



The Efforts to Integrate Science and Faith Through Scientific, Philosophical Approach

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ABSTRACT

Scientific truth that was obtained based on statistical data, largely led scientists to empiricism, positivism, and materialism fields. Everything that is not verifiable in the lab is just the superstition. Metaphysic is considered as a science that indulgence in nonscientific. Shortly, they tend to be reluctant or embarrassed to just enough exploring higher realms. The main objective of this scientific work is to analyze the relationship of physic and metaphysic in an effort to integrate science and faith, and also to examine the impact of the metaphysical understanding to the improvement of faith quality and to restore the essence of science in order to religious. Through the scientific, philosophical, and sufistic approach, this paper proves that the relationship of physic and metaphysic to integrate science and faith should be realized by the scientists, thinkers, and religious leaders.

KEYWORDS : metaphysic, nonscientific, sufistic.

I. INTRODUCTION

Nowadays, advancement of Science and Technology has been coloring life tramp of mankind. Quraish Shihab (1996), an expert interpreter of Qur'an said, science and technology should be worth *Bismi Rab-bik*, means useful to humanity in the sense that they evolve toward the point of the ultimate truth. When science and technology contain the divine worth, Shihab furthermore said, they will become a form of gratitude to the Creator of science and technology themselves. Karl Max who carries the dialectic materialism, psychoanalysis Sigmund Freud, and Nietzsche with his motto "God is Dead" are averse to acknowledge the existence of God because for them discussing about God is less scientific and inaccessible to reason (logic). They do not realize that the results of their thinking are derived from the *Ilahiyat*, *Nurullah* energy.

Based on the background of the problems above, it can be discussed some formulation of the problems as follows: (1) How does Islam explain the material realm (physic) and the immaterial realm (meta-physic)?; (2) How is the relationship between material and immaterial realm so that is integrated between science and faith?. The purpose of this research is to describe: (1) The explanation of Islam (Qur'an) about material and immaterial realm; (2) The relationship between material and immaterial realm so that is integrated between science and faith.

Material Realm, meanwhile, according to Marx in Gibson (2004), the material is above everything. Allah says about the science that should be examined by us despite of the language of the Qur'an is filled with metaphor-metaphoric, we still can catch the implied meaning: "Do the people not then look at the clouds and the camels, how they are made? (Biology); at the heaven, how is it raised high? (Astronomy); the mountains, how they are set up? (Geology); and at the earth, how it is spread out? (Geography)" (Surah 88:17-20).

Immaterial Realm, Human can obtain metaphysic with philosophy. Dr. Fritz Khan, quoted by Bahaudin (2003:74) says, if only the smallest object that has a diameter of one micron 0.001 millimeter, of course there are other objects such as atoms or electrons that are no longer possible to be seen with the senses. The following verse is to be sign for us to contemplate the metaphysical phenomenon: "And when I (Allah) have fashioned him in perfection (physical of Adam) and I have inspired to him of My revelation then fall down submitting to him." (Surah 38:72).

The explosion of the atomic bomb that destroyed Hiroshima and Nagasaki in Japan, in the view of metaphysic is not yet how, because the burst is dead bionics (non bio-electricity). But if the burst is alive electrons (bio electricity), of course it will make a very powerful explosion (Suryadipura, 1993; Bahaudin, 2003).

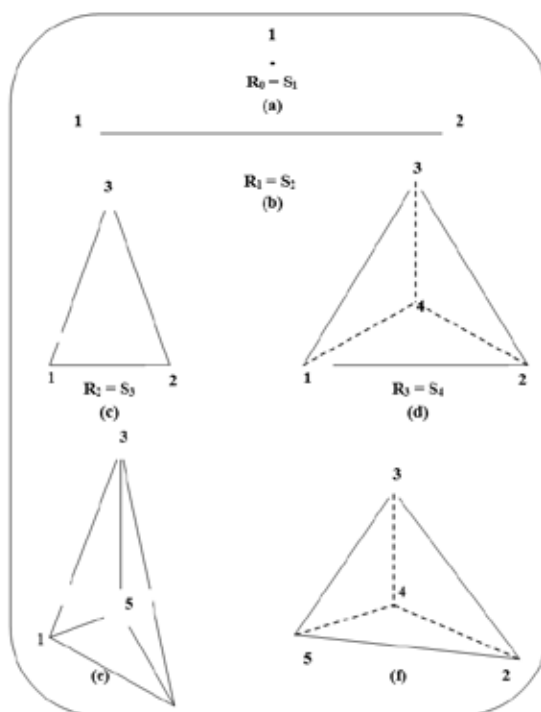
According to metaphysic experts (Suryadipura and Bahaudin), man physic occupies the 3rd realm and man spirit occupies the 4th realm. Jinn, demons and angels occupy the 5th realm. The basic concept re-

garding this realm has been initiated by Schlegel and developed by Suryadipura (1993;164). Symbol R as space and S as a simplex (body in the form of its own that occupy space), realm problem can be illustrated as follows: Sequence of the space: R0, R1, R2, R3, R4, ... Rn and S1, S2, S3, S4, S5, ... Sn + 1.

Table 1: The 4th Realm Problem (Suryadipura; 1993: 164)

R0 has S ₁ (determined by one point [point])
R1 has S ₂ (determined by two points [line])
R2 has S ₃ (determined by three points [front/face])
R3 has S ₄ (determined by four points [body])
R4 has S ₅ (determined by five points)
Rn has Sn + 1

Figure 1 : Relationship R (space) dan S (object in the space/simplex). (Suryadipura, 1993 ; 165).



Spaces and simplexes above are linear. If set boundary lines,

then we will get results as follows: R0 is limited by the infinite space (R⁻¹), R1 is limited by R0, and R2 is limited by R1, R3 limited by R2, R4 bounded by R3, and so on. In other words it can be said the space with four realms is bounded by three realms space. Thus, it can be assumed that something that is in the higher realm will always be able to “know” or “see” the lower realms.

Figure (a), (b), (c), and (d) describe the explanation of table 1. While the image (e) and (f), according to Schlegel called “four-face”, means to take a random point with given number 5, it will form the other four-face-four-face. Some assiduously philosophers, like Leibnitz, Pawlowsky, Macterlinc, Schfield, Hinton and Pearson have been quite successful to understand the realms are loaded with abstract values (spiritual). Unfortunately, they have not come to the actual reality. “The faithful man is who believes in supernatural”. (Surah 2:3). The method that used in this research is descriptive-qualitative (Soeharto, 1993:79). Qualitative methods dig up information that is deeply hard conveyed by numbers (Nata, 1998:125).

In this study, the authors conducted direct observation of the object under study, namely the previous scientific practices, such as chemistry, biology, and physics. Interviews were conducted to some of friends who are focus on their field (biology, chemistry, physics, and mathematics).

II. RESULT AND DISCUSSION

2.1 Problem Analysis

No	Three Ways to find out the Truth	Similarity	Difference	Explanation
1	Science	The effort to find out the truth	Empiric, positive, can be perceived with senses and tested in the laboratory	Stressing to concrete evidence (material)
2	Philosophy	The effort to find out the truth	Put forward the results of deeply thought and radical	Stressing to mind power (rational)
3	Religion (Sufistic)	The effort to find out the truth	Sourced on the revelation that is handed down by Allah through the prophets	Stressing to the truth of God's Words (Spiritual)

Table 2: Three Ways to find out the Truth (Anshari, 1989)

By looking at the table above, there is the relevance of the material realm (physic) with the immaterial realm (metaphysic). Science emphasizes the interpretation of sensory processing in the brain through the five senses which tend to the achievement of relative truth because only demanding to what is assumed to be true according to human logic. It has impact to the decrement of our unseen spiritual (*latif*), in harmony with the word of Allah (Surah 16:78) (Surah 23:78).

Based on the laws of motion, some experts said: “Material exists because there is motion”. If so, this thought will lead to the earliest Mover. Komarudin Hidayat (2004:15), gives some common terms for God. In the tradition of philosophy God is as the *Absolute Being* and the *Supreme Intellect*; In the Sufi tradition as the *Beloved*; in the theological tradition as the *Creator*.

Now it is more understood that science and faith should be a combination of empirical truth (physic) and non-empirical (metaphysic). It is implicitly taught by Islam in the Qur’an as the correlation of the functionality of the power of birth and inner power.

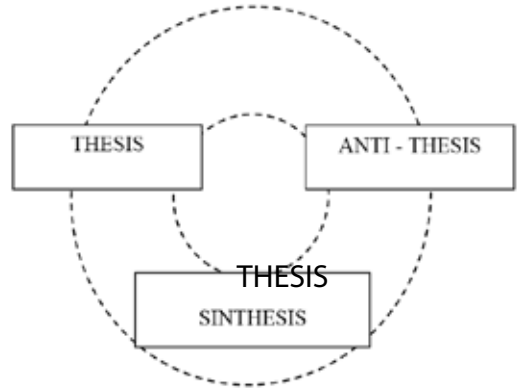


Figure 2 : Hegelian Idealism Dialectic (Hawkes , 1996 ; Hafidz , 1998)

2.2 Alternative Solutions

Science seeks the truth based on the measured data (empirical) and religious (spiritual) to understand the truth of revelation assess what was spoken by Allah in the Qur’an. Since long ago each party claims. Science claims that science is the benchmark truth because the existence of the substance (form) is acceptable to be thought. While religion and the unseen things and elusive to the ratio considered superstitious, full of psychological manipulation.

Freud said, religion is only a projection of a father who enhanced protection against the spirits of the invisible and just shelter for children who are minors. Many West Scientists who embracing the philosophy of existentialism, emphasizing the objects (material) which became the focus object of their study. But they criticized matters that closely related to the spiritual. They merely know the symptoms of psychosis; but they actually do not know the “soul” or “spiritual” as a very special gift from the God.

If the material realm (physic) is integrated with the immaterial realm (metaphysic), then the truth will be achieved is based on the solid truth of the Qur’an. According to Quraish Shihab (2004:165-217), in the Qur’an God not only spoke about the scientific signs. For example; particulars of human reproduction, there are at least three verses that speak of the emission of sperm (Surah 75:36-39), (Surah 53:45-56), and (Surah 56:58-59); the creation process of the universe (Surah 21:30), (Surah 88:17-18), Surah 51: 47); Green tree happenings (Surah 36: 80). Qur’an also gave news of the mysteries. Among other is the news of mystery about the past such as: the destruction of the *‘Ad and Tsamud* and the destruction of Iranian cities (Surah 69:4-7); the news of the sinking and the survival of Pharaoh’s body (Surah 10:90-92). Moreover, Qur’an also proclaims the mystery of the future such as: the Roman victory after the defeat (Surah 30:1-5).

This is where the relationship (correlation) between the material realm (physic) and immaterial realm (metaphysic). Everything discusses about the electrons. One of the electrons is the object/material; another one is very fine alive electron that is invisible to the senses. Shortly, it is time for scientists and thinkers to cooperate with the religious leaders so that science and faith integrated properly.

III. CONCLUSIONS

Science demands a well rationality through many scientific processes to test the obtained empirical data so that the truth can be proven scientifically. According to scientists (empirics, positivist, and materialist) everything should be measurable logically - empirically or real worth then tends to dilute their spiritual potential. In other words, they reverse science and underestimate the spiritual realm. They are locked in bars of material realm (physic) without diving immaterial realm (metaphysic).

When science and faith was integrated, it is certainly the mandate of the content of the Qur’an about the relations between material and immaterial realm. This indicates that the truth is always and will lead to the God, because He is the Righteous.

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