Reception of the Integration of Islam and Science: A Case Study at Islamic Institute of Kediri

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Abstract

The enduring dichotomy between religion and science rooted in historical conflicts during the heyday of Islam and the Western Renaissance has persistently challenged efforts to reconcile the two. In Indonesia, thinkers within State Islamic Higher Education (PTKIN) have proposed the integration-interconnection perspective to bridge this gap. However, after almost two decades, this approach has remained unfamiliar to PTKIN students, including those at Kediri State Institute of Islam. This study aims to assess the reception of PTKIN academics, particularly students from the Faculty of Ushuluddin and Da’wah at Kediri State Institute of Islam, towards the integration of Islam and science, from a Quranic perspective. Conducted as a field research, this study employs a mixed-method approach that combines both quantitative and qualitative methods. This methodological choice sought to provide a more comprehensive understanding of the phenomenon under investigation. This study focuses on the academic community of Kediri State Institute of Islam. The findings reveal that the majority of students in the Faculty of Ushuluddin and Da’wah at Kediri State Institute of Islam perceived a limited correlation between Islam and science. Their understanding diverges significantly from the intended goals of Islam and science integration at Kediri State Institute of Islam. The Islam and Science course offered by the faculty has emerged as a valuable platform for academics and da’wah activists to communicate the concept of integrating Islam and science to their students and broader community. Emphasizing the need for innovative learning modules related to Islam and Science, this study suggests that this approach can facilitate a deeper appreciation of the interconnection integration among PTKIN students. Ultimately, these efforts aim to overcome the persistent dichotomy between religion and science.

Keywords: Religion and Science Integration, Reception Analysis, Islam and Science, Kediri State Institute of Islam, State Islamic Higher Education.

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Article History
Received: 05 January 2024 | Revised: 11 February 2024 | Accepted: 18 February 2024 | Available online: 22 February 2024

How to Cite this Article

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Introduction

Amidst dynamic advancements in science and technology, the integration of Islam and science has garnered growing attention, particularly within Islamic higher educational institutions.¹ One Islamic higher education institution embracing this approach is the State Islamic Institute of Kediri, which aims to transition to the State Islamic University of Sheikh Al-Wasil Kediri. It developed a scientific integration paradigm being named "Cahaya Pengetahuan" (Light of Knowledge).² The integration between Islam and science is relevant in the context of education at the Kediri State Institute of Islam, given the importance of preparing a generation of Muslims who not only master religious knowledge, but are also able to compete in the fields of science and technology.³ Examination of the integration between Islam and science at the Institut Agama Islam Negeri Kediri presents an intriguing area for further investigation. By examining the reception of this integration among students, lecturers, and administrative staff, we can assess the efficacy of this approach in enhancing the comprehension of Islam and bolstering scientific proficiency within the Islamic higher education landscape.

Prior to the initiation of the Integration of Islam and Science at the Kediri State Institute of Islam, several other institutions had already conceived of the idea. Among the 58 State Islamic Universities under the Ministry of Religion of the Republic of Indonesia, 29 State Islamic Universities had already embraced the concept of integrating Islam and Science.⁴ Several models of scientific integration have been devised by Islamic institutions and colleges that have evolved into universities. Each model employs distinct approaches and concepts, yet all share the common goal of integrating general science with Islamic religious knowledge. Among these models are The scientific spider web model was developed by the State Islamic University (UIN) Sunan Kalijaga Yogyakarta, the well-regarded tree of knowledge model of the State Islamic University (UIN) Maulana Malik Ibrahim Malang, and the concept of integrating general science and religious science pioneered by the State Islamic University (UIN) Ciputat Jakarta.⁵ Furthermore, the State Islamic University (UIN) Sunan Ampel Surabaya and the State Islamic University (UIN) Sunan Gunung Djati Bandung have introduced distinctive concepts of scientific integration, namely the "integrated twin tower" model and the "revelation guides science" revelation guides the concept of science. These models highlight the significance of revelation as the primary guide in investigating and comprehending scientific phenomena, ensuring that the acquired knowledge aligns with Islamic teachings and complements them rather than contradicts them.

The integration of religion and science did not emerge from a blank slate. It arose because of a persistent perception of incompatibility, which persisted even more than 350 years into the

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modern era. Since the inception of Western science in the 16th century AD, there have been fierce and heated debates about religion. Religion, which had significant influence during that period, sought to suppress the revolutionary scientific ideas of the time. Scientific concepts that introduced novelty were seen as a challenge to religion, which sought to preserve tradition and prevent criticism. Galileo, Copernicus, and Leonardo Da Vinci are among the scientists who faced pressure from the church (religion) during their time due to their discoveries, which often contradicted or challenged church doctrine. Many of their works remained obscure until after their deaths, as introducing them during their lifetime would have caused shock and potentially undermined people's faith in the Church. This was particularly true during the period when Europe was experiencing stagnation in its intellectual climate, despite the inevitability of growing public skepticism towards the church as the modern era unfolded.

The notion of science being in conflict with religion was not exclusive to Catholicism during the Middle Ages. Within Islam, a similar dichotomy between science and religion has persisted for centuries. This was exemplified by the fall of Baghdad, its preeminent center of science, to the Mongols in 14th century AD. Baghdad stood as both a symbol of scientific advancement in Islam and a symbol of decline in Islamic scientific inquiry. It was revered as a hub for the activities and advancement of Muslim scientists, yet its fall marked a significant setback for Islamic scientific progress. In fact, some scholars argue that Islamic science has experienced a continual decline following this event.

Muslims have increasingly witnessed a decline in the realm of science, following the global expansion of Western Science through colonialism. The secular nature of Western scientific thought, which challenges religious beliefs, poses a threat to the faith of Muslims, who are grappling with diminishing scientific pursuits. Secular Western science is perceived as a potential future threat that can undermine faith, if embraced and cultivated. In response to this dichotomy between religious scholars and scientists among Muslims, figures like Nuqib Al-Attas and Ismail Faruqi, modern Islamic scholars, have endeavored to bridge this gap. Nuqib Al-Attas initiated the Islamization of science, proposing this concept at a gathering of Islamic countries in Mecca in 1977. Central to the idea of the Islamization of science advocated by Nuqib Al-Attas is the critique of the secularization of science propagated by the West. He contends that the dichotomy fostered by the West has distorted Muslims' understanding of "science," which historically never segregated religious science from pure science.

Al-Attas refers to science as knowledge that holds significance for its possessor, rather than merely distinguishing between the subject and object of science. Thus, what is meant by science encompasses not only empirical phenomena but also all entities originating from God, constituting science in itself. This expands the dimensions of science beyond materialist, empirical, verificative, positivist, and dichotomous realms as well as metaphysical and spiritual aspects, all of which are

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regarded as objects of science. Through his critique of Western science, Al-Attas seeks to deconstruct Western scientific methodology, which he perceives as containing numerous loopholes and is prone to distorting the faith of Muslims. Al-Attas argues that all scientific endeavors must be grounded in "tawhid" and aimed at fortifying it.

Furthermore, according to Al-Attas, the science possessed by the West actually strays from the essence of the true purpose of science, leading humanity to deny its own humanti. This concept was further elaborated by Ismail Raji Faruqi in his formulation of the "Islamization of the Knowledge" framework. According to Al-Faruqi, the Islamization of science involves the process of incorporating Islamic principles into modern science, thereby restructuring both social and natural sciences to align with Islam. This entails the reconstruction of each discipline using Islamic principles to develop an Islamic methodology, encompassing its strategies, acquired data, and encountered challenges. The entirety of the discipline must undergo transformation to demonstrate the relevance of Islam across three dimensions of Tawhid: the unity of knowledge, life, and history. This remarkable concept eventually served as inspiration for the integration of Islamic education and Western science practiced by Islamic Higher Education Institutions (PTKI) across Indonesia, such as the "Spider Web of Knowledge" at UIN Sunan Kalijaga Yogyakarta, the "Tree of Science and Religion" at UIN Maulana Malik Ibrahim, and the "Twin Tower" at UIN Sunan Ampel Surabaya. Additionally, various other PTKIs have embraced philosophies that promote the integration of Islam and science from the early 1990s to the present day.

Despite the longstanding presence of the concept of integrating Islam and science, the stigma of the science dichotomy persists within the academic community of Islamic Higher Education Institutions (PTKIN) in Indonesia. In some PTKIN, the Kediri State Institute of Islam, Islam, and Science has made mandatory courses for students. However, many students still perceived Islam and Western science as separate entities that cannot be reconciled.

Throughout the researcher's four-year tenure teaching Islam and Science courses at the Kediri State Institute of Islam, many students still hold the opinion that secular Western science is not taught at State Islamic Universities, whose primary focus is on deepening religious sciences, particularly within the Faculty of Ushuluddin. Consequently, this research holds significance as an evaluative tool for programs within the Faculty of Ushuluddin at the Kediri State Institute of Islam, aiming to enhance students' comprehensive understanding of Islam and Science.

This research departs from previous research conducted by Stefano Bigliardi, “The Contemporary Debate on the Harmony between Islam and Science: Emergence and Challenges of a New Generation”, The assertion that Islam and science enjoy a harmonious relationship is

12 Ismail Raji al-Faruqi, The Arts of Islamic Civilization (International Institute of Islamic Thought (IIIT), 2013).
frequently endorsed within scholarly circles and popular debates. Scholars like Leif Stenberg and contributors to the 1996 special issue of Social Epistemology advocate for this viewpoint. Stenberg's work highlights a "new generation" of writers who signify a conceptual evolution in the Islam-science relationship. Discussions often feature ideas supporting the compatibility between Islam and science. Furthermore, this paper is informed by the research of Ibrahim Kalin, “Three Views of Science in the Islamic World”,17 Omar Qureshi, Afifi al-Akiti & Aasim I. Padela “Islam and Science: Reorienting the Discourse”,18 dan Nidhal Guessoum dan Stefano Bigiardi, “Islam and Science: Past, Present, and Future Debates”,19 menyatakan bahwa Discussions regarding the intersection of religion and science are prevalent, whether characterized by conflict or harmony. Within academic literature, lectures, and online platforms, scientists, religious scholars, and researchers engage in discourse, evaluating the validity of each discipline's claims and suggesting methods to either unite or separate their respective insights. More recently, these discussions have permeated Muslim communities, as scholars from diverse backgrounds analyze the compatibility of Western philosophical and Christian viewpoints with Islamic perspectives on science and religion. These scholars also strive to create frameworks for reconciling potential conflicts between faith and contemporary scientific understanding.

Therefore, conducting research is crucial due to the prevailing misunderstandings regarding the dichotomy of science within the academic community. This is essential for reinforcing the ideals of integrating Islam and science in the PTAIN environment, particularly at Kediri State Institute of Islam. Additionally, this research aims to identify and address the obstacles and challenges encountered in implementing the integration of Islam and Science within the PTAIN setting. The researchers intend to propose a comprehensive strategy to ensure that the integration of Islam and science aligns with the expectations of PTAIN stakeholders.

Method

This research employs a Mixed Methods approach, integrating quantitative and qualitative methods concurrently to gather and analyze data concerning the Kediri State Institute of Islam academic community's perception of the integration of Islam and Science.20 This approach is deemed effective, as it enables researchers to attain a more holistic understanding of the phenomenon being investigated. The quantitative method employed in this study facilitates the collection of numerical and statistical data, enabling objective hypothesis testing and conclusion drawing. Through survey instruments or questionnaires, researchers can gauge the extent of perceptions and attitudes within the academic community of the Kediri State Institute of Islam concerning the integration of Islam and Science alongside other pertinent variables in this study. Such quantitative data offers a precise depiction of the distribution, frequency, and interrelationships among the variables examined.21

In contrast, qualitative methods serve to delve deeply into the rationales and perspectives underlying the responses and attitudes unveiled in quantitative data. Through methods such as in-depth interviews, participatory observation, and content analysis, researchers can comprehensively explore the understandings, values, and viewpoints shaping the perceptions and attitudes of the academic community towards the integration of Islam and Science. These qualitative data provide profound and contextual insights into the mechanisms and motivations driving certain phenomena. By amalgamating both methods, this study can yield a more comprehensive and holistic comprehension of the academic community's reception of the integration of Islam and Science. While quantitative data furnish a robust and representative portrayal of the distribution of perceptions and attitudes, qualitative data offer nuanced insights into the backgrounds, values, and perspectives shaping those perceptions and attitudes. Hence, this mixed-method approach enables researchers to address diverse research questions comprehensively and in depth.

The physical presence of researchers at the research site, specifically the Kediri State Institute of Islam Campus, is pivotal for capturing the full depth of the phenomena and serves as a means of data collection facilitated by various tools, such as books, pens, cameras, voice recorders, and others. Specifically, this study adopts a phenomenological approach. Within this phenomenological research model, the researcher delved into the subjective experiences, emotions, and internal situations of the research subjects to understand the underlying reasons for the stigma surrounding the relationship between science and Islam. The methodology employed in this research entails conducting in-depth interviews with students and lecturers who teach Islam and science courses at the Faculty of Ushuluddin and Da'wah of the Kediri State Institute of Islam. To operationalize the interview process, students were presented with a set of questions aimed at gauging their understanding and expectations. Concurrently, data were extracted from lecturers who taught Islam and Science courses, focusing on the chosen topics and teaching materials, as well as strategies for integrating and interconnecting these subjects. This approach is crucial as it influences the reception of Islam and Science, particularly among students of State Islamic Religious Universities, where science education remains minimal.

Result and Discussion

History of the Science Dichotomy

The dichotomy within the realm of science has perpetually fueled ongoing debate. This dichotomy not only influences the field of education, but also results in a one-sided categorization of what qualifies as genuine science and what is dismissed as mere pseudo-science. In the Islamic context, the dichotomous nature of science emerged with the distinctions made by al-Ghazali. He differentiated between knowledge that was obligatory to acquire (religious knowledge: fardlu ain) and optional knowledge (scientific knowledge: fardlu kifayah). Al-Ghazali’s distinction was rooted in the argument that every individual Muslim is obligated to personally understand religious teachings, whereas the study of sciences such as medicine, astronomy, and others relevant to the

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broader community is deemed as representative enough, rather than mandatory for every individual.  

In contrast, during the Renaissance, the Western world boldly broke free from the constraints imposed by religion, particularly the dominance of the church. Since the Renaissance and continuing through the Enlightenment and beyond, Western science has advanced rapidly, leading to specialization and increasing specificity within various scientific domains. Consequently, it became necessary to differentiate between two broad categories of sciences: the natural sciences encompassing disciplines such as physics, chemistry, and geography; and the social sciences, including sociology, anthropology, and, with further development, humanities such as literature, history, and religious studies. The science dichotomy remains a pervasive and endlessly debated paradigm. Its existence has implications for dichotomy within education. On the one hand, education is focused solely on modern science, which is often detached from religious values. On the other hand, education is solely centered on religious knowledge, which, at times, is perceived as lacking understanding and distanced from scientific principles. This finding has negative implications for religious education. Theoretically, the dichotomy of education is the careful and clear separation of one type into two, where one cannot be included in the other, or vice versa.

Based on the above definition, dichotomy can be interpreted as the division of a field of knowledge into two parts that offer divergent directions and meanings with no convergence between the two types of knowledge. Numerous sources indicate that the emergence of the science dichotomy stems from various factors. First, it is attributed to the rapid development of scientific divisions, leading to the formation of numerous branches and sub-branches within scientific disciplines. This phenomenon exacerbates the gap between science and its foundational philosophy as well as between religiously oriented science and mainstream science. The process of reconstructivism, exemplified by the actions of figures such as al-Ghazali’s critique of philosophy and Ibn Rushd’s response, reflects ongoing efforts to reshape scientific understanding. The public perception of these debates often overlooks their nuanced nature; however, in reality, they contribute to the ongoing reconstruction of scientific paradigms. The Western approach to science reconstruction has further entrenched the perception of a deep-seated dichotomy within society at large.

Second, historical factors also contributed to the development of the Muslim world, particularly during a period marked by stagnation or decline from the Middle Ages (1250-1800 AD). The influence of this period is still palpable today, often termed as a "historical accident," borrowing from Azra’s terminology. During this era, the dominance of fuqaha (Islamic jurists) in Islamic education became particularly pronounced. This led to the crystallization of the assumption that religious knowledge is classified as fardlu 'ain, or an individual obligation, whereas general knowledge is regarded as fardlu kifayah, or a collective obligation. Consequently, the Muslim-majority Ummah and its states have fallen significantly behind in terms of scientific and educational development. 

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technological progress (IPTEK) compared to other societies. Third, the internal factors of educational institutions may struggle to undertake reforms and innovations due to the complex economic, political, legal, social, and cultural challenges encountered by the populace and predominantly Muslim state. Ernest Nagel distinguishes knowledge (common sense) from science in detail. The differences can be summarized as follows:

First, in a common sense, information about a fact is rarely accompanied by an explanation of why and how. Common sense does not critically examine the cause-and-effect relationship between two facts. By contrast, science, in addition to systematic description, employs controlled experimentation to organize and clarify information based on applicable principles or postulates. Second, science emphasizes systematic features and aims to establish fundamental and generally accepted principles about subject matter through research. Guided by theories from previous studies, new research endeavors to refine existing theories related to the problem at hand. Conversely, common sense lacks a systematic explanation of interconnected facts and often relies on subjective data collection methods that are influenced by emotions and feelings. Third, when faced with conflicts in life, science views conflict as a catalyst for progress. It seeks to identify and introduce systematic patterns of explanation for various facts to reinforce established principles. By demonstrating the logical relationships among propositions, science strives to resolve conflicts.

Fourth, while truth recognized by common sense tends to be static, scientific truth is continuously subjected to critical testing. Scientific truth undergoes scrutiny through observation and experimentation, allowing it to be updated or replaced, as needed. Fifth, another distinction lies in the language used to explain factual disclosure. Terms in the common sense typically have multiple and vague meanings, whereas science employs precise concepts that must be empirically verified. Sixth, the fundamental difference lies in the procedural approach used. Science relies on a scientific method that includes observations, experimentation, generalization, and verification. Natural sciences use methods such as observation, experimentation, generalization, and verification, whereas social and cultural sciences may also incorporate interviews. In contrast, common sense relies solely on observation through the five senses to acquire knowledge.

Integration of Islam and Science in Indonesia

The integration of religion and science presents an intriguing subject of study, particularly in light of contemporary epistemological challenges stemming from the perceived dichotomy among revelation, reason, and empirical observation. Western thought often emphasizes reason and empirical evidence while sidelining revelation. Conversely, Islamic societies prioritize revelation, sometimes at the expense of reason and empirical inquiry. This dichotomy has historically led to a divergence from the natural progression of civilization, resulting in instances where science disregards faith, leading to societal discord and eventual collapse. Historical

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31 Muljamil Qomar, Epistemologi pendidikan Islam: dari metode rasional hingga metode kritik (Erlangga, 2005).
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focus solely on studying and memorizing the writings of classical scholars, primarily concerning their interpretations of revelation, while disregarding the Qur'an's indications to also study the signs of God in nature and humanity. Consequently, the capacity for rational thinking, ijtihad (independent legal reasoning), and creativity stagnated, leading to various errors and the formulation of concepts seemingly at odds with the revelation.\(^{41}\)

Kalam devised a method of thought that diverged from revelation and dismissed empirical observations, lacking guidance from both revelation and empirical experience. Conversely, Sufis downplays the role of reason in interpreting the Qur'an and understanding natural and social phenomena, relying instead on spiritual inspiration. Meanwhile, philosophers prioritize reason while overlooking revelations, often drawing from Greek philosophy. This epistemological dichotomy severely weakened Islamic civilization, resulting in internal social and economic strife and external conflicts with the Tatars, Crusaders, and Mongol armies. This decline persisted until the eventual collapse of Islamic civilization in the early modern era. Today, Muslims continue to grapple with this epistemological divide, struggling to develop a comprehensive Islamic epistemology capable of generating knowledge relevant to contemporary challenges. Instead of harnessing it to address the needs of time and confront modern challenges, the dichotomy persists, hindering the emergence of a unified Islamic epistemological framework.\(^{42}\)

In contemporary times, it is evident that Muslims continue to grapple with a crisis of thought, psychology, and societal engagement, largely stemming from a persistent epistemological dichotomy. This divide hinders their ability to play an important role in the modern world. Regrettably, many Muslims have not grasped how to interpret the verses of the Qur'an and the signs of Allah that are evident in nature and humanity. Their interpretive skills often extend no further than the literal understanding of texts authored by past scholars, which is limited by the contexts of their respective eras. This inability to interpret the signs in nature has led to reliance on the works of previous generations, often resulting in undue reverence for tradition at the expense of critical engagement with contemporary challenges. Furthermore, there is a failure to discern between mission and tradition: mission entails the active contribution of the current generation to address present issues and future needs in the ongoing journey of human civilization, while tradition refers to the contributions of past scholars to the advancement of civilization in their time. Clarifying this distinction is essential for Muslims to effectively navigate the complexities of the modern world and fulfill their role as agents of positive change.\(^{43}\)

Contemporary Muslims often fall short of fulfilling their duty to convey the message of Islam. They neglect to apply their intellect and soul in elucidating the message's content and its relevance to their own needs, as well as the needs of others. Many lacked the willingness to make the necessary sacrifices of wealth and personal commitment demanded by the message. Instead of actively engaging with the message, they tend to boast about the achievements of their ancestors and glorify them through writing and articles. This fixation on tradition hinders the development of younger generations, constraining their potential growth. Furthermore, rather than appreciating and participating in the creation and application of new epistemologies aimed at addressing...


\(^{43}\) Holilulloh dan Larhzizer, “The Islamization Of Knowledge.”
contemporary challenges, they often exhibit cynicism and disdain for such efforts. They nitpick the flaws of others' endeavors, highlighting negatives while comparing them unfavorably to the positives of ancestral traditions. On a different note, many individuals remain oblivious to this crisis, unwilling to engage in introspection as a crucial first step towards resolution. They often reject criticism, viewing it as a personal insult or a distortion of history and reality. Instead of taking accountability for their actions, they deflect blame onto external factors, such as colonialism, communism, and Zionism. Their failure to recognize the root causes of their struggles stems from stagnant thinking and misguided values, which contradicts the Islamic principle that people are accountable for the consequences of their actions. Moreover, they neglect to repent their shortcomings and instead perpetuate their sins to others. Contemporary Muslim society’s experience of crisis phenomena ultimately culminates in two outcomes. First, it may confront the crisis courageously, seek to identify its causes, and implement effective solutions while engaging in sincere repentance in various aspects of life including thought, education, and social structures. Alternatively, it may face the demise of its civilization, akin to the decline of the Abbasid Caliphate, Andalusian society, and the Ottoman Empire, ultimately resulting in the fading of Islam’s message and its replacement by alternative societal paradigms.

The repentance within thought and education entails the emergence of Islamic epistemology, which includes the cultivation of a new generation of scholars referred to in the Qur’an as uli al-bab. These scholars are characterized by their readiness to steer the course of a civilization that has long grappled with myriad challenges. They transcend familial, tribal, social, and national affiliations, solely focusing on addressing the prevailing issues. This new generation of scholars possesses the ability to develop Islamic epistemology, interpreting the "book of life" and the "book of nature" in accordance with contemporary needs and challenges. They are adept at applying their insights and reaping the benefits thereof. Reflecting on the challenges inherent in contemporary scientific methodologies within Islamic and non-Islamic cultures, two primary conclusions emerge. Firstly, there has been a historical separation of revelation from reason and empirical senses within Islamic civilization. Consequently, the importance of reason has been neglected, leading to educational materials and methods failing to foster its development. As a result, Muslims tend to approach revelation subjectively rather than through reasoned inquiry, hindering their ability to effectively address modern challenges. Instead of illuminating solutions grounded in natural and social laws, their discourse often relies on emotion, lacking substantive understanding. It is akin to a blind man entering a brightly lit area; he senses the light, but is unable to derive any benefit from its rays. Similarly, Muslim societies have undergone political decline and have experienced scientific and cultural stagnation. This crisis permeated political institutions and educational establishments including the state, schools, and universities.

While the contemporary West tends to separate reason and empirical observation from religious revelation within the realm of knowledge, this approach often leads to the neglect of religious experiences. Consequently, there is a lack of effort to elucidate the correct understanding

of religious materials and the methodologies associated with such experiences. As a result, when confronted with matters of revelation and its domain, the West finds itself in a state of darkness, devoid of illumination. This leads to the formation of conjectures and prevents the acquisition of essential truths rooted in the laws governing creation, birth, life, and death. In essence, the situation resembles that of a sighted individual entering a pitch-black room: although they may attempt to navigate, they are at risk of stumbling due to the absence of light. Consequently, Western societies have undergone a decline in human values and spiritual impoverishment, as have nations that have emulated their paths. This crisis is deeply felt across various social institutions, including families and churches. Integration, defined as the process of unifying or bridging divides, often involves diverse interpretations. According to Bagir, integration can be understood as the harmonious convergence of two distinct realms, namely, Islam and science, without altering their fundamental essence. While both realms may naturally seek to expand their influence, they need not necessarily clash with one another.

The integration of Islam and science, exemplified in the field of education in Indonesia, involves the transformation of State Islamic Institutes (IAIN) into State Islamic Universities (UIN). Three State Islamic Institutes (IAIN) have transitioned into State Islamic Universities (UIN) by adopting this integration model, each with a distinct scientific concept or slogan. For instance, UIN Malang embraces the "Tree of Science," UIN Yogyakarta adopts the "Spider Web," and UIN Surabaya employs the "Twin Tower." Each of these scientific concepts has profound philosophical meaning, symbolizing the integration of science and religion. Take, for example, the "Tree of Science," which underscores the notion that fundamental Islamic teachings, such as the Qur'an and Hadith, form the roots of a tree, while science branches out as the tree's branches. This model emphasizes the inseparability of Islam and science, allowing them to coexist harmoniously. Similarly, the "Twin Tower" at UIN Surabaya serves as a symbol of scientific integration, featuring a small bridge that connects the two towers. Likewise, UIN Yogyakarta prioritizes the Qur'an and Hadith as foundational knowledge for students in their early semesters, followed by the exploration of sciences tailored to individual interests and talent. Overall, these integration models demonstrate a holistic approach that acknowledges the symbiotic relationship between Islam and science, fostering an environment in which both disciplines thrive in tandem.

Reception of Islam and Science at the Faculty of Ushuluddin Kediri State Institute of Islam; Islam and Science Independently

In Indonesia, the term Islamization was first publicly expressed by a private Islamic university in 1983. The term was openly stated at the graduation ceremony and XXIII anniversary in 1983 with the title "Campus and Islamization of Science in Perspective," which became the declaration of Islamization of Science and Campus. After the declaration, campus activists migrated from Surabaya, Jombang, Yogya Solo, Bandung, and the capital joined UIKA. ISK was developed through an Islamic curriculum that initially weighted eight semesters consisting of Islamic Fundamentals, Islamic Development, Islam for Science Disciplines (IDI) for each non-religious faculty, and Islamic insights. The lectures were conducted by the Islamic Education Team (TPAI), which later changed its name to the Center for Islamic Studies (PUSKI). The name of the PAI

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49 Hasyim dan Qadir, “Integralisasi Ilmu Pengetahuan Upaya Konversi IAIN Menjadi Uin.”
course was subsequently changed to Islamic Studies. The echo of ISK melted with the formation of the Jakarta-Bogor-Bandung (JBB) axis is represented by As-Syafiiyah Islamic University (UIA), Ibn Khaldun University (UIKA), and Bandung Islamic University (UNISBA). In addition to including Islamic courses in Science Disciplines, to explain the concept of ISK, M. Natsir, KH established the ulil albab student pesantren. Holeh Iskandar, AM. Saefuddin and Hafidhuddin (1987).  

Therefore, the understanding of Islam and Science is important to be used as the main parameter in understanding FUDA students in understanding the position of Islam and science in their lives, in shaping the way they interact with Islam, and implement it in their social lives in the real world. Of the 183 respondents interviewed by the researcher, 92.3% (169 respondents) had never studied or been given lessons related to the relationship between Islam and science, even though they had never read references related to Islam and science, because they did not directly touch on their life problems. Related to references in other forms, such as content on social media that they choose is not based on adequate knowledge from credible sources of understanding Islam and science, but on their likes or dislikes, interesting or not interesting content, or appropriate or not according to the conditions they are feeling. As many as 93.9, 3%, or 172 respondents do not care about the debate between Islam and science among scientists because the debate is considered an elite debate and not the domain of undergraduate students who are still in their first semester.

Religious understanding among students of the Kediri State Institute of Islam, both those with general and religious educational backgrounds, tends to be relatively similar. However, there is a difference in the weight of science understanding between students from the exact faculty and students from the faculty of teacher training and education, as well as the faculties of Economics, Sharia, Ushuluddin, and Dakwah. Nevertheless, the religious understanding held by students from various faculties is similar; as much as 93.81% of their understanding of the integration of Islam and Science is not possible. This is in line with the findings of this study, which show that the science education background does not have a significant influence on the perception of the relationship between science and religion. What is more influential is an individual’s religious understanding. It is important to note that there is no intrinsic conflict between Islam and science. Often, what is perceived as conflict stems from a misunderstanding of the concept of science and

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51 Interview, 21 Juli 2022.
52 Interview, 8 2022.
the Islamic view of science. In this context, the ideal condition is the achievement of an independent typology and pro-science conflict, in which science and Islam are considered complementary and supportive of each other.\(^{53}\)

![Care for the debate of Islam and Science](image)

However, in reality, the majority of respondents faced difficulties in understanding the relationship between Islam and science because of their low literacy in this regard. This low literacy may be due to various factors, including lack of access to quality information, minimal attention to this topic in the educational curriculum, and lack of hands-on experience exploring these issues. Therefore, it is important to improve the literacy and understanding of the relationship between Islam and science among students at the Kediri State Institute of Islam. This can be achieved through various means, such as enriching the educational curriculum with relevant materials, organizing discussions and seminars on this topic, and providing easier access to quality sources of information. It is hoped that students will have a more in-depth and balanced understanding of the relationship between Islam and science, which in turn will help overcome unwarranted perceptions of conflict.

Ultimately, the gap between students' perceptions of Islam and science and the objectives envisioned by FUDA at the Kediri State Institute of Islam is striking. This disparity results in respondents harboring various misconceptions regarding the relationship between Islam and science, leading to hypersemiotic understanding. For instance, when asked to articulate their comprehension of Islam and science, the majority of respondents struggled to provide accurate responses or exhibited hesitancy in their explanations. Their understanding appears fragmented, often relying on insights gleaned from lectures delivered by instructors teaching Islam and science courses.\(^{54}\)

They tend to rely on information sourced from the Internet or their own imagination to form an understanding of the relationship between Islam and science rather than consulting reference books or scientific journals. Consequently, achieving a comprehensive and theoretically sound understanding of the integration of Islam and science is no longer perceived as an urgent priority for interpreting their comprehension of the subject. FUDA aims for students to internalize the notion that Islam and science are inherently integrated aspects of every Muslim's life, including students, without prioritizing one over the other. However, despite these intentions, the interview results indicated a persistent lack of comprehension. To address this issue, it is imperative to enhance the interactive nature of the course, allowing students to engage more actively with the questions.


\(^{54}\) Interview, 21 July 2022.
complex relationship between Islam and science, rather than relying solely on traditional lectures delivered by instructors.

They prioritize acquiring knowledge about the fundamental aspects of Islam, such as religious rituals and practices, over delving into the intricate philosophical discussions concerning the relationship between Islam and science. They perceive such philosophical inquiries as overly complex and impractical for their daily lives in a society that values pragmatism and immediacy. Consequently, they exhibit reluctance towards exploring the nuanced perspectives of Islamic and scientific thinkers like Ian G. Barbour, Nidhal Guessoum, Amin Abdullah, and Sayyid Hossein Nasr. The majority of respondents prefer pragmatic approaches when it comes to understanding Islam, often opting for blind adherence (taklid) to scholars or individuals whom they admire as role models. However, there are nine respondents who hold a different view on the matter of Islam and science. They demonstrate a willingness to engage with experts in Islam and science, particularly those who are FUDA lecturers teaching courses on the subject. This is because they have earnestly attempted to read certain references concerning Islam and science, yet they find it challenging to comprehend them due to the abundance of philosophical terminology therein.

When students at FUDA Kediri State Institute of Islam focus solely on understanding religion through the lens of worship (ubudiyah), it can lead to the development of an excessively rigid religious mindset that lacks spiritual depth. Consequently, there may be a diminished emphasis on rational comprehension of Islam, including its relationship with science. For these students, the primary concern becomes fulfilling their religious obligations towards Allah, rather than seeking a deeper understanding of Islamic teachings that integrates scientific knowledge to enhance their spiritual connection with Allah. Worship, in their view, serves as a means of communicating with Allah, but they may overlook the importance of the quality of this communication. This tendency to prioritize ritualistic adherence over spiritual depth is highlighted by Ahmad Syafii Mufid and Bertrand Russell, they may appear religious outwardly yet lack a genuine connection with God. The essence of religion lies in seeking to know and understand God to the fullest extent possible by earnestly striving to grasp the true significance behind fulfilling God's commandments.

Reconstructing the Understanding of Islam and Science among Students of FUDA Kediri State Institute of Islam

The inclusion of Islam and Science courses at the Faculty of Ushuluddin and Da'wah of the Kediri State Institute of Islam offers a valuable platform for academics and da'wah activists to promote the integration of Islam and science among both their students and the broader community. Through these courses, they can also present diverse perspectives on Islamic religious understandings in a wider community. The constructed social reality fosters a heightened passion among academics, students, and the community for the knowledge imparted, as well as for solving life problems through a scientific-religious approach. However, at times, the reality constructed

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55 Interview.
56 Ahmad Syafii Mufid, Tangklukan, ahangan, dan tarekat: Kebangkitan agama di Jawa (Yayasan Obor Indonesia, 2006).
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by lecturers of Islam and Science within these lecture halls may inadvertently exceed its bounds or prompt students to interpret it excessively. This tendency is observed among the majority of FUDA Kediri State Institute of Islam students, who react excessively or exhibit exaggerated understanding towards the lecture materials on Islam and Science.

For instance, some students perceive discussions on Islam and science as disconnected from their everyday concerns. Consequently, they may not feel the need to delve deeply into these topics, considering them to have little pragmatic impact on their lives. Such dismissive attitudes towards religious discussions can arise when students lack a solid ideological foundation in their pre-university Islamic education. The absence of ideological grounding in religious teachings prior to attending FUDA Kediri State Institute of Islam can leave a void in students' understanding of religious attitudes and emotions. If this gap is filled with radical religious ideologies or misinterpretations, it can pose significant risks.

Furthermore, as noted by Muhaimin, an individual's or group's religious disposition is influenced by several factors, including: The theological perspective and doctrinal teachings of their religion. The attitudes and behaviors of followers in interpreting and practicing their religion. The socio-cultural milieu in which they are immersed. The guidance and impact of religious leaders, including teachers, in guiding their followers.

The aforementioned concepts represent fundamental principles of Islamic society, rooted in spiritual logic. These principles guide social interactions within the framework of religion, establishing a clear connection between an individual's inner disposition and societal dynamics, all within the framework of systemic tawheed (unity of God). When the Muslim community deviates from these values, it results in a loss of meaning within religion. Respondents reported that they have never experienced spiritual fulfillment or asceticism in practicing the teachings of Islam. In essence, they have yet to discover a profound understanding and connection with Islam. Rather, religion appears to them merely as an externally imposed identity, influenced primarily by their social environment, including familial influences.

Of the 61 respondents, their families guided them towards Islam, yet their parents did not actively support their Islamic education. Consequently, these individuals turned to the Internet as a primary source of learning about Islam, as they faced limited opportunities for learning within their social environment. In contrast, among the 16 respondents with parents or families who have a background in boarding schools and are actively involved in religious organizations within the community, there exists a notable awareness regarding the significance of engaging in the learning process within reputable religious institutions. Despite this, on average, they too have yet to discover a profound meaning within Islam.

The religious nihilism observed among FUDA Kediri State Institute of Islam students is intricately linked to the underlying ideologies shaping their educational curriculum. While the Islam and Science courses at the institute may appear ideologically and politically neutral on the surface, there are underlying ideologies subtly embedded within the curriculum. Moreover, the online resources available to students may also be influenced by certain ideologies, potentially leading to a diminished understanding of religion among teenagers who rely heavily on internet-based

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61 Interview, 21 Juli 2022.
62 Interview.
63 Interview, 8 2022.
learning. In attempting to comprehend the underlying ideology driving the teaching of Islam and Science at FUDA Kediri State Institute of Islam, it is crucial to establish a connection between the realities of the academic sphere and the perspectives of influential ideologues or visionaries who serve as ideological reference points in shaping the curriculum. Through science fiction, cyberpunks cultivate a realm of ideological fantasies steeped in themes of "denial", characterized by a fervent embrace of freedom of information, skepticism towards authority, rejection of all forms of power, and a relentless pursuit of exploration beyond societal boundaries. Intrigued by the notion of uncertainty and instability, they exhibit a penchant for dismantling established institutions, challenging authority, and subverting social norms and conventions. Hence, the virtual world fostered by the Internet engenders disdain towards dogmatic religious authorities and teachings among its audience.

Due to their fervent opposition to authority, the majority of 163 respondents were reluctant to integrate their understanding of Islam and science into their daily lives. For them, it hampers their creativity and hinders their ability to navigate life comfortably due to its overly theoretical nature. Consequently, this demonstrates that the underlying ideology shaping the integration of Islam and science, which ostensibly appears neutral and opposed to certain ideologies, has effectively co-opted the educational approach to Islam and science, failing to propagate its intended ideology. In line with this, from the perspective of science criticism in the post-technological era, many view this emerging trend cynically. Herbert Marcuse, a prominent figure of the Frankfurt School, posits in his book "One-Dimensional Man" that individuals in contemporary society have become assimilated into a system that produces one-dimensional human beings, characterized by ideologies antagonistic towards others, and the proliferation of superficial symbols (meanings) representing ostensibly diverse foundational ideologies. The educational system promoting the integration of Islam and science at FUDA Kediri State Institute of Islam essentially contributes to the homogenization concealed beneath the veneer of diversity perpetuated by the mass media revolution.

Regarding the distortion of the meaning of this ideology, Jean Baudrillard argued that, within the educational context of learning Islam and Science at FUDA Ushuluddin, what occurs is a process of simulation. Society progresses towards an extreme point that transcends reality, reaching what he termed hyperreality, a state of false reality. Baudrillard further elaborates in his book "Consumer Society" that the simulations propagated by mass media, particularly in the form of the internet, have led to the emergence of a consumerist culture in society. This culture is driven not by necessity but by desire. Consequently, the respondents' engagement with the study of Islam and science may not stem from a genuine recognition of its importance for their worldly and spiritual needs. Instead, it is likely motivated by a desire to fulfill academic obligations and attain scholarly status, rather than seeking a deeper understanding of Islam and science and its ideological implications.

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67 Interview, 21 Juli 2022.
70 Jean Baudrillard, The consumer society: Myths and structures (Sage, 2016).
Conclusion

Based on the findings and analysis conducted, this study reveals that a majority of students at the Faculty of Ushuluddin and Da'wah of Kediri State Institute of Islam do not perceive a significant correlation between Islam and science. Moreover, they do not consider the discussion of Islam and Science urgent or impactful in their daily lives. Interestingly, they believe that there is no inherent conflict between Islam and science, attributing any perceived conflict to a misunderstanding of the concept of science and the Islamic perspective. However, this perception is inconsistent with the goals of Islam and science that the Faculty of Ushuluddin and Da'wah at Kediri State Institute of Islam aims to achieve. The presence of courses on Islam and Science at the faculty level offers an effective platform for academics and da'wah activists to promote the idea of integrating Islam and science among students and the wider community. This initiative can help present a different social reality regarding Islamic religious understandings in a broader community. By constructing a social reality that emphasizes the integration of Islam and science, academics, students, and the community can develop greater enthusiasm for studying the knowledge presented. Additionally, they can approach problem solving in life from a combined scientific and religious perspective.

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