

Integration of Science and Islamic Education Towards The Building of Student Character

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Abstract: Science and Islamic Education cannot be abandoned in the world of education. There must be student character in education, where emotional continuity shows characteristics including positive mood, behavior, or relationships, which can achieve student well-being. This study aims to determine the importance of the Integration of Science and Islamic Education to achieve student character. This study is qualitative with descriptive methods. This study uses a literature study. The subjects or targets of this study are journals or articles relevant to this study's theme. Data collection techniques of the literature study use the observation method with writing techniques data analysis using the descriptive technique.

Keywords: Character, Islamic Education, Integration, Science

1 Introduction

Nowadays, the news about juvenile delinquency is widely spread in the mass media, television, radio, and the internet, namely from drug problems, alcohol problems, and immoral acts [1]. This indicates the lack of morals of the nation's future generation[2]. This non-selective perspective on western culture needs to be addressed so that the young generation is not contaminated by viruses that will disturb their morality [3]. Chanifudin & Nuriyati (2020) argues that cultivating an attitude of accepting cultural differences, especially from the West, is a beautiful language. However, its implementation is quite difficult unless it has been accustomed from an early age or since childhood.

Islamic Education in schools is a subject that can be used as a basis for the development and prevention of values while shaping student morals, especially in schools [4]. School age is the age when age develops rapidly [5]. Islamic Education is one item that can serve as an educational basis to build and strengthen immoral things for a developing child. Therefore, Islamic Education is expected to contribute to forming human faith, piety, intelligence, and want to live in a society, nation, and state [4].

Faith, science, and deed or charity are the primary target of Islamic education[6]. If these are balanced in their development, it will result in unbalanced life. Faith is related to belief, science is related to cognition and knowledge, and deeds of charity are related to praxis and daily reality [7]. Therefore, a fragmental, partial, and specific development of the three domains is psychologically dangerous. What is believed (*hadharah al-nash*) should not be different from

what is believed to be cognitively valid (*hadharah al-film*), and what is believed cognitively should not be contradictory using concrete empirically faced every day (*hadharah al-falsafah*). These three domains in a person can cause personality disorders (personality breakdowns) because there are problems between what a person believes and what a person thinks and also what a person faces in reality.

Islamic education aims and objectives differ from general education [8]. General education only aims to spread knowledge and deliver the maturity of students' thinking; its essence is only profane. On the contrary, Islamic education has a more comprehensive goal [9]. Islamic education believes that the relationship between man-God and the universe is inseparable. God is considered the source of all existence, including man and the universe. In Islamic education, the most important thing is making students understand that they are God's creatures and live in this universe [10]. Therefore, Islamic education aims to guide students to realize their responsibilities as gods and social beings and to become good and faithful people, becoming the embodiment of *Khalifatullah Fil ardh*.

Islam and science are integrated. It means that they are integrated from the beginning even if there is no integration [11]. If there is a separation between Islam and science as in the Muslim world, it is due to a misunderstanding of the universal values of Islam (*kaafah*) [12]. If we observe, study, and understand in-depth, religion and science are integrated and constitute a unified and inseparable unity. Evidence of the integration of religion and science can be seen from the first revelation received by Muhammad SAW (PBUH) from Allah SWT in the cave of mount Hira which reads: "Recite in the name of your Lord who created—Created man from a clinging substance. Recite and your Lord is the Most Generous." In another verse, Allah SWT said: "Allah will raise those who have believed among you and those who were given knowledge, by many degrees." Muhammad SAW (PBUH) in several numbers hadiths explains: "Seek knowledge even if you have to go as far as China." "Seeking knowledge is a compulsion on every Muslim." And, "Whoever wants to be happy in the material world should seek for knowledge, whoever wants to be happy in hereafter should seek for knowledge, and whoever wants to be happy for both should also seek for knowledge."

The two verses above confirm that learning is a commandment of Allah SWT to humanity, and Allah SWT will raise those who were given knowledge, by many degrees [13]. Meanwhile, the hadith above emphasizes the importance of studying. Seeking knowledge is an obligation for every Muslim because the happiness of life can be achieved with the knowledge they have. It is clear that there is no contradiction between religion and science, and both of them cannot be separated and inseparable from one another. This relationship shows the Islam views of science (and the issues related to scientific activity) as part of the Muslim obligation to study it in-depth. In this case, Islamic education can be fully understood and comprehended as "Rafah" (complete and comprehensive, there is no dichotomy between religious education and general education)

According to Noble and McGrath (2015), student well-being is a continuous emotional state which shows characteristics, namely positive mood, positive behavior, positive relationships with friends and teachers, self-resilience, and optimistic attitude as well as learning satisfaction experiences at school [3]. From the description that has been explained, the objective of this study is to find out the importance of integrating Islamic education and science into the pillars of the embodiment of the student's well-being [14]. This study will also look at science and religion's problems more deeply and discuss the problem of integration.

2 Methodology

This study is qualitative with descriptive methods. The analysis process begins with data collection using qualitative and quantitative journals and even mixed-method or from relevant books according to the research title. A qualitative approach is a research procedure that can produce descriptive data through oral and written words and sentences from people or other research journals. The writer chose to use the descriptive research method because this study aims to get answers to the research problems related to opinions, responses, or perceptions from an expert or other researchers. Therefore, the discussion must be done qualitatively using words' descriptions [15]. This type of research uses literature study. A literature study is the first step in the data collection method. A literature study is a data collection method aimed at selecting data and information using documents, literature, pictures, journals, and articles to support the writing process [16]. Therefore, it can be concluded that literature studies can affect the integrity of the research results.

3 Results

3.1 The Relationship Between Islamic Education and Science

Islamic Education in schools is a subject that can be used as a basis for value development, prevention, and moral guidance of students, especially in schools [17]. The enrollment age is rapidly growing [18]. Islamic Education is one of the scientific disciplines that can be used as a basis for education and can provide a foundation and reinforcement for deviant/weird things for children's growth and development [9]. Early childhood, during the children's first school year at the time of student admission, is an excellent time to instill an attitude of accepting differences [19]. Therefore, Islamic Education is expected to be able to encourage the development of human beings who are loyal, religious, talented, and accomplished [3]. Therefore, they can live in a nation and state society [20].

Islam and science are integrated. It means that even if there is no integration, they are integrated from the beginning [21]. If there is a separation between Islam and science, as in the Muslim world, it is due to a misunderstanding of the universal values of Islam (*kaafah*). The integration of science and religious learning in moral development occurs due to the separation or dichotomy of science and religious knowledge, which is getting further away in the world of education, especially Islamic education [22].

Seeking knowledge and discussing knowledge in the natural field have unity by objectively looking for sources about nature [14]. Therefore, science is not only managing but also not only the focus of the discussion [23]. The focus of discussion is only on the knowledge that is consisted of structured concepts, facts, or clear principles, which are the essence of behavior in the discovery. Natural sciences subject is a science that is more inclined to natural science. It focuses on the material discussed by studying how each natural phenomenon occurs. Science is described as a control instrument that aims for further research and exploration of the universe [24].

It is expected that studying Natural sciences subject can make students learn about themselves and their surroundings [25]. By setting goals to understand students' level of development in daily activities. Assessing scientific literacy also includes using scientific knowledge sources based on specific, clear, and complete facts, the ability to study problems

and give special attention to every event in the universe, and the ability to make decisions about the impact of problems. That events occurs as a result of human activities [26].

Four aspects of student well-being include positivity, resilience, self-optimization, and satisfaction. Positivity can be briefly defined as a positive state or character. Positivity can be universally accepted anywhere. The term " positive " includes a positive meaning and optimistic behavior that will cause positive emotions. Positivity has a long-term effect on a person's positive emotions on his personality, relationships with other people, the community, and the environment. The environment can form positive characters through habitual cultivation [18]. The focus in this area is on how students evaluate educators who create, provide, and modify learning spaces and provide learning opportunities to students so that they can have positive experiences in learning, such as feeling safe, comfortable, and fun [13]. In addition to positive emotions and behavior, positivity can also be seen in positive relationships with classmates and teachers.

Resilience leads to the importance of ability and support, namely every time a condition or situation at school is not going well, students should have positive feelings [27]. Furthermore, resilience can also be understood as the ability of students to face challenges, difficulties, and all obstacles that may be faced at school. Therefore, resilience is defined as the ability of students to face all possible obstacles and get back to their positive feelings, even in changes, challenges, disappointments, and difficulties. Therefore, they can return to a happy state [3]. The root of the problem sometimes comes from family, loss, change of friendships, poor academic performance, and disappointment because of unsatisfactory progress (for example, not being selected as a group member).

Self-optimization or feelings of optimism are defined as individual realistic enlightenment of one's abilities, that is, being able to achieve their dreams to use these abilities to share their direct potential (for example, intelligence, social, emotional, physical, and spiritual abilities). Students can see their intelligence or ability to solve cases into a fixed quantity they have (fixed mindset) or become a malleable quantity that can be improved using business & learning processes (growth mindset). Students' scientific abilities, such as character building in learning, can also be formed.

Students with a fixed mindset believe their intellectual abilities are limited [28]. As a result, it can cause students to have destructive thoughts, feel negative, and have negative behavior. Students using this mindset also put more emphasis on performance goals. For example, they explain the behavior of avoiding an exclusive goal or task because they are more determined to carry out easy tasks in their comfort zone to avoid making mistakes. On the contrary, students use a growth mindset more and often perceive many challenges as learning opportunities.

The responses are usually more constructive, experiencing positive feelings because they are excited to face challenges, and have positive behavior [11]. Students use this mindset to emphasize mastery goals or learning goals because they do a lot of tasks that are believed to help them learn by exploring new things or an exclusive skill and knowledge [3]. The aspect of satisfaction describes the students' satisfaction with the quality and relevance of their learning experiences at school and the extent to which students feel they have a role and influence on the learning experience. [3] explains that students with optimal or high levels of well-being will show positive behaviors towards school activities, such as increased academic ability, involvement in pro-social activities, and will not bully their friends, and consistently participating in a school activities.

3.2 Harmonization of Islam and Science Becomes a Solution in Education

In general, Islam and science are a unity. In the sense that it does not need to be related, the two have been related from the beginning. Suppose there is a separation between Islam and science, such as the incident in the Islamic world. In that case, it is considered a misconception in the context of a thorough understanding of the value of Islamic teachings [8]. In recent years, various ideas have been born, even the Movement in the Islamic world to catch up with the West, which is much ahead of the Islamic world in science and technology. One of them is the figure of Ismail Al Faruq, who is dating an idea known as Islamism of science. According to him, the Islamization of science is Islamic in the discipline or more clearly, creating a handbook or teaching guidelines in universities that contain modern Islamic insight, of course after the implementation of criticism on Islamic and Western sects [22]. Ziauddin Sardar, Al Attas, and Al-Faruqi expressed their opinion that science has aspects of ideologues, philosophies of life, and values with which science cannot be freely judged. Therefore, in using the knowledge from the West, it cannot be applied directly. However, it is necessary to have a selection to set aside these aspects contained in it so that later it can be aligned with Islamic views [23].

Meanwhile, according to the author of the above definition, it can be concluded that science is a pure product of intellect if it must be mentioned this way, namely science such as science that calculates, other science such as biology, economics, physics, and others. It certainly has its cultural aspects with different levels. Therefore, as Al Attas suggests, Islamicizing secular science is relevant [24]. A significant problem faced by Muslims today is science [13], where more modern science is also developing so that modern science is not free of value because there are influences from certain aspects of it, then Muslims themselves, so it is necessary to Islamicize the current science with an Islamicization of symbols about truth and reality [29].

Science has aspects of ideologues, philosophies of life, and values with which science cannot be freely judged [28]. Therefore, using the knowledge that comes from the West cannot be applied directly, but it is necessary to have a selection to set aside these aspects in it so that later it can be aligned with Islamic views. Therefore, if it should be mentioned this way, science which is a pure product of the intellect is science such as science that calculates, other science such as biology, economics, physics, and others. It certainly has its cultural aspects with different levels. Therefore, as stated by Al Attas to Islamicize secular science is relevant [25].

4. Conclusion

Islamic education and science cannot be separated. Religion and science are a whole, integral, and inseparable unity. The integration of Islamic education and science is something that must exist in the world of education. All things must be done with Islamic religious values because Islamic values in all things, especially science, greatly impact every student. The resulting impact is that students are accustomed to integrating science and Islamic education so that students can continue to have positivity, resilience, self-optimization, and satisfaction in all things experienced by students, which can lead to positive student well-being. This study only discusses the integration of Islamic education and science and its implications. Therefore, it is necessary to have a deeper discussion so that this study is deeper and broader, such as a discussion of the comparison of the two, and the advantages and disadvantages of the integration between Islamic education and science.

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