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CORRELATION OF SCIENCE AND THEOLOGY ACCORDING TO THE QUR'AN AND HADITH

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Abstract

This article aims to reveal the correlation between Science and Theology using the perspective of the Qur'an and hadith as the source of Islamic teachings. The Qur'an and hadith discuss various knowledge and sciences, such as Biology, Astronomy, Physics, Mathematics, languages and Chemistry. It requires that scientific research findings are not merely for the benefit of scientific advancement but also should be able to bring humans closer to God. The advances in Science should be able to bring humans closer to God. Theology that is often considered static and too dogmatic should always be able to run harmoniously and healthily side by side with Science. Because talking about the correlation between Science and Theology means trying to find the relationship between Science and religion, it doesn't mean uniting or even mixing up. The identity or character of the two entities does not have to be lost and must be maintained. Science in the Qur'an and hadith has a strong correlation with Theology and faith. Theology is no longer limited to questioning and polemicizing the interpretation of God's territory. Islamic theology should have entered a progressive realm oriented to solve the present and future realities relating to all problems of human life in this universe.

Keywords: Science, Theology, Qur'an, Hadith

1. Introduction

Indonesia is a country that is geographically prone to natural disasters. Landslides, fires and even tsunamis have occurred in this country. Humans also made various efforts to overcome this disaster, although with different approaches. Scientists usually see disasters in terms of natural phenomena and the changes they cause. Meanwhile, the religious or theologians will justify the

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catastrophic event as God's intervention for action storage and human abuse of exploitation of Nature. These two different approaches often cause tension between the two parties, so that finding common ground between Science and Theology is an alternative solution to break the tension.

The search for common ground between Science and Theology is not as easy as turning the hand. The paradigm that Science works objectively and is based on progressivity to achieve advancement and development, which is often a theological problem. Scientists tend to see Theology as static and dogmatic. Yet the same time, Theology is also challenged by the results and side effects of the Science.

The urgency to bring together Science and Theology is increasingly urgent to avoid abuse of scientific neutrality [1]. Moreover, the aim of Science since the Renaissance period has been applied by placing humans as rulers and giving them the freedom to exploit Nature for the benefit of humans themselves, regardless of the consequences and impacts [2]. As a result, Science is not normatively neutral because a specific worldview shaped it. This non-neutrality has resulted in an attitude of discrediting religion and Theology. They consider that it is unable to go hand in hand with developments in Science and technology.

The theologians' efforts to construct a Science-theistic are beneficial in criticizing the scientific deviations and incorporating the spiritual values for Science. The Science-theistic referred here is Science based on Islamic teachings, namely the Qur'an and hadith [3].

Studying Islam and Science cannot be separated from the Qur'an and hadith. Muslims believe that the Qur'an and hadith do not only deal with the vertical worship of God [4]. The Qur'an also contains scientific teachings for humans. At least 700-800 verses of the Qur'an that talk about Science. Likewise with hadith. The scientific side of miracles in the traditions of the Prophet Muhammad has not received sufficient attention from modern scientists or experts in various fields of miracle-scientific in the hadith [5]. Therefore, correlating and looking for common ground between Science and Theology finds its significance in studying it from the perspective of the Qur'an and hadith.

2. Literature review

Science in terminology is knowledge of something obtained from experiments and observations. In other words, Science is systematic knowledge obtained from observations and research that lead to determining the nature or principle of something that is being investigated, studied and so on [6].

Science is concerned with finding out about nature systemically. Science is not only a collection of knowledge in the form of words, concepts and principles but also how to find them. The recognition of it is through repeated proofs and debates between scientists that are irrefutable based on the facts and data obtained. Such as in the theory of the solar system. At first, the geocentric

9 theory (the Earth as the centre of the solar system with the Sun, Moon and other planets revolving around it) put forward by Claudius Ptolemaeus was correct. It is because of the facts and data from the observations at that time that were true. However, this theory collapsed later with the emergence of the heliocentric theory by Nicolas Copernicus [7].

Science is a humane activity that is not immune to falsification and refutation, while the Qur'anic texts and hadith are the opposite. If the patterns of connection between them are not correlated, it implies a conflict between Science, Qur'an and hadith. According to Fakhri, there is a strong indication that the value system adopted by the related scientific community heavily influenced Science, half of which is not compatible with Islamic values [2]. Therefore, it is urgent to anticipate the values in accompanying modern science so that Muslims are not falling into these un-Islamic values.

Many writers¹⁰ have studied Science and religion. For example, Maurice Bucaille wrote the book *La Bible, le Coran et la Science* which has tried to find a correspondence between scientific findings with the Qur'an and the Bible [8]. However, the argument made by Bucaille cannot separate from criticism because it positions the Qur'an and the Bible only as legitimators of scientific findings. It impacts the problem of relativity. If scientific innovations are relative, then the Qur'an becomes relative, even though Muslims believe the Qur'anic truth is absolute.

7 Mehdi Golshani, a physicist from Iran, has also attempted to integrate¹⁵ Science with Islam based on the Qur'an and hadith through his two works, *The Holy Qur'an and Sciences of Nature* [9] and *Issues in Islam and Science* [10]. Golshani's descriptions in his works are more of a one-way interaction. It emphasized the contribution of the Qur'an and hadith to Science. Ziauddin Sardar has also conducted elaborations on Science and Islam [11]. Naguib Al-Attas is also concerned about the integration between Science and religion [12]. So that Science does not separate¹² material and spiritual aspects. Likewise, Zaghoul al-Najjar¹³ tried to uncover the interpretation of the cosmic verses in the Qur'an in his book, *Mukhl¹²at min Tafsir al-Ayat al-Kauniyah fi al-Qur'an al-Karim* (Selections from the⁵ Interpretation of Cosmic Verses from the Holy Qur'an) [5], and reveal the scientific facts in the Prophet's hadith in his work, *al-I'jaz al-Ilmi fi al-Sunnah al-Nabawiyyah* (The Scientific Miracles in the Sunnah) [13].

6 John F. Haught also discusses the importance of integration between Science and Theology [14]. More clearly, Ian G. Barbour tries to map the relationship between Science and religion. He classified four variants of the relationship between the two: conflict, independence, dialogue and integration [15]. The first relation shows that Science negates the existence of religion and vice versa. The second means each recognizes the validity of the other's exist and states that there is no meeting point between Science and religion. The third relationship acknowledged some similarities that can be discussed between scientists and religious leaders and can even support each other. Whereas the fourth is integration, it stated that there is a possibility of integration that combines religion and science.

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The Indonesian anthropologist, Kuntowijoyo has also offered the integration of Islam and Science [16]. This idea is applied through the process that the source of knowledge and truth is the religion that comes from God's revelation. Then, religious truth manifested in the righteousness of the achievements of the human mind, with the standards of scientific logic and ethics. Besides, Syamsuddin examines the integration of religion and Science by focusing on the ideas of Naguib al-Attas and Mehdi Golshani [17].

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However, the existing descriptions are limited to specific ideas from scholars. Besides, they emphasize more on the legitimacy of religion concerning the findings of Science. So that, sometimes the apologetics becomes difficult to be avoided. Therefore, this article seeks to make the Qur'an and hadith the basis for scientific development to dialogue and integrate Science and religion. The argument here is that Science is running fast. Even its application can be wild on the one hand. On the other hand, the Qur'an and hadith as the textual-normative basis and the umbrella for spirituality for Muslims should integrate and contribute to each other.

3. Science according to the Qur'an and Hadith

Muslims believe that Qur'an and hadith are the sources of teaching for them. According to them, Islam does not talk about matters of religious spirituality only but also discusses Science, because Science and Theology are part of human needs that play a lot in delivering happiness in human life. The Qur'an mentions the root word of science (*'Ilm*) 105 times. The mention of science in various forms of derivation is said to be 744 times [18]. Meanwhile, Quraish Shihab mentions the word *'Ilm* with its various derivative forms repeated 854 times [19]. It means that the Qur'an pays serious attention to the development and progress of Science and technology.

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The Qur'an calls people to pay attention to Science and technology is seen through the verses of the al-Qur'an that first came down was the Qur'an, 96:1-5, "Read in the name of your Lord, Who created. He created man from a clot of blood. He is your Lord who is most gracious. He has taught humans through the means of Kalam. He has taught man what he does not know." The verse explicitly gives commands to humans to read and increase knowledge. This reading command is general and not limited to objects. God again repeated the importance of reading, not only reading something written but also reading the unwritten things, namely all the signs of God's power found in this universe. This repetition also shows that reading and studying is a process that is always continuous and never-ending [20].

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In another verse, the Qur'an also invites people to pay attention to various natural phenomena and to think about the various phenomena that arise in the Cosmos, to correlate them with the signs of God's power and greatness (Qur'an 45:12-13). According to the Qur'an, reason is not the only a tool used to seek knowledge, but it also requires a clean heart. The Qur'an explains that: "Verily in this, there is truly a warning for those who have a heart, or use their hearing,

while they are witnessing it" (Qur'an 50:37). The heart described in this verse is one of the spiritual dimensions of man to the divine realm. This heart will be fully functional if it is pure and clean from the impurities of lust, "Surely lucky are those who purify the heart" (Qur'an 91:9). Thus, Science obtained through the study of reason and purity of heart will lead people to be close to God in their worship [21].

The Qur'an discusses various knowledge and sciences, such as Biology, Astronomy, Physics, Mathematics, languages and Chemistry [22]. The Qur'an 39:6 explains that the process of human development in the foetus includes three darkness, namely darkness of the belly, darkness of uterus and darkness of placenta. The Qur'an says, "He is Who created you from a single being and He is Who made from it its mate. He is Who created for you eight heads of cattle in pairs. He creates you in your mother's wombs, giving you one form after another in threefold depths of darkness. That, then, is Allah, your Lord."

Biology also explains that the embryo in the uterus undergoes three developmental phases called the morula, blastula and gastrula phases. Also, the Qur'an, 6:125 & 67:3 states that if humans are in space, their chest will be tight due to a lack of oxygen. It is relevant to the physical theory that states that the oxygen content will decrease in a higher space, "Whoever Allah wills will guide him, He spreads his chest to (embrace the religion) Islam. And whosoever Allah wants him to go astray, surely Allah will make his chest tight again narrow as if he is climbing the sky. That is how Allah inflicts torment on those who do not believe." (Qur'an 6:125)

The description of the Qur'an about Science [24], as mentioned above, if observed, is global and not detailed. It is because **the Qur'an is not a scientific book**. The method of approaching the Qur'an is different from the approach of modern science. Namely, first separating the elements of the Science under study and then analysing them in detail. The emphasis of Science in the Qur'an is more focused on natural phenomena. The purpose of presenting these verses is as a sign and power of God. Thus, the Qur'an requires that scientific research and findings not merely aimed for scientific progress. The Qur'an positions Science to achieve the final goal of knowing God, and it does not want that Science to be for Science only. The findings and advances in Science should be able to bring humans closer to God.

The same is true of hadith. Not all the facts of Science have been explained in the hadith. The substance of hadiths that are relevant to scientific facts and findings also do not provide an explanation of the Science in detail. It is reasonable considering that the function of the hadith does not only explain the progress of Science and technology. The relevance between hadith and modern science that we can find in hadith shows that hadith is relevant synergistically with Science [23].

The compatibility between hadith and modern science for Muslims should increase **their** faith and willingness to do good deeds. Even according to Al-Zindani, **the Qur'an and the hadith of the Prophet Muhammad** preceded human science **and** knowledge [24]. Sometimes the Qur'an and the hadith contain a statement of Science that has never reached human knowledge at that time. Their

ability to read and analyse natural phenomena and God's Creation is still limited. Science and technology at that time had not yet developed. They judged a phenomenon outwardly according to what they got from the Prophet without any effort to carry out scientific analyses to prove it [23].

Thus, science in the Qur'an and hadith has different characteristics from Science in general. Islamic science examines the nature of phenomena, causality, the relationship between various forms of objects ranging from minerals to plants and animals, the meaning of change and development in Nature, and the end and purpose of this nature. All of these objects are studied under the teachings of the Qur'an and hadith.

4. Correlation of Science and Theology

Theology that is often considered static and dogmatic should always work in harmony and side by side with Science, even though it sometimes experiences tensions between the two. The efforts to eliminate the gap between Science and Theology are very urgent so that there is no secular dichotomy between the two. It can straighten the hedonistic and materialistic tendencies of Science [25].

The discourse on the integration of Science and the Qur'an and hadith has been among Muslim scientists. Some of them object to a correlation between the two. They view no comparison between the Qur'an and Science to test the truth of the Qur'anic verses. Muslim scientists are concerned about the integration of Science and the Qur'an result in a reduction in the sacredness of the Qur'an [26]. Whereas on the other hand, the uncertainty of Science is the inaccuracy or imperfection of the findings by the researchers, not the 'essence' of the Science. It is because scientific research aimed at discovering the law of the power of God in the Universe. These verses have permanent law. They will stay with their laws as long as no new laws change them. Therefore, if the scientific discoveries have validity, the sciences will find objectivity [27].

According to the authors, this concern is unfounded. Muslims should have the courage to confront Theology with Science and make both of them develop dialectically and complementary. Abror firmly stated that it is urgent to correlate Science and Theology to find solutions to the effects of Science and technology [28]. Islamic theology is derived from the Qur'an and hadith, while Science is rooted in reasoning. Science is the result of human thought that develops systematically and scientifically. The combination of the two will lead to the progress of humanity in a true sense. Theology without the support of Science only produces dogmas and doctrines that are far from reality and reason. Meanwhile, Science that is not on the basics of religious knowledge will cause damage.

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The correlation between Science and Theology can be seen from many aspects. Both influenced humans. Science makes it easier for humans to live their lives, provides humans with tools and speeds up the pace of progress. Islamic Theology establishes the aims and objectives of human endeavours as well as directs these efforts. Science brings about a material revolution. Islam

brings about a spiritual revolution. Science beautifies the mind, Islam adorns the soul and feelings. Science protects humans from disease, floods, storms and other natural disasters. Islam protects humans from restlessness, anxiety and discomfort [29].

The integration between Science and Theology seeks to form a positive relationship between the two. It is not only done simply in the form of matching or seeking religious legitimacy for scientific findings. Actions like this will give birth to apologetic views. On the contrary, scientists competent in Theology or vice versa offer new theological formulations in line with the dynamics of Science itself [30]. The justification of theoretical findings with religious texts, or matching Science with the teachings of the Qur'an has the consequence that if scientific innovations are corrected, and fall with falsification and refutation by more valid findings, then the religious text is used as a justification also fall. So here, the statement of Rolston can be understood: "The religion that is married to Science today will be a widow tomorrow" [31]. Muslih added that it would not be the case of the dialogical correlation model between religion and Science [3]. Both of them maintain the integrity of their autonomy and resilience.

Some Muslim scientists have the view that the Qur'an and hadith are always one step ahead of Science. This expression means that the explanations of the Qur'an and hadith are always one step ahead of modern discoveries. In other words, Science is always rushing to follow the information of the Qur'an. They claim that the Qur'an and hadith are an undeniable collection of information about the past, present and future [32].

Theologically, Muslims believe that the source of knowledge is already in the Qur'an (16:89). However, according to the author, this should not make people apathetic or sceptical about scientific discoveries. It is no longer the time if Muslims are complacent about the triumphs of Science in the past and glorify the contribution of Muslims to the progress of Science. But what is more important is to reveal the factors that succeeded in influencing the progress and triumph of Science in the past to become the spirit of Muslims to catch up with them in Science and technology.

According to Muslims, there are at least two factors that influence the progress of Science. First, the internal factor that the Qur'an and hadith motivate Muslims to develop knowledge. It is marked from the first revelation that came to the Prophet Muhammad that the command was to read (Qur'an 96:1-5). In addition, the Prophet also said in his hadith, meditate and think about the favours and gifts that God has bestowed upon you [33]. It shows that the Qur'an and hadith highly appreciate the sciences. External factors are a conducive atmosphere to the development of Science and the availability of adequate libraries.

Talking about the correlation between Science and Theology means trying to find the relationship between Science and religion. It doesn't have to mean unifying or even confusing the two. It is because these two entities need to preserve their respective identities and characters. In the Islamic paradigm, integration between religion and Science is possible based on the idea of oneness (*Tawheed*). Muslims believe that all knowledge comes from God. His power is

absolute includes all visible and hidden aspects. There is nothing in this universe that is not known to Him. God as the origin of knowledge and Science repeatedly appears in the Qur'an and hadith. Humans must seek, implement and disseminate it according to His decree. That is why Islam strongly opposes the idea of seeking knowledge for knowledge alone. On the contrary, Islam argues that looking for Science aims to seek God's pleasure [34].

It is time that Science and Theology must present the awareness that emerges through more harmonious, holistic and comprehensive correlations [35]. The Prophet also stated the importance of the correlation between Science and Theology. Anyone who wants the world must achieve it with Science, anyone who asks for the hereafter should he reach it with knowledge and anyone who hopes for both, then he must obtain it with knowledge and Science.

There are two correlation models between Theology and Science: integrative and dialogical correlation. Barbour formulates about the integration of Theology and Science by starting from Science (Natural Theology) or religion (Theology of Nature). He seeks to unite the two within the framework of a philosophical system. Besides, Barbour also agrees with the dialogue approach. However, it is not clear whether he supports the integrative correlation between Theology and Science. Or whether his view is more heavily on dialogue between the two [15, p. 82-94]. The theological integration that was initiated by Barbour, in which the latest scientific theories are sought at their theological implications. Then, build a new theology by considering traditional theology as one of its sources. Thus, according to Barbour, integration has a specific meaning. It aims to produce a reform of Theology in the form of the theology of nature to prove religious truths based on scientific findings [35].

Barbour distinguishes the theology of Nature from natural theology [15, p. 90]. This natural theology does not concern revelation and religious traditions at all. The theology of nature still pays attention to pure revelation, or rather, theology of Nature comes from religious traditions, orthodoxy, and spiritual experience though it comes from Science. Advocates of the theology of Nature argue the need to reformulate some traditional doctrines in the light of current science. They attempt to reconcile religious beliefs with scientific findings through modification and reinterpretation. They recommend that theologians take the risk of adapting religious dogma to scientific discoveries. They believe that doctrine is consistent with scientific evidence [36].

The steps in developing a model of integration of religion and Science in education are: First, mapping scientific and Islamic concepts. Teachers need to go on an excursion with the Qur'an and hadith to the realm of Science by classifying science systematically into various disciplines or desired themes. In other words, teachers should first explore scientific explanations that exist in the Qur'an and hadith. Second, combining scientific and Islamic concepts by integrating concepts, not formulas. Namely, looking for the common ground between science and Islam. Strictly speaking, the integration between the Qur'an and science can strengthen each other in opening the veil of the occultation of reality spoken by God in the Qur'an. Third, make the Qur'an the guardian of

every scientific work. Al-Qur'an and hadith are not just a compliment but a source of reference [37].

The dialogical correlation between Theology and Science was slightly different from the integrative model. The dialogical correlation appears based on the consideration that dialogue does not question the differences between the two but focuses more on searching similarities, methods and concepts in Science and religion [15. p. 74]. Dialogue is also one of the models adopted by Muslim scientist in formulating a correlation model between Science and Theology. For example, Muhammad al-Jabiri sees the urgency of dialogue between the two to search for common ground between various currents of Islamic thought and movements [38].

Proper understanding of scientific verses in the Qur'an or hadith texts is necessary to facilitate the dialogue between Science and Theology. The first step is to understand the Arabic style in the text of the Qur'an and hadith accurately. The second is knowing the context of the revelation of the text of the Qur'an and hadith. The third is linking the substance of the hadith with the general principles and universal goals of Islam. The last is understanding the scientific text discussed by the Qur'anic verses or hinted at by the hadith of the Prophet and referring it to the axioms of modern science [5].

The dialogical correlation between Science and Theology, in turn, gives rise to a science-theistic discourse. One of the urgent factors in the extraordinary development of Science was the theological support of the philosophical assumptions of scientists. Such a new view of the history of Science shows that religion and Science were not always at odds from the start. The belief in the order of Nature is one of the theological teachings is the reference for the induction method and the key to the development of Science [17].

By referring to the Qur'an and hadith, humans will understand that Nature is a sign of the existence of God. He is the source of harmony and order who created Nature truly and purposefully. Human reason has limitations. It is proper for humans can align their intellect with God's signs and God's demands revealed in His true revelations. They will understand and explore the truth of Science and Revelation [36].

Science in the Qur'an and hadith has a strong correlation with Theology and faith. Traditional Islamic theology that has been placing many of God's verses in a textual, reflective and deductive manner should be addressed and directed at the inductive reflection, focused on critical awareness of current human experiences and concrete problems. Theology is no longer limited to questioning and polemicizing the interpretation of God's territory. Islamic theology should have entered a progressive realm oriented towards the present and future realities relating to all problems of human life in this universe. Therefore, Islamic theology should dynamize Science and empirical reality in two ways. First, Islamic theology must be 'open-ended' and dynamic so that it does not fall into a conservative and defensive attitude towards modern human problems as a result of the development and advancement of Science and technology. Second, Islamic theology must also be progressive in the sense of positioning humans and Nature as creatures mutually submitting to God. It's just

that humans with all their potential can still deny His commands, while the Cosmos cannot deny His commandments. Therefore, sometimes this act of ignorant humans can cause various disasters and natural damage [1].

Science without belief in God will mislead and can give birth to an anti-religion attitude. The hadith of the Prophet also recommends the use of various sources or means to achieve knowledge and Science. Such as observation or experiment, intuition, reason and also a revelation. The ultimate goal of seeking knowledge is to know God and serve Him to seek pleasure and get closer to Him. In this way, humans can achieve happiness in this world and the hereafter [34]. Therefore in the view of the Qur'an and hadith, Science would make an original and distinctive contribution to the existing body of knowledge. Besides, it should offer solutions to problems faced by humans for the creation of more humane life order. Muslims have the potency to act as intellectual leadership and become a solid foundation for developing culture and civilization. It is a heavy task, but with epistemological awareness, commitment, dedication and high intellectual determination, it can be realized.

5. Conclusions

Science is a humane activity that is not immune to falsification and refutation, while the Qur'an and hadith texts are the opposite. It may lead to conflict between Science and Theology based on the Qur'an and hadith if the two are not correlated. Science, which runs so fast, even its application can run wild, and the Qur'an and hadith as the textual-normative basis for spirituality for Muslims should integrate and contribute to each other.

The command of the Qur'an and hadith to pay attention to Science and technology starts from the verses of the Qur'an that first came down was the Qur'an, 96:1-5 besides the hadith of the Prophet narrated by al-Tabrani. Also, in other verses, the Qur'an invites people to pay attention to various natural phenomena and think about the various phenomena that arise in the Cosmos and correlate them with the signs of God's power and greatness. In addition, the Qur'an and hadith discussed knowledge and sciences, such as Biology, Astronomy, Physics, Mathematics, languages, Chemistry and other fields of Science. However, if observed, the description of the Qur'an and hadith about Science as mentioned above is global and not detailed. It is because the Qur'an and hadith are not scientific books. The Qur'anic and prophetic approaches are different from the approach of modern science. The emphasis of Science in the Qur'an and hadith is more focused on natural phenomena verses. The purpose of presenting these verses is to show the sign and power of God. The Qur'an and hadith require that scientific research and findings not only aim for scientific advancement. The Qur'an and hadith positioned Science as a means to achieve the final goal to know God. The discoveries and advances in Science should be able to bring humans closer to God.

The efforts to eliminate the gap between Science and Theology are very urgent so that there is no secular dichotomy between the two. Science makes it easier for humans to live their lives, provides humans with tools and speeds up the pace of progress. Islamic theology establishes the aims and objectives of human endeavours as well as directs these efforts. Science brings about a material revolution. Islam brings about a spiritual one. Science beautifies mind and mind, Islam adorns soul and feelings.

The two correlation models between Science and Theology are integration and dialogue. Integration is not carried out simply in matching or seeking religious legitimacy on scientific findings but in offering new theological formulations in line with the dynamics of Science itself. The justification of theoretical results with Islamic texts or matching Science with the teachings of the Qur'an and hadith have a consequence. If the scientific findings are corrected and fall in falsification and refutation by the more accurate discoveries, then the religious text as justification also falls. Apart from integration, the dialogical correlation between religion and Science can also be realized while maintaining each integrity and resilience. It is time that Science and Theology must present the awareness that emerges through more harmonious, holistic and comprehensive views.

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