Development Of Integration Education In *Pesantren* (Religious Knowledge And Science)

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Abstrak
The tradition of thinking in the Islamic education system today has changed from ten years ago. Partially, scientific integration tend to no longer separate religion and science. The rapid development of science makes the assumption that studying religion was a waste of time and energy in the past is no longer valid. The facts of the past that divided scholarship are now starting to fade, especially in *Pesantren*.
Therefore, the existence of Pesantren really needs to make improvements to the entire education sector that is able to compete with the tradition of scientific development in the west. This is done by making research into a tradition in Pesantren, either through educational institutions or higher education, moreover reducing and eliminating dichotomous perspectives. On the other hand, higher education institutions must develop integralistic scientific thinking, namely knowledge that is developed by humans and knowledge that is illuminated by God.
Key Word: *Pesantren,* science, and integrasi.

1. Introduction

The establishment of a pesantren basically has two purposes, namely general and specific. In order to strengthen the students to become experts in the main science of religion and practice it in society. As for the general goal, it is how to become a human being who has an Islamic personality and is able to preach in all things to the surrounding community through scientific and practical paths. (Faiqoh, 2003)

The existence of Pondok Pesantren as religious and educational institutions teaches Islam. Teaching in Pesantren is very complete, starting from religious teaching to general teaching, which ranges from matters of worship to social, legal, political, economic and state administration affairs, all of which are mixed and even exemplified by the clerics and caretakers in each of the pesantren under their care. (M Lutfi Mustofa, 2007)

Integration in Islam is actually a concept of monotheism in which all the original sources are from Allah SWT. Integration in Arabic can mean tauhid al kalimah (unifying understandings) or monotheism can also be used for the unity of things that are divided and even scattered in the tasrif of the word wahhada-yuwahhidu which means to unite, for example or tawhid al quwwah (unifying strength). The term tawhid is an active verb (verbal noun), that is, it requires a complement of objects.

The application of the integrated science and religion curriculum in Indonesia, this can be seen from today's education returning to the theme of character where all educational institutions must bring out what character will be superior in their teaching in textbooks now many of which are framed with themes that have been packaged in this way. Integration that will bring out good morals is a goal of integrating spiritual values (character) and this starts early where the learning

process takes place until these students are not aware of always bringing this positive behavior in real life. The integration of science and religion in three domains, namely the affective, psychomotor and cognitive domains, these three domains can be seen from the development of core competencies and basic competencies that have been designed by the 2013 curriculum developers.

Islam is a teaching and guideline, both ideological and tactical in life that is capable of breaking through time and space, so that Muslims have a strong belief that their religious teachings are comprehensive and plenary. This belief is what brings Muslims to be intelligent in responding to all phenomena that occur mainly in scientific developments. This is the driving force behind and driving civilization so that what is done becomes a form of activity and theoretical discovery that has use value and benefits for human life. Especially those coming from outside Islam.

The transformation and transmission of teachings uses the paradigm of thinking in binary opposition, between religion and non-religion (general), the world and the hereafter, important and unimportant, good and bad. Even more fatal, there is also illegal litigation and it is permissible and obligatory, a way of thinking that has caused deficiencies in the past must be a lesson so that it does not happen again.

The rapid development of science with brilliant results means that Muslims must also be part of it, and should no longer be mere consumers. Although it cannot be denied that there are still those who have an attitude of exclusivity, even cults of illegitimacy, and also alienation from life behavior that has no value in religious teachings. Which in the end feels ostracized.

Education under the auspices of Pesantren has very heavy duties and functions. As one of the Islamic educational institutions that has been recorded in history, it is capable of giving birth to people who are religious, have high morals, and have an active, adaptive, and flexible work ethic, of course they must be able to maintain and maintain and pass down quality values, teachings and religious traditions. Apart from that, as a higher education institution, it is also required to give birth to human beings who have a character that is rich in methodology and high creativity in order to develop science. From these two tasks, a function is formulated as an institution that gives birth to a complete human being and has an ethos and dedication to the reality of life.

During the 70s, many Pesantren had the idea to study all things in society, for example, KHR. As'ad as the Leader of the Salfiyah Syafi'iyah Islamic Boarding School Sukorejo Situbondo often said on many occasions: "I want my students to become scholars, lawyers, intellectuals, statesmen, economists, fisheries and maritime experts." His understanding is that Islamic education must be able to produce human beings who have the competence to deal with the demands and developments of the times. Otherwise, Islam will always be underdeveloped and become the object of scientific experimentation.

In the three drama series of human civilization, starting from the series on the civilization of an agrarian society, which is better known as the green revolution, the civilization of industrial society, and the civilization of information, there are very few, one might even say there is not a single Islamic educational institution that is recorded and deserves to be given an award for its development achievements. Science.

The impact from a psychological point of view, between the realms of cognition and affection is not directly proportional to the psychomotor idealism. Or from a sociological perspective, between the world of ideas controlled and driven by religion or revelation in the opposite direction to behavior due to demands and needs. Or it could be that there is no ability to connect between the two. Because that is inherited from the education system. So now, it seems as if religious life has been buried by secularism which campaigns for a dichotomous education system. Religious affairs

only regulate vertical lines (relationships between humans and God), while horizontal relations are detached from the divine spirit.

2. Scientific Development in Islam

Islam has reaped glorious times in the effort to develop science. It is noted that several thinkers have succeeded in finding new theories and discoveries that are valuable for the behavior of life, both concerning the relationship between fellow creatures or with God. For example, Ibn Haitsam with the theory of light, Jbir bin Hayyn with the theory of al-Jabar in mathematics, and also chemistry. Also al-Khawrizmi who discovered the theory of al-gorism in the fields of mathematics and optics, and al-Kasyni who is also a mathematician. [Atang Abd. Hakim, 2000]. This knowledge really needs development and application as well as experiments in different realities. Because this knowledge belongs to the science of pure reason.

Pure intellectual knowledge in the Islamic historical tradition has received a strategic position and treatment. From al-Kindi (3rd century H) to Shah Waliyullah (12th century H) the dynamics of science experienced an ever-increasing graph. At that time, the classification in terms of ease of study and prerequisites as an expert was neatly arranged. Al-Farabi (258 H), classifies and seeks knowledge as follows: linguistics, logic, mathematics, metaphysics, politics, Jurisprudence, and Kalam.

Al-Ghazli, classifies knowledge in several sections, namely: theoretical and practical sciences, presented knowledge and achieved knowledge, religious sciences and intellectual sciences, and fardhu 'ain science (everyone's obligation) and fardhu science. kifyah (community obligations).

Whereas Qutubuddîn al-Syirzî, presents the following classification of knowledge: philosophical science (philosophy) which is divided into theoretical and practical sciences, non-philosophical sciences, termed religious knowledge which is divided into two, namely:

a. Naqli science (religious) and intellectual knowledge (aqli).
b. Knowledge of the principal (ushul) and knowledge of branches). [Osman Bakar, 1997).

Ibnu Butlan tries to simplify the calcification of knowledge into; Islamic (religious) sciences, philosophical and natural sciences, and literature. Ibn Khaldûn divided on naqliyah knowledge; the sciences of the Al-Qur'an, hadith, fiqh, kalam, tasawuf and language. Also aqliyah knowledge; logic and philosophy, medicine, agriculture, geometry, astronomy, and so on. Shams al-Dîn al-Amulî gives two classifications, namely philosophical science; Theoretical and practical sciences include metaphysics, mathematics, ethics, economics, and politics. And also non-philosophical sciences, which include religious and non-religious sciences including aqliyah and naqliyah. In the second classification, knowledge is divided into initial sciences (awamil) and advanced sciences. The first part covers such subjects as mathematics, medicine, chemistry, astronomy, geography, ethics, politics and economics. The second part covers literature, syar'iyyah science, tasawuf and history. [Azymardi Azra, 2002]

Although it is possible that there are several other figures who classify them with different variations, the selection of these figures is based on several considerations, including:

a. Pernosilitas who have the capability to represent the main intellectual streams in Islam.
b. Regime history of Islam is very important and twist it.

However, it needs to be emphasized that this classification is not meant to divide and subordinate science as it is understood today by the term dichotomy. But there are objective reasons, including;

a. As a guide to various sciences.
b. Hierarchy (order) of knowledge.
c. Specialization.

d. Information about the science tools that must be mastered to become an expert.

In cross-historical terms, the scientific epistemology above does not work in an educational institution, whether in the form of a madrasa or university, which is called al-Jami'ah. The curriculum of educational institutions places more emphasis on religious sciences with specifications in the areas of interpretation, hadith and fiqh. Meanwhile, the sciences of reason or the world - because it is believed that they only have temporary use value for the life of the world, not for reaching the afterlife - are marginalized. This is based on the doctrine that only religious knowledge is capable of delivering piety and purpose to God. Even though ijtihad is permissible which automatically respects the role of reason, its area is limited in a logical deduction or standard doctrinal hypothesis.

The science of fiqh has strong legitimacy and confirmation. The factors are first, the assumption and belief in the higher science of fiqh compared to others, because it is able to lead humans to God. Second, institutionally Islamic educational institutions are controlled by them (experts in the field of religious knowledge) in an integrated manner and are ready to fend off the emergence of scientific groups. Third, institutional funding comes from Muslim politicians who share the same belief. So that what is given must have the value of waqf or alms which will be rewarded in the afterlife if it is used for educational activities with religious nuances.

Some opinions say that at that time, especially after the fall of Caliph al-Makmun, the power stage was dominated by the Sunni sect. Meanwhile, the Mu'tazilah sect which gives freedom to the use of reason and empirical studies is always suspected and muzzled.

So, the development of science and technology at that time, such as medical science which was carried out by Ibn Sina, was the result of the development and research of individual Muslim scientists because it was driven by the spirit of "scientific inquiry" (scientific investigation) to prove the truth of the Qur'an, especially those related to with Kauniyah verses. (Azyumardi Azra, 2002). The fatal thing is that these efforts often come under fire from fiqh experts.

3. The Reality of the Study of Religion in Pesantren

Nur Khalis Madjid once said; "If there were no colonialists, it is very likely that our country's educational system would be dominated by the pesantren system." This statement is based on the fact that the pesantren education system is firmly rooted in the community base, especially in the Java region. Pesantren have proven to be agents of change and community development. Pesantren have a strategic position in the fabric of the nation's culture. In various regions, pesantren have grown and developed, which in quantity can be said to be quite rapid. Here the institution has three basic functions,

a. as a scientific development (transmission and transfer) institution,
b. as a bastion of Islamic morals and (cultural) traditions, and
c. reproduction of scholars (scholars). (Azyumardi Azra, 1997).

The arrival of the colonialists who carried the mission of colonization and expansion, as well as modern education had a negative impact on Pesantren. Indirectly, the role of pesantren is to become a bastion of strength and resistance. As a consequence, pesantren and the community that forms their basis are seen as the main enemy, and must be marginalized. So, when there is an education program for indigenous people, apart from being slandered, the pesantren network does not get any portion and attention. Such conditions are responded to. Several pesantren have reformulated the teaching system and revised the curriculum.

When the country became independent, and also the existence of official regulations regarding the national education system, pesantren received improper treatment again. Even given the nickname as a traditionalist group. Because they maintain on old patterns and traditions. Although,

most Pesantren have been equipped with several skills that are considered to have benefits for worldly life. The pesantren is said to be salaf or traditional. On the other hand, not infrequently, some pesantren have also tried to adopt the pattern of national education, or what is known as modern education. So that the pesantren is known as the Modern Islamic Boarding School. For example, the Rejoso Islamic Boarding School, and the Gontor Islamic Boarding School. The terms traditional and modern become two poles that are always opposite, and never find a point of intersection. The impact also has an impact on the structure of society, there are traditionalist groups and there are also modernist groups.

The traditionalist version of education operates with a very simple system, memorizing material, the teacher's position as an information image, and the student as the object of study. In addition, the study material is limited to religious sciences such as grammar (nahwu, sharraf, and balaghah), interpretation, hadith and fiqh which have been formulated and standardized by classical scholars. Meanwhile, the modern pattern emphasizes development aspects with a set of methodologies, not memorization. Also teachers are not the only source of knowledge. Knowledge can be obtained by reading books, or other works.

In its development, not a few pesantren have started to open higher education institutions. Or universities open Pesantren. Such as the Islamic University of Indonesia Sudan Malang. The majority are still limited to developing religious studies programs. Very few manage social, academic and cultural faculties. The problem is the main ingrained doctrine, that apart from non-religion there is no obligation to study it.

However, the demands and pressures of the times, pesantren which are known to quickly adapt and respond to changes and demands, non-religious majors have begun to be developed. This is certainly something to be happy about. However, the separation between religion and science is still entrenched. The religious studies given have no correlation with scientific studies. Religious material is limited to matters of faith, worship and a little mu'amalah. Of course this is very concerning. Because the perception that religion and science are two pieces that contradict each other has become increasingly ingrained, not lost. And the teachings about all the sciences originate from one thing.

4. Expansion of Islamic Boarding School Functions and Institutional Integration

The next finding is the relationship between kiai and pesantren. Of the three Situbondo kiai, all said that the reason for establishing the pesantren was to filter the currents of globalization which often have a negative impact on the younger generation of Muslims. For them, pesantren is not only an Islamic educational institution, but also a separate identity. If examined lexically the answers of the Situbondo kiai, pesantren are always said to be the foundation of Islamic education and their Islamic culture.

This last finding has actually been explained in the analysis. However, what needs to be emphasized again is that this pattern of integration creates a new character of integration, called integrated-cultural-education (education based on cultural integration). This term is deliberately used, related to the pattern of educational thought construction of the Situbondo Kiai who seeks the integration of scientific culture in the educational institutions he founded. The integration of scientific culture includes three things, firstly scientific theory, secondly, educational institutions, thirdly, the goals of Islamic education that Kiai Situbondo wants to achieve.

Theoretically, Kiai Situbondo seeks to eliminate the cultural clash between general knowledge and religious knowledge. The clash also includes conflicts involving Islam and the West. Based on

the concept of monotheism, and the thought, that culture as a product of human creation, taste, and intention, runs on the same basic logic, and therefore is in accordance with human nature. This understanding has implications for the loss of perceptions and assumptions about Islamic and non-Islamic knowledge. So then, the dichotomy barrier is lost, and efforts to Islamize only lead to scientific responsibility, no longer to the construction of knowledge which has been considered secular and un-Islamic.

Pesantren are the focus of study in discussing the educational thought of the Situbondo kiai. There are several reasons why then the pesantren has become synonymous with the Situbondo kiai educational thought. First, pesantren is the only educational model that he chooses as a problem solving in religious education. Second, the pesantren, through the Situbondo kiai, was then transformed into a religious educational institution full of creative ideas. This change in the face of the pesantren occurred, apart from the expansion of the function of the pesantren which then went beyond its traditional functions, also because the pesantren, in the hands of Kiai Situbondo, then turned into a place for amalgamation of intellectual culture.

The Islamic boarding school founded by Kiai Situbondo did not only play a role in the integration of knowledge, between general knowledge and religious knowledge. However, more than that, the pesantren played a major role in bringing together the two major currents of culture, the religious and spiritual culture of the pesantren and the scientific-rational culture of lectures. This integration of intellectual culture in turn, apart from producing positive effects in the form of Islamic knowledge agency and scientific integration, also provides a medium-ideal condition and situation. This condition is illustrated through a balanced percentage between concentration in studying and practicing religion, as well as a focus on achieving academic scientific achievements.

It was this ideal scientific condition and climate which in turn led the Situbondo kiai to achieve their educational goals. Education based on cultural integration, which from the beginning was designed by the Situbondo kiai as an effort to educate righteous people to be smart and to educate smart people to be righteous, was embodied in the figure of a scientist who had an integrated scientific base. In the macro context, the implications of this concept are also manifested in the diminishing scientific dichotomy in the world of Islamic education, through the engineering of Islamic institutional education in the Archipelago.

5. Science Is Part Of The Al-Qur'an

When science and the Al-Qur'an are perceived as different either because of understanding or as conjecture, which is due to limitations in human understanding in understanding the Book of the Al-Qur'an, there really is no difference. This is because if commentators interpret the Qur'an from the point of view of scientific methodology even though this is not their area, the same goes for scientists who want to try to bring the world of science into the realm of the Qur'an. In fact, interpreters and scientists, including researchers, feel safer and more comfortable by entering other zones that actually have no authority to enter. This is due to guard against misunderstanding, experts in interpreting a holy book which means the true truth that comes from God.

Guessoum admits that there are many essential questions from science that require metaphysical, even religious answers, so that the birth of Theistic Science, or in Guessoum's case, Theistic Cosmology, becomes a consequence and a solution.

Leaving aside the issue of scientific authority, Agus Mustafa is very skilled at entering the area of the Al-Qur'an, to formulate the logic of his interpretation. What Agus Mustafa has done is to skip over his scientific basis, and ignore the scientific treasures of Islamic turts. The Qur'an that fell. However, Agus Mustofa's pattern was followed by novice writers from UIN Malang lecturers who linked it to natural sciences, such as physics, chemistry, architectural, engineering, mathematics, and others. Among the commentators, there is Muhammed-Ali Hassan al-Hilly who wrote the book The Universe and the Holy Al-Qur'an. 31 In that book, several verses of the Al-Qur'an are described (namely 2: 29, 11: 7, 23: 17, 31: 10, 67: 3, etc.), from which al-Hilly builds a scenario about creation where before God created the universe, His throne was on water, namely water vapor in a space, because at that time there were no layers of heaven, and when God created the layers of heaven gradually, He let the thrones He is propped up above the sky. For that al-Hilly asserts that the 'sky' here means "layers of gas" and that "God formed the seven layers of the sky from layers of smoke." Nidhal Guessoum, a professor of physics and astronomy at the American University of Sharjah, United Arab Emirates, with his work Islam's Quantum Question: Reconciling Muslim Tradition and Modern Science, especially the sixth chapter "Islam and Cosmology", provides a separate review of al-Hilly's work. But for Guessoum this is not the case. But more because there are some trivial issues. First, the approach used is scientifically flawed, because such an approach tries to build knowledge about the cosmos from the interpretation of several verses, regardless of how many verses speak, and whether the verse speaks in general or specifically. Second, along with methodological weaknesses or defects Therefore, what is produced is pseudo science, pseudo science, which does not meet the level of scientific truth. Third, the most important of all is that it turns out that there are many new facts, the latest scientific findings which correct previous findings which have already been justified by the Qur'an through the logic of interpreters. Even with a number of weaknesses or a tone of concern as described above, the Qur'an has already caught the attention. Scientists have become focused on studying the Al-Qur'an and struggling with attempts to make sense of the verses of the holy book, even if some are still working in laboratories or doing research on natural phenomena, the aim is then to prove the "truth" of the Al-Qur'an. While mufasir or 'Ulûm al-Qur'n experts struggle with scientific findings, the study of the content of language meaning, the relationship between verses, and the deepening of questions of language logic, taste, and language sensitivity, including the question of phrasing the language of the Qur'an into a certain scientific language, to the language of a certain community, becomes no longer attractive. These several things further strengthen the general public's conclusion that the Al-Qur'an is a book of science. As mentioned earlier, that is not only not wrong, but must, put every activity within the framework of the Qur'an, including scientific activities and patterns of scientific development. What is meant by the framework of the Qur'an, of course, is not to roughly root scientific findings in the Qur'an, nor to instantly "translate" the verses of the Qur'an to the realm of science, but by heeding

scientific standards and ethics. to be able to avoid fatal mistakes that contradict the Qur'an. With this understanding, the position of the Qur'an in scientific work is not as a measure of truth as the general public understands it, but rather as a measure of error, in the sense of 'which' of the Qur'an has been violated by science. With this mindset, the truth of scientific work is not by showing which arguments justify it, but by passing the error test based on the Qur'an, in the sense, by not finding out which parts of the Qur'an have been violated. which have been misinterpreted, or which have been deliberately challenged. Even so, it still needs to be emphasized that the Al-Qur'an is a book of religious guidance, even for believers, the Al-Qur'an as a whole becomes faith, which there is no doubt in it, so any activity is not to prove the truth of the Al-Qur'an. , including scientific activity. So the Qur'an is a guide to the truth, and the truth that shows. The duty of a believer is to continue and carry out the instructions in his life. If what is meant by the Al-Qur'an as a book of science is that scientists can solve scientific puzzles with the object of the Al-Qur'an,36then the nature of the Qur'an as a guide to truth becomes lost. Al-Qur'an is a subject (guidance), who reads it with awareness that it is not an object of ordinary reading. Al-Qur'an, not even a kind of scientific encyclopedia, which is seen as containing scientific issues. But with the existence of verses, signals and signs related to natural phenomena, it should be interpreted that the Qur'an provides a code (ethics) by directing humans towards faith in Allah by welcoming his invitation to develop science, by observing natural phenomena, thinking about and ponder over the various phenomena that occur in the universe.

6. Integration of Religion and Science in the 2013 curriculum

The 2013 curriculum is a process of learning a teaching material that is not oriented towards achieving material targets but rather what competencies can be achieved by students. With the competency standards that have been formulated, the ability of students to learn a teaching material both in the aspects of knowledge, attitudes, and behavior shows a clear level. Basic competencies and indicators of learning success, the learning outcomes of Islamic religious education are easier to measure. The change in the KTSP curriculum to become an integrated curriculum (Integrated Curriculum) or better known as the 2013 curriculum, is an endeavor to solve social problems that develop in society, which has several characteristics including: First; Based on the philosophy of democratic education, Second; Based on Gestalt learning psychology, Third; Based on psychological foundations and socio-cultural foundations, Fourth; Based on the needs and level of development and growth of students, Fifth; The approach used is a thematic approach, and delivery with an existing system of units or themes (Fitri, 2013: 38). The brand that is carried in the 2013 curriculum is integrative and wants to instill character values in all the material taught to students. So in its implementation Nurchali (2010: 237-238) said that the cultivation of character education in teaching has the first two methods; Character education is positioned as a separate subject. Second; Character education is positioned as the "spirit" in every subject taught. Rini Kristiantari revealed that in her research entitled Analysis of Elementary School Teacher Readiness in Implementing Integrative Thematic Learning in the 2013 Curriculum, revealed that the implementation of the 2013 curriculum was heavily influenced by the readiness of human resources to sustain the learning process. facilities and infrastructure that support the continuity of the learning process (Kristiantari, 2015: 2). With this it can be concluded that education has elements that are related and influence one another, as well as in the 2013 curriculum. In the National Education System (Sisdiknas), Islamic Religious Education and Moral Education are subjects that all must follow. students at all levels of education. The subject of Islamic Religious Education and

Character is a form of implementation in an effort to achieve the goal of national education, namely to develop a complete Indonesian human being, namely Indonesian people who believe in and fear God Almighty and have noble character, have knowledge and skills, physical health and spiritual, stable and independent personality, and have a sense of social and national responsibility (Muhammad Alim, 2014: 6-7). It is on this basis that the obligation to inculcate religious values at every level of education is non-negotiable and is the obligation of the State as the provider of education. The cultivation of religious values in the 2013 curriculum is carried out by instilling character values in various existing subjects, indirectly this effort shows the closeness of character education to spiritual values. As a result, character education instilled in the 2013 curriculum is the embodiment of spiritual and religious values.

7. New Paradigm of Religious Studies Towards the Future

The characteristic that distinguishes between religious institutions (Islam) and others lies in the view of revelation. For Muslims, of course, the Qur'an is a guide and source of life behavior whose original value cannot be denied. So whatever is done by Muslims must get a foothold or support directly from the Al-Qur'an, both normative and tactical.

In the world of science, a belief has been instilled that all knowledge comes from God. As confirmed by the Qur'an al-Baqarah verse 31. So basically there is no dichotomous term in science. This classification is not intended for a solution that seems impossible to find points of contact, but only as information that God's knowledge is very broad and numerous. What is given to humans is only a drop of water from the ocean of God's knowledge. For the purpose of knowledge of any kind is nothing but to know the divine rabbi.

However, during the heyday of Islam, the scientific development with an integralistic-encyclopedic pattern pioneered by Ibn Sina, Ibn Rushd and Ibn Khaldûn was faced with a specific-partialistic pattern of development driven by hadith experts and Fiqh experts. [Amin Abdullah, 2002]. The gray history makes it compartmentalized. Compounded by the success of science influencing the pattern of human life, religion has been cornered and seen as a common enemy. As a result, this climate of life loses the spiritual value of religion and this reality is seen as a secular victory.

Therefore, the emergence of the Islamic Boarding School Higher Education became the foundation for returning to the true teachings of Islam, while also having to be able to deal with and adapt to secular groups. Islamic Boarding School Universities are required to formulate and formulate a new civilization regarding education, which is a dialectic between Eastern and Western civilizations.

Facing the third phase of human civilization, namely the information age, where policy makers and success depend on the owner of the information. Besides that, the human lifestyle has changed; relations between nation-states into network systems, freedom to make choices, consumer orientation, market power control, super-city settlements, high-tech systems, the rise of women, and the shift to the Eastern orientation. So the Islamic Boarding School Higher Education had to clean up early in the morning.

The change in question, according to Aqil Husain Al-Munawwar, must at least pay attention to the following three things;

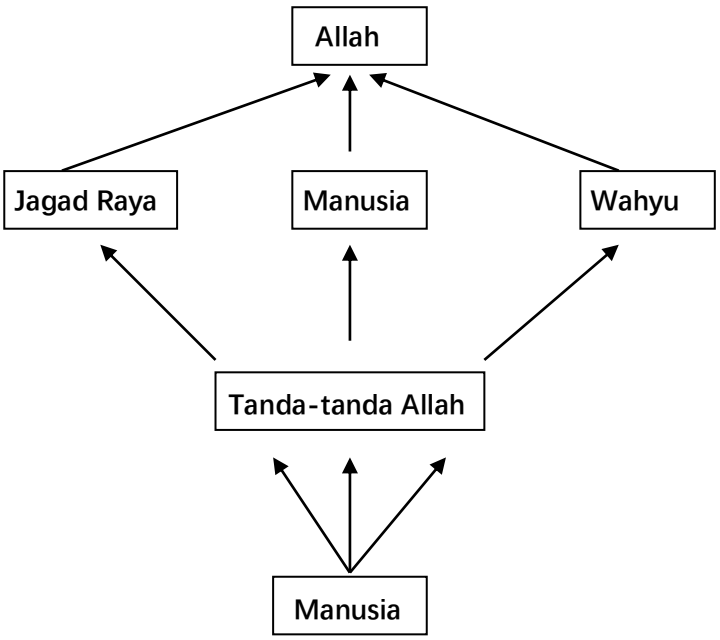
1) Providing space for the growth of the aspirations of the people to make Islamic educational institutions a vehicle for spiritual education or the practice of Islamic education.

2) The firmness and robustness of Islamic education as a vehicle for fostering the intelligence and productivity of people who are equal to the school or university system.
3) Ability to respond to challenges in the future. [Ma'arif; 2002].

Thus, in order to respond to the development of the times and the very high public interest, Islamic Boarding School Universities are urged to immediately make changes to the dichotomous epistemology of Islamic science, towards essential knowledge. The scientific building must be neatly arranged and well planned, the hierarchy is correct, and the scientific disciplines have relationships. Mainly related to the development of new studies, such as exact, social, and cultural study programs.

The concept of revelation which is the core asset of Islam must be used as a means to develop a granded theory of knowledge. So revelation functions as a spirit or a source of inspiration. Besides also not leaving the treasures that are owned. Because it is a form of experimental attitude of adaptation to the growing culture and reality.

Referring to verse 2 of Surat al-Baqarah, that in the process of knowledge there are three parties involved, namely the universe (nature) which is commonly referred to as ayat Kauniyah, humans and revelation (al-Qur'an and al-Sunnah). From these three objects which are signs of Allah's existence, we will find a description or paradigm of knowledge according to Islam and finally come to a conclusion that the source of knowledge is one. Visualization of Islamic science as follows:



(Atang Abd. Hakim, 2001)

By looking at the visual above, humans can actually gain knowledge from direct revelation, and from observations of the universe. The combination of the two is called theoanthropocentric understanding. Because of that, the epistemology of science developed in Islamic Boarding School Universities should adhere to this understanding. In the theory of Islamic law methodology (ushul fiqh) we are introduced to the term three basic principles of determining choices.

First, dharuriyah, which is something that is the core and axis of human life needs. It is also the key to well-being. Once there is none, then life becomes unstable, and will reap destruction.

Second, hajiyah is something that is very necessary for humans to obtain the ease and flexibility of life. If this is not fulfilled, then life will feel heavy and narrow.

Third, tahsiniyah is something that is needed to become prestige, easy to achieve success in various matters. [Abdul Wahab Khalaf, 1978].

These three things by Amin Abdullah are used as elements to compose a new theology in science that has similarities with the concept of philosophy of science. Dharuriyah which contains right and wrong, is a benchmark for measuring the truth of knowledge. Then hajiyah which has good and bad components becomes the basis for how to produce knowledge, and tahsiniyah with elements of benefits and harms becomes the goal of every science. The concept "seems" to be directly related to the elements of the philosophy of science; ontology, epistemology, and axiology.

The three basic patterns above can be used as guidelines for carrying out 'ijtihad' in determining scientific studies developed at Islamic Boarding School Universities. Isn't Government Regulation No. 60 of 1999 which regulates the Higher Education system provides very open opportunities for ijtihad.

First (dharuriyah), basic scientific development, such as; language, logic. Hasan Hanafi argues that Islamic scholarship is built on the basis of four sciences, namely theology, philosophy, ushul fiqh, and tasawuf. The four sciences are classified as rational sciences which always surround the core sources of religion, namely the Qur'an and al-Hadith. As we know, both come with Arabic symbols. Therefore the study of the Arabic language should not be neglected. Even so, the development of knowledge that has been discovered by humans and spread throughout the world, not all of which are still intact in Arabic, but adapt to the language of the inventor. So, the development of non-Arabic languages is equally important, such as English, German and French. Because in these three countries there has been a lot of scientific development and has proven to have a very big influence on the civilization of the world community.

Second (Hjiyah), the development of a methodology to examine and read critically on the first knowledge and development tools. So the second is a complementary facility to the first, and an entry point for further studies. For example; the study of the science of the Al-Qur'an, the study of the science of hadith, the science of history related to science which will be further studied. The first and second parts must be taught in all concentrations or study programs.

Third, tahsiniyah, development according to the tendencies and interests of students (majors or study programs). In this third point it is divided into two parts, some of which are classified as basic, namely exact, or social, or cultural sciences. And there is something that is just an addition, which can be termed skills or skills.

With this structure of knowledge, it is hoped that qualified Muslim scholars and intellectuals will grow, with a knowledge base based on the basic sources of Islam, namely the Al-Qur'an and al-hadith.

Conclusion

The concepts of science and religion in both the Islamic world and the western world have their respective similarities and differences both from the various aspects that surround them such as their purpose, scope, definition, as well as their classification and interpretation. In this study, it reveals how the interaction between science and religion in the curriculum can be said to be "as old

as corn", because there are still ongoing improvements in various aspects both in its implementation and formulation of the curriculum. The thematic integrative brand that is carried out in the 2013 curriculum is still effective in answering the complexity of our educational output, by integrating existing subjects with other subjects into attractive big themes by always instilling spiritual values in each theme, making the prestige of the 2013 curriculum known as the holistic curriculum. . A curriculum that does not neglect cognitive aspects and does not leave spiritual aspects, these two aspects "greet and greet" with the term character education

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