

**A CRITICAL EVALUATION OF IAN G. BARBOUR'S INTEGRATION
OF SCIENCE AND RELIGION**



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1446 H/2024 M

**A CRITICAL EVALUATION OF IAN G. BARBOUR'S
INTEGRATION OF SCIENCE AND RELIGION**

**Presented to University of Darussalam Gontor In
Fulfillment of Requirement For Completing The Undergraduate
Department of Aqidah and Islamic Philosophy**

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ABSTRAK

EVALUASI KRITIS TERHADAP INTEGRASI SAINS ILMU DAN AGAMA IAN G. BARBOUR

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Ian G. Barbour, seorang teolog Kristen, mengemukakan gagasan menarik mengenai hubungan antara sains dan agama yang mencakup beberapa tipologi yaitu, konflik, independensi, dialog, dan integrasi. Namun, gagasan tersebut perlu dievaluasi, terutama karena model integrasi yang diusungnya cenderung melemahkan agama di hadapan sains, menurutnya doktrin agama harus direvisi dan direformulasi agar sesuai dengan penemuan ilmiah. Oleh karena itu, penelitian ini bertujuan untuk mengevaluasi konsep serta implikasi yang dihasilkan dari gagasan tersebut. Adapun kerangka teori yang akan digunakan untuk mengevaluasi pemikiran Barbour adalah perspektif Islamisasi sains al-Attas.

Untuk mencapai tujuan penelitian, digunakan pendekatan filsafat. Penelitian ini termasuk dalam penelitian kepustakaan dengan pendekatan kualitatif, menggunakan metode deskriptif analisis kritis. Selain itu, metode perbandingan dan kontras juga digunakan untuk membandingkan dua worldview dan konsep yang berbeda antar Barbour dan al-Attas.

Setelah melakukan penelitian, peneliti mencapai beberapa hasil, antara lain bahwa gagasan Barbour tentang integrasi sains dan agama memerlukan evaluasi di beberapa aspek. **Pertama**, evaluasi terhadap konsep sains dan agama Barbour. dalam perspektif Islam, konsep sains dan agama Barbour menunjukkan ketidaksepadanan antara keduanya, mulai dari menganggap sains hanya sebatas ilmu alam (*natural science*) dan agama hanya sekumpulan doktrin teologis yang dapat direformulasikan kembali. Sedangkan dalam Islamisasi, sains dan agama dipandang sebagai satu kesatuan. Al-Attas juga dengan tegas menolak tipologi Barbour yang menyatakan bahwa sains dan agama memiliki sejarah konflik, karena sejarah Islam menunjukkan keharmonisan serta memiliki sumber yang absolut. **Kedua**, dalam Islam, sumber integrasi ini adalah kebenaran absolut yang berasal dari wahyu Tuhan serta sifatnya yang absolut. Berbeda dengan Barbour yang banyak terpengaruh dan mengamini banyak gerakan sekularisasi dalam ajaran kristen. **Ketiga**, Al-Attas mengkritik metode integrasi Barbour yang sangat menerima sains apa adanya (tidak ada proses yang selektif terhadap sains). Al-Attas menekankan pentingnya sikap selektif terhadap ilmu modern yang sarat dengan elemen-elemen sekuler yaitu dengan menerapkan proses Islamisasi terhadap ilmu pengetahuan masa kini. **Keempat**, dalam mengevaluasi implikasi gagasan Barbour tentang konsep alam, Tuhan serta penciptaan yang rentan dan diperbolehkan adanya perubahan (tidak absolut), al-Attas menolak gagasan bahwa Tuhan tidak bersifat absolut dan menolak konsep evolusi, karena dalam konsep tersebut Tuhan dianggap pasif, yang bertentangan dengan ajaran Islam. Evaluasi ini bertujuan untuk menjaga keselarasan ilmu pengetahuan dengan worldview Islam yang menyeluruh dan absolut.

Peneliti menyadari bahwa penelitian ini masih memiliki keterbatasan yang perlu disempurnakan. Oleh karena itu, penulis mengajukan beberapa saran untuk penelitian lebih lanjut agar kajian mengenai tema ini dapat terus dikembangkan. Pertama, disarankan untuk memperluas evaluasi terhadap tema-tema ilmu pengetahuan lain yang dibahas oleh Barbour, seperti teknologi, fisika kuantum, dan hakikat manusia. Kedua, penelitian lebih mendalam perlu dilakukan untuk mengeksplorasi apakah Barbour juga berkontribusi dalam ranah ilmu pengetahuan sosial (*human sciences*), dan jika demikian, apakah gagasan-gagasannya di bidang tersebut juga memerlukan evaluasi lebih lanjut.

Kata Kunci: Ian G Barbour, Integrasi Sains dan Agama, Evaluasi, Al-Attas, Islamisasi Sains

ABSTRACT

A CRITICAL EVALUATION OF IAN G. BARBOUR'S INTEGRATION OF SCIENCE AND RELIGION

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Ian G. Barbour, a Christian theologian, has put forward an interesting idea regarding the relationship between science and religion, which includes several typologies, namely, conflict, independence, dialogue, and integration. Nevertheless, this concept requires further examination, especially because the integration model he promote tends to weaken religion in the face of science; according to him, religious doctrines must be revised and reformulated to be in accordance with scientific discoveries. Consequently, the purpose of this study is to evaluate the concept and implications of this idea. The theoretical framework that will be employed to evaluate Barbour's thoughts is the perspective of the Islamization of science by al-Attas.

A philosophical approach will be employed to achieve the research objectives. This research is included in the library research with a qualitative approach using a descriptive critical analysis method. In addition, the compare-contrast analysis method is also used to compare two distinct worldviews and concepts between Barbour and al-Attas.

Following the completion of the research, the researcher achieved several results, including that Barbour's idea of integrating science and religion requires evaluation in several aspects. **First**, an evaluation of Barbour's concept of science and religion. From an Islamic perspective, Barbour's concept of science and religion shows an incompatibility between the two, starting from considering science as only natural science and religion as only a collection of theological doctrines that can be reformulated. In Islamization, on the other hand, science and religion are two inseparable parts. Al-Attas also strongly rejects Barbour's typology, which states that science and religion have a history of conflict, because Islamic history shows harmony and has an absolute source. **Second**, the source of this integration in Islam is the absolute truth that comes from God's revelation and its absolute nature. This is in contrast to Barbour, who was greatly influenced by and agreed with many secularization movements in Christian teachings. **Third**, Al-Attas was critical of Barbour's approach to integration, which was very accepting of science as it is (there is no selective process towards science). Al-Attas emphasized the importance of a selective attitude toward modern science, which is full of secular elements, by applying the Islamization process to contemporary science. **Fourth**, in evaluating the implications of Barbour's idea of the concept of God's nature and creation that is vulnerable and allows for change (not absolute), al-Attas rejects the idea that God is not absolute and rejects the concept of evolution because in this concept God is considered passive, which is contrary to Islamic teachings. This evaluation aims to maintain the harmony of science with the comprehensive and absolute Islamic worldview.

It is acknowledged that this study has certain limitations that require further investigation. In light of these considerations, the author puts forth a series of recommendations for future research endeavors, with the aim of fostering the advancement of studies on this subject matter. First, it is recommended to expand the evaluation of other scientific topics discussed by Barbour, such as technology, quantum physics, and human nature. Second, more in-depth research needs to be conducted to explore whether Barbour also contributed to the field of social sciences (human sciences), and if so, whether his ideas in this area also need to be evaluated.

Keywords: *Ian G. Barbour, integration of science and religion, evaluation, Al-Attas, Islamization of science.*

To Honorable,

Dean of Faculty of Ushuluddin

University of Darussalam Gontor-Ponorogo

Bismillāhirrahmānirrahīm

Assalamu'alaikum Wr. Wb.

It is my honour to present the thesis written by:

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Wassalamu'alaikum Warahmatullahi Wabarakatuh.

Ponorogo, Oktober 9th, 2024

Rabiul Akhir, 6th,1446

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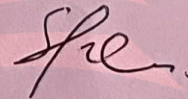
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I declare sincerely that this thesis degree thesis is original and solely my work; it does not belong to other researchers pursuing a different degree. Furthermore, this thesis has not been previously published, except for some parts with their original references.

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Usamah As Siddiq

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Mottoes

"Indeed, those who were given knowledge before it - when it is recited to them, they fall upon their faces in prostration"

(QS. 17:107)

"Your god is only Allah, except for whom there is no deity. He has encompassed all things in knowledge." (QS. 20:98)

"The worldview of Islam is characterized by an authenticity and a finality that points to what is ultimate, and it projects a view of reality and truth that encompasses existence and life altogether in total perspective whose fundamental elements are permanently established"

(S.M.N. al-Attas, *Prolegomena*,..4-5)

"Science without religion is lame, religion without science is blind"

(Albert Einstein, *Science and Religion*, 605)

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Dedication

With sincerity in my heart, this thesis is dedicated to my beloved mother and father, Humairo Fitriah and Tri Budi Astanto, who cared for me with patience, guided me with example, and taught me with wisdom. They instilled in me the love of effort and gratitude, and equipped me with the spirit to seek knowledge throughout my life. They gave me the best education and noble advice with great affection. May Allah forgive their sins, raise their status as high as possible, bless their efforts, and pour out His grace. And to my dear brothers. Umar Alamuddin, Kholid Suhaili and Sholahuddin al-Ayyubi, all of you who provided moral and material support to enable the author to complete the writing of this thesis.

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In the name of Allah, the beneficent, the merciful, praise be to Allah the Lord of the world, the Owner of the Day of Judgment. Pray and peace be upon Prophet Muhammad SAW, his families, companions, and his followers.

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Ponorogo, Oktober 9th, 2024
Rabiul Akhir, 6th, 1446

Sincerely yours,



Usamah As Siddiq

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