

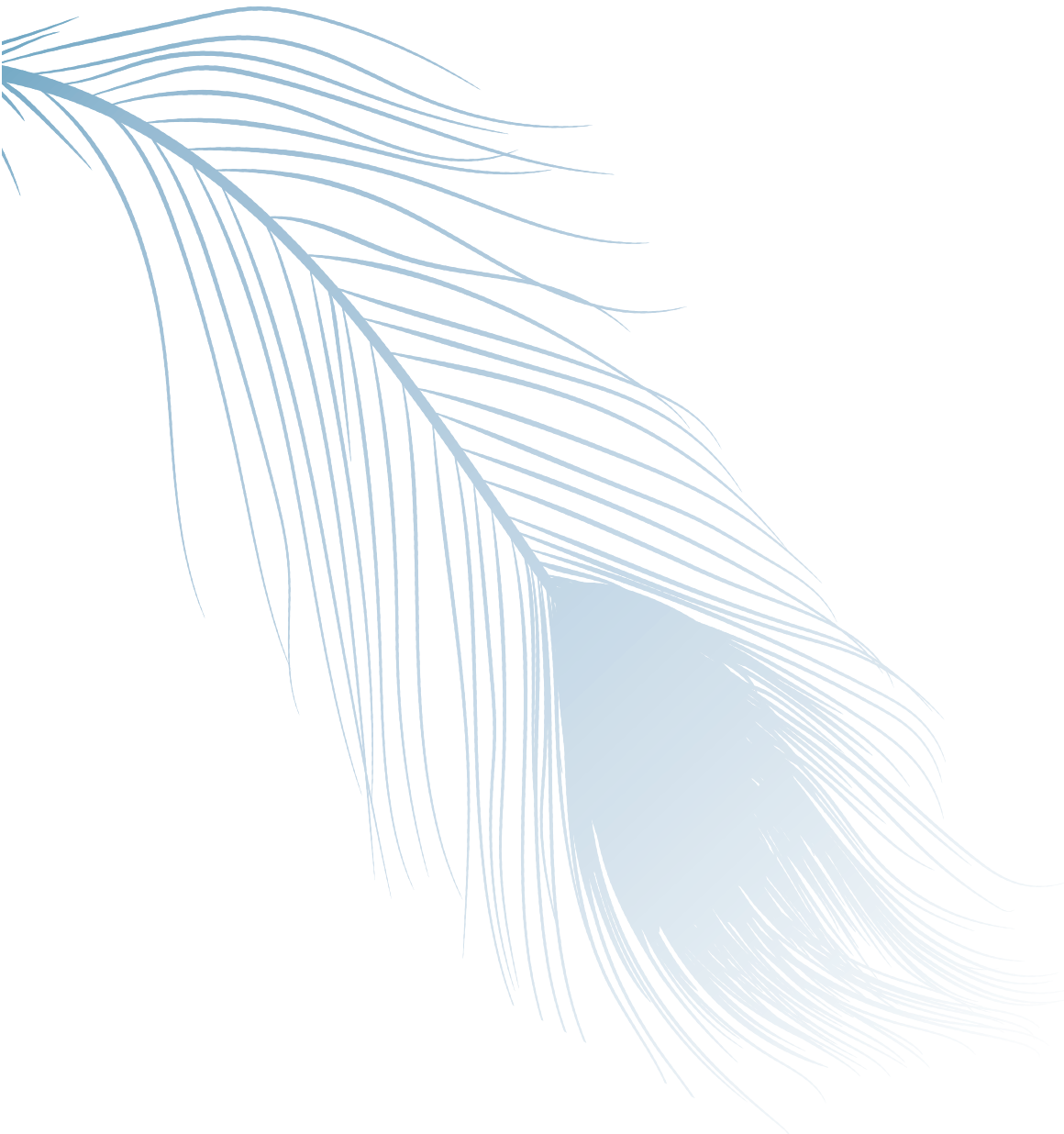


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Volume 1, February 2022

Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia
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Dr. Robert Pope.
Prof. Dato' Dr. Mohd. Yusof Hj. Othman.
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Welcome Speech

Dean of the Faculty of Tarbiyah and Education

Assalamualaikum Warahmatullahi Wabarakatuh.

Distinguish guests, speakers, participants, ladies and gentlemen, Good morning!

Today, we hold the International Conference on Religion, Science and Education organized by Faculty of Tarbiyah & Education UIN Sunan Kalijaga and Faculty of Science & Technology University Kebangsaan Malaysia. Here, please allow me to express my sincere welcome on to all the experts and participant that have participated in this conference.

Ladies and Gentlemen, religion, science and education are the very basic fundamental things related to the development of humankind. Surveys on human civilization show that the betterment of humankind is rooted in those three foundations. It is believed that the educational institutions have significant roles to encourage the integration and interconnection between all three areas which lately have been somehow separated.

I would like to thank Professor Charles Hopkins & Dr Katrin Kohl (UNESCO, Canada), Dr. Ethel Agnes (SEAMEO), Dr. Robert Pope (Alphacrucis College Australia), Dr. Abdul Rahman Al-Sayed (US Inter-Gobal University Somalia) Professor Mohd. Yusof Hj. Othman & Dr. Che Radziah (University Kebangsaan Malaysia), Professor Amin Abdullah (UIN Sunan Kalijaga) as speakers/moderators in plenary session.

I also gratefully thank to the officials at UIN Sunan Kalijaga Yogyakarta and University Kebangsaan Malaysia, and to all of the organizing and scientific committee and participants that contribute to this conference.

Despite our best effort, it is inevitable that there is a lack in organizing this conference and I profoundly apologize to all speakers, participants, and committee members. Finally, I wish the conference a complete success, and wish all the participants a good time during conference. Thank you,

Wassalamualaikum Warahmatullahi Wabarakatuh.

Prof. Dr. Hj. Sri Sumarni, M.Pd.

Dean of the Faculty of Tarbiyah and Education, UIN Sunan Kalijaga

The Chairpersons of the Committee

Assalamualaikum Warahmatullahi Wabarakatuh.

Dear guests, speakers, and participants,

We are honored to be among you today in this very important event. It is our great pleasure to welcome you at the International Conference on Religion, Science and Education held by Faculty of Tarbiyah & Education UIN Sunan Kalijaga and Faculty of Science & Technology University Kebangsaan Malaysia.

This conference is attended by 243 participants from many regions in Indonesia and other country. Among them 168 papers will be presented. The theme of the conference is 'Integration and Interconnection of Knowledge in the Complex Transdisciple Era'. This conference would be an excellent forum for cross-disciplinary discussions, discourse and sharing in religious, scientific and educational realms. The three fields do not usually quite interconnected and even seem to be sometimes contradictory instead.

There is one anecdote from Stephen Hawking. It goes like this: Once upon a time

"A well-known scientist (some say it was Bertrand Russell) gave a public lecture on astronomy. He described how the earth orbits around the sun and how the sun, orbits around the center of a vast collection of stars called our galaxy. At the end of the lecture, a little old lady at the back of the room got up and said: "What you have told us is rubbish. The world is really a flat plate supported on the back of a giant tortoise." The scientist gave smiled and replied, "What is the tortoise standing on?" "You're very clever, young man, very clever," said the old lady. "But it's turtles all the way down!"

The old lady believes the world rests on the back of a serial of tortoises, the bigger the below. We are here to not believe in the tower of tortoises. To not believe in so many towers that is widespread nowadays. To not believe in the act of merely labelling, stamping and branding, forgetting the real essential of knowledge.

We would like to thank especially to all speakers and moderators in the plenary session: Professor Charles Hopkins & Dr Katrin Kohl (UNESCO, Canada), Dr. Ethel Agnes (SEAMEO), Dr. Robert Pope (Alphacrucis College Australia), Dr. Abdul Rahman Al-Sayed (US Inter-Gobal University Somalia) Professor Mohd. Yusof Hj. Othman & Dr. Che Radziah (University Kebangsaan Malaysia), Professor Amin Abdullah (UIN Sunan Kalijaga).

We owe special thanks to all committee members, participants and also to who appreciated the importance of this event and who kindly provided the facility for us to hold this conference.

On behalf of Organizing committe, we would like to extend our apologies to everyone if we have committed any inconvenience to all of you during this conference. Finally, we wish you a fruitful and pleasant work in the conference. Thank you very much indeed,

Wassalamualaikum Warahmatullahi Wabarakatuh.

Dr. Muhammad Ja'far Luthfi, M.Si. | Prof. Dr. Mahanem Mat Noor
Chairpersons of the Committee

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Abstract from Keynote Speech

Integration and Interconnection of Knowledge in an Era of Complexity and Risk

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Humans are able to develop fairly if they are supported by the resilience of the earth and the capacity to sustain the future generation. Currently the world is focusing on sustainable development. Sustainable development is development that meets the needs of the present, without compromising the ability of future generations to meet their own needs. The Sustainable Development Goals (SDGs) in the 2030 there are seventeen points, that is no poverty, no hunger, good health, quality education, gender equality, clean water and sanitation, clean energy, good jobs and economic growth, innovation and infrastructure, reduce inequalities, sustainable cities and communities, responsible consumption, protect the planet, life below water, life on land, peace and justice and the last is partnerships for the goals. By 2030 all learners will have complete free quality primary and secondary school, access to early childhood education and care, Equal and affordable quality technical, vocational, tertiary education, skills for employment and entrepreneurship, address gender disparities, indigenous and vulnerable, ensure youth and adults have numeracy & literacy and they will have knowledge and skills for sustainable development. United Nations General Assembly reaffirms education for sustainable development as a vital means of implementation for sustainable development and as an integral element of the Sustainable Development Goal on quality education and a key enabler of all the other Sustainable Development Goals.

Islam Is a Religion of Knowledge, Values and Morals

Dr. Abdul Rahman Al-Sayed

US Inter-global University, Somalia..

Islam is a religion of science and a true scientific revolution against the ignorance that occurred in the pre-Islamic era represented by backwardness, heresy, myth and falsehood. Islam came to encompass all forms of human activity, including cosmic research, and Islam commands man to build a universe devoted to him, and this means at the same time that the observed universe is subject to his consciousness and research, and that phenomena are not obscure, inexplicable mystery, and that he can take advantage of the universe and utilize its gifts in its widest scope to secure his life and well-being. The Qur'an has used various educational methods in accordance with an appropriate scientific approach that aims to build human beings in an integrated and balanced building. The Qur'an contains many educational and educational methods and methods that are considered the best and best. the most influential method from a psychological and educational point of view of facts and attains certainty, and instills in them a spirit of inquiry. From the above description, we conclude that science is the essence of Islam, and its solid

construction, which distinguishes the Islamic nation is science, and the scientific legacy that has been left for more than fourteen centuries in matters of life..

Science in Ecosystem of Knowledge: Islamic Perspective

Prof. Dato' Dr. Mohd. Yusof Hj. Othman

Universiti Kebangsaan Malaysia, Malaysia..

Science education is very important for the progress of a society. Natural science has great influence in education. Since its inception by western scholars, science has always faced opposition from church authority in the early age of industrial era (17th century). Eventually, this knowledge is presented to a society minus religious values (secular). In fact, it is a well known facts that western scholars adopted and adapted most of the scientific discoveries discovered by Muslim scholars. There are five points of view of Islam towards humans, that is man as Vicegerent of God, man has special abilities, man is the best creature, man is the most honorable creature, and the most honorable man is the most righteous. In tawhidic science are three entities involved, that is god, man and nature. The relationship between humans and God is obedience which is manifested in the form of syahadah, solat, zakat, fasting in ramadhan and perform haji. The relationship between God and nature is fitrah (instinct), sunnatullah (predetermined nature). while the relationship between humans and nature is to understand nature (*ayatullah*) and develop science and technology for the progress and welfare of mankind.

From Diversity to Uniformity: The Struggle Of Abrahamic Faiths to Re-Embrace Its Diverse Origins

Dr. Robert Pope

Alphacrucis College, Australia.

About 150 years after Isa, Christianity had evolved into the same exclusive mindset that Judaism had experienced. The view was that there is no salvation outside of the institution of Christianity. Religious people have faith in the holy books, prophets, God, angels, last days. Early Islam is a movement that was not a distinct religious community of "Islam." The term "islam" was a generic word. According to Donner and a growing consensus, at the end of the 7th century, there was a re-interpretation where Islam became a distinct exclusive religion. Some 19th and 20th Century Muslim thinkers broke free from uniformity, some were exiled, central in pioneering Islamic studies of Western Universities. The struggle, beyond the walls of the University, into the classroom, to transition back from the Uniformity and exclusive mindset, moving to the original inclusive paradigm. In Indonesia, each of its citizens having to commit to one of the official religions. As a result of these official categories, religious education is segmented. In the classroom, students are separated from each other based upon the religion of their parents. Religious education is not simply to educate students about religion, but also how to interact, engage and appreciate religious cultures that are different to themselves.

Reshaping the Boundaries of Knowledge Religion, Science and Education

Prof. Dr. M. Amin Abdullah

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The discipline of the sociology of religion is looked upon as a *bid'ah*, or innovation, that does not convey the real essence of Islam. Just like the study of the modern Arab state systems, the sociology of religion is a necessity in the Arab world. Without incorporating relevant ideas from other disciplines, research in the fundamental theory of Islamic law will remain within the limits of traditional literature and its manuscripts, and Islamic law will continue to be largely 'outdated' in its theoretical basis and practical outcomes. This will have a serious impact on education, among others the problem of compartmentalization of knowledge in human, religious and Islamic education, Hair splittings system of Islamic Religious Knowledge in the Medieval period meets the modern demand of administrationbureaucracy of knowledge management (Credit Semester System), and its serious implication on religious education: ghetto minded; closed mindedness, myopic; under a mental siege; emotional, intolerant; conservative turn, extreme, radical, terrorism. The issue of the day is intolerance that is takfiry (accusing others as an infidel); narrow mindedness; sectarian (madzhabiyyah (denomination-like); thai'ifyyah (sectarian); hizbiyyah (primordialism)); al-ghuluw fi al-din or al-tatharruf al-diniyyah (extremism); human development index is steady in a very low rank.

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