Integrative Morality Paradigm as an Alternative For Dichotomous Religion and Science in Education

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ABSTRACT

Nowadays, the problems of the field of education are getting wider and more tragic. The root cause of those problems is moral decadence caused by a dichotomous morality. It means that there is a difference, separation, and contradiction between religion and science. Morality is a moral system that exists in ideas, attitudes, and human activities. An integrative morality paradigm based on religion and natural law is necessary to avoid a dichotomy between the two. This study is a literature study using a descriptive-qualitative approach. This study shows that the new paradigm considered relevant is an integrative paradigm of morality between religion and science, which leads to an integrative morality in the form of moral systems. The idea, attitude, and human activity are built on an integrative morality through a dialectical approach. Religion and science are like two sides of a coin that cannot be separated. There is also a similar relationship between religion and morality and between morality and science. Humans learn from sunnatullah through observations, experiments, explorations, and elaboration, then present and discover science. At the same time, morality is based on human nature itself. In conclusion, an integrative morality paradigm can integrate religious and scientific understanding to avoid a dichotomy between religion and science.
Keywords: Integrativeness; Morality; Paradigm; Religion; Science

A. INTRODUCTION

Recently, humanitarian issues have become more tragic and alarming; such as acts of violence, shootings, murders, narcotics, radicalism, and even terrorism. Essentially, the root of the problem is due to the moral decadence of a nation. It is in line with the statement of the great poet Ahmad Syauqi Bek in Muhyiddin Abdusshomad, which means "a nation will exist as long as they have morality, if it is gone bad, then the nation will collapse". If explored further, moral decadence is caused by a dichotomous morality that partially determines the bad or good of human actions based on individual justification and conviction. In general, the cause of dichotomous morality is the dichotomous living system and education. It means that there is a difference, separation, and contradiction between religion and science.

The dichotomy of science and religion has existed from the 12th century to the 21st century (Walser-Bürgler, 2019). This dichotomy system, whether realized or not by intellectuals, scholars, leaders, and all parties, contribute remarkable intellectualism world with the freedom of thoughts until the present time, marked by the rapid development of science and technology which is very sophisticated and stunning. Nevertheless, behind that sophistication, progress and pride, many problems are experienced by the humankind in general: the birth of dichotomous morality in every livelihood. Arnold J. Toynbee reinforces the description above that, historically, religion emerged first, and science grew from religion. It can be illustrated as follows: briefly, science found by the experts was mainly from holy-script sources. For example, Greek science was initially derived from Greek mythology and translated into physical and inner strength terms. Marxist sociology is the Jewish and Christian mythology somewhat disguised. Admittedly, science for pure scientists may lead to a religious void, which previously accepted religion but was not trusted anymore. And vice versa, religion for purely religious scholoars who do not know enough natural and social sciences will make setbacks and pettiness in facing the rapid change and development of science.

This problem is illustrated in the application of death sentences for inmates, which is still problematic at the national and international levels. The record of the International Amnesty in 2012 mentioned that 111 countries opposed to the death sentence, and 84 countries still maintained it. Amnesty International recorded 579 executions of the death penalty in 2021, an increase of 20% from the total recorded in 2020 (483). Despite the increase, the 2021 figure remains among the lowest numbers in history and is the second-lowest figure for global executions that Amnesty International has recorded since at least 2010). This illustration is a concrete example of the sharp differences between countries against the death sentence and significantly influences the nation's morality, both in defending and contesting the death

sentence. Similarly, differences occur among scientists and religionists. In Indonesia, for example, there are still many debatable opinions among scientists and religionists. The country keeps implementing the death sentence, for example, for the execution of heavy drug convicts sentenced to death.

B. METHOD

The present study is a Literature study using a descriptive-qualitative approach. A Literature study is research conducted by analyzing a number of books, magazines, scientific articles and other written sources related to the research's problem and aim. Meanwhile, descriptive-qualitative research is aimed at collecting information about a certain condition without doing a change or control over the topic researched (Sugiyono, 2016).

C. RESULT AND DISCUSSION

Relationship between Religion and Science in Education

Religion and science are fundamental human needs. It means that both are basic needs for the life and human living system. To the human beings, religion is a guideline, guidance, trust, and confidence to its adherents to live following the nature of the human inborn. According to Muhaimin *et al.* (2001), human nature is, for example, in the nature of religion, sacred nature, the nature of the moral character, the nature of truth, and the nature of love.

From Prophet Adam to Prophet Muhammad, there has been the sustainability of science and religious teachings, and there has been no sorting, separation, and contradiction between science and religion. It is in accordance with the opinion of Muhammad Husayn Haykal (2007), in *Al-Iman wa al-Ma'rifah wa al-falsafah* that, essentially speaking, there are no differences and discrepancies between religion and science. The presence of differences and contradictions between the two is only in the scope of scientists and religious scholars and society in general. It happens because of the influence of political power, the existing legal system, and the legacy of ancient history.

The primary source of science in Islam is derived from Allah SWT. His sciences are spoken in His verses both *kauniyah* (nontext) or *sunnatullah* (law of nature), as well as *qur'aniyyah* (text/*nas*/revelation). The construction of science can be achieved after interpretation (*iqra*) toward His three verses mentioned above. This understanding would negate the contradiction between the science of *qur'aniy* (religion) and the science of *kauniy* (generality) or the law of nature. Both come from the same source, namely Allah SWT. This

understanding will also prevent a Muslim from secular thinking and improve understanding about the content of Qur'anic verses with the findings derived from nature.

Efforts to make the Qur'an the basis for the development of science have been offered. One of these efforts is done by Kuntowijoyo who is interested in studying the paradigm of the Qur'an. Through the paradigm, the Qur'an implies that, in undertaking the construction of knowledge, it is possible that Muslims formulate significant designs of the Islamic system and the system of science. A paradigm of the Qur'an gives an insight into the epistemological function since it can be used as the Qur'anic theory building. It is because Islam as a religion recognizes the authority of revelation as the source of truth (Mahdi Ghulsyani, 1986). The findings resulting from the paradigm of the Qur'an can be used as a step in developing a critical theory to criticize other theories that do not fit. The findings further develop to build the body of scientific knowledge to carry out theory and practice. In addition, the findings are already generating experience and then are reanalyzed to be the basis for developing the ensuing theory (Dawam Rahardjo, 1989).

It is mentioned in *Tafsir Ilmi* that the provision of God is divided into two: *sunnatullah* (natural laws that are created by God) and religion. *Sunnatullah* refers to the laws and regulations applied to all of God's nature and His creatures, often referred to as the laws of nature. Religion is the law and God's provisions for people who expect happiness in the world and the hereafter. Both provisions of the Almighty God have a theological-dogmatic implication that religion and *sunnatullah* are God's absolute provisions. Meanwhile, the implication is based on humanitarian work from God to man as a servant of God/*abdullah* and caliph of God on earth. As servants of God, humans can study, conduct research, observe, and do experiments to get guidance and His blessing. Based on the recent study of *Tafsir Ilmi*, there are three primary entities; namely integration pattern of religion and science, theology as the basis of the integration, and efforts to bring the values of ethical (Faizin, 2017). In this relation, the present study is meant to reinforce the concept of integration of religion and science.

According to Komaruddin Hidayat, the approach in the study of religion is to put religion's teachings as science and charity—not religion as science alone—so the reviewer of religion is called an Islamologist, in accordance with the principal function of religion for its followers. In terms of science, science in this study refers to physical science (exact science in the modern terminology) and social science. The existence of religions whose teachings are believed, trusted, and practiced will bring its adherents into better, more orderly, and quality life and living systems in every aspect of life, including religion and science. In addition, the

existence of science for religion serves as a religious holder and amplifier to its adherents. Science can uncover the secrets of the universe and everything in it, adding peace and solemnity in worship and social interaction. Further, science is helpful for life peace in an individual and collective society, nation-state, and even the world order. Thus, the benefit of science is incredible, and it will make people closer to God, living more enjoyable, happy, and prosperous life.

Religion and science are like the two sides of a coin that cannot stand alone and separated. In addition, when examined according to the nature of human religion and science, they essentially come from God. Religion is the basis of God's instructions to be followed and practiced in life and the human living system, whereas science is obtained through the ability or human potential since they are born. Religion comes from revelation/sovereign/*nas*, while science is from *sunnatullah* (law of nature). Theologically, religion and science are sourced and derived from Allah SWT. Hence, religion and science are integrative.

Relationship between Religion and Morality in Education

When Prophet Muhammad was sent as prophet and messenger of Allah, the moral condition of the Arabian tribes, according to Islamic historians, was one that was called pagan ignorance (*jahiliyah*). Their ignorance included the sale of slaves, burying female babies alive, corrupting scales and measurement, worshipping idols, committing sorcery, gambling, drinking of alcohol, and usury. Before the coming of Islam, the tribes in Arabia had had their religions, habits, moralities, and life rules and regulations. In addition, they also had developments in literary verses and poem writers. They held poem-writing competitions and hung the winning poems around the Kaaba (A. Syalabi, 1983).

The coming of Prophet Muhammad brought to them a new religion, moralities, laws, and life rules. This is in concord with the saying of Prophet Muhammad which means: *"I am sent to amend noble deeds"*. The religion brought by Prophet Muhammad is one which regulates aspects of human life in faith, worship, and behaviour. Aspects of the religious faith consist in the belief of Allah as God the Almighty. Aspects of worship consist in regulations in worshipping and noble deeds and moralities. Aspects of behaviours consist in the regulations of life patterns and behaviour patterns related to God, human beings, and nature. Human morality becomes a parameter that uplifts the dignity and glory of man.

According to Syaltut, a religion is constructed of three pillars; namely faith, laws, and moralities. The three pillars form a unity. The faith pillar is related to theology or belief; the law pillar is related to legal rules; morality pillar is related to moral behaviours. The relation

between religion and morality is one of integratedness, that is, religion becomes the source of morality which is the third pillar of religion.

Morality becomes the basis for a person to respect and be respected individually and socially. A moral individual life is to become a man who is respected at the side of Allah as well as in the social life. A person's whole morality is formed from integrative moralities so as not to become a split personality (ambiguous personality). A person who is religious and has integrative moralities makes himself one who is superior, wise, respected, and dignified in the order of life in the society, nation, and state.

A Muslim worships based on his religion's creed and still respects the worship of other people of different religions. Likewise, in *muamalah*, Muslims do not question and discriminate among religions, such as buying and selling, leasing, and various other *muamalah* contracts. In terms of buying and selling, for example, it has been exemplified by the Prophet Muhammad, who had various transactions with the Jews. In social life, a Muslim prioritizes the noble morality that applies in society by helping each other, being tolerant, and being responsible for maintaining order, security, and goodness in living together.

The relation between religion and morality is, therefore, of a high importance and becomes the basis for life with mutual respect and tolerance, safe guarding uniformity and unity in the local, national, as well as global order. Life will be far detached from one that happens during the pagan ignorance time before Prophet Muhammad is sent down as a prophet and messenger.

Relationship between Morality and Science in Education

Morality is something well-known by people in civilization and culture, and it is a source of unwritten rules of behaviour. Morality is firmly held by society because it has good values, qualitative measurement implications such as good-bad, right-wrong, reasonable-unreasonable, appropriate-inappropriate, which are in accordance with the developing values in society. So, the morality of a society has dynamics and shifts due to interpretations and understandings that develop from time to time. For that reason, morality is often referred to as a code of conducts.

Science is part of human civilization because, in essence, science is a product of scientific thinking with a particular approach, object, source, and method to discover and solve problems in life and civilization experienced by humans in general. The birth of science marks the emergence of modern civilization with its measurable positivistic character (Mudzakir, 2016). The epistemology of modern science has finally formed its own pattern of domination,

namely rationalism, empiricism and objectivism (Dahlan, 2009). Only the mind is recognized as the source of knowledge, and only phenomena that can be counted, touched, and felt can be included in the domain of science (Fritjof Capra, 2002).

This kind of dualism and dichotomous thinking has many weaknesses because it separates rational thinking and thoughts from revelation (intuition). Therefore, the solution is to integrate logical thinking and revelation-based thinking into a single whole or monotheism so that the results of such comprehensive thinking provide benefits in people's lives.

In the history of Islamic thoughts, the problem of position and the relationship between revelation and logic or between religion and philosophy has become a complicated issue. Since the middle age, Muslim thinkers have tried hard to solve and explain the position and relationship between the two poles. According to Yusuf Musa in A. Khudori Soleh, the position and relationship between revelation/religion and ratio/philosophy can be grouped into three. The first is taking revelation and ignoring ratio. In general, it is practised by non-philosophical religious leaders, such as Ash-Shafi'i in al-Risalah. Ash-Shafi'i explicitly states that revelation is the only source of truth, and nothing can be used as a guide except revelation. Secondly, it is prioritizing ratio and ignoring revelation. It is practised by pure rationalists or Muslim philosophers, such as Ibn Zakaria al-Razi. Al-Razi is a person who highly favours logic. According to him, logic is the best gift from God. Lastly, it is reconciling or seeking common grounds between revelation and ratio, between religion and philosophy by all means. It is done by Muslim philosophers or those concerned with religious doctrines and philosophy, such as al-Kindi, al-Farabi, al-Sijistani, Miskawaih, Ibn Sina, Ibn Tufail, and Ibn Rusyd.

It is stated in *QS. al-Alaq*: in a general outline, man is to be aware to use every effort to understand himself and nature in relation to God the Almighty. Man is created in the nature of being interdependent with others; within which process, he is fully dependent on his mother. Man is created from *alaq* (something that develops) and is adorned with intelligent that must be nurtured to uncover the secrets of nature for his well-being and the nurturance of his relation to God. Many divert from the paths that are offered by God through His messenger; prostrate and be near to God is the way to save man.

This discussion shows the relation between morality and science; man is instructed by God to read, using all his thoughts and feelings; man is able to understand self and nature in relation to God the Almighty. The nature of man is dependent on others; since early, he is highly dependent on his mother. Man is equipped with intelligent that must be nurtured and developed to be able to uncover secrets of nature by way of carrying out scientific studies to discover science. Science is used to provide welfare while keeping relationship with God.

However, many have the morality that diverts from the right path, which is, prostrating and coming near to God to obtain the safe way.

The benefits of science can be grouped into two, namely: (1) the benefits of science to technology and industry (theoretical and practical benefits), and (2) the benefits of science to society and civilisation (social effects). The existence of morality for human life becomes the foundation and principle in realising human relationships, and science is needed to harmonise intrapersonal and interpersonal human relations. It is in accordance with Jurgen Habermas's point of view that science cannot be value-free because every science always has interests. The values contained in science are integrative with morality. That means that every use of science must be based on moral values; otherwise, it will cause havoc. For example, scientific finding like cellphones has to be consulted in their use and utilisation with sharia (Islamic law); otherwise, it will cause havoc in the form of slander, hostility, and even murder. From the brief description above, it can be concluded that the relationship between morality and science is one of unity that cannot be separated from one another.

The various studies mentioned above show that the integrative or monotheistic relationship between morality and science, both based on rational thought and the source of revelation (intuition), cannot be separated from each other because morality is human nature from birth provided by Allah SWT in the form of human nature. Human nature includes the nature of religion, goodness, truth, peace, and love. In addition, humans have minds, hearts, and feelings. Therefore, human nature and the potentials possessed become the bases of morality. The primary source of science is *sunnatullah*, or the universe in which Allah has determined, and humans are part of the universe. Humans study the universe to produce and discover science. Humans learn from *sunnatullah* with various approaches, methods, and study techniques through observations, experiments, explorations, and elaboration, and then present and discover science. At the same time, morality is based on human nature itself.

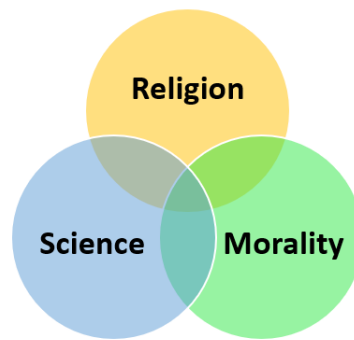**Relationship between Religion, Morality, and Science in Education**

Figure 1. Relationship between Religion, Morality, and Science

The occurrence of the dichotomy between Islamic religion science and general science as such is because of the difference in the ontology, epistemology, and axiology plain of those two science areas. As is known, Islamic religion science departing from an absolutely right revelation and assisted by reasoning and the process of its usage may not confront revelation. Meanwhile, general knowledge and science existing thus far comes from the West and leaning on the atheistic, materialistic, secular, empirical, rational, and even hedonistic philosophical point of view. Two things that become the bases of these two fields of science is clearly different and difficult to be met. Islamic religion science is based on revelation and hadits of the Prophet, Peace be Upon Him, while the coverage of Islamic science comprehended thus far is only around *Fiqh* science, *Ushul Fiqh*, Islamic education, interpretation and science of interpretation, Hadits or science of Hadits, history of Islamic civilization, mysticism, *Kalam*, and Islamic *da'wah*. Further, general science is based on the logical reasoning and empirical data also experiences more rapid development compared to Islamic religion science.

These general sciences, in general, can be categorized in three parts. First, it is general science with a naturalist type with the nature and physics as its object of the study. Sciences that are included into these studies are such as physics, biology, medicine, astronomy, geology, botany, and so on. Second, it is general science with a sociological type with human social behavior as its object of the study. The sciences that are included into this study are antropology, sociology, politics, economy, education, communication, psychology, and so on. Third, it is general science that is of the resoning philosophical type. Sciences that are included into this study are philosophy, logics, arts, and other humanity sciences.

The real big problem of the dichotomy is coming from the weak foundation of science, due to the fact that science has embraced the anthropocentrism concept which considers that

the source of truth comes only from humans, such that, in the end, this concept has caused secularism and makes humans far from the teaching of religion and Allah God the Almighty. The condition like this is the worrying one, not only because of the negative causes, but also because it is something more fundamental in that it is the ideological, basic framework of onthology, epistemology, and methodological doctrin.

The science principle of *Tauhid* Islam does not have dichotomy; dichotomy delivers classification of religion science and general science; the plain difference of ontology, epistemology, and axiology. The fundamental problem of dichotomy is science foundation. The effect of the dichotomy could influence ideological side, ontological basic framework, epistemology, and methodological doctrine. Dichotomy influences attitudes, behaviors, morality, and life systems of the human race. Related to this problem, then it is necessary to conceptually conduct a struggle and dialogue between the systems of contemporary Islamic philosophical thinking and the contemporary West philosophical system. Therefore, an effort to manifest or articulate the form of struggle and integration between both of the two thinking systems is necessary. The concrete step in the science construction must be to conduct a synthesis analysis between Islamic thoughts and Western thoughts until a dialogue and effective integration will be found to result in new creative findings (creative imagination) that cannot be resulted except after the presence of integration between the two.

The step which could be carried out, as offered by Ian G. Barbour, is through integration. According to Barbour, integration typology has three forms, namely natural theology, theology of nature, and systematic synthesis. Through systematic synthesis, bridged by science philosophy, then it is expected that there will be an effective integration that will be capable of producing new theories of science and knowledge which cannot otherwise be resulted when both of them are separated and taking distance from each other. Another integration step can also use the offer from Amin Abdullah, namely a scientific worldview which knits trilogy dimensions of subjective, objective, and intersubjective and develop academic reasoning in the form of semipermeable (informative, transformative, corrective), intersubjective testability, and creative imagination.

Through the conceptual integration between the thinking system of contemporary Islam and contemporary Western thinking, then an integralistic science paradigm will be resulted which does not ostracize God (secularism) and human race. This is what is expected from science, namely a science which has a new paradigm that can integrate religion and science well. Through this integralistic science paradigm, then the problematics that crash the human race lately caused by positivistic modern science, can be overcome. Besides, through this

integralistic science paradigm, problematics of science dichotomization in Islam can also be overcome soon to effectively manifest the integration between religion and science.

D. CONCLUSIONS

The dichotomy of religion and science is an old paradigm that bears dichotomous morality in moral systems, ideas, attitudes, behaviours, and human activities. Since it is problematic, it is not relevant anymore to attempt to solve the problems of life and the human living system, both the problems of humanity, religious, and scientific problems. The dichotomous paradigm between religion and science creates anomalies among scientists and religionists until the crisis emerges. Therefore, in this condition, a new paradigm is required. The new paradigm that is considered relevant is the integrative paradigm of morality between religion and science. It leads to integrative morality in moral systems, ideas, attitudes, behaviours, and human activities in which good or bad is based on the oneness of God. This paradigm is built based on integrative religion and science. This way, the paradigm of integrative morality between religion and science through a dialectical approach is an alternative solution to avoid the religion and science dichotomy.

E. ACKNOWLEDGEMENTS

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