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INTEGRATION OF ISLAMIC SCIENCES

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Abstract

The mindset of most Muslims to this day, there are still many who see that Islam and science stand in their respective positions, because Islam relies on supernatural teachings and does not need to be based on empirical data, but based on trust, Islamic Science based on hadith of the Prophet and *ijtihad* of the scholars. While science is a science based on human reasoning based on empirical data through research. Both have their respective territories, separate from one another, both in terms of formal-material objects, research methods, truth criteria and also the role played. In Islam religious life is known by the existence of three dimensions namely; Faith, Islam and Ihsan. In the dimensions of faith, one fully believes in the existence form (*wujud*) of Allah Who created and set the universe, in this dimensions will give birth to the science of Kalam or *Tawhid* (essence) which became the Science of Philosophy / Wisdom. Through this belief one enters the next stage of Islam, which is related to the Shari'a which contains the laws of God both concerning worship and *muamalah*, in this dimensions was born and developed Science *Fiqh*, the sciences of Social, Culture, and science and Technologies related to humans and nature. In the third dimension, *Ihsan* as the self-actualization of man is based on the relationship with God personally, which gave birth to the Science of Sufism (psychology). By conducting studies on revelation, the universe, and history, the science of religion and science integrates in a science called Islamic science.

Keywords: Integration, religion, Islam, science

Introduction

The source of knowledge is not just limited to observation, experience, logical reasoning and reading, because all of that tends to and objects of knowledge¹. According to M.Quraish Shihab, the talk of science leads us to the sources of science, in addition to its classification and diversity of disciplines² The verses of the Qur'an and the *kauniah* verses, both integrated in not only interesting to read and studied, but also can be a source and object of research and development of science³

Islam develops science is not familiar with the term separation (dichotomy) between the science of religion and general science. A science can be said as the science of Islam when the science is in accordance with the value of Islamic teachings. The existence of diverse disciplines, both religious knowledge, and general science is just one's attempt to understand the complexity of the dimensions of human life. Therefore, each discipline tries to explore the dimensions of human life and nature. But in terms of the coming of a science,

there is a science-based revelation (verses of Quran and Hadith of the Prophet), hereinafter referred to as the science of religion, and there is also a science based on common sense called general science.

The two parts of science have separate regions of one another, in terms of both material and formal objects, research methods, truth criteria, and also the role played. The dichotomy of

¹ Q.S. Al-Baqarah ayat 31-32

² M. Quraish Shihab, *Membumikan Al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*, (Bandung: Mizan, 1996), Cet. ke-12, h. 62.

³ Q.S.al-Kahfi ayat 109 Dalam hal ini, Allah antara lain berfirman: *-Katakanlah: Kalau sekiranya lautan menjadi tinta untuk (menulis) kalimat-kalimat Tuhanku, sungguh habislah lautan itu sebelum habis (ditulis) kalimat-kalimat Tuhanku, meskipun Kami datangkan tambahan sebanyak itu (pula).*

religious science and general science can be integrated in one subject of science called Islamic science. The problem that arises now is how to integrate the religious knowledge, general science, ?
The Dichotomy of Science

Dichotomy is the division into two conflicting concepts.⁴ dichotomy is the separation or the division of a science into two parts that one another has a different meaning. Contemporary times, scientists tend to separate religious science from worldly science. At least that science: the science of religion, the natural sciences, and the social sciences.⁵ Which later became the science of religion and general science. Mapping science into the science of religion and general science is constructed with various historical and philosophical reasons. In general, the classification of such science becomes the science of religion and general science. This classification is not only based on the object of the study and the subject of its assessment but also based on the philosophy values it embraces.

Viewed from the philosophy aspect of the building of science can be seen from three aspects namely: ontology⁶, epistemology⁷ And axiology⁸ From the side of ontology, al-Ghazali in *Ihya 'Ulumuddin* divides science into two, namely; Science is *fardu 'ain* and science that *fardu kifayah*. This typology is based on the object of studied science studies. Therefore, this division has implications for the legal aspect to seek it. In terms of epistemology, al-Ghazali share knowledge to two parts: *shar'iyah* and science *ghairu shar'iyah*. Whereas in the axiological sense there is a commendable science, and a reprehensible science.

It is said of the science of religion, when science is built on revelation, although in the development of science using the ratio and the human senses. While the general science of science is built from the process of human thinking without being tied to religious values.

According to CA. Qadir, the first Muslim scholars to follow Aristotle's opinion classified science into three parts: theoretical, practical and productive. Al-Kindi was the first Muslim philosopher to present such a classification, followed by al-Farabi (870-901 AD) in his book *Ihsha 'al-'Ulum* (List of Classification of Science).⁹ The classifications made by al-Farabi are as follows.¹⁰

1. Language Science: Syntax; Grammar; Pronunciation and setting.
2. Logic: Definition and Preparation of Ideas; Silogism and Dialectics; Validity of Reasoning; And Speech and Discussion Silogisms
3. Initial / Basic Science: Science-Practical and Theoretical; Science-practical and theoretical; Optical Science; The science of the heavens; And Music
4. Physics (Natural Science, Mineral Science, Animal Science, and Plant Science
5. Metaphysics: Science that uses observation; Legal studies; And rhetorical.

Then Ibn Khaldun (1332-1406 AD), who initiated the classification of science into: 1) The rational sciences (*al-'ulum al-'aqliyyah*) and 2) the inherited sciences (*al-'ulum al -Naqliyyah*). A simpler classification-and apparently based on this source can be summarized as follows.¹¹

1. Rational Science: Logic; Physics (natural sciences); Medical science; Agricultural Science; And Metaphysics (the sciences of nature) Metaphysics (the sciences of the outer world);

⁴R.Suyoto Bakir dan Sigit Suryanto, *Kamus Lengkap Bahasa Indonesia*, Tangerang: KARISMA Publishing Group, 2009, h. 138.

⁵H.Samsul Nizar, *Sejarah Pendidikan Islam: Menelusuri Jejak Sejarah Pendidikan Era Rasulullah Sampai Indonesia*, Cet. 2, Jakarta: Kencana, 2008, h. 232.

⁶Ontologi adalah cabang filsafat yang menyelidiki tentang wujud suatu objek. Lihat, Routledge Encyclopedia of Philosophy, Version 1.0 (London and New York: Routledge, 1998), h. 6200

⁷Epistemologi merupakan cabang filsafat yang membicarakan tentang sifat, sumber dan batas dari pengetahuan. Ibid., h. 2492.

⁸Aksiologi adalah cabang filsafat yang mempelajari tentang nilai-nilai dari sesuatu. Ibid., h. 749.

⁹C.A. Qadir, *Filsafat dan Ilmu Pengetahuan dalam Islam*, Terjemahan dari *Philosophy and Science is the Islamic World*, oleh Hasan Basri, (Jakarta: Yayasan Obor, 1988), h 114.

¹⁰ al-Farabi *Ihshâ' al-'Ulûm*, Ditahqiq oleh Utsmân Amîn, (Kairo: Dâr al-Fikr al-'Arabî, tt.), h . 43-44

¹¹ C.A. Qadir, *Op.Cit.* h. 116.

Witchcraft; Ghaib Science; Chemistry; Sciences of quantity: geometry, field, space; Music; Science Compute (mathematics); And Astronomy

2. Inherited / Traditional Sciences: Al-Qur'an & Qur'anic Sciences; Hadith & Hadith Science; Law Science; Theology; Science of Sufism; And Language sciences; Grammar, and literature.

At the 2nd International Conference on Islamic Education in Islamabad, March 1980, the following scientific classification was agreed.¹²

1. The eternal sciences: the Qur'an: study and interpret; Hadith; Biographies of the Prophet, biographers of friends and *tabi'in*; Science of monotheism; Legal studies; Metaphysics of Islamic culture
2. Acquisition Science: Art of imaginative architecture and other Islamic art; Language and literature; Social sciences, philosophy, education, economics, politics, history, theories of Islam on politics, economics, social sciences, geography, linguistics, psychology, anthropology; Physics, philosophy of science, physics, mathematics, statistics, chemistry, biology, astronomy, space science; Applied science - engineering and technology (civil and machinery), medical science, agricultural sciences, and forestry; Administration, business administration, state administration, library science, economics, communication science.

Integration of Islamic sciences

The word integration in English in language there are three types of words that refer to the word integration. First: nouns, ie integration, which means: integration, integration or integration; Or integrity which means sincerity, honesty and wholeness. When it comes to numbers, integration refers to integer words which mean integers. From this word found integrationist words which means supporters of integration, unifier. Second; Verbs, ie to integrate, means: integrating, integrating, merging, unifying (two or more things into one). Third: an adjective, this word refers to the integral word meaningful count of integral, round, whole, which is necessary to complete.¹³ KBBI mentions that Integration is a mixing of certain things into a unified whole¹⁴ Integration can also be interpreted as a process of integrating certain values against a different concept so that it becomes a coherent and inseparable unity or mixing process until it becomes a unified whole and round.

As for the word science, according to Quraish Shihab, that the word "ilm" with various forms repeated as much as 854 times¹⁵ This word is used in the sense of the process of attaining knowledge and the object of knowledge. Furthermore he said that the science of the terms of language means clarity, because it is all shaped from the root only has the character of clarity. While the science according to Al-Qur'an is a series of information that comes from God given to man either through His Apostle or directly to the man who wants him about the universe as God's creation that depends on His provisions and certainty. Liang Gie in Junaidi said that Science is a knowledge that has been clarified, organized, disistemisasi, and interpreted so as to produce objective truth, has been tested and can be scientifically teste.¹⁶

The Qur'an in its various verses provides guidance on the various branches of science, thus it is clear that the Qur'an as the basis and the source of Islamic teachings is also the basis and the source of knowledge of science, as it is proposed in Al- Qur'an is more on principles, spirit and rules in developing in developing various kinds of science. The Qur'an in the verses that contain the word 'ilm generally speaks of the central theme of science. According to Afzalur rahman in Abuddin Nata, there are 27 branches of science based on Qur'anic verses, including: Cosmology, Astronomy,

¹² C.A. Qadir, *Ibid.* h. 117.

¹³ John M. Echols dan Hassan Shadily, *Kamus Inggris Indonesia*, (Jakarta: Gramedia Pustaka Utama, 1996), h. 326

¹⁴ W.Y.S. Poerdowasminto, *Konsorsium Bahasa konsorsium bahasa Indonesia* (Jakarta: balai pustaka, 1986) h. 384

¹⁵ Quraish Shihab, *Wawasan Al-Qur'an Tafsir Maudhu'i atas Pelbagai Persoalan Umat*, (Bandung: Mizan, 1996), cet. III, h. 434

¹⁶ Mahfud Junaidi, *Ilmu Pendidikan Islam: Filsafat dan Pengembangan*, (Semarang: RaSAIL Media Group, 2010), h. 4-5.

Astrology, Physics, Mathematics, History, Anthropology, Geography, Geology, Zoology, Economics, Agriculture, Trade, Archeology, Psychology, Chemistry, Medicine, Sociology, Physiology and so forth¹⁷

The Qur'an implies the depth of knowledge, among others:

1. Astronomy, Koranic verses that are offensive, among others, about: sky and earth (Surah Al-Ra'd, verses 2-3, QS Al-Nazi'at, verse 28) The celestial bodies (QS Yasin, Verses 38-40, Surah Yunus, verses 5-6).
2. Cosmology, the Qur'an explains, among other things, the orbits of the sun and moon (Surat al-Anbiya ', verse 33, and QS, Yasin, verse 40). Similarly human cues can penetrate the sky (Surat al-Rahman, 33).
3. Physics, the Qur'an describes the nature of the moon and the sun (Surat al-Furqan, verse 61, Surah Yunus, verses 5-6), heat power (Surah al-Kahf, verse 96, Surah Al-Ra ' The function of light in various fields (Surat al-Hadid, verse 13, QS Al-Tahrim, verse 8) electric power (Surat al-Baqarah, verses 19-20, QS. -Ra'd, Verses 12-13).
4. Mathematics, The Qur'an alludes to multiplication and counting of numbers (Surah Maryam, aayat84, QS Maryam, verses 94-95). Knowledge of the number of numbers (Surat al-Kahf, verses 11-12, QS Al-Kahf, verse 9),
5. Zoology, the Qur'an describes the process of beekeeping, spiders, Bird ants (Surat al-Nahl, verses 68-69, QS Al-Ankabut, verse 41, QS Al-Naml, verse 18).
6. Geography, the Qur'an alludes to the function of mountains that affirm the movement of the earth and maintain a stable position (Surat al-Naml, verse 61, QS Al-Nahl, verse 15), use of forests and Plants (Surat al-Naml, verse 60, Surah Al- Nahl, (16): 10), seasonal change (Surah Yunus, verses 5-6), fresh and salty water into one and remain separated in the open seas (Surah Al-Furqan, verse 53)¹⁸

This integration effort that made the scholars in the 800s found many things that are very spectacular, among others:

1. Al-Jabir (722-804 AD) an expert in chemistry who developed a systematic experimentation technique. His works Kitab al-Kimyā (translated into English as The Book of the Composition of Alchemy), Kitab al-Sab'een, Kitab al-Rahmah, al-Tajmi, al-Zilaq al-Sharqi, Book of The Kingdom, Book Of Eastern Mercury and Book of Balance '
2. Al-Khawarizmi (780-850 AD) is a mathematician, astronomer, astrologi and geographer. His great work exists in various fields such as mathematics, astronomy, astrology, geography and cartography. His logical and systematic approach in linear solving and quadratic notation provides accuracy in algebraic disciplines.
3. Al-Kindi (801-873 AD) was the first philosopher born of Islamic circles. Al Kindi has written many works in various disciplines, from metaphysics, ethics, logic and psychology. The science of medicine such as pharmacology, mathematics, astrology and optics. Practical topics like perfume, sword, zoology, glass, meteorology and earthquakes.
4. Al-Battani (858-929 AD), known as the astronomer. One of his famous achievements in astronomy is about the determination of the Sun Year as 365 days, 5 hours, 46 minutes and 24 seconds. He is also the inventor of a number of trigonometric equations.
5. Al-Razi (865-925 AD) is an expert in medicine. His works in medicine are the Noble Life, the Medical Guidelines for the Public Society, Doubts on Galen and Disease in Children.
6. Al-Farabi (872-950 AD) Islamic scientist and philosopher who is regarded as one of the leading thinkers of the medieval era. His works can be incorporated into several fields of science such as logic, mathematics, natural sciences, theology, politics and state and anthropology.

¹⁷Abuddin Nata dkk, *Integrasi Ilmu Agama dan Ilmu Umum*, (Jakarta: PT Raja Grafindo Persada, 2005), h, 79.

¹⁸ Baiquni, *I'jaz al-Quran*, Darl al-Fikr, Beirut, 1996: 29-40.

7. Ibn Sina (980-1037 AD) is known as the Father of Modern Medicine. George Sarton calls Ibn Sina the most famous scientist of Islam. His most famous works are *Al-Qanun fi al-Thibbi*, *al-Syifa* 'which consists of 18 volumes and *al-Najat*.
8. Ibn Khaldun (1332-1406 AD) a historian, and a sociologist.

Those who are mentioned above are those who are very understanding about the Qur'an. Their interpretation of the Qur'an does not fall into the question of words and laws but penetrates into natural phenomena because the benefits are obvious in life.

In this contemporary period, one of the efforts undertaken by Muslim intellectuals is the reintegration of religious knowledge and general science. The famous term in the context of this integration is the Islamization of science. According to al-Faruqi, Islamization of science is the Islamization of modern disciplines.¹⁹ Meanwhile, according to Naquib al-Attas, Islamization of science as an effort to free science from the meaning, ideology and secular principles, so that the formation of new knowledge according to Islamic nature

In Islam there are three dimensions: faith, Islam and ihsan. At the stage of faith, one trusts and confides with fullness about the existence of Allah that has the nature of perfection Through this belief and belief someone then enter the dimension of Islam, which is obedient to implement Islamic shari'ah that contains laws and regulations in life, both in A form of ordinance of worship to God as well as the manners of fellow human beings and the universe. By practicing the Islamic Shari'a one is expected to enter the next dimension, ihsan. This dimension is as the actualization of the human self based on its intense relationship with God. That is, a person seems to see God, if he can not see God, then God sees and knows Him.

When considered in depth, then the three dimensions of Islamic teachings above can develop the world of science. The dimension of faith can develop the science of Tawhid and the science of the essence which later gave birth to the science of philosophy or wisdom. The dimension of Islam can give birth to jurisprudence which establishes the principles of worship and mu'amalat and also develops social sciences, cultures, and science and technology related to man and nature. While the dimension of ihsan will develop psychology or knowledge of Sufism. Thus, Islamic science is the unity between faith, Islam, and ihsan, as a manifestation of the unity of religious life to uphold moral and spirituality. Therefore, in Islam there is no separation of religious knowledge and general knowledge.

Correlation of Religion and General Sciences. The correlation of the science of Tawhid, the science of Jurisprudence and the science of mysticism (called the science of religion) with the common knowledge. The science of Tawhid is also called the science of Ushuluddin, the science of religious subjects, and can also with the Kalam Science, is a discipline of religion to more emphasis on the discussion of the problems of God. In this science found the discussion of the problem of faith, kufr and manifestation, and hypocrisy and limits.²⁰

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¹⁹H. Haidar Putra Daulay, *Pendidikan Islam: Dalam Sistem Pendidikan Nasional di Indonesia*, Jakarta: Kencana, 2004, h. 192.

²⁰A. Khudori Soleh, *Wacana Baru Filsafat Islam*, Yogyakarta, Pustaka Pelajar, 2004, h. 240.

and also develops social sciences, cultures, and science and technology related to man and nature. While the dimension of ihsan will develop psychology or knowledge of Sufism. Thus, Islamic science is the unity between faith, Islam, and ihsan, as a manifestation of the unity of religious life to uphold moral and spirituality. Therefore, in Islam there is no separation of religious knowledge and general knowledge.

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As for the correlation between the science of jurisprudence and general science, the definition of science Fiqh by terminology is the knowledge of Islamic laws about human actions, obtained from detailed arguments. Jurisprudence can be correlated with social science. Sociology (societal). In the broad sense is "the science of the object on the problem of social life" ²² Ralf Dahrendorf argues that social science is an ambitious design to define a set of academic disciplines that pay attention to aspects of human society. According to Ralf Dahrendorf, a single form of social science shows an adjacent community that is currently only demanded by some people and is less accurate. But the plural form is the social sciences, representing a more precise ²³ The social sciences cover many fields, among others, Sociology, Economics, , Politics, and History. So that gave birth to social fiqh, economic fiqh, fiqh agriculture, fiqh siyasah, and history of fiqh formation.

Similarly, Fiqh relation with science, like science of Astronomy that is knowledge about celestial bodies, rotation of moon, sun and earth, so can determine time of night and day. Science is very closely with the obligation of prayer, fasting, zakat, and haji, . The relation between fiqh and astronomy gives birth to science falak.

Relationship fiqh with health, such as prayer orders. In addition to carrying out religious commands, curing the soul's longing for the Creator, prayer also has the effect of making healthy the body. A traditional medical science expert, Muhammad Hembing Wijayakusuma, has done extensive research on it. The results of the research was disseminated to Muslims, both through mass media and books entitled " Hikmah Sholat untuk Pengobatan dan Kesehatan". In fact, sitting Tasyahud is believed to cure diseases without surgery²⁴ According to Hembing, every movements of prayer have special meaning for health and have influence on body parts such as feet, vertebrae, brain, stomach, chest cavity, groin, and neck.²⁵

Even before establishing the prayer, there is an order to perform ablution. Ablution there is something to do with health. As Ahmad Syauqy Ibrahim, a researcher in the field of internal medicine and heart disease in London, said: "Experts come to the conclusion that dipping the limbs into the water will bring the weakened body stronger, reduce the spasms of the nerves and muscles,

²¹ Ahmad Bangun Nasution, Rayani Hanum Siregar. *Ahlak Tasawuf pengenalan, pemahaman dan pengaplikasiannya*. (Jakarta : Raja Grafindo Persada, 2013), h. 24

²² Solardja Ponco Soetirto. *Azas-Azas Sosiologi*. (Jogjakarta, Gajah Mada). h. 5.

²³ Dadang Supardan, *Pengantar Ilmu Sosial: Sebuah Kajian Pendekatan Struktural*(Jakarta: Bumi Aksara, 2013), h. 30.

²⁴ <http://asyfazahra.blogspot.co.id/2012/05/apakah-hubungan-sholat-dengan-kesehatan.html>. Dikutif pada tanggal 5 Agustus 2017.

²⁵ *Ibid*.

normalize the heartbeat, Anxiety, and insomnia (insomnia). Consider how many times we Muslims perform ablution within 24 hours, and it can be ascertained 90% of the risk of illness can be overcome only by wudoo only.²⁶

Integration of fiqh with agricultural science. In the fiqh to revive the dead lands, while the way of reviving the dead land of course with the science of agriculture. For example, the existence of the law reviving the dead land based on the Qur'an in sura 36 verse 33 " And a sign (the Power of Allah Most High) to them is the dead earth. us bring to life the earth, And we expel from it seed, Than thereof they eat" To revive the dead land was done cultivation of grains, and various types of useful plants. As one of the leguminosae plants namely Koro Sword or *Canavalia ensiformis*. This plant enters the type of 'edible grain' or habba. Koro This sword is due to the similarity of its protein content to soybeans, so that inshaAllah can substitute soybeans that will be more expensive because most of them have to be imported and we are losing to compete with China - which also need it in much more quantity. If a single grain of Koro Sword seeds produces hundreds of new seeds ready for planting in about 6 months, then there is no reason for us to let any lands that remain barren or die.

The integration of fiqh with the science of zoology, Fiqh mention animals that are kosher eaten and animals are forbidden eaten. Fiqh also mentions the types of animals that can be sacrificed and aqiqah. The study of animals is the science of zoology. In fiqh is called the fiqh of animals.

Relation of morals with the science of General. The sciences of Sufism generally divide tasawuf into three parts. First philosophical tasawwuf, both tasawuf akhlaki and the third tasawuf amali. These three mysticism are the same goal that is closer to God by cleansing ourselves from the despicable acts and decorate themselves with commendable deeds. These three kinds of Sufism have differences in the approach used²⁷

The science of Morals can be correlated with the science of the soul (psychology). Between morals with the science of psychology has a very close relationship because, the object of psychological investigation is located in the domain of feeling, imagination, understand, will, memories, love and pleasure²⁸ While morals really warm up what is discussed by the science of the soul, even the science of the soul is a particular introduction to morals.²⁹ Morals will discuss whether a person's soul is a good or bad soul. While the science of the soul to see in terms of what caused the action that.³⁰ In other words, the science of the soul of the objective examines the paradigm that is played in human behavior, hence he examines the conscience, the memory, the memory, memorization and understanding, the light suspicion and the tendencies of a person. It's all a soul workplace, which moves people to do and say. Therefore, the science of the soul is the primary introduction before conducting studies of science akhlak.

Conclusion

The verses of the Qur'an and the verses of kauniah, and the Hadith of the Prophet Saw. In an integrated manner is not only interesting to read and studied, but also can be a source and object of research and development of science. Al-Quran and Hadith as the main source of Islamic teachings, Islamic teachings are divided into three dimensions, namely; Faith, islam, and ihsan. Both in the dimensions of faith, Islam and ihsan give birth in the fields of religious science, namely the science of Tawhid (kalam), science Fiqh, and science Tasawwuf. While kauniyah verses reinforce the statement of the Qur'an and the Hadith that gave birth to the field of general science. Religious

²⁶<http://www.islamaceh.com/2016/08/manfaat-berwudhu-bagi-kesehatan-yang.html> . Dikutif pada tanggal 5 Agustus 2017.

²⁷ Ahmad Bangun Nasution, Rayani Hanum Siregar. *Ahlak Tasawuf pengenalan, pemahaman dan pengaplikasiannya*. (Jakarta : Raja Grafindo Persada, 2013) h. 30-34

²⁸ Zahrudin Ar, Hasanuddin Sinaga. *Pengantar Studi Ahlak*. (Jakarta : Raja Grafindo Persada, 2004) h. 56.

²⁹ Ahmad amin. *Etika (ilmu ahlak)*. (Jakarta : Bulan Bintang, 1988) h. 15.

³⁰ Zahrudin Ar, Hasanuddin Sinaga. *Pengantar Studi Ahlak*. (Jakarta : Raja Grafindo Persada, 2004) h.57.

science correlates with general science. Tawheed's science correlates with philosophy. Fiqh correlates with Natural Science and Social Sciences, Taswuf correlates with psychology. Thus, both the religious sciences and the general sciences are Islamic sciences.

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