

Integration of Science According to Al-Quran: Analyza in Terms of Education

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Abstract: Integration of science has become a serious scientific discourse now a days among muslims as an expression of concern future of muslim generations when science and technology penetrated into all the joints of human life which may be caused mankind to be separated from the spiritual values of religion. One effort to overcome this is by integrating the science of religion and general science by using the normative theological approach, namely the efforts to integrate the science of religion that makes the argument of naqliyah as its main base with general science that makes the argument of aqliyah as its main base is the command of Allah SWT that must be socialized to all Muslims. The first Al-Quran verse down to Muhammad SAW is a read command without specifying what to read. Cleric of interpretation to understand that which must be read is qauliyah verse and verse kauniyyah. On the basis that all the verses of the Al-Quran that do not show explicitly object then interpreted to the general meaning. Thus the integration of science is the command of Allah that must be manifest in the life of mankind. One of the most effective vehicle is through education that is believed to contribute greatly to change the mindset of mankind.

Key words: Integration, science of religion, general science, Al-Quran, education

INTRODUCTION

The life of mankind now a days are in an era called the modern era, marked by material prosperity, progress of science and technology which is too mechanical and automatic. It affects the life and life that more easily no exception education. Every time when humanity can access knowledge through the result of increasingly sophisticated technology and modern. In such conditions, education should have an important role of human form in order not to get stuck on a gamble that only a fight over material interests then forgetting his spiritual interests.

Therefore, tendency to integrate the science of religion and general knowledge, again offered to anticipate the development of Islamic education in facing the challenges and demands of an ever-changing times, along with the development of human life, actually Muslim communities adapt to a variety of ways such as by holding renewal, particularly in the field of education. Because education viewed in terms of any occupies a strategic position in the renewal effort, both related to the institutional as well as the content and goals of education, (Taufik, 2012) including the integration of religious science with general science.

Actually, separation between science of religion and science of general has been developed by Muslim scientists, for example Ibn Khaldun calls science of

religion as a science naqliyah, sourced from the Quran and the Hadith as Fiqh, Usul, exegesis, hadith. While general science called science of aqliyah wich covering science of mantiq, science of nature, divinity, technic of arithmetic, astronomy, etc. (Rahim, 1987).

In Indonesia, this dichotomy increasingly sharp when education of islamic boarding school and islamic school seeks only to create pious individual and deep science of religion. Otherwise, education that developed by the Netherlands (colonizers) is a secular education in which is not taught science of religion at all, only taught general science (Suwito, 2003). Or science of religion taught in madrassas and general science is taught in schools controlled by the colonizers. Bring up the opinions and even became the society's belief that science of religion is the science of Islam while general science is not science of islam (ifidel science). Plus another in the era of freedom science of religion under the Department of Religion whereas General science under the Ministry of National Education (Rahim, 1987). So that at general people believe that there are a difference between science of religion and general science, both in terms of the acquisition process and its institutions. Aroma scientific dichotomy is felt today that affect the backwardness of Muslims in the field of general science.

Therefore, in this era of Muslims should no longer disputed dichotomy of religion science and general science including the institution it came in then devote his

attention to integrate both of art upon a belief that all science should strive to understand. Moreover, the verses of the Quran which was first submitted by the angel of Gabriel to the Muhammad SAW. Is surah al-Alaq verses 1-5, four of the five verses are a source of science, that is term iqra (verses 1 and 3), contains instruction to read but it is unclear what will be read while allama bil Qalam (verse 4) and allamal Insana ma lam ya'lam (verse 5) is also not clear what will be taught by Allah to His servant. In the principle of interpretation of all verses that are not mentioned object then the object contains a general sense. Therefore, instructed to read in verses 1 and 3 are the all verses of Allah SWT either qauliah verses (Quran and hadith) as well as kauniah (universe). Similarly taught by Allah in verses 4 and 5 are also common to both general science, although science of religion. From the fourth verses of the Quran structure give the impression that the Quran teaches all human beings that science should be read and studied.

That matter, interesting to study further in the midst of views of people who are still committed and founding distinguish science of religion and general science, let alone a place and a name that accommodates both science is still different, from low-grade educational level to the highest education level. So, that the main task for educators is trying to integrate religious values in all the science with the spirit of the Quran. Therefore, the central issue in this study is "What are the forms of integration of science according to the Quran? And how role of education socialize to integrate it science?"

AL-QURAN AS A SOURCE OF SCIENCE OF RELIGION AND GENERAL SCIENCE

The science of religion: Basically, the science of religion must be known by all Muslims, just that there are fardu'ain and some that are fardu kifayah. Becomes fardu'ain if related to the issue of worship of mahdah (the worship relating to the implementation of the pillars of Islam). Being fardhu kifayah if related to issues other than worship of mahdhah or development of Islamic sciences. Al Quran informs that studying science of religion its same the reward to those who fight to defend His religion. Allah SWT explains that in a society does not need all of them to go fighting, let it be partly living studying the Prophet if there are verses down they learn from the Prophet then teach it to those who went to war (QS. Al-Taubah/9).

In that verses are term of liyatafaqqahu derived from the word of faqqaha which rooted words from the letters fa, qa and ha that means are knowing something

(Ahmad, 1985). Because the term coupled with fi al-din, then referred to in that verses are the science about religion.

Therefore, M. Quraish Shihab is opinion that verses demanded the muslimin divide tasks if there is no call to be a general mobilization the majority go to war and keep staying to seriously deepen the knowledge of religion, if there are verses down, they learn of the Rasulullah SAW, so as to obtain benefits for himself and for others that is giving a warning to his people who go to war when it has finished what performing their duties and returned to them (Shihab, 2005). More emphasized by al-Maragiy stating that the verse is a sign on the obligation of religious understanding and readiness to teach others wherever and whenever they are, so that they are detached from the unfamiliarity of religion, especially that must be known by every believer (Ahmad, 1985).

Of the description is understood that the science in question in that verse is the science of religious of a practical nature, apart seen from the term used namely liyatafaqqahu fi al-Din wa liyunzhiru qaumahum iza raja'u ilaihim, they are also asked to accompany the Rasulullah if there are verses down to Rasulullah, they learn and then teach it to his friend who went to war so that they all understand the basic teachings of religion. Certainly, Rasulullah convey the meaning of the verse that down to himself when it is inseparable from the five basic content of the Quran; tawhid, worship, fiqh (law), prayer and history which later became the subject matter of Islamic religious education.

THE GENERAL SCIENCE

Basically the general science based on empirical, research and experimental that the truth is relative and subjective while the truth of the Quran is absolute but the truth of the Quran will not materialize on earth if not get a touch of the human mind including the value of general science. In Normative theological, Quran is the last book of Allah and revealed to the the last prophet and carrying the last religious teaching also (Zarqasyiy and Abdul, 1988) in which covered all the problems of human life (QS. Al-'An'aam/6: 38) including the related issue of science. 'Ali' Abd. Al-Azhim said that the Quran is the complete book, covers the matter of philosophy, scientific reasoning and social problems, describing the life of the world and in the hereafter, synchronize between ritual and tangible actions as well as linking between realism and idealism (Adhim, 1986). While according to Fazlur Rahman, the Quran reveals three kinds of science human. First, science about the universe. Second, science of

history and geography. That is why, Allah SWT ordered the man to walk on earth to witness the civilization and culture of the past that still exists or had collapsed. Third, science about himself (Rahman, 1987). Therefore, the values that contained in the Quran become the foundation for education (Abdullah, 1982). The following will be explained some theories of general science that contained in the Quran.

Quran and astronomy: Quran is motivates the human to learn astronomy because it is closely related to the determination of time, day, date, month and year. To determine the direction of Qibla, knowing Buruj, the occurrence of solar and lunar eclipses, do reckoning and rukyat and as a guide to draw up the calendared or calendar (M. Ali Chasan Umar, t.th: 64). Among the relating verses to astronomy that Allah made the shining sun, glowing moon and assign places of month journey so that the human to know the number of SAWs and calculation of time. Al-Maragiy explained that the purpose of the sentence *lita'lamu 'adada al-sinina wa al-hisab* in that verse is in order to mankind knows the timing, the calculation of the month or day. So that they can define worship implementation and their muamalah, whether in relation to property or other progress (Ahmad 1985). Allah SWT is creat the night and the day, the sun and the moon. Each of these two outstanding on a predetermined (QS. Al-Anbiya/21).

According to M. Quraish Shihab that the verse implies a scientific fact recently discovered by astronomers dozen centuries after the fall of Quran. Sun, moon and all the planets and other heavenly bodies moving in space with speed and a certain direction. On the other side, the sun with the solar system are in a large nebula called the Milky Way. Orbit velocity reach around 700 km and the circulation around the center takes around 200 mln. light years (Shihab, 2005).

Implementation of the verse is developed in a science which called the astronomy such as circle time, in point of time, grading time, local time the determination of the beginning of time, sunrise, Qiblah direction, etc.

Quran and science of mining/chemichal: One of the science is taught the Quran in order that human have the science relating to mining, so they secrete and process objects buried deep in the bowels of the earth such as metal, iron, gold, silver, coal and oil and etc to be used. One of the minerals is the iron that the language of the Quran is called by al-hadid. Thus a large part of the iron for human life, so Allah. make a name of surah in the Quran. Term of al-hadid is repeated 7 times and hadidan

once in the Quran. Allah SWT is creates metal that have great strength and a wide range of benefits for human (QS. Al-Hadid/57: 25).

The verses explain that iron have the power dangerous and can also benefit for human. Iron is a metal that the most suitable material for weapons and war equipment, raw material and even a wide variety of industries that support the advancement of civilization. Additionally, have other used for living thing. Metal components, for example included in the process of formation of chlorophyll which is a substance greenning plants (leaves) which is important in photosynthesis (the process of utilization of solar light energy) that make the plants can breathe and produce protoplasm (living substance in the cell). From there iron then comes into the body of human and animal (Shihab, 2005). In order for the iron buried in the bowels of the earth can be processed and useful for human is necessary mining science and chemistry. This can be obtained through with empirical scientific approach, research and experiment.

Quran and physics: Physics includes part of the theology that discusses the earth and space, knowing the planets and the solar system, the universe and everything in it, the sun, moon, stars and all the problems, volcanism, earthquakes, magnetism of earth, atmospheric and other discussion.

Allah is is commanded to all of human to pay attention to the natural surroundings in order to acquire science either through with animals, sky, mountain and earth (QS. Al-Gasyiyah/88: 17-20). In the 17th verse, Allah make the child as an object to be observed in depth, it is characterized by availability *yanzhuruna* term derived from the word *nazhara* rooted in the word of the letters *nun*, *zha* and *ra* which means to see thing with consideration (Ahmad, 1985). Therefore, according to al-Maragiy, if looked by creation of a camel, you will find an incredible miracle. Camels are big, strong, resistant hunger and thirst, hold hard working, running in the Sahara desert, once at the hot sun, so dubbed as sahara boat (Ahmad, 1985). The description of al-Maragiy have synchronization with the efforts which made by scientists about the advantages of camels. One of the discoveries was the camel that can walk long, although not eat and drink because of the camel's body there is a deviation of food and water, at times out on his own when the camel was need food and beverages. To be an inspiration for designers of large-scale machinery maker save water as a cooling device.

The 18th verse of the Al-Ghashiyah, is informing about the state of the sky so high without a buffer, in

which there are other objects like stars who regularly so beautiful, the sun and the moon are shining on the universe inspired the birth of astrology and reckoning. Besides Allah. inform about the existence of sky than is so high also informed about the composite sky up to seven layers, repeated in the Koran as many as 7 times (Muhammad Fuad Abd. Baqiy, t.th: 432). Al-Samawat term on the verse is plural from his mufrodad of al-samau which according to al-Maragiy the all means is above us. Then, Allah makes sky of seven layers that have perfect shapes and patterns (Ahmad, 1985). Based on the study of science or science that seven layers is a layer of the atmosphere that each layer is different from the physical angle based on atmospheric pressure and gas content. The seven layers are intended; The layer of the troposphere is atmosphere closest to the earth's surface. It is estimated that this layer up to 11 miles above the Earth's surface. The layer of the stratosphere, the layer above the troposphere. This layer is estimated to be 11 miles until 300 miles above the Earth's surface. The layer of the ozon where is absorb the ultra violet ray. The layer of the mesosphere, the area of the atmosphere located between stratopause and mesopause. Generally, more upward the region, then more rising temperature. The Layer of Thermosphere. The Layer of the ionosphere. This layer is estimated to be at 300 miles up above the surface of the earth. The layer of exosphere.

The 19th Al-Ghashiyah explain the existence of mountains and function into the earth, becoming benchmark or guideline for those who walk in the Sahara desert and drain the water that is useful for the life of plants and animals (Ahmad, 1985). It is inspired the birth of the science of architecture, agriculture and animal husbandry science. On another verse of Allah explained that in order to earth be solid and not shaking, then placed the mountains inside earth and in the crevices of the earth there are instructions (QS. Al-Anbiya/21). These mountains have life-supporting materials of planet to form the atmosphere for approximately 1.5 bln. years to perfect welcoming living creature that came later.

After the planet had atmosphere since the approximately 2.5-2.054 bln. years ago, these mountains formed and caring for the earth's atmosphere by issuing material-material (Sudarmojo, 2008) called by the Quran as a food-eating (QS. Fushshilat/41).

While the 20th verse informs about the earth that wide slammed, so its surface can be used to grow crops and in the bowels of the earth there are different types of mines and minerals that are beneficial to human life (Ahmad, 1985). To inspire the birth of the science of agriculture and mining. With the human ability to master the science of agriculture, they obtain the maximum

results for the benefit of their life. With the mastery of mining science, human are able to secrete a variety of entrails of the earth, also for the benefit of their life.

Quran and metaphysics: Metaphysics is part of the wisdom of science and philosophy, as the science of logic, natural sciences and science are also included in the scope of wisdom science and philosophy of science. So, metaphysics in philosophy is about everything outside of nature, in which covered, among others, the Lord, the soul (spirit), jinn, angels and so forth (M. Ali Chasan Umar, t.th: 128).

Quran encourages mankind to study metaphysics, because there are many verses that teach to believe that supernatural things that can not be captured by the senses, in between verses meant is that the Koran does not contain the slightest doubt and as guidance for those who fear Allah those who believe in the Unseen (QS. Al-Baqarah/2: 2-3) that is not reachable by the senses as agents of God, angels substances, hereafter and all associated with it such as the resurrection, calculations and so forth (Ahmad, 1985) but must be believed in earnest that all of it is something that is true.

To know about supernatural things not ever just to approach the faith but may be the logical depth and that is area of science. As personal experiences is suffered by Hay bin Yaqdzan. That once upon a time he lived on an island that nobody occupants, even in the beginning he was feeding on a deer until he could get his own food, not long after the deer dies by itself. Hay bin Yaqdzan inspect it, then do not get signs of injury that can lead to death. So he concluded that the death of the deer, due to forces beyond himself. And then looked to the sky and he found the stars twinkle star and look around then found variegated trees. Then, through his logic and he concluded that it is unlikely all of this to happen if no one to make it happen that have the power to exceed all of existing power. In a silence like that he discovered the existence of God. As such through the science that puts sense as its main foundation is able to know the unseen things, including God as creator of all things. However, the role of faith is more dominant to find things that are unseen compared with the power of reason.

QuranIC PERSPECTIVES ABOUT SCIENCE OF RELIGION AND SCIENCE OF GENERAL

Basically, the Quran does not inform about science of religion and science of general there is only science. Differences about science of religion and science of general is the result of human conclusions which

identifies the science based on the source object of study. If the object of ontological that discussed the Quran by using *ijtihad* then the resulting is the science of religion, such as theology, *fiqhi*, exegesis, *hadith*, Sufism and so on. If the object of ontological that discussed is the nature of the universe, like the sky, the earth and there is between them, as though sun, moon, stars, plants, animals, water, fire, air, rocks and so on by using the method of approach empirical, research and experiment, then the resulting is natural sciences, such as physics, biology, chemistry, astronomy, etc. Furthermore, if, the object of ontological study is social behavior in all of aspects, such as political behavior, economics behavior, cultural behavior, religious behavior, social behavior and so forth, using the method of social research such as interviews, observation, involved research (grounded research) then the result would be social sciences such as political science, economics, humanities, sociology of religion, sociology, anthropology and so on. While if object of thinking is a mind or deep thoughts by using *Mujadalah* method or guided logic, generated is the philosophy and the science of humanities (Nata, 2005).

In essence these sciences come from Allah because has been revealed in His word that God had taught Adam about the names of everything (QS. Al-Baqarah/2). In this verses contained the term of *'allama* derived from the word of *'alima* that rooted in the word of the letter *'ain*, *lam* and *mim* means the former of something that distinguishes it from the others. Then interpreted with something unknown (Ahmad, 1985). After the length is entered to become *'allama* means teaching, repeated in the Quran as much as 43 times (Muhammad Fuad Abd. Baqiy, t.th: 603). There are 12 times Allah, which became the subject (teacher) without mentioning what was taught or Allah, refer to the object but a general nature such as when Allah taught Adam the names of everything (QS. Al-Baqarah (2): 31). According to al-Maragiy is taught by God to the Prophet Adam are the names of God, the names of God is known and is believed to be his shape (Ahmad, 1985). That man beside is endowed by God the potential to know the name or function and characteristics of objects, for example, the function of fire, wind, etc. Also awarded the potential to speak. Children who are taught to speak first started with names such as calling papa, mama, eye, pens and so on (Shihab, 2005). Name of everything began from the noblest until the insulted (Al-Qurthubiy, juz I: 320). All the names from small and large, visible nor hidden to be cast into the heart of Adam, so he knows (Jalal al-Din bin Ahmad al-Mahalli dan Jalal al-Din Abd. Rahman bin Abiy Bakr al-Suyutiy, t.th: 6).

From the above information is understood the names that are taught by Allah to the Prophet Adam general

nature which shows that basically the Quran is the source of all science, including those related to the name of something, although it is related to the name of religion, as well as associated with the benefit of life on earth. It is in tune with the word of Allah, which states that Allah taught thee (Muhammad) what you have not known. (QS. Al-Nisa/4) which a very deep science that can avoid to fall things that are negative, error and heresy (Shihab, 2005). Science is not only science of religion but also the science that can be saving the life of the world, for example the science of warfare and weaponry, health sciences, animal husbandry, agriculture and so on. So, that verses give motivation to Muhammad and mankind in general so earnestly seek science which is believed to give the benefit of living in the world and in the hereafter because something unknown, Allah almighty will pave the way to find out. Even Allah taught to mankind what is unknown (QS. Al-'Alaq/96: 5). Allah teach mankind a variety of science for them to enjoy or practice so that they are different with other creatures (Ahmad, 1985), they know how to obtain guidance, writing, carpentry and so forth (Ahmad, 1985).

So, basically science is taught by Allah to humans are general that is all the science that can lead mankind to obtain happiness in this world and in the hereafter, at once distinguishes it from other creatures. Therefore, human beings should believe that whatever knowledge they have basically come from Allah which should be exploited to the benefit of personal, human beings and other beings. That is why people who have knowledge to have the advantage not only to others but also their fellow human beings have the glory as revealed by God that is not the same people who are knowledgeable and Reviews those who are not knowledgeable (QS. Az-Zumar/39: 9).

Term of *ya'lamuna* in this verse is no object so it is understood that anyone who has any science, of course science is meant that science is beneficial (Shihab, 2005), namely the science is gained by faith and proven by good deeds or creativity namely the ability to create; creativity or creative about something which inside certain extent to which every human being (Bernstein and Peggy, 1999). Those who have faith and learned science will be raised in rank by Allah (QS. Al-Mujadalah/58: 11). Science is referred to in this verse is all of science of origin is based on faith. That is meant the phrase of *al-lazina amanu wa al-lazina utu al-ilma Darajat*. *Wawu* letters in this sentence serves as *Wawu al-ma'iyah* (comorbid). Therefore, faith does not mean if is not accompanied by science. Faith and science do not work if do not motivate people to do positive creativity or good deeds.

Thereby, any science is possessed by every human being including the science derived from the human mind

(aqliyah) which is based from the empirical research and experiment will be a positive value when it is based on faith or spiritual values (values godlike). Therefore, there is no science contained in the Quran value of free always there is association with the values of godlike. When Allah informs that he created the earth as an expanse and the mountains as pegs (QS. Al-Naba'/78: 5-6). Allah made the earth in such a way, define and regulate the system and determine the levels of relating to it so that it becomes comfortable inhabited by human (Shihab, 2005). In order to the earth is not easy to shake, slanted or biased then Allah made the mountains as a milestones are put up in earth (Ahmad, 1985). Geophysicists around 25 years ago found evidence that the motion of the earth is changing constantly. When plate tectonic theory assumes that mountain have roots inside that play a role strengthening the presence of lithospheric plates of the earth. The depth roots of mountain reach 10-15 times from its height. So, it really can serve as pegs which minimizes shocks when the lithosphere moves (Sudarmojo, 2008).

As such, the verse beside to be motivate to find theories of science, whether in relation to mining or geography and so forth are also associated with the values of divining that man must understand that it all happened blessing almighty Allah set all, the existence of the mountain and all its functions nor the potential in it. Therefore, science basically from the Qur'an given to mankind are varied and detailed so the science that they have of each they are able to process and prosperity in the world for the benefit of living in the world and in the hereafter.

Education and integration of science: One of the most strategic effort to promote the concept of integration of science according to the Quran is through education. Because education occupies viewed from any side that infest of the most ideal position inside make a change the mindset of mankind so education should be directed to the development of quality human self in all its aspects, both physical and spiritual aspects.

Therefore, in the educational process necessary existence the synergy from the various factors that are interrelated between one with other, thus forming a system of mutual influence (Mahmud, 2011) which includes the curriculum is the subjects taught at educational institutions. According to Ahmad curriculum exegesis is a learning experience, both inside and outside the school environment. However, the school is considered a miniature society (Tafsir, 1992). As such curriculum of Islamic education that integrative is a learning program that basically contains the value of the teachings of Islam that comes from science of naqliyah then integrated with the learning program that is based on science of aqliyah, so that it becomes a unity in a learning

material. Methodological is a science that discuss about the manner or the path that must be traversed to reach a goal or to master a certain of competency. A science is said to be scientific if it has a methodological system that correct. The Quran contains scientific values because ideological and theological believed to be true. Because of that science of naqliyah and science of aqliyah both contain scientific value should be used as the basis for the delivery of learning materials. In Indonesian Dictionary, learning materials can be interpreted as a material (to be tested well thought out, discussed, authored, etc.). Because of that the learning material referred to here is the material that is prepared to be submitted to the learning process wherein the Islamization of science as the principle of integration efforts between science naqliyah. and science aqliyah. Because of that the learning material referred to here is the material that is prepared to be submitted to the learning process inside it, there is the Islamization of science as the principle of integration efforts between science of naqliyah and science of aqliyah. Ontologically, Islamization of science considers that in reality of the universe, social reality and historically there is a law of Allah's creation which has the purpose in accordance with the purpose that the God is creator. Because it is "tawhid" should be the foundation and scientific purposes so that in the delivery of any learning material should integrated in it. For example when teaching astronomy with teaching materials is magnetic field, educators argued verses related to the creation of the magnet as a sign of the power of Allah such as QS. Al-Rum/30: 22-27. After that the educator explains the law of magnetism by showing peraganya tool at the same time also explained that Allah gives certain traits in each of his creations. Water is wetting, the fire that burning is the example that is given the nature of God with His creation (Yunus, 2009). It is the same with Ahmed's opinion that the main pillar of engineering education of Muslims is the Quran and al-Hadith (Ahmed, 1985). Thereby, the integration of science in the Quran should be a motivator, counselor and a dynamic for development of IQ (intelligence quotient), EQ (Emotional Quotient), CQ (Creativity Quotient) and SQ (Spiritual Quotient), (Muhaimin, 2011), ESQ (Emotional and Spiritual Quotient), (Masud, 2008), so the integration of science is one of the effective means achieving educational goals of Islam which consists of two dimensions: the dimension of the hereafter makes a servant of Allah who are aware of their obligations to Allah. The dimension of temporal is to form capable of being, to organize their lives more meaningful and useful to human beings. Because of that the value of education in the Quran not only serve as a preservation efforts of Islamic teachings and values of Islam but also serve to encourage the development, intelligence and creativity of learners. So, the integration of science is

something necessity especially facing science development of modern product value-free and loose transcendental roots.

CONCLUSION

Textually Quran does not distinguish between science of religion and science of general science. Term of Allama in the Quran there are 12 times that of Allah serves as a subject (teacher) but Allah not to mention what is taught, so that commentator clerics understood as a general signal that all science related to the benefit of mankind. Therefore, any science that is attainable by human basically comes from Allah both science of naqliyah and science of aqliyah. Even commands read the surah al-'Alaq verses 1 and 3 do not mention the object to be read, so it should be read other than verse of qauliyah (Quran and Hadith) also verse of kauniyah (universe).

Advent of the term religious sciences and general science is the result of the power of human thought that is based on the ontological object of science. If the object of study is the Quran then the result is science of religion. If the object of study is the nature of the universe then the result is science of natural. If the object of study is social behavior then the result is science of social. If the object of study is a mind then the result is a philosophy and humanities. Therefore, The verses of Quran is about the nature of the universe, should not be understood textually who gave birth to scientific understanding, for example; verses about astronomy, mining, chemistry, astronomy and so forth but also should be seen in terms of the normative theological, resulting in integrated understanding between scientific truth and religious.

One effort to presenting any such understanding, through education because education in terms of any strategic position that can change the mindset of people, including the mindset of the integration of science that became hope the people in facing the challenges of modern life, so that all the traps related education must adapt, especially in terms of curriculum, methodologies and learning materials.

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