

Penulis:
Khadijah Mohd Khambali @ Hambali, Mohd Zaidi Daud, dkk.

ISLAM & PERADABAN MELAYU PASCA COVID-19

PROSPEK DAN TANTANGAN

Buku I Prosiding ICON IMAD XI Tahun 2022

Kata Pengantar:

Prof. Dr. H. Mahmud, M.Si., CSEE.
(Rektor UIN Sunan Gunung Djati Bandung)

Islam dan Peradaban Melayu Pasca Covid-19: Prospek dan Tantangan

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Editor:

Ajid Thohir | M. Yusuf Wibisono | M. Taufiq Rahman

Didukung oleh:



Islam dan Peradaban Melayu Pasca Covid-19: Prospek dan Tantangan

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Editor:

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Desain Cover & Tata Letak:

Paelani Setia

Diterbitkan oleh:

Gunung Djati Publishing

Kampus Universitas Islam Negeri Sunan Gunung Djati
Jl. A.H. Nasution No. 105 Cibiru Bandung
Email: adminpuslitpen@uinsgd.ac.id

Special Edition, Maret 2023

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KATA PENGANTAR

Prof. Dr. H. Mahmud, M.Si., CSEE.

(Rektor Universitas Islam Negeri Sunan Gunung Djati Bandung)

Assalamu'alaikum Warahmatullah Wabarakatuh.

Para Penulis dan Pembaca yang terhormat,

Dengan kepuasan yang mendalam saya menulis Kata Pengantar Prosiding Konferensi Internasional tentang Islam di Dunia Melayu (*International Conference on Islam in Malay World*) ke-11 ini yang diadakan di Bandung, Indonesia pada tanggal 26-27 Oktober 2022 dengan UIN Sunan Gunung Djati Bandung sebagai penganjur Tuan Rumahnya.

Konferensi ini secara khusus mendorong interaksi para peneliti dengan para akademisi se-wilayah Asia Tenggara yang mendalami kajian bangsa Melayu dari berbagai perspektif. Hal ini penting bagi semua yang terlibat dalam mempresentasikan dan mendiskusikan karya mereka. Kontribusi mereka membantu menjadikan konferensi ini luar biasa seperti yang sudah diadakan sebelum-sebelumnya.

Selain makalah kontribusi dari para peserta, ada beberapa kata sambutan dari perwakilan para penganjur ICON-IMAD. Mereka adalah Prof. Dr. H. Supiana, M.Ag., CSEE dari UIN Sunan Gunung Djati Bandung, Indonesia; Prof. Dr. Fauzi Hamat, MA dari Universiti Malaya Kuala Lumpur, Malaysia; Prof. Madya Dr. Roflee Waehama dari Prince of Songkla University (PSU) Thailand; dan Prof. Madya Dr. Hjh Sri Rahayu @ Nurjanah binti Hj Dollah dari Universiti Islam Sultan Sharif Ali (UNISSA), Brunei Darussalam. Kami berterima kasih kepada semua penulis dan peserta atas kontribusi mereka pada dunia keilmuan Melayu.

Prosiding ini akan melengkapi para ilmuwan dunia dengan buku referensi yang sangat bagus. Saya juga percaya bahwa ini akan menjadi pendorong studi dan penelitian lebih lanjut di semua bidang tentang Islam di dunia Melayu ini.

Demikian, semoga buku ini menjadi penanda bahwa secara ilmiah, bangsa Melayu tidak hilang di dunia.

Semoga bermanfaat dan terimakasih banyak.

Wassalamu'alaikum Warahmatullah Wabarakatuh.



Prof. Dr. H. Mahmud, M.Si., CSEE.
Ketua Dewan Penyantun ICON-IMAD XI

KATA SAMBUTAN

Assalamu'alaikum Warahmatullah Wabarakatuh.

Bismillahirrahmanirrahiem.

Segala puji bagi Allah SWT. yang telah memberikan kita kesempatan untuk bertemu di acara ICON-IMAD XI ini. Shalawat dan salam semoga dilimpahkan kepada Nabi Muhammad SAW, kepada para Sahabatnya, dan pengikutnya hingga akhir zaman.

Terima kasih kepada semua hadirin yang berada di sini bersama kami hari ini. Kami sangat senang dapat menyambut Bapak/Ibu/Saudara/Saudari yang telah lama bersama kami maupun yang baru bergabung dalam International Conference on Islam in Malay World (ICON IMAD). ICON-IMAD ini didukung selama ini oleh empat perguruan tinggi di rantau Asia Tenggara, yaitu: UIN Bandung (Indonesia), Universiti Malaya (Malaysia), Universiti Islam Sultan Sharif Ali atau UNISSA (Brunei Darussalam), dan Prince of Songkla University (Thailand).

Hari ini menandai pertemuan konferensi tahunan ke-11 dan kami bangga dapat menyelenggarakannya hari ini di sini, di tempat yang indah ini bersama Bapak/Ibu/Saudara/Saudari semua. Sebelum kita mulai, kami ingin menyampaikan penghargaan yang tulus kepada Bapak/Ibu/Saudara/Saudari semua yang dengan murah hati membantu kami membuat acara ini bersama-sama menjadi sukses. Terimakasih kami ucapkan kepada Prof. Dr. Fauzi Hamat beserta rombongan dari Universiti Malaya; Prof. Madya Dr. Sri Rahayu @ Nurjannah binti Haji Dollah beserta rombongan dari UNISSA Brunei Darussalam; dan Prof. Madya Dr. Muhammad Roflee Waehama beserta rombongan dari Prince of Songkla University atas kerjasama mereka dalam kesuksesan acara ini. Kami tidak dapat melakukannya tanpa Bapak/Ibu/Saudara/Saudari semua.

Dalam pertemuan hari ini, kami juga mengucapkan terimakasih pada semua peserta yang bergabung dengan kami dalam konferensi yang diselenggarakan pada hari ini dan besok (26-27 Oktober 2022). Bapak/Ibu/Saudara/Saudari semua telah terpilih untuk menjadi bagian dari konferensi ini karena semangat bersama untuk menambah kajian tentang Islam di Dunia Melayu. Gairah Bapak/Ibu/Saudara/Saudari telah membantu kita semua untuk bersatu dan memunculkan energi yang kita ciptakan dapat memungkinkan kita untuk mencapai tujuan individu maupun kita semua. Mudah-mudahan kami dapat memberikan kontribusi pada karier Bapak/Ibu/Saudara/Saudari semua. Begitu pula kepada Bapak/Ibu/Saudara/Saudari, kami memerlukan dukungan penuh. Itulah mengapa kami bersyukur Bapak/Ibu/Saudara/Saudari bergabung dengan kami di konferensi ini (ICON-IMAD XI).

Melalui ICON-IMAD ini kita dapat belajar tentang berbagai inisiatif melalui kegiatan yang direncanakan, seminar, dan acara khusus di mana kita akan dapat bergabung dan mendapatkan pengalaman langsung dalam percaturan intelektual di rantau Asia Tenggara. Kami harap konferensi ini akan membantu kita tumbuh menjadi lebih produktif dan cerdas sekaligus dapat dibanggakan.

Selain Bapak/Ibu/Saudara/Saudari sebagai peserta dan utusan dari universitas-universitas pendukung ICON IMAD, kami perlu mengucapkan terimakasih kepada universitas-universitas baik di luar negeri seperti Monash University of Malaysia, Universiti Teknologi Malaysia, Universiti Teknologi MARA Perlis Malaysia, dan Universiti Antarabangsa Islam Malaysia maupun di dalam negeri yang meluangkan waktu untuk menghadiri kegiatan konferensi ini seperti UIN Syarif Hidayatullah Jakarta, Universitas Islam Indonesia (UII Yogyakarta), Universitas Islam Bandung (UNISBA), Telkom University Bandung,

Universitas Katolik Parahyangan Bandung, Universitas Buana Perjuangan Karawang, Universitas Pancasakti Tegal, UIN Sultan Maulana Hasanuddin Banten, IAIN Metro Lampung, Universitas Islam Nusantara (UNINUS Bandung), Universitas Muhammadiyah Bandung (UMB), STAI Babunnajah Pandeglang, IAI Cipasung Tasikmalaya, STAI Al-Falah Cicalengka, dan perguruan-perguruan tinggi lainnya. Kami sungguh mengapresiasi keterlibatan Bapak/Ibu/Saudara/Saudari semua dalam konferensi ini.

Dalam konferensi ini pun kami mengundang Bapak Direktur Jenderal Pendidikan Islam Kementerian Agama Republik Indonesia, Prof. Dr. H.M. Ali Ramdhani, ST, MT. sebagai *Keynote Speaker*. Semoga ucap tama beliau dapat semakin memotivasi sekaligus menyemangati untuk kegiatan kita ini. Selain itu, kami juga mengundang Prof. Dr. Irwan Abdullah dari Universitas Gadjah Mada untuk mendorong kita agar lebih mahir lagi dalam pembuatan artikel pada jurnal internasional bereputasi. Dan yang sangat utama adalah terimakasih kami kepada Bapak Rektor UIN Sunan Gunung Djati Bandung, Prof. Dr. H. Mahmud, M.Si., CSEE. yang telah memberikan bantuan moril dan materil untuk kegiatan ICON-IMAD XI ini.

Terimakasih juga yang sebesar-besarnya bagi semua pihak yang berpartisipasi dalam ICON-IMAD ini. Semoga banyak hikmah dan berkah dari acara konferensi ini bagi kita semua. Khususnya, semoga kita semua diberi kesehatan dan kesempatan untuk berkarya yang lebih baik lagi setelah *event* konferensi internasional ini. Aamiin.

Wassalamu'alaikum Warahmatullah Wabarakatuh.



Penanggung Jawab ICON-IMAD XI
Prof. Dr. H. Supiana, M.Ag., CSEE.

KATA ALU-ALUAN

Alhamdulillah, segala kesyukuran dipanjatkan kepada Allah SWT di atas segala nikmat kurniaan, nikmat kesihatan dan nikmat masa serta ruang yang diberikan kepada kita semua pada hari ini. Selawat serta salam buat junjungan mulia Nabi Muhammad SAW, serta kepada seluruh ahli keluarga dan para Sahabat baginda yang dikasihi sekali.

Pertama sekali, marilah kita memanjatkan kesyukuran kita kehadiran ilahi kerana dengan limpah kurnianya kita dapat meneruskan Seminar ICON-IMAD XI 2022 yang bertemakan, “**Malay Civilization Facing the Global Challenges of Covid-19**” pada kali ini. Tema ICON-IMAD XI 2022 pada kali ini amat sesuai dengan suasana kita yang berada pada fasa pandemic Covid-19 dan sedang menghadapi cabarannya sepanjang tahun 2020 hingga kini.

Tidak dinafikan bahawa pandemic Covid-19 telah menjadikan kita semua terasing, jauh antara satu dengan yang lain, tidak dapat bersemuka dalam satu majlis secara fizikal dan mengekang segala pergerakan kita. Namun, itu bukan merupakan halangan untuk kita terus bersama-sama dalam menjalankan segala aktiviti ilmiah bergantung kepada keterbatasan yang ada.

Seperti mana yang kita ketahui, tahun 2020 penganjuran ICON-IMAD X terpaksa ditangguhkan kerana beberapa masalah tertentu, namun pada tahun berikutnya, pendekatan penganjurannya secara online (dalam talian) digunakan sepenuhnya bagi menjayakan kesinambungan seminar ini Tahniah kepada pihak UNISSA, Brunei yang berusaha untuk mengendalikannya ICON-IMAD X pada tahun 2021 yang lepas.

Pada tahun ini, Pihak Akademi Pengajian Islam, Universiti Malaya ingin menyampaikan penghargaan kepada pihak penganjur iaitu UIN Sunan Gunung Djati yang menjemput rombongan daripada APIUM untuk terlibat sama dalam seminar ICON-IMAD X dengan penyertaan mereka sebagai pembentang kertas. Turut terlibat sama ialah beberapa orang calon pasca siswazah dan alumni pasca siswazah daripada APIUM. Mereka akan membahaskan tajuk-tajuk kertas kerja yang sesuai dengan tema seminar pada kali ini. Saya juga berbesar hati untuk mendengar beberapa pembentangan kertas kerja yang saya difahamkan akan disampaikan oleh tokoh-tokoh ilmuan terbilang seperti **Prof. Dr. M. Ali Ramdhani, S.TP., M.T.**, Direktur Jenderal Pendidikan Islam Kemenag RI, **Prof. Dr. H. Supiana, M.Ag., CSEE**, Direktur Pascasarjana UIN Sunan Gunung Djati Bandung, **Dr. Hajah Sri Rahayu @ Nurjanah binti Haji Dollah**, Dekan Fakulti Usuluddin, Universiti Islam Sultan Sharif Ali, Brunei Darussalam, **Assoc. Prof. Dr. Muhammad Roflee Waehama**, Dekan Faculty of Islamic Sciences Prince of Songkla University, Kampus Pattani, **Prof. Dr. Irwan Abdullah, Ph.D.**, Fakultas Ilmu Budaya, Universitas Gadjah Mada, Yogyakarta dan lain-lain lagi.

Semoga hasil daripada seminar ini akan dapat diterbitkan dalam jurnal-jurnal ilmiah berimpak tinggi atau pun dalam bentuk buku ilmiah yang akan menjadi rujukan masyarakat dalam mendepani cabaran pasca Covid19 ini di rantau ini. Terima kasih diucapkan atas sambutan dan layanan istimewa yang diberikan oleh pihak penganjur kepada para peserta seminar dari seluruh rantau ASEAN dan usaha gigih yang dicurahkan dalam menjayakan ICON-IMAD pada kali ini. Semoga Allah SWT akan memberi balasan yang sebaiknya atas usaha amal soleh yang mulia ini.

Yang benar

Profesor Dr. Mohd Fauzi Hamat,
Pengarah, Akademi Pengajian Islam, Universiti Malaya, Kuala Lumpur.

Kata-Kata Aluan

Dr Hajah Sri Rahayu @ Nurjanah binti Haji Dollah
Dekan Fakulti Usuluddin
Universiti Islam Sultan Shari Ali, Negara Brunei Darussalam.

يحرر لا نحمر لا الله مسب

هتكاربو الله تهمرو كمي لع ملاسلا

دعب اما، ينعمجماً هبصو له ألعو ينلسرلماو ءايننلا فشرأ لع ملاسلاو ءلاصلاو ينلماعلا بر لله دلحما

Terlebih dahulu, saya ingin mengucapkan rasa Syukur ke hadrat Allah *Subhanhu wa Taala* kerana dengan limpah kurnia-Nya dapat saya menukikan kata-kata aluan sempena Konferens Antarabangsa Islam di Alam Melayu atau Icon Imad XI 2022 yang dijalankan dengan jayanya setelah melangkaui Era Pandemik. Saya juga ingin merakamkan ucapan setinggi-tinggi penghargaan terima kasih dan tahniah kepada warga UIN Sunan Gunung Djati selaku Tuan Rumah serta rakan institusi bagi penganjuran bersama Konferens ini dengan Universiti Malaya, Universiti Prince Songkla dan Universiti Islam Sultan Sharif Ali yang telah sedia menjalin kerjasama erat dalam merealisasikan wacana ilmiah ini.

Kita sedia maklum bahawa akar umbi Tamadun Melayu adalah Tamadun Islam. Nilai-nilai Islam meliputi akidah, syariah dan falsafahnya telah berjaya merubah kepercayaan, pemikiran, cita rasa dan tingkah laku orang Melayu sehingga tercerna dalam *world view* masyarakat Melayu. Kedatangan Islam telah mempengaruhi semua aspek kehidupan orang Melayu mengatasi pengaruh lain yang lebih dulu muncul sebelumnya;

Sejarah mencatatkan kejayaan dunia Melayu dalam aspek budaya, sosial, ekonomi dan pendidikan yang berpaksikan ajaran Islam dalam melawan arus fahaman Barat dan anasir agama yang bertentangan dengan ajaran Islam. Namun kini, tamadun Melayu berdepan pula dengan cabaran pandemik Covid yang menggugat kehidupan masyarakat Melayu dan dunia sejagat. Justeru setiap individu dan organisasi perlu memainkan peranan masing-masing bagi menjamin kedayatahan tamadun Melayu dan Islam agar sentiasa terpelihara daripada apa jua ancaman mendatang.

Akhir kata, saya mendoakan semoga kejayaan konferens ini menjadi titik positif kepada kesinambungan kerjasama semua pihak dalam usaha mengangkat tamadun Melayu di mata dunia. Bagi pihak UNISSA, saya sekali lagi mengambil kesempatan untuk mengucapkan tahniah dan Syabas serta ucapan terima kasih buat tuan rumah penganjur atas jemputan berkolaborasi dalam Icon Imad XI 2022. Selamat Bersidang!!!

هتكاربو الله تهمرو كميلع ملاسلاو.



Dr Hajah Sri Rahayu @ Nurjanah binti Haji Dollah
Dekan Fakulti Usuluddin
Universiti Islam Sultan Shari Ali, Negara Brunei Darussalam.

Introduction Speech

Dean, Faculty of Islamic Sciences
Faculty of Islamic Sciences
Prince Songkla University
Muhammad Roflee Waehama, Ph.D.

بسم الله الرحمن الرحيم،
الحمد لله رب العالمين وبه نستعين، اللهم صل على محمد وعلى آله وصحبه أجمعين
السلام عليكم ورحمة الله تعالى وبركاته

First of all, Alhamdulillah and thanks to almighty Allah, for allowing us to gather here today in Bandung for the 11th International Conference on Islam in the Malay World (ICON-IMAD XI 2022). With no doubt, we are currently living in the era of twin disruptions, the period of digitalization and the Post-Covid-19 pandemic, both of which have significantly influenced our everyday lives. As Muslims in the Malay World, we face numerous new obstacles that are unlike anything we have faced in the past. For instance, we are challenged with a new normal living system, educational equality, political challenges, Shariah-phobia, gender concerns, health difficulties, domestic violence, and economic issues that continue to plague several Muslim communities. Interacting with reality, changing and updating the Islamic and Muslim education approach to dealing with reality is desperately required, not only in terms of teaching technique, but also in terms of the ability to adapt to specific future problems and possibilities. This conference will provide another opportunity for us to get together to exchange information and discover answers to the aforementioned concerns in order to work together to take society, particularly the Malay world, firmly, strongly, and sustainably ahead.

Finally, on behalf of the Faculty of Islamic Sciences (FaIS), Prince of Songkla University (PSU), Thailand, I would like to offer my profound appreciation to the distinguished keynote speakers, presenters, and participants. My special thanks and gratitude go to the School of Postgraduate UIN. Sunan Gunung Djati, Bandung, Indonesia, for hosting ICON IMAD XI this year, also to the organizing committees, who have worked tirelessly to ensure the success of this conference. I wish that this conference will provide many useful outcomes and that we will be able to apply the debates, ideas, and research findings to our own organizations and institutions in the near future. Last but not least, my very much thank you goes to Academy of Islamic Studies, UM, Malaysia, and UNISSA, Brunei Darussalam as member and co-host of ICOM IMAD. We do hope that ICON IMAD will be continued to enhance the quality of our Ummah in Malay world. I now conclude with:

الحمد لله الذي بنعمته تتم الصالحات

May Allah grant us the good of this world and the good of hereafter!



Muhammad Roflee Waehama, Ph.D.

Dean, Faculty of Islamic Sciences

Faculty of Islamic Sciences

Prince Songkla University

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The Paradigm of *Tauhid* as a Basis for The Integration of Science and Religion as Implemented at UIN Sunan Gunung Djati Bandung

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ABSTRACT

This paper aims to formulate the integration of science and religion with the monotheism paradigm as its foundation and how this paradigm is implemented at the Sunan Gunung Djati State Islamic University, Bandung. In the context of the contemporary Islamic world, the formulation of the monotheistic paradigm is an answer to the challenge of the development of Western secularism which has created a dichotomy between science on the one hand and religion on the other. The method used in this paper is the Philosophical Research Method which seeks to find a fundamental view of the relationship between human nature regarding the development of science and the nature of monotheism as its paradigm. Therefore, this paper is in the form of library research, which reveals the meaning of texts analytically, synthetically and critically. The results of the study show that (1) the monotheism paradigm is closely related to and provides space for the development of Islamic epistemology for the integration of science and religion originating from the spirit of revelation, (2) the monotheism paradigm which is the basis for the development of scientific attitudes of classical Islamic scientists with their experiments can be continued in the Islamic world because it is very different from the way of secular Western scientists who work by relying too much on positivism methods, (3) Sunan Gunung Djati Bandung State Islamic University implements this tauhid paradigm by incorporating revelation into scientific discourse so that it can answer the challenges of the needs of Muslims contemporary society in developing a religious, scientific community. This paper recommends more serious research on monotheism as a paradigm of integrating science and religion.

Keywords: *monotheistic paradigm, philosophy of science, curriculum; Islamic epistemology; Islamic thought*

INTRODUCTION

Secularism, which has made a very yawned gap between science and religion, claims that science and religion have methodologically different ways of explaining the truth. Scientific method, which is objective, obtains the experimental results through observation, data analysis, interpretation, verification, and conclusions. Religious methods, which are generally subjective, depends on the intuition or personal experience and authority of the prophet or scripture (Nasir et al., 2020). Since the Western countries entered modern era in the 17th century, the Western world faced new era of science and technology development. However, spirituality from science and technology had been removed, because of secularization (Tajuddin & Rofie, 2014).

In contrast to the secularization that occurred in the West, in the Islamic world as in its Golden Age, science became an integral part of the development of Islamic civilization itself. In In secular Western societies, scientific methods can be applied to physical studies because their parameters can be tested and generalized for truth. Metaphysical parameters cannot be tested by scientific methods but can only be perceived by the devotional heart (Nasir et al., 2020). But, the hallmark of Islamic science in history is partiality to truth in all its multidimensional manifestations: Muslim scientists were well aware that objectivity reveals only part of the truth, that truth can also be found by other modes of inquiry (Sardar, 1985).

There are many severe dissection issues related to the integration between science and religion in contemporary Muslim society. In their writing entitled *A New Paradigm of Integration Between Science and Islam: An Epistemological Framework*, two Malaysian intellectuals, Muhammad Soleh Tajuddin and Mohamad Khadafi Hj. Rofie had written down the views sharply. Their writing discusses about integration between science and Islam. The main purpose of the writing is to introduce a new paradigm of integration between science and Islam through some models, namely the Islamization of science submitted by Ismail al-Furuqi and construct a paradigm of Islamic science presented by Ziauddin Sardar (Tajuddin & Rofie, 2014).

A prominent figure in the intellectual tradition in Indonesia, Amin Abdullah has also written four patterns of the relationship between religion and science following Ian G. Barbour's classification. His writing entitled *Religion, Science and Culture (Integrated-interconnected Paradigm of Science)* as well as outlining Ian G. Barbour classifies the relation between religion and science into four patterns: conflict, independence, dialogue, and integration. What are then the implications and consequences of the paradigm of exchange and integration when applied in the science of religion, especially Islam, i.e *Ulum al-din*, through the perspective of contemporary Muslim thinkers? Amin Abdullah wrote that important to discuss this since the practice of religious education, in general, still applies the paradigm of conflict and independence. Both the paradigm of competition and freedom and dialogue or integration tend to influence significantly the formation of socio-religious and cultural thinking both in the private and the public space. He argues that the relationship between religion, in this case, *Ulum al-din* (Islamic religious sciences) and natural, social, and cultural sciences needs patterns of integrated- interconnected relations and dialogues. The types of relationships between religious disciplines and disciplines of natural sciences, social, and culture in the modern and the post-modern era are semipermeable, intersubjective testability, and creative imagination (Abdullah, 2014).

An intellectual from UIN Sunan Gunung Djati Bandung, Tedi Priatna has also conveyed his thoughts regarding integrating science with religion through his research writing entitled *Islamic Science: Theological Doctrine of Science Learning in Islamic Universities*. The results of this research show that Islamic science is a theological doctrine sourced not only from the holy Quran but also from the scientific traditions of Muslims in the middle age. It also concerns the social, politic, and cultural characteristics of Islamic education institutions, specifically Islamic universities. UIN SGD Bandung—as Priatna wrote—is a model of an Islamic university in the twentieth century which establishes science based on faith and righteous deeds (Priatna, 2020).

The change in the statute from IAIN to UIN has also spawned a debate related to the search for a paradigm for the relationship between religion and science as written by Muhyar Fanani through his writing *The Unity of Science as UIN Walisongo Paradigm (A Philosophical Approach)*. The transformation of IAIN to UIN in Indonesia in the last ten years has sparked a paradigmatic debate among Muslim scientists in the largest Muslim country in the world. The debate led to a near agreement on the integration paradigm that underlies all UIN throughout Indonesia. Appearing recently, UIN Walisongo carries the paradigm of unity of science. Many questions arise regarding this paradigm. This paper answers three questions that often occur: what and why this paradigm appears and how this paradigm is implemented at UIN Walisongo. This paper explains that the paradigm of unity of science views all science as a unity that comes from Allah through His verses, both *qauliyyah* (narrated) and *kauniyyah* (reading universe) verses. Therefore, all knowledge must dialogue with each other and deliver one goal: to bring the student to know and be close to Allah as *al-Alim* (the All-Knowing One) (Fanani, 2015).

Agus Puwanto, Indonesia's frontline intellectual in this matter, has also written the Qur'an as a source of ideas for developing natural science and behavior through his writings *Cosmic Signs, Forgotten Elements of The Quranic Science*. The Quran contains eight hundred verses about nature and its behavior. There are three patterns of the Quran in describing them: explicitly, implicitly, and

symbolically. It is shown that different from scholars who usually use these verses to explain the scientific miracle of the Quran, these verses can be considered sources of ideas to build a theory of nature and its behavior. This approach is a part of Islamic epistemology (Purwanto, 2015).

By providing a fundamental appreciation of the various writings above, the writer feels compelled to write the theme of the integration of science and religion based on the *tauhid* paradigm, to complement the perspective while also strengthening the theoretical basis that people have written regarding the theme in question.

METHOD

This type of research is qualitative through a philosophical approach. The method used in this paper is the Philosophical Research Method which seeks to find a fundamental vision of the relationship between human nature concerning the development of knowledge and the essence of *tauhid* as the paradigm. If the formulation of general methodological rules that apply to each branch of science must be analytical and synthetic, this also applies to philosophical research (Zubair & Bakker, 1990). Therefore, this paper is in the form of literature research which reveals the meaning of the text analytically, synthetically and critically.

In addition, choosing a form of comparative research from the point of view of material objects seeks to compare two or more philosophers or schools. What is compared, can be a contradiction or contrast, may be related to the similarities between one philosopher and another, in conveying thoughts about the paradigm of *tauhid* for the integration of science and religion. Meanwhile, in terms of formal objects, this comparison occurs regarding various philosophical views (Widarda, 2006). The data is collected from books, journals, and the internet (Tajuddin & Rofie, 2014). The *tauhid* paradigm used in this study is “paterns of integration” for eliminating dichotomy of science and religion and how to integrate them in the life of contemporary Muslim society.

RESULT AND DISCUSSION

1. The Relationship Between the Tauhid Paradigm and Islamic Epistemology

The basis for the understanding of this paradigm refers to Thomas Kuhn's key ideas, in his masterpiece *The Structures of Scientific Revolutions* (1962), he uses this term for many meanings, such as disciplinary matrices, models, thinking patterns, and the worldview of scientists (Widarda, 2006). Kuhn provides a general understanding and a more traditional approach to this paradigm: "Accepted examples of actual scientific practice—examples with include law, theory, application, and instrumentation together—(wich), provide a model from which spring particular coherent traditions of scientific research." (Suppe, 1977).

Related to the meaning of epistemology, for DW Hamlyn, epistemology, or the theory of knowledge, is that branch of philosophy concerned with the nature and scope of knowledge, its presuppositions and basis, and in the general reliability of claim of knowledge (Edward, 1967) (Edwards, 1967). Jujun Suriasumantri means that epistemology or theory of knowledge is related to discussing in depth all the processes seen in our efforts to acquire knowledge (Suriasumantri, 1985). This view of epistemology is one of the basic principles of discussing paradigms. Meanwhile, for others, it can be in the form of ontological, cosmological, anthropological, even axiological views (Widarda, 2006). Prof. Dr. E.K.M. Masinambow in his lecture at the University of Indonesia once conveyed his views on the relationship between ontological views which he called the world view, theories, methods, techniques and symptoms under study. Each paradigm has a specific ontology and methodology view (Lubis, 2004).

Meanwhile, related to the Islamic conception of epistemology, the Islamic conception of the sources of knowledge differs from the conception of materialistic atheists; which makes existence their only source and cannot conceive of a methodology of knowledge except that by which the realities of the physical universe became known (Azram, 2011). Fundamentally, the central discussion of epistemology in Islam is the sources of knowledge (Mohamed et al., 2019). Ismail al-Faruqi, a Muslim philosopher, has tried to solve the problem of science philosophy through his concept called the Islamization of science. According to Al-Faruqi, each discipline has to be re-arranged by applying the principles of Islam in methodology, strategy, data, problems, objects, and aspirations to be suitable for the formation of tauhid (Tajuddin & Rofie, 2014). In his profound work, *Social and Nature Science*, which he co-edited Abdullah Omar Naseef, Al-Faruqi had contributed a major article entitled *Islamizing and Social Science* that argued for the need “to develop an alternative paradigm of knowledge for both nature and social science and to conceive and mold disciplines most relevant to the need of contemporary Muslim societies” (Rahman et al., 2015).

Al-Faruqi emphasized five key principles of Islam, i.e. (1) The unity of Allah (Swt.), (2) The Unity Creation, (3) The Unity of Truth and the Unity of Knowledge, (4) The unity of life, and (5) The Unity of Humanity that defined the Islamic principle (Rahman et al., 2015). The *tauhid* paradigm combines the relation between humans and nature horizontally; meanwhile, the relation with Allah is vertical. The position of Allah is always on top, but the Zat of His power can be seen through His ayat. Nature is like an ‘open book’, and al-Quran is a ‘written book’. Both of these are assimilated and cannot be separated. Nature should be studied together with al-Quran as the fundamental of tawhid. Al-Quran urges man to think through the research process regarding the occurrence in nature and the creation of man himself. It is proven that current scientific facts and findings show the truth of al-Quran contents (Iksan et al., 2016).

Naquib al-Attas’s earliest contribution was to examine how the Malay archipelago became “Islamized.” The concept of ‘Islamization’ would later move in two different directions. From al-Attas’ side, “Islamization” is very much imbued with spirituality and an epistemological separation from Western materialist concerns. Ziauddin explains that the essence of al-Attas’s argument is this: “working within the Occidental system of knowledge, Muslim scholars and scientists can only promote the values and inner tensions of Western culture and civilization. Such a body of scholarship and science cannot serve the needs of Muslim societies or take social root within the Muslim world” (Winkel, 1993).

Ziauddin Sardar as a central figure in the model of development Islamic science paradigm assumes that science is not only able to develop the social sciences, such as, Islamic economics, sociology of Islam, Islamic history, etc., but also has an important role in natural science disciplines, which is based on the concept of monotheism (Tajuddin & Rofie, 2014). Science is knowledge regarding nature created by God. The word science or *‘ilm* in Arabic is repeated 811 times in al-Quran in various forms and usage variations. *Tauhidic* is a concept of Godness in Islam that believes God is Almighty which is there is no other god except Him. Thus, the basis of tawhidic science is the belief regarding God's existence as the world's creator (Iksan et al., 2016).

Mulyadhi Kartanegara is one Indonesian Muslim intellectual concerned about the problems of Islamic epistemology. In his opinion, it is probably not so urgent to do Islamization if secularization does not treat an attack by secular scientists to the pillars of the belief in God and the supernatural (Tajuddin & Rofie, 2014). Mulyadhi has undertaken several strategies in doing Islamization of science. First, the elements of Islam in the Islamization should not be understood strictly as a teaching that has to be found literally in the Quran. Still, they should be viewed in terms of the spirit, which must not contradict Islam's fundamental teachings, such as the belief in the supernatural, angels, God, the end of the day, and the prophetic. Besides the Quran and Hadith, the reference is also derived from other sources, such as Classical Greece, Persia, India, and even the West in the contemporary era (Tajuddin & Rofie, 2014). The tauhid paradigm is related to and

provides space for the development of Islamic epistemology for the integration of science and religion, which originates from the spirit of revelation and other sources of enlightenment. These are also important references for the awakening and culture of contemporary Muslim scientists.

Manna' al-Qattan said that the truth of the Qur'an, is a final, fixed, and absolute truth. While human explanations (science) and certain methodological tools are provisional, flexible, and temporary, science is bound and limited by empirical, experiential, and tentative boundaries. So it will be a systematic error if we hang the final truth of the Qur'an on the non-final truth (everything related to human science) (Fahmi, 2004). Using consideration of semiotic perspective, Arkoun points out that the Qur'an is a "limited Corpus". The Qur'an comprises of numerous certain statements that have a fixed form. But for Arkoun, this only signifies the first phase of analysis. Arkoun directly adds that the Corpus (the Qur'an) is open.

By this, Arkoun wants to expound that the Qur'an is open to many contexts. It means that the Qur'an interpretation (exegesis) will never be final (Fahmi, 2004). Al-Quran is not a science book, but it exceeds a science book. Putting al-Quran verses in a higher place is more prominent, followed by science, not vice versa. This matter should be made as the foundation to ensure the aim is met which is to make science as a tool to make al-Quran noble and not make al-Quran as a tool to prove science is right and accurate. This is because science and natural law happen with the decree of Allah. Without His consent, science law can not occur. All the laws are the sunnah of Allah. There are times when certain occurrences and scientific concepts do not abide by the law of nature or science theory (Iksan et al., 2016).

2. The Classical Muslim Scholar's Tauhid Paradigm

One would be confused by what Newton (1643-1727) stated when he said that irreversible mathematical laws governed nature and everything in it. Advocates of the Middle Ages / Enlightenment taught that all belief (in God) was against human experience and opinion and therefore had to be put aside. Miracles, prophethood, revelation, and religious rites and ceremonies must be removed (Jameelah, 1968).

These unique features of the epistemology of Islam gave rise to a unique tradition of science. For classical Muslim scientists, all experiences are natural and worthy of evaluation and investigation. To exclude any one of them is to exclude reality itself. Thus, Muslim scientists did not believe in a single, all-encompassing method of inquiry, but used many techniques in conformity with the object of study. This is a significant feature of the style of Islamic science. Thus, we find the scientist in the classical period working with different methodologies, each as rigorous as the other, and accepting all methods as invaluable in themselves (Sardar, 1985). There are four sources of knowledge acknowledged in Islam: Revelation, intuition/inspiration, rational and empirical method (Mohamed et al., 2019). Such paradigm is not new. The paradigm has been practiced by classical Muslim scientists such as Ibn Sina (980-1037 AD), al-Kindi (800–870 AD), and al-Farabi (874-950 AD). They studied Greek sciences, which emphasize logos-contemplative-non-experimental but they adapted and modified it with the scientific recommendations of revelation that emphasized empirical observation to the facts of nature (Fanani, 2015).

Its emphasis on diversity and interconnectedness gives a very unique character to the epistemology of Islam. It provides a middle path for pursuing knowledge, ensuring that no particular form of knowledge or method of knowing becomes the sole criteria of truth or is followed to the exclusion of all others. This is why a preference for systematic classification of knowledge is so noticeable in Muslim civilization. The variety of expertise into its various branches was the prime occupation of many Muslim scholars of the classical age (Sardar, 1985). Sardar wrote:

Besides diversity, the epistemology of Islam also emphasizes interconnectedness. All forms of knowledge are interconnected and organically related by the Quranic revelation's ever-

present spirit. Thus, Islam not only makes the pursuit of knowledge obligatory but also connects it with the unique Islamic notion of worship: *ilm* is a form of *ibadah* (worship). As such, knowledge is pursued in obedience to, and for the pleasure of, Allah. Moreover, *'ilm* is not just connected to *ibadah* it is also connected to every other Qur'anic value such as *khilafah* (trusteeship), *adl* (justice) and *istislah* (public interest). While the connection between *ilm* and *ibadah* means that knowledge cannot be pursued in open transgression of Allah's commands, the connection between *'ilm* and *khilafah* transforms nature into the sacred realm. Man as the trustee of God, as the custodian of His gift, cannot pursue knowledge at the expense of nature. On the contrary, as the guardian of nature he seeks the understanding of nature not to dominate it but to appreciate the "signs" of God. Therefore, the study of nature leads to two outcomes: an understanding of the material world and a reflection of spiritual realities. The interconnection between *'ilm* and *istislah* ensures that knowledge is pursued to promote equality, social justice, and values that enhance the well-being of Muslim society and culture (Sardar, 1985).

Engaging those sciences in a dialogue enriches a scientist's insights. That is why the classical Muslim scientists are doctor 'ulama, philosopher 'ulama, and mathematician 'ulama. In other words, the paradigm of unity of sciences will give birth to an encyclopedic scientist who masters more sciences, views all branches of science as a holistic entity, and draws dialogically all that knowledge into a rich compounds (Fanani, 2015).

The existence of a fundamental view of methodological plurality in the scientific work of Muslim scientists, is now occurring in the secular West when Comte's positivism fundamentals began to be challenged for their assumptions. Auguste Comte (1798-1857) hold on to one belief that there is only one method for the entire scientific field (Widarda, 2006). Feyerabend, a Western contemporary philosopher argued that the ideas common to positivists, that the interpretation of the term observation are independent of the status of our theoretical knowledge and have undesirable consequences for positivists themselves. One of them is that the language of observation used by positivists cannot be separated from certain metaphysical ontologies (Widarda, 2006) such as in Feyerabend's statement, "Every positivistic observations language is based upon a metaphysical ontology" (Feyerabend, 1981). The consequences that follow his liking claim is that the theories we hold affect our language, and perhaps even our perceptions. This suggests that as long as we use only one empirically feasible theory, we will not imagine alternative computations of reality (Widarda, 2006).

3. Implementation of Tauhid Paradigm at UIN Sunan Gunung Djati Bandung

The first world conference on Islamic education in Mecca (1976) always becomes a reference in discussing the concept of the Islamic university. The university running based on the concept of Islamic education must be built to enlighten the people (Fanani, 2015). In Indonesia, the birth of State Islamic Universities/Universitas Islam Negeri (UIN) which was originally State Islamic Schools and State Islamic Institutes towards the end of the twentieth century in Indonesia indicates that Islamic higher education institutions in the twenty-first century do not focus only on religious studies but also on general sciences (Priatna, 2020). The Islamic university is not just a place to educate, it is instead a place to humanize humans. In other words, the Islamic university is a place to create a complete human with tauhid, intelligence, and noble character (Fanani, 2015).

Several countries, which follow the concept of view of life and integrate religion into their educational systems through compulsory subjects, strengthen the role of campuses in worship places. Incorporating science into religion in Indonesian Islamic universities provides a provosional approach of school subjects between science and religious (Nasir et al., 2020). UIN Sunan Gunung Djati Bandung is an example of an Islamic university in the twentieth century which bases its

philosophy on the knowledge integration paradigm with the principle of “*wahyu memandu ilmu*” or “*revelation guides knowledge*” as the sub-paradigm. UIN SGD Bandung is a model of Islamic university in the twentieth century which establishes science based on faith and righteous deeds (Priatna, 2020).

The typology of relations between science and religion consists of four views: Conflict, Independence, Dialogue, and Integration. Conflict typology, which puts science and religion in two opposing extremes, requires people to choose one. Each collects adherents by taking opposite positions. Both of them recognize the validity and existence of science and religion. In independent typology, scientists are free to carry out their activities without the involvement of theological elements because the methods and subject matter are different. In dialogue typology, science is built on human observation and reasoning, while theology is based on revelation (Nasir et al., 2020).

In the State Islamic University of Sunan Gunung Djati, religion and science evolve along with knowledge dynamics and human thought. Likewise, science is founded from deep reasoning of the objects created by God, but God is himself the source of all knowledge. Combining the natural phenomena with the verses of the Quran creates a scientific paradigm that rests on revelation and rationality (Nasir et al., 2020). The State Islamic University of Sunan Gunung Jati Bandung, implements this tauhid paradigm to answer the challenges of the needs of contemporary Muslim societies in developing a religious, scientific society. Priatna wrote:

UIN Sunan Gunung Djati Bandung has established the Islamic science learning environment since 2006, a year after its status changed from institute to university. In the daily learning activities, lecturers and students perform the dhikr to reinforce their faith in Allah. They chant many *tayyibah* words, *tasbih*, *takbir*, *tahmid*, and *salawat* before the learning process. UIN Sunan Gunung Djati Bandung builds praying facilities such as the masjid (mosque) and the house of Quran to perform prayers and recite the holy Quran. In addition, the university has also built an integrated laboratory for practicum activities and to develop Islamic scientific researches of the Middle Age besides nineteenth and twentieth-century western science. UIN Sunan Gunung Djati Bandung also still has the Islamic Philosophy subject as a room for students to practice their critical thinking and problem-solving skills. At last, the university also keeps the tradition of community service apart from the other subjects to implement the principles of doing righteous deeds (Priatna, 2020).

As a comparison with other institutions under the Ministry of Religion, between UIN Sunan Gunung Djati Bandung and other UINs, all Islamic universities have the same passion for restoring the domination of science to the scientific attitude of contemporary Muslim scientists, in the spirit of the *tauhid* paradigm. An integrated paradigm between science and religion is of interest in the five Indonesian Islamic universities: (1) In the State Islamic University of Syarif Hidayatullah, Islam does not recognize the knowledge dichotomy because the source of all knowledge is God. Therefore, the developed knowledge paradigm meets science with the truth of revelation. (2) In the State Islamic University of Sunan Kalijaga, Islam develops a universal knowledge and does not recognize the dichotomy amongst religious verses, natural phenomena, social sciences, and ethical-philosophical knowledge. (3) In the State Islamic University of Sultan Syarif Kasim, the oriented science combines knowledge with natural science, society, and philosophical ethics. (4) In the State Islamic University of Maulana Malik Ibrahim, Al-Quran and Hadith are positioned in the development of science as sources of revelation. In contrast, the results of observation, experimentation, and logical reasoning are positioned as sources of natural phenomena. Thus, various sources of knowledge are found in the sources of the Quran and Hadith. (5) The State Islamic University of Alauddin keeps the Quran and Hadits as a knowledge center. Both sources inspire knowledge in the next layer, namely classical Islamic sciences, natural sciences, social sciences, humanities, and contemporary sciences (Nasir et al., 2020).

CONCLUSION

The monotheism paradigm is closely related to and provides space for the development of Islamic epistemology, which supports the integration of science and religion from the spirit of revelation. The monotheism paradigm is also the basis for the development of the scientific attitude of classical Islamic scientists with various attempts at explanation, inspiration, and experimentation. This is very different from the way secular Western scientists work with the positivist method they use. Sunan Gunung Djati State Islamic University of Bandung, implements this monotheistic paradigm to answer the challenges of the contemporary Muslim community's needs in developing a religious, scientific society.

This paper provides recommendations for more serious research related to monotheism as a paradigm of integration of science and religion, which is a response to the development of scientism in the West and the need to carry out an enlightenment movement in the life of contemporary Muslim scientists. In addition to research, it is also hoped that there will be scientific administration projects and their neat application so that Islamic civilization can become an international reference in the development of sciences.

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