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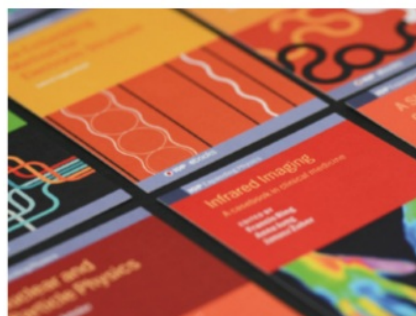
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5 Science and Religious Integration (Implications for the Development at UIN Raden Intan Lampung)

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Abstract. The conception of Islam, in essence, does not recognize the separation or conflict between general science (science) and religion, between the world and the beyond, which is natural and supernatural, which is imminent and transcendental, and between body and soul. But it is always seen as a whole and integral (Unity of the whole universe). The Al-Qur'an spectrum covers the entire universe, which, if studied and traced, will deliver to one estuary, namely dzikrullah (remember Allah: Q.s: 3: 190). Studying all of its creation in the universe is a religious teaching. And we can learn through the creator of God in the form of the universe and its words, which are collected in the Qur'an. The knowledge that exists in the universe is the science of the verses of the Kauniyah which support each other and explain each other with the knowledge (verses) of Tanziliah (Al-Qur'an). These two verses are actually the same, what we see as kauniyah is written in the verse Quraniyah (Tanziliyat). Constraints of understanding that arise to be a result of the level in understanding and ability of each human being are different. So, the quraniyah (Tanziliyat) are contrary to verse kauniyah. The pattern of Islamic education should be developed through this concept of equality. Namely, an educational pattern rooted in the Quranic paradigm and the conception of Tauhid. It is from this conception of Tauhid that the building of the epistemology and scientific methodology in Islamic education must be realized and developed. Because the sentence of Tauhid which reads "Lailahailallah" (there is no god but Allah), is the essence of all Islamic teachings. And Tauhid is the foundation of all Islamic teachings. In other words, the integration of science and religion must be rooted in Tauhid so that science and religion are two sides that cannot be separated.

1. Introduction

Normatively-conceptually, in Islam there is no dichotomy of knowledge, both the Qur'an and the Hadith do not distinguish between the knowledge that must be studied and what is not, and between general science (science and social) and religion, Allah says: "Allah will exalt the believers are among you and those who are given knowledge are a few degrees (QS. Al-Mujadilah [58]: 11). The Prophet also said: "Knowledge is compulsory for every Muslim (male and female)". This does not mean that the science of religion must be studied, while modern sciences are not compulsory, or people who study religion will be exalted by Allah, while non-religious scientists do not.

From the aspect of the integrity of the knowledge of Muslim leaders, previous scholars also proved the unity of knowledge that must be studied. Al-Kindi was a philosopher and religious at the same time, as was Al-Farabi Ibn Sina, in addition to experts in medicine, philosophy, psychology, and music, he was also a scholar. Al-Khawarizmi is a scholar who is a mathematician. Al-Ghazali was later popular because of his life and Sufism teachings. In fact, he had gone through various fields of knowledge that he knew, ranging from the science of Fiqh, Kalam, Philosophy, to Sufism. So was Mrs. Rusyd, a faqih who had succeeded in the Renaissance. Last but not least, Ibn Khaldun is known as the foundation scholar of modern sociology.

In addition, why did the dichotomy of science occur in Islamic education? The dichotomy in Islamic education arises as a result of several things. First, the developmental factor of science education itself, which moves so rapidly that its various forms branches of disciplines, even its subsidiaries, philosophy, and between the sciences of religion and general science, increasingly. Epistemology is the area of philosophical study which is also called the philosophy of science (philosophy of knowledge) epistemology discusses what is "know", how to know, for what to know, also about the basics, sources, goals, and classification of knowledge to branch children. For example, when philosophy as the mother of all sciences undergoes trial in a variety of scientific structures, consider education. Then, educational disciplines break into increasingly specific branches of science: educational technology, educational sociology, educational administration, evaluation education, educational psychology, and so on. Then, the branch of education is broken again into branch children, such as curriculum planning, teaching and learning strategies, and so on. Thus, this causes the distance between philosophy as a parent to be increasingly distant with a subsidiary of science. This causes the emergence of scientific specialization, where the perpetrators become experts or professionals in their respective fields. Not infrequently as a result of the distant distinction of this science, a specialist or expert only knows his own field of expertise, while he does not know the fields of arising from specialists or other experts. From this point of view, the dichotomy of science, including the dichotomy of science in Islamic education, is a necessity of the historical process of the development of science.

Second, the historical factor in the development of Muslims is when they experienced a setback since the Middle Ages (1250-1800M), whose influence is still felt today. At this time, the dominance of jurisprudence in Islam was very strong, so there was a crystallization of the notion that religious knowledge belonged to fardlu'ain or individual obligations, while general knowledge included fardlu kifayah or collective obligation, if someone who persisted in it met their obligations. As a result of this factor, the Islamic people and State are now far in terms of advancing science and technology when compared to other peoples and countries.

Third, the internal factors of Islamic education institutions that are less able to make efforts to reform and reform due to the complexity of the economic, political, legal, social and cultural problems faced by the people and Islamic State. Actually, dichotomic symptoms in Islamic education are not monopolies of educational institutions. Like a plague, the dichotomy symptoms invade all corners of the life of Muslims, such as the occurrence of Sunni polarization, even within the Sunni factions, extremism and mazhab of Fanatisme and theology, while in Islamic education itself, they still face the dichotomic mindset, namely dichotomism between worldly-ukhrawi affairs, reason-revelation, faith-science, Allah-human-nature, and between the sciences of religion and general science. Ali Asyraf mentioned the dichotomic condition of education and a decline in the economic, political, cultural, legal and other fields that hit the Muslim community, as a crisis experienced by Islamic educators. The separation of knowledge is quite wide as if science and technology are seen as not causing one's fidelity.

As a result, Muslims are trapped in incomplete meanings of the structure of science, so that the assumption that the study must be studied is religious knowledge, while general science is considered secular and is not obligatory to be studied. Furthermore, this situation spread to Islamic education institutions, as experienced by Al-Azhar in Egypt, Al-Musthtanshiriyah in Baghdad, or IAIN in Indonesia. The impression of people has also been captured by the dichotomy of science, so Islamic boarding schools and madrasahs are considered to represent religious education institutions, while schools are a place for general education. This perception continues with the assessment that Islamic boarding schools and madrasahs are the number two educational institution, inferior, not making, and not marketable. Meanwhile, public schools, let alone countries are pride, superior, and marketable [1].

Presumably, it was later realized that the institutionalization of the dichotomy of science caused the lagging of Muslims who were very far away in the fields of science, science, and technology (Science and Technology). The backward condition of Islamic education in mastery in science and science takes place in almost all Islamic countries. Islamic countries are far behind the countries of northern Europe, North America, Australia and New Iceland which are Protestants; Catholic and Southern Europe and South America, Orthodox Eastern Europe; Jewish Israel; Hinduism India; China, South Korea, Taiwan, Hong Kong, Singapore, Confucian Buddhists; A Buddhist Taois in Japan; and Buddhist Thailand.

Practically, in all adherents of major religions on this earth, Muslims are the lowest in science and technology.

However, the dichotomy looks at the problems in Islamic education, so efforts need to be made to eliminate and stop so that these people do not continue to wallow in the downturn of social, economic, political, law and especially education. For this reason, all thoughts that lead to efforts to integrate the knowledge and teachings of Religion in Islamic education must be welcomed. This article is one of the small efforts to see the problematic around the integration between science and religion from its implications for scientific development in UIN Raden Intan Lampung.

2. Integrative Scientific Rights

In order to achieve the concept of the wholeness of science, in accordance with the spirit contained in the Qur'an and hadith, as well as the practice of previous scholars, Muslims need to review the nature of the science and format of non-dichotomic Islamic education through efforts to develop an integrated-interconnection scientific structure. What is meant by integrative here is the integration of the truth of the revelation (Burhan quali) with the evidence found in the universe (Burhan Kauni)? It is said that the integrative scientific structure here does not mean a variety of identical sciences, but rather the character, style, and nature of the earlier knowledge in the unity of the spiritual material dimension, reason-revelation, general science-spiritual science, and the afterlife. Whereas interconnection is the connection of one knowledge with another knowledge due to the existence of mutually influencing relationships.

Integrative Islamic education and interconnection seek to combine two things which until now have been treated dichotomically, namely to re-harmonize relations between god-nature and revelation, where treatment in a dichotomy of both has caused the separation of religious knowledge with general knowledge. From here, the assumption that science must be studied is the science of religion, while general science is only mandatory. Fields of knowledge that are characterized by integrity have certainly had an interconnection between their scientific sections. However, each discipline still has its own character and position that can be distinguished from one another. This is because the "name" and "boundary" between one science and another has its own identity. However, if the scientific "name" and "boundary" are further enlarged, the more visible the integrity of the knowledge.

3. The roots of scientific dichotomy in the Islamic world

The emergence of general science dichotomy, according to Azyumardy Azra, start from a historical accident or "accident of history", namely when the general sciences (world) which are based on empirical research, ratios, and logic get a great attack from fuqaha [2].

The Islamic world developed "scientific ideology" by placing all the treasures of Western and Greek thought as sleazy [3]. Muslim scientists rarely think that in some ways, the dichotomy of science has a good side. At the heart of the problem of objection or disagreeing about the existence of such a dichotomy, science has more to do with political issues [2].

For Muslims, Islamic education institutions are generally used as a "symbol" of the glory of Islam. Personal Islamic education is not purely related to the scientific system, but also involves ideology, or the ideology processes [2]. As a result, Islamic education thinking philosophically also experienced the scientific ideology [3].

One other striking factor causing the emergence of the science dichotomy is fanaticism in religion. Fanaticism in religion in social life gives rise to exclusivism. The Islamic movement belongs to the category of exclusive movements [4].

Exclusive in terms of the emergence of the idea that truth and salvation only exist in religion alone, the religion of others is all wrong and the adherents will not get salvation. Other people's religions are completely different and do not have the slightest similarity, so there is no need for dialogue because they will not reach the meeting point. They only associate with their groups and isolate themselves from others, refuse to dialogue and work together in solving problems, and sometimes like to use violence in resolving differences with outside of their religion [5]. As a result, Islamic thought did not develop [4] and was isolated from changes and developments in the progress of the times. The attitude of isolating

oneself in the system of thought and social life also influences the pattern or system of science in Islam itself. Even though as we know, the tendency to shut down makes a scientific discipline, in this case, the Islamic scientific system is not intact anymore, formed partially and scattered which ultimately forms human instability between body and spirit.

Then a comprehensive and integrative science study is needed. And, philosophy is the only science that is able to integrate the partial scientific system [6]. Therefore, normatively to integrate the science dichotomy in specific characteristics or ways in accordance with Islamic teachings, philosophical studies are needed.

4. Problems in the Dichotomy of Science in Islamic Education

The dichotomy of science into religious and non-religious sciences is actually not new. Islam has had this tradition of dichotomy more than a thousand years ago. However, the dichotomy did not cause too many problems in the Islamic education system, until the Western secular education system was introduced to the Islamic World through imperialism. This happened because, even though the dichotomy between religious and non-religious sciences was known in classical works, such as those written by Al-Ghazali (d. 1111) and Ibn Khaldun (d. 1406), he did not deny, but acknowledging the validity and scientific status of each of these scientific groups. In contrast to the dichotomy known in the Islamic world, modern Western science often underestimates the scientific status of the religious sciences. When talking about occult things, the science of religion cannot be considered scientific because a new science can be said to be scientific if its objects are empirical. In fact, the religious sciences certainly cannot avoid talking about things that are magical, such as God, angels, and so on as their main discussion.

When these positivistic secular sciences were introduced to the Islamic world through Western imperialism, there was a very strict dichotomy between the religious sciences, as maintained and developed in traditional Islamic educational institutions (pesantren) on the one hand, and secular sciences, as taught in government-sponsored public schools on the other hand. This dichotomy becomes very sharp because there has been a denial of the validity and scientific status of one over the other. The traditional party considers that the general sciences are heresy or haram learned because they come from unbelievers, while supporters of the general sciences regard the religious sciences as pseudo of scientific, or only as mythology that will not reach the scientific level, because it does not talk about facts, but about meaning that is not empirical. At present, this dichotomy is precisely what has happened and has caused acute problems in our national education system.

In public schools, such as physics, mathematics, biology, sociology, etc., and religious sciences, such as interpretations, hadith, jurisprudence, etc., as if the religious content only exists in subjects religious subjects, while the general sciences are all profane and neutral seen from the religious point of view. In fact, it should not be so, because we believe that in studying natural phenomena, which are objects of general science, religious values can be easily encountered. In Islamic scientific view, natural phenomena do not stand without their relation and relevance to divine power, because, as Muhammad Iqbal said, it is the creative field of God so that studying nature will mean studying and recognizing closely the workings of God, in the universe [7]. Thus, search on the universe can encourage us to know God and add confidence to Him, not vice versa, as happened in the West, when scientists tend to reject God precisely after studying nature carefully. Seyyed Hossein Nasr said that when Muslim scientists study natural phenomena that are so rich, they do so not only to pay off mere curiosity but to observe closely the Divine traces (Vestigia Dei) [8]. Natural phenomena are not independent realities, but the signs (signs/verses) of Allah, by which we are given instructions for God's existence, love, wisdom, and intelligence.

On the other hand, the religious sciences which base themselves on the holy books should not be treated lower than modern sciences, because just as natural phenomena are verses or divine signs, so the scriptures are verses - the same verse of God and one. However, natural phenomena are verses that are kauniyyah in nature, while the holy book is verses that are tadwiniyyah or qauliyyah, but both are united in their status as verses of Allah. Therefore, among the religious and public sciences, there should not be excessive claims because they both occupy noble positions as objects of knowledge. This reality, in turn, will make us aware of the same degree and scientific status between the religious and public

sciences. But unfortunately, in reality, our society still greatly distinguishes the scientific status of the two science groups. Of course, this kind of situation should not be allowed which in turn will lead to bigger and more serious problems. Therefore, an effort must be made to overcome the problem of the dichotomy of this science into an integrated and holistic system.

The next problem that can arise from the dichotomy of science above is the emergence of awareness about the source of knowledge between the religious sciences and the general sciences. Proponents of the religious sciences only consider the divine sources valid in the form of scriptures and prophetic traditions and reject non-scriptural sources as an authoritative source to explain the true truth. Sensory divorce and rational reasoning often doubt the validity and effectiveness as a source of knowledge. For them, the only authoritative source to reach the truth is the holy book and the Sunnah of the prophet. "Intellect", they said, "will not be able to know the good and the bad because information about it can only be achieved through the description of the scriptures" [9].

On the other hand, secular scientists only consider valid information obtained through sensory observation, because, for them, the only source of knowledge is empirical experience through sensory perception and more specifically through the method of induction. The method of deduction pursued by reason or reason is often suspected of being a priori, ie not through experience or posteriorly. Because in modern scientific methods conventional reason is used as a tool in deciding whether valid sense observation is done, but not as an independent source of knowledge. According to them, the highest achievement of reason (reason) is philosophy, but philosophy is still considered too speculative to be able to construct scientific buildings as demanded by the positivists. The intuitive experience is often regarded as lonely only as a hallucination or even a mere illusion, while by religious people intuition (heart) is seen as a very noble source of knowledge (ma'nifah), because based on intuitive knowledge the mystics obtain an abundance of Divine light, and through holy intuition (al-hads al-qudsi) the Prophet received a divine word (revelation), as the highest form of intuitive experience a human has ever experienced. Thus the recognition of intuition is important as a source of knowledge so that the rejection of it will undermine the main foundation of our belief in prophethood. As in the previous case, the gaps between the religious sciences and the general sciences in determining legitimate sources of knowledge can pose serious obstacles in our efforts to integrate both because there could be an attempt to cancel the resources used by each of these science groups, so that a more effective solution is needed to solve it.

In addition to the two problems above, this dichotomy of science into religious and general (secular) sciences can also cause problems with regard to objects of science that are considered "legitimate" for a scientific discipline. Modern science has determined that legitimate objects of science are "everything insofar as it can be observed or observed by the senses" [10]. Thus, all objects that fall outside the scope of observable objects (the observables) are considered invalid as objects of science so they are removed from the list. As a result, sciences that insist on observing unobservable objects (i.e. non-physical objects) will not be able to achieve scientific status, however rational their arguments are to support them. Often pseudo-scientific or quasi-scientific words are used to describe the scientific status of non-empirical sciences, as the second or third class sciences. This refusal can, for example, be seen from the viewpoint of the philosophers of positivism logic who consider all statements that have no equivalent empirical object as nonsense.

Another potential problem arising from the dichotomy of the radical classification of science into the religious and general sciences is the emergence of disintegration in the order of classification of science. The emphasis of modern science on physical-empirical objects has generated a strong tendency to focus only on the branches of physics and its ramifications so that the branch of non-physical science is shifted significantly to the periphery. Of course, this emphasis on empirical sciences has led to rapid progress in the Western world. So much so that much of the development stole the attention of the non-Western world to adopt and imitate it as if only in such a way that progress in non-Western countries could be achieved. However, in reality, this emphasis has caused significant and extreme inequality to the point where they underestimate and completely ignore other disciplines, such as ethics and religion. In fact, negative views often arise in the field of religious studies as a barrier to progress and as Freud assumes, religion and especially its fanatical supporters have been responsible for the impoverishment of the students' knowledge because of their prohibition on students to ask critically questions [11]

These are some of the fundamental problems that are very likely to arise from the strict dichotomy between religious and secular sciences (general) in relation to efforts to integrate science, which we really want in this archipelago in general and Islamic universities in particular. However, integration in special fields as mentioned above cannot occur unless it stands on a strong foundation or unifying base in the Islamic scientific tradition and Islamic civilization as a whole. The unifying foundation underlying epistemological integration is nothing but the most fundamental principle in all Islamic teachings, namely monotheism, which Prof. said. Isma'il Al-Faruqi is as the essence of Islamic civilization [12]. This is what becomes the unifying principle of any diversity that Islam has received from the outside, without which the unity of Islamic civilization will never occur, as well as impossible scientific integration can be carried out. Therefore, Herman Soewardi (2005) for example proposes the integration of several scientific aspects, with the translation of tauhidullah science as the main principle that unites and determines all other principles and is the main source that determines all phenomena of Islamic civilization and gives it an identity.

By seeing the new construction of the Islamic education system in the style of UIN, it can be said that the most obvious and prominent change is the inclusion of non-religious faculties such as Economics, Psychology, Sociology, Law, Medicine and so on. This interesting change clearly indicates an effort to integrate the general sciences and religious sciences which have been dichotomically-separated. However, the "supposed" change and development was carried out based on a clear epistemological basis. Without a clear epistemological basis, the addition of the faculty is merely adding new burdens and new problems, without a clear orientation and identity. On the other hand, the problem of the meeting between the general sciences (science) and religion in the academic tradition that has been developing is an issue which is still controversial. From this perspective, it becomes interesting to examine what the epistemological base used by UIN is in integrating general and religious sciences

5. Implications for Institutional Development in UIN Raden Intan

The development and conversion of IAIN to UIN is a scientific project. The project of developing scientific insights and changes in scientific thought systems that are transformative religious in nature does not change as long as they change, not just follow along, not just physical projects. The conversion from IAIN to UIN is the momentum to fix and cure "dichotomous injuries" of general science and religion which are increasingly painful.

The large project of the integration of general scientific and religious epistemology implies the need for dialogue and cooperation between general and religious disciplines more closely in the future. An interdisciplinary approach is put forward, interconnection and sensitivity between various disciplines need to obtain priority scales and need to be built and developed continuously without stopping. Interconnection and sensitivity between the various disciplines of the sciences in the depths with the social sciences and disciplines of humanities and the disciplines of Religion need to be pursued continuously.

Not the time now, religious (Islamic) disciplines are alone and sterile from the contacts and interventions of social sciences, humanities, and natural sciences. Neither is the era now of the disciplines of the social sciences and humanities in the format as described above. An expert on Islamic studies, Ibrahim and Musa, hinted at the need for scientific reintegration by stating the following: "Having raised the query of international relations, politics, and economics, that is not a scholar of the religion of becoming an economist or political scientists. However, the study of real well suffering if its insights do not take cognize of how the discourse of politics, economics, culture impacts on the performance of religion and vice-vice "[13].

The Indonesian transition, more or less as follows: after raising the issue of international, political and economic relations does not mean that religious experts must immediately become economists or political experts. However, the study of religion (including Islamic studies: the author) will really suffer, if the views and analyzes do not understand consider or include at all how the real discourse on politics, economics, and culture has a tremendous influence on the appearance religion and vice versa.

Strictly speaking in the UIN era, Syariah faculties should not refuse to be entered into new courses containing contemporary humanities and social sciences such as hermeneutics, culture and religious studies, human rights, gender sensitivity, philosophy of science and so on. If not, then students will

suffer when they leave campus and face social reality and complex socio-religious realities. So are the faculties of Tarbiyah, Da'wah, Adab and Ushuluddin. The content of the social sciences, such as the sociology of religion and religious anthropology and contemporary humanities such as liberation theology, human rights in Islam, gender issues, ethics, the history of science, philosophy of science and so on must appear correct in the curriculum and syllabus and also within the faculty new science, technology and social-humanities faculty. Not to mention the need for international standard social work by using an interdisciplinary approach to the faculty of dakwah and the Humanities social faculty. In the future, because of the problems of national integrity, be Indonesian, and be Islamic, the alumnus of UIN need to have certain qualifications, which are different from other universities. At least, if the alumnus of UIN will work as teachers, judges, preachers or social workers, consultants and so on they should not be confined in an isolated profession cage (a profession that is sterile and separate from the problems of the surrounding community), but more demanded as well as the initiators and pioneers of social empire and social event of change with an ethical content that sided with small people who are powerless (mustadl'afun) and a healthy environment.

With other expressions and languages, the need to foster a scientific ethos that emphasizes interdisciplinary, sensitivity and interconnection between various general and religious disciplines that the author has put forward in the concept "Theopentris integrated webs in state universities [14] in the field. The implementation in the field of each study program chairman with the head of the study program or other departments and faculty leaders at UIN needs to calmly rearrange which courses must be "regrouped" or changed or completely abandoned. Faculty leaders, department heads, study program leaders and lecturers, in general, should be brave enough to think ahead to prepare for the needs of future generations of scientists and practitioners of the future (next generation), not just to maintain of accomplished the status quo now.

In rearranging the curriculum, syllabus, and subjects with the ethos and breath of the scientific epistemology reintegration of the UIN era, the following basic principles need to be considered. Hadarah Al-Nash, (the advocate of the culture of the Bayani text), is indeed no longer normal, independent of the hadarah of Al-philosophy (ethics) and vice versa. Hadarah Al-Ilm (the culture of science), which is the empirical sciences that produce science and technology, will have no "character", which is in favor of human life and the environment, if not guided by the cause of Al-philosophy (ethical-emancipatory culture) sturdy. Meanwhile, Hadarah Al-Nash (a religious culture that solely refers to text) in combination with Hadarah Al-Ilm (science and technology) without even the slightest contemporary humanities is also dangerous because if it is not careful the flow will be easiest. Radicalism-fundamentalism movement [15]

Based on the problems of the above facts, we need to find new solutions and paradigms, where the development of PTAI Experts and the academic community of UIN can pro-actively uphold the paradigm based on God's guidance or revelation as stated in the Qur'an and hadith ' move' in bridging the gap between what should be *das sein* (verses quraniyah and verses of kauniyah) with *das shollen* the vision and mission of UIN as an objective condition towards the realization of civil society. The real momentum of Islamic revival in three millennia in the context of UIN Raden Intan Lampung is to be able to produce new interpretations, namely interpretations to understand the behavior of the universe or *alkaun*. Here is the collaboration of sharia and non-sharia experts through various forums and activities to solve the problem.

Many steps can be taken, and what is important is the need for reform and reorientation totally and thoroughly, by continuing to study Islamic sciences in Bayani (textual), Irfani (spiritual-intuitive), and Burhani (Rational) perspectives, which are expected to be able became the clear foundation of the academics of UIN Raden Intan Lampung in developing the Tauhidullah Science which is Rahmatan Lil Alamin '.

In the framework of self-development and long-term planning UIN Raden Intan Lampung with stages that are sustainable and consistent, we formulated grain program implementation steps UIN towards the future as long as we carry out the mandate are:

First, the effort to make research as the main culture and pride of UIN that is directed at the research university. Socialization examines as an academic basic need for every lecturer and intellectualization

of Islamic studies within the UIN environment, we are very good and this is a political well in developing superior and competitive UIN.

Second, creating a healthy climate for the growth of dialogue, renewal and fresh ideas in UIN particular, and the Indonesian academic community is in the general of accordance with the UIN's mission and mission since its establishment. Third, enriching modern scholarship with information and knowledge about Indonesian Islam and the relationship of Islam to the dynamics of local culture are as well as international universal scientific traditions. Fourth, striving to bridge the gap between the Muslim people as well as between Muslims and the Western scholars with a point of emphasis on learning together networking, joining research, and publishing are the results of original studies and research.

Fifth, professionalize study central within the UIN in order to respond to globalization, regional autonomy, and face future surprises. Sixth, intensifying the sending of lecturers for higher studies (S2 and S3) with the main selection at universities is that familiar with research abroad and within the country. Seventh, research policy should be directed at empirical and applicable problems. The policy adopted was to divide the percentage of research area by 50% pure research, 25% thematic, 25% applied research. With the distribution of this portion for the development of scientific disciplines, publishing, the participants in the decision making are balanced.

Eighth, balancing the development of the study of the verses of Quraniyah and the verses of kauniyah for the advancement of reasoning and praxis are which until now is still very dichotomous within and outside UIN. In addition, to striving and change the Islamic people Cognitive Initiative towards civil society.

6. Conclusion

Starting from the description and analysis above, we can conclude a number of things as follows:

- a. The conception of Islam, in essence, does not recognize the separation/conflict between general science (science) and religion, between the world and the hereafter, which is natural and supernatural, which is imminent and transcendental, and between body and soul. But it is always seen as a whole and integral (Unity of the whole universe). The Al-Qur'an spectrum covers the entire universe, which, if studied and traced, will deliver to one estuary, namely dzikrullah (remember Allah: Q.s: 3: 190).
- b. Quranic paradigm and conception of Tauhid. It is from this conception of Tauhid that the building of the epistemology and scientific methodology in Islamic education must be realized and developed. Because the sentence of Tauhid which reads "Lailahailallah" (there is no god but Allah), is the essence of all Islamic teachings. And Tauhid is the foundation of all Islamic teachings. In other words, the integration of science and religion must be rooted in Tauhid so that science and religion are two sides that cannot be separated.
- c. To realize a superior Islamic University and avoid the trap of dichotomy in scientific development at UIN Raden Intan Lampung, then there are some concrete steps that need to be taken by the community of UIN Raden Intan Lampung, namely:
 1. First, efforts to make research as a culture and the main pride of UIN are directed at the research university.
 2. Second, creating a healthy climate for the growth of dialogue, renewal and fresh ideas in particular UIN's circles and the Indonesian academic community in general in accordance with the UIN's mission and mission since its establishment.
 3. Third, enriching modern scholarship with information and knowledge about Indonesian Islam and the relationship of Islam to the dynamics of local culture, as well as universal international scientific traditions

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