

Science And Technology In Islam As A Means Of Human Well-Being And Devotion To Allah

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ABSTRACT

The development of science and technology in modern life has significantly influenced human quality of life. However, without moral and spiritual foundations, such progress may generate ethical and humanitarian challenges. Islam views science and technology not merely as instruments for mastering nature, but also as a trust (amanah) and a means of drawing closer to Allah Subhanahu wa Ta'ala. This study aims to examine the Islamic perspective on science and technology, analyze the concept of maslahah as an orientation for their development, and explain how science and technology can function as forms of devotion to Allah. This research employs a qualitative approach using a literature review method, drawing on primary Islamic sources and relevant scholarly works. The findings indicate that Islam emphasizes a balanced integration of rational, ethical, and spiritual dimensions in the development of science and technology. The principle of maslahah, aligned with the maqasid al-shariah, serves as a key ethical framework to ensure that scientific and technological advancement contributes to human well-being, social justice, and spiritual responsibility.

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1. INTRODUCTION

The development of science and technology today cannot be separated from the life of modern society. On the one hand, science and technology function to facilitate daily activities and improve the quality of life. However, without a moral and ethical approach, this development may give rise to new problems that have the potential to cause harm. In this context, it is important to understand how Islam views and guides the development of science and technology.

From the Islamic perspective, knowledge holds a very noble position. The Qur'an emphasizes the importance of knowledge as a means to know Allah Subhanahu Wa Ta'ala and to understand His creation. Taqiyuddin states that the use of knowledge without moral guidance can lead to harm for humanity; therefore, morality plays a crucial role in technological development (Taqiyuddin, 2021). The Qur'an and Hadith function as guiding principles that direct humans to utilize knowledge for the benefit of life (*maslahah*), rather than merely for material interests (Afnii, 2023). This aligns with the view that education in Islam is not solely oriented toward the mastery of knowledge but also toward the development of moral character and piety (*taqwa*) (Wijaya, Saputra, Sari, Saputra, & Rahman, 2024).

Along with the rapid advancement of digital technology, there is an increasing need to integrate science and technology with moral and religious values in education. Saiful argues that the separation between science and Islamic education should come to an end so that technology can serve as a means to uphold moral ethics within society (Saiful, 2023). Rahmawati and Supriyanto also emphasize the urgency of renewing Islamic education in a way that accelerates the relationship between religion and scientific knowledge (Rahmawati & Supriyanto, 2023). This integration is expected to create a more holistic approach that reflects the educational goal of building strong character and noble morality (Sariah, Suhertina, Hayati, & Rehayati, 2023).

The development of science and technology often raises ethical and moral challenges. According to Wibowo et al., rapid technological progress is frequently not accompanied by a clear moral understanding, thereby creating dilemmas in its application (Wibowo, Salminawati, Sitepu, & Nasution, 2025). Therefore, it is essential to design educational curricula that prioritize moral and ethical values based on Islamic principles, as discussed by Hasyim and Munasir (Hasyim & Munasir, 2023). The incorporation of moral values in learning is expected to produce graduates who are not only intellectually competent but also morally upright (Mayasari, Natsir, & Haryanti, 2022).

As modern technology continues to advance, numerous studies reveal that such development does not always result in positive outcomes. Ethical crises and moral degradation often emerge when technology is not grounded in profound humanistic and spiritual values (Setyo, 2024). For instance, rapid technological growth frequently generates social inequality and distances individuals from their spiritual relationship with Allah. Research indicates that technology should be viewed as a means to enhance the quality of human life rather than merely as a tool for material achievement (Zaim, Erzurum, Zaim, Uluyol, & Seçgin, 2022).

Most existing studies discuss the integration of science and religion in general terms; however, few emphasize how science and technology should be positioned as means of worship in daily life. To present science and technology as forms of devotion to Allah, a more active educational approach is required one that emphasizes faith-based responsibility, where students are taught to perceive knowledge as a tool for realizing the common good (*maslahah*) (Basori, Pasaribu, & Amalya, 2025; Royani, Arinalhaq, Rahman, Rosa, & Muhsin, 2024). Such integration can encourage educational stakeholders to formulate curricula that focus not only on academic achievement but also on comprehensive moral and spiritual development (Ahmed, 2023; Haryadi, Kerwanto, Ilham, & Mutakin, 2024).

With the continued advancement of science and technology, new challenges arise within modern global society. Although many studies have examined the relationship between Islam and science, there remains a significant research gap concerning the understanding of science and technology in Islam as instruments for human well-being (*maslahah*) and as forms of devotion to Allah Subhanahu Wa Ta'ala. Previous studies tend to focus on the general integration of science and religion without emphasizing the practical spiritual objectives of utilizing science and technology.

Islam, as a religion, provides a clear value framework for understanding science and technology. From the Islamic perspective, knowledge serves as a means to draw closer to Allah and to harmonize scientific understanding with the values of tawhid. The emphasis on moral and spiritual orientation in the development of science and technology aligns with views that both fields must contribute to human well-being. Ideally, this understanding should be embedded within Islamic education, where science and technology are perceived not merely as supporting tools but as integral components of human devotion to the Creator.

The novelty of this study lies in the integration of science and technology with two primary Islamic orientations: the well-being of human life (*maslahah*) and devotion to Allah. This research aims to demonstrate that the utilization of science and technology can be understood as a form of worship and as a manifestation of human responsibility in this world.

Based on the discussion above, this study seeks to address several fundamental questions: (1) How does Islam perceive the essence of science and technology in human life? (2) How does the concept of *maslahah* serve as an orientation for the development of science and technology? (3) How can the utilization of science and technology be interpreted as a form of devotion to Allah Subhanahu Wa Ta'ala?

The purpose of this study is to examine Islamic perspectives on science and technology and to explain how the concept of human well-being (*maslahah*) can serve as an orientation for the development of science and technology. Furthermore, this study emphasizes that the utilization of science and technology based on Islamic values constitutes an integral part of devotion to Allah Subhanahu Wa Ta'ala. This is particularly important in light of the ongoing challenges of globalization and modernity (Pribadi et al., 2023).

From an Islamic perspective, knowledge holds a very noble status and functions as a means to recognize Allah as the Creator of the universe (Mustakim, 2024). Research by Nurhaeni et al. indicates that technology in Islam must possess both theoretical and practical dimensions and should be directed toward maintaining moral and ethical order within society (Nurhaeni, Lutfiani, Singh, Febriani, & Hardini, 2021). This aligns with Mustakim's view that technology can be interpreted and applied in accordance with Islamic principles to provide benefits for humanity (Mustakim, 2024).

Based on the above analysis, this study is crucial in contributing conceptually to the development of Al-Islam and Kemuhammadiyah studies. Understanding science and technology within an Islamic framework as instruments for human well-being and devotion to Allah Subhanahu Wa Ta'ala will enable Muslims to respond more effectively to the changing times and to utilize science and technology in ethical and value-driven ways.

2. METHODS

This study adopts a qualitative approach through a systematic literature review (SLR) to examine the relationship between science and technology and the principle of human well-being (*maslahah*) from an Islamic perspective, emphasizing the integration of Islamic normative values with contemporary scientific and technological development (Lundeto, 2023; Rahmi & Taufik, 2024). The literature search was conducted systematically using academic databases such as Google Scholar and various national and international journal portals, employing keywords related to science and technology in Islam, Islamic perspectives on science and technology, *maslahah*, and Islamic ethics of technology, including their Indonesian equivalents. Selected sources were screened based on predefined inclusion criteria, which covered peer-reviewed journal articles, academic books, conference proceedings, and works by classical and contemporary Muslim scholars relevant to the study, while excluding non-academic and substantively irrelevant publications. Source quality was evaluated by assessing author credibility, journal or publisher reputation, argumentative coherence, and relevance to the research objectives, with the Qur'an and Hadith positioned as primary normative foundations and scholarly literature serving as analytical and contextual references. Data analysis was carried out through thematic synthesis, involving the categorization of key concepts, comparative analysis across selected studies, and integrative interpretation to generate a comprehensive understanding of science and technology as instruments of *maslahah* and as means of devotion to Allah Subhanahu Wa Ta'ala, with data validity ensured through source triangulation to enhance consistency and academic reliability.

3. RESULT AND DISCUSSION

3.1 Islamic Perspectives on Science and Technology in Human Life

Islam holds a comprehensive view of science and technology as integral parts of human life. From an Islamic perspective, knowledge is not merely understood as a tool for understanding and mastering nature, but also as a spiritual means that leads humans to better know and draw closer to Allah Subhanahu Wa Ta'ala. Knowledge is regarded as both a gift and a trust (*amanah*) that must be used wisely, in line with the concept of humans as *khalifah* on earth who are responsible for maintaining the balance of nature and fulfilling their social roles (Jamroji, 2022; SURIP, 2022). This understanding is consistent with the Qur'anic verse affirming that humans are endowed with the ability to reason in order to comprehend the signs of Allah's greatness (QS Al-Baqarah: 164).

Furthermore, knowledge in Islam encompasses two complementary dimensions: rational and spiritual. Rationally, knowledge functions to explain natural phenomena, understand the laws of life, and promote technological advancement for human welfare. Spiritually, knowledge serves as a means of reflection upon the creation of Allah Subhanahu Wa Ta'ala, thereby directing the pursuit of knowledge toward strengthening faith and moral awareness (Agustono & Inayah, 2024). Therefore,

knowledge that is not accompanied by spiritual values and Islamic ethical principles is considered incomplete and potentially misdirected in its application.

Islam also places knowledge at the core of human civilizational development. Islamic education emphasizes the importance of mastering science and technology to improve the quality of life, strengthen social justice, and foster the progress of the Muslim community (Budi, 2021). Science and technology attain their true value when they are applied for the common good (*maslahah*), the preservation of life, and the creation of a just and sustainable social order (Lestari, Iman, & Katni, 2019). Nevertheless, Islam emphasizes that the utilization of science and technology must always be grounded in ethical and moral values to prevent social and environmental harm, ensuring that knowledge truly serves as a means of benefit for humanity (Zulian, 2012).

3.2 The Concept of Human Well-Being (Maslahah) in the Development of Science and Technology from an Islamic Perspective

In Islam, the concept of *maslahah* (public benefit) constitutes a fundamental principle in the development of science and technology. *Maslahah* is understood as any form of benefit aimed at preserving and realizing the *maqasid al-shariah*, namely the objectives of Islamic law, which include the protection of religion, life, intellect, lineage, and property (Istiqomah & Akhmad, 2021). Therefore, science and technology are considered valuable and meaningful when their contributions align with the fulfillment of these objectives. *Maslahah* functions as an ethical benchmark that guides the direction and purpose of innovation so that it is not solely oriented toward material gain but also generates positive impacts on society and the environment at large (Muchlis, 2021). This principle is reflected, for instance, in Islamic banking practices that apply prudential principles while consistently considering the public interest (*maslahah*) of the community (Kamaluddin, Harahap, & Jamal, 2022).

Furthermore, Islam emphasizes that the advancement of science and technology must not result in harm (*mafsadah*) or social inequality. Every form of development should take into account social, moral, and environmental impacts in order to align with the values of justice and responsibility (Laoli, 2021). The application of environmentally friendly technologies (green technology) in natural resource management, for example, can be viewed as a concrete manifestation of efforts to preserve *maslahah* and protect the environment, as emphasized in the *maqasid al-shariah* framework (Ningsih, Irfany, Rusydiana, & Hasanah, 2022). Various studies also underscore the importance of sustainable development that balances technological innovation with concern for social dimensions (Shofiyah, Wirdiyana, Nurhasanah, & Aeni, 2022).

The principle of *maslahah* also has significant implications in the fields of education and healthcare. In education, technological development should be directed toward enhancing the quality of learning while simultaneously instilling ethical values and integrity, so that learners develop an awareness of contributing benefits to others (Aditya, 2024). Meanwhile, in the healthcare sector, the *maqasid al-shariah* approach is employed to ensure that services are not only technically effective but also safeguard the overall well-being of patients and society (Salleh, Anas, Mokhtar, Burhan, & Abbas, 2022). Thus, *maslahah* serves as a bridge between scientific innovation and moral values, enabling science and technology to function as means for achieving the higher objectives of Islamic law and delivering benefits to all of humanity.

3.3 Science and Technology as Means of Devotion to Allah Subhanahu wa Ta'ala

In Islam, devotion to Allah Subhanahu wa Ta'ala is not limited to ritual worship but encompasses all aspects of life carried out with proper intention and ethical conduct. In this context, science and technology serve as strategic means that can be directed toward the well-being of the community (*maslahah*). Scholarly activities and technological innovations that bring benefits to humanity are regarded as forms of social worship with spiritual value, bringing blessings to both individuals and communities (Firdaus, 2022). Thus, science and technology possess a dimension of worship when they are utilized for goodness and collective welfare.

Islam teaches that the value of worship in every action is largely determined by intention (*niyyah*) and ethical practice. The use of science and technology for humanitarian purposes such as improving the quality of education and healthcare services through information technology constitutes a tangible form of devotion to Allah (Nursan & Arsyad, 2023). In practice, the application of science and

technology must be grounded in responsibility, honesty, and ethical awareness to prevent misuse or harmful objectives (Meizul & Risdianto, 2022; Mukit, 2019). When knowledge is employed to uphold justice, preserve environmental balance, and strengthen human values, it becomes an expression of servitude to Allah.

Furthermore, devotion to Allah through science and technology is closely linked to efforts to realize human well-being (*maslahah*). Community empowerment through education, the strengthening of economic skills, and the development of institutions based on Islamic values such as Islamic cooperatives demonstrate that science and technology can enhance holistic welfare (Firdaus, 2022). Amid the challenges of the digital era, reinforcing ethical awareness and technological literacy is essential to ensure that technological advancement does not generate negative consequences but instead supports the realization of a just and sustainable life (Meizul & Risdianto, 2022; Mukta, 2021). Through this approach, science and technology function not only as instruments of progress but also as means of drawing closer to Allah and fulfilling humanity's responsibility as *khalifah* on earth.

3.4 Discussion

The findings of this study indicate that the Islamic view of science and technology is holistic and integrative, encompassing rational, ethical, and spiritual dimensions simultaneously. From an Islamic perspective, knowledge is not understood as a neutral or autonomous entity; rather, it is regarded as a means of comprehending the reality of Allah Subhanahu Wa Ta'ala creation and as a medium for shaping human moral consciousness. Consequently, the development of science and technology in Islam is always situated within the framework of human responsibility as *khalifah* on earth, which demands the maintenance of balance between material progress and humanitarian values.

The literature review further reveals that the integration of knowledge and faith constitutes a fundamental epistemological foundation within the Islamic intellectual tradition. Scientific rationality is positioned as an essential instrument for interpreting natural and social phenomena, yet it remains guided by the values of tawhid to ensure that it does not deviate from the orientation of human well-being (*maslahah*). In this context, the dichotomy between science and religion that has emerged in modern intellectual traditions is incompatible with the Islamic paradigm, as it risks producing forms of knowledge that lack ethical and spiritual direction. When detached from values, scientific knowledge may become a tool of domination and exploitation rather than a means of human liberation and empowerment.

The concept of *maslahah* emerges as a meeting point between Islamic normative ideals and the empirical realities of scientific and technological development. This principle provides an evaluative framework through which scientific innovations can be assessed not only in terms of efficiency and technical advancement but also with regard to their social, moral, and ecological implications. Within the framework of maqasid al-shariah, science and technology attain ethical legitimacy when they contribute to the protection and holistic development of human life. Thus, *maslahah* functions not merely as a moral concept, but as an operational principle that demands social responsibility in every process of scientific and technological advancement.

This discussion also affirms that devotion to Allah Subhanahu Wa Ta'ala in Islam extends beyond the boundaries of formal ritual practices. Scholarly activities and the utilization of technology, when grounded in sincere intention and carried out in accordance with principles of justice and responsibility, may be understood as forms of social worship. Within this framework, science and technology not only contribute to civilizational progress but also serve as vehicles for the actualization of Islamic values in lived reality. Devotion to Allah is manifested through efforts to generate benefit, alleviate suffering, and preserve the sustainability of life.

Furthermore, the discussion highlights that the primary challenge in the modern era lies not in scientific and technological advancement itself, but in the direction and orientation of its use. Without ethical and spiritual foundations, technological progress has the potential to exacerbate social inequality and undermine ecological balance. Conversely, when science and technology are developed within the framework of Islamic values, they can function as instruments of just and sustainable social transformation.

Accordingly, the integration of science, technology, and Islamic values, as demonstrated in this study, offers an alternative paradigm for contemporary civilizational development. Science and

technology are not merely positioned as symbols of progress, but as trusts (*amanah*) that must be accounted for morally and spiritually. This approach underscores that genuine progress, from an Islamic perspective, is progress that realizes *maslahah*, strengthens human dignity, and ultimately draws humanity closer to Allah Subhanahu Wa Ta'ala.

4. CONCLUSION

This study concludes that Islam provides a holistic and integrative framework for understanding science and technology as moral and spiritual trusts (*amanah*) that must be oriented toward ethical responsibility, human well-being (*maslahah*), and devotion to Allah Subhanahu Wa Ta'ala. Within the framework of *maqasid al-shari'ah*, the development and utilization of science and technology gain legitimacy when they contribute to the protection of fundamental human values while preventing harm (*mafsadah*), thereby ensuring that innovation serves social justice, environmental sustainability, and moral integrity rather than mere material advancement. This study further affirms that science and technology can be understood as forms of worship (*'ibadah*) when grounded in sincere intention, ethical conduct, and a commitment to the common good, extending devotion beyond ritual practices into scholarly and professional activities. By integrating Islamic values into educational and developmental frameworks, this research offers a conceptual contribution to Al-Islam and Kemuhammadiyah studies, proposing an alternative paradigm of progress that emphasizes ethical awareness, spiritual consciousness, and the strengthening of human dignity in response to the challenges of globalization and rapid technological change.

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