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Religion Spirit to the Development of Modern Science; Synergies Between Reason and Revelation

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Empirical facts show that religion has contributed greatly to the development of modern (science) science. This fact proves that between religion and science has a synergistic relationship that is complementary in meeting the needs of humankind, both in the spiritual and material aspects. This synergy can be illustrated that religion (Islam) as a source of inspiration for the development of modern science through call Al Qur'an to iqra (reading and reviewing), while after the science is well developed and well established theoretically, it can portray itself to actualize and translate, unearth even the religious teachings in the context of human life, so that mankind in the future be able to understand the teachings of which are believed to both at the same time can feel the contribution of science in the context of a life well lived, especially in the modern age today.

Keywords: Religion Spirit, Science, Modern.

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1. INTRODUCTION

It is undeniable that the religion (Islam) has given freely to the human motion to utilize the minds in an attempt to explore the secrets of the universe that God has created for His creatures. A gift of intellect-mind provides the opportunity for people to be creative and wander according to the ability of each to develop science/science.

Stimulus conveyed through God as contained in several verses of the Al Qur'an expresses Afala Ta'qilun, Afala Tatafakkarun, AfalaTatadabbarun shows that God deliberately wills to make man as a creature that is feasible given the mandate to develop the science/science who subsequently used as capital to manage and use natural resources as well as possible in accordance with the principle of the benefit/good of mankind.

Knowledge that Allah derived except through the revelation of the Al Qur'an, Allah also provided knowledge in this realm. Including human nature into human learning way to acquire and develop science. God teaching to the Prophet Adam actually covers both of the knowledge because Adam knows the names of objects in nature through the teachings of revelation. Science is developed rapidly at this time, either of man or nature as a whole only formulate laws, principles that already exist in nature, which by God in the Al Qur'an is called Sunnatullah.¹

In this paper, the position of religion and science (science), is elaborated as well as the scientific approach in the religious perspective. A variety of opinions about the relationship between religion and science can not be denied, and it has long been going

along with the civilization of mankind from time to time. The implications of modern science for human life are also presented in this simple inscription.

2. METHOD

In this paper, library research was selected on the reference analysis experts of religious ethics. One approach offered by religion to science development is the use of minds as stated in the Al Qur'an by the expression Afala Ta'qilun, Afala Tatafakkarun, and the like. Utilization of minds will be able to add insight of humans to understand more comprehensively about the contents of the Al Qur'an, including content related to science/science. Science knowledge in Islam is not only related to the science of nature's all alone (natural science), but also related to the humanities, social, and so forth.

According Nadiah Tayyarah, although science is now growing rapidly, not one scientific theory is contrary to the Al Qur'an. The theories that have not been scientifically proven that it do not have to be compared with the kalam (commandment) of God. Knowledge is possible that advances in science and technology in the future will reveal the truth and mistake. The Al Qur'an has mentioned various scientific natures are detailed and accurate so new sciences found that were previously not known to man.²

In this regard, the Al Qur'an invites people to investigate, uncover the wonders and secrets of the universe, and ordered the man to exploit the wealth of the universe is abundant for welfare.

Thus the Al Qur'an invites people to witness the existence of God through his creation through deep concern sprawling concrete reality in the heavens and on earth. This is what should be done by science, namely observation to then draw and discover the laws of nature derived from the results of observations and experiments. In other words, science can reach the Creator through a meticulous and precise observation of the laws governing natural phenomena.³

The human mind as a source of development of science/science has a key role to uncover information and content of the holy book (Al Qur'an) to obtain the truth that comes from God as allahiah truth. Ilahiah truth acquired through reason-the human mind will yield an understanding of diverse, but it is still important as a form of functioning human intellect which God has bestowed as marking that man as the most perfect creature among other creatures.

3. DISCUSSION AND RESULT

3.1. Modern Science in the Perspective of Religion (Islam)

Islam as a religion which position science and for anyone who got the hang of that esteemed position has given the assertion that Islam is a religion that gives great attention to the importance of mastery of knowledge (See Al Qur'an Surah al-Mujadilah.⁴ It also shows that God very much appreciate the dedication of scientists who have been utilizing minds in order to understand and listen to the veil of the greatness of God in this universe.

According to Said Agil Siraj, Islam is the religion of science that built civilization and humanity. Islam gave birth to many great scientists like Jabir ibn Hayyan, and Abu Bakr Ar-Razi who found chickenpox.⁵ Albert Einstein, scientist inventor of the first atom has reminded the man with the statement that science without religion is like a blind person, but religion without science is like lame.⁶

Respectable position for anyone who mastered the science that religious traditions are called Ulama and the academic tradition called Scientists have distinguished with people who are not knowledgeable in terms of honor and glory, both before God and man. This is a great reward from God to His servants who have dedication in the development of science.

However, in the perspective of Islam, the honor and glory of science and for anyone who is called scholar or scientist should be in accordance with the guidelines outlined in religion, such as the development of science do not conflict with the values of religion, science is developed to the benefit/good of human, science developed to strengthen the confidence of scientists of the greatness of God through the kauniyah verses (signs of the greatness of God who created) overlaid on the universe, ulama/scientists who mastered the science get closer to Allah, rather than arrogant extolled the greatness minds possessed.

Such signs have given clear affirmation of modern science in Islam and modern science in the West. Modern science in the West has a tendency to free value and solely for purposes of scientific study, and not to strengthen the belief in the greatness of God. While modern science in Islam one of them oriented to open the veil and divine secret that is created in the universe that eventually can strengthen one's faith.

According to Agus Mustafa, the Al Qur'an is the source of philosophical inspiration for anyone who wants to and believes

in it. Although the inspiration can come from anywhere, the Al Qur'an has given more value as more targeted inspiration. Why is that? Because Al Qur'an is a guide from the creator and of the Most Refiner and Knower. Especially for those extreme case where sciences began to reveal the difficulty of empirical data that became their mainstay.⁷

Inspiration for development of modern science called by Allah through the command to Iqra' which means reading, observing, analyzing, researching, and developing.⁸ The inspiration comes from the Al Qur'an has the power/strength devastating for the development of modern science. Almost certainly there will be no science that developed in the absence to Iqra'. Only with Iqra' modern science could thrive according to the times. Therefore, human beings need to re-examine the spirit that comes from religion as stated in Al Qur'an the holy book.

In the perspective of the religion (Islam), the power of mind-the mind of man in the development of modern science may not necessarily be separated from religious values. This does not mean religion has curb upon human mind, but solely to direct human orientation so that a more focused way of thinking. As a result, Islamic scientists in the entire history of human civilization have been in such a position. While there are many Western scientists who carry away the power of minds, so that the even far away from God.

These developments raise the question of how the scientific and religious communities to develop more meaningful relationships and build. In the monumental book entitled Religion in an Age of Science, Ian Barbour shows four options that can be taken in the relationship of science and religion: conflict (model warfare), independence (which rely on that methodology-studied region of science and religion are not related to each other), dialogue (efforts to explore boundary questions), and integration (approach in an effort to get metaphysical worldview comprehensive or coherent based on science and religion). Likewise, the book by John Haught, Science and Religion: From Conflict to Conversation offers four typologies: conflict, contrast, contacts, and confirmation, in which the first three are similar to Barbour typology. Haught fourth category, namely the confirmation of revealed his belief that religion eventually inspire and facilitate scientific discovery by giving frame of mind for the universe is rational and orderly.⁹

In the context of the needs of mankind in the modern era is apparently the relationship between religion and science is more precisely positioned in the category of integration (the term Barbour) and confirmation (the term Haught). This means that religion and science are not in a position exposed to opposition. Precisely religion can inspire the development of modern science and modern science with his scientific work procedures to try to explore what is contained in religious teachings. Thus a very favorable position is for both religion and science because they can complement each other.

On the other hand, in the view of some scientists, some people think that religion has imprisoned mind-the mind of man so that man is not free to create and develop modern science, but some argue precisely religion has given signs that humans are not to miss limit exceeded capacity as a human being. The realization that no man is perfect actually give enlightenment to man to acknowledge that the Most Powerful and All-Everything is God. But not all men have this realization.

3.2. Synergies Between Reason and Revelation in the Development of Science

Furthermore functioning or related to the utilization of sense-the human mind, the question is whether everything is executed with a value-free? Or religious ethical becomes reference in the working parameters of the science? On this question, it seems difficult to find agreed answers. Non value to science is feared to give birth to liberal who actually keeps people away from religion, while religious ethics for most scientists considered have constraining the freedom to be creative and producing scientific facts. Even in interfaith religious beliefs, when science producing scientific findings contrary to the religion of science results should be reviewed in order to avoid mistakes and not religion that doubt, but instead the questionable science.

In contrast to the western part of the scientific community, what is produced by science is seen as a scientific truth that can be accounted for, even if there is a discrepancy with religious dogma. The views are so typically religion and science is positioned at the position facing each other and the opposition (conflict). Such a position was not favorable to science because science is considered to have distanced man of religion he believes in, even science will be opposed and prohibited from developing.

Therefore, religion (especially Islam) in connection with a scientific approach, the revelation that comes from God remains the principal source in obtaining the truth in addition also the human mind. But the human mind is still limited. Thus the truth that comes from the mind all is also a relative or apparent, not as the ultimate truth that comes from God's revelation.

In connection with the acquisition of Divine truth, IbnRusyd emphasized philosophy as a way to reach the truth of the divine... he even argued that philosophy obligatory for Muslim thinkers, at least for the elite, because God has ordered man seeking the truth by using reason and the senses.¹⁰ In this regard philosophy as the main weapon in the sciences are expected to find the truth of the divine even philosophy, unable to deliver the ultimate truth because of limited intellect-the human mind, but at least the philosophy has been able to help people understand God's creation in this universe.

The limitation of the human mind has to realize that not everything that God has created, whether written in qauliyah verse (The word of God) and kauniyah verse (God's creation) can be understood in detail and accurately. It could be anything which is not yet able to be understood by humans, sometimes in the future of science is able to explain in accordance with the facts found. This is where the greatness of the Al Qur'an which gives a stimulus to the people to always doing tadabburi/elaborates on the content of qauliyah verse and kauniyah verse through science.

Nevertheless, according to Mulyono, the Al Qur'an cannot be seen merely as a book of science and civilization books. The Qur'an is more than that. He is God's book containing facts, complete, and comprehensive as the word of Allah in Surah Al-Nahl:89 which means as follows: "We have sent down to you the Book (Al Qur'an) to explain things and guidance and mercy and good news for those who surrender."¹¹

Qur'an as a key reference in religion is positioned as the originator of the inspiration that can be uplifting at the same time raised the idea/ideas for people of reason are still functioning well. Idea that inspired by the Al Qur'an has tremendous power to be developed by means of scientific work, and it will show mankind the greatness and the miracle of Al Qur'an.

However, we need to realize that humans with various limitations of the intellect-possessed mind will not be able to explore the entire content of the Al Qur'an implicitly, especially verses *mutashabihat* category (multi interpretation of the meaning). With a limited sense-that human mind cannot be used as the sole reference in understanding the verses of God, either expresses or implied.

3.3. Implications of Modern Science to Life of Human Beings

In the reality of human life in today's modern era, science has a tremendous impact to change the mindset, behavior, and human lifestyle. This is a logical consequence along with the times. However, mindset, behaviors, and lifestyles in the modern era can be seen as the implementation of the religious teachings through a 'marriage' between religion and modernity, so religion would still believe to live (life) continued throughout the ages.

Experts of religious ethics have been attempting to review the ethical issues and policies related the impact of science on society, on the other hand, scientists in various fields, particularly physics, cosmology, and astronomy, began to think about problem associated with the origin, nature, and the ultimate fate of the universe, which traditionally fall within the scope of religion.⁹

In this regard, experts of religious ethics position as a front-line if there are findings of science disturbing dogma or religious beliefs that have been established, for example related to human origins, the planet, and so forth. With the strong fortress of ethicists religious then science would be cautious in carrying out scientific work procedures as their task.

In many areas of human life today, recognized that modern science has been able to contribute in the meeting the needs of humankind, both in the field of natural science, social science, humanities, applied sciences, and so forth. It shows that humans have been able to *Iqra'* (understanding, assessing, analyzing, researching, and developing) as called for by the revelation of God on the first down.

In the field of scientist's sphere for example have been found results of scientific research on the various types of plants that can be used as a drug for humans, of course with the permissions and will of God. In dogma the belief that every disease there must be an antidote, so this is where humans are challenged to investigate further through the utilization of minds in order to obtain the antidote. Finally, through various types of plants/herbs can be used for medicinal purposes. From this biological science, medicine, and so forth had born.

In the field of social science, religion calls for human conduct studies related to the social, environmental problems, population problems, and so forth. This is important so that people were able to anticipate the worst that happened. From here sociology and communication sciences, geography, and so on had born.

In connection with the mindset and lifestyle of humans in this modern era, religion and modernity can go hand and religion can give freedom to the people who live in the era of the challenges of modernity. In this case the religion is understood *Syar'i* can meet with modernity, such as the trend to dress, veil style/hijab fashionable as they appear in the Mall today but on the other hand the style of the dress and the hijab is still in the atmosphere and religious behavior, through in the standards/parameters that are less than ideal.

Facing the reality of modernity that is so, it is not necessary between religion and modernity confronted-faced in the opposite, it is more acceptable to the human race in the modern era this is how they still give legality to the people to keep abreast of the times, but religion remains a source of value. Such a view would make men even closer to religion than the religion that prohibits all forms of modernity, than creating his people will run away from religion.

4. CONCLUSION

Islam as a religion that accepts modernity is flexible and discreet, although there is no doubt there are some fanatical followers, who could not take the form of modernity, even such things considered absurd because it never existed in the time of the Prophet (Bid'ah). Such opinion is often found in religious thought in Islam, so that sometimes some people call as ideas that militant, textual, and orthodox.

As a closing of this paper, it can be argued Hamilton Huntington statement that Islam is not religion that merely contains about theology, but rather the teachings of Islam contains a complete and thorough in the path of civilization (Islam is indeed

much more than theology, but it is a whole civilization). Wallahu 'Alambissawab.

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Religion Spirit to the Development of Modern Science; Synergies Between Reason and Revelation

by Turhan Yani

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5 Religion Spirit to the Development of Modern Science; Synergies Between Reason and Revelation

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Empirical facts show that religion has contributed greatly to the development of modern (science) science. This fact proves that between religion and science has a synergistic relationship that is complementary in meeting the needs of humankind, both in the spiritual and material aspects. This synergy can be illustrated that religion (Islam) as a source of inspiration for the development of modern science through call Al Qur'an to iqra (reading and reviewing), while after the science is well developed and well established theoretically, it can portray itself to actualize and translate, unearth even the religious teachings in the context of human life, so that mankind in the future be able to understand the teachings of which are believed to both at the same time can feel the contribution of science in the context of a life well lived, especially in the modern age today.

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1. INTRODUCTION

It is undeniable that the religion (Islam) has given freely to the human motion to utilize the minds in an attempt to explore the secrets of the universe that God has created for His creatures. A gift of intellect-mind provides the opportunity for people to be creative and wander according to the ability of each to develop science/science.

Stimulus conveyed through God as contained in several verses of the Al Qur'an expresses Afala Ta'qilun, Afala Tatafakkarun, AfalaTatadabbarun shows that God deliberately wills to make man as a creature that is feasible given the mandate to develop the science/science who subsequently used as capital to manage and use natural resources as well as possible in accordance with the principle of the benefit/good of mankind.

Knowledge that Allah derived except through the revelation of the Al Qur'an, Allah also provided knowledge in this realm. Including human nature into human learning way to acquire and develop science. God teaching to the Prophet Adam actually covers both of the knowledge because Adam knows the names of objects in nature through the teachings of revelation. Science is developed rapidly at this time, either of man or nature as a whole only formulate laws, principles that already exist in nature, which by God in the Al Qur'an is called Sunnatullah.¹

In this paper, the position of religion and science (science), is elaborated as well as the scientific approach in the religious perspective. A variety of opinions about the relationship between religion and science can not be denied, and it has long been going

along with the civilization of mankind from time to time. The implications of modern science for human life are also presented in this simple inscription.

2. METHOD

In this paper, library research was selected on the reference analysis experts of religious ethics. One approach offered by religion to science development is the use of minds as stated in the Al Qur'an by the expression Afala Ta'qilun, Afala Tatafakkarun, and the like. Utilization of minds will be able to add insight of humans to understand more comprehensively about the contents of the Al Qur'an, including content related to science/science. Science knowledge in Islam is not only related to the science of nature's all alone (natural science), but also related to the humanities, social, and so forth.

According Nadiyah Tayyarah, although science is now growing rapidly, not one scientific theory is contrary to the Al Qur'an. The theories that have not been scientifically proven that it do not have to be compared with the kalam (commandment) of God. Knowledge is possible that advances in science and technology in the future will reveal the truth and mistake. The Al Qur'an has mentioned various scientific natures are detailed and accurate so new sciences found that were previously not known to man.²

In this regard, the Al Qur'an invites people to investigate, uncover the wonders and secrets of the universe, and ordered the man to exploit the wealth of the universe is abundant for welfare.

Thus the Al Qur'an invites people to witness the existence of God through his creation through deep concern sprawling concrete reality in the heavens and on earth. This is what should be done by science, namely observation to then draw and discover the laws of nature derived from the results of observations and experiments. In other words, science can reach the Creator through a meticulous and precise observation of the laws governing natural phenomena.³

The human mind as a source of development of science/science has a key role to uncover information and content of the holy book (Al Qur'an) to obtain the truth that comes from God as Allah's truth. Ilahiah truth acquired through reason-the human mind will yield an understanding of diverse, but it is still important as a form of functioning human intellect which God has bestowed as marking that man as the most perfect creature among other creatures.

3. DISCUSSION AND RESULT

3.1. Modern Science in the Perspective of Religion (Islam)

Islam as a religion which position science and for anyone who got the hang of that esteemed position has given the assertion that Islam is a religion that gives great attention to the importance of mastery of knowledge (See Al Qur'an Surah al-Mujadilah.⁴ It also shows that God very much appreciate the dedication of scientists who have been utilizing minds in order to understand and listen to the veil of the greatness of God in this universe.

According to Said Agil Siraj, Islam is the religion of science that built civilization and humanity. Islam gave birth to many great scientists like Jabir ibn Hayyan, and Abu Bakr Ar-Razi who found chickenpox.⁵ Albert Einstein, scientist inventor of the first atom has reminded the man with the statement that science without religion is like a blind person, but religion without science is like lame.⁶

Respectable position for anyone who mastered the science that religious traditions are called Ulama and the academic tradition called Scientists have distinguished with people who are not knowledgeable in terms of honor and glory, both before God and man. This is a great reward from God to His servants who have dedication in the development of science.

However, in the perspective of Islam, the honor and glory of science and for anyone who is called scholar or scientist should be in accordance with the guidelines outlined in religion, such as the development of science do not conflict with the values of religion, science is developed to the benefit/good of human, science developed to strengthen the confidence of scientists of the greatness of God through the kauniyah verses (signs of the greatness of God who created) overlaid on the universe, ulama/scientists who mastered the science get closer to Allah, rather than arrogant extolled the greatness minds possessed.

Such signs have given clear affirmation of modern science in Islam and modern science in the West. Modern science in the West has a tendency to free value and solely for purposes of scientific study, and not to strengthen the belief in the greatness of God. While modern science in Islam one of them oriented to open the veil and divine secret that is created in the universe that eventually can strengthen one's faith.

According to Agus Mustafa, the Al Qur'an is the source of philosophical inspiration for anyone who wants to and believes

in it. Although the inspiration can come from anywhere, the Al Qur'an has given more value as more targeted inspiration. Why is that? Because Al Qur'an is a guide from the creator and of the Most Refiner and Knower. Especially for those extreme case where sciences began to reveal the difficulty of empirical data that became their mainstay.⁷

Inspiration for development of modern science called by Allah through the command to Iqra' which means reading, observing, analyzing, researching, and developing.⁸ The inspiration comes from the Al Qur'an has the power/strength devastating for the development of modern science. Almost certainly there will be no science that developed in the absence of Iqra'. Only with Iqra' modern science could thrive according to the times. Therefore, human beings need to re-examine the spirit that comes from religion as stated in Al Qur'an the holy book.

In the perspective of the religion (Islam), the power of mind-the mind of man in the development of modern science may not necessarily be separated from religious values. This does not mean religion has curb upon human mind, but solely to direct human orientation so that a more focused way of thinking. As a result, Islamic scientists in the entire history of human civilization have been in such a position. While there are many Western scientists who carry away the power of minds, so that the even far away from God.

These developments raise the question of how the scientific and religious communities to develop more meaningful relationships and build. In the monumental book entitled Religion in an Age of Science, Ian Barbour shows four options that can be taken in the relationship of science and religion: conflict (model warfare), independence (which rely on that methodology-studied region of science and religion are not related to each other), dialogue (efforts to explore boundary questions), and integration (approach in an effort to get metaphysical worldview comprehensive or coherent based on science and religion). Likewise, the book by John Haught, Science and Religion: From Conflict to Conversation offers four typologies: conflict, contrast, contacts, and confirmation, in which the first three are similar to Barbour typology. Haught fourth category, namely the confirmation of revealed his belief that religion eventually inspire and facilitate scientific discovery by giving frame of mind for the universe is rational and orderly.⁹

In the context of the needs of mankind in the modern era is apparently the relationship between religion and science is more precisely positioned in the category of integration (the term Barbour) and confirmation (the term Haught). This means that religion and science are not in a position exposed to opposition. Precisely religion can inspire the development of modern science and modern science with his scientific work procedures to try to explore what is contained in religious teachings. Thus a very favorable position is for both religion and science because they can complement each other.

On the other hand, in the view of some scientists, some people think that religion has imprisoned mind-the mind of man so that man is not free to create and develop modern science, but some argue precisely religion has given signs that humans are not to miss limit exceeded capacity as a human being. The realization that no man is perfect actually give enlightenment to man to acknowledge that the Most Powerful and All-Everything is God. But not all men have this realization.

3.2. Synergies Between Reason and Revelation in the Development of Science

Furthermore functioning or related to the utilization of sense-the human mind, the question is whether everything is executed with a value-free? Or religious ethical becomes reference in the working parameters of the science? On this question, it seems difficult to find agreed answers. Non value to science is feared to give birth to liberal who actually keeps people away from religion, while religious ethics for most scientists considered have constraining the freedom to be creative and producing scientific facts. Even in interfaith religious beliefs, when science producing scientific findings contrary to the religion of science results should be reviewed in order to avoid mistakes and not religion that doubt, but instead the questionable science.

In contrast to the western part of the scientific community, what is produced by science is seen as a scientific truth that can be accounted for, even if there is a discrepancy with religious dogma. The views are so typically religion and science is positioned at the position facing each other and the opposition (conflict). Such a position was not favorable to science because science is considered to have distanced man of religion he believes in, even science will be opposed and prohibited from developing.

Therefore, religion (especially Islam) in connection with a scientific approach, the revelation that comes from God remains the principal source in obtaining the truth in addition also the human mind. But the human mind is still limited. Thus the truth that comes from the mind all is also a relative or apparent, not as the ultimate truth that comes from God's revelation.

In connection with the acquisition of Divine truth, IbnRusyd emphasized philosophy as a way to reach the truth of the divine...he even argued that philosophy obligatory for Muslim thinkers, at least for the elite, because God has ordered man seeking the truth by using reason and the senses.¹⁰ In this regard philosophy as the main weapon in the sciences are expected to find the truth of the divine even philosophy, unable to deliver the ultimate truth because of limited intellect-the human mind, but at least the philosophy has been able to help people understand God's creation in this universe.

The limitation of the human mind has to realize that not everything that God has created, whether written in qauliyah verse (The word of God) and kauniyah verse (God's creation) can be understood in detail and accurately. It could be anything which is not yet able to be understood by humans, sometimes in the future of science is able to explain in accordance with the facts found. This is where the greatness of the Al Qur'an which gives a stimulus to the people to always doing tadabburi/elaborates on the content of qauliyah verse and kauniyah verse through science.

Nevertheless, according to Mulyono, the Al Qur'an cannot be seen merely as a book of science and civilization books. The Qur'an is more than that. He is God's book containing facts, complete, and comprehensive as the word of Allah in Surah Al-Nahl:89 which means as follows: "We have sent down to you the Book (Al Qur'an) to explain things and guidance and mercy and good news for those who surrender."¹¹

Qur'an as a key reference in religion is positioned as the originator of the inspiration that can be uplifting at the same time raised the idea/ideas for people of reason are still functioning well. Idea that inspired by the Al Qur'an has tremendous power to be developed by means of scientific work, and it will show mankind the greatness and the miracle of Al Qur'an.

However, we need to realize that humans with various limitations of the intellect-possessed mind will not be able to explore the entire content of the Al Qur'an implicitly, especially verses mutashabihat category (multi interpretation of the meaning). With a limited sense-that human mind cannot be used as the sole reference in understanding the verses of God, either expresses or implied.

3.3. Implications of Modern Science to Life of Human Beings

In the reality of human life in today's modern era, science has a tremendous impact to change the mindset, behavior, and human lifestyle. This is a logical consequence along with the times. However, mindset, behaviors, and lifestyles in the modern era can be seen as the implementation of the religious teachings through a 'marriage' between religion and modernity, so religion would still believe to live (life) continued throughout the ages.

Experts of religious ethics have been attempting to review the ethical issues and policies related the impact of science on society, on the other hand, scientists in various fields, particularly physics, cosmology, and astronomy, began to think about problem associated with the origin, nature, and the ultimate fate of the universe, which traditionally fall within the scope of religion.⁹

In this regard, experts of religious ethics position as a front-line if there are findings of science disturbing dogma or religious beliefs that have been established, for example related to human origins, the planet, and so forth. With the strong fortress of ethicists religious then science would be cautious in carrying out scientific work procedures as their task.

In many areas of human life today, recognized that modern science has been able to contribute in the meeting the needs of humankind, both in the field of natural science, social science, humanities, applied sciences, and so forth. It shows that humans have been able to Iqra' (understanding, assessing, analyzing, researching, and developing) as called for by the revelation of God on the first down.

In the field of scientist's sphere for example have been found results of scientific research on the various types of plants that can be used as a drug for humans, of course with the permissions and will of God. In dogma the belief that every disease there must be an antidote, so this is where humans are challenged to investigate further through the utilization of minds in order to obtain the antidote. Finally, through various types of plants/herbs can be used for medicinal purposes. From this biological science, medicine, and so forth had born.

In the field of social science, religion calls for human conduct studies related to the social, environmental problems, population problems, and so forth. This is important so that people were able to anticipate the worst that happened. From here sociology and communication sciences, geography, and so on had born.

In connection with the mindset and lifestyle of humans in this modern era, religion and modernity can go hand and religion can give freedom to the people who live in the era of the challenges of modernity. In this case the religion is understood Syar'i can meet with modernity, such as the trend to dress, veil style/hijab fashionable as they appear in the Mall today but on the other hand the style of the dress and the hijab is still in the atmosphere and religious behavior, through in the standards/parameters that are less than ideal.

Facing the reality of modernity that is so, it is not necessary between religion and modernity confronted-faced in the opposite, it is more acceptable to the human race in the modern era this is how they still give legality to the people to keep abreast of the times, but religion remains a source of value. Such a view would make men even closer to religion than the religion that prohibits all forms of modernity, than creating his people will run away from religion.

4. CONCLUSION

Islam as a religion that accepts modernity is flexible and discreet, although there is no doubt there are some fanatical followers, who could not take the form of modernity, even such things considered absurd because it never existed in the time of the Prophet (Bid'ah). Such opinion is often found in religious thought in Islam, so that sometimes some people call as ideas that militant, textual, and orthodox.

As a closing of this paper, it can be argued Hamilton Huntington statement that Islam is not religion that merely contains about theology, but rather the teachings of Islam contains a complete and thorough in the path of civilization (Islam is indeed

much more than theology, but it is a whole civilization). Wallahu 'Alambissawab.

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