PAPER NAME

10. Relationship Between Religion and Science.pdf

AUTHOR

Asep Awaludin

WORD COUNT

7830 Words

CHARACTER COUNT

43740 Characters

PAGE COUNT

22 Pages

FILE SIZE

479.6KB

SUBMISSION DATE

Jan 29, 2023 11:01 AM GMT+7

REPORT DATE

Jan 29, 2023 11:02 AM GMT+7

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Relationship Between Religion and Science:
Analysis of Darussalam Gontor University Response to Covid-19

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Abstract

This paper aims to analyze the nature of the relationship between religion and science applied by UNIDA Gontor, especially the policy in dealing with the Covid-19 pandemic. This is done, at least for two reasons. First, UNIDA Gontor is the only higher education institution in the country that continues to carry out normal activities in the midst of the Covid-19 pandemic. Second, UNIDA Gontor is an Islamic educational institution based on Islamic boarding schools. As library research, this paper uses a descriptive method. The results can be concluded that there are at least four patterns in building the relationship between religion and science: conflict, independence, dialogue, and integration. UNIDA Gontor uses an Integration model with the Islamization of knowledge in dealing with the Covid-19 pandemic. This is because UNIDA Gontor applies ihktiar al-diniyyah and al-ilmiyyah at the same time preventing the spread of Covid-19 infection. The two pledges were integrated within the framework of an Islamic worldview, thus, giving rise to three forms of strategic policies, namely; First, form a Covid-19 task force; second, involve elements of the government and IKPM Gontor; and the third, self-isolation. By consistently implementing these efforts, the entire academic community and students in the UNIDA Gontor environment can avoid and function normally even in the midst of the Covid-19 virus infection.

Keywords: Religion and Science, Covid-19, Islamization of Science, Islamic Worldview, UNIDA Gontor

Abstrak

Tulisan ini bertujuan untuk menganalisis corak hubungan antara agama dan sains yang diterapkan oleh UNIDA Gontor, khsusnya kebijakannya dalam menangani pandemi Covid-19. Hal ini dilakukan setidaknya kerena dua hal. Pertama, UNIDA Gontor adalah satu-satunya lembaga perguruan tinggi di tanah air yang tetap beraktivitas normal di tengah pandemi Covid-19. Kedua, UNIDA

Gontor adalah lembaga pendidikan Islam yang berbasis Pesantren. Sebagai sebuah kajian kepustakaan (library research), tulisan ini menggunakan metode deskriptif. Hasilnya bahwa sekurang-kurangnya ada empat corak dalam membangun hubungan agama dan sains yaitu konflik, independen, dialog, dan integrasi. UNIDA Gontor menggunakan model Integrasi yang bercorak Islamisasi ilmu dalam menangani pandemi Covid-19. Hal ini dikarenakan UNIDA Gontor menerapkan ihktiar al-diniyyah dan al-ilmiyyah sekaligus dalam mencegah penyebaran infeksi Covid-19. Kedua ihkriyar tersebut di integrasikan dalam bingkai islamic worldview sehingga memunculkan tiga bentuk kebijakan strategis yaitu; pertama, membentuk satgas Covid-19; kedua, melibatkan elemen pemerintah dan IKPM Gontor; ketiga, melakukan isolasi sosial mandiri. Dengan menerapkan ihktiyar tersebut secara konsisten, seluruh civitas akademika dan mahasiswa di lingkungan UNIDA Gontor dapat terhindar dan berkatifitas normal meski di tengah bayang-bayang inveksi virus Covid-19.

Kata Kunci: *Agama dan Sains, Covid-19, Islamisasi Ilmu, Islamic Worldview, UNIDA Gontor*

INTRODUCTION

Lately, the world community (global citizenship), including the Indonesian nation itself, is busy with the issue of the deadly Coronavirus Disease (Covid-19) outbreak. On the one hand, the Government of the Republic of Indonesia, applies the rules of Large-Scale Social Restrictions (PSBB), the form of Stay at Home, Work at Home, Pray at Home, Study at Home or called Distance Learning (PJJ), and Learning from Home, until, the rules for washing hands properly, using masks, the correct way of sneezing or coughing, maintaining endurance or body immunity, including conducting Rapid Tests, Swab Tests, Polymerase Chain Reaction (PCR), and following vaccinations (Dose 1, Dose 2, and Dose 3) to break the chain of the spread of Covid-19 among the wider community. Meanwhile, on the other hand, these regulations, which were born from the womb of science, such as Health Sciences, Medicine, Pharmacy, Epidemiology, and Socio-Cultural Sciences, are counter productive on the basis of teachings, values, beliefs, traditions, culture, and the culture of people's lives, including religious regulations.

The clash between the religious base and scientific knowledge, in dealing with the health crisis due to the Covid-19 virus storm, has become a new problem, whether you like it or not, like it or not, must be faced by the religious community, especially Muslims, and moreover again by the organizers of Islamic religious education in the country. Islamic Educational Institutions are demanded seriously, to adapt to a new life (the new normal life), by implementing the entire series of Covid-19 health protocols. It is feared that if Islamic educational institutions do not heed the health protocol rules recommended by the government, it will result in a recession in the health and safety of teachers, lecturers, education staff, and even more so for students.

The focus of this study is to analyze the policies of the University of Darussalam Gontor (UNIDA Gontor) in dealing with the spread of the Covid-19 virus infection. This is done because UNIDA Gontor, which is located in Siman Village, Ponorogo, East Java, Indonesia, is the only one university in the country (Indonesian) that has made the decision to continue normal activities despite the threat of the Covid-19 pandemic. In addition, UNIDA Gontor is a university that implements the Islamic boarding school system in its entirety, in the sense that the entire academic community and students are required to stay and work on campus for 24 hours (Direktorat Pendidikan Tinggi Keagamaan Islam Direktorat Jen Kementerian Agama RI, 2019, p. 1). In short, UNIDA Gontor, as an institution of *"universities based Islamic boarding school"* which is grown and developed based on Islamic values and traditions becomes very relevant and interesting to study when viewed in the context of the relationship between religion and science, especially in the face of Covid-19.

RESEARCH METHOD

This research is based on literature review or library research as it is commonly known by intellectuals, scholars, academicians, researchers, and intellectuals. According to Moh. Nasir that library research is a data collection technique by reviewing documents, whether in the form of books, journals, articles, papers, and other freelance writings that are considered relevant to the topic of discussion (Nazir, 2009, p. 23). Meanwhile, the method used is descriptive method, namely managing and describing the data owned systematically, with the stages of the

reduction, display, and conclusion processes (Milles & Huberman, 1992, p. 20).

RESEARCH FINDINGS AND DISCUSSION

Four Patterns of Relationship between Religion and Science

Trend brings religion and science together seems increasingly difficult to deny. In fact, recently, universities in the country (Indonesian), continue to be enthusiastic and compete with each other, to become agents of this intellectual ijtihad discourse, in future scientific development. Ian G. Barbour, Theologian cum Contemporary physicist is the trendsetter or facilitator behind this massive movement. As classified by Ian G. Barbour, there are at least four patterns, or patterns of relations between religion and science, namely, conflict, independence, dialogue, and integration (Barbour, 1966). It can also be called conflict, separation, conversation, and fusion (Like, 2006, p. 146), or also called conflict, contrast, contact, and confirmation (Haunght, 2004). This classification, or thesis popularized by Ian G. Barbour, is important and interesting to be described one by one first, to see an ideal and convenient pattern to use in connecting the two.

Conflict Pattern

The feud, which involved two camps between the Church Leaders (read: religious circles) and Galileo Galilei, Nicolaus Copernicus, Giordano Bruno, and Charles Darwin (read: scientists), became an important record in the history of how the relationship between religion and science is conflicting. or vice versa, the attitude and treatment of Isaac Newton, Hendri De Monantheuil, and other activist figures in the secular sciences, which tend to minimize the role of God as merely a "to fill gaps", or just a "clock maker", in the sense that if the tasks God has finished, then his figure and intervention are no longer needed.

Indeed, the relationship between religion and science on the plains of this region, it is assumed that the two always take a position facing each other, and are hostile to the rhetoric of war and violence (violence). This happens because science negates the existence of religion and so does religion, which negates the existence of science (Mayer, 1950, p. 347). Each, only acknowledges its own existence. Thus, they appear to be two

different entities, which makes it impossible to meet. According to Ian G. Barbour's own observations, that views like this are more or less in demand and favoured by the general public through the media, because of the conflict, it is indeed news that is much more entertaining than the created distinctions, formulated, and theorized among the evolutionary theory activists, especially among theologians and scholars who, despite their belief in God, cannot be doubted.

Independent Pattern

More or less the same as the first pattern, religion and science which are independent in character, also intend to distance themselves and play a role in their respective territories. Both of them are trying to build their own demarcation and autonomy, based on the problem, domain, and method used. That is, if there are complex problems that are faced simultaneously, then automatically, both are more inclined to be selfish and their respective groups and do not want to think about, even ignore the problems of suffering that are also faced by other groups. Each acknowledged the validity of the other's existence, and stated that between religion and science there was no meeting point between the two.

Although this independent style does not intend to attack each other, let alone have the ambition to get rid of each other, the thick walls, which were built as a space barrier (compartmentalization), are not free from risk. Such separatition and fragmentation will actually make it impossible for the two to meet, interact, communicate, and greet each other in a methodologically constructive manner. How could it not be, each of them closed themselves off, felt quite satisfied with what they already had, and without wanting to first consider inputs of knowledge and experience from outside themselves to solve the problems they faced. In other words, the sanitis does not pay attention to the input of world views, philosophy of life, and/or a set of universal ethical views held by religious groups, and vice versa.

Dialog Pattern

More sophisticated than the conflict and independent type, the dialogue pattern presupposes or expects an attitude of openness between two fields, namely religion and science in solving a problem. Even though

the problem is admittedly different in its solution. For example: questions about, why does this world exist, and why the rotational movement of nature is so uniform, and or what is the concept of God? In the context of answering this question, although religion and science tend to be independent in understanding the concept of God, for example, due to the existence of special conceptual models and analogies that are owned and firmly embedded in these two fields, it is possible to open the doors of dialogue between the two.

The most striking difference between the independent pattern and the dialogue is that the dialogue style prioritizes even looking for elements of similarity in the frame of pre-conceptions, methods, and concepts possessed by religion and science. Meanwhile, independent itself emphasizes more on aspects of the differences between the two fields, namely the differences between religion and science.

Integration Pattern

Going further forward, the integration pattern seeks a more extensive and systematic integration relationship between religion and science than just taking the path of dialogue. For Ian G. Barbour, there are at least two paths or approaches to the meeting between religion and science, namely the theology of nature (natural theology) and natural theology (natural theology). The first approach, namely natural theology, is the path taken by theologians. Here, theologians in looking at the root of the problem, depart from certain religious traditions to see the correlation between the basic beliefs, teachings, values of religion and modern science, although among these religious beliefs, later they must be reformulated based on the latest scientific theories.

Meanwhile, in the second approach, namely natural theology is the path taken by scientists. In this theology scientists depart from scientific data. Here, by referring to solid scientific data, scientists then speculate and hope that they will be able to find a postulate, evidence, or clue towards a bright spot on the existence of God. That is, even though the existence of God can only be understood and known through revelation in the holy books (al-Qur'an, Bible, Torah, Veda, etc.), however, the existence

of God itself can be known through the help of reason (read: logic- reason) possessed by humans.

From Integration To the Islamization of Science

As previously described, the conflicting and independent relationship between religion and science is not the ideal type for anyone to live. Both of them are indeed less comfortable and irrelevant to be used as a basis or footing for thinking in building and compiling and developing scientific civilization, in this case Islamic scholarship is better in the future. Moreover, the problems that are being faced by Muslims seem increasingly complex, as complex as human life itself.

Paradigmatically, the complex problems faced by society in general and especially Muslims, wherever they are, involve various kinds of issues such as globalization, migration, global worming, culture, religion, inter-religious relations, politics, literacy, digitalization (revolution). industry 4.0 and society 5.0), economy, education, humanitarian crisis, pandemic, and so on (Oey et al., 2017, p. 39). In fact, the development of modern science is also said to have an impact on the military, ecological, sociological, and psychological (Mahzar, 2004, p. 221). The dynamics of this problem, in general, cannot be solved and resolved by means of conflict and independence, or by overspecializing *(overspecialization is almost certain route to extinction)* in scientific fields (Saeed, 2005, p. 145).

Human civilization in the era of globalization and modernization as it is, really wants a new civilization, where science, social culture, and religion are required to greet each other and have intense dialogue, not avoiding each other and staying away from each other (Rolston III, 1987, p. vii). So, thus, to respond and anticipate the impact of globalization developments, a multidisciplinary, interdisciplinary, and transdisciplinary approach is indeed needed here, both in developing aspects of education, learning, and research in universities (Abdullah, 2020). If not, the confusion that has been summarized by M. Kamal Hasan could be repeated. Quoting the writings of M. Kamal Hasan as follows.

> *"The advent of the new millennium brings with new challenges of the negative aspects of globalization and environmental crises which, if unchecked, would put the whole planet earth in peril, in addition to the old threath of nuclear war, unresolved international conflicts in the middle east and eastern europe, tribal war*

are in africa, the AIDS scourge (and naw Covid-19), increasing crime of all forms, breaking of the family institutions, drug abuse, urban decay, obscenity and a host of social ills. Religions which preach the goals of peace, justice, holistic, wellbeing and rightteous living have to address the above issues while they continue to oppose social injustice, oppression, corruption, abuse of power, greed, materialism, racism, sexixm, hedonism and nihilsm"(Hassan, 2001).

Up to this point, it can be understood that any kind of science will not be able to solve the problem alone, without adjusting to the intellectual environment around it (Rolston III, 1987, p. 11). Therefore, the only feasible and convenient way to connect the two is to use a dialogue style or even hope to be able to get to the integration stage. Quoting the astrophysicist, Nidhal Guessoum's expression as follows.

"The next important issue is the need to engage the Islamic scholars in a serius dialogue and convince them that scientists have much to say on topics that have for too long remained the monopoly of the religious scholars and their discourse. While there is no doubt in people's mind that human knowledge evolves and grows, it is often understood that religions, especially Islam, are is absolute, immutable and trancendent principle, which are set in rigid frames of reference. But we know today that religiouns and Islam is no exception cannot afford to adapt a stationary attiude, lest they find themselves clashing with and overrun by modern knowledge, and religious principles appear more quaint and obselete" (Guessoum, 2011, p. 343).

Using the typology of integration in connecting religion and science, at least it has been attempted by many universities in the country in general, especially Islamic Religious Colleges (PTKI) both public and private. A series of PTKIN massively calling for this integration model are UIN Syarif Hidayatullah Jakarta, UIN Sunan Kalijaga Yogyakarta, UIN Maulana Malik Ibrahim Malang, and others (Direktorat Pendidikan Tinggi Keagamaan Islam Direktorat Jen Kementerian Agama RI, 2019). In fact, when this paper was written, there were no less than 23 PTKIN units in the country that used the jargon or phrase (tagline) of integrating knowledge (Sufratman, 2022). Likewise, PTKIS which was initiated by Community Organizations (Ormas) institutions, such as Muhammadiyah University, Nahdlatul Ulama University, Christian University, and Islamic Boarding School institutions such as Darussalam Gontor University

(UNIDA Gontor) and so on also took part in enlivening developments. the scientific treasures as an effort to reform science and especially Islamic education (Ali, 1970, p. 14). Quoting the writings of M. Amin Abdullah, Professor of Islamic Philosophy at UIN Sunan Kalijaga Yogyakarta as follows.

> "*A new scientific paradigm that unites, not only combines divine revelation with the findings of the human mind (holistic-integralistic sciences), it will not result in diminishing the role of God (secularism) or ostracizing humans so that they are alienated from themselves, from the surrounding community, and the environment. around. It is hoped that the concept of integralism and reintegration of scientific epistemology will simultaneously be able to resolve conflicts between extreme secularism and negative fundamentalism of religions that are rigid and radical in many ways*" (Abdullah, 2010, p. 104).

UNIDA Gontor is a private Islamic university that is unique when compared to similar universities in the country (Indonesian). It is said to be unique, at least for two basic reasons. First, because since the founding of this college in 1963 under the name Darussalam Education Institute (IPD), then it became the Darussalam Institute of Islamic Studies (ISID), and until now it has changed its status to UNIDA Gontor, still consistently running on the same rail line, namely the pesantren system (Zarkasyi, 2019, p. 14). That is, all the dynamics of life in the UNIDA Gontor environment, are fostered and regulated in a structured, systematic, and dynamic manner, based on Islamic values, for the benefit of "ta'dib" education in the sense of "education is the instilling and inculcation of in man" (Al-Attas, 1993, p. 152). With a system like this, scientific, spiritual, entrepreneurial, and independent activities at UNIDA Gontor can be controlled and implemented, and in the end a small community is created that is able to form a large civilization.

Second, UNIDA Gontor, is very concerned about the integration between religion and science which is oriented towards the Islamization of knowledge. This scientific tradition was developed on the basis of the mandate in the Waqf of its founder (read: Trimurti). This means that all Faculties and Study Programs within UNIDA Gontor, in the process of developing education, teaching, research, and community service, or also known as Tri and Catur Dharma Perguruan Tinggi, are required to refer to the Islamization of science within the framework of an Islamic worldview

or called *ru'yat al-islam li al-Manifest* by Al-Attas (1995, p. 2). Therefore, in the UNIDA Gontor environment, the Islamization of knowledge movement is the original conception in fixing and developing contemporary Islamic scholarship through education, especially in the midst of the vortex of hegemony and the grip of the ideology of western civilization *"the diclining power"* increasingly difficult to contain.

The two systems, which are continuously elaborated and developed by UNIDA Gontor, make them even more novel (novelty) from other universities in all corners of the country, even internationally. Therefore, it is not an exaggeration to say that UNIDA Gontor is a pillar of the "prototype" of Islamic tertiary institutions that develops higher order of thinking skills, both in the development of Islamic education and scholarship. Integrate in a balanced way between scientific skills (digital skills), humanistic thought (socio-emotional skill), and religiosity (spiritual skills) at the same time, or in other languages to form a "dialectical" relationship between Science, Faith, and Charity (Zarkasyi, 2005, p. 8).

In the context of scientific development based on the Islamization of science, UNIDA Gontor, seriously equips all students studying at the General Faculties such as the Faculty of Humanities, Science and Technology, Pharmacy and so on with Fardu 'ain sciences or what is called the Ulum al-Din (Religious) science family. Knowledge) namely the Qur'an, Aqidah, Tawhid, Ahklaq, Taswuf, Hadith, Sharia, Fikhi, Arabic, and so on). The same thing is also done to the Faculties of Religion such as the Faculties of Usuluddin, Tarbiyah, Sharia, and so on. They must also be equipped with Fardu kifayah sciences (Humanities, Nature, and Science, and Technology). In other words, the General Faculty will be equipped with religious knowledge, and vice versa, the Religion Faculty will be equipped with general knowledge. At least, such an effort is intended as a form of the first step (going process) towards the Islamization of science (pre-scientific conceptualization to Islamization of knowledge). Quoting the writings of Ismail R. al-Faruqi as follows.

> *"Islamization of modern knowledge is integrating the new knowledge into the corpus of Islamic legacy by eliminating, amending, reinterpreting, and adapting its components as the worldview of islam and its values dictate"* (Al-Faruqi, 1982, p. 30).

The problem is how does UNIDA Gontor Islamize the scientific fields in the General Faculty and or the Religion Faculty? At least, there are two interrelated ways to do Islamization of knowledge. *First*, isolate the key elements and concepts that make up western culture and civilization, from every field of science, especially in the humanities, nature, and physics, more specifically in relation to interpretations of facts and in the formulation of theories. *Second*, incorporating elements of an Islamic Islamic worldview, along with key concepts in each relevant scientific field (Daud, 1998, p. 313).

Through these two methods, it is hoped that the scientific knowledge taught to students can be freed from interpretations, meanings, and expressions or in other forms, which are formed based on the spirit and views of secular ideology (western civilization) which are contrary to Islamic base. Therefore, herein lies the important role of Islamic worldview, to provide students with an understanding of the key basic concepts of Islam such as the concepts of God, Revelation, Intellect, Science, Faith, Ihsan, Humans, Values, and so on (Al-Attas, 1996, p. 29). All of these concepts, which Ziaudin Sardar calls "Shari'a" (Sardar, 1991), or by Imre Lakatos called the "hard core" of Islamic religiosity(Lakatos, 1976, p. 135), between one another, basically interrelated with each other, especially in terms of how to form an understanding and interpretation of a meaning, and the standard of truth and reality in students.

In addition to the existence of a very strategic Islamic worldview, namely as a filter against the possibility of intervention by secular western ideology (read: westernization) inherent in modern science, or as the basis for "scientia sacra" by Nasr (1988, p. 85), Philosophy of Science as a methodological tool "the way to thinking" or by Holmes Reslton III called "the logic of discovery" (Rolston III, 1987). In building a philosophical foundation, the connection between the two is also provided for students. The philosophical foundation in question, of course, concerns aspects of the theoretical framework, methods, and approaches (Pierce, 1878). Without using this philosophical approach, it is difficult not to say that it is impossible for the academic community and students to associate the elements of religion with science, which is always evolving along with the advancements that occur in human life itself (Abdullah, 1998). In this area of Philosophy of science work, to quote Harold I. Brown's rather lengthy writings as follows.

> "*Most scientific research consists, in this view of a continuing attempt to interprete nature in terms of a presupposed theoritical framework. This framework plays a fundamental role in determining what problems; the must be solved and what are to count as solutions which change the framework. Rather than observations providing the independent data against which we test our theories, fundamental theories play a crucial role in determining what is observed, and the significance of observational data is changed when a scientific revolution takes place. Perhaps the most important theme of the new philosophy of science is its emphasis on continuing research, rather than accepted result, as the core of science. As a result, analysis of the logical structure of completed theories is of much less interest than attempting to understand the rational basis of scientific discovery and theory change*" (Brown, 1977, p. 9).

With such efforts, it is hoped not to say that it is assumed that students can be free from mere opinions (*ra'y*), doubts (*shakk*), conjectures (*zann*), and empty arguments (*mira'*) towards belief (*al-yaqin; Ilmul yaqin*); (*ainul yaqin; haqqul yaqin*) about the truth about spiritual, intelligible, and material reality (Daud, 1998, p. 312). In short, the end of the Islamization of science through the help of Islamic worldview and the philosophy of science developed by UNIDA Gontor intends to select, evaluate, interpret, create, and produce new meanings that are relevant to the Islamic world, both in terms of ontological, epistemological, up to the scope axiology.

Ihktiyar al-Diniyah and al-Ilmiyyah at once: Strategy of UNIDA Gontor to Prevent Covid-19

As previously described, UNIDA Gontor in responding to and dealing with the current development of globalization and modernization, including the issue of the Covid-19 outbreak, remains consistent, firm, and clear in using the Islamic worldview as a framework for thinking. Using an Islamic worldview in viewing and responding to phenomena that occur in the natural environment around the lives of Muslims, not least with Covid-19, for UNIDA Gontor is something that is *ta'abbudy-*normative or called *taken for granted* and *ghairu qabilin li al-niqas wa taghyir* (cannot be discussed, discussed, dialogued, adapted, adapted, and changed if necessary) (Ramadan, 2004, p. 24). Therefore, it is no longer necessary to be verified by the community of researchers because the Islamic worldview is a philosophy (metaphysical belief) and a principle of life (basic belief) that cannot be separated at all (conditio sine quo non)

from the structure of the building pattern of thinking and behavior of a Muslim.

It should be emphasized here, that other religions and beliefs such as Christianity, Judaism, Confucianism, Hinduism, Buddhism, or Communism, Nationalism, Liberalism, Secularism, Atheism, and other isms also have their respective views which serve as the driving force for its survival and moral and social change (Smart, 1983, p. 1). Simply put, worldview is the basis for every human behaviour, including scientific and technological activities (Acikgenc, 1996).

In relation to handling the infection with the Covid-19 outbreak, UNIDA Gontor has taken several strategic preventive policy steps that are strictly guided by the Islamic Worldview. The strategic policies in question are contained in several decisions and announcements by the Chancellor of UNIDA Gontor as follows, Rector's Decree Number 49/UNIDA/R-e/XI/1442 and Number 98/UNIDA/R-e/XI/1442, Rector's Notice Number 2084/UNIDA/R-e/V /1442 and Number 449/UNIDA/R-e/XI/1441, as well as several other related notices. Thus, the existence of this announcement can be understood that UNIDA Gontor is indeed concerned with the health and safety of the entire academic community and its students, while also continuing to develop education and science.

If the contents and purposes of the edict are classified, they at least describe several points of regulation, namely establishing a Covid-19 task force, conducting independent social isolation, and synergizing with the government, and synergizing with the Gontor Modern Boarding Family Association (IKPM). The three rules applied by UNIDA Gontor, which are a combination of *ihktiyar al-diniyyah* (religion) and *ihktiyar al-ilmiyyah* (sians) proportionally, try to link multidimensionally between the dimensions of religion with economic, social, cultural, medical, philosophy, science, etc (Moosa, 2000, p. 28).

Forming a Covid-19 Task Force

In Islamic Theology (Islamic Theology), all forms of disease (waba or taun) including the Covid-19 virus can be called reinforcements (tests), slander (forging), and punishment that arise as a consequence of human actions themselves. Tujuan dari bala', tidak lain adalah untuk menguji dan memberikan verifikasi kepada manusia, apakah mereka beriman atau tidak, bersikap kritis serta bersedia untuk mengoreksi diri sendiri atau

tidak? Therefore, it is not an exaggeration to say that it is fortunate for those who want to take lessons, make improvements, and make improvements to themselves, their groups, schools, and groups.

In line with this, UNIDA Gontor in controlling the lives of the academic community and students amidst the shadow of the Covid-19 infection has established a task force unit to prevent the spread of the corona virus (Covid-19 Task Force).[2] The formation of the Covid-19 Task Force is a form of strategic effort in anticipating the spread of the Covid-19 infection, as well as a monitoring unit for improvements and improvements to the pattern of life that runs in the UNIDA Gontor environment. Therefore, as a means of controlling the dynamics of life in the UNIDA Gontor environment, the Covid-19 Task Force has several important and strategic tasks, namely mitigation and preparedness, and emergency response.

In terms of mitigation and preparedness, the Covid-19 Task Force is actively and continuously educating the entire academic community and students, including campus employees (Marfu'ah et al., 2021). This education is important, because the academic community and students are given information and understanding regarding the Covid-19 virus. In this way, education or also known as socialization is the most important step in breaking the chain of virus infection spread in the UNIDA Gontor environment.

Meanwhile, in terms of emergency response, the UNIDA Gontor Covid-19 Task Force in collaboration with the Darussalam Gontor Modern Islamic Boarding School Task Force dedicated one Main Building with three floors as a coordination center. The entire team in the task force such as the health protocol team, logistics team, prevention and treatment team, IT media team, and so on, all in this building. In addition, the Gontor Covid-19 Task Force also has a Polymerase Chain Reaction (PCR) tool that can help the Gontor Covid-19 Task Force to diagnose Covid-19 infection patients in the Pondok Modern Darussalam Gontor environment and including UNIDA Gontor independently.

Not only that, the UNIDA Gontor Covid-19 Task Force has also distributed various kinds of logistics, including personal protective equipment, medical masks, face shields, latex gloves, electric sprayers, prebiotics, hand sanitizers, and drug supplements, vitamins. , and so forth. Therefore, the UNIDA Gontor Covid-19 Task Force, has an

important role, being the frontline and patriot in making efforts to prevent viral infections among the academic community and students.

Doing Independent Social Isolation

The terms "Karantina" or "Lockdown" and Large-Scale Social Restrictions (PSBB) including the terms "Social distancing" and "Physical distancing" are actually not new to UNIDA Gontor. This is because, in the history of the establishment of this university in 1963 AD, it has implemented a system of rules for Lockdown or Independent Social Isolation until now. This means, long before the term appeared, UNIDA Gontor, more or less, had gained insight and experience in implementing the rule, where the entire academic community and students are required to be on campus for 24 hours and the public is not allowed to enter the campus.

In the context of preventing the spread of the Covid-19 virus infection on campus, UNIDA Gontor, as stated above, remains active in carrying out routines as usual. It's just that these rules are given additional and inputs for the Covid-19 health protocol so that engineering is carried out on all life activities that run on campus. These rules can be described as follows.

a. Engineering the Implementation of the Mahdah Worship

For Muslims, the worship of mahdah (*mualah ma'allah*) is worship that is carried out specifically based on the guidance of the holy book al-Qur'an and al-Hadith (Saleh, 2008, p. 5-10). For example, the five daily prayers are obligatory and absolute to be carried out and carried out in congregation by every Muslim wherever they are and under any conditions. However, in the Covid-19 emergency, which has the potential to spread to other people, all religious communities in the country are no exception, including Muslims to make changes and adjustments in the implementation of religious worship critically and creatively. This is based on several dictums such as; avoiding harm is prioritized over bringing benefit, there is no harm and harm, and religious orders are carried out easily and should not be burdened if there is age.

Therefore, UNIDA Gontor, as a pesantren university, which initially required the entire academic community and students to perform the five daily prayers in congregation, had to change and

adapt to the Covid-19 health protocol system (Protkes Covid-19). The rules applied in the five daily congregational prayers are spraying all parts of the mosque with disinfectant before and after use, using masks, using hand sanitizers, stretching the prayer rows including separating the lecturers and students prayer rows, and prohibiting shaking hands after prayers (Puspitasari et al., 2021). In addition, UNIDA Gontor, also prohibits the community around the campus from participating in congregational prayers in the campus mosque, including Friday prayers, Tarawih prayers during the month of Ramadan, and Eid prayers and Eid al-Adha prayers. The entire series of health regulations is carried out strictly, supervised by the mosque's ta'mir management board in coordination with the UNIDA Gontor Covid-19 Task Force.

b. Engineering the implementation of the Tri Dharma of Higher Education

UNIDA Gontor, in the midst of the shadow of the Covid-19 virus infection, remains consistent in carrying out its obligations as an Islamic boarding school institution both in terms of carrying out education development, research, and community service. However, to avoid potential viral infections among the academic community and students, the implementation of the Tri Dharma of Higher Education at UNIDA Gontor was carried out with several adjustments.

In providing education, UNIDA Gontor applies two regulatory systems, namely Online or Distance Learning (PJJ) and Offline or Face-to-face Learning (PTM). Enforcement of online or online learning systems, applies to lecturers who are and domiciled outside the campus as well as overseas students. All learning activities, from the beginning to the end of the lecture, in this online learning system, are carried out using digital platforms or internet applications such as WhatsApp, Telegram, Zoom Meeting, Google Meet, Google Classroom, Teacher's Room and other applications (Setyaningsih et al., 2019). While the Offline learning system is carried out for all lecturers and students who are on campus. In this learning system, all students and lecturers apply the Face-to-face Learning system while still implementing strict health protocols.

Meanwhile, in terms of Community Service in the form of Internships, Real Work Lectures (KKN), Academic Studies (SA), Field Enrichment Studies (SPL), and the like are not allowed to be held off

campus. All these field activities must be carried out on campus by carrying out other, equivalent activities as a substitute. Take one example, in the implementation of KKN. During the pandemic, this activity, which was initially carried out not only for the benefit of academics and the surrounding community, but also had an important role as an institutional propaganda medium for UNIDA Gontor, had to be carried out on campus by targeting various campus facilities as the object of study, such as study units. a business unit developed by the campus, student canteen, student kitchen, and so on.

That way, the entire academic community, lecturers, and students of UNIDA Gontor are expected to be productive and creative in carrying out all activities related to the Tri Dharma of Higher Education as a university obligation. Thus, in addition to carrying out the Tri Dharma of Higher Education, UNIDA Gontor also continues to prioritize the health and safety of the entire academic community and students responsibly.

c. Engineering the University's Strategic Agenda

As a form of UNIDA Gontor's seriousness in making health protocols effective in an effort to prevent the spread of the Covid-19 virus infection among the academic community and students, some of UNIDA Gontor's major and strategic agendas have been engineered and some have even been temporarily postponed. The big agenda in question includes the al-Hamrah Night Show, Khutbatul A'rs Introduction Week, and the UNIDA Gontor Vestival.

Al-Hamrah Night Show is a grand art performance that involves the entire academic community and students in UNIDA Gontor. This grand art performance is an annual agenda for UNIDA Gontor which aims to hone potential and creativity, as well as foster brotherhood among students, lecturers, and the entire academic community in the UNIDA Gontor environment. However, due to the Covid-19 pandemic situation, the agenda that invited large crowds of people had to be temporarily postponed and carried out again after adjustments were made.

In addition to the al-Hamrah Night Show, the agenda for the Khutbatul A'rs Introduction Week was also postponed. As the general public knows, this agenda is a sacred annual activity. In this activity, the entire academic community and UNIDA Gontor students are

required to participate without exception, including vehicles such as motorbikes, cars, bicycles, and other similar vehicles.

In its implementation, it has several series of activities which include, the raising ceremony of the Indonesian red and white flag and the Darussalam Gontor Modern Islamic Boarding School flag, the UNIDA Gontor President's Speech in this case by the Darussalam Gontor Modern Islamic Boarding School Leader, Barisan Infection by the Modern Pondok Modern Leader, Nusantara Cultural Dance, and Parade Barisan, and continued with the General Lecture until the reading of the Khutbatul A'rs Introduction Week book which was carried out separately. But again because of the pandemic, this agenda had to be engineered by only holding public lectures which were conducted online. Meanwhile, the other series had to be postponed, and were not carried out at all.

Synergize with the Government and IKPM Gontor

UNIDA Gontor, in building a system and mechanism for preventing and accelerating the handling of transmission of the Covid-19 virus outbreak in its environment, has established serious synergies and collaborations with various parties, both the Central and Regional Governments as well as with the Darussalam Modern Boarding Family Association Organization (IKPM) Gontor. To IKPM Gontor, for example, no less than 100 doctors who are members of the Gontor Alumni Doctors Association (IDAGI) were sent to help provide substantial advice and input in the process of preventing and accelerating the handling of the Covid-19 virus. In addition, IDAGI also provides guidance and strategic steps in efforts to improve health in the Pondok Gontor environment, including UNIDA Gontor.

Meanwhile, the Government, especially the East Java Regional Government, also took part and actively participated both directly and indirectly in handling Covid-19 by distributing APD aids such as 10,000 masks and 1,500 test kits. In fact, when the Indonesian people implemented and required people to vaccinate, the government had distributed 8,500 doses of vaccine from two sources, namely the Police Headquarters, 4,000 doses of vaccine and 4,500 doses of vaccine from Pangdam V Brawijaya Surabaya.

Collaboration between various elements like this, which is carried out by UNIDA Gontor in an effort to handle the spread of Covid-19 infection, is actually running effectively and efficiently and can be efficient in an effort to break the chain of spread of the Covid-19 virus infection to the academic community and students.

CONCLUSION

From the description above, it is clear that UNIDA Gontor views the Covid-19 virus outbreak as a test as well as a challenge that must be faced together, collaborating with various groups to carry out strategic prevention efforts. Therefore, in facing the challenges of Covid-19, UNIDA Gontor actively and creatively seeks to combine religious understanding with modern science to ensure the safety and health of the entire academic community and its students from the potential transmission of Covid-19 virus infection.

The strategic steps that have been carried out consistently and with full commitment by UNIDA Gontor are important and need to be appreciated and considered by all policy makers, including in educational institutions, especially Islamic education to anticipate the possibility of the threat of another similar virus storm in the future will come.

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