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SEYYED HOSSEIN NASR'S UNITY CONCEPT: A STUDY OF THE RELATIONSHIP BETWEEN SCIENCE AND ISLAM

Djeprin E. Hulawa
Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia
zahratulainn03@gmail.com

Arbi Yasin
Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia
izatimunawarah1998@gmail.com

Alwizar
Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia
betiarisatul@gmail.com

Abstract

This research is motivated to explore more deeply the meaning contained in Seyyed Hossein Nasr's epistemological building of science, especially in the discourse on the relationship between science and religion (Islam). He admitted that the relationship between science and religion implemented in various Islamic universities today is the result of a synthesis of various Muslim intellectual treasures that contributed to laying the foundation for the epistemic integration of science and religion which then gave birth to various patterns and models in its implementation. Even though it is more exoteric and appears prominent in its identity aspect, the relationship between science and religion is absolute in the context of returning the two seemingly different disciplines to their place of origin. conceived by Nasr. The formulation of the research problem is how is the concept of the relationship between science and Islam from the perspective of Nasr? This research method is a literature study by prioritizing documentation techniques as a data collection tool. The researcher tracked various references of literature relevant to the theme of the study and found more than 50 pieces of literature sourced from various journals, books, and other references published at least in the last 10 years. Based on the research results, it is concluded that Nasr with his esoteric concept places the principle of unity (Tawhid) as the pinnacle of integration where science and Islam are closely attached to the same original tradition.

Keywords: *Unity, the relationship between science and Islam, Seyyed Hossein Nasr*

Penelitian ini dilatarbelakangi kehendak untuk menelusuri lebih mendalam makna yang terkandung pada bangunan epsitemologi ilmu Seyyed Hossein Nasr terutama dalam diskurus relasi sains dan agama (Islam). Diakui relasi sains dan agama yang diimplementasikan di berbagai perguruan tinggi Islam dewasa ini merupakan hasil sintesa dari berbagai khazanah intelektual muslim yang ikut andil dalam meletakkan landasan integrasi sains dan agama secara epsitemik yang kemudian melahirkan berbagai corak dan model dalam implementasinya. Meskipun lebih bersifat eksoteris dan tampak menonjol pada aspek identitasnya, relasi sains dan agama merupakan kemutlakan dalam kerangka mengembalikan dua disiplin yang tampak berbeda itu kepada tempat asalnya, karena itu, diperlukan sebuah penelusuran yang lebih bersifat esoteris dan bernuansa *bathiniah* untuk menjawab prinsip kemutkan itu sebagaimana yang dikonsepsikan Nasr. Rumusan masalah penelitian ini adalah bagaimana konsep

relasi sains dan Islam perspektif Nasr? Metode penelitian ini adalah studi pustaka dengan mengedepankan teknik dokumementasi sebagai alat pengumpul data. Peneliti melakukan pelacakan berbagai referensi kepustakaan yang relevan dengan tema kajian dan menemukan lebih dari 50 literatur yang bersumber dari berbagai jurnal, buku, dan referensi lainnya yang terbit minimal 10 tahun terakhir. Berdasarkan hasil penelitian diperoleh simpulan bahwa Nasr dengan konsep *esoteric*-nya menempatkan prinsip unitas (Tauhid) sebagai puncak integrasi di mana antara sains dan Islam melekat erat dalam tradisi asal yang sama.

Kata kunci: *Unitas, relasi sains dan Islam, Seyyed Hossein Nasr*

INTRODUCTION

The desire to relate or integrate science and religion (Islam) in the current paradigm continues with various concepts and models offered at various State and Private Islamic Religious Colleges (PTKIN/PTKIS) in Indonesia. Some PTKIN/PTKIS make the paradigm of integration of science and Islam through the building of knowledge that is visible on the logo and vision of the campus, some others are more prominent in their technical aspects such as the formulation of a curriculum that integrates the two, as well as the pattern of integration that is implemented in the lesson plan (RPP).

The discourse on the relationship between science and Islam besides being a substantial issue that is epistemic wants to return the essence of everything to the original tradition (Ilahiyah) as the between source, it is also an endeavor toward the revival of the Islamic world in the paradigm of reunifying various scientific disciplines in one forum called integration and interconnection. , discourses on the desecularization of science, as well as projects on the Islamization of science and the removal of dichotomous barriers between science and religion

Reflecting on history, Islamic civilization has experienced the glory and became a mecca of world science around the 7th to 13th centuries AD Ismail (Ismail, 2017). During the medieval period, Islamic culture and civilization were transmitted through brilliant figures such as Al-Kindi, ar-Razi, al-Farabi, Ibn Sinan, Avicenna (Avicenna), al-Masudi, at-Tabari, al-Ghazali, Nasir Khusru, Omar Khayyam, and other figures who have contributed a lot and invested their knowledge in various disciplines such as medicine, reckoning (mathematics), chemistry, physics, astronomy, history, kalam, and even art. The scientific movement and the formation of knowledge literacy are carried out by the figures referred to in the framework of religion and scholasticism (Nakosteen, 1996). After that glorious period, Islamic civilization experienced a decline until the 21st century AD.

Discussing the causes of the decline of Islamic civilization, there are pros and cons among historians. Some blamed three main factors, first, al-Ghazali's field of theology because he had once made powerful criticisms of Muslim philosophers which were said to have had an impact on the weakening of passion for philosophy and science in the Islamic world (Mustaqim, 2015). Second, the internal political factor in which the two major Islamic empires in the East (Baghdad) and in the West (Andalusia) were unable to control the internal tempest that split these

two great dynasties into smaller kingdoms (*mamluk at-tawa'if*). Third, external factors in the form of an attack by the Mongol army led by Hulagu Khan in 1258 AD and succeeded in destroying the glory of the Abbasid dynasty which had lasted for ± 500 years (Yatim, 1996), while in the West, the Islamic government of Granada was destroyed by armies. led by Ferdinand and Isabella who ended the glory of Spanish Islam which had lasted for ± 750 years (Susanti, 2016).

Currently, almost the entire Islamic world has won its political independence, but according to Nasr, the influence of modern Western dominance on various fields such as philosophy, culture, politics, education, economy, society, and art continues in various ways to penetrate the breadth and depth of the heart of the Islamic world. which threatens not only the traditions of the people but even the Islamic religion itself (Nasr, 1994). Facing this reality, all Muslim thinkers are making concrete efforts, for example by reviewing all educational practices in Muslim countries. The climax was the implementation of the First Conference on Islamic Education in the World in Makkah which represented many ideal concepts that reconstructed and reformed the Islamic education system. In addition, this grand meeting is claimed to be the culmination of the rise of philosophy in the modern era (Ashraf, 1989).

One of the central issues raised at the conference was the paradigm of the Islamization of science. Many reformist figures in Islamic education agreed to build an independent and autonomous paradigm of Islamic science free from Western intervention, as seen in the thoughts of M, Naquib al-Attas who focused his studies on the de westernization of science, Isma'il Raji al-Faruqi with a focus on the study of Islamization of science, Zainuddin Sardar who studies Islamic civilization, Golshani with his study focus on science and Islam, Seyyed Hossein Nasr who focuses his studies on the origin tradition as a building of science, and many other Muslim figures who continue to produce scientific works on similar themes aims to link back science and religion. After the conference, studies on the relationship and integration of science and religion which referred to the meaning of reunifying the two fields of knowledge which had so far been considered lame and running separately or contradicting each other, were rife in various Islamic countries.

This study specifically focuses on the construction patterns of science and Islam from the perspective of Nasr. Why was Nasr's perspective chosen? Because one of the early ideas and discourses on the Islamization of science stemmed from him and Naquib al-Attas. Both of them were central figures for the emergence of the intended idea before it was applied by Ismail Raji Al-Faruqi (Topik, 2020). What is unique about Nasr's thought is his esoteric tradition which is used as the initial construction of the building of science in Islam which represents the dichotomous issues of science and religion that have been secularized by the West.

It is acknowledged that research on Nasr from various perspectives has been widely studied by previous researchers, but there are relatively few who examine philosophically the esoteric side that underlies the hierarchical pattern of knowledge in integrating science and

Islam. Among similar studies on Nasr in the last 5 years are:

Research conducted by Widiyanto (2017) with the research title Reconstruction of Seyyed Hossein Nasr's Thoughts on Building Science and Islamic Education. As the title suggests, this study seeks to analyze and actualize Nasr's thoughts. The research results appear in three parts of his writings; firstly, investigating the form and character of science in Islam, secondly, discussing the reformulation of the philosophical basis of Islamic education, particularly in terms of its ontology, epistemology, and axiology, thirdly is the effort to reconstruct the Islamic education system, especially in terms of objectives, educators, students, means, and educational environment. The results of this study are of course not the same as the study of researchers.

An article written by Hidayatullah (2018) entitled Seyyed Hossein Nasr's Concept of Science: A Study of the Relations of Science and Religion. In substance, the study in this article is almost similar to the research currently being conducted by researchers, in which both seek to see the relationship between science and religion by prioritizing the concept of Nasr knowledge. Even though the tone is similar, especially in the concepts of Islamic traditionalism and "origin of tradition", the two are different when it comes to mapping out the concept of knowledge where the researcher's study seems more philosophical by emphasizing its esoteric aspects, while previous researchers seem more exotic, which is why they have different tastes.

Literature research conducted by Santi (2018) examines the relationship between religion and science according to Seyyed Hossein Nasr and Ian G Barbour. In this work, the researcher tries to compare the thoughts of two figures who have different social backgrounds. The results of the study show that there is a similar pattern between the two. In terms of the historical existence of science and religion as well as similarities in the approaches used, both of them use an integrative approach. Of course, the intended research is different from the research studies that focus on hierarchical patterns of knowledge with the central figure Nasr.

Research conducted by Amin (2020) entitled The Nature and Model of Integration of Science and Islam and Their Relevance to the Reconstruction of Islamic Education. As can be seen from the title, this research should have provided a dialogic space for the integration model promoted by Nasr to strengthen the study that the researcher is currently conducting. Unfortunately, the intended research only presents integration models in general and has not specifically presented the Nasr integration model as a unique value. That way, this research becomes different

There are still several other researchers who have studied Nasr's thoughts from various perspectives and scientific disciplines, but so far none of them have similarities with the research studies. This research is more focused on disclosing the relationship between science and Islam by tracing the principle of unity (university) used by Nasr in constructing all the buildings of knowledge in Islam. So far there has been no research that is similar to the study of researchers so it can be said to be a novelty and contribute

to the development of Islamic scientific treasures

A Brief Biography of Seyyed Hossein Nasr

Seyyed Hosein Nasr was born in Iran on April 7, 1993. He is one of the Muslim scholars in the millennial century who grew up in two realities of life, traditional Islam and the modern West who grew up in a family of scholars. His father, Sayyed Vailullah Nasr, was an educated man and had a professional career as a doctor, both traditional and modern, besides being listed as a poet during the Qajar dynasty. At the time Nasr was born, the political climate in Iran was in unstable condition due to tensions between the rulers (Pahlevi dynasty) and the clergy. His family raised Nasr in the tradition and locus of traditional Shi'a scholars which includes big names like Thabatha'i, Hazbini, and Motahhari. Nasr studied Modern Western education and completed his education through two institutions of higher learning that are considered leading in the United States, namely the Massachusetts Institute of Technology (M.I.T) and Harvard University. From these two institutions, he obtained convincing academic credentials so that he was very fluent in developing the modern Western intellectual paradigm, especially vis-a-vis Islam (Nasr, 1993).

By the time he reached adulthood, Nasr continued his education in the United States and graduated in physics and earned a B.Sc. degree from M.I.T. Post-education at M.I.T. then proceeded to Harvard University to continue his undergraduate studies in geology and geophysics and decided to make the history of science his profession of expertise and was rewarded with a Ph.D. title, in 1958 in the discipline in question (Qadir, 1988). After completing his education in the United States, Nasr chose to teach at the University of Tehran and became a professor of history of science and philosophy at the university, as well as being listed as the first person to serve as President of the Iranian Academy of Philosophy (an academy that stood during the heyday of the Shah Reza dynasty). Pahlevi. In that time Nasr collaborated with Shah Reza Pahlevi to advance the Institute for Philosophy Studies in Tehran. This Institute is a real manifestation of renewal in the field of education in Tehran - one of the orientations of which is to introduce a modern curriculum as applicable in the West (Nasr, 2003).

His capacity as a qualified Muslim thinker in traditional and modern scholarship can be traced through his spectacular works such as Knowledge and the Secret, The Need for a Sacred Science, Science and Civilization in Islam, The Art and Spirituality, and dozens of other works in books scientific books and bulletins that are both traditional and modern and provide a signal towards the integration of science and the spirituality of Islam. On other occasions, he often mentions the weak construction of modern Western education which has abandoned the hierarchical vision of knowledge and universal principles as its epistemological structure which has resulted in the disconnection between religion and science. It is not surprising that the modern education curriculum implemented in several Islamic countries this decade has separated religious education from general education (Bakar, 1997).

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RESEARCH METHODS

The method used in this research is library research. Literature research can be classified under a qualitative research approach because it has strong post-positivism philosophical roots (Hamzah, 2020). The variable studied in this study is the concept of unity as a basis for relating science and Islam from the perspective of Seyeyed Hossein Nasr. Data collection techniques use documentation techniques by referring to various sources or bibliographies related to the research topic. More than 50 references were collected from various journals, books, commentaries, final reports, and other references published in the last decade. Reference tracking for keywords related to "unity, relations of science and Islam, and Seyyed Hossein Nasr". The research data was then processed in three stages, namely data reduction, data display, and data validation. During the data analysis stage, the researcher used content analysis techniques on the various processed data and then concluded, as shown in Figure 1.

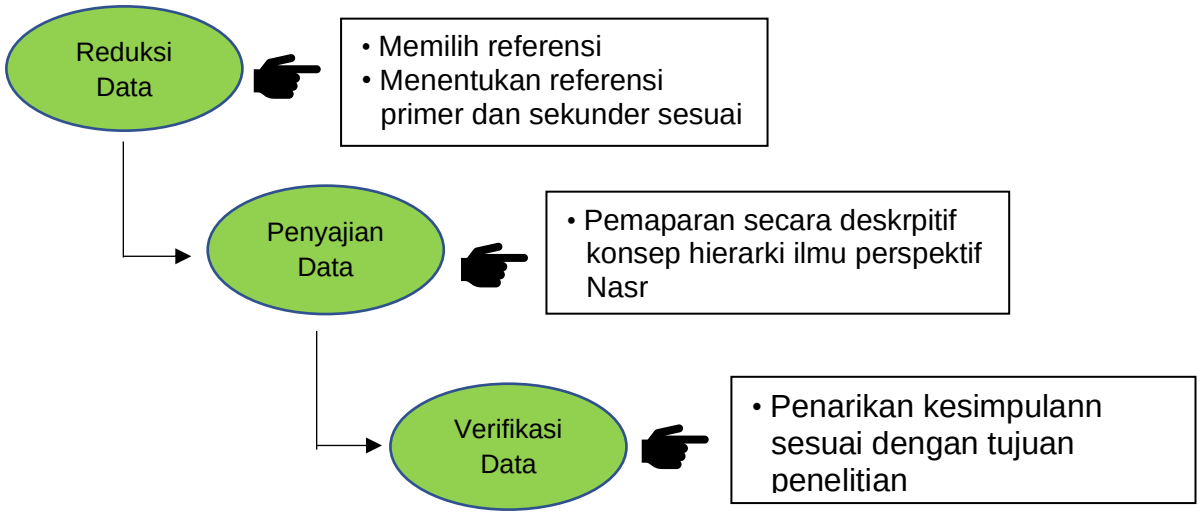

Figure 1. Research Stages

RESULTS AND DISCUSSION

Knowledge Integration is a Necessity

After the decline of the Islamic world in the 13th century AD, the enthusiasm to revive Islamic civilization to its peak of glory was pursued in various ways. One of them is through the thought renewal movement which began in the 17th century AD in Turkey and continued massively until the 19th century AD in Egypt which was carried out by some Muslim reformers. The central theme of renewal in that century can be identified as the purification movement which opposed the local image of Muslim society which tended to be superstitious, heresy, and *churafat*. In the 20th century, the paradigm of purification (*tajdid*) shifted towards efforts to re-Islamicize scientific disciplines initiated by Naquib Al-Attas, Seyyed Hossein Nasr, at the second International Islamic Education Congress in Islamabad Pakistan in 1982, then actualized by Isma'il Raji al-Faruqi with the popular term Islamization of science.

Except for the Islamization of science, real efforts were made by Nasr through the movement for the integration of science and religion

In language, integration is to combine two things in such a way that one becomes fully a part of the other (Hornby, 1995a); which means “to combine two things in such a way that one becomes completely part of the other”. In another sense, integration is interpreted as "union" which contradicts its meaning with "separation", which is an attitude or view that places each area of life in different boxes (Bagir, 2010). In a more specific and technical sense, M. Amin Abdullah limits integration as a scientific paradigm that assumes that fusion and pulverization into the other, either by melding the normativity-sacred side of religion as a whole, enters the area of "historicity-profanity" or vice versa, immersing and completely abolish the historicity of Islamic religion in the area of normativity-sacredness without reserve (Amril, 2016).

The goal of integration is not only limited to breaking the dichotomy of science and religion, or efforts to merge the two into one substance that go hand in hand, but there are epistemological goals that are internal-theological which urge the need for a Theocentric-based reconstruction of science as a starting point for transformation and a center for the development of human life in to engineer civilization. While on the external side, the building of human-centric epistemology of science has made humans the only autonomous masters of knowledge so that science becomes secular and far from divine values. Because of that, Kuntowijoyo provides a middle way that integration is an effort to unite (not just combine) God's revelations and human findings, not isolating God (secularism) and not isolating humans (dehumanization) so that the two go hand in hand (Kuntowijoyo, 2005).

The meaning of science and religion in conflicting areas, independent and autonomous in their respective existences has not only created a split climate between worldly nuanced knowledge and knowledge with a religious paradigm, it has even disturbed the existence of the owner of knowledge (God). Why is that? Assuring the reality of the division of knowledge which essentially comes from only one source is the same as acknowledging the presence of two existential existences, namely God as the regulator of worldly affairs and God who regulates religious affairs. With this latter paradigm, the integration of science and religion by referring to the hierarchical pattern of knowledge in Nasr's perspective is seen as a necessity.

Science and religion are two entities that live throughout human civilization. Science is a means of developing culture while religion functions to regulate the joints of moral-ethical life. The dialectic process of science and religion in the reality of life is a dialogical relationship that needs and complements each other in the context of fulfilling human needs, and even the harmonization of the two becomes the center of the dependence of ecosystem life. The relationship between science and religion should become a shield for the integrity of human identity in building civilization and constructing the future. Even the necessity of integrating science with religion has a personal impact on

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individual beliefs both in this world and in the hereafter (Suciati et al., 2022).

The National Academy of Sciences alludes to the similarities between science and religion where both rely on faith. In science, it requires belief in the existence of an ordered universe that follows discoverable and understandable laws. In religion, it is necessary to have faith in the existence of God and the teachings of religious texts. Both science and religion require a leap of faith, but they differ in what that belief is based on. For science, faith is based on evidence and reason. The evidence may be inconclusive, but it must be strong enough to support the hypothesis. In religion, faith is based on belief. Beliefs can be based on evidence, but they can also be based on personal experience or intuition (Güneç, 2022).

Entering the modern era, the relationship between science and religion is in a vis-a-vis condition and is experiencing quite a tough debate. The Western world believes in a value-free scientific entity, science has no role except for the satisfaction of scientific reality. On the other hand, the Eastern World, which is represented by Islamic treasures, views knowledge as having a good value for people's lives. From this paradigm, there is a kind of friction and contradiction between the West and Islam in viewing science (Majdi, 2019). The debate between science and religion has become increasingly evident since the 1970s until around the early 1990s when the development of new dynamics regarding Islamic science or the Islamization of knowledge (Hidayatullah, 2017).

The pattern of the relationship between science and religion has been revealed by many figures, including Ian Graeme Barbour. He classifies the relationship between science and religion into four categories namely; conflict, independence, dialogue, and integration. The relationship between science and religion in the conflict category is seen as two opposite poles, leaving only one choice (accepting science or accepting religion or vice versa). In the category of independence of religion and science are two very different fields and often speak of very different things and tend to be in their respective areas. In the dialogue category, there is a dialogue point of contact between religion and science by the method of mutually contributing to one another. In the category of integration, the form of the relationship between science and religion is shown in the form of the theology of nature, namely that religion and religious experience are the starting point, not from science as a framework for enriching, even criticizing scientific findings (Barbour, 2002).

At first glance, it seems that Nasr's thinking is identical to the fourth category, although with a different term packaging. If Barbour bases the concept of integration on the theology of nature, Nasr is more concerned with the theology of universality as the center of origin of all things and returns to the origin of ideas. Apart from that, the integration of science in Nasr's perspective is not just an interpretation of religion in its historicity aspect, it even extends far beyond its mystical-philosophical normative meaning. Because of this, the study of the integration of science and religion from Nasr's perspective is far more complete and has a

more Sufistic feel, certainly interesting to explore it deeper

Construction of Science in Islam

From an Islamic perspective, the construction of knowledge in Islam and all the attributes of mastery and development are always centered on the insight of the Holy One. Science as a representation of God's omniscience (*al-'Alim*) and humans as the locus of creation by *fî ahsani taqwim* can describe and manipulate knowledge as part of self-devotion (*ubudiyah*) to their God. In this context, Nasr indicates that substantially what distinguishes the construction of Islamic thought from the construction of Western thought is that the Islamic way of thinking has an unshakable belief that God is the absolute ruler of all things and that everything, including science, originates from one God. the source is none other than Allah (*Al-Haqq*). Because the source of knowledge comes from the Sacred One, the goal of knowledge and engineering for its development is nothing but a process toward awareness about the Holy One (Qadir, 1988). Insight about the Holy (Transcendent-as well as Immanence) has always been Nasr's central idea when talking about knowledge in Islam, as seen in the following 3 objects of study:

Science Ontology

The term ontology comes from the Greek word 'onto' which means being or existing (being), and 'logos' which means knowledge, or discourse (Al-Amoudi & O'mahoney, 2016). Ontology is a branch of metaphysics that wants to state the concrete and factual nature of the existence of something. In summary, the essence of ontology is knowledge about what is (what is) or exists. Therefore, the discourse on ontology fundamentally talks about the nature that exists (Nasution, 2017). Knowledge viewed ontologically means wanting to examine and prove that knowledge exists and its existence can be proven.

According to Nasr, ontologically Islamic science is a symbol that reflects the highest Face (Transcendent) which is the source of all existing reality (*maujud*). In this context, it can be said that science is symbolic and reflective. Therefore, both science and nature in Nasr's view cannot be reduced to mere facts but must be interpreted metaphorically (symbolically) so that the connection with the higher Essence (Reality) is not lost, as well as the relationship between them (Nasr, 1970).

Nasr's central concept of knowledge elaborated in his masterpiece Science and Civilization in Islam is a unit; namely, the understanding of unity or universality and the inter-relation of all existing realities so that by contemplating the cosmos, one can go towards the divine oneness imagined in the unity of nature which is essentially an idea derived from the shahadah: *la ilaha illa Allah* (Hidayatullah, 2018). With the concept of unity or what is commonly known as monotheism, the integration of the diversity of knowledge into one cohesiveness can occur. Even though it is acknowledged, the idea of unity, according to Nasr, is not unique to Islam but is commonly expressed in all traditional civilizations, including Christianity. However, its implementation in Islam can take the form of something unique whose qualities are not found in civilizations from other traditions.

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Epistemology of Science

The term epistemology comes from the Greek; Episteme (knowledge) and Logos (science) are branches of philosophy related to the nature, characteristics, scope, and types of knowledge (Moser, 2015). Epistemology is also a part of philosophy that investigates the nature and origins of knowledge (Smiraglia, 2013). When connected with the concept of science, epistemology leads to an understanding of the truth of science (Harahap, 2020). In scientific discourse, epistemology studies are sometimes distinguished into two areas of study, namely epistemology from a Western perspective and an Islamic perspective, so there are differences in viewing the origins of science.

Fundamentally, the building of the epistemology of science in Islam is different from the epistemology of modern Western science. If the modern West makes empiricism and rationalism the main sources of knowledge, Nasr sees the opposite. Nasr tends to have a Sufistic flavor by saying that faith in the guidance of the Qur'an will reveal the veil of probability contained in human logic. Submission to revelation at every level makes logic able to realize all these probabilities and has the opportunity to solve philosophical and scientific problems. Based on this assumption, it can be understood that Nasr's opinion is in line with the principles of Islamic mysticism *(Tasauf)* which views that the aspect of the purity of the soul is the most important part of the methodology of knowledge. Only a pure soul will protect the wild and illegal use of reason

'*Aql*, which in Indonesian terms becomes reason, etymologically has several meanings including binding/*ar-ribath*, restraining/*al-imsak*, and preventing/*al-man'u*, (Muhdlor, 1998) which binds humans to their origins (origin). So that in its practical meaning, according to Mujib, what is meant by an intelligent human being (*al-'aqil*) is a human being who can restrain and curb and control his lust so that his rational soul can interact in order to circumvent and avoid bad or evil deeds (Rahmatiah, 2015).

Seeing its binding function, intellect or *'aql* substantively has the same meaning as religion because in essence religion functions to bind humans to God. Intellect is a tool, while *'aql* is the positive aspect that is reflected in humans. Intellect is the basis of reason, if the condition is good and normal, it will reach God. Therefore, for an Islamic physicist rational science will naturally lead humans to realize the Oneness of God. According to Nasr, the existence of science with a theocentric paradigm in the modern Western world, as stated in his book Knowledge and Sacred, has been reduced to mere reasoning.

Axiology of Science

The term axiology comes from the Greek word axion which means value and logos which means knowledge (Wan Mohd Daud et al., 2014). Axiology talks about the relationship between knowledge and values, whether knowledge is bound by values or is value-free. Because it is connected with values, axiological studies cannot be separated from studies of good and bad, appropriate or inappropriate, appropriate or inappropriate (Rokhmah, 2021). Axiology focuses on the question of what 'should be' and deals with the nature of values and is concerned with the teaching of moral values and character

development (Tomar, 2014). Axiology is also a philosophical perspective that defines the nature of something which includes values, and guidelines for understanding truth and reality, such as social life, physical objects, and symbols (Zein, 2014). When connected with science, axiology is a branch of the philosophy of science that examines the benefits of science (Juhari, 2019).

When speaking of the criteria of knowledge from a Western perspective, Nasr views that modern Western science is legitimate, but its role, mission, and application have become illegitimate and dangerous due to its complete separation from higher knowledge (Sardar, 1987). Substantively, Islamic science is in contrast to modern science because Islamic science is oriented towards the principle of unity which is the core of Islamic revelation and reflects a distinctively Islamic civilization (Ramly, 2014).

Islamic science is the fruit of the linkage between Islam and Muslims with old civilizations such as Greco-Roman, Persian, Indian, Chinese, Japanese, and so on, by taking several elements from each of these civilizations and combining them into a new corpus which will then evolve developed over the centuries and assimilated completely and became an important part of Islamic civilization integrated into the basic structure whose description is a reflection of God's revelation (Nasr, 1970).

With unity or in another perspective known as the principle of universality for Nasr is the highest mission of Islamic science which helps reason and instruments of perception to see the world and all planes of existence, not only as facts or objects but as symbols or mirrors from which the beloved Face reflected, where He is the center of the beginning and ending of all things (Nasr, 1981). With such principles, science in Islam functions to provide stock for spiritual perfection and provide safety for those who study it. It is also not free of value (value bond) which at the same time provides a moral burden for the owner to function knowledge as a means of achieving the main value. Because Islamic teachings are essentially Gnostic, all forms of knowledge, even the most external ones, are still bound by their sacramental nature as long as they obey and adhere to the principles of revelation.

Unity concept

In general, the term unity comes from the word unit, which in the Oxford dictionary is defined as a single thing, person, or group that is complete by itself but can also form part of something larger (Hornby, 1995). itself but can also be part of something bigger). In the Big Indonesian Dictionary, a unit is defined as the smallest part of something that can stand alone (Bahasa, 1990). Unity means making the elements in one unit or oneness. From the perspective of Christianity, it is nothing but making the principle of oneness (Tawhid) the highest level of all existing realities, including the reality of knowledge. Ultimate truth is the essence of the Divine (az-Zhat) which is highest and limitless, existence is untouchable, "uncharacteristic" (*ghair muwassaf*), and "undefinable" (*ghair mu'ayyan*), which with those qualities absolute position (Nasr, 1970).

The Islamic cosmological model views nature as a multi-layered construction and emphasizes that metaphysical reality is essentially one

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(Widiyanto, 2017). The traditional cosmos has three basic hierarchical structures, namely material (*nasût*), psychic (*malakût*), and spiritual (*jabarût*). Each level of cosmic reality has a corresponding existence in man which consists of a body (corpus/*jism*), soul (anima/psyche/*nafs*), and spirit (*ruh*). This has an important consequence that humans must accept the objective reality of the universe as a text such as the Qur'an which conveys the truth but must be interpreted using common sense such as reason, contemplation, and intuition which is illuminated by the revelation of the Al-Quran as the source of truth. The universe is seen as a text because nature is a network of symbols that must be read according to their meaning. At the same time, the Qur'an corresponds to the real text in human words, sentences are called verses (signs, signs), in which both nature and the Qur'an affirm the existence of God (Nasr, 1970).

Observing the coherence of nature with text symbols from the sky, it is only natural that at a practical level today according to (Hitami, 2001), demands to pay attention again to the concept of human beings and their relationship with the universe, especially to pay attention again to transcendent teachings, religious values, and basic concepts about humans and the environment related to the destructive threats of dehumanization, nuclear war, and environmental pollution are increasingly being carried out. This fact is absent in modern Western civilization. They lost Transcendent spiritual teachings which resulted in a crisis of environmental and ecological ethics (Alfan, 2011). In Islamic conception, the relationship between humans and nature is a symbiotic relationship that has religious-ethical value where nature has been created by Allah with a perfect structure with the hope that humans will always protect and take advantage of the beautiful and beautiful natural offerings with good and beautiful behavior too because it is grace. and the blessings of Allah are very close to those who do good (*QS. Al-A'raf 56*)

An important aspect from an Islamic perspective is that nature and everything in it are hierarchical. Nature has a complete structure and hierarchy from the ninth heaven to the rocks deep within the earth. This structure is reflected in the law and order of society (Nasr, 1981). This hierarchy is also seen in the hierarchy of holiness (*taxis hiera*) and the hierarchy of knowledge. The hierarchy of knowledge persists in Islam because it is historically associated with metaphysical ties; as a vertical axis that connects the horizontal reference plane "from above", where all the different views can be integrated (Nasr, 1970).

Relations between Science and Islam through the Principle of Unity

Based on some of his scientific texts on science, Nasr seems to divide science in general into two groups; metaphysical science and particular science. The science of metaphysics is the most common because it talks about the ultimate reality that contains everything. At the same time, a particular science consists of related natural sciences and is limited to certain fields. The relationship between metaphysics and particular science is found in a science called cosmology. The cosmology mentioned in this article is a science related to the structure of the cosmos and its qualitative content

(Maksum, 2018). Nasr further explained that cosmology can be a "conceptual integration tool" because it aims to build a science that shows the interrelationships of all and builds relationships with cosmic hierarchical levels until it finally reaches the highest principle. In this way, it becomes knowledge that allows diversity to be brought together in one coherence (Maksum, 2018).

The pattern of relation becomes clearer by tracing it to the Supreme Source of all scientific reality. Therefore, integration from an Islamic perspective means achieving monotheism because the highest monotheism belongs to God alone (one-ness). Humans will never be able to achieve complete unity unless they realize that their existence means nothing and God is everything. From this, it can be concluded that the discussion of all issues including science must first address the issue of how the actual conception of God is in the reality of the universe because God is the core religious experience in monotheistic religions.

To describe the meaning of God's universal reality, Nasr succinctly lays out his explanation of the pattern of the relationship between God, humans, and the universe as a pattern of relationships that encompass each other. This interpenetrating relationship is a manifestation of the reality of the Absolute Godhead. In this context, humans are then seen as a bridge (intermediary) between heaven and earth or an instrument for the embodiment and crystallization of God's will on earth (*khalifatullah fil ardh*) (Irwandra, 2011). The pattern of human relationship with God is the embodiment of the same pattern of relationship with the universe. In this context, the human relationship with the universe becomes a pattern of complementary relations. In this way, Islam's compassion for nature and the natural environment (ecology) is used as a medium for reaching divine wisdom

Nasr eloquently spans the Islamic cosmological system in an integrative sense as he outlined in his dissertation entitled, An Introduction to Islamic Cosmological Doctrines: conception of Nature and methods used for its Study by the Ikhwan Al-Shafa, Al-Biruni and Ibn Sina, quoting Ibnu Sina, Nasr concludes that in its exoteric form or formally, the study of cosmology is approached in the same way as the peripatetics school carried out by the Neoplatonists. The peripatetic intended by Ibn Sina was not only fixated on the pattern that was running in the Aristotelian era but was combined with an Islamic touch, namely monotheistic from an Islamic perspective. In this exoteric form, Ibn Sina includes the study of the universe with one principle that everything that exists will return to one source.

In the second form, esoteric philosophy is similar to *ishraqi* theosophy, which considers that knowledge is a process that will transform a natural observer into someone who can know the deepest nature of knowledge that will lead him to the knowledge of God. The creation and maintenance of the universe are consistently carried out by the creator or his creatures that he orders to take part in it like angels. That way there is a close relationship between human existence and the surrounding natural environment. Because of this, Nasr's previous statement is true that for Muslim physicists, rational science will naturally lead people to

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acknowledge the oneness of God (Nasr, 1981).

As a conclusion from Nasr's overall system of thought, especially in the study of the hierarchy of knowledge, in particular, he built it based on the Islamic philosophical tradition, especially illuminist philosophy (ishrâqî) which, among other things, sees that nature emanates from God via the 'Active Mind' (*al-'aql al-fa 'âl*), in which, all that exists in nature, although they are different, is one because it comes from one source and more broadly is built based on a perennial philosophy that views the eternal and perennial aspects of everything. The color and construction of Nasr's thinking like this make the construction of Islamic education that he exudes, especially in the area of integration of science and religion, which is different from the concepts developed by other Muslim thinkers, especially for those who adopt Western scientific and philosophical traditions which tend to photograph the problem of integration as a mutually confirmative building.

Reorientation of Islamic Education Goals

Reorienting the goals of Islamic education is necessary because with the right goals it will determine the future of Islamic education itself, even in a very religious construction it can determine human civilization not only in this world but also in the hereafter. Reorienting the goals of Islamic education is also urgent if it is related to the current context experienced by the majority of Muslim countries in the world, where Islamic educational institutions have not been able to produce scholars and intellectuals simultaneously. According to Sudibyo (2020), the majority of Islamic education only targets one side, between religion and science. Hasbullah in Nursaid (2019) views that the purpose of Islamic education does not really lead to positive goals, but is still concentrated on the goal of *ukhrawi* life and is still defensive namely efforts to keep Muslims safe from the influences and destruction that arise as a result of Western ideas eliminating Islamic tradition.

If we reflect on the traces of Islamic history several centuries ago, classical traditional education has been able to give birth to a figure who is a multidisciplinary scholar, on the other hand, he has intellectual maturity supported by qualified religious abilities so that he has a balance of thought and remembrance capable of bringing about positive changes in the history of civilization. Islam. Realizing multidisciplinary scholars are not suddenly born as big figures, but are carefully designed through a well-organized and high-quality Islamic education system.

Hossein Nasr emphasized that Islamic education is not only oriented to training human logic but also trains the whole form of the personal figure. With this concept, the practice of Islamic education is a manifestation of complete personal development which never separates the body and soul as separate entities. Thus, knowledge and the process of obtaining it is only valid if it is accompanied by the acquisition of moral and spiritual qualities. Even possessing knowledge without ethical and spiritual virtues is considered by Sana'i a thief (Nasr, 1990).

From the explanation above it can be understood that Nasr considers it important to balance the 3 domains of education as in Bloom's Taxonomy, namely the domain

of knowledge (cognitive), the domain of attitude (affective), and the realm of skills (psychomotor). In today's learning applications, the cognitive domain is a domain related to mental (brain) activity, namely the ability of students to memorize (C1), understand (C2), apply/apply (C3), analyze (C4), evaluate/evaluate (C5), and create (C6). The affective domain is student learning outcomes that appear in various behaviors such as paying attention, responding, appreciating, and organizing. The psychomotor domain is a domain related to skills or the ability to act after a person receives certain learning experiences as measured by the ability to use tools and work attitudes, the ability to analyze a job, develop work procedures, and similar abilities (Magdalena et al., 2021).

The purpose of education according to Nasr must refer to the totality of human beings which includes three aspects that are complementary to one another, namely; the rational aspect, moral aspect, and spiritual aspect. This conception is in line with the views of other figures such as Al-Attas who explained that the purpose of education is not to create good citizens but to create "good" human beings, namely perfect people (al-insân al-kâmil) who have a universal character both in terms of insight, the authority of knowledge so that they can play two roles at once, namely as a servant of Allah (*'abd Allah*) and as a leader on earth (*khalîfatullah fî al-ard*). With the same orientation, Muhammad Iqbal said that the perfect human figure is an ideal human being who is a reflection of the Prophet Muhammad S.A.W. whose whole life is dedicated solely to upholding the words of Allah and upholding humanitarian missions with full fighting spirit and creativity (Rusdin, 2016).

Based on the description above, it can be understood that human existence in this universe besides being a bridge (intermediary/*khalifah*) in the natural management task force because of its actual potential, also functions as an 'abd who orients all of his activities to serve his God. Between humans and nature, there is a very significant relationship that has been studied by many figures including Izutsu (1997), Mutahhari (2002), and other figures with various approaches. It is generally agreed that the relationship between humans and the universe in the Qur'anic signals refers to an affirmative relationship, in which humans and nature absolutely synergize and work together to create prosperity. In this case, the responsibility and dominant role in managing nature is more owned by humans. With this understanding, it is hoped that the roles of humans and nature will run according to their respective corridors so that natural management can be controlled properly without exceeding limits (Rosowulan, 2019).

To be able to carry out the function of the caliphate which is in harmony with the true and consistent mission of *ubudiyah* which is in harmony with the function of the creation of the universe, humans need to be educated and taught to form a perfect identity that is responsible to their God on the one hand and their social reality on the other. In other words, educational activities must be able to create people who are aware of their functions and responsibilities vertically and horizontally (Nata, 1997). Considering that the function of Islamic education is very

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strategic, the formulation of Islamic education goals should be able to deliver students and their entire community to a hierarchical peak of where they come from and where they will return. In this context, the hierarchical peak referred to is none other than the Transcendent and Immanent Substance (Allah SWT) as the starting and ending point for all episodes of life.

The dynamics of the contemporary world full of developments in information and communication technology, which are the trademarks of the Industrial Age 4.0 and the Era of Society 5.0, are a challenge for the world of Islamic education. On the one hand, the world of Islamic education is required to respond to the dynamics that occur to be able to compete and exist in the current arena, however, on the other hand, Islamic education must still adhere to the principles of Islamic traditionalism which are bound by divine values. As a result, some Islamic educational institutions in their operational systems are stranded by an ambiguous feeling about whether they must be relevant to current reality by making fundamental changes including reorienting their educational goals to adapt to market demands, or remaining firm on the ideal goal which refers to the nature of human creation, "I did not create jinn and humans except to worship Me" (*QS. Az-Zariyat: 56*)

Observing the substance of Nasr's thought provides a clear foothold that Islamic education does not have to leave the dynamics of the modern world, but instead adapts it by adhering to traditional Islamic principles that reinforce spiritual values and humanism that liberate humans from "constrainedness", "narrowness", and "limitations" as felt by modern Western nations. For Nasr, the essence of human freedom is awareness of the fundamental relationship between oneself and Allah SWT, as manifested in Islamic philosophy and Tasauf. Islamic education. In this case, the task of directing and confirming its goals is the realization of humans who are aware of the presence of their God at all times.

CONCLUSION

Sayyed Hossein Nasr is a typology of multidimensional Muslim thinkers. His thoughts on Islam and modernism have long been echoed in both the East and West, especially studies on Traditional Islam and Perennial Philosophy in modernization which places him as an Islamic neo-traditionalist. Nasr always emphasizes the esoteric dimension of Islam which leads to the concept of unity (Tawhid) as the pinnacle of all existence. The principle of unity (Tawhid) as the peak of the origin of tradition requires that all elements unite in integration and universality and submit to the phrase *"la ilaha illa Allah"*. Therefore, the structure of science and Islam always requires God above all things. This statement at the same time emphasizes that the performance of relating or integrating science and Islam as a scientific paradigm today is reinforcing awareness towards *"la ilaha illa Allah"*, while separating it means denying the principle of unity. With this understanding, the concept of the relationship between science and Islam in the perspective of Seyyed Hossein Nasr is a mutually reinforcing and inseparable dialogic relationship, in which both come from the same locus (God) and are subject to the same laws. Because of that, there is

no room for confrontation between science and Islam in a dichotomous space.

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