

Understanding of Religion, Science, and Technology Integration in Islamic Civilization: A critical Insight of Harun Nasution

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Abstract:

With Islamic Theology of Mu'tazilite, Harun Nasution has succeeded to discover the intellect of Students after it was covering by majority of Indonesian Asy'arian Theology through Islamic Education System in Islamic Studies Syarif Hidayatullah Jakarta. They brought them to solve their problem of life by supplicating to Allah. Harun Nasution brought them to solve it, by using their intellect's production. He believes that the problem's solving of life was not enough by supplicating to Allah, but it was also needs the scientist and technology's production. For example, in health and transportation, human needs medicines, plan or boat, etc. So he has idea to develop object of study from Islamic Religion only to be integrated with science and technology in Islamic Studies Jakarta. And he was also developed it to become Islamic State University (UIN). In the case, he was succeeding. And then, his idea was followed by others figure of Islamic Studies, in Indonesia. So several Islamic State Universities were raised and exist in Indonesia. The Students of it were Muslims and non-Muslims. Among of them were from abroad. The alumnus of Islamic State Universities was Religious Scientist-Technology. They were contributors to world civilization for getting good life. For spiritual life, everyone on the world needs religion's doctrine. For material life, he needs scientist and technology's production. When the two basics needs of life were fulfilled, the good life of every one will be realized. So in this case, Harun Nasution's thought and action above were his contribution to world civilization highly and factually for getting good life. So he was an Indonesian Muslim Contributor to world civilization.

Keywords: religion, science, technology, Islamic civilisation, and Harun Nasution.

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Introduction

When researcher has been still as a student of second Degree Program in Islamic Studies

Syarif Hidayatullah Jakarta from 1992-1995, the idea of Harun Nasution about religion, science and technology integration has been talking. To apply

his idea needs development of Islamic studies to become Islamic State University. Some lecturers of the Islamic Studies agree with his idea. And the others once disagree with it. Today, his idea to integrate religion, science and technology and to develop Islamic Studies become Islamic State University is realities. If through Islamic Studies' education system, the students study religion only, so in Islamic State University, they not only study religion but also science and technology. The alumnus or alumna of it will not be come as religion scholars only, but also he is will be come as a scientist and technology in his societies. He is important as best person to contribute world civilization. Why Harun Nasution's idea is rising?

To answer the question and to understand the background a rising of his idea about religion, science and technology integration above is not easy. Why? Because the background of his idea to integrate religion, science and technology as object study for student of Islamic State University Syarif Hidayatullah has relation with Islamic Education System from prophet Muhammed in Mecca and Madinah from 695-634 AD until today 2016 AD in Indonesia. How it was?

According to historian, the Islamic Education System and its civilization history began from Muhammed from 596-634 AD (Wasfa, n.y.; Syrir Glasse, 1996). It was continued by his successor; Abu Bakar, Omar, Othman and Ali from 634 until 650 AD (Yatim, 1997; Soeyb, 1979). And then it was developed by Umayyad Dynasty from 650-750 AD (Yatim, 1997) and Abbasside from 750-1250 AD, and the three Islamic dynasties; Mugholiate; Ottoman, and Persian from 1250-1700 AD. How it connected with Indonesian Muslim and their education system in Islamic Studies and Islamic State University of Syarif Hidayatullah Jakarta was?

Analysis and Discussion

Muhammed was born on 571 AD in Mecca at Jahiliyah's era (Syrir Glasse, 1996). The Jahiliyah' faith, ritual, social and political system was basically on polytheism. They believe in God beside Allah. They were the idol of Hubal, Latta, 'Uzza and Manata. Those were put away around Ka'bah. Through their pagans, they worship in Allah. The Jahiliyah also sacrifice human in their societies system. They were two classes in social and their politic system. They were elite and not elite or grass rote. The stratification of human system in social and politic could have made discrimination in their life. The human right between elite and grass rote were different. The elite can be a king. The grass rote can not be a king. In their social system, polygamy could be more than 4 wives. Money can be rent and killing children traditionally were legal (Tim Penyusun, 1997). Among the Kings of Jahiliyah society was Abu Lahab, and among figure, its society was Abdullah, son of Abdu al-Muthalib. He has a child. His name was Muhammad. In 25th years from his age (596 AD), Allah has given him the first revelation through Gabriel angel in Hiro cave (Hira) in Mecca to change Polytheism system of life by Islamic Abraham Monotheism (Q.S. Al Alaq: 1-5).

Secretly, Muhammed taught Islamic Abraham Monotheism to his family, by traditional. Gradually, he has followers from his family such as Ali as his nephew or niece and Khadijah, as his wife. Moreover, from his general society of Mecca, including religiously, politically, and economically, the position and existence of Muhammad and his followers threated Abu Lahab position as Mecca's leaders or King. Abu Lahab expelled Muhammad and his followers from Mecca to the other country as Yamen, Taiph, Habasyah and last to Yathrib. When the communities of Yathrib in conflict and chaos, they need Muhammed as their leader to make their life in peace, so he and his followers

came to Yathrib. They chose him as their leader or president. Yathribian and Muhammad's followers were in united nation state with a charter. It was called popular by Madina charter. His nation state has powerful by national brotherhood commitment to life together between them. The Yathribians' State build was on pluralism. It was like in Indonesians' state that was basic on unity in diversity.

And then, Muhammad and his soldiers expand to Mecca. In this case, he was successful, so he integrated and united Mecca to Yathribian. As a president of Yathrib and Mecca and Allah's messenger, he has full authority to settle or arrange his society by revelation given to him by Allah. The revelation of Allah's order contents was not only to change faith and social system from polytheism to monotheism, but it's order to use ratio or intellect and looking for science and knowledge. So Muhammed as messenger of Allah orders every Muslim to look for science and knowledge and to practice it to get good life. In this case, he confirmed the revelation's order by his several statements or saying order. For example, he said You have to look for science until Chinese's Country (Hadith). The Allah's revelation and its confirmation from him were did not stop, except after he passed away in Yathrib at 634 Ad (Tim penyusun, 1997).

The Prophet Muhammad's leadership was continued by his followers as his successors with Caliphate Political System including Abu Bakar, Omar, Othman, and Ali. How the Islamic education system in their era? Although, there were the orders from Allah and Muhammad as His messenger to looking for science but the Islamic education system looked still without integration between religion, science and technology. Why technology and science's studying was not urgent in the time? According to researcher, it was may be, the militaries tools and patrols were based on naturally and were not need any scientist and technology's' production. The tools and patrols

were enough by animals or home industry as camel, horse, sword and arrow. The condition was very different with modern age. The military state power was produced by scientist and technologies, especially nuclear. The statesman who have not nuclear as the tool of his military base, he will be fated in global competition in all over every tings by others statesman. It could be, Abu Bakar, Omar, Othman and Ali consent to Islamic Doctrine Propaganda.

After Ali, the Islamic government was continued by Umayyyad around 650-750 AD and then Abbasid around 750 to 1250 AD, and then to three Islamic Dynasties: Ottoman, Mughalian, and Safawian from 1250 until 1700 AD. In Umayyyad's period, the Greek's philosophy was integrated with Islamic Religion in education system. And it is continued by Abbasid Dynasty. In 800 AD, Greek's Philosophy was translated into Arabic. The student of Muslim as young generation of Abbasid studied it well and seriously (Tiam, 2001).

The Greek's Philosophy depends on scientific development. Beside of that science itself, it depends on the technologies development. So, in Islamic education in Abbasid system, the phenomenon of studying al-Qur'an and al-Hadith and nature were begun rising and growing. In the process of resulting the several expertise of Islamic religion scholars as in Fiqh, Hadith, Tafsir and 'science of Kalam or Theology, it also results several professional scientist as in Astronomy, Doctors, Essences, Mathematica, Philosophy, and History. This phenomenon was grown and gone in Harun al-Rashid and his son al-Ma'mun's period of Abbasid Dynasty. He built up Dar al-Hikmah and Dar al-Ulum and also developed it as a place of observatories (Poeraddisastra, 2008).

The phenomenon of Islamic religion spirit, science and technologies integration resulted in double professions or expertise into one person of religion scholar. For example as Razes, Abe Sina scholar of Islamic religion and doctor, Omar

Khayan as astronomy (Hakim, 2003), al-Ghazaleh (450-505 H/ 1058-1111 M) as scholar of Islamic religion, philosophy, and scholar of mysticism; Averouse (520-595 H/ 1126-1198 M) as scholar of Islamic religion and doctor (Eliade, 1995).

The Greek's Philosophy depends on ratio or intellect. Mu'tazily as Islamic theology sect used it as resource of the truth. By using ratio as resource of the true, according to Islamic theology of Mu'tazily, the phenomenon of universe can be observed by science and technology. They can develop it their scientific and technological theories. They were as Muslim heroes in science and technology. Their science and technology production supported tool of military. As such, Abbasid caliphate could become the super power dynasty in the world, in the time. But after the Greek's philosophy rejected by Muslim in 1000 AD (Tiam, 2001), because it was not an original Islamic resource of truth. And Mu'tazily was vanished as Islamic theology sect considering rational as God. It was led astray Muslims from their Islamic monotheism's firm belief or faith.

According to Asy'ary, Allah was the creator of the world and all of everything, including ratio of human. He was designer for everything in the world and hereafter. Human's ratio can never create it forever. On this base of thinking roll, Mu'tazily was over out of Islam, according to Asyarians. Asyarians claim that as the Islamic Theology Sect, it is in truth. The Asy'arian claims that Asy'ariate of Islamic Theology Sect was the only one way of truth to get good life for all Muslims. The popular figure among Asya'ariate was Imam al-Ghazali. He depends on Islamic Asy'ariate theology on Islamic Education System. With popularity of his books philosophy and mysticism, it depends on Muslim young generation to reject the existence of human's ratio, science, and technology. So in studying, they become more focused to the

religion and spiritual than to science and technology.

According to historian, al-Ghazali's philosophy thought results that ratio or intellect of human never could find Allah, and his mysticism thought tends to the spiritual in order to get good life in hereafter and also from ignorance to good life in world. His two thoughts have been influencing most Muslim young generation in all Muslim countries in their Islamic studying system. According to M. Quraissy Shihab, Imam al-Ghazali treated to science and technology like a stepchild in Islamic education system was the reality histories phenomenon (Shihab, 2006). His opinion was relevance with historian's opinion. The studying of science and technology in the end of Abbasid Caliphate was ignored. It was the influence to degradation of militaries tool. The result is that the caliphate militaries system was in weak. In this condition, Khulaghu Khan attacked the caliphate and he succeeds to defeat him in 1258 AD (Tiam, 2001). The caliphate as the symbol of Muslim Government System was toughly shattered. And then, the three Muslim dynasties rise: Ottoman, Mughalian, and Safawian.

When the army of Ottoman have been attracting Constantinople as a part of Romanian Kingdom at 1600 AD (Tim penulis, 2001; Ali, 1997), Western and European studied Muslim's science and technology (Poeadisantara, 2008). The positive effect for them was that the industries revolution was began rising in growing at 1700 AD in England. The science and technology of England were found machine of textile, steam machine as steam trend, printing, mobile and plan (Jenie, 1998). England's revolution industries were followed by France or French (Daulay, 2009).

By using the height of militaries science and technology, Napoleon Bona Parte with his convoy were attested to Egyptian Muslim as part of Ottoman's dynasty, in short time in 1798 AD

(Ali, 1996). The military system of Egyptian Muslim was no power to fight against Napoleon Bonaparte military to depend on Egypt. The same case with Egyptian Muslim was caused in Mughal Muslim's dynasty in India. They were attacked by army of England. England can be divided into Hindu-Buddhist and Muslim. Muslim's society was placed in Pakistan and Hindu-Buddha's society is placed in India (Nasution, 1993).

Even though the spirit among Muslim's heroes is very strong to get the freedom of Western, they never get the freedom life. Why? Because they have not military power. Muslims were faced by Western and European. *Takbir* (Allah Akbar) and praying to Allah was not faced to science and military technology of Western and European in the field's war and globe competition. The Muslim's fight against or war on Western and European always failed.

The failures were brought the Muslim's leader figures to think their civilization effected method through Islamic education system. In the case, they were divided into three groups. The first was traditionalist, and the second was Modernist and third was fundamentalist (Daulay, 2009).

According to traditionalist, the Islamic civilization would be achieved by Muslim, if the Muslim's scholars' production in their writing in the books was traditionally used as Muslim's way of life in their golden age studied back again and practiced in life.

According to Fundamentalist, if innovations and *khurafats* of Muslim's scholars in the golden age are carried out and all Muslim come back to holy Qur'an and Hadith as the original Islamic foundation as was practiced by His messenger in his life, the Islamic civilization would exist in future. With the theme, back to Quran and Hadith, all of fundamentalist of Muslim taught Islamic religion to their young generation. According to the Modernist Muslim figure prospect, science, technology, language and

Western and European's culture need to study and follow to make Muslim's civilization in the future exist. In this case, Ahmad Khan's joint venture with England in India built Muhammadan Anglo Oriental College (MAOC) that was founded as Islamic Aligarh University (Daulay, 2009).

Through Aligarh University, around Muslim India were rising several Muslim scientist and technology. They have some innovation in science and technologies production. And around the Muslim Egyptian there was the modernist Muslim thinker, Muhammad Abduh. He taught Islam Doctrine to Egyptian Muslim young generation rationally as his approach. He interpreted the Qur'an for brighten of Egyptian Muslim generation. His Quranic interpretation was called al-Manar.

Even the hypothesis of Muslim Traditionalist, Fundamentalist, and Modernist are different to get Muslim civilization exist in future, but those are influenced by Ash'arie as Islamic Theology Paradigm in Sunni Muslim group organisation. This would lead to have a significant contribution into raising the truth in claiming in their dynamic life, socially, and politically. Their Islamic truth claim was brought to the existence of Islamic civilization that was dreamed. It was part from the reality. Except of that, the brightness would come from the modernist's hypothesis. But in reality until today, it cannot yet be comparable to the western and European science and technology. Quality and Quantity of Muslim scientist and technology amongst young generation's level was influenced by Western and European's scientist and technology.

Beside of that, when Muslim's scientist or technology raised the innovation in science and technology, the innovation of Western and European scientist and technology's development was more than the Muslim's scientist and technology innovation (Nasution, 1993). The conclusion refers that the cause of Islamic

Civilization raised, grew up and achieved to the golden age was the religion and science integration in its education system in the past. And the fall of it was by religion and science disintegration in education system. If the two Islamic education formats system above correlated with Indonesian Muslim education system, so the researcher ask, is it significant or not? To ask the question, we need to pay attention to Islamic history and its connection with Indonesian Muslim education system.

According to historian, Islam entered Indonesia at 700, 800, 1200, 1300, and 1700 AD. At 700 AD, it is near to the end of Umayyad Islamic dynasty period. In 800, from 1200 until 1258 AD is rising, golden and down fall age government of Abbasid dynasty period. The golden age of Abbasid dynasty was between 1000-1100 AD, when Harun al-Rashid and his son al-Ma'mun were Caliphates of Muslim Sunnite. They were taken the Mu'tazilate Islamic Theology Sect.

According to Mu'tazilate Theologian, the human ratio was once resource of the truth. This theology depends on science and technology as a tool for problem life solving. The Islamic education system was integrated between religion and science. The integration system between religion and science would result in the scholar with the multiple professions, such as ulama and scientist, Ibn shina, al-Farabi, Averouse, and Ghazali.

The Mu'tazilate with the human ratio as resource of the truth was criticised by al-Asya'rian Theology. According to Asya'rian, the resource of truth was only the holy Quran, revelation, and their conclusion that, Mutazilate considered the ratio as God. And of course, it was wrong according to Islamic faith. The human ratio was created by Allah. So its power is limited for finding the true of the tings. Asy'arian theology in Sunnite Islamic organisation sect concluded that theology of Asy'ary was the right way of Islamic

theologies, as the truth paradigm in Islamic doctrine.

With those argumentations, Asyarians rejected Mutazilate as Islamic way of life. Thus, the Islamic education system could be built by the integration between religion and science. The Muslim young generation's studying among of Asy'arian was more tendentiously to the Islamic Spiritually than science and technology. The problem life was traditionally assorted to the power of Allah trough praying or supplicating to Him. By Asy'arian theology, the Islamic caliphate was in degradation power. The tool of its military was weak, and the end, the caliph in Bagdad feared by Khulaghukhan in 1258 AD (Glasse, 1996). Although, after that, Muslims could built up the three dynasties those were: Ottoman, Mughulian an Safawian, but they were faced by Western and European from 1700 until today 2016.

According to Harun Nasution, the Islamic Doctrine from 700-1200 was powerful, because in the period, the Caliphate and all Muslim pay their attention to use ratio. Ratio depends on science and technology. The Islamic education system was integrated between religion, science and technology. This education system created the young Muslim generation not only as Ulama, but also scientist and technology. They have some contributions for caliphate's military tool. The Islamic Caliph was as super power in the wold. The western and European was under attack by Islamic Caliphate. He can attack their civilization naissance. They were in golden age. Islam was struggle and very strong in this period. Thus, Islam that entered Indonesia in golden age was struggle and very strong. It was far different with that entered Indonesia at 1300 and 1700 AD was Islam with its side effect of its defeat from western and European. Indonesian Muslim life from 700-1200 was full struggle and strong. Their education system by the integration between religion and science as the historian said than in

Aceh was *Bait al-Hukama* (Daulay, 2009). It was an institute of Islamic studies where science and religion were studied together by student of muslim Indonesian Muslim young generation.

When Islamic education was changed from 1300-1700 by Asy'arian Theology, the young Indonesian Muslim generation were most tendentiously to study spiritual and ignored ratio, science and technology. Asy'arian theology in Sunnite Islamic organisation sect concluded that theology of Asy'arian was the right of Islamic theologies and was the truth paradigm in Islamic doctrine. Islamic theology, Fiqh and Tasawuf were important studies of object in Madrasah, Pasantren, and Surau.

As Asy'arian, all Indonesian Muslim believed in Allah and He has absolute power, will and act. As the followers of Asy'arian theology, Indonesian's Muslim depends on the revelation than ratio to solve their problem of life. Through zikr and doa to Allah, they solve their problem life. Their phenomenon grew up and rose from that time until coming and backs the Dutch as attacker from 1635 until the period of Japan in 1941-1945 (Tim penyusun, 1988).

According Historian, Indonesian Muslim against Dutch from their under attack in 1635 until Japan's coming to attack them in 1941. Theirs against Dutch was not success. Bambu Runcing (Sharap Bamboos), supplicating, zikr and Takbirullah (Allahu Akbar) cannot beat against the power of Dutch's Military that use higher technology than Indonesian Muslim's Heroes. Among their weapons with high technology was boom and cannon. The military weapon of Dutch was repelled by Japan's military technology. Even the military of Dutch higher and bigger than Japan's military, but they could be gained by Japan's military. Japan's military, can to attack them in short time. Thus, Indonesian Muslim under attacked by Japan.

In Dutch colonial's period, condition of Islamic education was very bad. The Dutch has

more paid attention to their schools than Islamic education schools. But in Japan colonial's period the condition of Islamic Education was worse than Dutch colonial's period. Japan colonial never pay attention to it (Daulay, 2009).

When the Indonesian Muslim scholars went to Makkah to pilgrimage in early 20th century, they studied interpretation book of Holy Quran written by Mohammed 'Abduh. He was Egyptian Muslim Rationalist. He was discoverer of mu'tazilate Islamic theology. The Indonesian Muslim scholars traced to combine Islamic faith doctrine and ratio. In other word, in studying process, the Muslim students were given Western secular doctrine beside Islamic doctrine (Zaini, 1998).

The idea of Islamic education reform is raised to the public. It was began from the Muslim modernist figures. Among of them was Satiman, Moch. Natsir, and Mohamad Hatta. With rising their idea to reform the Islamic education system, American bombed Hiroshima dan Nagasaki as Japan capital cities successfully in 6 and 7th August 1945 brought Sukarno and Mohamad Hatta as Indonesian representation declared the Indonesian Liberty in 17th August 1945 (Sumpeno, 2008). How the Islamic education system formatted from his leadership as president until today connected with its civilization was?

Disintegration of science and religion as format of Islamic study is reality phenomenon in Pasantren (Islamic boarding) and Madrasah (Islamic School) in Sukarno and Mohamad Hatta period. It tends to grow up Asy'arian theology. The phenomenon of this continues from Sukarno and Mohamad Hatta period as the old order until early the new order under Suharto's government or administration and reformation order.

Growing up of Indonesia Islamic education system is remedy, where among them is background as Mohamad Natsir said, "Islamic education Institute in Pesantren and Madrasah produced the believers in Allah, but they were not

care to the worldly". His opinion is same with Mohamad Hatta. According to him, Islamic dogmatic doctrine may be only transpired into the faith, and it may be lack of understanding. In order to make Indonesia Muslim young generation with care to worldly and large perception, alumnus of Pesantren need to grow up their perception through state institute of Islamic studies, in order that it could enhance the large perception of comprehensive perception. For this purpose, Islamic Studies need to enhance philosophy, history, and sociology approach (Sumpeno, 2008).

Satiman and Mohamad Hatta point out that the institute that their dreaming is Islamic studies that Islam studied comprehensively. Their dreams realised in opening general faculty beside Islamic religion doctrine in Indonesia Islamic University (UII) Yogyakarta. But Satiman and Mohamad Hatta point out the government initiatives to make Islamic studies far from their idea. For example, Indonesian government from 1945-1950 in Yogyakarta has the initiative to make Gajah Mada University and Islamic Indonesia University (UII).

In addition, Islamic faculty will be connected with science, and when the government made and changed Islamic faculty in UII to become Islamic studies, so Islamic doctrine become far from connecting with science. Even in Islamic studies, all financial from government, but the religion integration with the science as the ideal of Islamic education format to gate the high civilization was far from its realities. In 1951, Islamic studies have three faculties, Islamic education, Qada (Islamic Judgment) and Dakwah (Islamic propaganda). Islamic doctrine as Fiqh, Ushul al-Fiqh, Tafsir, Hadith, Theology, philosophy, Logic or Mantiq, the Sophist ethic (Akhlaq tasawuf), religion Comparison, history of Islam, history of Islamic civilization, education, culture, psychology, Islamic law, the ethic of public, law, ethnology, sociology, and economic were studied trough Islamic studies.

When Indonesian leadership succession changed from Sukarno to Suharto in 1967-1970, religious minister did not take any policy, because in transition situation. On that period, religion affair of Indonesia was dominated by old government from NU (Nahdatu Ulama) as Saefuddin Zuhri and Achmad Dachlan. From the end of old order until early of new order in 1970, religion affair is still under domination from traditionalist of NU. Islamic studies method tends to follow the government of religion affair thinking system in that period. The lectures and students of Islamic studies of Syarif Hidayatullah Jakarta were more to follow *Riwayah* and *Taraffu'* as the method of *Ahli Sunnah wa al-Jama'ah* (Sunny). *Dirayah* and *Tanazzul* as a method of Islamic Studies were not known by them. It means that students in studying about faith, law, and ethic as the concept were more basic on the *riwayat* written by Islamic scholars in their author in Kitab Kuning (Yellow Book). According to this method, the Quran comes from Allah to His angel and His messenger. By al-Hadith, the Messenger of Allah has successful attainment to explain to his friends until Muslim scholar as messenger's successors.

The Muslim scholars in the era of *Tabi'it Tabi'in* were successful in growing up several scientific proofs from Quran and Hadith. Their idea has written in some books, where among of their idea method basic on *riwayah* and the other was on *dirayah* (rational approach). The first was most followed by Muslim scholars than the second one in Sukarno and Hatta's period. *Riwayah* as an Islamic study method closed the growing of students' perception and freedom of their thinking. The ratio is under revelation and *ijtihad* has been closing brought them in following Muslim scholars perception without reserving and critic. The Muslim scholars as alumnus of IAIN could not follow the dynamic order. For example, when Suharto was the president of Indonesia, it resulted in the concept of family planning in 1982,

writing of marriage, and limiting the population wife for state's employers, completion of Islamic law as Munawir Sadzali's perception, they were has negative responding to it.

Harun Nasution came in Indonesia on 1969. He became a lecture of Islamic studies at Syarif Hiadayatullah Jakarta in 1969 to 1986 and its rector in 1974 to 1985) and also the director of second geed programme until he passed away in 1998 AD (Sumpeno, 2008). He has understanding the negative effect of Asya'ariah theology that was followed by Islamic sunny sect in Indonesia. The negative effect of that was brought to Indonesian Muslim as under deployed group of society. From 1978, through several discussion, seminar, and writing about Islamic rationality of *Mu'tazilate*, Harun Nasution began to grow up and raise it to the public. Even his efforts in this case has the positive and controversy among the academician public, but the controversies need to understand what Harun Nasution's idea trough Islamic rational studying directly to him in second degree programme in IAIN Syarif Hidayatullah Jakarta.

When the writer have been following to study Islam rationality in second degree programme of IAIN Syarif Hidayatullah from 1992 to 1995, the idea of religion and science integration as the format of Islamic study method. The idea to change IAIN to become UIN was rise too in that time, even the lectures with short perception negatively. Then, naturally they agree with Harun Nasution's idea. When the collusion, corruption and nepotism has been widely emerged in Suharto's administration system, the Indonesian public recommended him to review the government policy through legislative assembly. Through plenary session of legislative assembly, Suharto retreats from his position as a president of Indonesia, and changed by Habibie as his vice. The reformation was backing up by Indonesian Muslim intellectualist such as Amin Rais, Nurkhalis Majid, and Abdurahman Wahid. In this

case, the reformation has supported Abdurahman Wahid to become the president of Indonesian and his vice Megawati Sukarno Puteri. Abdurahaman Wahid embayment by the chief of the people's advisory assembly of Indonesia, Amin Rais, where his position as president was changed by Megawati Sukarno Puteri.

In president candidate through general election in 2009, Megawati and Hasyim Muzadi compete with Susilo Bambang Yudoyono (SBY) and Yusuf Kalla. Later on, SBY become the president and Yusuf Kalla became his vice from 2009 until 2014 period. If the reformation era correlated with the religion and science integration as Islamic studied format in Indonesia to achieve its high attainment, the reformation era brought the rise of Islamic state university (UIN) as growth up from Islamic Studies (IAIN). Today, Islamic State University existed in several cities in Indonesia as in Jakarta, Bandung, Semarang, Ujung Pandang, and Malang. In UIN, the religion integration with science as he object of students studying was exist and running well. As such, the religion integration with science was stack when the dichotomy in formatting Islamic education system between religion and science. Its position will be to depend on rise to the world civilisation in the next time. When it will be realized? According to histories experience, the change of social system needs one century until two centuries to move forward into the great civilisation.

Conclusion and Suggestions

The description about the religion, science, and technology integration above as the factor to world civilization through UIN education format was something dreamed by the Indonesian Muslim figure. In this case, their struggle has begun from 1945. Harun Nasution was among of them. His idea to integrate religion, science and technology through Islamic education system was realized. He deplores Islamic Studies in IAIN to

become UIN. Through this, the height of world civilization will be realized among of the human being. So in this case, Harun Nasution has good contribution to the world civilization. The writer suggested every Muslim of Indonesia to enter his children to study through UIN. The richer of them, have to facilities for the alumnus of UIN as scholars. For examples, by building hospitals and laboratory of any scientific discipline.

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