# Assimilate The Qur'an's View with Science and Technology Perspectives

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## **Abstract**

Integration in the education of Muslims has become an agenda among Islamic intellectuals and activists. Where secular humanism and atheistic modernism leave Muslims with a legacy of educational dichotomy. Many contemporary Islamic educational institutions have been established since then, each with some distinctive integration models. Many Muslims advance the true integration of the Qur'an worldview in the Science and Technology curriculum whose students are at a critical stage of cognitive development, affective, spiritual, social, and ethical. This research presents qualitative reports that analyze several samples of integration models in a number of Islamic schools in Indonesia. In an effort to understand the Science and Technology Perspective this article assesses the worldview that has brought science and technology to its current stage. This research proposes a model for Islamic school education in which science and technology undergo thoughtful but holistic reconstruction, reinterpretation, and diversion of frameworks, and are organically infused with the Qur'an, and enrich 'Islamic studies' with good grounding and Science.

Keywords: Integration, Qur'an, Science and Technology.

## 1. Introduction

Islamic education both in the realm of hadharah an-nash and al-ilm and al-philosophy needs to be assessed dialogue perspectives to integration, Islamic education has a close relationship with praxis-social because it has a value that is guided by responsiveness to social reality, which gives rise to the existence of unlimited scope of conceptual theoretical thinking [1]. Education also introduces learners through tradition, culture, and society that has been adopted by modernizing science and technology, education is always directed into the positive to build a new cultural culture and also the vision of mission and prospects [2].

The philosophical basis for developing science and technology can be studied and excavated in the Qur'an which is an Islamic holy book that explores a lot of information about science and technology. Word of God:

Q.S. Al-Baqarah (2):189. ﴿ كَايِسَلًا وَنَكَ عَنِ ٱلأَهِلَا ثِبَةَ لَا هِي مَوَقِيتُ لِلنَّاسِ وَٱلحَجُّ وَلَيْسَ ٱلدِرُّ بِهَانِ تَقُوا ٱللَّبُوتَ مِن ظَهُورِهَا وَلَكِنَّ ٱلدِرُّ مَن ٱتَقَلُ ۚ وَقُوا ۚ ٱلْبُيُوتَ مِنْ ٱلْبُدِينَا ۚ وَآتَقُوا ۚ اللّٰهَ لَعَلَّكُمْ تُطَلِّحُونَ ١٨٩

Meaning: "They ask you about the new moons. Say: "The crescent moon is the signs of the time for people and (for worship) Hajj; and not virtue enter the houses from behind [116], but virtue is the virtue of people who do right, and go to the houses it of doors; and fear Allah, that you may be lucky."

Picture 1: (QS. Al-Bagarah: 189)

With the existence of integrative paradigms in the scientific context between transmitted knowledge and acquired knowledge is expected to create a holistic and non-partial academic atmosphere. So that the specialization of certain areas of knowledge does not result in the formation of myopic-narcissistic insights, and the reach of knowledge also does not limit itself to facts or the introduction of finality of a imanen nature, all of which is seen only in the meaning of "pragmatic" [3]. However, there is also the existence of the meaning or finality of transcendent science, which is something beyond science which is the significance and direction of something in the sense of "teleological" [4].

Thus, the integrative paradigm will be able to bridge the sharp gap between public education and religious education, because madrasah as a form of reform of the Islamic education system (pesantren) in the modern century still faces institutional-scientific and methodological problems. As a result, this institution has not been able to completely solve the problem of scientific dichotomous dualism, the functional problem of "cultural heritage", and the dominance of indoctrinative justificatif methodology in academic activities [5]. In addition, the integrative paradigm of Islamic education will give birth to an inclusive attitude, so as not to respond to development only by reactionary means, let alone make itself as the living ground of radicalism. The phenomenon that arises about the role of a particular teacher with the power of his creative imagination is able to create certain methods so that his students can absorb lessons quickly and completely [6]. Similarly, the role of a teacher in creating an applicative learning design, for example by changing the layout and adding the display of the classroom so as to stimulate the learning passion of learners. All of them require the creativity of a teacher to make the teaching and learning process more effective [7].

#### 2. Literature Review

According to Ismail Al-Faruqi (2018) said The word science and the word technology are increasingly used by people in lectures and in everyday conversations. Whether he's a scientist, a politician or a businessman, even a layman often mentions those two words. The merging of the two words gave rise to acronyms or abbreviations of science and technology [8].

Those who learn Arabic are confused when faced with the word "science". In Arabic, there is the word al-'ilm which means knowledge, while the word science in Indonesian, is a translation of the word "science".8 Science is the absorption of the English word science taken from the word scientia which means knowledge [9].

Originally the understanding of sciences was all kinds of science, including "social sciences" and "natural science". Then the term science is only for "natural sciences", and translated with natural sciences (SCIENCE). The Social Sciences group is specialized on the problems of human life, consisting of sociology, law, economics, language, religious psychology and the arts. While Natural Sciences is a special group on the problems of human physical nature and its environment, consists of mathematics, physics, chemistry, biology, astronomy, meteorology, and geology [10]. The understanding of technology in general can be

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said that technology is something that can elevate the dignity of mankind. In addition, technology can also be said to be the application of science [11].

The meaning of Technology, according to Capra as meaning "science", has changed throughout history. Technology, derived from Greek literature, namely "technologia", derived from the origin of the word "techne", means art discourse. Sociologist Manuel Castells as quoted by Capra defines technology as a collection of tools, rules and procedures that constitute the application of scientific knowledge to a particular work in a way that allows for other repetitions [12].

## 3. Research Methods

In this study, researchers used a qualitative research method that focuses more on library research. Literature or text research is a study that focuses on the analysis or interpretation of written material based on its context [13].



Picture 2. Library

In this library research to gain high credibility the author uses holy verses of the Qur'an related to science and technology as the main source (primary), while the source of supporting data (secondary) is the opinion or mind of a person contained in a published book or manuscript that has relevance to the topic of discussion. Moleong said that other important data sources are various written sources such as dissertation books, résumé books, journals, documents, archives, evaluations, diaries, including photos and statistical data as well as additional data sources [14].

As for the collection of data the author uses documentary methods, namely the author seeks to interpret all related documents so that the data can strengthen and also as evidence of research, not just be meaningless goods [15]. While analyzing the data the author uses two inductive methods, namely presenting verses of the Qur'an related to science and technology and then draws a conclusion about the concept of science and technology in the perspective of the Qur'an. While the deductive method departs from the perspective of the Qur'an on science and technology and then the fact is proven through the search of verses of the Qur'an related to science and technology [16].



Picture 3. library room

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### 4. Results and Discussions

Education is one of the best mediums key to a superior future, the main purpose of education is to enable a culture of integral knowledge firmly rooted in contemporary Muslim society, so that advances in science and technology become easier to achieve advanced Islamic civilization [17]. Eliminating disstomization between science and religion [18]. For a long time, we longed for a harmony of excellence between the science of technology and the spirit of religious spirituality [19]. It is time that technology and religious science must bring awareness that arises through a more harmonious, holistic, and comprehensive view [20].

As it is known that science and technology are superior products of human culture that are judged more than other cultural products. As a product of culture, science and technology is inseparable from the subjectivity of the inventor or the developer . In other words science and technology are not value-free, even loaded with value [21]. Therefore, reflect for a moment the truth of God's word as follows:

> Q.S. An-Nahl (16):12 وَسَخَّرَ لَكُمُ ٱلَّهِ "لَ وَٱلنَّهَارَ وَٱلنَّمْسَ وَٱلنَّمُو وَٱلنُّجُومُ مُسَخَّرَتُ بِٱمْرِةً إِنَّ فِي ذَلِكَ اللَّهِ لِقَوْمِ يَعْقِلُونَ ١٢ It means: "And He has subjected the night and day and the sun and the moon. and the stars are subjected (for you) by His command. Verily in this is truly there are signs (power of God) for people who understand (Him), "

> > Picture 4: (QS. An-Nahl: 12)

The integration of science and technology has implications for Islamic education, among others: first, it implies in terms of curriculum, leading learners to have the desire and ability to conduct research in the fields of science to then find the "conjunction point" with objective reality that occurs in religious areas [22]. Second, the implications in the teaching and learning process, teachers develop creative imagination. The role of teachers with the power of their creative imagination is able to create certain methods so that their students can absorb lessons quickly and completely. And the three implications in the aspect of religious social education. With an integrative paradigm, students will be invited to think holistically and not partially in living the compound beliefs and religions so as to foster mutual respect and respect for the differences of a belief in religion [23].

With the existence of integrative paradigms in the scientific context between transmitted knowledge and acquired knowledge is expected to create a holistic and non-partial academic atmosphere [24]. Thus, the specialization of certain areas of knowledge does not result in the formation of myopic-narcissistic insights, nor does the reach of knowledge limit itself to facts or the introduction of imanen finality, all of which is seen only in its "pragmatic" meaning. However, there is also the existence of the meaning or finality of transcendent science, which is something beyond science which is the significance and direction of something in its teleological sense [25].

# 5. Conclusion

The Qur'an clearly supports and even commands people to always develop their mindset to innovate to the nature that has been provided by God the Creator as the object, so as to produce the right science and technology for the welfare of human life in the world, as a provision to worship God to achieve happiness in the hereafter. According to the Qur'an, science is merely a means of achieving the ultimate goal. One's understanding of nature must be able to bring his consciousness to the most perfect and infinite God.

As a product of culture, science and technology is inseparable from the subjectivity of the inventor or the developer. In other words science and technology are not value-free, even loaded with value. Therefore, the development of science and technology will certainly have a positive impact as well as a negative one, depending on how and what human goals in creating and developing it.

Human beings who are entrusted by God as the caliph on earth must be good at utilizing the advances of science and technology so as not to get caught up so that humans will be enslaved by the advances of science and technology. For Muslims, however, it has not been able to create an alternative epistemology.

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