

The Concept of Integration of Science in Thought Prof. Imam Suprayogo

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Abstract: Basically, the scientific sources of the Koran and al-hadith are the reference sources for all scientific fields. Science is not divided into religious knowledge and general science. This is the basis for researchers to raise the concept of integration of science in prof. suprayogo priest. This research is a qualitative descriptive study using the literature study method. The literature used is literature that is relevant to the discussion and research objectives, such as books, journal articles, proceedings and research reports. The result of this library research is that prof. Imam Suprayogo builds knowledge based on the integration of Islamic sciences and science which is a refinement or unification of sciences that have been considered separate. This thought is known as Tarbiyah Ulul Albab. The concept of integration of knowledge is taken in the metaphor of the tree of knowledge, namely a tree that is sturdy, has shady branches, has lush leaves, and bears heavy fruit because it is supported by strong roots.

Keywords: integration of knowledge, tarbiyah ulul albab, tree of knowledge.

INTRODUCTION

We cannot deny that technological developments have brought us to the globalization of science and culture. The integration of knowledge in the world of education has long been planned, due to concerns about the role of educational institutions when responding to complex humanitarian problems along with changes in the social dynamics of society in changing times (Zamroni, 2015). Islam is a perfect religion that has clear guidelines regarding the purpose and nature of education by developing the full potential of human nature both physically and spiritually. The problems that occur in Muslims are caused by a lack of appreciation in the philosophy of life in Muslims. Often times we see that nowadays Muslims are more proud to follow

the philosophy of life of the western world and do not hold on to the Al-Quran.

Education which is an effort to foster and develop the human person both spiritually and physically must be carried out in stages. However, a desired process in educational endeavors is a directed and purposeful flow, namely giving direction to students (humans) to the most optimal point for their inner abilities. While the intended goal is to achieve the formation of a complete personality as a social and individual human being as well as a servant of God who is submissive and devoted to Him.

Islamic education has a characteristic, namely changes in attitudes and behavior that are in accordance with Islamic teachings so that they are unconsciously able to form a

generation of Muslims. Islamic education has a duty to help students to be able to realize themselves to become a complete Muslim person. In reality the education system is only able to produce people who are weak, insecure, helpless so they are unable to be independent. Recently, the government has given considerable attention to Islamic education in Indonesia by encouraging the internationalization of Islamic education in Indonesia and making Indonesia a world Islamic study. Therefore the integration of Islamic education is something to be expected, because Islamic educational institutions have always been on the sidelines since Indonesian independence.

In Indonesia, there are generally two models of the education system, namely the national education model and the local education model. Based on this, in general portraits education is divided into two, namely formal education organized by the state and non-formal education organized by Islamic boarding schools. So far, in general, there have been many assumptions that there has been a dichotomy between religious knowledge and general science, one of which is caused by the internal factors of Islamic education institutions that are less able to make efforts to reform and reform.

Islam which is called universal in fact, its study is still very limited and also lacks attractiveness, it even results in being left behind. In connection with the scientific structure, which was originally an integrative science building. The Al-Qur'an and Al-Hadith which were originally used as objects of study were then repositioned to become sources of study for all scientific fields. This step is based on the consideration that science is not really worthy of being divided into religious knowledge and general science.

The development of tertiary institutions with the surrounding social reality has led to an ambiguity in the scientific paradigm

along with the strengthening of the spirit of integration of knowledge. Abu Darda stated that higher education has a mission to describe the transformation of knowledge as a whole so that what happens is not limited to the transformation of knowledge and skills but also the transformation of universal values. This will only be realized if the spirit of universality can bridge the integration between religious knowledge and general science.

Based on the assumption of the scientific dichotomy, Prof. Imam Suprayogo initiated a concept of thinking about education, namely education whose goal is to give birth to a generation that has intelligence, both emotional, intellectual and spiritual intelligence. This concept of thought is better known as Tarbiyah Ulul Albab. Tarbiyah Ulul Albab was then applied to the higher education system, to be precise at the State Islamic University of Maulana Malik Ibrahim Malang.

Prof. Imam Suprayogo then carry out the integration between Islamic sciences and science which is a refinement or unification of the sciences which have been considered separate so far that will produce a pattern of overall understanding of the concept of science. The integration of knowledge in Islamic educational institutions has long been echoed, this is based on awareness and anxiety about the role of an educational institution in dealing with and responding to various very complex humanitarian problems. Scientific integration in the field of education, especially Islamic education is something to be expected. Because, as is well known, since the beginning of independence, the existence of Islamic educational institutions has always been in a marginal position (Darwis, M, 2018). Therefore the researcher examines how the concept of integration of knowledge developed by Prof. Imam Suprayogo and

how this thought contributes to scientific development in particular.

METHOD

This research raises the concept of integration of knowledge in the thought of Imam Suprayogo. The integration of knowledge is interpreted as the unification of the concepts of various scientific disciplines. This research is a qualitative descriptive study using the literature study method. The literature used is literature that is relevant to the discussion and research objectives, such as books, journal articles, proceedings and research reports. According to (Habsy, 2017) A literature review is a written summary of articles from journals, books and other documents that describe both past and current theory and information. Retrieval of research data is carried out through searching journals by determining the keyword integration of knowledge in the thoughts of Imam

Suprayogo. Furthermore, the data obtained from the literature were analyzed using the content analysis method. Content analysis is a data analysis method used to conclude words or concepts in text or literature (Arafat, 2018). Content analysis steps include formulating research questions, selecting relevant literature sources, selecting data in the literature, creating categories used in the analysis, summarizing and clarifying the contents of the summary, interpreting and explaining the data obtained based on the theory (Sumarno, 2020).

RESULTS AND DISCUSSION

Results

From the results of identifying articles from various sources of scientific studies, which are related to the concept of integration of science in Prof. Imam Suprayogo as follows is presented in tabular form:

Table 1. Mapping the results of the review literature review

No.	Title	Writer	Research Methods	Research Results
1	Imam Suprayogo's thoughts in the integration of Islamic knowledge and science based on ulul albab	Choirul Anam dan M. Yunus Abu Bakar (2018)	Content analisis	The integration of ulul albab-based Islamic scholarship according to Imam Suprayogo is to make a sunnah a grand theory of knowledge, so that the verses of qauliyah and kauniyah can be used (Anam, 2018).
2	The development model of the paradigm of knowledge integration at the Sunan Kalijaga State Islamic University, Yogyakarta and the Maulana Malik Ibrahim State Islamic University, Malang	Arbi Dkk (2018)	Literature	Making the Al-Qur'an and Al-Hadith a source of knowledge, expanding Islamic study material and avoiding dichotomies of knowledge, exploring verses of the Koran that talk about science, developing an educational curriculum (Arbi dkk., 2019).

3	The concept of Islamic education and pesantren in perspective Prof. Dr. H. Imam Suprayogo	Atho'illah (2020)	Literature	The existence of Ma'had is one of the important instruments in the education of Ulul Albab, with a mission as a place to establish a center for strengthening faith, the development of Islamic knowledge, good deeds, noble character, an information center for Islamic boarding schools and as a cornerstone for the creation of an intelligent, dynamic, creative, peaceful and prosperous Indonesian Muslim community. prosper with the metaphor of the tree of knowledge (Illah, 2020).
4	The paradigm of learning Arabic in the integration of knowledge: a comparison of the thoughts of Imam Suprayogo and Azhar Arsyad	Muhammad Rusydi (2020)	Literature	The integration of knowledge is colored by the spirit of integration of Islamic studies by departing from the typology of the integrated sciences to subsequently make Arabic along with a set of other instrumental knowledge namely Pancasila, English, philosophy, Basic Natural Sciences, and Basic Social Sciences to strengthen it (Rusydi, 2020).
5	The relevance of the thoughts of Professor Imam Suprayogo to the development of the Islamic economy in Indonesia	Yayan Nasikin Dkk (2020)	Kualitatif Deskriptif	The concept of thinking about the integration of Islam and science in the field of education which has the aim of giving birth to a generation that has intelligence, both emotional, intellectual and spiritual intelligence (Nasikin & Innayah, 2020).

Discussion

The integration of knowledge is interpreted as a process of refining or uniting the sciences that have been considered dichotomous so far to produce a pattern of integrative understanding of the concept of science. By Kuntowijoyo, states that the essence of the concept of integration is the unification (not just merging) between God's revelation and the findings of the human mind.

In efforts to reconstruct Islamic education, we need to pay attention to the principles of Islamic education, which include: (1) Islamic education is part of the Islamic life system, which is a process of internalizing and socializing Islamic moral values through a number of information, knowledge, attitudes, behaviors and culture, (2) Islamic education is something that is integrated, meaning that it has links that

form an integral unit with other sciences, (3) Islamic education is a life long process from the very beginning of human life, (4) Islamic education takes place through a dynamic process, which must be able to create a dialogic and interactive climate between educators and students, (5) Islamic education is carried out by giving more moral messages to students.

Prof. Imam Suprayogo, identified that Islamic education is still stuck in classical thoughts that are out of date. Muslim thinkers are still reluctant to carry out reformulation and modernization of thought. Even though the history of Islamic civilization has always faced and faced change, because change is a necessity for human life. The emergence of a long debate between modernists and traditionalists is clear evidence that some Muslim thinkers are still afraid to renew their thoughts. In

addition, Muslims still suffer from the syndrome of inferiority complex, pessimism and lack of self-confidence. This makes Muslims tend to imitate and take Western traditions and leave their own Islamic traditions (Suprayogo, 2004).

Of the various problems of Islamic education, by Prof. Imam Suprayogo offers an educational concept with the Al-Qur'an paradigm in leading an Islamic educational institution with the motto "tarbiyah ulul albab".

Ulul albab means people who have reason, namely spiritual power that can understand the truth, both physical and metaphysical. Meanwhile, according to terminology, ulul albab are people who have basic characteristics such as: faithful, highly knowledgeable, noble, diligent in worship, social and pious (Jannah, 2015). The word ulul albab itself is taken from the Qur'an. No less than 16 verses of the Qur'an mention this word.

The hope of the tarbiyah ulul albab concept is that intellectually intelligent (IQ) individuals will be formed, in addition to being emotionally intelligent (EQ) and spiritually (SQ). This is, among other things, part of Ulul Albab's personality that will be built and developed by Imam Suprayogo at UIN Maulana Malik Ibrahim Malang. Therefore, there is a jargon that is always echoed, namely "Producing scholars who are professional intellectuals and professional intellectuals who are scholars"

Ulul albab has a very important role, as elements of social control that can pay attention to the community in strengthening and strengthening faith. so that it is not shaken by the progress of science and technology. so that between religion and science is formed into a very good unity, without any separation between religion and science. If examined historically, science and technology at the beginning of its development were a means to serve the

Almighty, so that science and technology are always loaded with spiritual values.

Tarbiyah ulul albab in its real form is a merger between Islamic boarding schools and universities. Because we already know how the existence of Islamic boarding schools as centers of Islamic religious education which have long been established gave birth to humans who prioritize remembrance. Likewise with universities that produce people who prioritize thinking, and for both of them give birth to good deeds (Zamroni, 2015). In the world of education, faith, science and charity are the main targets to be developed in a balanced way, otherwise it will result in an unequal life.

Amin Abdullah also shared the same view, that scientific integration experienced difficulties, namely difficulties in integrating Islamic and general studies which sometimes did not get along with each other because the two defeated each other. In the process of integrating knowledge, it is better to refer to ontological, epistemological, and axiological perspectives so that general science and religion can work together without defeating each other (Asep, 2023).

From an ontological perspective, that knowledge is essentially an understanding that arises from the results of an in-depth, systematic, objective and thorough study of the verses of Allah SWT. Both in the form of qauliyah verses that are collected in the Koran as well as kauniyah verses that are spread out in this universe. Due to the limited ability of humans to study these verses, the results of human studies/thoughts must be understood or accepted as knowledge that is relatively true, and knowledge that has absolute truth only belongs to Allah SWT.

From an epistemological perspective, it is that science and technology are obtained through earnest effort by using the sight, hearing, and heart instruments created by

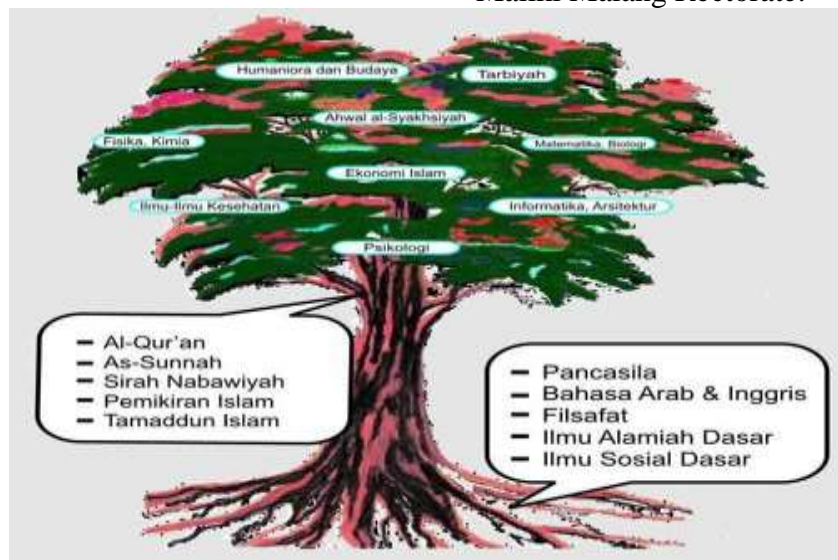
Allah SWT. Against natural and social laws (ṣunnatullah). Because it does not deny God as the source of all reality including science and technology.

From an axiological perspective, science and technology must be directed towards providing benefits and fulfilling the needs of human life. Instead, science and technology are used to destroy human life. It should be realized that science and technology are part of the verses of Allah SWT and are a mandate for their owners who will later be held accountable at His side.

The paradigm of the concept of scientific integration in the perspective of Imam Suprayogo's thought places religion as the basis of knowledge. al-Ḥadist in the development of science is positioned as a source of qauliyyah verses while the results of observation, experimentation and logical reasoning are positioned as a source of kauniyyah verses. With this position, various branches of knowledge can always be sourced from and al-Ḥadist.

Based on the results of the journal review that the author conducted through various reference sources, that UIN Maliki Malang is an Islamic higher education institution that applies its academic process to integrate science and religion. Imam Suprayogo took the metaphor of the tree of knowledge, namely a tree that is sturdy, has shady branches, has lush leaves, and bears heavy fruit because it is supported by strong roots (Suprayogo, 2012).

The philosophical meaning of "tree of knowledge". The construction of the understanding of "tree", as we all understand there are roots, trunks, branches, and branches. Each has a different function and way of working, but they are related to one another. They don't stand alone. They even help each other, open up to each other, intertwine between sections, for the sake of a tree that is fertile and sturdy. The following is an overview of the integration of knowledge developed by UIN Maliki Malang. On campus, this metaphor is beautifully drawn on the first floor, UIN Maliki Malang Rectorate.



Picture 1. Knowledge Tree

The image above, has the following meaning:

- a. A scholars need to be equipped and strengthened with a set of basic sciences or instrumental knowledge, for example language skills, both in Indonesian, Arabic and English, logic, philosophy of science, basic natural sciences and basic social sciences. In the picture, the scientific set is the root of the tree. In order for a tree not to collapse easily, its roots must be strong and sturdy. That is, the better the scientific basis is owned by a scholar, then he will have the opportunity to be able to develop and understand tree trunks.
- b. Tree trunks are depicted with a set of knowledge that originates directly from Islamic sciences (dirasah al-Islamiyah), namely the Koran and al-Hadith, Islamic thought, and the history of the Prophet Muhammad, as well as the history of Islamic civilization. A good scholar, it is impossible to grow a tree trunk, if he does not have the ability as illustrated by the roots of the tree above. With solid roots, it will grow a solid tree trunk too. If the stem is good and sturdy, it will give rise to beautiful and fresh branches and twigs and leaves.
- c. the branches and twigs and leaves in the picture above are modern sciences; such as medicine, philosophy, psychology, economics, sociology, engineering and other branches of science. This is where every student is required to choose and have the ability of one of these scientific branches. The strength of these branches and twigs and leaves is expressed in the strength and fertility of the roots and trunk of the tree (Arbi dkk., 2019).

Stems with shady branches in the metaphor used by Imam Suprayogo are a group of plants that have strong, sturdy and woody stems. Solid stems are used to describe sciences related to and sourced

directly from the Koran and al-Ḥadist namely, study of the Koran, study of al-Ḥadits, Islamic thought, and Sirah Nabawiyah. This kind of knowledge can only be properly studied and understood by those who have proficiency in Arabic, logic, natural sciences and social sciences.

The roots that stab deep into the earth are used to describe foreign language skills (Arabic and English), logic and philosophy, natural sciences and social sciences. Foreign languages, namely Arabic and English, must be mastered by every student. Arabic is used as a tool to study knowledge originating from the Qur'an and al-Ḥadist as well as other Arabic-language books. The use of English is seen as important as the language of science and technology and the language of international association.

The tree of knowledge is expected to bear fruit for people who have faith, have noble character, are knowledgeable, and do good deeds. Wherever and whenever that person with that high degree will not burden other people, but on the contrary, always provide benefits for this life. Armed with a wealth of knowledge, sharp eyes and ears, and a gentle heart, they will fight in the way of Allah SWT with a real struggle. Such a person's presence, as the fruit of the tree of knowledge, will always bring benefits to anyone.

Through the tree metaphor, as mentioned above, the integration of science and religion tends to resemble the view of Imam al-Ghazali, that studying religion for everyone is a fardhu 'ain personal obligation, while studying general knowledge, such as medicine, engineering, agriculture, trade, and others are fardhu kifayah. Likewise with the curriculum building of UIN Maulana Malik Ibrahim Malang, that studying the sources of Islamic teachings is mandatory for all students regardless of their study program. In addition, each student is also

required to explore other fields of science as his expertise. With such a conceptual model it is hoped that there will be solid scientific integration.

From the explanation above, we can conclude that according to Imam Suprayogo, the integration of science and religion can be carried out through curriculum development as described in the metaphor of a "tree of knowledge" which is large and whose roots are firmly thrust into the ground. Thus, Imam Suprayogo believes that the text of the Qur'an is a source of knowledge, both at the theoretical level of scientific development and at the level of religious practice, which should be developed in the world of Islamic campuses that are integral in all faculties. This is where it is important to develop an epistemology of interpretation of Al-Qur'an texts that is integrated between knowledge and Al-Qur'anic texts.

In integrating science and Islam, he said that if academic questions arise, the first thing to do is to review the Al-Qur'an and al-Ḥadīṡ regarding the matter, what the Al-Qur'an and al-Ḥadīṡ talk about. Because the Qur'an is universal, the content of which is the main thing (qauliyyah) does not directly talk technically, on the other hand what are the results of experiments and observations of logical reasoning (kauniyyah). In the world of Islamic education, Al-Qur'an and Al-Ḥadīṡ are verses of qauliyyah, while natural sciences, social sciences, humanities are verses of kauniyyah. The knowledge that is developed on the basis of the sources of the verses of qauliyyah and verses of kauniyyah is a real picture of the way of thinking of the world of Islamic education. This is actually a model of integration of science and Islam.

CONCLUSION

The dichotomy of science is caused by the way society views different sciences,

this has resulted in many scientists who are scientists and scholars who are scholars, a scientist who only studies general knowledge without being based on religious knowledge, as well as a scholar who only studies religious knowledge around worship without studying general science, so there is an assumption of difference between the two.

Integration of Science applied by Prof. Imam Suprayogo is one of the efforts to unite the values of the two. Studying general science without leaving religious knowledge and vice versa, unification is reflected in the curriculum of teaching materials, facilities and infrastructure, as well as a supportive environment so that it is hoped that it will be able to produce generations who are religious and knowledgeable. The suggestion that the author presents is that the results of this study can be used as a reference for subsequent research and Prof.'s thoughts. Imam Suprayogo regarding the integration of knowledge can be used as a source of knowledge, especially at various Islamic universities in Indonesia.

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