

## INTEGRITY OF ISLAMIC RELIGIOUS EDUCATION TO SCIENCE AND TECHNOLOGY

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### **Abstract**

*Technological advances in the past three decades have shown their influence on any and all lives of individuals, societies and nations. The focus of the research includes how to deal with the existence of Islamic education in the face of the rapid development of science and technology and how Islamic education (especially its institutions) is required to be able to adapt itself to existing conditions. This research method is library research by collecting data from journals, books and documentation from the web that are relevant to the title of this research. The results of this study that Islamic education seeks to fully develop the individual, so that the person grows and develops according to the expected goals, namely worldly and hereafter goals. There are at least two roles of Islam in the development of science and technology, namely: first, making Islamic aqidah as a scientific paradigm. Second, making Islamic sharia (which was born from Islamic aqidah) as the standard for the use of science and technology in everyday life.*

**Keywords:** *PAI Integrity, Science and Technology*

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## **A. Introduction**

Modern technology has allowed the creation of free communication across continents, across countries, breaking through various remote villages in rural areas and infiltrating narrow alleys in urban areas, through audio (radio) and audio-visual media (television, internet, and others). This modern phenomenon that occurred at the beginning of the third millennium is popularly known as globalization.

As a result, this media, especially television, can be used as a very powerful tool in the hands of a group of people or groups to instill morals or, conversely, destroy moral values, to influence or control a person's mindset by those who have power over the media. The real problem lies in those who master global communication, who have extreme differences in perspective with Islam in providing criteria for moral values; between good and bad values, between true truth and artificial. On the other hand, the contemporary era is synonymous with the era of science and technology, whose development cannot be separated from critical studies and relentless research. According to (Nata, 2014) the development of Islamic education style is influenced by at least five factors, namely: the development of science and technology, community development, political development, economic development, and the development of religion and culture in the community where the education is held. With this unflagging passion, scientists have made a great contribution to the welfare of mankind as well as to science itself. This is consistent with the identification of scientists as lovers of truth and a quest for the good of all humanity. However, once again, with different perspectives on ethical values and religious morality, the jargon of scientists as truth seekers seems to be questioned.

Technological advances in the past three decades have shown their influence on any and all lives of individuals, societies and nations. It can be said that no one can avoid the influence of the development of science and technology, science and technology is not only felt by individuals, but also by society, nation and state. Now the problem and question for us of course is what about the existence of Islamic education in the face of the rapid development of science and technology. However, Islamic

education (*especially its institutions*) is required to be able to adapt itself to the existing conditions. Besides being able to adapt itself, Islamic education is also required to master science and technology, and if necessary seize it. Islamic education has a very significant power to be maintained or developed. This may be seen from the philosophical or conceptual level and the experience so far of Islamic educational institutions which from time to time have been able to grow in the midst of the dynamics of society. Education, technology, and development are some terms that are easy to understand at a glance, but not easy to explain in detail. At first glance it is easy to understand because improving the quality of education will contribute to a high level of technology and from here it can at least help in the development process. It is not easy to explain in detail because it is difficult to determine how high the level of education is needed in order to have an effect on increasing technology so that (Mustakim Zaenal, 2013).

The conception of educational technology can be known through a technology approach oreducation. From a technological approach, educational technology is defined as a whole method that rationally leads and has the characteristics of efficiency in every field of human activity. When we understand the industrial world again, production using this technology will produce more products (with the efficient use of technology). Technology in education is a means and needs that support the running of educational activities. Educational technology is a systematic process in an effort to educate or teach students. Understanding educational technology is not limited to tools but rather methods or methods in educational practice with effective steps towards innovation in more systematic learning in the future (Dimas Indianto, 2019). Teknologi pendidikan merupakan bidang yang berkepentingan langsung dengan pengembangan secara sistematis berbagai macam sumber belajar (Mustakim Zaenal, 2013).

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## **B. Method**

The type of research chosen by this author is library research, because the source of the data used is entirely from the library or documentary. Namely reviewing data sources consisting of literature related to the integration of Islamic education in technology. Literature study is a data collection method that is directed at searching for data and information through documents, both written documents, photographs, pictures, and electronic documents that can support the writing process. Research results will also be more credible if they are supported by existing photographs or academic and artistic writings.

## **C. Finding and Discussion**

### **A. The Development of the Globalization Era**

Globalization is a process between individuals, between groups, and between countries that interact, depend, relate, and influence each other across national boundaries. Globalization affects almost all aspects of society, including cultural aspects. Culture can be interpreted as values held by the community or perceptions held by citizens of various things. Both values and perceptions are related to psychological/psychological aspects, namely what is in the mind. These psychological aspects become important when it is realized that a person's behavior is strongly influenced by what is in the mind of the person concerned. As one of the results of one's thoughts and inventions is art, which is a subsystem of culture. (Amal, 1996)

(Buchori, 1995) says that the era of globalization is a process that encourages humanity to move from a way of life with a purely national perspective to a way of life with a global perspective. In this view, the world is seen as a unified system, not just a collection of geographical pieces called 'states' or 'nations'. In this global situation of life, certain symptoms and problems can only be understood and resolved properly if they are placed in a global framework, not in a local, national or regional framework.

However, the development of cultural globalization intensively occurred in the early 20th century with the development of communication technology. Contact through the media replaces physical contact as the main means of communication between nations. These

changes make communication between nations easier to do, this causes the development of cultural globalization to accelerate.

### Impact of Globalization

The emergence of globalization certainly has an impact on the life of a country, including Indonesia. The impact of globalization includes positive and negative impacts in various fields of life such as political, economic, ideological, socio-cultural life and others will have an impact on the values of nationalism to the nation. Because there are no more borders between countries, so the flow of information and technology can enter easily. This can be created because of advanced technology such as the internet, radio, television, and telephone. The more people in the world use this technology, the more information we can receive or provide.

There are several negative impacts of globalization rolled out by the Western world that are prone to affecting the life of a Muslim, and at the same time become a challenge for da'wah in the era of globalization, namely: First, is the maddiyyah (materialism) tendency which is always strong in this day and age. Second, the atomization process, individualistic. Collective life, togetherness, gotong royong, have been replaced with a strong spirit of individualism. Third, secularism which always separates religious life from public affairs, because religion is considered only a private matter between individuals. And fourth, the emergence of the relativity of ethical, moral, and moral norms. So that in a community context that is considered taboo, it may be considered permissible in another community context (Rais, 1998).

The Indonesian nation is part of the nation in the world. As a nation, we do not live alone but live in a unified world community (world society). We are all creatures on earth. Because of that, humans naturally, socially, economically, politically, security, and culturally cannot be separated from each other but are interdependent and influence each other.

### Religion's View of Technology in the Era of Globalization

Today we are in an era where there are frequent encounters between different religions and cultures, meanwhile the appreciation of

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religion is becoming more personal and existential. Everyone feels responsible for their own religion. Furthermore, today's society is conditioned by what we know as "global culture"(Sudiarja, 2006).

This situation makes people more open to other beliefs. So that they are divided into two, namely those who are affected by technological developments and beliefs and those who stick to their respective religious beliefs. If we look at the reality, technological developments will bring prosperity to mankind, it can't be denied anymore. However, there are societies that are against learning, understanding and using technology, let alone advancing the technology itself. On the other hand, for people who support it, religion is seen as an obstacle to technological progress because it is considered to believe in something that doesn't make sense. So there is a dispute and tension between technology and faith.

#### Challenges of Islamic Sciences on the Development of Modern Science

The dependence of Muslims on education, recognized as the most important factor in fostering the Ummah, is almost unavoidable from Western influence. In the end, the Muslim community cannot avoid an identity crisis. According to AM. Syaefuddin, the helplessness of the Muslims made him ntaqiyah. This means that the Muslims have hidden their Islamic identity, because of fear and shame (Syaefuddin, 1991).

The weakening of the social orientation of the Muslim community has unconsciously divided the kaffah understanding of Islam into a partial understanding of the nature of social life. Islam is only seen from the meaning of ritual alone, while many other affairs are dominated and controlled by Western concepts. As a result, Muslims are more familiar with Western culture than Islamic culture itself. Several factors have become challenges for the Islamic sciences in the midst of the development of modern science, including:

##### 1. Technological Ambivalence

Technology regardless of its form will always be ambivalent, that is, there are advantages and disadvantages, which in the language of Fiqhi are called benefits and harms for humans and their natural environment (Karim, 1414) In the environment, for example, the terms ozone layer erosion, nuclear radiation, industrial waste, genetic engineering and

others appear. This is important considering that technology is in fact a tool for humans, while in human life it has a goal and a way of achieving it which must contain religious values. Therefore, a Muslim scientist must realize that he has to start something, wherever he goes, he must step from the Islamic tradition which is his identity.

Among Muslims there are still many who only emphasize literature studies rather than studies of socio-cultural realities

This has resulted in the underdevelopment of literature on Islamic empirical sciences such as Islamic sociology, Islamic anthropology, Islamic psychology, Islamic economics, and so on. This is very different from the figure of Muslim scientists in the Islamic renaissance century, whose work was used as a reference source in literature studies. This can be seen from the work of Ibn Ya'qub an-Nadim which contains the encyclopedia (*al-Fihrist*), the field of Astronomy by Mahani, the field of Zoology by ad-Dinawari and so on. (Nakosteen, 1996: 213-217)

There is no clear paradigm regarding the position of normative values, existence and structure of Islamic scholarship

For example, in addressing the problems of modernization challenges marked by the rapid development of industrialization, transformation, sophisticated information tools, and the strong understanding of rationalism which, when faced with religion, among Muslims has not been able to solve it in a dialectical way but is still normative. And Muslim researchers are still unprepared to confront or reject foreign ideas, because they are not adequately prepared to counter them through in-depth study and rejection of false propositions. The consequences regarding the position of normative values, the existence and structure of Islamic scholarship are unclear. There are those who come from Western nations, such as westernization, rationalism, secularism, Western philosophical ideas and all things that smell to the west are all rejected and even disbelieved. (Charity, 1996: 38)

## **E. Conclusion**

Islam does not hinder the progress of science and technology, is not anti-technology products, will not conflict with modern theories of thought which are orderly and straight, as long as with careful, objective

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analyzes and do not conflict with the basis of the Qur'an. There are at least two roles of Islam in the development of science and technology, namely: First, making Islamic aqidah as a scientific paradigm. Second, making Islamic sharia (which was born from Islamic creed) as the standard for the use of science and technology in everyday life.

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