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Integration Of Science In Community And Cultural Life

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Abstract

The integration of science in culture and society is very important or is a living system because it is interconnected with each other. However, from one side, the problem of the integration of science and social development is still unresolved. Therefore, a holistic approach to looking at social problems is needed. Important studies such as integrated studies in the sociology of science and vice versa. This means that the study of the integrated life of science and society cannot be separated from the cooperation of sociology, so that the integration of science creates harmony, brotherhood, peace and comfort in social life. The integration of science can be seen from the way of thinking, behavior or attitude, lifestyle reflects individual attitudes, and the combination of science and culture influences each other. The integration of knowledge affects culture, community groups, and ethnic groups.

Keywords: *integration of science, culture and society*

**Integrasi Ilmu Pengetahuan dalam Masyarakat
dan Kehidupan Budaya**

Abstrak

Integrasi ilmu pengetahuan dalam budaya dan masyarakat sangat penting atau merupakan sistem yang hidup karena saling berhubungan satu sama lain. Namun, dari satu sisi, masalah integrasi ilmu pengetahuan dan pembangunan sosial masih belum terselesaikan. Oleh karena itu, diperlukan pendekatan holistik untuk melihat masalah sosial. Kajian-kajian penting seperti kajian terpadu dalam sosiologi sains dan sebaliknya. Artinya kajian kehidupan terpadu sains dan masyarakat tidak dapat dipisahkan dari kerjasama sosiologi, sehingga integrasi sains menciptakan keharmonisan, persaudaraan, kedamaian dan kenyamanan dalam kehidupan bermasyarakat. Keterpaduan ilmu dapat dilihat dari cara berpikir, perilaku atau sikap, gaya hidup mencerminkan sikap individu, dan perpaduan antara ilmu pengetahuan dan budaya saling mempengaruhi. Integrasi pengetahuan mempengaruhi budaya, kelompok masyarakat, dan kelompok etnis.

Kata kunci: *integrasi ilmu pengetahuan, budaya dan masyarakat.*

INTRODUCTION

The events of people's lives are seen from the point of view of the integration of science and culture which are interrelated which are sometimes misunderstood by people who do not understand how to place the integration of science and culture in social life (Ranto 2017). The integration of science and culture in human life is not clearly separated, but dialectically is very closely related. Make them well and then cancel each other out. Include knowledge in God's life as a guide for human life. In addition, culture is a way of life created by man as a result of his creation and endowed with the taste and purpose of God.

The combination of science and culture influence each other. The integration of knowledge affects culture, community groups, and ethnic groups. Cultural changes that affect the effectiveness of scientific integration have led to different interpretations. important agenda in people's lives, (Avid, 2015). Another serious obstacle to achieving the general direction of development is the problem of social harmony, which includes the relationship between scientific integration and the harmony of people's lives and scientific integration. This issue becomes more important because many social situations create conflicts to weaken unity in creating a more dynamic and pleasant environment. Similarly, Harmony has had its ups and downs in recent years and has also become a cause for concern about the country's collapse. (Vint Khalid and Putri, 2020)

The background of the birth of the science of convergence stems from the issue of power, which is considered more important than power itself. Celestial lanterns are worshiped when they cannot be studied because they believe that the forces of nature have extraordinary powers that can sustain thousands or millions. Thus emerged one of the human endeavors – the unity of knowledge.(Halton, 2015)

Before we can understand the vision of scientific, cultural and social cohesion, we first need to understand the description of the existence of scientific cohesion. This integration of knowledge is what most people accept as a way of life. The integration of science involves belief and its various methods and is a common social problem in today's human society. So from a sociological point of view the question is what should happen. The main concern of scientific integration in sociology is its impact on society (Halhab, 2020). Working means contributing to the integration of science or other social institutions to maintain the integrity of society, which is a continuous and positive effort.

The concept of scientific integration in the Indonesian language dictionary is a system that regulates worship and belief in God Almighty and the rule of law. (Fatul Mufid, 2013).

The author still often sees the existence of community members who mix values related to science with cultural values. In order to maintain the existence and purity of the values of integration of science and provide understanding, the author here tries to examine what is the close relationship between the integration

of science and culture in society.

Civilization which is commonly called culture is the legacy of ancient ancestors that exist today. A country cannot have its own character without its own culture. With the development of modern times, these cultures are growing. Culture that develops in a country is called regional culture, because regional culture itself is the result of creativity, initiative, and enthusiasm that grows and develops in the regional country.

RESEARCH METHODS

The research method used is descriptive qualitative method and phenomenological method. The phenomenological method tries to explain or reveal the meaning of an empirical concept or phenomenon in the context of awareness that occurs in many 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).

The researcher also conducts data analysis with the aim of finding and synthesizing data systematically in terms of observations, interviews, etc., to increase the researcher's understanding of the case under study and show it as a conclusion to others. To advance this understanding, analysis must continue to search for meaning (Muhadjir, 2002: 142).

The reduced data provides a clearer picture and makes it easier for researchers to collect additional data and retrieve it when needed. In some aspects, by providing a code, you can infer data using electronic devices, such as miniature computers. In addition to specific social contexts, researchers wishing to analyze data may focus on the poor, daily workers, and families. And in the area of data-lacking management, researchers focus on the regulatory domain and look at the behavior of regulators, their work practices, workplaces, interactions between regulators and the regulated.

DISCUSSION RESULT

Integration of knowledge in social and cultural life

Since the beginning of its development, the integration of science in Indonesia has received cultural accommodation. For example the integration of science as factual.

From the point of view of the integration of science and culture, there are at least two things that need to be clarified. First, the integration of science as a socio-cultural conception and the integration of science as a cultural reality. Second, the integration of science as a cultural conception by experts is often called the great tradition (people's life and large culture), while the integration of science as a

cultural reality is called the little tradition (people's life and small culture) or local tradition (people's life and local culture).

Great culture, a mixture of social life and science, has a basic principle that cannot be changed, or at least an explanation that adheres to that basic principle. In a small space, this principle is embodied in the concept of scientific integration, which motivates the way of thinking and acting in social and cultural life, which is often referred to as the center, frame or periphery.

The life of a small community and culture (integration of local, traditional sciences) is an area of influence, an area that is influenced by the integration of science (big traditions). Social and cultural life includes elements related to cultural life, including concepts or norms, human activities and behavior, and the work done by the community. In other words, the fusion of knowledge about social and cultural life creates the so-called natural talent, the ability to absorb foreign cultural influences and actively select and process them to create unique new structures. People with cultural influences not found in the area. Native talent, on the other hand, is characterized by the ability to live in a foreign culture; the ability to accept foreign cultural elements; the ability to integrate foreign cultural elements into the original culture; and the ability to provide control and direction for further cultural development. As standards, rules and all community activities. In this context, science is a blend of social and cultural life. On the other hand, the local culture that exists in the community does not disappear by itself along with the assimilation of knowledge. Several local cultures developed, taking the color of scientific synthesis. This development resulted in a "cultural crossover" between local culture and scientific fusion.

The Integration of Science in Culture and Society

Culture appears as a medium that is nurtured by the creator and the next generation who will inherit it. The culture can also be used to understand the aggregation of tacit knowledge based on empirical or social characteristics. The knowledge aggregation experience of the community is driven by the sources of knowledge aggregation: logic, followers.

Therefore, the integration of knowledge is inherent in society. This form of scientific integration relates to developing cultures in developing countries. Through this cultural understanding, the integration of knowledge can be learned. For example, a person is exposed to culture through clothing and socializing. Elements of science are integrated into the cultural product. Experience full of knowledge can be obtained in the hijab, kebaya or other fashion styles. On the other hand, it is difficult to see scientific integration without a cultural element.

The integration of science and society is closely related. It is important to note here that this does not imply the concept of "scientific mixing to form society". But it shows what community development means. The event reflects the

relationship between science and social and cultural integration. The integration of society, people's lives, and culture seems to play a more dependent role on the integration of science. In fact, the members share the same beliefs and opinions. Consciousness arises as a synthesis of knowledge gathered by people in consciousness. Here, scientific integration emerges as a means of societal integration,

The function of the integration of science in society

The main concern of scientific integration in sociology is its role in society. As we know, the concept of work is defined as an active and continuous effort to provide an overview of scientific works that are integrated in society as a contribution or contribution of science or other social institutions to maintain the integrity of society.

The unity of science is described as the unity of the great ideals of man as a source of morality, social order, and personal peace of mind which makes it noble and civilized. In fact, the entity that binds science concerns all aspects of human life, including several important issues, including those that are important and important to humans.

The unity of science is not a separate and independent entity. But the unity of science consists of many dimensions, which are one unity. No party can survive without an opponent. The West integrates science into the five dimensions of scientific commitment. A person can be classified as a follower of a certain scientific consensus through actions and beliefs that are a form of commitment. If you do not keep these five promises, you will not fully know your religious beliefs. The five consist of actions, words, beliefs and attitudes that show adherence (commitment) to the integration of super-rational science (signs or symbols). As a result, they are all trapped in empirical reality. Everything has to be measurable and measurable. Although they do not understand many of the functions of nature that operate by super-rational mechanisms, the limitations of their mental structure negate anything beyond sensory perception. In fact, self-limitation is actually only empirical and only limits human potential. This denies the purpose of life, its full potential for self-actualization, which only proponents of rational realism recognize. In fact, self-limitation is only practical and only limits one's potential. This denies the purpose of life, its full potential for self-actualization, which only proponents of rational realism recognize. In fact, self-limitation is only practical and only limits one's potential. This is the purpose of life, and denies its full potential for self-realization, which only followers of rational realism analyze. In reality, self-limitation is only empirical and only limits human potential. It denies the purpose of life, its full potential for self-actualization. It is recognized only by the proponents of rational realism.

Strong support for superrational reality and the integration of science allows

humans to freely use the best that has been done in social and cultural life. Whether it can be measured empirically or not. Empiricism is not something that scientific integration rejects. The real integration of science is universal and includes various intellectual aspects, one of which is empiricism. The collection of knowledge does not reduce human intelligence by limiting the quantity and quality of thinking. Guiding people how to truly integrate science to reach their full potential. It is the fault of scientifically oriented evaluators to destroy this idealized reality. With the integration of science, they believe that some major events in history are wrong. Because of the belief in the principle of scientific fusion. In fact, the damage occurred because humans were too far from the synthesis of science.

Integrating Knowledge In Social And Cultural Life

Connecting social science as it exists in society requires sociological thinking to focus on large and small institutions, integrating institutions into the subsystems of society. Sociologists focus on the patterns of interaction that occur within any organization or social organization.

Although organizations seem to focus on several aspects of society, in reality, these organizations are functionally interconnected. Each organization participates and contributes in one way or another to the life of its community (the "Community"). Each individual or group actually lives according to his own combination of knowledge. Thus will arise a sense of unity, brotherhood, peace and comfort in social and cultural life. Because the unity of science teaches truth and goodness while avoiding all evil, conflict, discrimination, etc. The integration of life and science can be seen from the attitudes and expressions of socio-cultural attitudes towards life. It's natural to separate yourself from others.

CONCLUSION

The integration of science and socio-cultural life is interrelated, as evidenced by the integration of science, including changes in social life. The logic of applying science to social and cultural life is a place to see the true and ultimate meaning of life. In this regard, the integration of science is seen as a dynamic source of individual behavior in social relations, which returns to the concept of integration of science and society, and the experience of integration of science can be seen in social and individual behavior. People who can't be angry.

- 1) The artificial relations of social and cultural life are intended not only as a means of control, but also to express culture in the form of beliefs as culture: ethics, architecture, community formation, customs. etc.
- 2) Interaction of Integration with Social and Cultural Life On the one hand, scientific integration affects culture, community groups, and ethnic groups. Culture often changes people's lives.

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