



WORLDVIEW AS A PERSPECTIVE IN STUDY OF SCIENCE AND RELIGION

Muhammad Taqiyuddin

Program of Aqidah and Islamic Philosophy, University of Darussalam Gontor

Email: taqiyuddin@unida.gontor.ac.id

Abstract: Most secular studies still conclude that religion and science are not identical each other. Western perspective see that science was against religion, because one of them is considered to inhibit the other. Philosophical elucidation was found the core problem lies in the basic assumptions and based on their respective definitions. As well as the characters and elements. Science is identical with observed facts, while religion is only connected to metaphysical matters. This background encourages the need for a revisionist study of the relationship between the two; bearing in mind, Islamic scientific traditions have historically placed both in the same position and intense dialogue. This study, is a philosophical study using the literature method. The data analyzed is about the definitions and arguments about the worldview character in religion and science. Thematic content analysis produces that the right worldview can be a perspective that projects a meeting point between the two. This confirms that any scientific activities, even religious activities are based on different worldviews, and produce different assumptions and paradigms. The basis is the definition and character of each term.

Keywords: *paradigm, religion, science, , worldview*

Abstrak: Sebagian besar kajian bercorak sekuler masih menyimpulkan bahwa agama dan sains bukanlah sesuatu yang identik satu sama lain. Sebagian lagi, khususnya di Barat; bahkan mempertentangkannya, karena salah satunya dianggap menghambat lainnya. Jika ditelaah secara filosofis, tentu persoalannya terletak pada asumsi dasar dan yang didasari akan definisi masing-masing. Serta karakter dan elemennya. Sains identik dengan fakta yang terobservasi, sedangkan agama hanya terhubung pada hal-hal metafisik. Latar belakang ini mendorong perlunya kajian yang bersifat revisionis tentang hubungan antara keduanya; mengingat, tradisi keilmuan Islam secara historis menempatkan keduanya dalam kedudukan yang sama dan dialog yang intens. Kajian ini, merupakan kajian filosofis dengan metode pustaka. Data yang dianalisa adalah seputar definisi dan argumen tentang karakter worldview dalam agama dan sains. Analisa konten secara tematik menghasilkan bahwa worldview yang tepat dapat menjadi perspektif yang memproyeksikan titik temu antara keduanya. Hal ini meneguhkan bahwa kegiatan saintifik apapun, bahkan juga aktivitas keagamaan didasari akan worldview yang berbeda, dan menghasilkan asumsi serta paradigma yang berbeda. Dasarnya adalah definisi dan karakter tentang masing-masing terma tersebut.

Kata Kunci: *agama, paradigm, pandangan dunia, sains*

Introduction

The study of worldview is still an interesting thing. Because not only all activities are always based on basic assumptions, but also the phenomena of science and religion can also be given an explanation that can be said to be enlightening. Therefore, the urgency of studies using worldview as a perspective in analyzing is not excessive. The study of science and religion has a lot of variety. We already know Ian Barbour by the classification of the relationship between science and religion; both in the form of conflict, independent, to dialogue and mutual integration. In his work, the analysis we can take is only about the historical paradigm of science in the West; which is certainly different from Islamic traditions. (Barbour, 2013; Waston, 2014)

For this reason, the Islamic paradigm of science can actually be explored comprehensively. Various Moslem scholars also took part in looking for paradigms and perspectives to be able to find that science and religion can greet each other. For example, Amin Abdullah is well known for his views representing integration between these scientific groups. His argument is that every knowledge, if studied in depth; will find metaphysical aspects that show the pattern of interconnections between the benefits of one science and other sciences. (Amin Abdullah, 2014; Siswanto, 2015)

In addition, if we look at products of science, we can conclude that, although there are many items created by science, all have standards, both standard and non-standard. As we measure the length of an object, of course we need a standard. The creation of scientific products, of course it has a standard.

Thus, Mohammad Muslih and Mustofa Umar concluded that the development of science could not be separated from the development of human thought. That means, science and scientific activities are also related to thoughts, basic assumptions, and paradigms of the perpetrators of these sciences. (Mohammad Muslih, 2006; Umar, 2016)

This is also found in the phenomenon of researchers who conduct religious research. Of course, positioning religion as an object of study is not easy. Because religion has many related variables such as followers of religion, the concept of truth, and even philosophical thinking. But that does not mean, finding conclusions which are expected to approach objectively from the study of science and religion becomes impossible. It is just that the elaboration process that we do is not simple. This paper tries to do a little study of worldview and its definition, as well as definition of religion and science.

Materials and Method

Literature research model with philosophical style, which specifically explores the relationship between science and religion (Yusuf, 2015) uses qualitative data collection methods on some literature along with comments on it (Matua & Van Der Wal, 2015; Moser & Korstjens, 2018) about the meaning science and religion. Specifically, it is reviewed etymologically so that patterns and structures can be recognized in both terms. Along with the definition of worldview and the factors that make it feasible to be used as a perspective in looking at science and religion fairly. These data are critically analyzed in order to uncover the causes of the emergence of discourse regarding the conflict between science and religion (Guessoum, 2010; Mohammad Muslih, 2016; Wodak & Meyer, 2001)

Result and Discussion

1. Definition of Worldview

The term worldview has existed since the 18th century. The original term is *weltanschauung* from German which was first used by Immanuel Kant (1724-1804) then translated into English as worldview. German Idealism and Romanticism used the term to express a set of beliefs that formed the basis of and formed human thoughts and actions (Doss, 2008) considering the large number, we limit the definition of worldview to: the understanding of the Secular West and Islam.

Before taking conclusions from the definition of worldview according to the secular West, we will describe several figures who talk about the meaning of worldview. Some figures who use the term worldview are: James H Olthuis, (Mason, 2009) Wilhelm Dilthey (Mason, 2009) and Nietzsche (Doss, 2008). While Ludwig Wittgensteins is more used to using the term world picture in referring to worldview. (Van Dijk & Withagen, 2014) Michel Foucault uses the term episteme and worldview (Schilbrack, 2004). However, all of these terms refer to a definition that can be concluded, that the Secular West defines worldview as "a view of life and human belief systems towards the world, both historical and futuristic and influenced from socio-historical aspects which act as the basis of actions, words and the human mind".

In his various books, Muslim scholars have never used the term "worldview". However, there have been several figures who stated similar things to the 'nature' and worldview character, of course, with their respective terms. They are: Sayyid Qutb (Quthb, 1983) and Syed Muhammad Naquib al-Attas (al-Attas, 1995). However, these Muslim scholars did not differ much in their opinions, just to names like Hasan al-Banna (1928-1949, Abul A'la al-Maududi (1903-1979) and others, always mentioning that humans have a basis for thinking and acting (Abdullah, M. and Nadvi, 2011). Sayyid Quthb and Syed Muhammad Naquib al-Attas' opinions about worldview are very similar. Sayyid Quthb and Syed Muhammad Naquib al-Attas' opinions about worldview are very similar. Both agreed that worldview is "a comprehensive human vision in viewing the true nature of a being (physical and metaphysical existence) in the world.

We can conclude the understanding of worldview from various explanations above. Worldview is a term derived from the word *weltanschauung* (German) which means view of life. All the scholars above agree that there is a system or framework of basic human beliefs in doing, speaking and even thinking although with various differences in their respective terms (Simmel, 2007; "Worldview: the history of a

concept," 2003). From there we can interpret worldview as a certain belief that underlies the activities of human life and underlies his views on all the existence that has been known or unknown to him.

2. Understanding of Science and Religion

Science has a general and specific meaning review. Science in Indonesian is interpreted as knowledge or science (Language, 2008). In addition, science can mean something special as natural science, which is systematic knowledge of botany, zoology, chemistry, geology, and more (Indonesia, 2008). Science actually comes from English, namely science which means knowledge of the structure and behavior of nature and the physical world, based on facts that can be proven as an experiment (Cambridge, 2007; Hornby, 2016). The meaning of science in various dictionaries is more conceptual in reference to the above.

But when science is translated into Arabic, it means 'ilm that is based on knowledge' (Baalbaki, 1995). While conceptually, ilm in Arabic means knowledge (idrak) about something in accordance with its essence (truth) that is convincing (Ma'luf, 1908). Science also means knowledge of something in a comprehensive and systematic way, not only partial knowledge (Al-Fairūzabadi, 2005).

It can be seen from the different linguistic definitions above, that the meaning of science according to the West and Islam has their respective conceptions. If traced further, science which is interpreted as science in the Western scientific tradition is not the same as science which is understood as 'ilm that is in the Islamic scientific tradition. For this reason, before revealing the relationship between science and Islam, it must be clarified beforehand the kinds of science from the two poles that use the term namely West and Islam.

It is necessary for us to clarify the meaning of religion. We are accustomed to mention the word "religion" which means a system that regulates the order of faith (trust) in God Almighty, worship, and rules that relate to the association of humans and humans and their environment with that belief (Indonesia, 2008). For example: generally, Islam is considered a religion that is sometimes translated as religion or in Arabic means din.

This translation and interpretation actually needs to be studied in more depth. The difference in words and language will greatly affect the beliefs and worldview of humans in understanding the conception of everything (Mohammad Muslih, 2010; Zarkasyi, 2016). If Islam is considered a religion, then it is only limited to the information above. While religion also means belief in the existence of God which has implications for carrying out rituals to worship it and the existence of various teachings that have spiritual dimensions (Cambridge Advanced Learner Dictionary, 2008).

If Islam is considered a din, then the meaning will also be different. The word din is an Arabic word *daana-yadiinu* which is a gift for a certain period (Al-Fairūzabadi, 2005), giving assets for a certain time or giving a debt, while *dayn* is a debt. *Dayn* in the sense of *din* is also interpreted as a debt to *dayyan* namely Allah (Al-Najjar, n.d). The word also refers to the term *din* meaning obedience, holding fast (Ma'luf, 1908), and attachment to being a servant (Al-Fairūzabadi, 2005). Or *diyanah* in Islam means faith with the heart, pledging verbally, and working on the pillars physically (Al-Najjar, n.d).

According to Jujun S. Suriasumantri, the translation of the word science into knowledge or science has a major problem. Next, he proposed a suffix for science is knowledge, while science is science (Suriasumantri, 1984). Likewise, Syed Naquib al-Attas also gave a special note regarding the mention of science as science because science is a term from the Arabic language 'ilm. While the meaning of 'ilm in Arabic includes *ma'rifah* (introduction science) and science (science). Because both have their respective implications (Al-Attas, 1995; Zarkasyi, 2016).

3. Science and Religious Studies in Worldview Perspectives

If we look at some of the descriptions above about the meaning of science and religion, we can find some interesting things. The meaning of both, if examined more closely according to the language used turns out to be very laden with certain concepts and backgrounds. In this case, actually we have conducted a study using worldview as a method analysis of the understanding of science and religion. Because, worldview as a fundamental thing prevents the realization of human thought about the world

through the means of forming thoughts from the faculty of complicated languages (Underhill., 2009, 2012).

From the description above, we can see that worldview can be used - more accurately - in analyzing study patterns and scientific methodologies. Using worldview as a method of analysis, not to debate the truth of things such as the statement that "science is neutral and free of values", but with worldview it seeks to see the origin and background of these statements phenomenally, historically, and even empathically. As an example of a science study: "based on its seven" scientific characters ": Gürol Irzik and Robert Nola (Gürol Irzik, 2014; Irzik & Nola, 2009), Gauch concludes that 1) worldview content is not contained in science. 2) it does not provide an adequate view of importance in the critical study of science about nature. "(Irizik & Nola, 2009, p. 81). At a glance that Gauch does not agree with the worldview behind science. But if you look at some of the pillars of the character of science, that science is "something that is proven empirically" it is a methodology imported from an ideology that requires proof of something empirically. This is a characteristic of a worldview which states that "empirical evidence reflects a reality" (Irizik & Nola, 2009).

Gauch also states that there is a paradox that a method based on a worldview will conclude on the character of the worldview. Nevertheless, he still states that science is neutral because it is based on scientific methods that are corroborated by proof with a reality (Irizik & Nola, 2009). From this it appears that Gauch only considers science as an interrogation of nature and then draws conclusions from it. Science is only limited to things that appear in physical reality. Epistemologically, the scientific method is included in the ideology of "realism" (Gürol Irzik, 2014; Irzik & Nola, 2009), which is a belief in empirical reality. Of course, this includes a "set of trust" that is characteristic of a worldview (Gürol Irzik, 2014; Irzik & Nola, 2009).

Another example: "Matthew Orr states that religion and science produce different disciplines and different operational procedures. For example, belief has little part in science, while religion is not only limited to things that can be observed empirically. However, even though they cannot be united with one discipline, religion and science can be united under synthesized worldview (Orr, 2006). The synthesis of the two will facilitate the process of guiding an ethical future for humans (Orr, 2006; "Worldview: the history of a concept," 2003). Because a worldview that is able to unite science and religion must contain components of both that are not in conflict "(Orr, 2006).

The statement above is also a method of how to 'get along' between science and religion studies. As an analysis, there are important things in the statement above that we should look at: 1) "religion and science produce different scientific disciplines and different operational procedures" and 2) "beliefs get a little part of science, whereas religion is not only limited to things that can be observed empirically. However, even though they cannot be united with one scientific discipline, religion and science can be united under a synthesized worldview "if examined by its roots, the statement can actually be explained by worldview analysis.

The above statement can be studied in more detail by paying attention to several existing terms. We can focus on the terms "religion" and "science" in that statement. statement above was quoted from Matthew Orr who is a Secular Westerner. The meaning of religion and science, according to him, are certainly different from the meaning known in Islam. Secular Westernism tends to separate religion and science. While Islam does not recognize the dichotomy between the two. As an explanation, that in Islam there is the Science of Al-Qur'an Interpretation, which - according to al-Attas - is a scientific method and focuses on the solid knowledge requirements of existing linguistic symbols and their meanings as determined by the semantics context approach the properties of an exact science (Ismunanto, 2016; Naquib al-Attas, 1980; Wan Daud, 2003). Difference in worldview and paradigm that makes difference in the conclusions of the statement and which underlies the statement.

Next, we will study religion from a worldview perspective. According to Ninian Smart, there are some interesting things that can be taken if we use worldview as a knife of analysis in religious studies. Ninian makes a six-dimensional category in studying a religion, namely: Doctrine, Mysticism, Ethics, Rituals, Experience, and Social (Ainlay & Smart, 1984). Not only that, even if worldview is used ideology in the world it will allow us to see some dimensions about religion also found in ideology, maybe even in science.

For this reason, religious studies should not be carried out in a hurry. Not all scientific methods can be applied to study religion. Because it will be difficult to get objective results as actually happened in the religion. For example, that conducting religious studies with the positivism methodology will end in the conclusion that the highest religion is humanism, whereas metaphysical matters that are not proven positively are not acceptable (Comte, 1988; Muhammad Muslih, 2009; Yu, 2003). A recent example, that is to study a holy book in a particular religion - in a hurry - as Dr. Nashr Hamid Abu Zaid that al-Qur'an is *Muntaj Tsaqafiy*. This conclusion was obtained by studying the Qur'an with the approach of Historism (Arifin, 2016). Historicalism believes that a process of adequate understanding of the nature of 'something', and a complete assessment of the value of 'something' must be achieved by considering where it is located, and what its role is in the process of its development (Hannabuss, 2006). Therefore, if historicalism is applied in the study of the Qur'an, it will have implications for the deconstruction of the position of the Koran as a revelation to be limited to 'ordinary texts' because it cannot be separated from the circle of history that surrounds it, even though Muslims believe that the notion of revelation in the Koran includes lafadz and their meanings at the same time (Saladin, 2016). When the study of the Qur'an releases its position as "*kalamullah*" (verbum dei), it will be treated as a mere 'language text' (*nash lughawi*) and 'cultural product' (*muntaj tsaqafi*) as has been done by Nashr Hamid Abu Zayd, then liberal hermeneutics allows it to be used in the interpretation of the Qur'an (Arifin, 2016; Husaini & Husni, 2015; Zarkasyi, 2011). The most obvious impact of the two concepts above is skepticism and relative to the authenticity and sacredness of the Qur'an.

In essence, hermeneutics is a general principle in the interpretation of the Bible that aims to reveal the truth and values in it (Husaini & Husni, 2015). For Christians, the reality of the bible text does require hermeneutics for interpretation. Hermeneutics can critically examine the bible - which is indeed a human text - including the conditions of the bible writer, the historical conditions, and the literal meaning of one the bible. Difference in reality between the bible text and the Qur'an carries the consequences of differing interpretive methodologies. Therefore, the historical method and analysis of the author cannot be applied to the Qur'an which is the text of revelation or *tanzil* from Allah SWT (Husaini & Husni, 2015; Zarkasyi, 2011).

According to Ninian Smart, observing and researching a religion requires several approaches at once. A person who studies religion must know the true history of that religion; including through adherents of religion and evidence of written texts or religious texts. Even more than that, religious studies also require a variety of methodologies. If look at social and religious phenomena, must use a sociological approach and even empathic. Not to mention, many variables exist in a religion such as the concept of truth, its values and beliefs; even to things like how the religion responds to contemporary times which also ideologies such as secularism and others; of course religion must also be seen philosophically. Religious studies must not use a particular method or even a method that can reduce the conclusions of various variables so that it becomes invalid (Ainlay & Smart, 1984; Mohammad Muslih, 2010). In fact, even in social science research; paradigm becomes an important key in understanding and reasoning phenomena so that they can be deciphered with scientific theories that are acceptable.

Conclusion

Worldview is a system or framework of basic human beliefs in doing, speaking and even thinking. From there we can interpret worldview as a certain belief that underlies the activities of human life and underlies his views on all the existence that has been known or unknown to him. If we look at the meaning of science and religion both in language and philosophy, we will find differences in the meaning of science as science and also religion as religion or din. The difference is derived from differences in linguistic concepts which are part of worldview. Science is an activity of scientists which produces a scientific product in the form of objects, techniques, methods, and technology. Of course, the scientific activity cannot be separated from the ideology he believes. From this, science is, after all, full of values, basic assumptions and ideologies that cannot be said to be neutral. While the study of religion that is conducting research on a religion must use a variety of methods and also compatible with the religion. Therefore, researching a religion must not use the wrong method and result in a reduction of its conclusions, so the validity of the results is very doubtful.

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