THE CONCEPT OF INTEGRATION OF RELIGION AND SCIENCE IN THE CONTEXT OF ISLAMIC EDUCATION

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Abstract

Religion and science are two things that cannot be separated. The dichotomy between general and religious sciences causes an imbalance between scientific aspects and ethical and moral aspects. Humans are not enough just to have intelligence in terms of intellectuality, but humans are required to have good spiritual aspects so that this becomes a balance so that there is no excessive fanaticism between religious knowledge and general science. Integration between science and religion is absolute because basically, all knowledge comes from God. Religious science does not only talk about matters related to religious rituals, but also regulates social sciences, humanities, and science to understand everything that exists in this world. In the context of Islamic education, several concepts emerged to unite science and religion, including the concepts offered at the state and private Islamic religious universities with their characteristics. With the concept of integration, it is hoped that there will no longer be a dichotomy of thought that distinguishes or separates absolutely between religion and science

Keyword: *Integrated; Science; Religion.*

INTRODUCTION

When talking about science and religion (Islam) there are always various sides. The debate led to a dichotomy between science and religion. In its development, there has been a dichotomy between knowledge and religion, in this case, the Islamic religion. Science and religion are both equally important and should not be separated between two. The existence of a dichotomy of religious knowledge and non-religious science has been around for a long time (Nasrullah, 2016).

Some people still think that science is something separate from religious matters. With this separation, the response in society is at least divided into three groups. The first group understands that "only" by studying religion humans can survive in this world and the hereafter. The religious learning referred to in this case is studying in Islamic religious education institutions, especially in Islamic boarding schools, while studying in public educational institutions does not guarantee that people will be "save" in this world and the hereafter. With this understanding, some people are not too interested in attending education in formal institutions, especially thinking about entering the world of technology which is considered a Western product. In today's general public, there is a misunderstanding of religion and general science. Some people think that religion is only limited to remembrance, prayer, praying, fasting, pilgrimage, and taking care of corpses (Suprayogo, 2014).

The second group of people thinks that religion does not fully help people to live in the world. There are several terms in the community that *"if someone wants to eat, they need money, it is not enough to read the Qur'an but must work to earn money or find food".* This group considers religion as a ritual, while the affairs of life are different things. This mindset gives the assumption that religion and science are two separate things but both must still be followed.

The third group assumes that there is no separation between religious science and general science or there is no separation between religion and science and both can "save" the human world in this world and the hereafter. The second group of the community thinks that religion and religious knowledge are only in ritual aspects, while in life as a social being, science is needed, or in other words, it is not enough to have only religious knowledge. This third opinion raises the perspective that religion and science must be united to be able to get good in this world and good in the hereafter.

The community perspective mentioned above ultimately raises several implications. One of the implications is the perspective in terms of education. Some people distinguish between general education and religious education. Juridically, there are some differences between general educational institutions and religious education institutions. If a student studies fikih, sejarah nabi, baca tulis Al Qur`an, Hadis, tasawuf then it is considered to be studying religion. Meanwhile, instance if someone learns science, social studies, or civics, then that is considered a general lesson (Faishal, 2017). With that perception, the question arises, "which is more important? Religious studies or general studies?" religion and science are two different things and cannot be put together. This is not very appropriate, considering that religious values are not only obtained from religious rituals but even in aspects of daily life religious values can be obtained. Someone who does not memorize the hadith about charitybut can give charity, will still receive the reward even if he does not memorize the hadith about charity. Likewise in the context of education, the teacher who teaches Jurisprudence and the teacher who teaches Mathematics both still get the same good reward, because both of them spread knowledge for the benefit of humans.

The existence of the dichotomy of Science and religion as described above gives rise to several consequences. Among the consequences of the dichotomy is when there is an imbalance between science and morals or ethics. A simple example is a student in college involved in drugs, involved in crime, or other criminal, but they are said to be people who are "educated" and certainly know about the risks of using drugs or Crime. It is supposed that people who are more educated and knowledgeable have good behavior, but in reality, this is not the case. This happens because humans are only focused on science without paying attention to moral and ethical aspects. Meanwhile, among the sources of morals and ethics are religious teachings, in this case, the Qur'an and Hadith. Therefore, it is clear that religion and science must go hand in hand.

Quoting Albert Einstein's statement that "science without religion is blind, religion without science is lame". This expression shows that religion does not have to be separated from science,

but religion must guard science and science can support religion (Faishal, 2017). Religion and science do not have to be separated but should support each other. In this modern era, many religious activities are easier to carry out because they are supported by science and technology. A religious teacher or preacher who understands the teachings of religion well but is not assisted or does not master science and technology, then his teaching or preaching activities become less effective.

Institutionally, the dichotomy of general knowledge and religious knowledge has occurred in Indonesia. However, it cannot be said that the dichotomy in educational institutions in Indonesia is a mistake. In education units in Indonesia, for example, those under 2 different ministries, namely the Ministry of Religion and the Ministry of Education and Culture, even though both are educational institutions, the types of subjects presented are distinguished, coupled with the number of Islamic subjects such as Fikih, Qur`an Hadis, SKI, BTQ and so on. What more interesting is the high interest of the community to send them to religious-based educational institutions. This certainly means good, because people realize the importance of religion for life. The problem is when people are fanatical about religion and ignore science.

Based on these conditions, the idea emerged of a combination of general subject education and Islamic religious subjects. Institutionally, this idea is proven by the emergence of integrated schools or Islamic plus schools, school plus boarding schools, or boarding schools. The emergence of the Boarding School was welcomed by the public who wanted a balance between general knowledge and religious knowledge with a term of *"Ilmu Pengetahuan (Iptek)"* accompanied by *"iman and taqwa (Imtaq)"*. The high interest of parents of students to send them to Boarding Schools is proven by the increasing number of students during *"penerimaan peserta didik baru (PPDB)"*. One of them is at the Muhammadiyah Boarding School Yogyakarta in 2018 accepting 800 new students with a total of 1500 registrants. Cumulatively the number of students at MBS Yogyakarta has increased (Kusmargana, 2018). Among the motivations of parents to send their children to boarding schools is that they want their children to have achievements in science and good morals. In addition, another motivation is due to the influence of the surrounding environment which sends them to boarding schools (Aprianto Andhika, 2018).

Conceptually, the existence of a dichotomy of religion and science also has an impact on the development of thoughts that contradict the verses of Qauliyah or the word of Allah Swt with the verses of Kauniyah or *"alam semesta"*. With this condition then developed the thought that the main source of knowledge is the Qur'an and set aside the role of reason (ratio) as a source of knowledge. Some Muslims are eager to learn the verses qauliyah in-depth, but ignore the verses Kauniyah *(alam semesta)* which holds a mystery that contains the treasures of science (Ghulsyani, 1989). Islam teaches the balance between the life of this world and the hereafter. This is reflected in Surat Al Qashash verse 77 as follows:

$$وَابْتَغِ فِيْمَآ اٰتٰىكَ اللّٰهُ الدَّارَ الْاٰخِرَةَ وَلَا تَنْسَ نَصِيْبَكَ مِنَ الدُّنْيَا وَاَحْسِنْ كَمَآ اَحْسَنَ اللّٰهُ اِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِى الْاَرْضِ اِنَّ اللّٰهَ لَا يُحِبُّ الْمُفْسِدِيْنَ$$

Dan, carilah pada apa yang telah dianugerahkan Allah kepadamu (pahala) negeri akhirat, tetapi janganlah kamu lupakan bagianmu di dunia. Berbuat baiklah (kepada orang lain) sebagaimana Allah telah berbuat baik kepadamu dan janganlah kamu berbuat kerusakan di bumi. Sesungguhnya Allah tidak menyukai orang-orang yang berbuat kerusakan."

Considering that there is still an understanding of the dichotomy between science and religion described above, it is necessary to discuss and study the integration between science and religion to create a balance between religion and science that support each other as Einstein said above. Until now, some people still consider that religion and science are two things that cannot be reconciled (Rofiq Nafiur, 2017). Therefore, the author must discusses the basic concepts in the integration of Science and religion and models of integration of Science and religion in the context of Islamic education.

METHODOLOGY

This paper used a library research approach (library research) with qualitative methods. What is meant by literature research above is a study that makes references or literature sources as primary data in its research, while qualitative methods are types of research whose findings are not obtained by statistical data processing procedures or other forms of calculation (Sugiarto, 2015).

In addition, qualitative research aims to reveal symptoms holistically and contextually through data collection from a natural background, and relying on the researcher as a key research instrument. Meanwhile, according to Denzin & Lincoln, it is natural research to interpret phenomena that occur by involving several relevant methods to be described (Anggito & Setiawan, 2018).

RESULT AND DISCUSSION

Definition of Integration

Integration of science is defined as a process of perfecting or uniting the sciences that have been considered dichotomous to produce a pattern of an integrative understanding of the concept of science. the essence of integration is an effort to unite (not just combine) God's revelation and Human findings (integralist sciences), not isolate God (secularism) or isolate humans (other-worldly asceticism) (Kuntowijoyo, 2005). Integration is to make the Quran and Sunnah a grand theory of knowledge so that the verses qauliyah and kauniyah can be used (Abidin, 2005).

Another opinion says that *"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 of scientific integration comes from the premise that all true knowledge is from God (*semua pengetahuan yang benar berasal dari Allah*). In other words, M. Amir Ali also used the term *all correct theories are from Allah and false theories are from men themselves or inspired by Satan*(Al-Frauqi, 1994).

One of the most popular terms used in the context of the integration of religious sciences and general sciences is the word Islamization which means to bring within Islam. The broader meaning is to refer to the process of Islamization, in which the object is a person or people, not science or other objects.

Based on the opinion mentioned above, integration is the process of connecting and simultaneously uniting two or more things (material, thoughts, or approaches) between the study of Science and religion so that they both get a meeting point and are no longer contradicted.

There is another term that is closely related to integration which is called Interconnection. Interconnection can be interpreted as bringing together or connecting two or more things (Material, thought, or approach) because it is impossible to do unification (integration) (Rofiq Nafiur, 2017).

Basic Integration of Religion and Science Concerning Islamic education, several basic ideas become the foundation in terms of the integration of religion and science. The foundations are divided into 3 groups, namely theological, philosophical, and scientific foundations.

The first basis is theological basis. In view of Islamic theology, among the things that become the basis is the word of Allah in surat Al Mujadalah verse 11 as follows:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِذَا قِيْلَ لَكُمْ تَفَسَّحُوْا فِى الْمَجٰلِسِ فَافْسَحُوْا يَفْسَحِ اللّٰهُ لَكُمْۚ وَاِذَا قِيْلَ انْشُزُوْا فَانْشُزُوْا

يَرْفَعِ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْۙ وَالَّذِيْنَ اُوْتُوا الْعِلْمَ دَرَجٰتٍۗ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ

Wahai orang-orang yang beriman, apabila dikatakan kepadamu "Berilah kelapangan di dalam majelis-majelis," lapangkanlah, niscaya Allah akan memberi kelapangan untukmu. Apabila dikatakan, "Berdirilah," (kamu) berdirilah. Allah niscaya akan mengangkat orang-orang yang beriman di antaramu dan orang-orang yang diberi ilmu beberapa derajat. Allah Mahateliti terhadap apa yang kamu kerjakan.

Referring to the verse above, one of the focuses that are of concern to our current discussion is the use of the term Majalis. According to Amin Abdillah, in this case, majalis can be interpreted as an in-between zone or inter-subjectivity zone. The terms used in this next verse are the terms faith, science, and charity. The sentence Faith, science, and charity in this verse becomes

systematic series and circularity for human life, the three terms are not presented in a structuralistic form. In the context of the integration of science and religion, faith can be interpreted as a religion, while charity is a philosophy and knowledge is a science (Abdullah & Riyanto, 2015).

In the context of education, these three things are integrated which is then developed into 4 domains, namely the cognitive, affective, normative, and psychomotor domains. The integration of the four domains is circular, not structural, meaning that the integration of the sciences of faith and charity will always be related and parallel in nature between the three. (Akademik, 2006).

Concerning the theological basis stated above, there should not be a negative dichotomy between the sciences of religion and public education. Currently, there are still many thoughts that separate the religious sciences and general sciences that result in the deterioration of the mindset of Muslims in the field of science because there is a dichotomous between the clump of religious sciences and the clump of scientific Sciences (Rofiq Nafiur, 2017).

The second is a philosophical basis. Human life, admittedly or not, is complex and multi-dimensional, in its various aspects and levels. The existence of various disciplines, both religious sciences, natural sciences, and humanities, is essentially a human effort to understand the complexity of these dimensions of human life. Every scientific discipline tries to explore certain dimensions of human life. By looking at the assumption above, the attitude of being content with only one discipline, whatever discipline it is, can be said to be an unwise attitude. To be content with just one discipline is an exclusively arrogant attitude because that one discipline represents only one side of the complexity of life.

Based on this perspective, it is necessary to construct a new scientific paradigm that is not satisfied with only studying one scientific discipline, but also studying various other scientific disciplines. Furthermore, this integration paradigm intends to formulate integration and linkages between disciplines as a bridge to understand the complexities of human life, to improve the quality of human life, both in material, moral and spiritual aspects. Based on this explanation, the philosophical foundation of implementing integration is the integration and interrelation between disciplines, which in the philosophical language of "coin money", for example, the two surfaces cannot be separated (integration), on the other hand, the two surfaces can be distinguished (interconnection). (Abdullah & Riyanto, 2015).

The third is the scientific basis. Scientific basis in the development of integration can be clustered into four sub-foundations, namely juridical, sociological (cultural), historical, and psychological basis.

In the field of education, the development of integration is Pancasila and the 1945 Constitution, as well as the policies outlined laws and regulations, in particular Law Number 20 of 2003 concerning the National Education System, especially article 3 concerning the function of National Education, article 36 section3 regarding the curriculum, article 38 section 2 concerning the primary and secondary education curriculum and section 3 concerning the Higher Education Curriculum, article 30 section 2 concerning the function of religious education and section 4 regarding forms of religious education.

Sociologically, Indonesian society consists of various ethnic groups, cultures, and religions. This diversity often gives birth to various conflicts that threaten the integration of the nation. Theologically normatively there is no religion or any culture that justifies aggressive behavior towards others, even emphasizing living in harmony and peace. However, the desired harmony and peace are threatened by views that always feel the truest (truth claim) which in turn gives rise to social prejudices against other groups.

the inception of truth claims and social prejudices that interfere with relations between religious adherents and community groups often starts from scripturalistic religious interpretations, apart from the current context. Scripturalistic religious interpretations often produce graduates from educational institutions (Madrasahs, Schools, PTU/PTAI, and Islamic Boarding Schools/Ma`had) which by some people are seen as unable to resolve conflicts in society. This could happen because these educational institutions tend to develop a group of Islamic subjects or courses that seem to be separate from the context of the diversity of Indonesian society and the global context and the development of Science and Technology.

Based on this sociological foundation, it is necessary to rearrange scientific structures that are more integrative by the demands of the diversity and dynamics of society. This paradigm of scientific integration is essentially trying to make social awareness that the realm of religion, the realm of Natural Sciences, the realm of Social Sciences, and the realm of Humanities, have their significance, and if each of these horizons is read separately integrated and interrelated, it will produce a holistic reading that is very useful for civilization. This paradigm implicitly tries to avoid social pettiness that feels self-righteous, and self-important and blames, demeans, and even denies others (exclusively) (Abdullah & Riyanto, 2015).

Historically, the existence of the Ministry of Religion in Indonesia is a realization of the idea that there is a desire for the integration of religion and science. the existence of a ministry of religion was born from a compromise between secular and Christian theories about the separation of church and state, and Muslims about the union between the two. So the Ministry of Religion emerged from the original Indonesian formula which contained a compromise between two face-to-face concepts: the Islamic system and the secular system (Anshari, 1997).

**Model of Integration of Science and Religion**

There are at least 4 models of integration of science and religion in the context of Islamic education in Indonesia. The models include monadic, dyadic, triadic, and pentadic models of Islamic integralism (Mahzar, 2003).

The first model of integration is the monadic model. This Model divides into two things religious and secular. According to this model, religion is a whole that contains cultural branches, while the secular understanding considers that religion is part of the culture. This Model is like the thinking of Ian Barbour or John F. Haught on the relationship between science and religion(Ian G.Barbour, 2003). In the context of Islamic education in Indonesia, it seems that this model can not be applied in educational institutions in Indonesia both basic education and higher education(Istikomah, 2017). This is because the monadic model is precisely firm between religion and science denying each other so that they cannot be integrated. The monadic Model can be illustrated in the following figure.
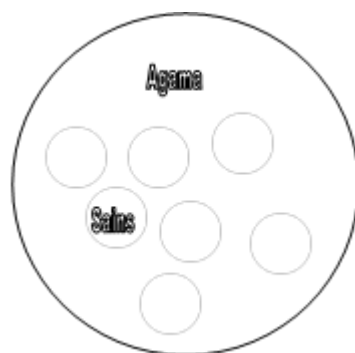
Picture 1. Monadic Models

The second model of integration is the dyadic model. This second Model states that science and religion are two things that have equality or the same so it cannot be said that science is part of religion and vice versa. This dyadic Model is divided into three models, namely independent dyadic, complementary dyadic, and dialogical dyadic. The independent dyadic Model of science is considered to discuss only scientific facts that can be measured and empirical, while religion only discusses issues that have divine value only (Ian G.Barbour, 2003).
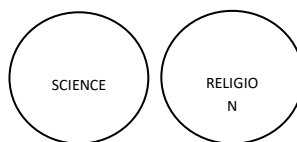
Picture 2. Independent
Dyadic Models

The complementary dyadic model is a model that assumes that science and religion are two things that cannot be separated.
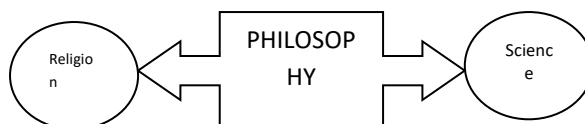

Picture 3.
Complementary Dyadic

The dialogical dyadic Model is a model that can compromise the complementary dyadic model. Where religion and science have something in common, it is on that commonality that religion and science can unite or it can be said that religion and science can be discussed, dialogued, and compromised. This type of dyadic model can be illustrated in the image below.
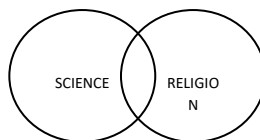
Picture 4. Dialogical
Dyadic Model

The third integration Model is the triadic model, which is a merger between science and religion but bridged by philosophy. In this case, for science and religion to become one, there needs to be a third party who facilitates it. The third-party mentioned above is philosophy. Philosophy is considered to be a bridge between science and religion as expressed by some Theosophists that *"tidak ada agama yang lebih tinggi dari kebenaran"* which means that there is no religion higher than truth (Ian G. Barbour, 2003). In the context of education, this philosophy modifies between science and religion, namely by the presence of the sciences or the humanities and cultural sciences. The complementary triadic model can be described by the following illustration.

Picture 5. Complementary Triadic Model

The next Model is the pentadic model of Integralism. The categories of objectivity, interobjectivity, intersubjectivity, and subjectivity proposed by Wilber are in harmony with the categories of matter, Energy, Information, and values in Islamic Integralism. However, in Islamic Integralism there is a fifth category, namely the category of source, the main source of values, called Revelation.

Unlike Wilber's categories, the five categories of Islamic integralism are structured as a tiered hierarchy from matter to source, through energy, information, and values. This integralist category hierarchy is no different from contemporary formulations of basic hierarchies which are implicitly structured in various traditions of Islamic thought such as Sufism, fiqh, kalam, and wisdom as summarized in the figure below.

Picture 6. Integralism Pentadic Model

Category	Epistemology	Axiology	Theology
Source	Ruhi (Spirit)	Qur'ani (Trascedentall)	Dzatullah (substance)
Value	Qalbi (conscience)	Sunni (Universal)	Shifatullah (attribute)
Information	Aqli (Ratio)	Ijtihadi (Cultural)	Amrullah (command)
Energy	Nafsi (instinct)	Ijma'i (Social)	Sunnatullah (behavior)
Material	Jismi (body)	Urfi (Instrumental)	Khalqillah (Creation)

The Idea of Integration of Religion and Science

So far, the one who has designed and even is implementing the integration of Science and religion is Islamic Higher Education, in addition to the changing demands of development, as well as the impact of conversion from IAIN to UIN. The following authors present some forms of integration of Science and religion that have been done by UIN in Indonesia.

UIN Sunan Kalijaga

The mestaphor used in describing the integration of science at UIN Sunan Kalijaga is a spider web model, with an interconnection integration model. The picture of the "spider web" of the integration-interconnection science of UIN Sunan Kalijaga illustrates the relationship between the anthropocentric - integralists spider web. It is illustrated that the perspective or horizon of intergalactic science is so broad (not myopic) as well as skilled in the traditional and modern sectors of life because of the mastery of one of the basic sciences and skills that can sustain life in the information age of globalization. In addition, the figure of a religious man (Islam) who is skilled in handling and analyzing issues that touch the problems of humanity and religion in the modern and post-modern era with the mastery of various new approaches provided by the Natural Sciences, Social Sciences, and humanities contemporary. Illustration of Science with a spider web is a general description of the paradigm of integration - the interconnection of science UIN Sunan Kalijaga Yogyakarta.

If the general description of the paradigm is described in each study of Science and the scope is smaller in each subject, then the elements of scientific entities, namely hadlarah al-nash, hadlarah al-philosophy, and hadlarah al - `ilm, become an urgent element in the study. These three entities are absolute alloys in the framework integration - the interconnection of Sciences. science building interconnection integration UIN Sunan Kalijaga. With three main pillars, namely, hadlarah alnash, hadlarah Al-philosophy, and hadlarah al - ' ilm (Baalbaki, Rohi Baalbaki, 1995).

With this paradigm also, the three main areas in science, namely natural sciences, social sciences, and humanities will no longer stand alone but will be interrelated with each other. The three will also become more fluid although it will not unite the three, at least there will be no more superiority and inferiority in science, no more claims to the truth of science so that with this paradigm the scientists who pursue this science will also have different attitudes and ways of thinking than before.

Thus, this model of integration-interconnectionstudies also signals that not all sciences can be integrated, so there is no need to impose integration studies on them. So, for this case, it is enough to interconnect.

UIN Malik Ibrahim

The metaphor used in describing the integration of science at UIN Malik Ibrahim is a tree model of science. The tree used as a metaphor to explain the building of science can be explained as follows. The roots have firmly penetrated the Earth, used to describe the science tools that must be mastered properly by every student, namely Arabic, and English, logic, introduction to natural

sciences, and Social Sciences. Strong tree trunks are used to illustrate the study of the sources of Islamic teachings, namely the Qur"an and Hadith, Islamic thought, sirah nabawiyah, and Islamic history. While the branches are quite widely used to describe several Sciences in general with various branches, such as natural sciences, social sciences, and humanities (Suprayogo, 2009).

As a tree, each has a different role but is a unity that must not be separated to produce fruit that will be used for human life in general. The roots are in charge of looking for food starch juice from the ground, in addition to acting as a buffer for the tree to stand firmly. If the roots are sturdy then the tree will stand upright even if one day hit by strong winds. Likewise, a student who studies science, with good language skills, and knows Natural Sciences, Social Sciences, and philosophy, will be used as a tool to explore the sources of knowledge, both in the form of ayat qouliyah and ayat kauniyah.

The stem which in that case is used to describe the science that comes from the Holy Book of the Qur'an and Hadith, is used as a support for shady branches. Similarly, the Qur 'an and Hadith is used as the basis and even the main source of the entire development of science. While the branches and twigs, which amount to quite a lot illustrate that science on Earth is always increasing in number according to the development and needs of mankind.

Language skills, Natural Sciences, and social as well as philosophy are all very important a tool to understand the source of the teachings of the Qur"an and Hadith. The verses of the Holy Qur " an and Hadith are further used as a source of inspiration to develop modern science. On the other hand, modern science is also great meaning for anyone to understand the Qur"an and Hadith in more depth and ultimately produce healthy and fresh fruit. The fruit produced by the tree is used to describe the product of Islamic education, namely faith, sholih charity and akhlaqul karimah (Suprayogo & Rasmianto, 2008).

UINSA

The philosophy used in describing the integration of science at UIN Sunan Ampel is the Twin Tower model. This metaphor shows the existence of two twin towers and a connecting bridge between the two towers, three pillars of integration; 1) strengthening of pure but rare Islamic Knowledge, 2) Integralization of Islamic sciences-social and humanities, 3) weighting of Science and technology with Islamic Science the intention is: reflecting the balance between World Science and Religious Science that can be studied on the UIN campus. The paradigm established is: UIN Sunan Ampel develops a scientific paradigm with a connected Twin Towers model (*integrated twin towers*); The integrated twin-towers Model is an academic integration view that Islamic sciences, social humanities, and science and technology developed by their specific characters and objects, but can greet, meet and associate themselves with each other in a connected growth; and The integrated twin-towers Model moves not within the framework of the Islamization of science, but the Islamization of reason needed to create a complementary scientific system between Islamic sciences, social humanities, and science and technology.

UIN Syahid

UIN Syahid concept to integrate religion and science, is first of all seen from its motto: "Knowledge, Piety, Integrity". Knowledge means that UIN Syarif Hidayatullah commits to creating intelligent, creative, and innovative human resources. UIN Syarif Hidayatullah Jakarta wants to play an optimal role in learning activities, discoveries, and engagement of research results to the community.

This commitment is a form of responsibility of UIN Syarif Hidayatullah Jakarta in building human resources of the nation which the majority are Muslims. UIN Syarif Hidayatullah Jakarta wants to be a source of formulation of Islamic values in line with modernity and Indonesia. Therefore, UIN Syarif Hidayatullah Jakarta offers Islamic studies, social studies, politics, economics, science, and modern technology from the perspective of science integration. Piety contains the understanding that UIN Syarif Hidayatullah Jakarta commits to developing inner quality in the form of piety among the academic community.

Individual piety (which is reflected in the term ahabl min Allah) and social piety (which is reflected in the term habl min al-nas) are the basis for the academic community of Syarif Hidayatullah Jakarta in building wider social relations. Integrity implies that the academic community of UIN Syarif Hidayatullah Jakarta is a person who makes ethical values a basis in decision-making and daily behavior. Integrity also contains the understanding that the academic community of UIN Syarif Hidayatullah Jakarta has confidence as well as an appreciation for other groups (Darda, 2015).

CONCLUSION

Integration of religion and science is to make the source of the teachings of Islam a grand theory in understanding science. The integration of Science and religion is based on theological foundations in various verses of the Qur'an which show that there should be no dichotomy between religion and science as this would lead to a deterioration in the mindset of Muslims. In the theological basis known as the faith aspect of Science and charity. The integration of Science and religion is based on the philosophical basis that humans have many dimensions so there needs to be an integration of scientific disciplines against the teachings of Islam. The scientific basis is the basis for the integration of Science and religion so that science can be clustered into several clear parts. Sociologically, the integration of Science and religion has occurred today in Indonesia with the emergence of several institutions that promote religious values as the basis for organizing educational institutions.

In the context of Islamic education in Indonesia integration model that may be applied is a dialogic dyadic model and complementary triadic model and pentadic model of Integralism. With this model basically, religion and science are two things that can be united or can be integrated which then ultimately results in certain disciplines based on divine values.

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