Basic Principles of The Study of The Integration Of Islam, Science and Indonesian Culture

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ABSTRACT

This research aims to theoretically explain the basic principles of the Integration of Islam, Science and Indonesian Culture. The method used in this research is Library Research. The results of this research are that the integration that occurs between Islam, Science and Indonesian Culture is confirmed where religion is the basis of faith in carrying out science and culture. Faith also exists in science which believes that the universe has orderly and rational laws, and culture which takes place on the basis of belief in an entity that has the power behind its implementation is faith, so it can be understood that monotheism is the basic principle of the integration of Islam, Science and Indonesian Culture. As we understand, tawhid itself is the faith or aqidah that identifies a Muslim, resulting in the development of Islamic civilization throughout the world.

Keywords: basic principles, integration studies, Islamic science and Indonesian culture.

INTRODUCTION

Islam is a universal religion. Apart from Islam, no other religion can bring this universal goal to all corners of the world. So that wherever we set foot, Islam is established there. Meanwhile, in the book entitled A World Without Islam, the Arabic version of 'Alam if Islam, written by Graham E. Fuller, a former CIA[1] officer and an American professor, says "The world could be destitute of civilization, culture and intellectuals without the presence of Islam in this world..." [2]

It is known that the rapid development of science in Western countries has contributed to modern progress, making humans the center of measurement. So that Western society realizes that these subject influences future life, not just knowledge. In this way, the Islamization of knowledge and its integration began to develop among Muslim thinkers amidst the progress of globality in science and technology. [3]

Islam is a religion revealed to the Prophet Muhammad SAW through the angel Gabriel to all humans on this earth in accordance with Islamic religious law. The

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[1] *CIA,* Badan Inteljen Pusat, adalah salah satu badan inteljen pemerintah federal Amerika serikat. Sebagai lembaga eksekutif, *CIA* berada di bawah Director of National Intelligence.

[2] Graham E. Fuller, *A World Without Islam,* (New York: Hachette Book Group, 2010), p. 3-5.

[3] Putri Nazma Maharani, "Studi Integrasi Islam, Sains dan Budaya Nusantara di Madrasah Ibtidaiyah", Raushan Fikr, Vol. 7, No. 2, 2018, p. 229.

arrival of Islam to people who already have a certain culture actually makes peace and does not cause divisions between one another. Basically, Islam came to Indonesia not to destroy existing cultural differences, but to integrate cultures that were not in accordance with Islamic law. The arrival of Islam to local culture applies a friendly acculturation approach, in conclusion the procedures for implementing Islamic teachings vary greatly. However, the Al-Qur'an and Hadith are sources of reference for Islamic law, so Islam is synonymous with diversity. The Qur'an, as God's revelation, is the main basis for the thoughts and beliefs of Muslims. This is an undoubted source of truth.[4]

The integration of Islam, science and Indonesian culture is a challenge for the sustainable development of Islamic science. The largest Muslim population in the world is Indonesia, with a variety of cultural diversity in the archipelago, so in the scientific paradigm it is necessary to consider the important role of culture in preparing and developing Islamic integration in the future. Islam is present among communities where the community is familiar with complex traditions and culture. Various forms of culture and religious practices have blended into the color of a nation. Therefore, it will be difficult to eliminate a tradition that already exists among society. Islam, with its religious formation, cannot possibly reject the culture that exists in the archipelago.

Nowadays, thinking about integration and even the Islamization of science is carried out by Muslim intellectuals who cannot be separated from religious awareness. In the midst of the hectic progress of globality in the world of science and technology, we still adhere to the principle that Muslims can develop and follow Western progress if they are able to collaborate and actually absorb knowledge on condition of understanding revelation, that is, being able to understand revelation so that science develops.

The integration of Islam, science and Indonesian culture is an effort to unite and create a connection between religious values, science and technology, as well as Indonesian culture which aims to form an intellectual generation capable of grounding the values of the Qur'an and Sunnah of the Prophet Muhammad. SAW. in everyday life which cannot be separated from science and technology as well as societal culture that has integrated into our lives.[5]

RESULTS AND DISCUSSION

1. Understanding the integration of Islam, science and Indonesian culture

The origin of the word integration is integrate which means to mix or join a society or a group of people, often changing to suit their way of life, habits and costumes (associating, together and joining a society or group of people, which often

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[4] Uswatun Hasanah dkk, *Pengantar Studi Islam,* (Padang: PT Global Eksekutif Teknologi, 2023), p. 55

[5] Anggit Fajar Nugroho, "Karakteristik Studi Integrasi Islam, Sains dan Budaya Nusantara", Jurnal El-Hamra; kependidikan dan kemasyarakatan, Vol. 3, No. 1, 2018, p. 46.

changes according to their way of life, whether in the form of customs and clothing), and changed to integration (noun) which means racial or cultural integration.[6] In language, integration means unification and is contrasted in meaning with separation. Integration means mixing, blending and combining. Integration is usually carried out in two or more things, each of which can complement each other.[7] The word integration means unification to become a complete and rounded whole. If this is the case, then the existing educational concept integrates Islamic religious education with science and Indonesian culture.

Usually, integration is carried out simply by providing religious knowledge and general knowledge simultaneously without being connected to each other, let alone understanding them on a deep philosophical basis. So there is no deep and complete understanding in the provision of science and religion which will be comprehensive for students. Faruqi views that knowledge, apart from originating from reason and the five senses, also originates from revelation and inspiration. He also emphasized, like Al-Attas, that the concept of knowledge which is built on Islamic ideology will further strengthen a person's faith in the Khaliq of Allah SWT. This will differentiate it from science that is built on a secular western view of life. So that knowledge cannot strengthen faith, on the contrary, it will damage and lead to loss of faith or belief.[8]

Islam is a religion that is "Rahmatan lil 'Alamin" or mercy for all of nature, both humans and others. Islamic teachings are contained in the holy book Al-Qur'an which was revealed by Allah SWT. through His messenger, the Prophet Muhammad SAW., apart from the Al-Qur'an, it is also found in the Sunnah of the Prophet. Which contains commands, prohibitions and also instructions for the good of humans, both for life in this world and in the afterlife. Therefore, the truth of Islam is absolute, because it comes from God.

So, the essence of Islam is surrender to Allah SWT. for the sake of achieving a personality that is clean from defects and blemishes, harmonious and peaceful relationships with fellow humans, or safe and prosperous life in this world and the hereafter. Hidayat stated the function of religion for humans, namely as an instrument to free themselves from ignorance, conflict between humans which causes misery, and oppression of arbitrary human behavior.[9]

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[6] Irfan Mujahidin, "Integrasi Nilai-nilai Multikultural Agama dan Budaya di Sekolah melalui Pembelajaran Pendidikan Agama Islam", *International Journal Mathla'ul Anwar of Halal Issues,* Vol. 3, No. 1, 2023, p. 51.

[7] Imamuddin, "Integrasi Nilai-nilai Islam Washatiyyah dan Nasionalisme di Madrasah Ibtidaiyah Negeri (MIN) 15 Magetan", *Edukasi: Jurnal Pendidikan dan Pembelajaran,* Vol. 1, No. 1, 2020, p. 37.

[8] Moh. Kamilus Zaman, M. Mukhlis, dan Fajruddin, "Integrasi Pendidikan Islam dan Sains Perspektif Ismail Raji Al-Faruqi", *Es-Syajar: Journal of Islamic Science and technology,* Vol. 1, No. 1, 2023, p.9.

[9] Nurwastuti Setyowati, "Interkoneksi Agama, Sosial dan Budaya dalam Pendidikan Islam", *Journal of Islamic Education and Innovation",* Vol. 3, No. 1, 2022, p. 60.

Etymologically, science comes from the Latin word "Scientia" which can be interpreted as "knowledge" or "knowing". After that, the word Science was born, which is known to come from English. Meanwhile, the terminology of science is science that studies natural phenomena and reveals the phenomena contained therein which are explained through scientific methods.[10] If Islam has absolute truth because it comes from God, then science is a scientific discovery whose truth is relative, because it is the result of human findings from research activities whose power of reason can be re-verified at any time.[11] So it can be said that science is the use of human reason to think so that it can produce ideas or findings that are beneficial for the common good.

But at the end of the nineteenth century and the beginning of the twentieth century, science experienced changes in accordance with dramatic changes in the philosophical realm, where science then, under the influence of positivism, only focused on empirical objects (sensory and physical), so that the meaning of science then changed. into "systematic knowledge about the physical world", with the consequence of excluding all types of knowledge that are not empirical, such as theology, metaphysics and even mathematics. All fields that are non-empirical are categorized as unscientific. According to Hossein Nasr, science that is truly useful is science that can collaborate between worldly and hereafter knowledge, namely science that can include technological and experimental science that cannot be separated from spirituality whose aim is to reunite with the Essence of Allah Azza Wa Jalla. Because it is understood that science does not only cover material things, but also has an impact on immaterial things in itself. In this way, the epistemology of the Qur'an is the basis of scientific methodology, because faith in Allah and His Revelation will show human reason.[12]

Culture comes from the Sanskrit language, namely buddhayah, which is the plural form of buddhi (mind or reason) and power (creative works) which are defined as things related to human mind and reason. Culture can also be interpreted as the result of creative works produced by humans. In English, culture is called culture, which comes from the Latin colere, which means processing or doing. Culture is everything that is reflected in reality as it is in society. In a broad sense, culture is relative meanings, values, customs, ideas and symbols. In a narrow sense, culture has high spiritual and intellectual content. Culture is a way of life that is developed and shared by a group of people which is passed down from generation to generation. Culture is formed from many complex elements, including religious and political systems, customs, language, tools, clothing, buildings and works of art. Culture is a

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[10] Martha Mulyani Kurniawan, "Dilema Sains dan Agama", *Jurnal Teologi,* Vol. 4, No. 1, 2020, p. 3.

[11] Budi Setiawan, "Integrasi Islam dan Sains pada Pengembangan Universitas Islam Negeri di Indonesia", *Jurnal Indra Tech,* Vol. 2, No. 2, 2021, p. 123.

[12] Yiyin Isgandi, "Model Integrasi Nilai Islam dan Sains beserta Implementasinya di Dunia Islam", *Kalimah: Jurnal Studi Agama-Agama dan Pemikiran Islam",* Vol. 19, No. 1, 2021, p. 41.

broad phenomenon (all-inclusive phenomenon), down to the narrowest (for example, the way of human life). One of the inclusive definitions is the classic definition put forward by Sir Edward Burnett Tylor which defines culture as a complex whole which includes knowledge, beliefs, art, morals, law, customs and human abilities and other habits acquired by humans as members of society.[13]

Then, what is meant by the study of the integration of religion, science and Indonesian culture here is a discussion between religion, science and Indonesian culture which is understood as a whole or is often called a comprehensive understanding. So, in this integration study there is no compartmentalization or grouping that separates religion, science and culture, they are all understood comprehensively into one unified whole. There are 4 models of integration between science and religion which have been explained by Thoriq Aziz Jayani, namely 1) conflict, the assumption that science and religion are two contradictory things, so only one of them can be chosen. 2) independence, namely an effort to eliminate conflict by giving territory to each domain so that it becomes a strategic step to resolve the conflict. 3) dialogue, which is an effort to build a relationship between religion and science by considering parallels and harmony, and 4) integration, which is a more systematic and comprehensive effort to create a better relationship so that science and religion can contribute to each other.[14] Ian Barbour defines integration as a combination of elements of science and religion, either by incorporating elements of science into religion, elements of religion into science, or by both complementing each other to create science.[15]

2.   Tawhid as a basic principle for the study of the integration of Islam, science and Indonesian culture

Principles are guidelines or basic rules that become the basis or foundation for an action, decision or view. Principles help to shape the behavior and views of a person or group in various contexts, such as ethics, morals, business, law or science. These principles often reflect fundamental values or beliefs held by individuals or societal groups. Meanwhile, according to Isma'il Raji Al-Faruqi's thoughts, the basic principle of integration studies between Islam, science and the archipelago is Tauhid. The personal identity of a Muslim is monotheism through which Islamic civilization develops throughout the world. An organic, integral unity is formed from elements built with monotheism so that civilization is formed in society. In this way, a Muslim society is formed that strengthens each other based on monotheism, without having to change the nature of things, but instead gives characteristics to civilization itself. So that the concept of monotheism can be understood well, it will bring change, the

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[13] R. Kusherdayana, *"Pengertian Budaya, Lintas Budaya dan Teori yang melandasi Lintas Budaya"*, Modul, 2020, p. 15.

[14] Akhsan Akhsan, Hamdan Adib, and Novan Ardy Wiyani, "Integrasi Islam, Sains dan Budaya: Tinjauan Teoritis" *Jurnal Intelektual: Keislaman, Sosial dan Sains*, Vol. 10, No. 2, 2021, p. 245.

[15] Yiyin Isgandi, "Model Integrasi Nilai…, p. 33.

change itself starts from small things, even fundamental or radical ones. Therefore, it is necessary to develop the science of monotheism by a Muslim so that it makes the disciplines of logic, epistemology, metaphysics and ethics as its branches.[16]

Tauhid literally means "to unite" or "unite".[17] The essence of monotheism in Islamic teachings is called aqidah, namely the belief in the existence of a creator, ruler, and one who maintains and regulates the entire universe, namely Allah SWT. Imam Al-Ghazali stated in writing in his greatest work, the book Ihya Ulumuddin, stating regarding the nature of Allah SWT, "The Almighty Essence whose existence is eternal has no partners and no end, the First has no beginning, the Essence that never fades and never will disappear, the possessor of all great qualities. It will not be destroyed even if the expiry period has passed at various times."[18]

As for several points of view regarding monotheism, it can be interpreted that monotheism consists of two characteristics, namely theoretically and practically. From a theoretical perspective, tawhid is defined as a recognition of the "form of Allah" along with His obligatory qualities. Meanwhile, the practical meaning of monotheism is that monotheism is an identity for a person in his activities, namely a working mechanism to unite society and unite the world in one system, namely the system of revelation.[19] Or so monotheism has two points of view, the normative nature of aqidah and social practice.[20]

CONCLUSION

The integration of Islam, science and archipelago culture is an effort that seeks to unite and create a connection between religious values, knowledge or science, and archipelago culture which aims to build an intellectual generation capable of grounding the values of the Koran and its teachings. Prophet Muhammad SAW. in everyday life which cannot be separated from science and technology as well as community culture which have been integrated into human life.

Meanwhile, according to Isma'il Raji Al-Faruqi's thoughts, the basic principle of the study of the integration of Islam, science and the archipelago is Tauhid. Tawhid is a personal characteristic that is embedded in Muslims as an identity through which Islamic civilization develops throughout the world. An organic, integral unity is formed from elements built with monotheism so that civilization is formed in society.

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[16] Ismail Raji' al-Faruqi, *Tawhid Its Implication and Life.* Terj. Rammani Astuti. (Bandung: Pustaka, 1988), p. 16.

[17] Nurcholis Majid, "*Islam Doktrin dan Peradaban, Sebuah Telaah Kritis Tentang Masalah Keimanan Kemanusiaan dan Kemoderetan",* (Jakarta: Paramida, 2000), p. 72-73.

[18] Imam Al-Ghazali, Ihya Ulumuddin, Terj. Moh Abdai Rhatomy, Bandung: Al-Maktabah At-Tijjariyah Al-Kubro, p. 32.

[19] Hasan Hanafi, *"Dari Aqidah ke Revolusi,* Penerjemah: Asep Usman Ismail dkk, (Jakarta: Paramadina, 2004), p. 9.

[20] M. Amin Abdullah, *"Islam Formulasi Baru Pandangan Tuhid",* Jurnal Inovasi, Vol. 1, p. 1996.

In this way, a Muslim society is formed that strengthens each other based on monotheism, without changing the nature of things but instead giving characteristics to civilization itself.

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