



Book Chapter of Proceedings Journey-Liaison Academia and Society

Availabel Online: <https://j-las.lemkomindo.org/index.php/BCoPJ-LAS>

Islamic Education, Integration Of Religion And Science

Muhammad Yusri^{1*}

¹Universitas Islam Negeri Sumatera Utara, Indonesia

*Corresponding author**: muhammadyusri19@guru.smp.belajar.id

Abstract

Talking about the interration of science and Religion means : A form of effort to integrate or collaborate between religion and science. The collaboration referred to here does not mean mixing, but combining the two by maintaining the character and characteristics of each. Islam views that integration between religion and science is a must, because it is based on the idea of oneness (tauhid). It is time for science and religion to realize that it is time to cultivate harmonious, holistic, and comprehensive paradigms. The best medium to achieve that goal is education. Efforts to realize science and technology as a unit in Islamic education include : First, involving it in the curriculum, namely motivating students so that they have the desire and ability to conduct research (research) in the fields of science and then find real relationship in religious areas. Second, involving it in the learning process, the teacher is able to develop creative thinking. The third involves science and religion into socio- religious education. Similarly, Schilking said that the fields of science and religion consist of three elements, namely : experience, theoretical interpretation, and practical application. As Coulson puts it " advance to creative imagination " and not " just gathering fact". Religion inevitably has to "involve critical reflection on experiences no different from those in science". Religion and science are related to each other. Barbour. (1968: 3-29). Regarding the relationship between science and religion, Ian G. Barbour (2002: 44) also formulated 4 elements, namely: Conflict, Independence, Dialogue and Integration. This unification of views will foster mutual respect and respect for differences in religious beliefs.

Keyword: Education, Integration, Religion and science, Holistic and Tauhid.

Pendidikan Islam, Integrasi Agama Dan Sains

Abstrak

Berbicara tentang integrasi ilmu pengetahuan dan Agama berarti : Suatu bentuk effort untuk mengintegrasikan atau mengkolaborasikan agama dan ilmu pengetahuan. Kolaborasi yang dimaksud di sini bukan berarti pencampuran, tetapi menggabungkan keduanya dengan mempertahankan karakter dan karakteristik masing-masing. Islam memandang bahwa integrasi agama dan ilmu pengetahuan adalah suatu keharusan, karena didasarkan pada gagasan kesatuan (tauhid). Sudah saatnya ilmu pengetahuan dan agama menyadari bahwa inilah saatnya menumbuhkan paradigma yang harmonis, holistik, dan komprehensif. Media terbaik untuk mencapai tujuan itu adalah pendidikan. Upaya mewujudkan iptek sebagai satu kesatuan adalah pendidikan Islam meliputi : Pertama, menglibatkannya dalam kurikulum, yaitu memotivasi peserta didik agar memiliki keinginan dan kemampuan untuk melakukan research (penelitian) dalam bidang ilmu pengetahuan dan kemudian menjalin hubungan nyata di bidang keagamaan. Kedua, dalam proses pembelajaran, guru mampu mengembangkan pemikiran kreatif. Yang ketiga adalah science and religion ke dalam pendidikan sosial keagamaan. Senada, Schilking mengatakan bahwa bidang ilmu pengetahuan dan agama



Book Chapter of Proceedings Journey-Liaison Academia and Society

Availabel Online: <https://j-las.lemkomindo.org/index.php/BCoPJ-LAS>

terdiri dari tiga unsur, yaitu : pengalaman, tafsir teoretis, dan aplikasi praktis. Seperti yang dikatakan Coulson " maju ke imajinasi kreatif " dan bukan " hanya mengumpulkan fakta". Agama Mau tidak mau harus "melibatkan refleksi kritis tentang eksplanasi yang tidak berbeda dengan thos dalam sains". Agama dan sains terkait satu sama lain. Barbour. (1968: 3-29). Mengenai hubungan antara ilmu pengetahuan dan relogion, Ian G. Barbour (2002: 44) juga merumuskan 4 unsur, yaitu: Konflik,Kemerdekaan, Dialog dan Integrasi. Penyatuan pandangan ini akan menumbuhkan rasa saling menghormati dan menghargai perbedaan keyakinan agama.

Kata kunci : Pendidikan, Integrasi, Agama dan sains, Holistik dan Tauhid.

INTRODUCTION

Lately, views on the integration of science and religion have always been discussed, along with the holding of Non-Religious Faculties at several State Islamic Universities (UIN) in Indonesia. When it comes to the issue of science and religion, we will come to a discussion about the fusion of science and religion not only on a symbolic but also a meaningful level. According to the science of geneology we can know the complexity of the interaction of science and religion on the debate between the textually interpreted side of the faith and the understanding that marginalizes religious doctrine, because it is always considered contrary to common sense. Whereas in fact science and religion are born from the same womb that is the territory of the "experience" of humanity. Namely the so-called hushuli and hudhuri.

Until now, there are still many assumptions in society at large that " religion " and " science " cannot be united. Because each has an area that is impossible to unite. both in terms of formal- material objects, research methods, criteria for truth, the role played by the scientist. Apart from that, there is also another opinion that says that: science is not linked to religion and religion is not related to science [1]. This arises due to the assumption that science and religion are very different both approaches and experience. It is these differences that have always been debated. Science is closely related to non-concrete experiences, for example mathematics, while religion is closely related to the real thing in life.

Others say that science and religion stand in their respective positions. Because the field of science must be sourced from empirical data to ascertain what is "real" and what is not real. Whereas religion believes in the unreal (ghaib) as long as it is based on Faith (belief). That religion and science cannot be fused, for although there are similarities in each other's missions, the fundamental thing in the difference between the two is to present a conflict that will resonate at their respective cores.

So that the union between science and religion is hardly feasible, as a scientific criterion for identifying such assumptions becomes real, since it is certain that there is a process of cannibalization between the two, while religion is essential for the well-being of the individual and aims at creating harmony for life.

The secular view says, " Science is something born of cultural tradition" Whereas Michael Polanyi states that every knowledge is personal which causes scientists to do things, but on the contrary if it is not necessary to be subjective, just in this regard. Charles A. Coulson Harold K. Schilling stated that "there is almost no difference between science and religion". Barbour asserts that the integration of the two disciplines and religions when applied with certain approaches can produce a certain manfa'at.

While the problems that will arise today are first ; how to implement between science – religion ? Second; how to imply science and religion to islamic education

Forms Of Integration Of Science And Religion And Their Meanings

Science and religion are something that integrates. Integration is an attempt to blend science and religion (J. Sudarminta, SJ). He termed it "valid integration", but on other occasions criticized "naïve integration" (the term he used for mentioning the tendency to superficially match scripture verses with scientific findings) [2]. This is called Bucaillism,

which is the defensive-apologetic attitude of some Muslim intellectuals.

Thus, in combining sins and religions, it is not necessary to merge the two, but by not removing the traits and characters of each of the two entities. Otherwise, there will be a mix of relationships it is "not this and not that", so the benefits and fingsi are not clear. Whereas the desired Integration is a "constructive" integration, that is, an attempt to reconcile it can form a new contribution to science and religion can be obtained if the two integrate [2]. If adapted to the epistemological paradigm of islam, between religion and science it is quite possible to integrate, because it is based on on the idea of Oneness (tawhid). That is the reason why, science, the study of nature, is considered to be interrelated with to Tawhid (the Oneness of God), as well as other knowledge [3]. Islam views , nature is not seen as a separate entity rather it is an integral part of Islam's holistic view of God, humanity, and the world. Nature and knowledge are something that cannot be separated from religion and God. As uslam religious scholars say that there is a natural proof of the existence of God. (see Toshihiko Izutsu, 1964). In accordance with the revelation of the first to come down, i.e. surah al-Alaq 1-5, it can be understood that the construction of knowledge in Islam is built on the values of tawhid. As the first verse down is a form of command to "read" is a process of acquiring knowledge "in the name of God". Which means that the acquisition of knowledge must be proportional to the maxim of god.

RESEARCH METHODS

The type of research used by the author is library research, because this research has the aim of collecting information and data by requiring help from various materials that can be obtained from libraries, such as books, notes, manuscripts, magazines, documents, historical stories and so on [4]. In other words, the data or information needed in this study comes from books, notes, manuscripts, magazines, documents, historical stories and so on that can be obtained in libraries so that they do not require research to the field. This happens because this research tries to answer and solve problems in the field through literature research.

RESULTS AND DISCUSSION

Islamic Education And The Implications Of The Integration Of Science And Religion

Islamic education today, both in terms of nash, in terms of al-ilm, and in terms of al-philosophy, needs to be seen from the perspective of dialogue and even integration. Therefore, Islamic education as affirmed by M. Amin Abdullah, must be closely related to the social-praxis dimension, because it always has a social impact and is required to be responsive to social reality so that it is not limited to the scope of theoretical-conceptual thinking as understood so far [4]. In addition, education should be used to introduce learners to traditions, cultural, social and cultural conditions, which at the same time have been reduced by modern science, technology and industrialization. Where to build a new cultural pattern in the education of students must be directed to positive forces to eliminate social pathologies.

In line with what George S. Counts asserted that in the vision and mission of radical social change education must have good prospects [5].

With the existence of an integrative paradigm in the scientific context between transmitted knowledges and acquired knowledges, it is hoped that a holistic and not partial

academic atmosphere will be created. So that even though it is classified in a certain area of knowledge, it still does not result in the formation of myopic-narcissistic insights, and the range of knowledge also does not limit itself to facts or the introduction of finality which is immanent, whose things are only seen in their "pragmatic" meaning. However, there is also the existence of the meaning or finality of science that is transcendent, that is, something that is beyond (beyond) science which is the significance and direction of something in its "teleological" sense.

Thus, the integrative paradigm will be able to bridge the sharp gap between general education and religious education, because madrasah as a form of renewal of the Islamic education system (pesantren) in the modern period still faces institutional-scientific and methodological problems. As a result, this institution has not been able to fully complete the problem of scientific dichotomous dualism, the functional problem of "cultural heritage", and the dominance of justificative- indoctrinative methodologies in academic activities [6]. In implying the curriculum, it can be in the form of compiling a syllabus around two fundamental issues, namely (1) essence / epistemology, and (2) ethics. Topics included in epistemology mainly talk about the epistemological status of applied sciences and engineering, their conceptual relationship with the principles of tawhid (that is, knowledge of metaphysics and cosmology) that govern the physical (natural) world, with scientific methodology and creative thinking (including mathematical inspiration) and with the epistemological implications of certain aspects of human creativity in applied science and contemporary engineering, particularly in genetic engineering. : Burn (1994: 259). No less important is how the existing curriculum, will lead students to have the desire and ability to do research (research) in the fields of science to then find its relation to the objective reality that occurs in religious areas.

Meanwhile, the implications in the teaching and learning process, where one of the interesting ideas of Ian G. Barbour, regarding the important role of creative thinking as an alternative method to deductive and inductive methods, because in the formulation of theories, creative imagination goes beyond a very logical process of reasoning. : Barbour (2006: 197).

That there are many phenomena that arise about the role of certain teachers with the power of creative imagination that they have are able to create certain methods so that their students can absorb lessons quickly and completely. Likewise, the role of a teacher in creating an applicable learning design, for example by changing the layout of the room and adding the appearance (display) of the classroom so that it is able to stimulate the passion for learning of learners. All of which requires the creativity of a teacher so that the teaching and learning process becomes more effective.

Furthermore, in the educational practice of socio-religious aspects, with an integrative paradigm, students are taught to think holistically and not partially in living up to religious beliefs and diversity. For example, by making regular visits to places of worship of different religions, and getting an explanation of ethical principles which belongs to all religions. With that, students are also given the understanding that there is one thing that unites all religions in a bond called the "Oneness experience" in which each religion has different interpretations according to the perspective of their respective scriptures. Then in addition it teaches them that peace in the world can be achieved by observing the Oneness by each individual.

In this process education plays a decisive role in the process of integration of science and religion, a process that can appreciate the theoretical results of knowledge and eternal practical experience-divine qualities extracted from each other's personal experiences. With this, a creative imagination will grow to live up to the pattern of beliefs that are plural, so that a creative awareness arises to respect others who have different beliefs and religions.

In other discourses, it can be by inviting students to look for symbols of harmonization that lie in the universe, to then be interpreted into models of integration between science and religion.

In exemplifying the study of horticulture, identifying science and religion with the sunflower model. Students are trained to develop their creative imagination by explaining sunflowers, where students explain its petals represent various cultures, mythologies, sciences, spiritual approaches, and philosophies, and all are centered on the flower head. Then flowers grow on the basis of human experience and petals are models and systems of thought built from human experience and students are invited to understand that situation. From that experience will also fly a thought of the basic assumption that science and religion can and should work together to produce a richer understanding of our world. We also teach students to integrate science and religion into field activities even while playing. With this, it is possible to grow in the understanding of students, that science and religion can grow together to adapt between one with others. In fact, this process is able to understand students that any model of integration of science and religion should reflect reality, not a mere theoretical one.

CONCLUSION

Now comes the time for us to work on the dichotomy between science and religion to be abolished. For so long we have been expecting religion and science to be a harmony. This is the time when science and religion must present an emerging consciousness through more harmonious, holistic, and comprehensive views. Education is one of the mediums best towards the path, because education is the key to achieving a better future, where the main purpose of education is to enable an integral culture of knowledge to be deeply rooted in contemporary Muslim society, so that advances in the field of science and technology become easier to achieve an advanced Islamic civilization.

With the existence of an integrative paradigm in the scientific context between transmitted knowledges and acquired knowledges, it is hoped that a holistic and not partial academic atmosphere will be created. So that the barriers of specialization of a particular field of knowledge do not result in the formation of myopic-narcissistic insights, and the range of knowledge also does not limit itself to a fact or introduction to a finality of an immanent nature, all of which is seen only in its "pragmatic" meaning. But, the existence of the meaning or finality of science that is transcendent, that is, something that is beyond (beyond) science which is the significance and direction of something in its teleological sense.

The integration of science and technology has implications for Islamic education, including: first, implicating the curriculum, delivering shiva /i to have the desire and ability to conduct research (research) in the fields of science to then find its "connecting point" with objective realities that occur in religious areas. Second, the implications in

teaching and learning process, the teacher develops a creative imagination. The teacher's ability plays a strong role, creating certain methods by implementing the power of his creative imagination so that his students can absorb lessons quickly and completely. Third, with an integration paradigm that has implications in aspects of socio-religious education, students will be invited to think holistically and not partial in living different beliefs and religions so as to foster an attitude of mutual respect and respect for the differences of a belief in religion.

REFERENCE

- [1] A. A. M, Integrasi Sains Islam Mempertemukan Epistemologi Islam dan Sains, Yogyakarta: Pilar Relegia dan SUKA Press, 2004.
- [2] B. and A. Zainal, Integrasi Ilmu dan Agama Interpretasi dan Aksi,, Bandung: Mizan, 2005.
- [3] I. Muzaffar, Science dan Islam, Greenwood Press, 2007.
- [4] S. D, Metode Penelitian Dakwah, Bandung: Remaja Rosdakarya, 2015.
- [5] M. A. Abdullah, Epistemologi Pendidikan Islam “ Mempertegas Arah Pendidikan Nilai dalam Visi dan Misi Pendidikan Islam dalam Era Pluralitas Budaya dan Agama, IAIN Sunan Kalijaga, 2000.
- [6] O. A. Howard, C. and S. E. , philosophical Foundations of Education, New Jersey: Prentice-Hall Inc, 1995.
- [7] A. Mahmud, Pendidikan Islam Transformatif, Yogyakarta: LKiS, 2008.