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**Integration Of Science And Religion In Welcome To  
Nation's Civilization**

Muhammad Irsahwandi

Universitas Islam Negeri Sumatera Utara (UINSU) Medan

*Corresponding Author: muhammadirsahwandi@gmail.com*

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**Abstract**

Abstract: The presence of a civilization is a necessity. In this effort, the integration between science and religion is the basic framework that can facilitate these efforts. In this context, science is seen as something physical in nature while religion is seen as something metaphysical. The synthesis between the two became theanthropicentric assimilation that gave birth to the magnum opus of civilization.

**Keywords: Integration Science, Islam, Civilization Nation**

**Integrasi Ilmu Dan Agama Dalam Menyongsong  
Peradaban Bangsa**

**Abstrak**

Abstrak: Kehadiran suatu peradaban adalah suatu keniscayaan. Dalam upaya tersebut, integrasi antara sains dan agama adalah kerangka dasar yang dapat memfasilitasi upaya tersebut. Dalam konteks ini, sains dipandang sebagai sesuatu yang bersifat fisik alam sementara agama dipandang sebagai sesuatu yang metafisik. Sintesis antara keduanya menjadi asimilasi teo-antroposentris yang melahirkan magnum opus peradaban.

**Kata Kunci: Ilmu Integrasi, Agama Islam, Bangsa Peradaban**

## **PRELIMINARY**

In human life is equipped with the ability to carry out the mandate on this earth. Humans were chosen to form civilizations in the world, both physically and mentally and intellectually, humans were created with various substances to perfect. Human nature is perfect, only the world view of each individual is different so that it has implications for how they deal with or deal with any existing polemics. God mentions several human characteristics in the Qur'an, including: a) Al Basyar which means that humans have bodies and biological organs. In this case, humans are the same as animals which have several vital organs with functions that are almost similar to humans and have habits such as eating, drinking, and resting, b) An Naas which means that humans are social creatures who help each other, tolerate, mutual respect for each other, c) Al insan which means humans are perfect creatures in totality both physically, mentally, and spiritually.

When viewed from the point of view of Al-insan, then humans are creatures who can create civilization on the surface of the earth. By nature, humans tend to perfection. This perfection depends on the epistemology it has. For example, their epistemology is a materialist perspective, so they judge that everything that is perfect is only of accidental value. Things that are accidental are all things that can be sensed such as beauty, outward appearance, and cleanliness. On the other hand, if someone uses his mind as an advanced epistemology of the senses, then he can judge everything objectively and logically.

Civilization will only be created if humans actualize the potential of al-insan in themselves. In addition, to form a civilization, religion and science are two important things that must be actualized. Although there are some understandings that think that religion and science are two things that will not meet at one point, this study will prove that civilization by integrating religion and science is not something that is nothing. Because by making science and religion the pillars, life becomes balanced and meaningful.

## **RESEARCH METHODS**

In this study, the researcher uses a type of library research, which is a series of activities related to the method of collecting library data.

## **LITERATURE REVIEW**

### **1. INTEGRATION OF SCIENCE AND RELIGION**

Science in other languages is also called science in which more detail will be discussed, while religion is etymologically derived from the Sanskrit language whose roots are *a* and *gamma*. *A* means no and *gamma* means messed up. So, religion means not chaotic or orderly. That is, religion is a regulation that can free humans from the chaos they face in their lives, even before their death (Al-Asyraf, 2017). The following is a detailed discussion of the development of science and religion in a philosophical framework.

#### **A. Philosophical view of science**

Generally, science is viewed in terms of materialist and metaphysics of Islam. Philosophy is used as a benchmark for understanding the nature of reality. Studying philosophy cannot be separated from 3 things, namely the discussion of epistemology (human perspective in understanding reality or the tools used in understanding and assessing reality), ontology (the science of the nature of reality based on the epistemology used), and axiology (which discusses the results of understanding reality). and assess the existing reality). Philosophy as the mother of all sciences is also what turns what was a myth into a logical one.

The development of science in outline or in a non-Islamic view is divided into 3, namely:

1. Renaissance Era (15-16th Century) The Renaissance is a historical era that is full of glorious triumphs in the development of science. In this era, the challenges of the reform movement against the sole power and supremacy of the Roman Catholic Church developed along with the triumph of humanism (Ahmad Edi Purwanto, 2017). History records that the refinement of art, craftsmanship and

science embodied in the versatile type of Leonardo da Vinci skyrocketed in this era. In addition, the discovery of printing (approximately 1440 AD) and the discovery of a new continent (1429 AD) by Columbus provided motivation for other circles in the advancement of science. The rebirth of literature in England, France and Spain is represented by Shakespeare, Spenser, Rabelais, and Ronsar. The art of music is also experiencing rapid development.

2. Modern Era Figures who played a major role at the beginning of this era were Isaac Newton (1643-1727) and Leibniz (1646-1716). The birth of the theory of gravity, calculus calculations, and optics is Newton's masterpiece. . Joseph Black (1728-1799) is known as a pioneer in qualitative examination, he discovered CO<sub>2</sub> gas. He heated lime. Similarly, Henry Cavendish (1731-1810) examined the gas that occurs when iron filings are doused with acid and produce air that can be ignited. Other scholars, such as Joshep Prestley (1733-1804) discovered nine kinds of air No and Oxygen, among others, can be produced by plants. This oxygen can refresh the air that can no longer support combustion.

Antonine Laurent Lavoiser (1743-1794) was the scholar who laid the foundations of chemistry. The development of science in the 18th century has given birth to sciences such as taxonomy, economics, calculus and statistics. In the 19th century appeared pharmacology, geophysics, geomorphology, palaeontology, archaeology, mathematical logic, quantum mechanics, nuclear physics, nuclear chemistry, radiobiology, oceanography, cultural anthropology, psychology and others. The present era began in the 19th and 20th centuries with the emergence of various influential schools such as positivism, marxism, existentialism, pragmatism, neo-kantianism, neo-tomism, and phenomenology. These schools are strongly bound by the state of the country and the language environment so that in the latest developments an analytical philosophy was born which was born since 1950. Positivism by the philosopher Auguste Comte (1798-1857) the first sociologist stated that the thoughts of every human being, every science and the mindset of every person. Tribes generally go through three stages,

namely: 1) Theological stage where humans still believe in mystical things, 2) The metaphysical stage as a transition period between theological stages to the scientific phase, 3) The scientific positive stage is a phase where everything is said to be true when judged scientifically. based on experiment, experience, or observational research.

3. Era of Postmodernism History records the beginning of the emergence of postmodernism on July 15, 1972 in St. Louis United States (Radhar Panca Dahana, 2004). However, until now this is actually still a lively debate because each discipline will see it in a different way. There are 15 patterns of reaction ideas which are fragments of original ideas from the Western hemisphere and function as the subject of discussion in Indonesia, including: 1) the idea of difference serves to see reality to achieve human values through knowledge, 2) the idea of deconstruction which is used to criticize the philosophical tradition. accidental, 3) political ideas as a form of manipulation to control or maintain political power, 4) epistemological ideas as a new paradigm that re-explains human reality, 5) the idea of logocentrism taken from Derrida as a rejection of the dominance of logos or rationality which turned into a new myth namely science and technology, 6) the idea of God and religion opens the possibility of the emergence of an alternative critique in Islamic thought, especially with the Arkoun style approach, 7) Art is applied to all artistic productions or modern art forms, 8) Architecture which brings a new slogan in the architectural world where no more totality s and Prutanism which excludes traditional or individual options in architectural works, 9) Economics as an idea that opposes modern economics, economics under the strong domination of capitalism, 10) Modernism where postmodernism has brought a new vision of this including the spirit to oppose or reject it. . While the other 5 things are feminism, scientific knowledge, language, technology, and Derrida (Radhar Panca Dahana: 50-55).

From the details of scientific developments, it can be concluded that the majority have the same epistemology, namely materialism. Materialism and

empiricism have the same epistem or tool in reading reality, namely using only the senses. However, reason only judges subjectively based on what is received by the senses so that the results obtained are relative and even relative. The negative effect that appears in everyday life is that when you do something, it is always measured by a materialistic world view. Real examples include living only to satisfy lust, accumulating wealth, tyrannizing subordinates (employees) because they see them as a bunch of machines ready to work at any time, corruption, and so on.

Meanwhile, Islam views knowledge as light. Prophet Muhammad S.A.W. said that "Knowledge is light". As Islamic epistemology consists of the senses (which function to recognize the reality of the material world, imaginary (which functions as a partner and comparison in the imagination of all objects captured by the senses and as for the nature recognized by the imagination is the malakut world or the barzakhi world such as when we dream, that's when we catch the natural malakut), as well as reason (which functions to judge reality, whether right or wrong).

As for the realm known to the mind, it is called the realm of reason, as when humans want to know all things that are universal, then that's when they catch the realm of reason. It is this sense perception, imagination, and reason that is embedded in human beings (as a micro cosmos). While reality is a macro cosmos consisting of the material realm, the imaginary realm, and the realm of reason. The light referred to by the prophet Muhammad S.A.W is God, along with all His creation. This is in line with Q.S./ Al-Nur [24]:35 which reads:

In addition, Islam does not only recognize scientific knowledge. As the division of nature above, the material knowledge that can be obtained is physics, chemistry, economics, etc. From the imaginary realm, humans can learn linguistics and mathematics, and from the realm of the human mind they learn about metaphysics or philosophy. Many Islamic scientists who have contributed greatly to the development of science such as Jabir

bin Hayyan (Geber), Father of Modern Chemistry, Ibn Rushd (Averrous), Muslim Philosopher, Ibn Sina (Avicenna): Father of Medicine, Al-Biruni, Muslim Mathematician, Al -Khwarizmi, European Algebra Teacher, Ibn Ismail Al-Jazari, Inventor of Modern Robotics Concepts, and so on (Abdul Rasyid, 2017).

### **B. Philosophical views on religion**

Some of the explanations regarding the philosophical views of non-Muslims and Islamic philosophy above, it can be seen that there are certainly materialists who are not religious. Why? Because God cannot be sensed, and humans die purely because they run out of energy and they assume that the life of the world is the beginning and the end. Therefore, most of the atheists (godless) because they have a materialistic world view. We can also look at the history of thought of a philosopher who reformulated Plato's thinking (in Islam, this Platonian understanding is based on the natural world of Malakut), especially in answering religious questions.

This flow is known as NeoPlatonism which was pioneered by Plotinus (205-70 BC). The main doctrine of Plotinus is three realities, namely the soul (soul), reason (nous), and the good (The Good). The relationship of these three elements is known as Plotinus Trinity. According to Plotinus, God is not to be understood, but to be felt. As a result, those who live up to philosophy are persecuted and killed. Among the victims of Christian bigotry is Hypatia (Nanang Wijaya, 2017).

Meanwhile, theists who profess to be religious (religious and godly) are divided into animism (belief in things like trees, etc.), polytheism (believing there are many Gods, and monotheism (believing that God is One. In essence, God is One, only some religions have an understanding that only reaches the imaginary realm or malakut, so seeing the reality of the world of a pluralistic framework is like believing in many gods. If studied philosophically, all creations that exist on this earth must have a creator.

The purpose of human creation is to worship as in Q.S. Addzariyat: 56-58 whether it's worship of the heart, mouth, and limbs.<sup>8</sup> The holy Qur'an also emphasizes that we do not force other people (who have different beliefs) to worship according to the religion we follow, as Q.S./Al- baqarah (2): 256 which reads:

### **C. Integration of science and religion in shaping civilization**

Religious people must believe or believe in the existence of God and things that are metaphysical. Ironically, chaos is actually created by those who claim to be religious. Why is that? This is due to the lack of total religious awareness. Meanwhile, there are some understandings that think that science and faith will never be able to unite, in this case it is called secularism. This secular understanding has implications for the way humans behave. Real examples in everyday life when someone works, is considered as pursuing the world, and when worshiping such as prayer is considered as a person who only pursues the afterlife. In fact, the affairs of the world and the hereafter are two inseparable things. Seeking sustenance in a lawful way so that you can give alms and help others is one of the characteristics that world affairs are also related to the affairs of the hereafter when synergistic with religious rules.

The wars that occur in several countries are not only related to the countries experiencing the war itself. Like the endless war in Palestine, attracting the sympathy of the world's people and protesting against colonial states such as Israel and its allies. Here is seen the existence of human awareness of the problems of the world that are comprehensive. From an economic point of view, developed countries sympathize with poor countries with their debts. So it should be, rich countries help poor countries. But why are there still people who are not prosperous?

Violence is still happening everywhere. Conflicts of war, crime, moral degradation, environmental destruction, drug addiction, domestic violence, human rights violations, and an attitude of not caring about God as the Creator are behaviors that destroy the harmony of the universe. All of them show the importance of



changing the approach and changing the way of thinking in overcoming all human polemics.

Fritjof Capra in his book *The Tao of Physics and The Turning Point* argues that all these aspects of life are influenced by changes in scientific paradigms such as the influence of Eastern thought, Taoism. 9 There is harmony between Newtonian classical physics and quantum physics. Newton's physics which is rationalistic, all-measurable, mechanistic, logical, causal, is very useful in the development of technology, economics, physics, biology, medicine, and psychology. But in the micro world, quantum physics prevails. It turns out that a ray can act as a particle and a wave of different nature. With quantum physics in this modern era, people are starting to change their way of thinking which is relative and probabilistic. Quantum physics also absolutizes the idea that there is nothing in this world that is absolute, true, and best. Nothing is Absolute, Most Right, Most Good, except Allah S.W.T.

There is even a physicist named Demitri Bolykov, who is very fond of scientific studies and research, saying that the entrance to Islam was physics, which at that time studied the rotation of the earth and its axis. The 10 theory is called "Integral Motion of Electro Magno-Dynamics", where the verses of the Qur'an and the hadith of the prophet Muhammad S.A.W. also explained about this.11 There are many more scientists who converted to Islam from the results of their research which is also contained in the teachings of Islam. Therefore, each individual is expected to have a holistic or comprehensive awareness so that life in this universe can be in harmony. The Taoist approach is indeed a holistic nature uniting the concepts (Yin and Yang). Thus, it is necessary to develop a holistic education pattern where all aspects of human abilities are considered integrally such as intellectual, emotional, social, physical, artistic, creative and spiritual abilities. Each individual will find and develop his identity and find the meaning of his life's purpose through mutual attraction between the environment, society, others, nature, and the Creator.

With this holistic integration, civilization on this earth can be created. Scientific and religious knowledge that makes believers obedient to their Creator is

the key to the harmony of the universe. The harmonization of the universe is what frames human civilization. Albert Einstein said: "Religion without science is blind. Science without religion is paralyzed" (Religion without science is blind, Science without religion is paralyzed)". (Ika Umaya Santi, 2017)

The creation of civilization is the apostolic mission of Nabiullah Muhammad S.A.W, as stated in the authentic hadith: " (لخالقكمارمأتممبعتناإنا "Innama bu'itstu liutammima makarimal akhlaq) "I was sent to perfect morality". Even Allah S.W.T also confirmed that the prophet Muhammad S.A.W. is the prototype of a perfect human being in Q.S. 68 (al-Qalam): 4 and QS. 33 (Al-Ahzab): 21. People who have faith without knowledge will be backward, while people who have knowledge without faith will be depraved. That's why we as a ummah should support the mission of civilization or morality so that it can fly and be manifested holistically in harmony with science on this earth.

In the Indonesian context, the second precept of the Pancasila points which reads: "Just and civilized humanity" shows that the apostolic mission is in line with the national mission. Hopefully a noble civilization can be created in this world, especially in the homeland of Indonesia, which we all love.

## **A. CONCLUSION**

Integration between science and religion in framing civilization is not impossible. The holistic enhancement theory offered by Fritjof Capra in the unification of Newtonian physics and quantum physics has proven that physics and metaphysics are evidence of the harmony between science and religion (the believers). Whatever the ethnic background, religion, educational background, integration between intellectual, emotional, and spiritual intelligence is the key to the creation of civilization.

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