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**Integration of Science with Religion to Raise the Self-Esteem of
Muslim Students**

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Abstract

The combination of science and religion no longer enters the realm of paradigms or ideas, but into the realm of actions taken by modern Islamic educational institutions such as schools or comprehensive UIN, this research aims to explore and uncover the combination of science and religion. although some still question the urgency of combining science and religion. Religion, like that still leaves a lot of questions. However, the integration and determination of religion is very important to increase the self-esteem of Muslim students so that they are able to face the challenges of technological development. By conducting this type of literature study qualitatively, now is not the time for Muslim students to be forced to choose between science and religion, which are often considered unrelated or to work independently due to the dichotomy of religion and universality. Because the role of Muslims, apart from living in religion and culture, also fulfills the mission of becoming caliphs on earth. The research method used in this paper is *Library Research* using qualitative descriptive analysis techniques. The analysis is carried out on data or content related to the theme of the discussion and the problems studied from library sources.

Keywords: Integration of Knowledge, Religion, Self-Esteem, Muslim

**Integrasi Ilmu dengan Agama
untuk Mengangkat Harga Diri Pelajar Muslim**

Abstrak

Perpaduan sains dan agama tidak lagi memasuki ranah paradigma atau gagasan, tetapi ke ranah tindakan yang dilakukan oleh lembaga pendidikan Islam modern seperti sekolah atau UIN komprehensif, penelitian ini bertujuan untuk menggali dan mengungkap kombinasi sains dan agama. meski sebagian masih mempertanyakan urgensi menggabungkan sains dan agama. Agama, seperti itu masih menyisakan banyak pertanyaan. Namun integrasi dan tekad agama sangat penting untuk meningkatkan harga diri mahasiswa muslim sehingga mampu menghadapi tantangan perkembangan teknologi. Dengan melakukan studi pustaka jenis ini secara kualitatif, kini bukan saatnya mahasiswa muslim dipaksa untuk memilih antara sains dan agama, yang seringkali dianggap tidak berhubungan atau bekerja secara mandiri akibat dikotomi agama dan universalitas. Karena peran umat Islam, selain hidup dalam agama dan budaya, juga memenuhi misi menjadi khalifah di muka bumi. Metode penelitian yang digunakan pada tulisan ini adalah *Library Research* (penelitian kepustakaan) dengan menggunakan teknik analisis deskriptif kualitatif. Analisis dilakukan terhadap data-data atau konten yang berkaitan dengan tema pembahasan dan permasalahan yang dikaji dari sumber-sumber kepustakaan.

Kata kunci : Integrasi Ilmu, Agama, Harga diri, Muslim

INTRODUCTION

Allah confirms in His cosmic drama that Prophet Adam (as) will be called the caliph on earth. Adam was chosen when the angels questioned God's authority.

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةًۭۙۙۙ قَالُوْۤا اَتَجْعَلُ فِىْهَا مَنْ يُّفْسِدُ فِىْهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَۙۙۙ قَالَ اِنِّىْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَۙۙۙ

(Remember) when your Lord said to the angels, "I want to make a caliph on earth." They said, Do you want to make people who destroy and shed blood there, while we glorify You and sanctify Your name? He said, Verily I know what you do not know." (Al-Baqarah (2): 30).

Allah then revealed Adam's superiority and all "names" (i.e. knowledge) were given to him.

وَعَلَّمَ اٰدَمَ الْاَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلٰٓئِكَةِ فَقَالَ اَنْبِئُوْنِىْ بِاَسْمَآءِ هٰۤؤُلَآءِۙۙۙ اِنْ كُنْتُمْ صٰدِقِيْنَۙۙۙ

"He taught Adam the names (of objects) all, then He showed them to the angels, saying, Mention to Me the names of these (objects) if you are right!" (Al-Baqarah (2): 31)

However, how can Allah praise believers who have such high knowledge without limiting the type of knowledge?

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِذَا قِيْلَ لَكُمْ تَفَسَّحُوْۤا فِى الْمَجٰلِسِ فَاَفْسَحُوْۤا يَفْسَحِ اللّٰهُ لَكُمْۙۙۙ وَاِذَا قِيْلَ اَنْشُرُوْۤا فَاَنْشُرُوْۤاۙۙۙ فَاَنْشُرُوْۤا بِرِزْقِ اللّٰهِ الَّذِيْنَ اٰمَنُوْۤا مِنْكُمْ وَالَّذِيْنَ اُوْتُوْۤا الْعِلْمَ دَرَجٰتٍۙۙۙ وَاللّٰهُ بِمَا تَعْمَلُوْنَۙۙۙ حٰبِيْرٌۙۙۙ

"O you who believe, when it is said to you, "Give spaciousness in the assemblies, expand, surely Allah will provide spaciousness for you". "When it is said, Stand up, (you) stand." "Allah will surely raise up those who believe among you and those who are given knowledge by several degrees." "Allah is All-Aware of what you do." (Al-Mujdah (58) : 11)

The key argument is that the distinction between religious knowledge and general knowledge is not made in the Qur'an or Hadith. Holistic-integralistic science described in the book al-Qur'an al-karim, namely science that is in the form of a single unit not broken down into religious science and general science, predicts what will happen to human judgments that categorize science based on the origin of the object. studies. If the topic of the anthology discussed is revelation (al-Qur'an), including the understanding of revelation given to the Prophet Muhammad through the use of ijtihad procedures, then the result is the sciences of faith, such as theology, fiqh, interpretation, hadith, tasawuf, and so on. so on. According to Islam, the epistemological source of all knowledge is Allah, who is described as the knowing essence and origin of all knowledge. The Muslim holy book the Qur'an, which is part of God's word, offers a guide for developing knowledge and information about God's respect for science. The verse that invites people to pay attention to what is in the heavens and on earth is an example of a holy book that provides instructions for increasing knowledge.

قُلْ اَنْظُرُوْۤا مَاذَا فِى السَّمٰوٰتِ وَالْاَرْضِۙۙۙ وَمَا تُعْبِى الْاٰيٰتُ وَالنُّذُرُۙۙۙ عَن قَوْمٍ لَا يُؤْمِنُوْنَۙۙۙ

"Say (Prophet Muhammad), "Pay attention to whatever is in the heavens and the earth!" The signs (of Allah's greatness) and warnings (to avoid Allah's punishment) are of no use to a people who do not believe." (Jonah (10) : 101)

and it is also necessary to pay attention to the truth of the earth, how God has increased in the earth various good plants.

أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَمْ أَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ

"Do they not pay attention to the earth, how much We have grown there all kinds (plants) that grow well?" (Ash-Syu'ara (26):7)

Considering that studying or strengthening the verses of kauniyah itself means studying what is in the heavens and on earth, it is clear that passive study and passive action are symptoms of the stagnation of science itself.

A Muslim student must be able to understand Islam well, which is determined by an integrative understanding between Islam and Science, so that this deep knowledge brings faith to life, as can be observed from the background above. Islam must be seen as both a source of knowledge and a religion; even the relationship between Islam and science should be harmonious. What issues do Muslim students face in the conflict between science and religion? What causes the influence of the scientific dichotomy? How much self-esteem can Muslim students be raised by the urgent need for science and religion to coexist?

RESEARCH METHODS

This article was written using a literature study technique in which data from the relevant literature were collected. Data were taken from books, research journals, and supporting articles by researchers. The discussion method uses descriptive analysis, which aims to explain and describe the main concepts related to the topic to be discussed. Then, present the topic critically using primary and secondary library sources.

RESULTS AND DISCUSSION

A. Muslim students

1. The Nature of Muslim Students

Students who are studying and learning to improve themselves through various paths, levels, and types of education are referred to as students. As a result, a student is often perceived as a person who participates in both formal and informal learning. In a broad sense, "student" refers to anyone who is involved in the process of lifelong learning. In a strict sense, "student" refers to any student who attends a class. (Lailatu Zahroh, 2018), As a result, it is not appropriate to assume that students are only those who attend school, wear uniforms, carry bags, and participate in the learning process there.

Students in Islamic education are people who are growing and developing in learning to navigate life in the world and the hereafter at the physical, psychological, social, and religious levels. At home, students are students; in the classroom, students are students; in the neighborhood, the children living nearby are students; and religious individuals become spiritual students in a religion.

Santri are often referred to as "students" or "talib" in Sufism. The etymological definition of students is "those who want". Santri, on the other hand, are described as "essence seekers who are under the leadership and direction of a spiritual guide (mursyid)" in the language. While the name of Sufism is "those who seek", talib literally means "those who seek". someone who pursues a spiritual journey and pushes himself to reach the Sufi

level. (Muvid, 2019) Students at the elementary and secondary levels are also referred to as students, while those who attend college are often referred to as students (thalib).

Actually, the expression of santri or talib is more than just mentioning santri. That is, there are people in the educational process who really want and seek knowledge. This shows that students who are not teachers are called to play an active role in the teaching and learning process with the words students and talib. The adage, however, states that "there is no one-sided confession." According to this proverb, active learning and teaching are needed by both students and teachers to become "continuous tappers" in the educational process and get the best results. (Haryanti, 2014)

According to al-Ghazali, (Qurtubi, 2019) one of the code of ethics for students in learning is to study with the intention of worshiping in the context of Taqarrub to Allah. Allah SWT, so that in everyday life students are required to purify their souls from low morals and despicable morals (takhalli) and fill them with commendable morals (tahalli). (Hasanah, 2012)

2. Problems of Muslim Students

Islamic education that is weak in the realm of metrology has been born by the separation of science and religion. (Mustaqim, 2015) Transmitting basic knowledge only serves to strengthen existing knowledge, and may even show that the knowledge has reached an advanced stage, at which point it can be used to spark the creativity of the general public. However, through the use of methodologies and creativity, we finally arrived at the learning stage known as "banking concept education". To prevent them from seeing other things, students are designated as banks or places to make investments. Presenting an educational problem, which presents problems and encourages students to think creatively and solve them, is a very minimally effective method of encouraging students who are studying to learn more.

First, Tobroni, (Hasanah, 2012) professor of Islamic education philosophy at the University of Muhammadiyah Malang, claims that formalism, pragmatism, and transactionalism are ingrained in Indonesian education. Islamic education also emphasizes the moral crisis and the special morality of students. Morality, piety, religion, and idealism combine to form the outskirts of the city. The purpose of learning is to advance knowledge, and knowledge is the key to obtaining employment and other forms of work that enable one to achieve success.

Second, is that our education system is currently experiencing a crisis of unclear questions, paradigms, and orientations. Because the educational paradigm is very heterogeneous. As Indonesian Muslim students, the identity that students must express is a person who is cultured and diverse. Islam should be established as the main religion to develop the mind, personality and moral fiber of society (about 87.5% of Indonesians identify as Muslim). If Indonesia's Muslim rulers can establish themselves as the most moderate, tolerant, tolerant, harmonious, advanced and civilized Muslims in the world, it will be an important asset for nation and empire building. But in our educational environment, our Islamic identity is either shy or very secular.

Third, our education is infected with colonial diseases which tend to have characteristics, such as: lazy, spoiled, apathetic, skeptical, many of imagining, and longing

for priyayi mentality. Keta, mental crisis and ethos. These attitudes are directly related to the mentality and character of Muslim rulers. The independence and enthusiasm of students is low, the motivation to survive is extrinsic, namely passing the National Examination and all the consequences it causes. The mental crisis above makes it difficult for Muslim leaders to keep up with the rapid social changes and equal treatment of all people around the world.

Based on the description above, several formulations and based on ideas were found by the community, including human potential, religious potential, cultural potential, and cosmic potential. However, due to the outdated paradigm of ideas, the desired results have not been achieved. Therefore, it is necessary to build a non-diotomic paradigm so that all human potential develops according to the dimensions of human intelligence. The ability to actualize spiritual intelligence is what gives strength to students to achieve high achievements, on the other hand is to restore students as high achievers, cultured,

According to Ahmad Barizi, (Barizi, 2011) the lack of a curriculum centered on Christian faith and Bible quotes in the classroom will eventually lead to an inferior mentality that will have a negative impact on every situation. This is due to a disconnect between the philosophy of education with a philosophical perspective on religion and culture. Paul J. Centi explains that this negative attitude in an educational context also leads to other negative outcomes:

First, negative emotions make it difficult to evaluate a person's potential positively. It is also easy to criticize the faults of the education system and place responsibility on it. Ignoring the prospect of great progress, innovation, and renewal it is better to ignore the current shortcomings.

Second, negative emotions have a tendency to compare negatively with others, such as students who tend to doubt their own learning abilities, teachers who are considered extraordinary people, classmates who are considered smarter, and foreign students who are always considered superior to domestic students. So, despite the fact that this is not usually the case, Muslim students are constantly plagued by a bad reputation. Teachers may not be the best, and not all of our great students are even inferior to us. Not all international students outperform local students in terms of creativity and productivity.

Islam views self-confidence as an important component of human nature and its role in realizing one's potential. Without self-confidence, people will run into a lot of problems. A person who exudes confidence will accept others. They are not shy or clumsy when talking to other people who are older, smarter, or richer. They will have the courage to express who they are without exaggerating their virtues or underestimating their flaws. This is so that they can accept the situation as it is because a confident person truly understands and believes in their predicament.

Allah swt says in Q.S Yusuf verse 87

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا فَتَحَسَّسُوْا مِنْ يُۤوسُفَ وَ اٰخِيْهِ وَلَا تَاْيَسُوْا مِنْ رُّوْحِ اللّٰهِ اِنَّهٗ لَا يٰۤاْيَسُ مِنْ رُّوْحِ اللّٰهِ اِلَّا الْقَوْمُ الْكٰفِرُوْنَ

"O my children, go and seek news about Yusuf and his brother. Do not despair of Allah's mercy. Verily, no one despairs of Allah's mercy, except a people who disbelieve."

Who are the individuals who have faith and never give up, and to whom is it appropriate to issue the command to have faith and not give up? We all have to realize that

Islam really advises us to never give up on receiving Allah's mercy and guidance. Because every problem has a solution, it is our duty as humans to work towards Allah SWT.

B. Integration of Religious Studies

1. The Concept of Science in Islam

Despite the differences, there are parallels between the scientific and religious scientific paradigms. Muhammad Zainal Abidin claims that the broad attachment science does not exist and even stands alone, but the science of religion still has close ties to religion. Because the general sciences are also the result of human *ijtihad*, there are similarities between the two, namely that religious knowledge and general science are actually relative, subject to change, debatable, and not always true. As a result, there are similarities between religious knowledge and general science. (Abidin, 2016)

The Qur'an does not recognize duality in its original form. Actually believers are commanded to meditate in the Qur'an (Ali Imran: 189-190)

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَبْصَارِ

"To Allah belongs the kingdom of the heavens and the earth. Allah is almighty over all things. Verily in the creation of the heavens and the earth and the alternation of the night and the day there are signs (of Allah's greatness) for people of understanding."

and grateful (al-nahl: 114).

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنَّ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ

"Eat some of what Allah has given you as lawful and good, and be grateful for Allah's favor if you worship Him alone."

Islam does not understand monotheistic understanding in a theocentric manner, meaning that it does not accept the reality of God and all the perfections that accompany it. According to Ismail raji al-faruqi, (Al-Faruqi, 1992) monotheism truly recognizes that all creation, including humans and other creatures of nature, and other created beings are a single entity that depend on and influence one another and that all of them are evidence of greatness. . and the power of God. Because everything in the universe and on earth originates from Allah, and because it moves and walks according to Allah's unchanging rules (*sunnatullah*), those who pay attention to themselves, the universe and everything in it will discover the truth and majesty of Allah. .

Al-Faruqi views monotheism as the essence of reality and the foundation of Islamic teachings. Truth and time, human history and destiny, philosophy and way of life are all intertwined. Tawhid has consequences for every aspect of human life, including family, economy, art, philosophy, social ethics, and the history of science. (Rijal, 2014) Since monotheism requires integralism among various disciplines, there will be no conflict between science and religion. in the context of this monotheism. using Tawhid (nature and nature of Islamic teachings).

Al-faruqi emphasized the importance of monotheism for the advancement of science and as a methodological concept. He claims that by affirming the supreme oneness of God, monotheism also affirms the unity of the sources of knowledge. God created nature, which gives wisdom to humans. The design of nature, which is God's creation, is the subject of knowledge. God is the creator, and because He is the source of revelation, He can be

trusted to know for sure. Based on this monotheism, knowledge can be created using scientific anthology and epistemological methods. An anthology can be used to show that the written and unwritten words of Allah (Qauliyah), as well as Allah's verses found in human and societal behavior, are sources of growth in knowledge (kauniyyah). Since science is the study of knowledge, it is essentially a gift from God.

In Islam, there is no prohibition against seeking knowledge, as long as it has a positive impact. Black magic can only be asked to gain knowledge. Mehdi Golshani, (Golshani, 2003) asserts that there are several reasons why studying subjects other than religion is important according to the Qur'an and As-Sunnah, including: 1) If knowledge is a necessity to achieve goals based on Islamic sharia, then the pursuit of knowledge is a requirements to enforce sharia commitments. Two examples: 1) The Qur'an commands Muslims to be great and honorable individuals so as not to depend on unbelievers; 2) Muslims should study medicine because Islam places a high value on health. Thus, Muslims must have knowledge in various subjects to have excellent experts and reliable technicians. 3) The Qur'an contains commands about humans (Sura Qaf [50]: 6-8)

أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ وَالْأَرْضِ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ تَبْصِرَةً وَذِكْرًا لِكُلِّ عَدِدٍ مُنِيبٍ

"Have they not looked at the sky above them, how We built it and decorated it without any cracks in it? (Similarly) the earth that We spread out and planted on it solid mountains and We grew on it various beautiful types (plants) to be a lesson and a reminder for every servant who returns (subject to Allah)."

2. Impact of the dichotomy of Science and Religion

In fact, the dichotomous paradigm does not originate in Islam but in the West, especially in Europe, where there are schools of thought that are very different from Islamic principles and practices. The paradigm of formism, which holds that the components of life are seen as relatively basic or can be considered as perspectives of things that are incompatible between religion and non-religion, is where the dichotomy of science in education first emerged.

Dichotomy is defined as the division of two opposing ideas in the Big Indonesian Dictionary. The English definition of dichotomy is "the separation of two into two parts, (Hamid, 2010) the division of two, forked in two." The dichotomy is often described as a split into two opposing groups. The term "dialect" refers to the division of knowledge and religion, which in turn gives rise to other dichotomies such as the dichotomy between academics and intellectuals, the dichotomy in the field of Islamic education, and even the dichotomy among Muslims themselves (split personality). Al-Faruqi's dichotomy is the duality of religion and culture. (Basyit, 2019)

By understanding the contradictions mentioned above, it is believed that a number of causes contribute to the duality in the education system that has plagued the Islamic world to this day. some more

- 1) Stagnation of Islamic Thought: Between the sixteenth and seventeenth centuries AD, the Islamic world experienced a period of stagnation. At that time, the Muslim population tended to just stare up, admiring the splendor of the Middle Ages,

ignoring the reality of the outside world. In fact, according to Western academics, Muslim scholars have historically been unable to address the issues raised by Western scholars because of a sense of pride and cultural superiority. In fact, if the challenge is accepted, the Islamic world will be able to absorb fresh information. (Ismail, 2021).

- 2) Western colonization of the Muslim world; From the XVII to the XIX centuries, historians have documented the Western colonization of the Muslim world. Under Western Imperialism at the time, the Muslim world was completely powerless. Under such circumstances, it is undoubtedly difficult for the Islamic world to resist Western efforts, particularly the introduction of contemporary culture and civilization. The level of naqliyah knowledge has been reduced even by western education and its logical sciences. The topics taught in the Islamic world are then dominated by Western substitute sciences. (Basriansyah, 2020)

As most people believe, the contradiction between science and religion creates a dichotomy within the education system. The many detrimental effects of duality in education systems include the following:

- 1) The formation of ambivalence towards the direction of Islamic education is one of the detrimental effects of the duality of the education system, especially in Indonesia. (Saefuddin, 1991) Here, we can see that there are still problems with the education system in pesantren. Consider training in the discipline of muamalah, which requires mastery of several academic areas and technical skills. There is an assumption that all this has to do with secular education and not with the cultivation of Islam.
- 2) Disparity of Islamic Teachings and Education System; The education system which is still vaguely represents a dualistic view that separates the religious sciences from the general sciences. This kind of thinking clearly contradicts what Islam itself teaches. According to the integralistic doctrine of Islam, worldly and eternal events cannot be separated and constitute one entity. The general sciences should therefore be seen as an important component of the religious sciences.
- 3) Disintegration of the Islamic Education System: Duality in education will have an impact on this, namely the illogical and ambiguous nature of the relationship between secular and religious education.

More precisely, Amrullah Ahmad claims that the detrimental effect of the conflict between science and religion, which affects the conflict between education, results in the failure of the hierarchy:

- 1) Inability to define monotheism;
- 2) the emergence of shirk which led to the dichotomy of Islamic philosophy;
- 3) the emergence of a dichotomy in the curriculum;
- 4) There is a dichotomy in pursuing educational goals;
- 5) The habit of "reaching out" to ask for financial assistance or certain political favors and support for objective or subjective reasons;

- 6) raises the nature of education in the form of multiple personalities in the sense of polytheism; and
- 7) hypocrisy that is institutionalized in belief systems, systems of thought, attitudes, ideals, and behaviors called secularism.
- 8) Creating a secular and materialistic society; a polished Western vision of Islam; and the generation that seeks to actualize Islam by separating social, political, economic, scientific, and technical life from Islamic teachings. (Mas'ud, 2002)

The author concludes that the cumulative negative impact of the dichotomy of science and religion is the low self-esteem of Muslims when dealing with society or non-Muslims (West) in the midst of the development of science, knowledge, and technology from the explanation above, the consequences or impacts caused by the dichotomy of science and religion or the dichotomy of education. In the midst of the conflict between science and religion, society is forced to make difficult decisions. For having to choose between "religion" and "science", because religion without science is blind and so-called science would be doomed without religion. The choice of science and religion will affect how individuals face life's difficulties and have an impact on self-deprecation, believing that others are superior to oneself, lowering oneself, and losing self-esteem.

According to Mulyadhi Karta Negara who made the statement above, one of the consequences of the scientific dichotomy is the formation of a gap between the sources of knowledge between the religious sciences and the general sciences. On the other hand, secular scientists only accept data collected through sensory observations. Supporters of the religious sciences, on the other hand, only accept data collected through sensory observation and reject non-Biblical sources as authoritative sources to explain the real truth. (Ahmad Zamakhsari, 2014)

If the gap between science and education continues, Muslim students are bound to face significant challenges once they graduate from school, feeling inferior and unable to succeed in this competitive sector. As a result of administrative modernization, structural differentiation, and capacity growth, educational outputs will be created that become community inputs: (Prof. Azyumardi Azra, 1999)

- 1) Shift value system; educational institutions must instill values that are alternatives to conventional value systems through the expansion of students' "cognitive maps";
- 2) Political output; educational institutions must produce contemporary leaders and innovators who can be judged from the growth of the bureaucracy, intellectuals, and political administration cadres recruited from educational institutions, as well as the number and strength of these cadres;
- 3) Social output, which can be determined by the degree of social mobility and integration of students into the wider society;
- 4) Cultural output: efforts to create a scientific, logical, and inventive culture; strengthening the role of religion in community integration; and to create an educational language

3. The urgency of the integration of science and religion in increasing the self-esteem of Muslim students

Being professional or competent in worldly sciences in certain subjects that are accompanied or built on the basis of divine awareness can be considered understanding the integration of science and technology with Islam within the framework of today's science. With a basic understanding of Islamic sciences, this divine awareness will become real. Therefore, Islamic knowledge and personality are two sides that complement each other and when viewed as a whole become the basis for the progress of science and technology. Conclusion: Science and technology mixed with Islamic sciences and Islamic personality is what is meant by "integration of knowledge". (Maman, 2011)

Islam (religion) and science must be integrated because ignoring the principles of Islam in the advancement of science and technology will have a bad impact on both the social order and humanity as well as the social order. This universe, the cosmos, or civilization. The detrimental impact of the tendency to ignore values (religious morality) is factually demonstrated in corrupt behavior and other human endeavors on this planet that make use of science and technology. (Roibin, 2004) The first objective, which emphasizes Science Without Religion, seems to have created moral, capitalist, and materialistic crises that degrade the dignity or quality of the "khairi ummah", which in turn causes natural and resource crises.

In fact, scientific ontology which emphasizes more on spiritual talent, scientific epistemology that guarantees the growth of intellectual abilities, and scientific ethics that further guarantees the development of moral abilities (Suhartono, 2008) can all be traced back to the nature of science. As stated in UUSPN Number 20 of 2003 article 30 which mandates the implementation of religious education at all levels of education as a form of shared awareness to achieve a comprehensive quality of life, debates about the integration of science and religion in Indonesia have occurred for a long time.

Strong spirituality in dealing with life will be strengthened by a synergistic combination of religion and science, which will consistently produce reliable resources in applying their knowledge. Islam is no longer seen as a distant religion, but as a way to advance science and technology as well as a need for self-actualization in various fields of life (Turmudi, 2006).

One technique to develop students who have character, or who have self-respect and noble character, is through the amalgamation of science and religion. Students must go through three phases in terms of character education knowing morality, loving morality, and practicing morals in order to be able to develop morals. (Majid, 2011) The initial stage of character education is the stage of moral knowledge. The goal at this level is to master knowledge of values. As one grows to love through helping others, one is at the stage of moral love. Adopt an attitude of unconditional love. When students practice character or noble character in daily behavior at the moral doing stage, they become more polite, friendly, respectful, compassionate, honest, disciplined, and compassionate towards themselves and others. This stage is intended to foster a sense of love and the need for noble moral values.

These three domains are interrelated, interact, and permeate each other, according to Thomas Lickona, (Thomas, et al, 2011) Students' moral actions are influenced by their moral sentiments and their moral understanding.

As for Muslim self-respect, it has been claimed that those created through science and religion are weak, have poor self-esteem, and are not even capable of respecting themselves.

CONCLUSION

Muslim students still have difficulty understanding science because there is still a separation between science and religion, regardless of whether they attend pesantren, madrasas, or contemporary madrasas. The ability of Muslim students to develop self-confidence and self-esteem appears to be hampered by this problem. Since people have the choice to study religion or Islam without regard to science, or vice versa, they can choose to study science thoroughly without having to distance themselves from the principles of religion. With these two choices, Muslim students will be forced to choose between the necessity of religion being a guide for a meaningful, honorable, and happy existence as well as the advancement of science and technology in contemporary life.

Intentionally or not, Muslim students who study religion but are kept away from science and technology often display this problem in their behavior. It may not be comfortable to deal with advances in science. However, intentionally or not, Muslim students who study science outside the context of their religion will develop deviant attitudes and behaviors as a result of the loss of control over religion in their daily lives. The author claims that this is because science and religion do not operate as complementary forces, but rather follow completely different paths. Therefore, the development of thought processes, paradigms, and even movements for the unification of science and religion is a crucial path that educators must take, both globally and within the boundaries of the Islamic education system.

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