

Integration of the Essence of Islamic Education in Science Learning

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Abstract

In the learning process, quality is something that absolutely must exist. Therefore, in the development of many models offered by several education experts, one of them is the integration of the essence of Islamic education in science learning. Talking about science, it is necessary to know that someone who is religious will have better faith if he understands everything that exists in the universe, this means that natural phenomena that exist in the world are a knowledge and greatness of God Almighty. This study aims to analyze the integration of the essence of Islamic education in science learning. The method of this research is library research. From this study, the results were obtained that humans who unite the essence of Islamic education will gain faith, morals and correct morals and of course an effort in worshipping God Almighty. The existence of science can be a bridge or a means of proving God's power so that by studying science we can study religion correctly.

Keywords: integration, the essence of Islamic education, science learning

A. Introduction

Discourse about the integration between science and religion has re-emerged recently this year, along with the opening of General/Non-Religious Faculties at several State Islamic Universities (UIN) in Indonesia. In discussing the issues of science and religion, we will arrive at a discussion of the interaction of science and religion at the symbolic as well as meaningful level. Geneologically, we can see the complexity of the interaction of science and religion in the debate between the dimensions of faith which are understood textually and the understanding of science which marginalizes religious doctrines, because they are often considered incompatible with the arguments of common sense. Even though science and religion were born from the same womb, namely the area of "experience" of humanity. The experience in question can be both hushuli and hudhuri.

The debate between science and religion has occurred in the world of human civilization, starting from the point of issue of scientific sources in a different perspective. Science in theory puts forward empirical and rationalist elements, while religion has so far been understood as something that is divine and cannot be proven rationally and empirically. Science departs from reason and tests scientific truth, while religion departs more from dogmas. Cross disputes between religious people and scientists by trying to strengthen the pattern of relations between science and religion which are believed to be true. In the

beginning, religion dominated, resulting in science tending to decline. On the other hand, since the renaissance, the development of science has been so rapid and religion has been marginalized and seen as an obstacle or poison.

In the discourse of science and religion, integration in its generic sense is an attempt to integrate science and religion. J. Sudar Minta, S.J., once proposed what he called "valid integration", but on another occasion criticized "naïve integration" (a term he uses to refer to the tendency to superficially match scripture verses with scientific findings).) (Baqir et. al, 2005: 9 and Sudar Minta, 2003). This phenomenon is almost similar to the term Bucaillism, which is a defensive-apologetic attitude of some Muslim intellectuals.

In context science, Al-Qur'an develop following steps/process. *First* , Al Koran instruct to man to recognize in a manner carefully natural surrounding while know the properties and natural processes that happened in it. this command, for example, confirmed in in Jonah's letter verse 101.

"Say it (oh Muhammad): Pay attention (by nazhor) what which there is at sky and at earth...."

In say *unzhuru* (take note), Baiquni understand it no just notice with thought empty, but with attention which carefully to the greatness of Allah SWT and the meaning of observed natural phenomena (Baiquni, 1997). this command appears even more clearly in the word of Allah in sura al-Ghasyiyah verses 17-20:

"Then do they not pay attention (with nazhor) camel how it was created. And sky how it lifted up And the mountains how they are established. And how is the earth? it is presented."

Secondly , Al Quran teach to humans to conduct measurements against the symptoms of the symptoms nature. This is hinted at in Surat al-Qamar verse 149.

"Indeed We create everything something by measure."

Third , the Qur'an emphasizes the importance of analysis deep understanding of natural phenomena through processes reasoning which critical and healthy for reach conclusion which rational. problem this stated in surah al-Nahl verse 11- 12.

"He grow for you, with water rain that, olives, dates, grapes, and all type fruits. Indeed on which thereby that truly there is signs God's power to those who want to think. And He subdue night and afternoon, sun and month for you; and the stars were bowed down (to you) with his orders. In fact on which thereby that there is signs power God for clan which reasoning."

Three step which developed by Al-Qur'an that's actual run by science until moment this, that is observation (observation), measurement measurement, then interesting conclusion (laws) based on observation and measurement that, this is what will be interesting if we try associate it with interconnection interactions. When we see education Islam in Indonesia occur pattern dichotomy in Islamic education that gave rise to problem alone. For example occur ambivalence orientation education Islam, gap Among Islamic education and Islamic teachings, Integralistic teachings that exists in Islam, Islam teaches to no ignore hereafter,

disintegration system Islamic education to date can be said to be lacking occur combination (effort integration). Not exists connection Among education general and education religion. Fourth, inferiority para nanny institution education Islam (Baharudin , et al 2011).

B. Methods

This research uses a qualitative approach by collecting data and studying literature and literature to get a description of several models of the integration of science and religion that have been carried out. Research _ this using the library research method (*library research*). Results study arranged in a manner narrative based on the review process from various journal sources, book as well as source other which in accordance with problem and related with that topic there is. Previously, literature studies were compiled by gathering information through journals, books, and other literature related to the chosen topic. Data analysis through journal articles, namely the process of data reduction and data presentation. Data reduction is done in order to make it easier for the writer to select the data. While the presentation of data is done in the form of a narrative. The results of the discussion and conclusions in this article are the result of analysis from various scientific sources in accordance with the title that has been chosen.

C. Discussion

1. Definition of Integration

The word integration has the meaning of unification to become a unified whole or round. In the context of social science, social integration is a condition of unitary living together from various units of socio-cultural systems, ethnic and community groups, to interact and work together, based on common basic values and norms in order to realize advanced socio-cultural functions, without compromising the characteristics of existing diversity.

If this is the case, then how do you integrate Islamic religious education with science? Is it by combining Islamic religious education and general education as is happening in the current Islamic education environment?

This integration is usually carried out only by providing religious and general knowledge together without being linked to one another, let alone carried out on an established philosophical basis. So that the provision of knowledge and religion does not provide a complete and comprehensive understanding of students. Moreover, in reality, these sciences are often delivered by teachers or lecturers who lack adequate Islamic insight and modernity.

In this context what is expected is the integration between Islamic religious education and science in order to provide students with a complete understanding of the subject matter of Islamic religious education which is often presented dogmatically by setting aside scientific facts.

2. Definition of Islamic Education

The definition of Islamic education according to Hasbullah (1999), is the inheritance and development of human culture which originates and is guided by Islamic teachings as contained in the Al-Qur'an and Sunnah of the Prophet, which

is meant in the framework of forming the main personality according to Islamic standards. Thus the characteristic that distinguishes Islamic education from others is the use of Islamic teachings as a guide in the process of inheriting and developing human culture.

3. *Destination Education Islam kindly National*

The goal of national Islamic education can be referred to to the educational goals contained in the law number 20 of 2003 concerning the education system the following national laws: "Forming people who believe, pious, have character glorious, personality, have knowledge knowledge and technology, Skills, healthy physical, and spiritual, have flavor art, as well as responsible answer for Public, nation, and Country (Nata, 2010).

4. Scope of Islamic Religious Education

The scope of Islamic Religious Education is also synonymous with aspects of Islamic Religious Teaching because the material contained therein is a blend that complements one another. When viewed in terms of the discussion, the scope of Islamic Religious Education that is generally carried out in schools is:

a. Teaching Aqidah / Faith

Teaching faith means the process of teaching and learning about aspects of belief, in this case of course belief according to Islamic teachings, the core of this teaching is about the pillars of Islam.

b. Moral Teaching

Teaching morals is a form of teaching that leads to the formation of the soul, how to behave individually in life, this teaching means the process of teaching and learning in achieving goals so that what is taught has good morals.

c. Worship Teaching

The teaching of worship is teaching about all forms of worship and the procedures for its implementation, the purpose of this teaching is for students to be able to perform worship properly and correctly. Understand all forms of worship and understand the meaning and purpose of performing worship.

d. Teaching Fiqh

The teaching of jurisprudence is a teaching that conveys material about all forms of Islamic law that are sourced from the Al-Quran, sunnah, and other syar'i arguments. The purpose of this lesson is for students to know and understand Islamic laws and implement them in their daily lives.

e. Al-Quran teaching

Al-Quran teaching is teaching that aims to make students able to read the Al-Quran and understand the meaning of the content contained in each of the verses of the Al-Quran. However, in practice only certain verses are included in Islamic Religious Education material which is adjusted to the level of education.

f. Islamic History Teaching

The purpose of teaching Islamic history is for students to know about the growth and development of Islam from its beginnings to the present day so that students can know and love Islam.

5. Definition of Science

The definition of science is taken from the Latin word *scientia* which literally

means knowledge. Science is a collection of knowledge and processes. So science is a collection of knowledge and ways to obtain and use that knowledge. Science is a product and process that can not be separated. "Real Science is both product and process, inseparably Joint".

According to the language dictionary (Abdurrahman R Effendi and Gina Puspita 2007), science is an orderly (systematic) science that may be tested or proven true. Science is also a branch of knowledge based solely on truth or reality, for example physics, chemistry, biology, astronomy, including more detailed branches such as hematology (study of blood), entomology, zoology, botany, cardiology. , meteorology (the study of weather), geology, geophysics, exobiology (the science of life in outer space), hydrology (the science of water flows), aerodynamics (the science of air currents) and others.

6. Integration of Islamic Religious Education with Science

Based on the objectives and scope of Islamic religious education described above, It is hoped that the integration between Islamic religious education and science and technology can increase students' understanding and strengthening.

a. Islam Views Religion as the Foundation and Ruler of Life

Islamic Aqeedah is the basis of all knowledge. The Islamic Aqeedah which is embodied in what is contained in the Al-Qur`an and Al-Hadith becomes the qaidah fikriyah (foundation of thought), namely a principle on which the entire structure of human thought and knowledge is built.

Islam instructs humans to build all their thoughts based on Islamic aqeedah, not apart from that aqeedah. We can understand this from the verse that was first revealed:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝١

Read with (mentioning) the name of your Lord who created!

This verse means that humans have been ordered to read in order to gain various thoughts and understanding. But all these thoughts cannot be separated from the Islamic Aqeedah, because iqra` must be with bismi rabbika, that is, still based on faith in Allah, which is the principle of Islamic Aqeedah.

That is the teaching brought by the Prophet SAW who put the Islamic belief based on Laa ilaaha illallah Muhammad Rasulullah as the basis of knowledge. He invited people to embrace Islamic beliefs first, and then make them the foundation and standard for various scholars. This can be shown for example from an event when during the time of the Prophet SAW there was a solar eclipse, which coincided with the death of his son (Ibrahim). People say this solar eclipse happened because of the death of Ibrahim. So the Prophet SAW immediately explained: Indeed, the sun and the moon are both proof of God's greatness, this eclipse is not because of someone's death or life, so when you see an eclipse immediately pray and say takbir glorifying God, prayer, and charity.

b. Studying and Developing Science as part of Worship

According to Abuya Syeikh Imam Ashaari Muhammad At Tamimi (Abdurrahman R Effendi and Gita Puspita, 2007), affirmed that all our daily activities including studying and developing science and technology can be

worth worship and even struggle in the sight of God if it fulfills the five conditions of worship, namely:

- 1) The right intention, which is to magnify God. The words of the Prophet SAW: "Indeed, the deeds depend on the intention and what each person gets is according to what he intended. "The intention of the believer is better than his practice."
- 2) Its implementation is really based on the shariat or rules of God.
- 3) The matter or subject that is the focus to be implemented or studied must be pleasing to God. The most important subject must be pure in order to truly worship God.
- 4) The result must be good because it is a gift from God to His servant. And after that, the servants who were blessed with that grace must thank ALLAH by giving zakat, making sacrifices, and doing various deeds. If the activity produces the knowledge sought then that knowledge should be used in accordance with what God is pleased with.
- 5) Not abandoning or neglecting the basic acts of worship, such as learning the knowledge of fardhu 'ain, praying 5 times a day, fasting, zakat and so on.

c. Expected Integration between Islamic Religious Education and Science

The expected integration between Islamic religious education and science is not understood by providing Islamic religious education material interspersed with science material. However, what is meant is actual integration, where when we explain about an Islamic religious education material it can be supported by facts of science and technology. Because, in such a modern world, students do not want to simply accept dogmatically every religious subject matter they receive. Critically they also questioned about the religious education material that we convey according to the reality in everyday life.

Let's take an example, when conveying material about the Isra' Mi'raj of the Prophet Muhammad SAW, it is not wrong if we only convey that the journey undertaken by the Prophet was the will of Allah alone but it is also necessary to present a scientific discussion. It is true that there are many verses from the Al-Qur'an and Hadith which show the truth of the Prophet's journey, but it would be even more solid if the delivery of the subject matter included facts based on science.

According to Thomas Djamaluddin, (2011), Isra' mi'raj is not a story of space travel. There is absolutely no astronomical aspect in the study of Isra' Mi'raj. However, Isra' Mi'raj disturbs the curiosity of the human mind to seek explanations of knowledge. The aspects of aqidah and worship are integrated with scientific aspects in discussing Isra' Mi'raj. Isra' Mi'raj's scientific inspiration encourages us to think about integrating science into faith and worship.

Let's put the issue of Isra' mi'raj as it is as told in the Qur'an and authentic hadiths. Then at a glance we review the misunderstandings that often occur in relating Isra' mi'raj to the study of astronomy. What is also

important in taking the wisdom of the Isra' mi'raj reminder is digging for scientific inspiration that integrates science in strengthening faith and perfecting worship.

In (QS. Al-Isra': 1) God explains about Isra': "Glory be to God, who has made His servant (Prophet Muhammad SAW) walk one night from Masjidil Haram to Masjidil Aqsa which We have blessed around it, so that We showed him some of Our signs. Indeed, He is All-Hearing and All-Knowing."

And regarding mi'raj Allah explains in (QS. An-Najm: 13-18): "And indeed he (the Prophet Muhammad SAW) saw Jibril (in his original form) at another time, in Sidratul Muntaka. Nearby (Sidratul Muntaka) there is a paradise to live in. (He saw Gabriel) when Sidratul Muntaka was covered by a veil. His sight does not turn away from what he sees and does not (also) go beyond it. Indeed, he has seen some of the greatest signs (power) of his Lord."

Sidratul Muata literally means 'the unexceeded sidrah plant', a symbol of a boundary that no human or other creature can know any further. Only Allah knows what is beyond that limit. There is very little explanation in the Qur'an and hadith which explains what, where, and how sidratul Munta is.

Isra' Mi'raj is clearly not a journey like an interstate flight from Mecca to Palestine and a space flight from the Aqsa Mosque to the seventh heaven and then to Sidratul Muntaka. Isra' Mi'raj is a journey out of the space-time dimension. About how, science and technology can not explain in detail. But that Rasulullah SAW traveled outside of space-time, and not in a dream state, is logic that can explain some of the events related in authentic hadith. Explanation of travel outside the space-time dimension is at least to strengthen the belief that it is something that is common in terms of science, without having to contradict it and consider it a story that can only be trusted with faith.

We live in a nature that is limited by space-time dimensions (three dimensions of space that we simply call length, width, and height, as well as one dimension of time). So we always think about distance and time. In the story of Isra' mi'raj, the Prophet and Jibril with the "Buraq" vehicle came out of the spatial dimension, so that in an instant they were in the Aqsa Mosque. The Apostle was not dreaming because he could explain in detail about the Aqsa mosque and about the caravan that was still on its way. The Apostle also came out of the time dimension so he could penetrate the past by meeting several Prophets. In the first heaven (heaven of the world) until the seventh heaven successively meet (1) Prophet Adam, (2) Prophet Isa and Prophet Yahya, (3) Prophet Yusuf, (4) Prophet Idris, (5) Prophet Aaron, (6) Prophet Musa, and (7) Prophet Abraham. Rasulullah SAW was also shown heaven and hell, a realm that might be in the future, maybe there is also the present until after the end of the world.

However, human knowledge cannot explain the nature of the Isra' mi'raj journey. God only gives knowledge to humans very little (QS. Al-Isra: 85). It is only with faith that we believe that Isra' mi'raj really happened

and was done by the Prophet SAW. Apparently, that is God's plan to test the faith of His servants (QS. Al-Isra: 60) and convey the command of obligatory prayer directly to the Messenger of God.

The explanation of the Isra' Mi'raj event above is one example of material about belief and faith that is tried to be explained with a scientific and technological approach so that it will be easily digested by students.

D. Conclusion

In essence, this Islamic education forms human beings who are in harmony with a hope and education, namely by forming educated human beings and this Islamic education tries to bring all human beings to try to understand all the concepts of being educated brought by education, religion and science. If each of these is not understood, it will form a human being who does not know the nature that exists in this nature and vice versa. When we examine and look at the concepts explained by the Qur'an, then indirectly humans have been given an exposure to the importance of Islamic education in human life and the important role of science and technology that has developed to date. The essence of Islamic education through learning science in creating perfect human beings in Islamic education seeks to integrate aspects of religion and the world in human life.

With the integration of Islamic religious education with science, it is expected that the learning carried out will be more meaningful and easy to understand. So that the aim of Islamic religious education is to direct students to know, understand, live, to have faith, piety, and have noble character in practicing the teachings of Islam from its main source, namely the holy book Al-Quran and Al-Hadith, through teaching guidance activities, training, as well as the use of experience can be implemented.

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