

An Integration of Islam and Science at State Islamic University of Sultan Syarif Riau Indonesia

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ABSTRACT: *This study tries to explore on the issue of science integration with Islamic values which brought about to the transformation from State Institute for Islamic Studies to State Islamic University in Indonesia. In the process of its transformation, there were some emerging problematic issues, that is knowledge integration. This study, then, is aimed to cope with the knowledge dichotomy – the separation of knowledge and Islam - into integration model among Islamic universities in Indonesia. This study addresses some research questions, they are to find out what knowledge characteristics are developed, how the knowledge integrations are constructed, and what are role models of knowledge integrations being transformed by State Islamic University of Sultan Syarif Kasim Riau, Indonesia (UIN Suska Riau). Hence, this research was designed into the field research study and content analyses was employed for the applied curriculum. This research resulted the three findings. First, has specialization to prepare the Islamic scholars and Specialist. Second, UIN Suska Riau, the development for the students' Islamic knowledge was accompanied with research programs and learnings. Third, UIN Suska Riau had four faculties for Islamic studies with seventeen programs and forty programs under the four public faculties. Then, students who studied at public faculties were required to study the Islamic studies, for instances, Introduction to Islamic Studies, Research Methodology for Islamic studies, al-Qur'an, al-Hadis, Aqidah, Akhlak Tasawuf, Fiqh, Islamic Civilization, Islamic History for South East Regions, Islam and Malay Civilization.*

Keywords: *Integration, similarities, comparisons, Islamic Knowledge, UIN Suska Riau*

I. INTRODUCTION

Education is an intentionally done to achieve a certain goal, and to build a better education needs vision, mission, and strategies in accordance with current conditions (Sahertian, 2000, 165⁽¹⁾). Education is also designed to master knowledge, technology and behavior for learners. In recent years, in Moslem world, new policy on education has been made by educational policy makers especially for teachers' competences, curriculum review in learning strategies, teaching and learning approach, etc. these are to ensure that goal of education could be achieved. However, the policies are confronted to conceptual framework of knowledge dichotomy. It means to separate Islam and science. Then, new policy tends to direct to Islamic knowledge only in the learning objectives or otherwise.

The policy made triggers to re-conceptualize knowledge or sciences by integrating knowledge and Islam. Islam is religion which covers universal concepts both living in the world and hereafter. An effort had been made to integrated Islam and knowledge by past Moslem

scholars in the twentieth century although it was controversial (Mulyadhi, 2000, 25⁽²⁾). In Indonesia, integration of knowledge conducted through the transformation from the State Institute for Islamic Studies into State Islamic University including State Islamic University of Sultan Syarif Kasim Riau or "UIN Suska Riau". Its transformation drives the university to establish new faculties with some non-Islamic majors.

Then, Muslim scholars have been concerned about some phenomena on certain natural sciences in their academic discussions by integrating their views toward Islamic perspectives. UIN Suska Riau has made an academic policy in responding to such a case. But, the establishment of new programs/majors are still problematic in terms of new recruited lecturers graduated from public universities. Their teaching methods and disciplines are – in some aspects – different from lecturers' Islamic university background as well as way of viewing phenomena and could trigger a gap among them. The gap can be seen in teaching and learning process, e.g in interpreting the source of knowledge. Non-Islamic scholars will view that knowledge is obtained observation as its method. Meanwhile, Moslem scholars argue that source of knowledge is derived from the intuition process and applying heart cleanliness (*kasyf*). A scholar argues that pure knowledge is based on the empirical evidences, and no relation to doctrine of any religion. However, other scholars believe that all knowledge including natural and social sciences are stated in the holy book. This is also occurring at almost State Islamic Universities (UIN) event UIN Syarif Hidayatullah, Jakarta (Mulyadhi, 2000, 25⁽³⁾)

Indonesia is the largest Muslim population in the world which has made regulation to integrate multidiscipline into education. This is because the concept of integration of knowledge in Indonesia is not yet fully managed and well formulated especially for the construction of views, structures and systematical concepts. Even, its transformation to universities does not depict the whole concepts of the integration of knowledge in Islam. This view leads to some Moslem scholars to reconceptualize of knowledge integration consisting its typology in Islamic views (Mulyadhi, 2000, 25⁽⁴⁾).

In reality, the way of viewing to knowledge dichotomy implicates to the policy makers in taking this issue into implemented regulations made by governments. Indonesian government has formally set up higher education policies to two institution; public based institution and religious institution based in which both institutions are having the discrimination of implemented policies. The facts are clearly seen on budget allocation and facilities provided as well as on programs. Higher religious institution is coordinated and under controlled by Ministry of Religious Affairs (MORA). However, the public institution which has more budget and complete facilities and programs are managed by the Ministry of Education and Culture (Depkeu RI, 2006, 8⁽⁵⁾).

Facilities and programs are managed by the Ministry of Education and Culture (Depkeu RI, 2006, 8 ⁽⁶⁾). The integration of knowledge and Islam has a great possibilities. Hence, all disciplines of knowledge should be basically referred to ontology, epistemology and axiology. The knowledge on Islam and science is different. This needs a certain scale to ensure its goal. To achieve the goal, there should be any justification in reference to new scientific findings toward Quranic verses and the shift of knowledge paradigms. Those are related to the metaphysics, religious and Quranic verses.

Most importantly, any discipline of knowledge will be naturally dealt with secularism if it is out of the ontology and world view to believe in One God or *tauhid*. An epistemology will tend to be more exploitative and destructive if it is not referred to Islamic ontology. However, the integration of knowledge construction still needs an axiology. Knowledge integration should consider other realities and empirical bases in ontological views. Then, epistemology pays attention to the position of revelation and intuition. Meanwhile, axiology directs to certain objectives to whole world.

To cope with the issue on knowledge dichotomy, a scientific research needs to be conducted at higher education or university level. In Indonesia, there have been some State Islamic Universities (UIN) transformed from State Institute for Islamic Studies (IAIN), and this would be pathway to the shift of knowledge dichotomy into integration of knowledge. Then, UIN is expected to be the solution toward knowledge dichotomy in Indonesia.

II. RESEARCH QUESTIONS

The main questions addressed in this study are as follows:

1. What are the characteristics of UIN Sultan Syarif Kasim Riau?
2. How the knowledge integrations are constructed at UIN Sultan Syarif Kasim Riau?
3. What are role models of knowledge integrations being transformed by State Islamic University of Sultan Syarif Kasim Riau?

III. RESEARCH METHOD

This research was designed into the field research study and content analyses was employed to analysis an applied curriculum at both universities. Books and other resources discussing on the issue of knowledge integration will be employed. Zuchdi (1998, 28 ⁽⁷⁾) argues that content analyses are applying some phases starting from data collection, data reduction, data analyses to

data inference. Then, data was obtained from applied curriculum books in Indonesia and Saudi Arabia in terms of goal, teaching materials, strategies, methods, and evaluations.

IV. DISCUSSION

1. Integration Islam and Science

According to Mulyadhi, the integration of science is the process of linking itself to the principle of tauhid. The goal of the integration of science is the search for knowledge, not science itself. Because what determines is human, then it is human beings who will live the knowledge. It is the appreciation of the seekers of knowledge that determines whether the knowledge is oriented to Islamic values or no. Muhammad Amir Ali also uses the term “*all correct theories are from Allah and false theories are from men themselves or inspired by Satan*” (Mulyadhi: 2000, 251 ⁽⁸⁾)

Integration is a combination of the structure of science. The dichotomic scientific structure should be changed. The structure of science does not separate branches of religious knowledge with branches of science resulting from observation, experimentation and logical reasoning. Integrative scientific building structure is between studies originating from the verses of qauliyah, Al-Quran-hadith, and verses of kauniyah, the results of observation, experimentation and logical reasoning. A very popular division for understanding science is division into the fields of discussion on ontology, epistemology, and axiology (Muhammad Cholil Nafis: t.th., 4 ⁽⁹⁾)

According to Mahdi Ghulsyani, integration of science is interpreting the verses of the Qur'an in relation to modern science. The main goal is to show the miracles of the Qur'an as a source of all knowledge, and to foster a sense of pride of the Muslims for having this perfect book. The view that the Qur'an as a source of all knowledge is not new, because we find that many of the great scholars of the previous Muslims had this view. Among these are Imam al-Ghazali, in his book *Ihya um Ulum al-Din*, citing the words of Ibn Mas'ud which means if someone wants to have past knowledge and modern knowledge, he should reflect on the Qur'an. Furthermore, he added that all knowledge is included in the works and attributes of Allah, and the Qur'an is an explanation of His essence, characteristics, and actions. There are no limits to these sciences, and in the Qur'an there are indications of meetings between the Qur'an and the sciences (Mahdi Ghulsyani: 2001, 40 ⁽¹⁰⁾)

Understanding the integration of science can be said as an attitude of professionalism or competence in one worldly science in a particular field accompanied or built on the foundation of divine consciousness. Such divine awareness will arise with the existence of basic knowledge about the Islamic sciences. Therefore, Islamic sciences and personalities are two aspects that support each other and together become a foundation for the development of science and

technology. It can be concluded that the integration of science means the mastery of science and technology combined with Islamic sciences and Islamic personalities (Turmudi: 2006, xv ^{11})

According to Imam Munandar, the concept of integralism in science is a unification paradigm for natural and religious sciences, not only unifying these sciences but also becoming a paradigm of social and human sciences. Islam is not only a point of view or a complement but is a guardian of every act or work of science (Imam Munandar: t.th., ^{12}) M. Amir Ali then gave an understanding of scientific integration: "*Integration of sciences means the recognition that all true knowledge is from Allah and all sciences should be treated with equal respect whether it is scientific or revealed.* The keyword conception of scientific integration departs from the premise that "*all true knowledge is from Allah*". In another sense, M. Amir Ali also uses the term *all correct theories are from Allah and false theories are from men themselves or inspired by Satan.* With almost the same understanding Usman Hassan used the term "*knowledge is the light that comes from Allah*" (Husni M. Thooyar, t.th ^{13})

Al-Faruqi says *As principle of knowledge, al tawhîd is the recognition that Allah, al haqq (the Truth) is, and that He is One. This implies that all contention, all doubt, is referable to Him; that no claim is beyond testing, beyond decisive judgment. Al tawhîd is the recognition that the truth is indeed knowable, that man is capable of reaching it. Skepticism which denies the truth is the opposite of al tawhîd. It arises out of a failure of nerve to push the inquiry into truth to its end; the premature giving up of the possibility of knowing the truth.* (Husni M. Thooyar, t.th ^{14})

2. The Characteristics of the Universities

The State Islamic University of Sultan Syarif Kasim Riau (UIN Suska Riau) was inaugurated by President of the Republic of Indonesia on February 9, 2005 based on the rule of the President number 2, 2005 issued on January 4, 2005. UIN Suska Riau is the upgrading of State Islamic Institute of Islamic Studies of Sulthan Syarif Qasim Pekanbaru which was established on September 19, 1970 by the decree of the Minister of Religious Affairs, number 194, 1970. UIN Suska Riau is one of the State Islamic universities in Indonesia that have changed from IAIN (State Islamic Institute) after State Islamic University of Syarif Hidayatullah Jakarta, State Islamic University of Sunan Kalijaga, and State Islamic University of Malang. Since the change, State Islamic University of Sultan Syarif Kasim Riau has prepared itself to achieve its vision. Nowadays, State Islamic University of Sultan Syarif Kasim Riau is striving to hold various innovations in developing the University both institutionally and academically. so far, State Islamic University of Sultan Syarif Kasim Riau has produced many alumni that are able to

mobilize social transformation through their participation in different institutions both traditional religious institutions like Pesantren and modern institution in the sector of education, legislative, government, NGOs, and political parties dominated by alumni of other universities previously.

This university has vision to establish a world class Islamic university and an internationally recognized institution of higher education that integrates Islamic teachings, science, technology and arts by the year 2023. Meanwhile, the missions of the university are as follows:

1. To conduct the teaching and learning integrated with Islam and science to create qualified and professional graduates;
2. To conduct knowledge based research to develop the disciplines, technologies, and arts integrated with Islam and sciences;
3. To make the best use of knowledge, technologies and arts integratedly to contribute for the community development and civilization;
4. To apply good governance management for institution development in facilitating the autonomy of knowledge integration effectively, transparent and accountable;
5. To develop the human resources which are having good capabilities, integrities, hard working in implementing the higher education principles within Islamic knowledge integration.

Besides setting up the vision and mission, UIN Suska Riau has its characteristics as mentioned as follows:

1. Developing various branches and paradigm of knowledge through Islamic approaches and are emphasized by a sense of a faith and believe in one God or tauhid
2. Integrating of science and Islam
3. Creating a madani academic environment
4. Manifesting academic excellence and professionalism based on Islamic morals

Below is the description, characteristics for university:

Tabel 1
Characteristic UIN SUSKA

| CHARACTERISTIC | UNIVERSITAS ISLAM NEGERI SUSKA RIAU |
|-----------------------|--|
| History | Establishing from the faculty of sharia, tarbiyah, and usuluddin, then other faculties |
| Vision | UIN SUSKA Riau explicitly state the development of Islamic |

| | |
|-----------|--|
| | teachings that are integrated with science |
| Mision | <ol style="list-style-type: none"> 1. Academically and professionally qualified and have personal integration as Muslim scholars 2. Science and technology with Islamic paradigm |
| Objective | <ol style="list-style-type: none"> 1. Islamic values become the spirit of every branch of science 2. emphasis on a sense of faith and monotheism 3. Islam in scientific disciplines (IDI) |

3. Academic Content

Description on academic content developments done by Making mosques and Islamic centers to develop and instill Islamic values. UIN SUSKA Riau has 1,086 lecturers who are expected to be able to instill the integration of science and Islam. The lecturer at UIN SUSKA is obliged to strengthen the integration of science and Islam. UIN Suska Riau does not have a special institution responsible for developing the integration of science.

Below is the description, academic content for university:

Table 2
 Academic Content at UIN Suska Riau

| Academic Content | Universitas Islam Negeri Suska Riau |
|---------------------------|--|
| Campus Facility | The campus has a mosque and Islamic center for religious formation in addition to laboratories for the development of science and research |
| Number of Lecturer | Number of Lecturer are 1086 |
| Lecturer's Responsibility | the integration of science with Islam in the obligation of lecturers |

4. The Contruction of Content Knowledge

UIN Suska Riau has 8 (eight) faculties. They are Syariah and Law Faculty, Tarbiyah and Education Faculty, *Ushuluddin* or Theology Faculty, *Da'wah* and Communication Faculty. Then, this university has the Faculty of Science and Technology, Faculty of Psychology, Faculty of Economy and Social Science, and the Faculty of Agriculture and Animal Science. The total of programs is 39 (thirty-nine). They are Islamic Education, Arabic, English Education, Mathematics, Economy Education, Chemistry Education, *Ahwal Al- Syakhsiyyah*, *Muamalah*, Mazhab and Law Comparison, Islamic Economy, *Syari'ah* Banking, Law, Islamic Community Development, Islamic counseling, Informatics Engineering, Industrial Engineering, etc. The applied curriculum at UIN Suska Riau obligates to all students to learn 16 (sixteen) required courses namely Indonesian Philosophy, Civic Education, Introduction to Islamic Studies, Methodology in Islamic

Studies, *Hadis, Aqidah (Tauhid), Akhlak Tasawuf, Fiqh*, Indonesian, Arabic, English, Islamic Civilization, Islamic Studies in Southeast Region, Islam and Malay Civilization.

Below is the description content of knowledge at UIN Suska Riau, as follows:

Table 3
Content of Knowledge at UIN SUSKA Riau

| ITEM | UIN SUSKA RIAU |
|------------|---|
| Faculty | 4 Faculties for Islamic Studies and 4 faculties for non-Islamic studies |
| Program | 17 Islamic Program from 40 programs |
| Curriculum | Students are required to study Islamic courses like Introduction to Islamic Studies, Methodology in Islamic Studies, Introduction Qur'anic Studies, Hadist, Tauhid, Islamic Behaves, Fiqh, Islamic Civilization, Islamic Studies in Southeast Region, Islam and Malay Civilization. |

E. Conclusion

From data analyses and explanations above, there will be drawn the conclusion on this study. Then, the research resulted three findings and recommendation to related parties in terms of knowledge integration at higher education. First, has specialization to prepare the Islamic scholars and Specialist. Second, UIN Suska Riau, the development for the students' Islamic knowledge was accompanied with research programs and learnings. Third, UIN Suska Riau had four faculties for Islamic studies with seventeen programs and forty programs under the four public faculties. Then, students who studied at public faculties were required to study the Islamic studies, for instances, Introduction to Islamic Studies, Research Methodology for Islamic studies, al-Qur'an, al-Hadis, Aqidah, Akhlak Tasawuf, Fiqh, Islamic Civilization, Islamic History for South East Regions, Islam and Malay Civilization.

This research is also recommended to Muslim scholars that integration of knowledge to Islamic teachings should be in line with the current developments of sciences and done by conducting scientific works or academic research. This will allow another researcher to do the similar study to the above issue in different setting and perspectives.

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