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**The Concept Of Science Integration In The Qur'an Perspective In
Addressing Islamic Education**

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Abstract

The background of scientific integration in advancing Islamic education is the formation of a scientific dualism or dichotomy between general science and religious science. This has implications for various aspects of education within the Muslim community, including the ummah's perspective on science and education, educational institutions, educational curricula, and general psychology of the ummah. The dichotomy of science in Islam has been around for a long time, manifested by the existence of Islamic boarding schools, madrasas and schools. However, Islamic education continues to strive to erode the dichotomy by advancing Islamic education to realize scientific integration between religious and general sciences. This journal uses descriptive qualitative and phenomenological research methods. Formal educational institutions such as private and public schools with a dominant general knowledge curriculum are limited in shaping the intellectual intelligence of the next generation that is not matched by emotional and spiritual intelligence. Islamic education-based institutions such as Islamic boarding schools and madrasas only focus on religious knowledge and have not been able to form graduates who are ready to face the world of work. Religious and general knowledge which is integrated by Islamic institutions, madrasas and schools in one institutional tent, commonly known as a boarding school, seems to be an effort to advance the ideal Islamic education today. Islamic education-based institutions such as Islamic boarding schools and madrasas only focus on religious knowledge and have not been able to form graduates who are ready to face the world of work. Religious and general knowledge which is integrated by Islamic institutions, madrasas and schools in one institutional tent, commonly known as a boarding school, seems to be an effort to advance the ideal Islamic education today. Islamic education-based institutions such as Islamic boarding schools and madrasas only focus on religious knowledge and have not been able to form graduates who are ready to face the world of work. Religious and general knowledge which is integrated by Islamic institutions, madrasas and schools in one institutional tent, commonly known as a boarding school, seems to be an effort to advance the ideal Islamic education today.

Keyword: integration, science, Islamic education

**Konsep Integrasi Ilmu Dalam Perspektif Al-Qur'an Dalam
Memajukan Pendidikan Islam**

Abstrak

Latar belakang integrasi keilmuan dalam memajukan pendidikan Islam adalah terbentuknya dualisme atau dikotomi keilmuan di antara ilmu umum dan ilmu agama. Hal ini mengimplikasi aspek-aspek pendidikan di lingkungan umat Islam secara luas termasuk cara pandang umat terhadap ilmu dan pendidikan, kelembagaan pendidikan, kurikulum pendidikan, dan psikologi umat secara umum. Dikotomi ilmu dalam Islam



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sudah dimulai sejak lama yang diwujudkan dengan keberadaan lembaga pendidikan pesantren, madrasah dan sekolah. Namun pendidikan Islam terus mengupayakan pengikisan dikotomi dengan memajukan pendidikan Islam hingga mewujudkan integrasi keilmuan antara ilmu agama dan umum. Jurnal ini menggunakan metode penelitian deskriptif kualitatif dan fenomenologis. Lembaga pendidikan formal seperti sekolah swasta maupun negeri dengan kurikulum pengetahuan umum yang dominan, terbatas dalam membentuk kecerdasan intelektual generasi penerus yang tidak disandingi dengan kecerdasan emosional dan spiritual. Lembaga berbasis pendidikan Islam seperti pesantren dan madrasah hanya berfokus pada ilmu agama dan belum mampu membentuk lulusan yang siap menghadapi dunia kerja. Ilmu agama dan umum yang diintegrasikan oleh lembaga Islam madrasah dan sekolah dalam satu tenda institusi biasa dikenal dengan boarding school rupanya menjadi upaya dalam memajukan pendidikan Islam yang ideal saat ini.

Kata Kunci: integrasi, ilmu, Pendidikan Islam

INTRODUCTION

The integration of Islamic scholarship among scholars of Islamic education in Indonesia still considers it to be scattered and has not been realized in a distinctive, structured, and systematic typology of thought (Zebua, et al., 2022). Changes in several Islamic educational institutions, both classical and modern, do not reflect Islamic scientific ideas, the map of Indonesia and the Islamic world as a whole. Therefore, various ideas of scientific integration, including those that crystallize as Islamic educational institutions change, are very important in determining the type or idea of scientific integration for further Islamic education.

The idea of scientific integration first emerged because on the one hand there was a dualism or scientific dichotomy between general science and religious science. The dualism of science, which can be seen as the duality of the education system, liberal arts education and religious education, has persisted since the founding of the modern education system (Istikoma, 2017). The dichotomy of Islamic disciplines has broad implications for the education of Muslims, including the concept of science and education, educational institutions, educational curricula, and psychology of the general public (M, 2020).

Secular science is not considered as part of the science under study. Opposing this ontological approach using a dualistic lens has in turn influenced some Muslim perspectives on education.

Some Muslims only focus on Islamic educational institutions that will support the younger generation in realizing their goals as true Muslims to achieve happiness in this world and the world to come. On the other hand, "normal" educational institutions are considered secular institutions that are not suitable for true Muslims who bring Muslim children and young people to worship their parents. Contrary to the views above, there are also views held by some Muslims. They are more likely to choose a general education institution after graduation by considering quality assurance and job security. Islamic educational institutions are often viewed as traditional and ancient education and cannot guarantee the quality of post-graduation and job opportunities.

In addition, some Islamists with an inclusive perspective argue that Islamic education needs to be modernized. In addition to the needs of the times and globalization, there are several other causes, such as: First, to provide competitiveness of Islamic educational institutions and students in general education. Second, assuming Islamic educational institutions can last a long time by applying general learning to their institutions. Third, the decision of parents for their children to choose educational institutions with general subjects. Because spiritual and material interests (secular and future) are aligned. Fourth, administrators of Islamic educational institutions understand the differences in the wishes of farmers who graduate not always wanting to become priests, masters, or midwives. However, they are still positioned as the general public who want to hold back and add various knowledge and skills for a better life (competition for work).

The emergence of scientific debates in Islam is caused by several things: First, the development factor and the rapidly growing scientific field, creating various scientific fields. This led to a further connection between science and its mother. Second, the historical factor of the decline of Muslims in the Middle Ages (1250-1800). Foucault's

dominance in Islamic education at that time was very strong, and the concept that religious knowledge was fiction and general science became crystallized. sorry Third, the internal factors of Islamic educational institutions are not able to cope with the complexity and development of the economic sector. Although this dichotomous approach has influenced the education system, there are still differences between pesantren, madrasah and schools. In Indonesia, pesantren and madrasah are the second largest educational institutions and there is still a perception that they are inferior and unfit for sale. And public schools, especially public schools, are good and respectable educational institutions that have a better view of the world of work.

The dualistic problem of the education system is not only in Indonesia, but also in Muslim-majority countries. This situation has aroused the interest, thought, and problem solving of Muslim scholars around the world. This is confirmed by a number of international conventions that generate new ideas, including efforts to Islamize science to eliminate contradictions in the Islamic education system. To realize the concept of scientific perfection in the spirit of the Qur'an and Hadith and the spirit of the early scholars, Muslims need to examine non-dual forms of Islamic education through an integrated scientific framework.

RESEARCH METHODE

This research applies descriptive qualitative method and phenomenological method. The phenomenological method tries to explain or interpret a concept or empirical phenomenon in the context of consciousness in various individuals. Since this research was conducted in a natural environment, there are no limits to interpretation or understanding of the phenomenon under study. Creswell (1998: 54) states that the phenomenological approach delays all judgments about attitudes towards nature until some evidence is found. This delay is called an epoch (timeout).

In addition, researchers conducted data analysis with the aim of systematically collecting facts and notes from their findings in terms of observations, interviews, etc. to increase the researcher's understanding of the research case and present it to others in the form of findings. To advance this understanding, analysis must continue to search for meaning .

RESULTS AND DISCUSSION

The Concept of Integration of Science in the Perspective of the Qur'an in Advancing Islamic Education

Currently, there is still a strong opinion in the wider community that "combining knowledge in the context of the Qur'an to advance Islamic teachings" is an incompatible entity. Both have their respective domains in formal matters such as scientific content, research methods, standards of truth, theoretical positions of scientists and one another, and the role of administrative bodies. In other words, science is not interested in religion and religion is not interested in science. This is not only evident from the current educational practices and scientific activities of the country, but also the various negative impacts created and felt by the wider community.

Two events occurred in the history of the integration of Qur'anic scholarship in the development of Islamic education. First, Islamic religious sciences have become the

standard of education in the curriculum in general, apart from social sciences, economics, law, humanities, and sciences. - General religious studies. Second, education in the natural sciences (science and technology) is "forced" to be integrated into Islamic religious sciences, which controls teaching as science and technology, but is separated from progress in the social sciences and humanities. This diversity becomes like a counter-geometric development, with disturbing consequences for inner life, especially for religious people outside. This dialectical way of thinking allows a person to have a low awareness of spiritual-ethical values, social morality, self, families and surrounding communities, as well as developing Islamic learning that is not affected by the surrounding environment which is a socio-cultural environment from the perspective of the Qur'an, integration of knowledge and separation from the natural environment and the biodiversity it supports. In other words, science is a passive process of dehumanization at the level of religious, socio-political, and socio-economic life. Developing the Qur'anic concept to integrate knowledge for further Islamic education is not an easy task. This is because the principles of integration of knowledge in the Qur'an should be included in this structure in further Islamic education, including: Biodiversity of the natural environment and life in the pulse of the environment. Separately, from the point of view of the Qur'an, the integration of science is not affected by the surrounding socio-cultural environment in the development of Islamic education. In other words, science and religion are passive dehumanization processes in socio-political and socio-economic life. Developing the Qur'anic concept to integrate knowledge for further Islamic education is not an easy task. This is because the principles of integrating knowledge of the Qur'an should be incorporated into this structure in further Islamic education, including: Biodiversity of the natural and living environment. This is because the formulation must include the principles of knowledge integration in further Islamic education, including: science and religion are passive dehumanization processes in socio-political and socio-economic life. Developing the Qur'anic concept to integrate knowledge for further Islamic education is not an easy task. This is because the principles of integrating knowledge of the Qur'an should be incorporated into this structure in further Islamic education, including: Biodiversity of the natural and living environment. This is because the formulation must include the principles of knowledge integration in further Islamic education, including: science and religion are passive dehumanization processes in socio-political and socio-economic life. Developing the Qur'anic concept to integrate knowledge for further Islamic education is not an easy task. This is because the principles of integrating knowledge of the Qur'an should be incorporated into this structure in further Islamic education, including: Biodiversity of the natural and living environment. This is because the formulation must include the principles of knowledge integration in further Islamic education, including: should be incorporated into this structure in further Islamic education, including: Biodiversity of the natural and living environment. This is because the formulation must include the principles of knowledge integration in further Islamic education, including: should be incorporated into this structure in further Islamic education, including: Biodiversity of the natural and living environment. This is because the formulation must include the principles of knowledge integration in further Islamic education, including: should be incorporated into this structure in further Islamic education, including: Biodiversity of the natural and living environment. This is because the formulation must include the principles of knowledge integration in further Islamic education, including:

- a. *First*, The process of integrating and assimilation of Islamic moral values through information, knowledge, attitudes, attitudes, and cultural treasures which are part of

the Islamic view of life in deepening Islamic education.

- b. *Second*, In advancing Islamic education, the broader issue is building units that are integrated with other disciplines.
- c. *Third*, Life is the pursuit of Islamic education long The process that starts human life.
- d. *Fourth*, Islamic education is organized through a dynamic process that allows the creation of an environment of dialogue and interaction between teachers and students.
- e. *Fifth*, Islamic education is given by giving more moral messages to students.

The existence of the concept of integration of knowledge in the development of Islamic education from the perspective of the Qur'an is a direct relationship between the nature of political economy, the quality of education, and other reasons for the decline of the Islamic world. overall. In the three great revolutions of human civilization, the green revolution, the industrial revolution, and the information revolution, not a single Islamic scientist was recorded on the golden leaf of scientific progress. From the perspective of the Qur'an, the growth and development of knowledge in secular schools as a symbol of success in public schools and universities has many meanings at the moral and ethical level. On the other hand, the development of Islamic education, which only emphasizes classical studies and Islamic standards, as well as the growth and development of Islamic education and Islamic universities have various influences in creating skilled human beings in the world of work. , those who experience unhealthy education and have a positive impact in advancing Islamic education from the perspective of the Qur'an. This shows that the perspective of the Qur'an was developed in Islamic education to advance Islamic education.

Provide the ability to study socio-religious issues in an educative and integrated manner (building intellectual capital), the ability to carry out planned and sustainable innovations (building business capital), as well as the ability and ability to lead in accordance with social and scientific principles. needs. . Network formation and social relations Professional issues that combine the broad community (formation of social capital) (formation of institutional capital), scientific and religious feelings (formation of spiritual capital) at the same time.

The essence of the concept of integration of knowledge in the perspective of the Qur'an in advancing Islamic education

Designing and developing the concept of scientific integration is certainly not an easy task. It is also known that several Islamic universities, especially several Islamic universities in Indonesia, participate in the process of scientific integration through various efforts, including several Islamic educational institutions. There is also scientific diversity and integration of educational practice in many countries, including Indonesia. In addition, to integrate the science of ideology and philosophy, it is necessary to study the history of the development of philosophy and science, especially among Islamic thinkers and scientific traditions.

To fully understand the concept of integration of knowledge from the perspective of the Qur'an and outside of Islamic studies, the first thing to do is to understand the background from which the concept of integration of knowledge emerged. Muslims have

always had a point of view and views about science on the one hand and general science on the other. These two types of knowledge are treated differently. Muslims are divided into those who have a positive view of Islamic science and a negative view of others, and those who generally have a positive view of scientific subjects but have a negative view of it. This fact gives rise to different opinions and treatments from scientists. scientific integration,

Unity of knowledge means accepting that all true knowledge comes from Allah and respecting all knowledge equally, both scientific and general. From the perspective of the Qur'an, some parts of the Qur'an are:

لَّمَّ الْإِنْسَانَ الْاَلْمَ لَمَّ

"He taught the man what he didn't know." (Sura Al Alaq: 5)

The concept of monotheism also departs from the teaching of the oneness of God (tawhid) because belief in God or the view of Ismail Razi Farokh is not a mere moral category. This is a cognitive category that deals with the truth of knowledge and its propositions. Since the content of a proposition has properties similar to the first principles of logic, knowledge, metaphysics, ethics, and aesthetics, it acts as the light of the subject itself that illuminates everything.

Based on these values, the concept of knowledge that recognizes the guiding principles and priorities of Islam is integrated into the development of Islamic education projects from the point of view of the Qur'an. The imposition of negative values such as haram, unjust and diya so that all scientific activities are within the framework of acceptable ethical standards. When Islam violates scientifically proven boundaries, these negative values are used to uphold the morality of Islamic society.

The main concepts of the Islamic scientific paradigm are monotheism, caliphate, and worship. These three principles explain the role and purpose of human life and make human life and the universe more meaningful. The main aim of Islamic scientists and Islamic scientific institutions and centers should be to uphold justice and reduce justice while benefiting mankind. Potential research programs should be carefully evaluated to ensure that they do not lead to economic, social or cultural inequalities. Disruptive efforts and projects (physical, social, economic, cultural, spiritual, environmental) must be stopped. Because science and technology can lead to massive consumption patterns. Today, we are witnessing the massive eradication of technology and the dehumanization of humanity at most levels.

Knowledge Integration Model from the Al-Qur'an Perspective for the Development of Islamic Studies

The concept of integration of knowledge from the perspective of the Qur'an arises because of various ideas and concepts of scientific integration based on the development of Islamic teaching concepts and the model of scientific integration of fiqh.

This model was pioneered by the late Ismail Raj Farooqui. In 1982 he wrote a book, *The Islamicization of Knowledge: General Principles and Plans of Work*, published by the International Institute of Islamic Thought in Washington. It was not easy for al-Faruqi to become the founder of a fiqh-based scientific integration model. Moreover, he was one of the first Islamic thinkers to emphasize the need for the Islamization of science.

The problem is, Farooqi's idea of unifying Islamic scholarship is not rooted in the Islamic scientific tradition developed by Albiruni, Ibn Sina, Al-Farabi and others. On the contrary, it is far from the minds of Buddhist scholars. The Qur'an and Hadith are the pinnacle of truth. The rules of fiqh are how Islamic fiqh experts define the fiqh laws of worship, which are sourced from the entire collection of the Qur'an and al-Hadith. This method is only used by Ibn Sina and does not use the legacy of Islamic scholarship inspired by al-Biruni and others. For al-Faruqi, this "Islamic science" is not Islam because it is not a text derived from the Qur'an and Hadith.

1. Izmali Group Model

The Izmali system was pioneered by Ziauddin Sardar who heads a group called the Izmali Group (Izmali Group). According to Ziauddin Sardar, the aim of Islamic science is not to find the truth, but to conduct scientific investigations based on the spirit of Islam which is sourced from the Qur'an, in accordance with the wishes of the Islamic ummah. Sardar believes that value-based science and scientific activities are usually carried out within the context of a particular ideology or paradigm. This method follows the concept of Thomas Kuhn's scientific paradigm. Leaders also use the concept of 'however and oppression' as the standard to apply. Although he believed that Kuhn's method meant the truth of science as well as a value system, he did not speak directly about the truth of Western scientific theories. Sardar's thinking takes into account all the discoveries of modern science in the West and focuses solely on the spirit or value system on which science is based. Tawhid, 'Ibadat, Khilafat, Halal, Haram, Taqwa,' uses several words from the Quran, such as Ilm and Istisla. Almost identical to al-Faruqi, the concept introduced by Sardar does not belong to the classical Islamic scientific tradition. For Sardar, science is "the ultimate problem-solving tool of all civilizations." The patriarchal concept does not belong to the classical Islamic scientific tradition. science is "the ultimate problem-solving tool of all civilizations." The patriarchal concept does not belong to the classical Islamic scientific tradition. science is "the ultimate problem-solving tool of all civilizations." The patriarchal concept does not belong to the classical Islamic scientific tradition.

This model was inspired by Zaki Kirmani, who leads a group at Aligarh University in India. The Aligah Group model states that Islamic science develops in an environment of 'Ilm and Taskier' to produce a blend of science and ethics. In other words, Islamic knowledge is both science and ethics. Zaki Kirmani established a research model based on revelation and devotion. He also developed an Islamic scientific framework using the concepts of absolute macro paradigm, absolute micro paradigm, and shadow model.

CONCLUSION

From the above discussion, the writer can conclude that until now there is still a strong belief that the teachings of Islam, the concept of the unity of knowledge from the perspective of the Qur'an, has its own independent domain in everyday life. wider society. . The rules of formality - scientific content, research methods, standards of truth, the role of scientists, the location of each theory, and even the institution of its implementation - are far from one.

It is not an easy task to develop a scientifically integrated model for the development of Islamic educational ideology from the point of view of the Qur'an. This

happens because various ideas and concepts developed by science emerge from time to time with respect to space, time, and the logic behind them.

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