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ISLAMIZATION OF SCIENCE AND ITS RELEVANCE WITH PANCASILA AND CITIZENSHIP EDUCATION

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Abstrak:

Penelitian ini bertujuan untuk menganalisis islamisasi ilmu pengetahuan dan relevansinya dengan Pendidikan Pancasila dan Kewarganegaraan. Penelitian ini menggunakan pendekatan kualitatif dengan cara studi kepustakaan sebagai teknik pengumpulan data dari berbagai referensi yang terkait untuk menganalisis konten. Hasil penelitian ilmu pengetahuan barat menunjukkan adanya dampak negatif yang bersifat materialis dan sekular. Hal tersebut bertentangan dengan prinsip-prinsip agama Islam sehingga dilakukan proses islamisasi ilmu pengetahuan, yakni melihat kebenaran ilmu berdasarkan akal dan Al Qur'an Hadits. Prinsip mengutamakan tauhid dalam mengembangkan ilmu pengetahuan memiliki relevansi terhadap Pancasila terutama sila pertama Ketuhanan yang Maha Esa sebagai dasar pedoman pengembangan ilmu pengetahuan di Indonesia. Penerapan sila kedua, ketiga, keempat, dan kelima dapat menjadi jawaban dari perkembangan ilmu pengetahuan dari barat yang bersifat materialis dan sekular. Adapun relevansi tujuan islamisasi ilmu pengetahuan dengan pendidikan kewarganegaraan adalah pembentukan karakter pertama dan utama ialah karakter religius yang mencerminkan keimanan dan ketakwaan terhadap Tuhan yang Maha Esa. Penguatan karakter religius bagi bangsa Indonesia melalui pendidikan kewarganegaraan untuk menjalani dan menjaga hubungan kehidupannya dengan Tuhan maupun dengan sesama manusia di lingkungan masyarakat dan bernegara. Penelitian ini dapat mengisi kekosongan ruang penelitian relevansi islamisasi ilmu pengetahuan dengan Pendidikan Pancasila dan Kewarganegaraan sebagai mata pelajaran yang diberikan kepada siswa agar memahami konteks ilmu pengetahuan berdasarkan nilai-nilai sila pertama Pancasila dan mewujudkan kompetensi inti satu yang tercantum pada kurikulum 2013, yaitu sikap spiritual.

Kata Kunci: Islamisasi ilmu pengetahuan; Pendidikan pancasila; Pendidikan kewarganegaraan

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Abstract;

This study aims to analyze the Islamization of science and its relevance to Pancasila and Citizenship Education. This study uses a qualitative approach by means of literature study as a technique of collecting data from various related references to analyze content. The results of western scientific research have negative impacts that are materialist and secular. This is contrary to the principles of Islam so that the process of Islamization of science is carried out to see the truth of science based on reason and the Qur'an Hadith. The principle of prioritizing monotheism in developing science has relevance to Pancasila, especially the first principle of Belief in the one and only God as the basic guideline for the development of science in Indonesia. The application of the second, third, fourth, and the fifth can be the answer to the development of science from the west which is materialist and secular. The relevance of the goal of Islamization of science with civic education is that the formation of the first and foremost character is a religious character that reflects faith and piety to God Almighty. Strengthening religious character for the Indonesian people through civic education to live and maintain life relationships with God and with fellow human beings in society and the state. This research can fill the void of research space the relevance of the Islamization of science with Pancasila and Citizenship Education as subjects given to students in order to understand the context of science based on the values of the first precepts of Pancasila and realize one core competency listed in the 2013 curriculum, namely spiritual attitudes.

Keywords: *Islamization of science; Pancasila education; Citizenship education*

INTRODUCTION

Science is used as a human foothold to find new theories with certain methods in order to obtain predetermined goals. The development of science began in Ancient Greece in the 6th century BC – 6th AD which was influenced by philosophy as the parent of science to obtain orderly truth and knowledge¹. The development of science in Ancient Greece had

¹ Muhammad Rijal Fadli, "Hubungan Filsafat Dengan Ilmu Pengetahuan Dan Relevansinya Di Era Revolusi Industri 4.0 (Society 5.0)," *Jurnal Filsafat* 31, no. 1 (April 24, 2021): 130–60, <https://doi.org/10.22146/jf.42521>.

implications for the freedom to express ideas, analyze things with critical thinking, and not accept experiences based on attitudes².

Science suffered a setback in the development of philosophy in the Middle Ages or the Dark Ages because it was controlled by the authority of kings and churches which became absolute truth³. This gave a positive influence on the development of Islamic science which became the heyday of Muslims in the 6th - 14th centuries AD. Islamic science has a focus on answering problems in the scope of daily worship activities that are sourced from Naqliyah knowledge, namely the Qur'an and Hadith⁴. In addition, Aqliyah science that comes from the human mind is further developed in Islamic science, such as nahwu science, literature, philosophy, exact sciences⁵.

The end of the Islamic era followed by the Renaissance period of the 14th - 17th century AD. Science and culture began to separate themselves from the teachings of Christianity. Man can determine a free life by breaking away from church doctrine. Even the natural sciences that were taught and believed to be divine truths in ancient Greece began to contradict the views of the church⁶. The Renaissance period embraced secularism, humanism, rationalism, empiricism, and materialism. Furthermore, the 17th - 20th century AD in modern times the development of science and technology led to progress and destruction that caused religious moral disorientation with the collapse of human dignity with the understanding of rationalism, capitalism, materialism, and secularism⁷.

Materialist science was developed more for the benefit of a capitalist economy or industrialization. The secular nature of science separates science from religion. Religion is no longer the basic value of the development of science⁸. Examples of science that are secular, namely in the field of politics,

² Lalu Khothibul Umam, "Sejarah Perkembangan Ilmu Dari Klasik Hingga Kontemporer," *Kalam: Jurnal Agama Dan Sosial Humaniora* 8, no. 2 (2020): 27–60, <http://journal.lsamaaceh.com/index.php/kalam/article/view/89>.

³ Ibid.

⁴ Arif Al Anang, "Sejarah Perkembangan Ilmu Pengetahuan Dalam Islam," *Fajar Historia: Jurnal Ilmu Sejarah Dan Pendidikan* 3, no. 2 (December 31, 2019): 98–108, <https://doi.org/10.29408/fhs.v3i2.2129>.

⁵ Ibid.

⁶ A. M. Irfan Taufan Asfar and A. M. Iqbal Akbar Asfar, "Pendidikan Masa Renaissance: Pemikiran Dan Pengaruh Keilmuan," no. February (2019): 1–19, <https://doi.org/10.13140/RG.2.2.35844.37769>.

⁷ Johan Setiawan and Ajat Sudrajat, "Pemikiran Postmodernisme Dan Pandangannya Terhadap Ilmu Pengetahuan," *Jurnal Filsafat* 28, no. 1 (February 28, 2018): 25–46, <https://doi.org/10.22146/jf.33296>.

⁸ Mustofa Hilmi, "Islamisasi Ilmu Pengetahuan: Pergulatan Pemikiran Cendekiawan Kontemporer," *Al-Adabiya: Jurnal Kebudayaan Dan Keagamaan* 15, no. 02 (December 18, 2020): 251–69, <https://doi.org/10.37680/adabiya.v15i02.268>.

for example, many people do not use ethics or morals in politics. The law that is currently developing is positivistic by separating law from moral and religious norms⁹.

If science is not immediately directed back to the science of religion, then someone who studies science will slowly move away from religious norms. This knowledge is not neutral because it is influenced by the life experiences of western scholars who are materialist and secular¹⁰. This is contrary to the principles of Islam so that Islamic scholars carry out the process of Islamizing science. Abrori & Nurkholis explained that the Islamization of science is the practice of purifying western knowledge which has been used as a reference in the development of the Islamic education system in order to obtain knowledge that is uniquely Islamic. The effort to Islamize science is expected to be a solution to the problem of the scientific dichotomy between religious science and modern science so that it can be integrated integrally in the educational process¹¹.

The Islamization of science that is attempted by Islamic scholars is related to the process of internalizing the values of Pancasila in the development of science in Indonesia, especially for the majority of Indonesian people who adhere to Islam. The Indonesian people who are Muslim should be grateful to have the Qur'an and Hadith as a way of life and Pancasila as the state philosophy which has meanings and teachings that are in harmony with the teachings of Islam so that between the two needs to be balanced in the application of science. Therefore, writing this article aims to further analyze the Islamization of science and its relevance to Pancasila and Citizenship Education.

Broadly speaking Islamization of knowledge has relevance to Pancasila and Citizenship Education because Indonesia made Pancasila as the nations ideology. The first principle of Pancasila which reads Belief in the one and only God means that citizens are given the freedom to choose one religion or belief as the basis for all aspects of life. Therefore, Indonesian citizens in developing knowledge must be based on the precepts of the One Godhead.

⁹ Farkhani, Elviandri, and Sigit Supto Nugroho, "Islamisasi Ilmu Pengetahuan; Basis Epistemologi Sains Modern," in *Proceeding of International Conference on Islamic Epistemology, Universitas Muhammadiyah Surakarta, May 24th, 2016*, 2016, 22–31, <https://publikasiilmiah.ums.ac.id/xmlui/bitstream/handle/11617/7961/3.pdf?sequence=1&isAllowed=y>.

¹⁰ Hilmi, "Islamisasi Ilmu Pengetahuan: Pergulatan Pemikiran Cendekiawan Kontemporer."

¹¹ Muhammad Sayyidul Abrori and Muhammad Nurkholis, "Islamisasi Ilmu Pengetahuan Menurut Pandangan Syed Muhammad Naquib Al-Attas Dan Implikasinya Terhadap Pengembangan PAI Di Perguruan Tinggi Umum," *Al-I'tibar : Jurnal Pendidikan Islam* 6, no. 1 (February 1, 2019): 09–18, <https://doi.org/10.30599/jpia.v6i1.419>.

This means that the source of knowledge cannot be separated from the power of God and is rationally accessible to the human mind.

This reason is a comparison for western science which develops secularism, namely separating knowledge by reason and mind with belief in God. Based on these facts, the researcher fills the void in the research space by analyzing the relevance of the Islamization of science with Pancasila and Citizenship Education as subjects given to students in order to understand the context of science based on the values of the first precepts of Pancasila and realize one core competency listed in the 2013 curriculum, namely spiritual attitudes.

Based on the results of previous studies, it was found that there was no research that specifically linked the contribution of Pancasila and Citizenship Education to the development of the Islamization of science. Therefore, this study has limitations in obtaining relevant research studies. Research is expected to make a theoretical contribution for the science of Islamic education and Pancasila and Citizenship Education based on the truth of theories and opinions of experts. Besides that, this research is expected to make a practical contribution to the Indonesian people in developing and studying science while still guided by the values of the Belief in the one and only God and can animate the values of just and civilized humanity, unity of Indonesian, democracy led by the wisdom of representatives of the people, and social justice for all Indonesian people.

This study uses a qualitative approach by means of literature study as a technique of collecting data from various related references to analyze content. The literature study procedure is carried out through stages, including: first, the author focuses on analyzing the relevance of the Islamization of science with Pancasila and Citizenship Education. Second, the author collects various sources of literature data on the Islamization of science, Pancasila and Citizenship Education, and character education. Third, the author explores, processes, and analyzes literary sources in depth to find the relevance of the Islamization of science with Pancasila and Citizenship Education.

DISCUSSION

Islamization of Science

The science developed by western scholars is materialist and secular so that Islamic scholars are present to contribute to the development of knowledge based on the values of Islamic teachings by bringing a concept called the Islamization of science. The concept of Islamization of knowledge according to Dzilo should not be taken literally from the term Islamization which is

used in everyday religious or political contexts. The concept of Islamization of knowledge in this new and specific context is the adjustment of certain forms of knowledge to the content of Islamic science or the struggle to fortify the position of Islamic science in the context of contemporary knowledge including its various perspectives¹².

Farkhani explained that Sir Muhammad Iqbal around 1930 had conveyed a discourse that the knowledge developed by western scholars was atheist so that the process of Islamization needed to be carried out. However, Sir Muhammad Iqbal did not define further Islamization¹³. Furthermore, in the 1960s Sayyed Husein Nasr brought up the idea of Islamization of science through several of his works by discussing the comparison between the methodology of Islamic science and general science, such as natural science, mathematics and metaphysics. Islamization of science according to Sayyed Husein Nasr is an effort to bring together ways of thinking and acting between western and Muslim societies¹⁴.

In the 1970s there was a prominent Islamic scholar, namely Syed Muhammad Naquib al Attas who brought the idea of Islamization of science in more detail. Background Syed Muhammad Naquib al Attas did the Islamization of science because he saw that every scientific paradigm must be oriented to the west and had a negative impact on Islamic intellectuals who had lost their Islamic characteristics. In addition, the knowledge developed by western scholars is secular so it is necessary to have the Islamization of knowledge so that Islam is always relevant in every era of development¹⁵.

Based on the background of the views of Syed Muhammad Naquib al Attas, he conveyed the idea of Islamization of science at an international conference on education in Mecca in 1977 which was attended by world Muslim education leaders. Syed Muhammad Naquib al Attas reaffirmed his ideas by writing the book *Islam and Secularism* in 1978 and the book *The Concept of Education in Islam* in 1980. The results of Syed Muhammad Naquib al Attas ideas on the Islamization of science were written in a book entitled *Prolegomena to the Methaphysics of Islam* in year 1995¹⁶.

¹²Hasan Dzilo, "The Concept of 'Islamization of Knowledge' and Its Philosophical Implications," *Islam and Christian-Muslim Relations* 23, no. 3 (July 2012): 247–56, <https://doi.org/10.1080/09596410.2012.676779>.

¹³Farkhani, Elviandri, and Nugroho, "Islamisasi Ilmu Pengetahuan; Basis Epistimologi Sains Modern."

¹⁴Abbas, "Islamisasi Ilmu Pengetahuan," *Shautut Tarbiyah* 16, no. 2 (2010): 30–39, <https://ejournal.iainkendari.ac.id/index.php/shautut-tarbiyah/article/view/126>.

¹⁵Andri Sutrisno, "Islamisasi Ilmu Pengetahuan Perspektif M. Naquib Al-Attas," *Ar-Risalah: Media Keislaman, Pendidikan Dan Hukum Islam* 19, no. 1 (April 22, 2021): 1–10, <https://doi.org/10.29062/arrisalah.v19i1.566>.

¹⁶Ghazi Abdullah Muttaqien, "Pandangan Syed Muhammad Naquib Al-Attas Tentang Islamisasi Ilmu," *Ja'fqi: Jurnal Aqidah Dan Filsafat Islam* 4, no. 2 (October 29,

Syed Muhammad Naquib al Attas describes the steps in the process of Islamization of knowledge as follows. First, Islamization must liberate individuals from secular, magical, mythological, animistic, anti-Islamic thoughts. Humans must understand the nature of their relationship with God, revelation, the universe, and fellow human beings. Second, Islamizing language because language can influence human reason and worldview. Third, the world view that has been Islamized will form a comprehensive way of thinking related to the reality faced by humans based on the revelation of Allah swt in the formation of an Islamic world view. Fourth, after the Islamic worldview is formed in the human mind, then naturally Islamic sciences will be born¹⁷.

The Islamization of science according to Syed Muhammad Naquib al Attas is an effort to liberate humans from western doctrines that are secular and liberal so that they can prioritize knowledge based on Islamic teachings¹⁸. The purpose of the Islamization of science is to free humans from magical, mythological, animistic, blind nationalism and secularism doctrines that can oppress themselves because of their neglect of the nature of human origin created on earth¹⁹. Thus, knowledge originating from a secular western worldview must be replaced by building a worldview based on Islamic principles.

The world view based on Islam is the belief that God exists and created the universe. Syed Muhammad Naquib al Attas places the concept of the nature of God first, followed by the concepts of revelation, creation, happiness, knowledge, religion, freedom, values and morality. The Islamic world view does not only include human involvement in social, political, cultural, and historical aspects, but must include aspects of the hereafter as the foundation and goal of life in the world for Muslims and mankind as a whole²⁰. The Islamic world view as a clear system has various aspects that distinguish it from the western world view. The difference between the Islamic world view and the west can be seen in table 1.

2019): 93–130, <https://doi.org/10.15575/jaqfi.v4i2.9458>.

¹⁷ Ibid.

¹⁸ Sutrisno, "Islamisasi Ilmu Pengetahuan Perspektif M. Naquib Al-Attas."

¹⁹ Irma Novayani, "Islamisasi Ilmu Pengetahuan Menurut Pandangan Syed Muhammad Naquib Al Attas Dan Implikasi Terhadap Lembaga Pendidikan Internasional Institute of Islamic Thought Civilization (ISTAC)," *Al-Muta'aliyah* 1, no. 1 (2017): 74–89, <http://ejournal.kopertais4.or.id/sasambo/index.php/mutaaliyah/article/view/2812>.

²⁰ Muttaqien, "Pandangan Syed Muhammad Naquib Al-Attas Tentang Islamisasi Ilmu."

Table 1. Differences in world views of Islam and the west

No	Aspects of Difference	Islamic Worldview	Western Worldview
1	Principle	Tawhid	dichotomous
2	Principle	Revelation, Hadith, reason, experience, and intuition	Ratio, philosophical speculation
3	Nature	Authenticity and finality	Rational, open and always changing
4	Meaning of reality	Based on metaphysical studies	Social, cultural, and empirical views
5	Study object	Something that is visible and invisible	Values in society

Sumber: (Muttaqien, 2019)

Judging based on several aspects of the difference between the Islamic worldview and the west, it can be concluded that the presence of Islamization of science in seeing the truth is not based on the senses and reason alone, but must see the truth based on revelation as stated in the Qur'an and Hadith. This is reinforced by the thoughts of Harun Nasution that revelation as a provider of information to the mind to regulate human life according to the principles that have been revealed so that humans can live in peace and do good deeds. Determining good and bad deeds is not by reason alone, but God can know and determine which are good and bad deeds.

The Islamic intellectual figure who developed the idea of further Islamization of science was Ismail Raji al-Faruqi who got various sources of inspiration from the main initiator of the Islamization of science, Syed Muhammad Naquib al Attas. Inayah explained that Ismail Raji al-Faruqi conveyed the idea of Islamization of science at a seminar at the University of Islamabad Pakistan in 1982 by utilizing the writings of Syed Muhammad Naquib al Attas in depth, thus inspiring him to write the book *The Islamization of Knowledge* published by the International Institute of Islamic Thought (IIIT) in the United States.

The background of the idea of Islamization of science developed by Ismail Raji al-Faruqi is not much different from the anxiety felt by Syed Muhammad Naquib al Attas. Ismail Raji al-Faruqi sees in the Islamic education system it is found that many Muslim educators adopt various scientific disciplines from the west. Ismail Raji al-Faruqi's view that it causes de-Islamization and demoralization of Muslims and also occurs dichotomy between science in Islamic education.

Ismail Raji al-Faruqi's efforts in overcoming these problems are carried out through the formulation of the Islamization of science by: first, combining two educational systems that must be filled with the spirit of Islam. It serves as an integral part of its ideological program. Efforts to integrate modern knowledge into the integrity of the Islamic heritage by eliminating, changing, reinterpreting, and adjusting to the components as an Islamic worldview and determining its values. The second way, instilling a vision of Islamic insight is carried out to every Muslim youth to receive knowledge in the fields of ethics, law, history and community culture.

Based on the efforts of Ismail Raji al-Faruqi in formulating the Islamization of science, it is understood that the Islamization of science is an effort to define, reformulate, reposition, argument and rationalize related to various phenomena and facts. The next step is to make an assessment, make new conclusions and interpretations, rearrange goals so that they enrich Islamic insight and benefit the hopes and aspirations of Muslims. Ismail Raji al-Faruqi expanded the idea of Islamization of science by laying down the principle of monotheism as a framework of thought, methodology and way of life for Muslims.

The meaning contained in the principle of monotheism according to Ismail Raji al-Faruqi is that humans as God's creatures must follow all His will and orders to achieve happiness and safety in this world and in the hereafter because God is the only God of all nature. Based on the meaning of monotheism, Ismail Raji al-Faruqi believes that monotheism is the essence of Islam that must be used as the basis for every human activity in order to create an order of Islamic civilization starting from oneself, family, and society.

Ismail Raji al-Faruqi outlines five principles of monotheism in the Islamization of science. First, the oneness of God has implications for science as an inseparable part of God's presence. Second, the unity of the creation of the universe in the provisions of natural law has implications for science that all research on the universe must reflect the values of faith to strengthen worship to Allah. This is different from the Western principle which does not involve God as the creator of the universe. Third, the unity of truth and knowledge. Truth comes from reality and reality comes from God who conveys through revelation. The implications for science are that the position of Islam can be well explained as a unity of truth.

Fourth, the unity of a Muslim's life must live according to natural law and moral law derived from Allah's decree. The implication for science is that in practice it must be understood and practiced based on the values of monotheism without dichotomy between reason and revelation. Fifth, the

unity of mankind must not distinguish between religion, ethnicity, nation. The implication for science is that empathy towards human values is a necessity in the development of science.

Based on the description of the results of the idea of Islamization of science by Syed Muhammad Naquib al Attas and Ismail Raji al-Faruqi, there are differences between the two. Syed Muhammad Naquib al Attas in carrying out the Islamization of science is more about developing science independently without being integrated with western science which is materialist and secular. The view of Syed Muhammad Naquib al Attas sees that Islamic scientific civilization has interacted with other civilizations for a long time and has reached its heyday so that Muslims already have the capacity to develop science according to Islamic religious principles.

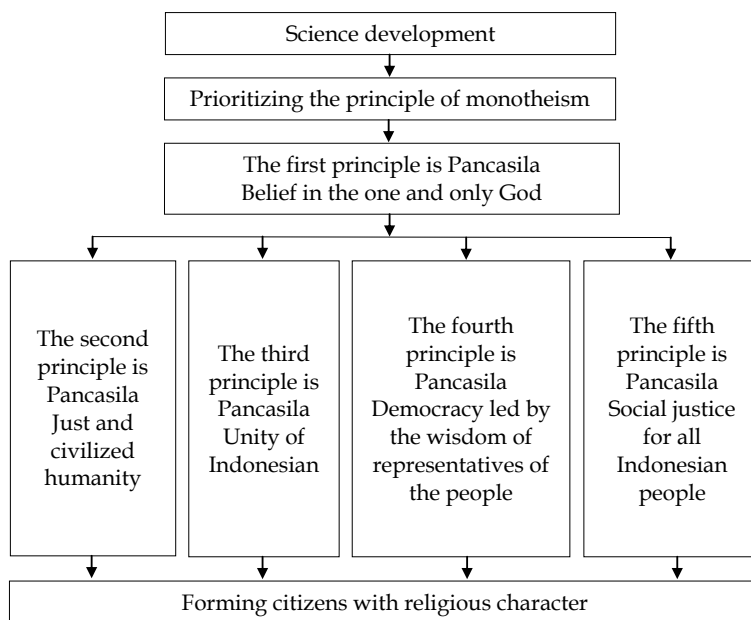
As for Ismail Raji al-Faruqi, in carrying out the Islamization of science, integrating Islamic and western sciences must have mastery of the principles of Islamic teachings, especially the principle of monotheism which must be the main basis in every human activity in various fields of life. Ismail Raji al-Faruqi prioritizes the principle of monotheism as a form of action that confirms that Allah is God Almighty, as opposed by western scientists in developing secular science.

On the other hand, the similarity of the practice of Islamization of science by Syed Muhammad Naquib al Attas and Ismail Raji al-Faruqi is seeking the idea of Islamization of science to answer the problem of the development of science from the west which tends to be secular and materialistic. Science that prioritizes reason and rationality to the exclusion of religious principles is feared to have an impact on mankind, especially Muslims who neglect the principle of monotheism in developing science.

Islamic values that replace western values to direct the re-establishment of knowledge involve: (a) the use of knowledge for human happiness; (b) development of abilities; (c) the re-establishment of creation to crystallize the pattern of Islamic divinity values; (d) development of culture and civilization; and (e) the development of human milestones in knowledge and wisdom, heroism and virtue, piety and truth.

Relevance to Pancasila and Citizenship Education

Table 2. Relevance of the Islamization of Science with Pancasila and Citizenship Education



Syed Muhammad Naquib al Attas and Ismail Raji al-Faruqi are of the view that in developing science one must prioritize the principle of monotheism. Hilmi explained, for Muslims, monotheism is the concept of Allah Almighty, the source of all things, so that there is nothing that is not related to Allah. The principle of monotheism needs to be integrated into science to understand the reality that everything in the universe cannot be separated from the power of Allah. This concept has implications for the essence of science which must be oriented towards the unity between the object of study and the decree of Allah²¹.

The principle of prioritizing monotheism in developing science has relevance to Pancasila, especially the first principle: Belief in the one and only God, as the basic guideline for the development of science in Indonesia. There is a relationship between the state and religion in Indonesia so that it is called a religious country and is characterized by Belief in the one and only God. That is, the state guarantees the freedom to practice worship based on the religion adopted by the Indonesian people. It can be concluded that the state of Indonesia is not a state based on one particular religion because in

²¹Hilmi, "Islamisasi Ilmu Pengetahuan: Pergulatan Pemikiran Cendekiawan Kontemporer."

Indonesia there are six recognized religions. The state of Indonesia is also not a secular state that separates state affairs from religion so that this is not in line with secular science from the west.

The urgency to develop science based on the first precepts of Pancasila, Belief in the one and only God, is the need for a balance between rational and irrational because some things in this universe there are limits to the ability to think that can be reached by human logic, so it must refer to God Almighty as the ruler of nature universe. The position of Belied in the one and only God in an effort to develop knowledge can animate the next four precepts. In the second precept of a just and civilized humanity, it is necessary to internalize human values in developing science as a process of civilization to increase the degree and dignity of humans in order to become knowledgeable human beings.

Development for the advancement of science in Indonesia needs to be based on the third precept of Unity of Indonesian. This is achieved by internalizing the values of various characteristics of Indonesian culture to filter various knowledge from various countries that enter Indonesia by looking at the advantages and disadvantages, to be further adapted to the cultural values and nationalism of the Indonesian nation. The fourth precept of democracy led by the wisdom of representatives of the people underlies the development of knowledge from the democratic aspect by being open to respecting the freedom of various opinions in expressing ideas.

The fifth precept of social justice for all Indonesian people in the development of science must prioritize the values of justice and social so that the presence of scientific progress can be felt by the entire Indonesian nation in various fields of human life. The application of the fifth precept can be the answer to the materialistic development of science from the west so that scientific progress only benefits a few groups who have power and capital. Thus, Pancasila as a philosophy of science becomes the basis of the thought process by paying attention to aspects of divinity, humanity, unity, democracy, and justice.

Based on the theory of truth of Pancasila, there are three criteria that must be used as the basis for developing knowledge in Indonesia so that it is in line with the culture and identity of the Indonesian nation. First, the criterion of coherence is that it must be coherent and must not conflict with the values of divinity, humanity, unity, democracy and justice. Second, the criterion of correspondence is that the statement must be in accordance with the reality of the existence of God, man, one, people and justice. Third, the pragmatic criterion is that benefits are always returned and must

not conflict with the values of divinity, humanity, unity, democracy and justice²².

The relevance of the Islamization of science to civic education is based on the idea of Syed Muhammad Naquib al Attas. As described by Abrori & Nurkholis that the purpose of Islamic education is to instill virtue in humans as individuals and as part of a civilized, wise, and aware of God's position in various realities of life. Education according to Syed Muhammad Naquib al Attas must refer to the moral aspect because the core of education is the formation of noble human character who is able to develop knowledge that is beneficial for himself and for all man kind without leaving the cognitive and psychomotor aspects²³.

The idea of the goal of Islamic education by Syed Muhammad Naquib al Attas is in line with the goal of civic education according to Kerr, which is to prepare young people to play a role and be responsible as citizens through school, teaching and learning in the preparation process²⁴. Widiatmaka explained that civic education is a vehicle for character education that is built to foster and develop good and intelligent citizens through formal, informal, and non-formal education which has become the goal of Indonesian national education based on the fourth paragraph of the opening of the 1945 Constitution to educate the nations life²⁵.

The purpose of national education is further regulated in Article 3 of Law Number 20 of 2003 concerning the National Education System, it is stated that national education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nations life, aiming at developing the potential of students to become Humans who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens²⁶.

The application of character values is reinforced by Article 3 of the Presidential Regulation of the Republic of Indonesia Number 87 of 2017

²² Budisutrisna, "Teori Kebenaran Pancasila Sebagai Dasar Pengembangan Ilmu" 39, no. April (2006): 57–76, <https://journal.ugm.ac.id/wisdom/article/view/23216>.

²³ Abrori and Nurkholis, "Islamisasi Ilmu Pengetahuan Menurut Pandangan Syed Muhammad Naquib Al-Attas Dan Implikasinya Terhadap Pengembangan PAI Di Perguruan Tinggi Umum."

²⁴ David Kerr, "Citizenship Education in the Curriculum : An International Review," *The School Field X*, no. 3/4 (1999): 5–32.

²⁵ Pipit Widiatmaka, "Kendala Pendidikan Kewarganegaraan Dalam Membangun Karakter Peserta Didik Di Dalam Proses Pembelajaran," *Jurnal Civics: Media Kajian Kewarganegaraan* 13, no. 2 (December 31, 2016): 188–98, <https://doi.org/10.21831/civics.v13i2.12743>.

²⁶ "Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional" (2003).

concerning Strengthening Character Education, including: religious, honest, tolerant, disciplined, hard working, creative, independent, democratic, curiosity, national spirit, love of the land water, appreciate achievements, communicative, love peace, love to read, care for the environment, care about social, and be responsible²⁷. Of the eighteen character values in the Movement for Strengthening Character Education launched by the Ministry of Education, Culture, Research and Technology in 2017, then the eighteen character values are summarized into five main character values that need to be developed for the nations generation, namely: religious, nationalist, independent, mutual cooperation, and integrity.

It can be concluded that the purpose of education for the Indonesian nation first prioritizes efforts to form and strengthen the nations character, then make efforts to develop the nations knowledge and skills. Citizenship competence includes three aspects, namely: civic knowledge, civic skills, and civic character. According to Mulyono, the main purpose of citizenship character is to cultivate the character of individual citizens, such as: responsibility, self-discipline, respect for human dignity and value. As well as public characters, such as: caring, politeness, critical thinking, willingness to listen, negotiate, and compromise²⁸.

Judging from the description, there is a relevance of the goal of Islamization of science with civic education, that the first and foremost character formation is a religious character that reflects faith and piety to God Almighty to carry out all God's commands and prohibitions. In addition, religious character reflects values, such as: discipline of worship, tolerance for respecting differences in religion and belief, forging cooperation between adherents of religions and beliefs, and protecting the natural environment wisely.

Strengthening religious character for the Indonesian people through civic education is in line with the principle of monotheism, Islamization of science to live and maintain life relationships with God and with fellow human beings in society and the state. Therefore, it is important for humans to have knowledge to build and develop their thoughts, words, and actions based on divine values or those derived from the teachings of their religion so that they can be practiced in everyday life.

²⁷ "Peraturan Presiden Republik Indonesia Nomor 87 Tahun 2017 Tentang Penguatan Pendidikan Karakter" (2017).

²⁸ Budi Mulyono, "Reorientasi Civic Disposition Dalam Kurikulum Pendidikan Kewarganegaraan Sebagai Upaya Membentuk Warga Negara Yang Ideal," *Jurnal Civics: Media Kajian Kewarganegaraan* 14, no. 2 (October 31, 2017): 218–25, <https://doi.org/10.21831/civics.v14i2.17007>.

CONCLUSION

The development of western science is increasingly progressing so that it becomes the main mecca for other nations. However, there are negative impacts of a materialist nature that were developed for the benefit of a capitalist economy or industrialization. There is a separation between science and religion which is no longer the basic value of developing science. This is contrary to the principles of Islam that are taught to Muslims so that Islamic scholars respond to science by carrying out the process of Islamization of science. The presence of the Islamization of science in seeing the truth is not based on the five senses and reason alone, but must see the truth based on revelation as stated in the Qur'an and Hadith.

The principle of prioritizing monotheism in developing science has relevance to Pancasila, especially the first principle of Belief in the one and only God as the basic guideline for the development of science in Indonesia. The application of the second, third, fourth, and fifth precepts can be the answer to the materialist development of western science that only benefits a few groups who have power and capital. The relevance of the goal of Islamization of science with civic education is that the formation of the first and foremost character is a religious character that reflects faith and piety to God Almighty.

Based on the results of research on the relevance of the Islamization of science with Pancasila and Citizenship Education, researchers provide suggestions as a means of progress to implement the values of the first precepts of Belief in the one and only God head from an early age, starting at the school level through Pancasila and Citizenship Education subjects so that students become the younger generation. Indonesian nation can develop and study science guided by and animating the values of Pancasila so as to avoid understanding materialist and secular.

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