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### Integration of Islamic knowledge And General Knowledge

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#### Abstract

Talking about the Integration and Islamization of Science Today what Muslim scientists practice occurs because of religious awareness. In totality in the midst of the onslaught of the era of globalization followed by advances in science and technology. By using the concept that Muslims can advance and follow western civilization if they are able to transform knowledge in revelation or are able to understand revelation in developing science. Coupled with the many assumptions that think that science originating from western countries is considered secular knowledge, then the science must be rejected, or at least the knowledge must be translated and interpreted with Islamic understanding. The research method used by the author in this study, is more directed to the use of a content analysis approach model of integration of general sciences with Islamic religious sciences (to Islam) in the sense that the merging of the two sciences is difficult to do as a whole. Examples in medical science will be difficult to find medical theories in the Qur'an and Hadith. Therefore, the most important thing to do is how science is not value-free (neutral). So that its use is really in the context of *Rahmatal Lil A'alamiin*. So Islamic moral values need to be integrated into the general sciences. In integrating Islamic sciences and general sciences, it is better to refer to the Ontological, Epistemological, and Axiological perspectives.

**Keywords:** Science Integration, Islam, General Science

### Integrasi Ilmu Keislaman dan Ilmu Umum

#### Abstrak

Berbicara tentang Integrasi dan Islamisasi Ilmu pengetahuan Dewasa ini yang dipraktekkan para ilmuwan Muslim terjadi dikarenakan kesadaran beragama. Secara totalitas ditengah gempuran era globalisasi yang diikuti oleh kemajuan ilmu pengetahuan dan teknologi. Dengan menggunakan konsep bahwa umat islam dapat maju dan menyusul peradaban barat jika mampu mentransformasikan ilmu pengetahuan dalam wahyu itu mampu memahami wahyu dalam mengembangkan ilmu pengetahuan. Ditambah lagi dengan banyaknya asumsi yang menganggap bahwa ilmu pengetahuan yang berasal dari negara barat dianggap sebagai pengetahuan yang sekuler maka ilmu tersebut harus ditolak, atau minimal ilmu pengetahuan tersebut harus diterjemahkan dan dimaknai dengan pemahaman islami. Metode penelitian yang digunakan oleh penulis dalam penelitian ini, lebih mengarah pada penggunaan model pendekatan analisis isi integrasi ilmu-ilmu umum dengan ilmu-ilmu agama Islam (keislaman) dalam makna peleburan kedua ilmu tersebut sulit dilakukan secara menyeluruh. Contoh pada ilmu kedokteran akan sulit dijumpai teori-teori kedokteran didalam Al quran Dan Hadis. Oleh karena itu yang paling terpenting dilakukan adalah bagaimana ilmu pengetahuan itu tidak bebas nilai (netral). Sehingga pemanfaatannya benar-benar dalam rangka *Rahmatal Lil A'alamiin*. jadi nilai-nilai moralitas islam perlu diintegrasikan kedalam ilmu-ilmu umum. Dalam mengintegrasikan ilmu-ilmu keislaman dan ilmu umum sebaiknya mengacu kepada perspektif Ontologis, Epistemologis, dan Aksiologis.

**Kata Kunci:** Integrasi Ilmu Pengetahuan, Islam, Ilmu Pengetahuan Umum.

## **INTRODUCTION**

Integration and Islamization of Science Today what is practiced by Muslim scientists occurs because of religious awareness. In totality in the midst of the onslaught of the era of globalization followed by advances in science and technology. By using the concept that Muslims can advance and follow western civilization if they are able to transform knowledge in revelation or are able to understand revelation in developing science. Coupled with the many assumptions that think that science originating from western countries is considered secular knowledge, then the science must be rejected, or at least the knowledge must be translated and interpreted with Islamic understanding. In Islam all knowledge is the result of human reading of every verses of Allah SWT, when science loses its spiritual dimension, what happens is that science develops or science that has no connection at all with religion. As a result, a science and technology that should provide many benefits to humans will be able to turn into a tool that is used for temporary purposes, causing havoc that harms humans.

Ilmu dan teknologi seharusnya memberi manfaat yang sebesar-besarnya kalau dipandang dari sisi aksiologis. Ilmu dan teknologi harus menjadi instrumen yang paling penting disetiap proses pembangunan yang merupakan usaha dalam mewujudkan kemashlahatan Kehidupan manusia seluruhnya. Maka Ilmu dan teknologi harus bisa memberikan manfaat bukan sebaliknya.

In realizing this goal, an effort must be made to integrate the general sciences viewed with western science with Islamic sciences, so that the general sciences are not value-free or secular. Interdisciplinary and interconnection between religious and general science must be built and developed continuously without stopping so that there is no dichotomy of each science. This is not the time for religious disciplines to be sterile from social science contacts and interventions, natural sciences and vice versa.

The integration of Islamic and general sciences is a very important effort so that the development of every science and technology has clear values and directions. in realizing and providing as much benefit as possible for the benefit which is a very important object in life.

## **RESEARCH METHODS**

The research method used by the author in this study is more directed to the use of a content analysis approach model, where a discussion is carried out in-depth data collection through various print media such as journals, books, and other technologies, in the form of medical ebooks, and from various writings. earlier as an additional source for writing theory. Data is collected through reading, studying, understanding, and recording information from the problems to be studied, so as to facilitate the preparation of writing. In this study using a descriptive qualitative approach, which begins with finding information and then describing it, collecting data systematically and explaining descriptively not in the form of numbers. This research is more focused on Library Research is a research that uses library facilities such as books, newspapers, magazines, documents, and other records to obtain information and data..

## **DISCUSSION**

### **A. The Position of Science in the Al-Quran as a Source of Islamic Knowledge.**

In the view of the Qur'an, knowledge is something that does not contradict, on the contrary it can strengthen faith. Knowledge and faith go hand in hand as the word of Allah SWT, "Allah will exalt those who believe among you and those who are given knowledge by several degrees." (Surah Al-Mujaddilah/58:11). From this verse, it is clear that human reason and mind know that truth and knowledge belong to God alone.

Science in Islam has a universal meaning. That is the revelation of Allah which contains absolute truth. Besides that, it also recognizes and attaches importance to the knowledge gained through the senses, reason, and empirical processes to understand the reality of the universe. The Qur'an which is the Source of Knowledge in Islam respects the five senses and states that the door of knowledge is as Allah says "And Allah brought you out of your mother's womb knowing nothing, and He gave you hearing, sight and conscience, so that you may be grateful." (Surah An-Nahl/16:78) Sheikh Mahmud Abdul Wahad Fayid said that in this verse the hearing and sight are prioritized over the heart because they are sources of guidance for various kinds of thinking and the key in unlocking rational knowledge.

In discussing the Koran and science Dr. M. Quraish shihab stated that it was not judged by the many branches of science in it, nor by showing scientific theories. However, the discussion should be placed in a more appropriate and precise proportion with the purity and sanctity of the Qur'an and in accordance with science itself. Do not see that in the Qur'an there are mathematics, computer science, plant science and others, but the most important thing is to see whether there are verses in the Qur'an that hinder the progress of science or vice versa, is there a verse of the Qur'an? contrary to established scientific discoveries.

Then Kuntowijoyo stated that the Al-Quran actually provides the greatest possibility to be used as a way of thinking, this way of thinking is called the Al-Quran paradigm, or the Islamic paradigm. Any development of scientific experiments based on the paradigm of the Qur'an will clearly enrich the treasures of science. This activity has enabled the emergence of alternative science. A normative and philosophical idea that can be formulated into a theoretical paradigm is the transcendental structure of the Qur'an. It will provide a framework for the growth of original empirical and rational science, in the sense that it is in accordance with the pragmatic needs of mankind as caliphs on earth. That is why Islamic scientific theories are intended for the benefit of the people.

Looking at some of the statements above, the writer analyzes that the position of science in Islam is very important. Because there are so many verses of the Qur'an that command the study of science, and from the information of the Qur'an we can also get information that the paradigm of the Qur'an must be put forward in every science because the Qur'an is a source of knowledge in Islam. Islamic teachings really glorify science.

### **B. Reconstruction of Islamic Science**

In the paradigm of Islamic scientific development, there is a grouping between scientific disciplines, namely religious science and general science. This shows that there is

a dichotomy in science. This condition has occurred since the middle ages of Islamic history until now. In Indonesia, in particular, we can see that there are two types of educational institutions under the auspices of different ministries. The Ministry of Religion oversees educational institutions with religious labels, while general education institutions are under the Ministry of Education and Culture.

This dichotomous view of science is actually not in accordance with the integralistic view of science at the beginning of Muslim history. This causes Islamic science as a discipline that is isolated from other scientific disciplines which has an impact on the backwardness of Islamic scientists both in developing scientific insight and in solving various problems with a multi-dimensional approach (approach from various points of view). So it is natural that the dichotomy in science gets a lawsuit from the community, including a lawsuit from Muslim scientists through the discourse of Islamization of science.

Muhammad Abid Al-Jabari in Amin Abdullah Says it was an accident in the history of Muslims, when the structure of the building in the natural sciences (al-ulum al-kauniyyah) when separated and did not come into contact at all with Islamic science which is the basic foundation is texts, although In the history of classical Islamic civilization there are names known to master natural sciences such as, Al-Biruni a Muslim encyclopedist, Ibn Sina a medical expert and philosopher, Ibn Haitsam a physicist, and others. It is a pity that Islamic universities do not introduce or do not know it at all anymore, especially the development of the methodology of the natural sciences that is currently developing, which can actually be used for the development of Islamic sciences at this time.

In addition to the Muslim scientists mentioned above, there are still many other scientists such as Abu Abbas Al-Fadhl Hatim An-Nizari an astronomer, Umar Al-Khayyami the author of algebra books, Muhammad Al-Sharif Al Idrisi an earth scientist.

Islam has experienced a heyday which is better known as The Golden Age Of Islam (Centurs VII-XIII) where at this time there has been progress in the development of science and technology. This progress occurred due to several factors, namely:

1. Islam is used as a motivation
2. Unity of language that facilitates scientific communication
3. The existence of government policies for the development of science
4. Many laboratories and libraries have been established as a means of developing knowledge
5. The persistence of scientists to conduct research and experiments
6. International views that lead to the opening of isolation from the outside world
7. Mastery of the former territory of the development of Greek philosophy

In the classical period of the heyday of Islam, there was no dichotomy of science. Indeed, at that time science had been developed which was sourced from the Qur'an and hadith and knowledge sourced from society and nature, but it was still within one framework, namely Islamic knowledge.

In the XIII century after the heyday of classical Islam, the development of Islamic science experienced a decline, the productivity of Muslim scientists decreased, in the

western world the opposite happened, the legacy of knowledge they had learned from Islam was developed, so that they reached the gates of a new world. through the Renaissance and the Reformation. So that it affects the structure of knowledge in Islam.

After that, there was a dichotomy in science, every science studied through the Qur'an and hadith is considered as Islamic knowledge, while every science that comes from nature, society is excluded from the structure of Islamic science. Therefore, Islamic science needs to be reconstructed using a new paradigm that Islamic science must be integrated into all sciences and be in one framework. Islamic science uses a revelation approach, a philosophical approach, and an empirical approach, both in discussing the substance of science, as well as in discussing the functions and objectives of knowledge. With the reconstruction of Islamic science, there is no longer a dichotomy of Islamic science (shari'ah) with general science. The two of them should be related.

### **C. Integrating Islamic Knowledge with the General**

When Muslims experienced a phase of decline around the XIII-XIX centuries, the west took advantage of this opportunity to develop the knowledge they had learned from Islam so that they reached the renaissance period. There is a difference between Islamic science and general science, general science is developing rapidly while Islamic science is experiencing a decline, which causes a dichotomy of science between Islamic science and general science. This condition is exacerbated by the emergence of the secularization of knowledge, even though the secularization of this knowledge has been challenged by the church. For example, Galileo who was seen as a hero of secularization was executed in 1633 AD, because he issued an opinion that contradicted the views of the church. Galileo strengthened Copernicus' view that the sun was the center of the universe based on empirical facts through observation and experimentation. While the church has different views, the church views the earth as the center of the universe based on Biblical information.

The punishment of the church against scientists triggers the birth of science that separates itself from religious doctrine. This causes the church as a source of scientific information to experience a decline in credibility. And trigger the birth and foster the growth of a scientific approach in science in secular science. Science is secularized ontologically by removing everything that is religious and mystical, because it is considered irrelevant to science, nature and social reality.

It is from conditions like this that motivate Muslim scholars to strive to reintegrate religious knowledge and general science, as the first attempt to do so was "Islamization of Science". Islamization of science for Muslims who have long been left behind in world civilization. Modern has its own dilemma. The dilemma is to wrap western science with an Islamic label or strive to transform religious normativity, through its main references to the Koran and Hadith.

Moh Natsir Mahmud stated that there are several suggestions about the possibility of Islamization of knowledge

1. In the view of Islam, the universe as an object of knowledge is not neutral, but contains values and noble intentions. If nature is managed with an inherent

purpose in itself, it will bring benefits to humans. The meaning of nature is holy both in accordance with the mission carried out by God.

2. 2. Science is a product of the human mind as a result of understanding the surrounding phenomena. As a product of the mind, the pattern of knowledge produced will also be colored by the pattern of thought used to examine the phenomenon under study.
3. The process of seeking knowledge does not only revolve around reason and empiricism when looking at it from an Islamic perspective, but also involves Al-Qolb, which is a sacred inner intuition. Ratio and empirical describe facts while Al-Qolb interprets facts, so that what happens is the analysis and conclusions given are full of meaning and value.
4. Islam views reality as not only a physical reality but also a non-physical or metaphysical reality. This view is recognized by the ontology of rationalism which recognizes a number of empirical realities, namely sensual empiricism, rationalism, ethical empiricism, and transcendent empiricism.

Then Azyumardi Azra suggested that the response of Muslim scholars related to the relationship between religious scholarship and general science there are three typologies, namely:

1. Restorationists say that knowledge that is useful and needed is the practice of religion (worship). Scholars who think this way are Ibrahim Musa (d.1398 AD) from Andalusia. Ibn Taymiah, said that knowledge is only knowledge that comes from the prophet. Likewise, Abu Al-A'la Maududi, the leader of the Pakistani Al-Islam congregation, stated that western sciences such as geography, physics, chemistry, biology, zoology, geology and economics are sources of error because without reference to Allah SWT and Prophet Muhammad SAW.
2. Reconstructionist Interpretation states that religion is to improve relations between modern civilization and Islam. They stated that Islam at the time of the Prophet Muhammad and the Companions was very revolutionary, progressive, and rationalist. Sayyid Ahmad Khan (d. 1898) said that the word of God and scientific truth are both true. Jamal Al-Din Al-Afgani said that Islam has a scientific spirit
3. Reintegration states that the reconstruction of the sciences derived from the Qur'anic verse and those derived from the Kauniyah verse means a return to the transcendental unity of all sciences.

Kutowijoyo stated that the essence of integration is an effort to unite (not just combine) between divine revelation and the findings of the human mind (integralistic sciences), not to exclude God (secularism) or reduce humans. The integration model is to make the Qur'an and Sunnah as the Grand Theory of knowledge. So that the verses of qauliyah and qauniyah can be used.

From some of the opinions above, the author can draw a conclusion that the integration of general sciences with Islamic religious sciences (to Islam) in the sense of merging the two sciences is difficult to do as a whole. Examples in medical science will be

difficult to find medical theories in the Qur'an and Hadith. Therefore, the most important thing to do is how science is not value-free (neutral). So that its use is really in the context of Rahmatal Lil A'alamiin. So Islamic moral values need to be integrated into the general sciences. In integrating Islamic sciences and general sciences, it is better to refer to the Ontological, Epistemological, and Axiological perspectives.

1. Seeing from an axiological perspective that science is essentially an understanding that arises from the results of an in-depth, systematic, objective, and comprehensive study of the verses of Allah SWT. Either in the form of Qauliyah verses written and collected in the Koran or Qauniyah verses that can be seen and observed in this universe. Due to the limited ability of humans to study these verses, the results of these human studies/thoughts must be understood or accepted as knowledge that is relatively true, and knowledge that has absolute truth is only owned by Allah SWT.
2. Seeing from the perspective of Epistemology that science and technology are obtained through earnest efforts by using the instruments given by Allah SWT, namely sight, hearing and heart that Allah SWT created against natural and social laws (Sunnatullah). Therefore, it does not deny God as the source of all reality, including science and technology.
3. Seeing from the perspective of axiology that science and technology must be directed to the fulfillment of needs and the provision of benefits to human life. Not the other way around, science and technology are used to destroy human life. It is necessary to raise an awareness that science and technology are part of the verses of Allah SWT and are a mandate for those who have them who will be held accountable by Allah SWT..

## **CONCLUSION**

The integration of Islamic and general sciences is a very important effort so that the development of every science and technology has clear values and directions. In realizing and providing as much benefit as possible for the benefit of which is a very important object in life.

In the view of the Qur'an, knowledge is something that does not contradict, on the contrary it can strengthen faith. Science in Islam has a universal meaning. That is the revelation of Allah which contains absolute truth. from the information of the Koran, we can also get information that the paradigm of the Koran must be expressed in every science because the Koran is a source of knowledge in Islam. Islamic teachings really glorify science.

Islam has experienced a heyday which is better known as The Golden Age Of Islam (Centurs VII-XIII) where at this time there has been progress in the development of science and technology. In the classical period of the heyday of Islam, there was no dichotomy of science. Indeed, at that time, science had been developed from the Qur'an and hadith and knowledge from society and nature, but it was still within one framework, namely Islamic knowledge.

The occurrence of the dichotomy of Islamic science with general sciences causes

Islamic scientists to try to Islamize or integrate the two sciences, because if this is not done it will have a negative impact on human life.

The unification of Islamic sciences with general sciences is more inclined to integration-interconnectivity and refers to ontological, epistemological and axiological perspectives.

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