

# Science-Islam Integration: Reconstruction of Student Paradigm Towards Islamic Civilization in Society 5.0 Era

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**Abstract:** Law number 20 of 2003 explains the function of national education as developing capabilities and forming the nation's civilization. The transformation of the world has progressed so much that in the era of Society, various kinds of challenges were faced by students. The world of society warms up the issue of the dichotomy of science and Islam. This study aims to see and analyze the student paradigm of the integration of science - Islam in the era of society 5.0 as an agent of Islamic civilization. This research method uses descriptive qualitative analysis with a phenomenological approach. Data collection techniques used observation, interviews and documentation. The data analysis used Miles and Huberman's interactive models. The subjects of this research were the students of Uin Sunan Kalijaga, Yogyakarta. The provisional results in this study show that some students are able to integrate various disciplines. Researchers will continue this research as a whole so as to get concrete answers from students regarding the integration of science and Islam. Can Uin Sunan Kalijaga Yogyakarta students integrate science and Islam or even not. Because successful students are students who are able to integrate one discipline with other disciplines.

**Keywords:** Science-Islam integration, students, Era Society 5.0.

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## Introduction

The discussion that is still hot among activist researchers and students is the integration between science and religion. With the emergence of various UIN campuses that accept or open faculties that incidentally are not religious. In the discussion of religion, we see how the interaction of science and religion is in differences between the scientific dimensions that struggle with religious doctrine. Science and religion are areas of "experience" of humanity. The experience in question can be both hushuli and hudhuri. the current phenomenon explains the people's perception of the paradigm difference between science and religion that is impossible to find. Because both of them have their own units in terms of material and methods, another opinion says that science and religion stand in their respective positions. Science always deals with empirical data while religion is a thing

that is ready to accept something supernatural or not supernatural (Soetomo, Greg 1995).

At this time the industrial revolution 4.0 and 5.0 explained by Andreja is an increasingly sophisticated technological change, with it being a challenge for the world of Islamic education in character building so that the inclusion of technology in every component of society, with the development of society 5.0, educators are more active In providing direction regarding good character and clear character, Japan initially adopted Society 5.0 in order to know and be aware of the global trend from revolution 4.0 to society 5.0 (Barbour, Ian G. 1968). thus it was introduced to the nation in 2017 by minister Shinzo Abe. Furthermore, Abe explained that the emergence of society 5.0 was an effort to prevent the big problems at that time that he faced so that he needed an extraordinary breakthrough to restore their economy and build community optimism, and also to become a competition gate in global

competition. With the explanation above, the researcher conducted a study entitled "Islamic Education in Forming the Social Character of Students in the Era of Society 5.0". for the nation and state (Azyumardi Azra 2008)

### Materials and Methods

Research method: using analytical descriptive (Sugiyono 2013) The research approach uses phenomenology: this is based on solving problems based on facts or realities at the moment and focusing on problems that occur when research is carried out (Sugiyono 2019). Sresearch subjects: students of uin sunan kalijaga yogyakarta, research location in yogyakarta (Darmalaksana, W 2020)Data sources: primary data were taken from students of uin sunan kalijaga yogyakarta, secondary data were taken from various books, journals, dissertations, theses, and scientific works related to science-islam integration.data collection: data collected through observation, interviews, documentation, and analyzing the data using the miles huberman interactive model (collect data, reduce data, display data, draw conclusions. ) (Deddy Mulyana 2002).

### Results and Discussion

#### Result

According to M. Amin Abdullah Integration of knowledge referred to is not just matching, but rather collaboration, greeting each other, needing each other, mutual correction and having mutual connection between scientific disciplines or what he calls integration-interconnection (M Amin Abdullah 2008). According to M Amin Abdullah: The idea of unification of Islam and science (integration-interconnection) is actually not a new phenomenon in the realm of Islamic scientific epistemology. Basically, Islam has never dichotomized/separated religious knowledge (ulum al-din) and general sciences. Both have a very close relationship and mutually reinforce one another (M Amin Abdullah 1992).

Albert Einstein: once said "Science without religion is blind, Religion without science is lame". That is, if both of them experience dichotomy and compartmentalization, then religion and science cannot provide answers to the increasingly complex questions of the times (Mahmud Arif 2008). The separation or intersection between religion and general science that occurred was the result of a crossroads between religionists and philosophers during the Renaissance period. Both of them are not able to interact and dialogue properly. The urgency of science – islam: the current society cannot be separated from the two disciplines of science, religious sciences and general sciences. From the explanation above, it is associated with the review literature as the basis of reference in this research so getting answers from this research (M Amin Abdullah 2008).

Science in the perspective of the quran: the quran gives high enough to develop sciences that source in the revelation of allah swt sciences that source in reason. the perspective of the ulumul quran: the verses of god can be different into two things, namely the kauniyah verses and qauliyah verses (Fazlur Rahman 2000). From these second verses the sciences that humans learned are born (Baqir, Zainal Abidin et. al 2005). Furthermore, qauliyahayat allah, other than that discussing the universe, results tasawuf, figih, nahwu, and others like akuniyah The integration of the two verses of god that form the universe results medical sciences, astronomy, chemistry, mathematics, engineering Then science as an effort to open sunnatullah (M. Amin Abdullah 2003)

#### Discussion

Some questions asked to students of uin sunan kalijaga, yogkarta related to science – islam integration Is it important to integrate science – islam

#### Interview result :

From some students, the researchers concluded the answers of the questions that the researchers provide, that in integrating science is very important in various things of knowledge in islam and the natural sciences cluster, because they also apply to. M. Amin abdullah's theory about integration – interconnection, besides that camp

sunan kalijaga also has implemented the integration of science and islam, because the responses of the informants also explained about the learning process that was integrated in one science discipline with another science, one student explained that the development of science has an explanation in islam including in the book of al-qu'an, one of the examples is the creation of the earth which is contained in the al quran while scientists are in the big bang theory, the meanings are combined between science and islam. This responses about the no more dichomy of science that must be separate at this time, because there was an integration of science-islam from the first.

Will integrating science-islam can influence islamic civilization in the era of society 5.0?

#### **Interview result :**

Research information revealed that as a generation of islamic civilization in the era of society should integrate science and islam. The informant also explained the meaning of the society 5.0 era, it was an idea from japan as a form of response to the changing trends in society due to the industrial revolution 4.0. When integrating science and islam then the form of our paradigm will be different from other students, because integrating science disciplines have a broad view of science and also islam. There is integrating science- islam to create critical and dialectical awareness towards the acceleration of science, islam and technology, especially in the era of society 5.0, establishing an academic atmosphere in a harmonic-humanistic, quality-professional, professional-professional campus environment that its profetically acudistic-religious and independent, inclusive, objective, appreciated and visionary.

#### **Conclusions**

The implementation of the education system in indonesia must be balanced with the progress of knowledge mastering and its implementation. With the integration of science and islam, that learning is more meaningful and easy to

understand. So the purpose of every student can integrate science-islam as a form of supporting islamic civilization in the society era, with that the student paradigm will be broad about the meaning of knowledge and also islam, which are such associated with one another

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