

ISLAM AND SCIENCE: CONTEMPORARY INDONESIAN PERSPECTIVE

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Abstract: *Kaitan antara Islam dan Sains tidak lepas dari proses kemajuan dan kemunduran sains dalam peradaban Islam. Umat Islam mulai mempelajari atau melakukan penafsiran ilmiah sejak generasi pertama sampai abad ke-lima hijriyah hingga menjadikan masyarakatnya sebagai pelopor Ilmu pengetahuan. Berbanding terbalik dengan kondisi dewasa ini dimana teologi modernisme yang merupakan mainstream pemikiran paradigmatis manusia moderen yang mempunyai misi membebaskan manusia dari dogmatika nilai agama yang membelenggu kemerdekaan dan kreatifitas manusia dalam merespon kehidupan dunia. Tulisan ini akan mengkaji hubungan Islam dengan Sains dalam perspektif keIndonesiaan.*

ملخص: العلاقة بين الإسلام والعلم لا يمكن فصلها عن عملية التقدم والتراجع العلم في الحضارة الإسلامية. بدأ المسلمون الذين يدرسون أو القيام التفسير العلمي منذ الجيل الأول إلى القرن الخامس هجري إلى جعل المجتمع بوصفه راندا للعلوم. يتناسب عكسيا مع الوضع الحالي الذي لاهوت التفكير السائد الحداثة وهو نقل نموذجية للإنسان الحديث التي تتمثل مهمتها في تخلص البشرية من قيود القيم الدينية العقائدية حرية الإنسان والإبداع في الاستجابة لحياة العالم. وهذه الورقة دراسة العلاقة بين الإسلام والعلوم نيس في المنظور.

Kata kunci: *sains, muslim Indonesia.*

Nowadays, Indonesian young generation of Islam has a great wish to see the future of Islam as a social, natural and economic power etc. This is because, they have intellectual spirit, so that it might be possible for them to think some great things which are relevant to the future of Moslem people as a whole, nation development. They are trying to see Islam in actual contexts, in new language and try to conclude norms of Islam into new various concepts.

Indeed, the development of Islam can be divided into three periods namely: mythos, ideology, and idea and science period. This periodic was made based on social science to see

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the consciousness of people as a whole in certain era. In the past, we had known that the thought of Indonesian Moslem people was focused on structure, politics in meaning. Nowadays, even they still think about the structure, the aim in wide scope is covering economy, social, cultural structure and other structures. This development can be said as a moving from the thought of ideology to the thought of idea. He, the God Allah, creates and provides life sources in the universe that can and might be found, and trying to be developed by man.

Actually, man is able to prove through science about how to implement his life, so that he can fulfill the willingness and the destiny of his God, how to keep good relation between God and man, between man and man, between man and other God's creatures, and between man and his environment. Of course man asks for guidance only to the God, Allah, seen only in ideology and power circles. On the other hands, at the present period, Moslem people need to include normative concept of Islam as a theory.

Islamic Science: Normative Concept Perspective

Before becoming an ideology, normative concept can be revealed to be a philosophy; however it can be the contrary, from normative concept to be philosophy and the theory, of course the methods are different. For instance, there is a verse in the Qur'an, which stated that "if the citizens of a country are believers and faithful to God Allah, automatically, the God Allah will open the doors of blessing from the sky and the earth (Qur'an 7: 96) This verse is a big theory that needs to be interpreted into operational middle level theory, that is how to interpret the consequences of concepts of faith and obedience that might be the opening of the sky and the earth to pour prosperity or livelihood.

If the verse mentioned above interpreted into mytho-utopian, the verse is final, and it will be interpreted literally. It is comprehended in ideological thought that man will struggle to get God blessing and livelihood. However if it is used as an idea (science) it needs to formulate a theory that between faithful and obedient up to the open of the sky and the earth,

there is a middle level theory. That's why it can be said that the Qur'an is a holy book that contains a number of middle theories.

The example above describes how very important the Islamic concepts comprehended deeply. Every verse of the Qur'an of course can be formulated to theory of Islamic science. At the present, Moslem people seem to step to reach it.

To give another example, the Prophet Muhammad traditions (Hadis) say that, poverty will make people to be closed to atheism. This is an important thesis; however, Moslem people stop thinking up to literal understanding. It has never been explained to be a social theory about why poverty will make people to be closed to atheism. Moslem people have never wanted to see empirical phenomena in history or society which causes poverty tends to bring people to be atheism, faithless or negligent toward the almighty. What kind of poverty that causes atheism, perhaps it has never been explained theoretically. Most Islamic teachings are comprehended, accepted and inspired and not as a theoretical concept only.

In the prospective of historical thought, even the consciousness of people is not average, the appearance of systemic through that has been explained above seems to be a front guard. In other words that Islamic thought, as an idea or science, is the first front and more advanced, of course, it is expected to bear something useful in the future. History is always determined by the most prominent thought from its period. In dealing with the steps of this thought there might be wide discrepancy between those who are in the first front and common community. In order to settle the discrepancy, mechanism is really needed to integrate the units of discrepancy, for instance, the mechanism can be carried out through Moslem people's communication system.

It is necessary to give common people understanding that Islam and Islamic thought are two things different. Islam is a message, whereas the thought of Islam is the result of subjective truth of someone thinking capacity towards the objective of messages of God. As a subjective truth, Islamic thought is changeable basing on the development of

information in the circle of reading the God's message which is mastered by certain people, either in the level of science or in the experience level. That's why, every hurling of Islamic thought should be treated as a work or a creation of *ijtihad* in the framework of perceiving God's willingness. It is not as a saying of God Himself.

In the meantime, in order the effort of interpreting Islam in actual contexts, in a new language and in formulation of Islamic norms to new concepts bears optimal result, there should have efforts in doing and exploiting the process of the accumulation of efforts in the past. What is hoped from this advantage is to reach the last of accumulation step everywhere, the thoughts struggle for the most useful prestige. Thus, previous heritage must be appreciated and at the same time it should be faced critically in order to be creative. This statement is based on the norm: "al Muhafazatul 'ala al qadim as salih qa al akhzu bi al jadid al aslah" (Maintaining the previous good khazanah and take something better new). These two attitudes, between "defend and take" must be held justly and balance. It is impossible to use only one of them.

Islamic Science: Contextual and Actual Perspective

At last, there are some principles that must be paid attentively and become starting point of effort to make and arrange frame of concepts of contextual and actual comprehension of Islam, among others are:

The first: Openness Principle, it means, one is able to accept historical heritage of human completely and gives appreciation to them honestly.

The second: Continuity Principle, it means that contribution of every group of people or every ideology, including Islam, experience the rise and the fall of development in the stage of history, and embrace it in interactive pattern of relation with other groups or ideology. It means Islam can take it from other groups or ideology the same number as Islam gives to them.

The third: Delegation of Teaching, it means that it needs thoughts and efforts to press legal portion of aspect of

Moslem's life up to the smallest point that can be accepted by imperishable norms of Islam itself. The case can be shown here is that Qur'an allows a husband to have more than one wife (Qur'an 4:30. Must qualification of justice in this verse is surrendered its formulation to the "religion" or to the doer, the wife who will be doubled? This principle requires conferral of rights to do the formulation to the man who will get the risk of marriage itself.

The fourth: De-institutionalization of Islam as far as it can be accepted by the main teaching of Islam and submit the function of institution of Islam that does not symbolize Islamic.

The fifth: Politics is used as an Islamic Principle. It means that Islam is not provided as a political power practice. On the contrary, it is used as a moral source for the struggle of man to better the quality of life completely. It doesn't mean that Islam avoids involving in the struggle of politics.

The sixth: Prosperity Principle, it means Islam should always live in present together with its problems, so that Islam is not becoming something reconstructed in utopian models. Islam is used to overcome the problems that are faced by man, so that Islam contributes actuality towards Islam itself.

The seventh: Plurality Principle, it means the confession of the impossibility of one ideology on only one Moslem group has rights to talk on behalf of Islam; however, others have also the same rights. In this case, the thing can be the measure is that the quality of the ideology or opinion thrown and contribution implemented. In other words, there is no monopoly of rights that can be tolerated.

Islamic Science: Some Pillars of Life

We realize fully that the life of society is influenced by some factors. The pillars of life in general are accepted namely:

The first, consideration of ratio is based on science and knowledge. The second, consideration of consciousness is based on religious conviction. The third, consideration of sensitivity of necessity exists from work of art and literary work. Basing on understanding of mutual dependence between the three pillars of life, a few horizons can be created for education based on the

characters of Islam in the scope of family, community, environment, schools as well as higher education. Among others are as follows:

Education basing on Islamic characters should be able to create healthy consciousness among students concerning their position in life, about how they should estimate their way of life in the future and how they can contribute for the improvement of life itself. This consciousness gives them clear link between this macro horizon of life (as individual) and macro pattern of life where they are involved in it.

Education basing on Islamic characters should be able to grow responsive and sensitive personal attitude and behavior towards problem sectors that happen in life, either micro or macro horizontal problems. Implication of this ability is compulsory education basing on Islamic characters to grow the bravery of students to do proper choices for their lives and to formulate answers that must be faced to challenges carried out by the development of science and technology.

Education basing on religion should be able to grow strong solidarity between personal aspiration of adherent of a religion and general aspiration league of life and the member of the league itself.

This kind of solidarity, whether it has the form of cultural consciousness in sameness of fate as other people or having the form of consciousness of ideology which its purpose is to do structural betterments in life, he should base the students' understanding and experience of religion in order they are able to absorb the pattern of corrective individual life towards inclinations to exclusive group which always stands aside the development of life.

Education basing on religion is demanded to avoid oneself having intolerance attitude and does not respect other groups out of grouping of society where students become its members, either they belong to groups of religion, groups of politics or other groups.

Conclusions

From what have been explained above, it is clear that the task of education basing on religion is not easy. It has a duty to form life view, the attitude and behavior of the students as individual to get horizon, knowledge, ability and certain skills and being prepares himself as a member of community who should be able to take part in the development of life of society. More specifically, education based on religion is expected to form educated man whose characters are as follows: Having high respect toward the norms of Islamic teaching; Giving precedence to collective importance than individual importance; Having high feeling of sincerity in dutiful and struggle; Having high respecting friendship, and loving each other; Glorifying moral and honesty in thinking, acting and conducting; Having high loyalty toward religion, nation and state; Having great charity, work and prestige as a part of devotion to the God, Allah; Having high respect toward science and experts; Always be ready to adjust him-self with every change that brings advantages for the benefit of man; Having high pioneering in supporting, spurring and accelerating the development of his community; and the last, having high togetherness in the middle of nation and state life. The last part of analysis (Roman Numeral III) is the essence of explanation before and as a basic formulation of concrete effort to develop logical reasoning of Indonesian Moslem young generation to face better future. At last, Islamic young generation will get God's blessing and mercy.

Daftar Pustaka

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