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**The Retreat of Religious Sciences, The Emergence of Dichotomies  
and the Integration of Science in the World of Education**

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**Abstract**

Islam teaches that the things of this world are not separate from the things of the Hereafter. Therefore, when referring to Islamic teachings, general science must be understood as an integral part of religious studies. However, in practice, many Muslims still distinguish between the two today. From about the ninth to the twelfth centuries, Islamic world thought dominated almost all scientific fields. However, the glory of Islam in the fields of philosophy and science was finally lost with the destruction of the Center for Islamic Studies in Baghdad by the Mongols. The dichotomy of science is the separation between the field of religious science and the field of general science, which in turn gives rise to a new concept called pedagogical dualism, namely religious education and general education. The dichotomy that separates the religious sciences from the general sciences contradicts the concept of Islamic teachings which have integrative teachings, far from the ideals of education itself. In relation to education, rational sciences are called general sciences and later gave birth to public schools. The irrational sciences are called the sciences of Religion, and then a branch of Religion emerged to separate them.

**Keywords: Religious Studies, Dichotomy of Science, and Integration of Sciences**

**Munduranya Ilmu Pengetahuan Agama, Munculnya Dikotonomi dan  
Integrasi Ilmu di Dunia Pendidikan**

**Abstrak**

Islam mengajarkan bahwa hal-hal dunia ini tidak terpisah dari hal-hal akhirat. Oleh karena itu, ketika mengacu pada ajaran Islam, ilmu umum harus dipahami sebagai bagian integral dari studi agama. Namun, dalam praktiknya, banyak umat Islam yang masih membedakan keduanya hingga saat ini. Dari sekitar abad kesembilan hingga kedua belas, pemikiran dunia Islam mendominasi hampir semua bidang ilmu pengetahuan. Namun, kejayaan Islam di bidang filsafat dan ilmu pengetahuan akhirnya hilang dengan dihancurkannya Pusat Studi Islam di Bagdad oleh bangsa Mongol. Dikotomi ilmu adalah pemisahan antara bidang ilmu agama dan bidang ilmu umum, yang pada gilirannya melahirkan konsep baru yang disebut dualisme pedagogis, yaitu pendidikan agama dan pendidikan umum. Dikotomi yang memisahkan ilmu-ilmu agama dari ilmu-ilmu umum bertentangan dengan konsep ajaran Islam yang memiliki ajaran integratif, jauh dari cita-cita pendidikan itu sendiri. Dalam kaitannya dengan pendidikan, ilmu-ilmu rasional disebut ilmu-ilmu umum dan kemudian melahirkan sekolah-sekolah umum. Ilmu-ilmu irasional disebut ilmu-ilmu Agama, kemudian muncul cabang-cabang Agama untuk memisahkannya.

**Kata Kunci: Kajian Agama, Dikotomi Ilmu, dan Integrasi Ilmu.**

## **PRELIMINARY**

Education plays an important role in life towards a better future . Thus, education means determining the direction of life through an intergenerational learning process. The progress of a country can be measured by the quality of existing education, and better education means better quality of the country, and vice versa. As important as this education is in your life .

In the modernization era like now, the decline in religious knowledge and the emergence of a dichotomy to the integration of science today, suggests that in the world of education within the framework of an academic space that meets a global context , there are several reasons for this. That is, the assumption that science brings positive value to humans. But it can also have a negative impact , because it is often associated with global warming, individualism, hedonism, rampant violence, and moral crises .

Associated with this controversy is the dualism of education . The lack of integration of religious education and general education is one of the educational problems that must be overcome. The dichotomy of science itself has been a problem of education for decades , causing a distinction between so-called Islamic and non-Islamic sciences, Western and Eastern sciences (Abd Rachman Assegaf, 2011: 22).

We are now in an era of globalization or modernization where all technology and knowledge can be accessed through the internet and technology, so much so that we forget that Islam was once the center of the civilization of knowledge. Do we know that religious knowledge is deteriorating? Is there a dichotomy of knowledge ? and efforts to integrate knowledge in the world of education?

The purpose of this research is to inform and provide knowledge about the decline of religious knowledge , the dichotomy of science and efforts to integrate knowledge in the world of education.

Based on field observations, some students are still unfamiliar with the decline of religious knowledge and the factors involved in the dichotomy of science and efforts to integrate science into the world of education. This is because students did not realize the importance of the history of science, and now they are more focused on technology.

## **RESEARCH METHODS**

This research is based on a deep understanding of certain individuals, groups, and situations, understanding of phenomena experienced by research subjects, and qualitative descriptions that explain, describe, and describe facts based on certain perspectives and ways of thinking.

## **DISCUSSION AND RESULTS**

### **A. The Retreat of Religious Sciences**

Humans were created until the end of time, cannot be separated in the name of science, and science so that it allows humans to know God the Creator, so they can see the nature around them, even humans can see themselves. This is why Islam teaches humans to always learn and keep learning.

The awareness of Muslims towards learning and the development of science finally led them to the peak of the glory of civilization, and at that time, Islam led world civilization in all the achievements it had achieved. The Muslim spirit to develop various fields was formed to master all fields of knowledge.

Islam is a religion that teaches its adherents to always think about ways to gain knowledge. Islam also encourages the study of religion and science in tandem, although in practice many Muslims still distinguish between the two to this day. Islam thus became a powerful ruler of science and philosophy until it reached the pinnacle of its glory.

In other words, the Islamic world has become the Qibla of knowledge. On the other hand, the development of modern science, both in the form of natural science, history, and others, leads people to an understanding of the destruction of God who created this universe. (Wan Mohd Noor Wan Daud, 2008:82)

From around the ninth century to the twelfth century, the ideas of the Islamic world dominated almost all scientific fields. Therefore, religion and science cannot and must not be separated. In Islam, science is part of religion, and religion can be understood by science. (Muhammad Izzudin Taufik, 2006:226)

There are also many Muslim scholars who have sprung up in various fields of science, both sciences related to religion and non-religious sciences. The importance of developing and practicing is to provide an understanding of the Books of Allah SWT, as religious knowledge was revealed through the Prophet Muhammad. It is a historical fact that the ideas of the Islamic world made great strides and brought tangible results to Europe. Ulama also emerged because they mastered and developed various disciplines during the Islamic Golden Age.

a historical fact that the thinking of the Islamic world made great strides and brought real European results. Thus mastering and developing various disciplines in the Islamic Golden Age, and the birth of scientists such as Al-Biruni from the Islamic encyclopedia, philosophers and medical experts namely Ibn Sina and Ibn Haitham. In the field of social sciences, there appeared Ibn Khaldun who laid the foundations of the social sciences, and Ibn al-Nafis Hayan a philosopher who was also an expert in the fields of physics, medicine, and logic. There is also a mathematician named Al-Khwarizmi. (Azyumardi Azra, 1997:139-143)

However, the glory of Islam in the fields of philosophy and science was finally lost with the destruction of the Center for Islamic Studies in Baghdad by the Mongols. In addition, the internal factors of Muslims are also the cause of the decline of science and philosophy. The decline of Islam began in the 11th century when the scientific spirit of Muslims began to wane.

At the same time, the Western world is witnessing the astonishing development of science in various fields of science and technology. The Muslims in their turn experienced decline and impotence in their great achievements in various scientific fields, which did not survive in the following periods.

Europe and the United States are leading world civilizations in the advancement of science and technology, and the situation is very different with Muslims. The above opinion shows the importance of continuing to study religion and the general sciences, as

previous Muslim scholars have done, and the emergence of these scholars shows that Islam is a way of life, and proves to all of us that it is a religion. who teaches the world and the hereafter.

The decline and decline of Islam that began in the 11th century did not encourage Muslims to develop science. However, after the devastating World War II, Muslim scientists realized that the development of science and its achievements caused various kinds of suffering to human beings. This is inseparable from the development of science and technology which is not based on moral and ethical values as well as religious obligations . (Jujun S Suriasumantri, 1999: 249)

dropping of atomic bombs on Hiroshima and Nagasaki shows that the development of science and technology has brought human misery. It is recognized that not all achievements in the field of science and technology lead to accidents, but this incident has brought a bad name to science. Therefore, the efforts of Muslims to revive various achievements that have been achieved in various fields of science appeared . (Chairil Anwar, 2004: 1)

The decline and degradation of Muslims in the field of science and technology is caused by several factors, one of which is the dichotomy of knowledge. Fazlur Rahman sees the problem of dualism or dichotomy in education as a major disaster facing Muslims, in addition to several other educational problems . (Fazlur Rahman, 1982: 181-192).

### ***B. The emergence of the dichotomy of science***

Dichotomy is a dichotomy in English, which means split in two, split in two, split in two. There are also those who interpret the dichotomy as a division between two opposing groups.

Terminologically, the dichotomy is understood as the separation between religious science and academic science in general, and then the dichotomy of scholars and intellectuals , the dichotomy in the world of Islamic education , and even within Muslims themselves . Terminologically , dichotomy also means religious and cultural dualism .

This dichotomy or separation of science and religion is a topic that has been the subject of debate over the past few decades. Al Faruqi argues that several factors that trigger the emergence of this dichotomy between religion and common sense are the entry of secular Western education into the Islamic world (Norlaila, 2008:34).

It should be noted that the dichotomy in science does not just appear, but through a long process. Moreover, the colonization of the Islamic world in the West also contributed to the emergence of this dichotomy. This dichotomy between religion and general science is also caused by the belief that science originates from human thought, while religion has different sources . (Ahmad Ludjito, 1996: 318)

Anxiety is felt by Muslims with the emergence of the dichotomy of religious science and general science. In the end, Islamic education is often interpreted as the transfer of knowledge and values of Islamic teachings contained in religious texts . . There is even a conflict between religious science and non-religious science. This makes most Muslims reluctant to develop knowledge that falls into the category of secular science . This

dichotomy of science needs to be addressed wisely and immediately find a solution so that Muslims can catch up in the field of science and technology.

This dichotomy paradigm actually started after the Mu'tazilah left the Islamic government. After that, Muslims began to lack general knowledge because it had nothing to do with the afterlife, and underestimated the knowledge that alluded to the verses of the Qur'an. In fact, these two sciences must be balanced and mutually supportive because they can be linked. This dichotomy of science is getting worse because Muslims have been colonized by Western powers, including Indonesia itself, which has been under Dutch colonial rule for more than 300 years.

invasion of the archipelago did much to strengthen the dichotomy of Islamic religious education. Ulama hated everything that the invaders brought. It included knowledge that was implied to be common knowledge at the time, thus increasingly distinguishing religious science from general science. Western education entered the Islamic education system, creating two different education systems. (Ismail Roji Al Faruqi, 1995:21)

Relying on religious knowledge alone, causes Muslims to be unable to face the challenges of the times and even get knocked out of global competition. On the other hand, the social sciences and natural sciences are not considered part of the religious sciences, and those who are only interested in science without producing religious teachings will do everything to achieve their goals (Abuddin Nata, 2003: 4).

Therefore, the author argues that Islamic education, when viewed in the paradigm of the dichotomy between religious and general studies, is likely to produce graduates who separate or distinguish between religious science and general science. Therefore, Islam does not separate or discriminate between religious knowledge and general science. This dichotomy of science is very contrary to the true teachings of Islam, because Islam also teaches a balance between the affairs of the world and the hereafter. Therefore, Islam considers all knowledge to come from God.

The dichotomy between religion and general science is still felt today, so that in Indonesian education affairs general science is under the Ministry of National Education which is responsible for general education, and the Ministry of Religion which is only in charge of religious education. The separation between religious knowledge and general science affects the development of Islamic religious education in Islamic boarding schools which is only aimed at the hereafter while world problems are seen as unimportant. different camps, and religious schools have different parents than public schools. Sources of input to religious schools and Islamic colleges are generally considered inadequate, and the quality of graduates can be classified as second class. This is because it is nothing more than a matter of different world-oriented religious research without a world-oriented general knowledge.

### ***C. Scientific Integration***

The development of modern science that has a negative impact must be addressed immediately. One thing that can be done is the Islamization of modern science. The

discourse on the Islamization of knowledge emerged about 40 years ago, more precisely in 1977 at the First World Conference on Muslim Education held in Mecca.

The conference successfully discussed more than 150 articles written by Muslim scholars from 40 countries. The conference also gave recommendations for reforming the education system implemented by Muslims around the world. Some of the papers discussed at the conference included Syed Muhammad Naquib al-Aṭṭā's Preliminary Considerations on the Nature and Definition of Knowledge and the Purpose of Education, and the Islamization of Social Sciences by Isma'il Raji al-Faruqi.

The Islamization of science is necessary because science and religion are interrelated and cannot be separated. Science can speed people up to reach their goals, but religion dictates the direction people should take. Science adapts man to his environment, religion adapts man to his identity. Science becomes outer decoration, religion becomes inner decoration. Science can empower and show the way, but religion gives people hope and encouragement. Science answers questions that start with how, while religion answers questions that start with the word why. Knowledge dulls the cheek of its owner, but religion brings peace to its followers. Because of the importance of studying these two kinds of knowledge, a great scientific theorist said that without religion science is blind and without science religion is lame.

Education experts believe that the downturn experienced by Muslims today is caused by some fundamental problems plaguing the Muslim world. There are three basic problems facing the world of Islamic education, namely:

1. The conflicting educational systems reflect the dichotomy that separates religion from general studies.
2. The collapse of the Islamic education system, where each system insists on maintaining its own individuality.
3. The emergence of subordination of management of Islamic educational institutions compared to Western education. Because the Western education system is used as a benchmark for the progress and success of the education system (Azymardi Azra, 2007: 12)

Therefore, in order for Islamic education to develop, survive, and be competitive, the first thing to do is to eradicate the disease of educational dualism and lead to the integration of science and religion. According to some experts, these efforts must be made even though efforts to combine the two have never produced satisfactory results (Fazlur Rahman, 1997: 46).

Science and religion cannot and cannot contradict each other. In the Indonesian context, the integration of religion and general science began 60 years ago, especially during the Nazir administration, when Wahid Hasim became Minister of Religion and Bahder Jong became Minister of Education. This is stated in the Decree No. 1432/Kab. Decree K/651 dated January 20, 1951 was issued by the Ministry of Education and January 20, 1951 was issued by the Ministry of Religion. (Hanun Asrohah, 2001: 189)

Government regulations also require the provision of general knowledge and religious knowledge in schools or madrasas to be a breakthrough in the integration of religious knowledge and general science in educational institutions. However, the

government's efforts seem to strengthen the dichotomy of education. This is evidenced by the existence of two departments (ministry) that handle education issues. The Ministry of National Education administers general education and the Ministry of Religion is in charge of religious education. This kind of policy will eventually cause its own problems after decentralization of education is implemented. Since the implementation of regional autonomy, the existence of Islamic educational institutions (madrasas) has received less attention from local governments (Abdul Wahab, 2013: 222). This is because madrasas are still under the auspices of a centralized ministry of religion.

Religious education is included in one of the Personal Development Courses (MPK) because it is an important subject at all levels of education and higher education. The core competencies of religious education courses are to become scholars and professionals who believe and fear God Almighty, have noble character, work ethic, and maintain human and life values. Although it is included as a character building course, religious education is a small part of higher education.

Therefore, religious education in higher education cannot run optimally, especially if it is related to discourse on the synthesis of science and religion or about the Islamization of science. The integration of science with religion or religious knowledge is not widely accepted in universities, especially state universities. If there is a consolidation effort in universities, it will almost certainly be carried out by Islamic universities.

## **CONCLUSION**

Islam is a religion that teaches its adherents to always think about ways to gain knowledge. Islam also encourages the study of religion and science in tandem, although in practice many Muslims still distinguish between the two to this day. Islam thus became a powerful ruler of science and philosophy until it reached the pinnacle of its glory.

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The decline and decline of Islam that began in the 11th century did not encourage Muslims to develop science. However, after the devastating World War II, Muslim scientists realized that the development of science and its achievements caused various kinds of suffering to human beings. This is inseparable from technological developments that are not based on moral values and ethical and religious obligations. Science and religion cannot and do not contradict each other.

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