al., 2024). However, the intellectual "location" of the study is situated within academic literature discussing Islam, modern science, and psychology. The selection of this approach is based on the relevance of classical and contemporary scholarly works that serve as primary data

sources. The informants in this study are not human participants but intellectual figures whose works are analyzed. These include prominent scholars such as Malik Badri, Syed Muhammad Naquib al-Attas, Seyyed Hossein Nasr, and Zakiah Daradjat. A total of four main intellectual sources are selected because they represent key perspectives in Islamic epistemology, Islamization of knowledge, and Islamic psychology, providing a strong theoretical foundation for analysis.

Data collection in this study is conducted through documentation techniques (Majid et al., 2021). This involves collecting primary and secondary sources such as books, journal articles, and scholarly writings related to Islam, modern science, and psychology. The data are selected based on relevance to the research focus, particularly works that discuss epistemological integration between Islamic thought and modern scientific paradigms. The collected documents are then systematically organized and categorized according to thematic relevance, such as epistemology of science, Islamization of knowledge, and psychological implications. This technique ensures that the data used in the analysis are credible, relevant, and representative of key intellectual discourses in the field.

Data analysis in this study follows the qualitative analytical framework proposed by Miles and Huberman, which consists of data condensation, data reduction, data display, and data verification (Sun et al., 2020). Data condensation involves selecting, focusing, and simplifying relevant information from collected texts. Data reduction is conducted by organizing the data into meaningful categories and themes related to the research questions. Data display is carried out by presenting the findings in narrative and conceptual form to show relationships between ideas. Finally, data verification is done through continuous interpretation and comparison between theoretical perspectives to ensure coherence and consistency of the emerging conceptual framework. This iterative process allows for deep interpretation of epistemological ideas.

To ensure data validity, this study applies credibility, transferability, dependability, and confirmability criteria. Credibility is achieved through prolonged engagement with the literature and careful interpretation of multiple sources. Transferability is ensured by providing thick description of concepts so that findings can be understood and applied in broader contexts. Dependability is maintained through systematic documentation of the research process, allowing for consistency and traceability of analysis. Confirmability is ensured by minimizing researcher bias through objective engagement with textual data and cross-referencing different scholarly perspectives. These validity checks strengthen the trustworthiness of the conceptual-interpretative findings and ensure that the conclusions are grounded in rigorous academic analysis.

RESULT AND DISCUSSION

Result

This section presents the research findings that explore the development of modern science through the lens of Islamic intellectual contributions and their conceptual-interpretative implications. The discussion highlights historical foundations, scientific advancements, and their relevance to contemporary discourse. These findings

are systematically organized to illustrate the continuity between Islamic scholarship and modern scientific and psychological paradigms.

Development of Modern Science

Modern science has come a long way since the European Renaissance in the 16th century, with discoveries that have brought about major changes in the way humans view the world. However, keep in mind that many of the scientific findings underlying this progress actually began long ago, mainly through the great contributions of Islamic scientists. From the 8th to the 14th centuries, during the Islamic Golden Age, Muslim scientists played a key role in translating, developing, and disseminating knowledge that later became the foundation for the development of science in Europe.

Islamic scientists during this period provided a solid foundation in various fields of science, such as mathematics, astronomy, medicine, chemistry, and philosophy. They not only translated the scientific works of the Greek, Roman, Persian, and Indian civilizations, but also developed and enriched that knowledge with new discoveries and innovations. In mathematics, for example, scientists such as Al-Khwarizmi developed algebra. As an important figure in mathematics, al-Khwarizmi introduced the concept of algebra (from the word "al-jabr" which means "completion" or "recovery"). Explained in his book *Al-Kitab al-Mukhtasar fi Hisab al-Jabr wal-Muqabala*, al-Khwarizmi explained the systematic method for solving linear and quadratic equations. This paved the way for the development of modern mathematics, especially in terms of algebra, which had a profound effect on the development of science in Europe. In addition, al-Khwarizmi was also instrumental in introducing Arabic numerals, which replaced the Roman numeral system in Europe. In addition to Al-Khwarizmi, Omar Khayyam, who was known as a poet, was also known as a mathematician and astronomer. Omar Khayyam had developed a theory of cubic algebraic equations and compiled trigonometric tables that were more accurate than those that existed in his time.

Meanwhile in the field of astronomy, scientists like Al-Battani are astronomers who make accurate observations of the movements of planets and stars. His work corrected many of the previously inaccurate data in Greek astronomy, in this case Al-Battani improved the measurements and star maps used for centuries, he also developed more precise measurements of the length of the year and the movement of the sun. An Islamic scientist who also pursued the field of astronomy was Ibn al-Shatir, an astronomer from Damascus who developed a geocentric model that was more accurate than the Ptolemaic model, which later influenced the development of the heliocentric model by Copernicus.

Through the translation and development of this science, Islamic scholars had a profound influence on the intellectual revival in Europe, especially when their works were translated into Latin in the 12th century. This knowledge then became the basis for the Scientific Revolution that took place in Europe in the 16th century onwards. Therefore, although the development of modern science is often attributed to Europe, the contribution of Islamic scientists is an important and inseparable foothold in the course of the history of world science.

The Influence of Islam in Science

Muslim scientists in the past played an important role in the development of science, making major contributions in fields whose impact is still felt today. One of the most prominent scientists was Abu Abdullah Muhammad bin Musa Al-Khwarizmi, a 9th-century mathematician and astronomer. His most famous work, *Al-Kitab al-Mukhtasar fi Hisab al-Jabr wal-Muqabala*, introduced basic concepts in algebra, such as the solution of linear and quadratic equations, which became an important basis in the development of modern mathematics. In addition, he also contributed to the development of the Arabic numeral system that we use today, which originated from the Hindu numeral system. Al-Khwarizmi's works became the foundation for modern computer technology and data analysis, as the algebraic principles and algorithms he developed were used in computer programming.

Another Muslim philosopher, Al-Farabi, made great contributions in the fields of philosophy, politics, and logic. He is known for combining the teachings of Greek philosophy with Islamic thought, as well as suggesting the concept of the ideal society in his work *Al-Madina al-Fadila* (The Ideal City). Al-Farabi also introduced formal logic that influenced the development of logic science and methods of critical thinking in the social and political sciences. Al-Farabi's thoughts on wise and just government have had a profound influence on modern political theory and continue to be relevant in contemporary political discourse.

Meanwhile, Ibn Sina (Avicenna) was a polymath who made great contributions in medicine, philosophy, and astronomy. His best-known work, *Al-Qanun fi al-Tibb* (Canons in Medicine), is a medical encyclopedia that combines Greek and Arabic medical theories as well as his clinical experience, and was used as a major reference in medical education in Europe until the 17th century. Ibn Sina also developed medical concepts, such as the importance of hygiene and an understanding of infectious diseases, that are still relevant in modern medicine. In philosophy, he exerted a great influence on the development of metaphysical and epistemological thought in the West, especially during the Renaissance. Overall, the contributions of Muslim scientists provide a solid foundation for the advancement of modern science. Al-Khwarizmi formed the foundation for the development of mathematics and computer technology, while Al-Farabi influenced modern political theory and ethics. Ibn Sina, with his medical work, made a major contribution to the development of modern medicine. Their contributions were not only influential in their time, but also continue to have a great impact on various fields of science today.

The Spread of Knowledge to the West

After the decline of the Islamic Golden Age, much of the knowledge developed by Muslim scientists was translated into Latin and disseminated to Europe, especially through Spain and Sicily. This translation process allowed the works of Islamic scholars such as Al-Khwarizmi, Ibn Sina, and Al-Farabi to be accessible to European intellectuals. European scientists then studied and further developed existing ideas, which included mathematics, medicine, philosophy, and astronomy. Thus, the knowledge that initially developed in the Islamic world became an important foundation for the intellectual revival in Europe.

The spread of this scientific knowledge played a crucial role in the scientific revival known as the Renaissance, which began in the 14th to 17th centuries. European intellectuals, inspired by translated works, began to explore new theories in science and philosophy. For example, the translation of Ibn Sina's work on medicine paved the way for advances in medical science in Europe, while Al-Khwarizmi's works on algebra provided the basis for the development of modern mathematics and computer science. This allowed Europe to develop more advanced technology and knowledge, which in turn supported major discoveries such as printing, navigation, and the scientific revolution.

In addition, the role of Spain and Sicily as a bridge between the Islamic world and Europe was crucial in spreading this knowledge. Both regions became centers of translation and cultural interaction, where Muslim and Christian scientists worked together to transfer knowledge. The presence of scholarly texts from the Islamic world in European libraries, especially in cities such as Toledo and Cordoba, gave European intellectuals direct access to the scientific heritage of Islam. Through these channels, Islamic science made a major contribution to the European intellectual revival that underpinned many of the scientific achievements of the Renaissance and beyond.

Modern Continuity and Contribution

Modern science, although heavily influenced by Western civilization, still owes much to the works of Islamic scientists, especially in the fields of mathematics, medicine, and philosophy. Since the Islamic Golden Age, Muslim scientists such as Al-Khwarizmi, Ibn Sina, and Al-Farabi have made very significant contributions to the development of the fundamentals of mathematics, medicine, and philosophical thought that are still relevant today. Al-Khwarizmi, for example, introduced the concept of algebra that became the basis for the development of modern mathematics, while Ibn Sina with *Al-Qanun fi al-Tibb* created a medical encyclopedia that remained in use until the 17th century. Al-Farabi's thoughts on logic and ethics also provided the basis for the political and social theories that were passed on in modern thought.

In addition, today's Muslim countries continue to contribute in the fields of technology and medicine, despite facing considerable global challenges. Countries such as Turkey, Saudi Arabia, and the United Arab Emirates have invested huge resources to drive progress in science and technology. For example, these countries are active in medical research and information technology, and play a role in the development of medicines, medical devices, and digital innovations. The existence of universities and research centers in the Muslim world also demonstrates their efforts to play a role in the global scientific world, with many Muslim researchers active in technological innovation and scientific research.

However, global challenges such as inequality in access to education, political tensions, and limited funding remain obstacles that Muslim countries must face in contributing to the development of science to the fullest. However, with sustained efforts in education, international cooperation, and investment in research and technology, Muslim countries continue to strive to overcome these obstacles. The contributions of Islamic scientists of the past rich in scientific heritage remain a source of inspiration for generations of scientists in the Muslim world, who continue to strive to bring innovation and progress to humanity.

Discussion

Modern science is inseparable from the significant contributions made by Islamic scientists. During the Islamic Golden Age, scientists not only preserved the knowledge of Greek, Roman, and Indian civilizations but also developed and introduced innovative scientific methods. The process of translating the works of scientists from these civilizations into Arabic played an important role in preserving and enriching the world's scientific heritage (Ghanim et al., 2020). One of the fields that developed significantly during this period was mathematics. Al-Khwarizmi, known as the father of algebra, compiled a book explaining systematic methods for solving mathematical equations (Koç, 2024; Mannopov et al., 2025). His algebraic concepts and use of the decimal number system became the foundation for mathematical theories used today, and were later introduced to Europe, contributing to the scientific revolution of the 16th century.

Apart from mathematics, the field of astronomy also experienced rapid progress thanks to the contributions of Islamic scientists. Al-Battani and Ibn al-Haytham played crucial roles in refining the astronomical models that existed at the time. Ibn al-Haytham, for example, is known for his experiments in optics that led to a new understanding of light and vision (Almalki, 2023; Tala, 2020). His discoveries in optics and physics had a significant impact on the development of modern astronomy, as well as science in general. The influence of Islamic scientists in this field is particularly evident in the progress made by European astronomers after studying and developing knowledge gained from the Islamic world (Jamalpour, 2024).

In the field of medicine, Islamic scientists also made extraordinary contributions (Haqiqi et al., 2022; Tarasova et al., 2022). They not only developed the hospital system (bimaristan) that housed medical care and research, but also wrote comprehensive medical texts. Avicenna, for example, in his monumental work, *Al-Qanun fi al-Tibb* (The Canon of Medicine), systematized treatment and diagnosis, which became a medical guideline in the Western world for centuries (Punawan, 2020; Widiani et al., 2023). Islamic scientists' contributions to the development of medicine included an understanding of infectious diseases, the importance of hygiene, and disease management, all of which remain relevant in modern medical practice.

Islamic scientists also played an important role in the development of chemistry and philosophy (Ghashghaeizadeh, 2020; Kisworo et al., 2021). Jabir ibn Hayyan, known as a pioneer of chemistry, introduced techniques such as distillation, which later became the basis for modern chemical production. Although initially known as alchemy, many discoveries in this field formed the foundations of modern chemistry. In philosophy, scholars such as Ibn Rushd combined Aristotelian logic with Islamic teachings, which had a profound impact on European thought during the Renaissance (Seyidbeyli, 2020). After the decline of the Islamic Golden Age, much of the knowledge produced by Islamic scientists was translated into Latin and introduced to Europe via Spain and Sicily. This dissemination of knowledge not only preserved the scientific knowledge that had been discovered, but also spurred scientific progress in Europe, ultimately leading to the Scientific Revolution in the 16th century.

Building on these historical and intellectual developments, the integration of Islamic scientific heritage into contemporary discourse carries significant theoretical and practical implications for modern science and psychology. Theoretically, this study reinforces the argument that science is not value-neutral, but is shaped by underlying epistemological assumptions, where Islamic thought provides an integrative framework that connects revelation, reason, and empirical inquiry. This challenges the dominant reductionistic paradigm in modern psychology by reintroducing a holistic conception of the human being that includes spiritual dimensions. Practically, this perspective encourages the development of psychological approaches that are more culturally and spiritually sensitive, particularly in Muslim societies, by incorporating values derived from Islamic epistemology into mental health practices, education, and counseling. The contribution of this research lies in its effort to bridge historical Islamic scientific contributions with contemporary psychological discourse, offering a renewed epistemological foundation for developing a more integrative, humane, and contextually relevant science that responds to modern psychological and societal challenges.

CONCLUSION

The development of modern science is inseparable from the significant contributions of Islamic scientists, who provided important foundations in various fields such as mathematics, astronomy, medicine, chemistry, and philosophy. During the Islamic Golden Age, Muslim scientists such as Al-Khwarizmi, Ibn Sina, and Al-Farabi developed knowledge that was later translated into Latin and disseminated to Europe. This influenced the European intellectual revival known as the Renaissance, which laid the foundation for the development of modern science. The contributions of Islamic scientists in mathematics, medicine, and philosophy remain relevant today, providing the foundation for various scientific fields developing in the Western world and globally. Furthermore, contemporary Muslim countries continue to strive to contribute to science and technology, despite facing various challenges. While challenges such as educational inequality and political tensions persist, the spirit of innovation and research inherited from Islamic scientists continues. Therefore, the Islamic scientific legacy remains a source of inspiration and plays a vital role in the development of science in the modern world.

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