

The Integration-Interconnection Discourse of Islamic Education and Science in Indonesia

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Abstract

Islamic education is judged to be unable to be a solution in developing problems in the community. Then Islamic education in Indonesia intends to answer the challenge through the paradigm of integration of Islamic education and science. This paradigm began to be developed both at school and college levels. But until now, the debate between the pros of the implementation of integration of Islamic education and science never ended. This is because the integration of Islamic education is assessed methodologically weak. The integration is commenced from confirmed scientific findings with the Qur'anic verses or hadith. The implementation of the education in Indonesia is like a snowball that rolls around. Initially small and clean, but the bigger it gets dirty because it carries a lot of garbage. This criticism because of this method is then applied in a cocochology by most educators, because of the limitations of science and interpretation. Thus the scholarly epistemology *Hadharat al-Nash*, *Hadharat al-' Ilm*, and *Hadharat Al-falsafah* while this can be used as a principle in bridging reality and ideality. As far as the scholarship brings the impact of the *Ketauhidan*, based on the al-Qur'an and *hadith*, can be accounted for scientific methods, and bring functional benefits to social life, science is acceptable.

Keywords: Integration-Interconnection of Science; Islamic Education

Introduction

Islamic education today is still faced with the never-after problematics. Islamic education is still considered incompatible in the face of the demands of an increasingly advanced era. The development of new knowledge and technology makes Islamic education increasingly. The Stigma that develops in the community, Islamic education only emphasizes on the theological aspects and sharia so as not to be the solution of the problems that develop in the community. Currently, the appeal of Islamic education revolves around Tahfizh program, coaching in terms of worship, and moral coaching. It is increasingly emphasized that Islamic education does not intersect with the development of science and technology.

The change in curriculum 2013 that is expected to shift the scientific paradigm has not produced results. The 2013 curriculum is expected to enable students in learning based on scientific approach and activity base.¹ So it was with the college that then developed the integrated KKNi curriculum.² But in fact, educators are still struggling to implement the right approach and learning methods. On the other hand, mastery of the material as the basis of the scientific approach is very minimal so how can the curriculum be implemented as intended.

In addition to the 2013 curriculum, Islamic education itself has initiated an integrated Islamic education both in school and college levels.³ The birth of an integrated Islamic school and several modern boarding schools accommodate the idea of integration of Islamic education and science. The Integrated Islamic School offers an integrated curriculum that integrates various subjects with the Qur'anic evidence and internalizes the values of Islam. Modern boarding schools offer a curriculum for integration of Islamic education with a foreign curriculum that embodies International School.⁴ There is a similarity between the concept of the integration of the 2013 curriculum with the integrations developed by the current Islamic school. Both of them are equally striving to integrate Islam and science to form Kamil's human beings.⁵

Islamic Universities also have the concept of integration of Islam and science respectively. Islamic State University of Maulana Malik Ibrahim has a paradigms of science tree, Sunan Kalijaga State Islamic University with Integration paradigm-interconnection spider webs, and so on. The entire paradigm as an effort to welcome the concept of integration of Islamic education and science so that Islam is no longer considered incompatible in the face of the advancement of Science and

¹ Yusuf Hanafi, "Transformasi Kurikulum Mata Kuliah Pendidikan Agama Islam Di Perguruan Tinggi Umum: Dari Paradigma Normatif-Doktriner Menuju Paradigma Historis-Kontekstual," *Jurnal Pendidikan Dan Pembelajaran (JPP)* 23, no. 1 (2017): 027–037.

² N. Fathurrohman, "KONSEP KURIKULUM MATA KULIAH PENDIDIKAN AGAMA ISLAM DI PERGURUAN TINGGI UMUM BERBASIS KKNi (Studi Implementasi Pembelajaran MKWU-PAI Di Unsika)," *Jurnal Pendidikan Islam Rabbani* 2, no. 1 (2018).

³ Ade Imelda Frimayanti, "Latar Belakang Sosial Berdirinya Lembaga Pendidikan Islam Terpadu Di Indonesia," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 6, no. 1 (2015): 27–45.

⁴ Muhammad Victor Syafi'i, "Implementation of Integrated Cambridge and 2013 Curriculum of English at Tazkia International Islam Boarding School Malang," *Language-Edu* 8, no. 2 (2019).

⁵ Uswatun Hasanah, "Pembelajaran Tematik Integratif (Studi Relevansi Terhadap Integrasi Keilmuan Dalam Pendidikan Islam)," *Prosiding Konferensi Integrasi Interkoneksi Islam Dan Sains* 1, no. 1 (2018): 63–68.

technology. But until now the expected output has not been significant. Muslims who are very rich with religious texts turned out to be very left in the field of natural sciences, social and contemporary humanities.⁶

The Islamic College took part in the integration of Islamic education and science as an effort to answer the challenges of the Times. In addition, education is the key to the Center for Cultural Development and science at the time of its heyday.⁷ The peak of the Islamic period was during the Abbasid reign of Aaron Al-Rashid (170-193H). At the time of Aaron Al Rashid, Science was given a portion to develop widest, because he himself is a leader who has the breadth of science.⁸ Thus, many Muslim scholars were born among them Al-Khawarizmi (mathematician and astronomy), Al-Ghazali (theologian and philosophy), Ibn Khaldun (sociologists and economics).

In the disruption era, science and technology is growing rapidly, but the science dichotomy still continues. Education still finds no understanding of the concept of implementing an integrated education system. It departs from the debate between education secularism and education integration. The mastery of science in implementing the integration of Islamic education and science has not fulfilled the standard until it is said to be worthy, e.g. *Tafseer* and Arabic. It is quite a substantial inhibitor. So in practice in Indonesia, most educators apply the integration of education as if it was the discourse of Nidhal Guessoum that they departed from the Qur'anic verses and searched for the relationship, or vice versa. Essentially, the relationship between science and the Qur'an is forced.

However, the idea of integration of Islamic education in Indonesia is not in order to impose the Qur'an and science, but to give the spirit to science. Islamic education uses science as a means of knowing God. Thus, in the actuality, at least the principle of the reintegration of Islamic education epistemology should be considered as a basic reference. The three principles include *Hadharat al-Nash*, *Hadharat al-'Ilm*, and *Hadharat al-falsafah*. According to Abdullah (2007) *Hadharat Al-Nash* is a guarantee of the identity of Islam, *Hadharat al-' Ilm* is a guarantee of professionalism-scientific, while *Hadharat Al-falsafah* is a guarantee

⁶ Charles Rangkuti, "IMPLEMENTASI METODE BAYANI, BURHANI, TAJRIBI DAN 'IRFANI DALAM STUDI FILSAFAT PENDIDIKAN ISLAM," *E-Journal STAI As-Sunnah Deli Serdang* 1, no. 2 (2016): 12–12.

⁷ Sri Wahyuningsih, "Implementasi Sistem Pendidikan Islam Pada Masa Daulah Abbasiyah Dan Pada Masa Sekarang," *Jurnal Kependidikan* 2, no. 2 (2014): 109–126.

⁸ Arif Rahman, "MASA KEJAYAAN ISLAM," 2018.

that the science content that is developed contributes A real positive-empisipative in people's lives.⁹

Discussion

Education is a conscious effort to turn someone from not know to know, from not skilled to being skilled, from not being able to being able. In the Law No 20 years 2003 the National education system is the entire component of education that intertwined in an integrated to achieve national education objectives. While the purpose of national education itself is to educate the life of the nation and develop the human beings of Indonesia completely, namely human beings who believe and fear the Almighty God and the virtuous character, have knowledge and skills, physical and spiritual health, a steady and independent personality and a sense of societal and national responsibility.

The objective of national education is to promote the formation of human resources that are skilled in their field but able to account his skills according to religious values. Thus, the resources to be formed not only human beings who are able to survive with the skills owned, but also accompanied by faith. In achieving these objectives, Islamic education experts initiated and answered the statement that Islam is not compatible to face the challenges of the era development through the integration of Islamic education and science. In the view of Islam, integration of Islamic education and science is the effort to integrate both in order to achieve tawhid.¹⁰

In Indonesia, the integration of Islamic education and science tends to Docciate the Maurice Bucaille method. The integration of Islam and science based on the Bucaille discourse is only confirmation. Educators tend to initiate the integration of scientific findings and then confirmed the truth with the Qur'anic verses. In foreign countries, the Bucaille method is reaping many protests because it is considered damaging the scientific process that has been implemented since long ago. Similarly, Sudarminta gave the term 'naïve integration' to the adherents of this method. Most educators embrace Bucaillism without adequate scientific basis so that the integration is impressed like gambling. The situation precisely makes Islam impressed to be defensive-apologetic.¹¹ So the intention of Islamic integration and science to return to the heyday of Islamic culture is turned. Nidhal

⁹ A. Manan Idris et al., *Aktualisasi Pendidikan Islam: Respons Terhadap Problematika Kontemporer* (Malang: Hilal Universitas Negeri Malang, 2011).

¹⁰ Iis Arifudin, "Integrasi Sains Dan Agama Serta Implikasinya Terhadap Pendidikan Islam," *Edukasia Islamika*, 2017, 161–180.

¹¹ Arifudin.

Guessoum is like a little snow ball that is white then rolling and getting bigger but dirty because it carries a lot of garbage.¹²

According to Nidhal Guessoum, it is possible if the Qur'an is interpreted scientifically able to make a more tangible contribution to Muslims. The method of confirmation of science findings with verses of the Qur'an can be done to demonstrate the relationship between the Qur'an and science. But it will be more accountable when the confirmed paragraph is then interpreted deeper and able to produce new science that can be exploited by the people.¹³ Thus, Islam will not produce educators who try to integrate Islam and science superficially. To achieve that goal, one has to master science, at least the method and philosophy of science itself. These terms that have not been fully biased applied to Islamic education in Indonesia are due to limited knowledge of mastery of science. Not every educator in the field of Islamic religion mastered science, and vice versa.

To bridge the current state of education in Indonesia, the view of Sayyed Hossein Nasr is assessed more substantially and applicative to Islamic education in Indonesia. He emphasized three important things before the integration of Islam and science, namely: 1) reviewing the history and Philosophy of Science, 2) focusing on the environmental ecological Crisis, 3) The idea of knowledge Islamization.¹⁴ Scientific history and philosophy of science invites Muslims to re-realize their identity in the era of Islamic glory that reaches the advancement of Science. In addition, the study of Western philosophy is no less important. Due to studying in the Turkish period of Ataturk reign, without a thorough understanding of the history and Western philosophy, he was not able to stem the secularization flow between Islam and science.

Dialogue of debate between Islam and science is not only in the intellectual realm, but has reached the ecological realm of the environment. The ethical utilization of unobeyed science then resulted in much damage, such as destructive technology in major wars. Nasr argues that existing science was created to provide benefits and ease. The implications of science is to realize a more harmonious, peaceful, and mutually beneficial life. Thus it becomes a critique for modern science when its utilization is not able to create ease and benefits, but instead used as mass destruction technology.

¹² Nidhal Guessoum, "The Qur'an, Science, and the (Related) Contemporary Muslim Discourse," *Zygon*® 43, no. 2 (2008): 411–431.

¹³ Guessoum.

¹⁴ Selvia Santi, "Relasi Agama Dan Sains Menurut Seyyed Hossein Nasr Dan Ian G Barbour," *Prosiding Konferensi Integrasi Interkoneksi Islam Dan Sains* 1, no. 1 (2018): 171–176.

Nasr's third idea of Islamization knowledge is the point of his thoughts on the integration of Islam and science. This idea of Sayyed Hossein Nasr was then followed up by Naquib Al-'Attas through his "Preliminary Thoughts on the Nature of Knowledge and the Definition and Aims of Education" at the first Islamic Education conference in Mecca. This person then inspires the concept of integration of Islam and science in the world, including Indonesia. The concept of integration of Naquib Al-'Attas is the closest concept to the application of scientific integration in Islamic colleges in Indonesia. The integrative paradigm began to develop from several Islamic State universities (UIN), such as the Science tree UIN Maulana Malik Ibrahim Malang, the spider net Sunan Kalijaga Yogyakarta, Twin Towers UIN Sunan Ampel Surabaya, and Roda pedate UIN Sunan Gunung Djati Bandung. The overall integration paradigm of each university demonstrates the similarity of concepts namely combining Islamic sciences and General Sciences as an effort to Islamization of knowledge.¹⁵

As one example is the science tree paradigm developed by Imam Suprayogo in UIN Maulana Malik Ibrahim Malang. The concept of integration of Islam and science in UIN Malang laid the Qur'an and As-Sunnah as the foundation of all sciences. This means that the position between religion and general science is not on the parallel line. He argues that every science in the world can be found essentially in the Qur'an and hadith. But the obligation of expertise on general science is not obliged to everyone. Quite a few people are experts in the general field, but everyone is obliged to study the science of religion.¹⁶ This is actually according to the condition of the resource in Indonesia itself. The fact is not everyone is able to master all areas of profession. At least one person mastered one field. But it is hoped that everyone has competence in the field of religion considering the education curriculum in Indonesia has required religious education in every institution both Islamic education institutions and general educational institutions. Despite the fact, in the implementation of limited science still dominates the ongoing role of integration teaching.

UIN Sunan Kalijaga Yogyakarta, through the paradigm of spider nets, Amin Abdullah described the concept of integration of Islam and science as a universal unity that is integrated with each other. Both are not different entities so they have to be stretched out each other. By placing the principles of *Hadharat al Nash*, *Hadharat al ' Ilm*, and *Hadharat Al-falsafah*, the concept of integration-Islamic interconnection

¹⁵ Umi Hanifah, "Islamisasi Ilmu Pengetahuan Kontemporer (Konsep Integrasi Keilmuan Di Universitas-Universitas Islam Indonesia)," *TADRIS: Jurnal Pendidikan Islam* 13, no. 2 (2018): 273–294.

¹⁶ Hanifah.

and science applied through two forms of the integration of Islamic sciences itself and integration between Islamic science and science General knowledge. Based on the concept of spider nets, Islamic education puts universal knowledge as the development of Islamic Sciences both *Qauliyyah* and *Kauniyyah* verses. The alignment between the *Qauliyyah* and *Kauniyyah* verses is expected to develop a useful science for the dimensions of social life of society.

Thus, in resolving the problems in the implementation of scientific integration, at least education in Indonesia can adhere to the integration of Amin Abdullah namely *Hadharat al-Nash*, *Hadharat al-'Ilm*, and *Hadharat al-falsafah*. These three principles are able to neutralize the debate between valid integration and naïve integration, between normative and Islamic historical Islam. Educators cannot continuously be faced with a methodology debate that not even everyone is able to comprehend. Therefore, the result of the knowledge integration process in Indonesia will be much more comprehensive by still holding the three principles. In addition to the achievement of the objectives, it is hoped that the knowledge integration is able to provide more tangible benefits for social life.¹⁷

This study became a dialogue room for the concept of integration, whether through the knowledge confirmation model with the verse or finding the science that originated from the verse. The two discourse that still very much the opposition should not be a deterrent in implementing the scientific reintegration process in Indonesia. They realise each other's weaknesses and attempt to close each other.¹⁸ *Hadharat Al-Nash* is a strong culture to excavate and digest the content of the Qur'an and hadith so that it can be used as a solid foundation in belief and behave. For Muslims, the truth of the Qur'an and Hadith is no doubt that the belief in the two remains awake. However they have dialogist chambers towards science, being the basis for utilizing science. The character of the truth obtained among them tends to be intellectualistic-theologically a coherent character.

While *Hadharat al-'Ilm* is a guarantee of scientific professionalism. This part is a strong culture in digging science areas that are suitable to the expertise of each profession. Seriousness in developing science through a methodology compatible with the support of empirical facts characterizes the culture of science. *Hadharat Al-falsafah* is an effort to ensure that the truth obtained can be accountable in a moral and

¹⁷ Amril Mansur, "ISLAM NORMATIF DAN HISTORIS (FAKTUAL): Ziarah Epistemologi Integratif-Interkonektif Dalam Pendidikan," *POTENSIA: Jurnal Kependidikan Islam* 5, no. 1 (2019): 79–98.

¹⁸ Slamet Slamet, "KONSEP INTEGRASI ILMU DAN AGAMA," *As-Salam: Jurnal Ilmiah Ilmu-Ilmu Keislaman* 2, no. 1 (2019): 231–245.

transformative. That means the science produced is not worth the damage and able to provide functional benefits for the life of the wider community. Hopefully, in the practice of education in Indonesia, the three aspects are interconnected with each other as a whole.

Conclusion

The scholarly epistemology of Abdullah Amin includes the principles of *Hadharat al-Nash*, *Hadharat al-' Ilm*, and *Hadharat al-falsafah* to be paradigm which can be used as a bridge between the hopes and facts of the implementation of scientific integration in Indonesia. On the one hand education integration hopes to be able to truly integrate Islam and science like the Golden Age of Islamic culture in the Abbasid dynasty. But on the other hand, it should be realized that the limited resources in Indonesia in science, technology and science interpretation need to be a concern. So the expertise in science is not the obligation of all people. But making the society that has the power of Islamic knowledge is the obligation of Islam education today. The science that has been produced is a scholarship that has a knowledge in the dimension of the social practice of Islamic values.

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