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**KORESPONDENSI MANUSIA DAN KOSMOS DALAM KOSMOLOGI SUFISME  
IBN 'ARABI DAN ACHMAD ASRORI AL-ISHAQI**

*Ainul Yaqin*

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ABDULLAH SAEED**

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## THE UNITY OF SCIENCE PARADIGM, CHALLENGES, AND SOLUTIONS IN PANDEMIC ERA

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### **Abstract**

This study has a background on the problem of the COVID-19 pandemic that is being faced by Indonesian people, even include many countries in the world. The urgency of this research is to provide literacy or a new paradigm of scientific integration. This is because Muslims are very difficult to solve contemporary problems in various aspects up to the current pandemic era. The method used in this research is a descriptive-analytical method with a philosophical and phenomenological approach. Researchers offer a new perspective with the humanization of Islamic sciences that can be applied in the pandemic era. For example, the humanization of jurisprudence and the humanization of Islamic Theology. Thus the new paradigm offered in responding to all humanitarian problems, including the COVID-19 pandemic, can be a solution.

*Keyword: Paradigm, Humanization, Scientific Integration, Unity of Sciences, COVID-19*

### **Abstrak**

Kajian ini mempunyai latarbelakang atas persoalan pandemi COVID-19 yang sedang dihadapi oleh masyarakat Indonesia bahkan mencakup banyak negara di dunia. Urgensi dari penelitian ini ialah untuk memberikan literasi ataupun paradigma baru tentang integrasi keilmuan. Hal tersebut karena umat Islam sangat kesulitan dalam memecahkan persoalan kontemporer dalam berbagai aspek hingga era pandemi saat ini. Metode yang digunakan dalam penelitian ini adalah metode deskriptif-analitis dengan pendekatan filosofis dan fenomenologis. Peneliti menawarkan cara pandang baru dengan humanisasi ilmu-ilmu keislaman yang dapat diterapkan di era pandemi. Seperti, humanisasi ilmu fikih dan humanisasi ilmu kalam. Dengan demikian paradigma baru yang ditawarkan dalam merespons segala problem kemanusiaan, termasuk pandemi COVID-19, dapat menjadi solusi.

*Kata kunci: Paradigma, Humanisasi, Integrasi Keilmuan, Unity of Science, COVID-19.*

## Introduction

In 2019, Indonesia has just carried out a big celebration namely the Presidential election. There are several unique series of events that happened that year. Year after year has not been passed easily. Identity politics has been developed that followed by fake news, identity politics, black campaigns, and negative campaigns that can potentially lead to instability state.<sup>1</sup> At least we can see the experiences of countries in the Middle East.<sup>2</sup> Quoting Amin Abdullah's opinion, that Indonesia is almost entering a crisis stage because of the quite violent clash between the description and interpretation of certain religions that have been politicized to deal with opposing thoughts of political opponents.<sup>3</sup>

After those problems began to subside, the world today is faced with a shocking epidemic of disease. The World Health Organization (WHO) seeks to cultivate, coordinate, and declare that COVID-19 a global pandemic on March 11, 2020.<sup>4</sup> This of course has serious implications for Indonesia as well. Since the first identified COVID-19 cases were found in Wuhan,<sup>5</sup> At the end of 2019 in China created a new lifestyle that had never happened before. To overcome the risk of transmission of the disease, there are several practices carried out by the community. Some of them are the habit of maintaining physical distance, wearing face masks, washing hands regularly, and practicing WFH (Work From Home).<sup>6</sup>

However, the previous facts are the impact of the pandemic in a socio-cultural context. Moreover, it turns out that religious factors also took part in this. Some religious gatherings have been prohibited from dealing with the spread of the disease. But in fact, other religious gatherings may center around important life events or rites of passage including births, weddings deaths, and typical religious celebrations such as baptisms, confirmations, and

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<sup>1</sup> Ahmad Najib Burhani, *Heresy and Politics: How Indonesia Islam Deals With Extremism, Pluralism, and Populism* (Yogyakarta: Suara Muhammadiyah, 2020); Medhy Aginta Hidayat et al., "Sociomental of Intolerance: Explaining the Socio-Cognitive Dimensions of Religious Intolerance Among Indonesian Youths," *Talent Development & Excellence* 12, no. 1 (2020): 2215–36, <http://search.ebscohost.com/login.aspx?direct=true&db=s3h&AN=144307318&lang=ja&site=ehost-live>; Diego Fossati, "The Resurgence of Ideology in Indonesia: Political Islam, Aliran and Political Behaviour," *Journal of Current Southeast Asian Affairs* 38, no. 2 (2019): 119–48, <https://doi.org/10.1177/1868103419868400>.

<sup>2</sup> Hillel Frisch, "Political Islam Is Declining in the Middle East," Begin-Sadat Center for Strategic Studies, 2019, <https://besacenter.org/perspectives-papers/political-islam-decline/>.

<sup>3</sup> M. Amin Abdullah, "Mendialogkan Nalar Agama Dan Sains Modern Di Tengah Pandemi Covid-19," *Maarif* 15, no. 1 (2020): 11–39, <https://doi.org/10.47651/mrf.v15i1.75>; Nanang Hasan Susanto, "Politicization of Religion and the Future of Democracy in Indonesia in Populism Theory," *Journal for the Study of Religions and Ideologies* 18, no. 54 (2019): 139–58. yaitu, Konflik, Independen, Dialog dan Integrasi. Apa implikasi dan konsekwensi dari paradigma Dialog dan Integrasi jika diterapkan dalam keilmuan agama, khususnya agama Islam, melalui perspektif pemikir Muslim kontemporer. Hal ini penting karena praktik pendidikan dan dakwah agama pada umumnya masih menggunakan paradigma Konflik dan Independensi. Baik yang menggunakan paradigma Konflik dan atau Independen maupun paradigma Dialog dan Integrasi akan besar berpengaruh pada pembentukan budaya berpikir sosial-keagamaan baik di ruang privat maupun publik. Argumen yang hendak diajukan adalah bahwasanya hubungan antara agama, dalam hal ini 'Ulumu al-din (ilmu-ilmu agama Islam

<sup>4</sup> Riyanti Djalante et al., "Review and Analysis of Current Responses to COVID-19 in Indonesia: Period of January to March 2020," *Progress in Disaster Science* 6 (2020): 2, <https://doi.org/10.1016/j.pdisas.2020.100091>.

<sup>5</sup> Muhammad Shofi Fuad et al., "Evaluation of The Number of Epochs In An Automated Covid-19 Detection System From X-Ray Images Using Deep Transfer Learning" 13, no. 6 (2020): 136.

<sup>6</sup> Sima Barmania and Michael J. Reiss, "Health Promotion Perspectives on the COVID-19 Pandemic: The Importance of Religion," *Global Health Promotion* 0, no. 0 (2020): 1, <https://doi.org/10.1177/1757975920972992>.

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first fellowship in Christian churches. This certainly increases the spread of the COVID-19 cluster. Additionally, large numbers of people reportedly gathered to mourn at Hasidic Jewish cemeteries in New York and London in the spring of 2020.<sup>7</sup> Several Islamist groups such as ISIS and al-Qaeda also claim that COVID-19 is a representation of Allah's anger against the West. They also call disease the "Soldiers of God".<sup>8</sup> Also, some parties have the view that the origin of COVID-19, whether it comes from human hands, bats, or torment from Allah SWT because China was crushed Muslims.<sup>9</sup>

This view was also confirmed by one of the muslim religious figures (Ustadz) in Singapore. Instead of enlightening people so that people can always live hygienically, the religious figure has spread racist sentiments. This is because China ethnic are the majority in Singapore.<sup>10</sup> Moreover, many have spread on various social media about the emergence of comets and smoke that would characterize the start of end-time events. One of the Iranian Shia figures, Muhammad Sa'idi said that through COVID-19, US President Donald Trump wants to change Iran's Islamic culture.<sup>11</sup>

As of March 29, 2020, Turkey which is known as an Islamic country with the highest rate of cases of COVID-19 infection, accounting for 143,114 infected people and 3,925 deaths.<sup>12</sup> This is a heavy slap against Islamists who claim that COVID-19 only affects infidels. These facts show that COVID-19 is real. It attacks anyone regardless of race or religion. Thus, religious communities should take lessons from the experiences of other parties and the past. This is an illustration of the existence of recalcitrant religious congregations that can accelerate the transmission of the virus. However, it should be noted that most religious groups are innovating in response to opposing demands of collective worship and social distancing. Not a few religious communities also disseminate practical health information and offer urgent financial assistance in the aftermath of a rapidly deteriorating economy.<sup>13</sup>

There are several reasons why nowadays Muslims very difficult to face the problems and challenges of the times. One of the reasons is because the Muslims misunderstood their religious teachings, also because Muslims still use outdated methodological science to answer

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<sup>7</sup> Barmania and Reiss, "Health Promotion Perspectives on the COVID-19 Pandemic: The Importance of Religion"; Liam Stack, "Plague on a Biblical Scale: Hasidic Families Hit Hard by Virus," *New York Times*, 2020, <https://www.nytimes.com/2020/04/21/nyregion/coronavirus-jews-hasidic-ny.html>.

<sup>8</sup> James Gordon Meek, "Terrorist Groups Spin COVID-19 as God's 'smallest Soldier' Attacking West," *ABC News*, 2020, <https://abcnews.go.com/International/terrorist-groups-spin-covid-19-gods-smallest-soldier/story?id=69930563>.

<sup>9</sup> Mush'ab Muqoddas Eka Purnomo, "Covid-19 Membuka Nalar Kaum Islamis: Studi Kasus Kaum Islamis Di Timur Tengah," *Maarif* 15, no. 1 (2020): 216.

<sup>10</sup> Muhaimin, "Sebut Virus Corona Hukuman Allah Pada China, Ustadz Singapura Diselidiki," *Sindonews.com*, 2020, <https://international.sindonews.com/berita/1521940/40/sebut-virus-corona-hukuman-allah-pada-china-ustaz-singapura-diselidiki>.

<sup>11</sup> Purnomo, "Covid-19 Membuka Nalar Kaum Islamis: Studi Kasus Kaum Islamis Di Timur Tengah," 216.

<sup>12</sup> Mohammad Ali Fardin, "COVID-19 Epidemic and Spirituality: A Review of the Benefits of Religion in Times of Crisis," *Jundishapur J Chronic Dis Care* 9, no. 2 (2020): 2, <https://doi.org/10.5812/jjcdc.104260>.

<sup>13</sup> Wesley J. Wildman et al., "Religion and the COVID-19 Pandemic," *Religion, Brain and Behavior* 10, no. 2 (2020): 116, <https://doi.org/10.1080/2153599X.2020.1749339>.



The Unity of Science Paradigm, Challenges, and Solutions in Pandemic Era contemporary problems.<sup>14</sup> On the other hand, scientific treasures that come from religion, if understood textually, will often lead to conflicts with the experimental science. Even though the two of them deserve to sit together to solve human problems.<sup>15</sup> This kind of problem is not caused by the religion, but by the wrong interpretation of religion. Also, the attitude of some people who prejudice vaccines and other scientific products. So, what is the correct interpretation of Islam? Interpretation of Islam in the context of Islamic sciences approaches the truth when these sciences can answer human problems. It is not just a holy text that is conceptual-transcendent but also has to be pragmatic-humanist.

This study seeks to build a paradigm or worldview by the challenges of the times, especially in the pandemic era. This study provides a counter-narrative against negative information that cannot be justified. In other words, the author tries to provide literacy to the community as a preventive effort to reduce the spread of the COVID-19 disease. As the previous academics who tried to formulate a kind of “epistemological bridge” to re-dialogue science and religion. One of them is Muhamad Amin Abdullah, who offers a scientific integration-interconnection paradigm.<sup>16</sup> Now, the author tries to develop a similar concept with the Unity of Sciences framework as a scientific paradigm. To fulfill these objectives, the authors conducted a literature research study using hermeneutic analysis. Armed with a phenomenological approach, the author describes a phenomenon as it is. Besides that, it is also assisted by historical literature to strengthen this study.

## Develop Scientific Paradigm

The term Unity of Science (*Wahdat al-'Ulum*) is a trademark initiated by UIN Walisongo. With the concept that “all knowledge which is one unity and mutual dialectic originates and leads to Allah SWT with local adaptation.”<sup>17</sup> Initially, the concept of paradigm became very popular since it was introduced by Thomas Kuhn in his book *The Structure of Scientific Revolutions*,<sup>18</sup> paradigm have acquired a life of their own, beyond the boundaries of philosophy

<sup>14</sup> Muhyar Fanani, *Fiqh Madani: Konstruksi Hukum Islam Di Dunia Modern* (Yogyakarta: LKiS, 2009), xv.

<sup>15</sup> M. Amin Abdullah, *Multidisiplin, Interdisiplin, & Transdisiplin: Metode Studi Agama & Studi Islam Di Era Kontemporer* (Yogyakarta: IB Pustaka, 2020), 6.

<sup>16</sup> M. Amin Abdullah, *Islamic Studies Di Perguruan Tinggi: Pendekatan Integratif-Interkonektif*, (Pustaka Pelajar, 2007).

<sup>17</sup> Mirza Mahbub Wijaya, *Filsafat Kesatuan Ilmu Pengetahuan: Unity of Sciences Sebagai Format Integrasi Keilmuan UIN Walisongo* (Semarang: Fatawa Publishing, 2019), 143.

<sup>18</sup> Thomas Kuhn (1922-1996) was an influential person, philosopher and historian of twentieth-century science. The Structure of Scientific Revolutions, first published in 1962. This book has been in continuous print for forty years; has been translated into more than twenty languages, and various editions have sold more than one million copies. Unlike all other books in history or philosophy. Although Kuhn was the most influential philosopher of science of the twentieth century, his formal education in physics, and his subsequent career changed what for the history of science. received a B.S. in 1943, M. A. in 1946, and a Ph.D. in 1949 from Harvard. What's more, his first teaching position, at the University of California, Berkeley, 1956-1964, and his second, at Princeton University (1964-1979), was in the department of history and in the history and philosophy of science program at Princeton. Kuhn presented his major work, The Structure of Scientific Revolutions, which is currently considered one of the most cited books in the academic field; It first appeared in the journal International Encyclopaedia of Unified Science, whose publication was initiated by Otto Neurath and Rudolf Carnap. Kuhn's mind was already under the influence of Ludwig Wittgenstein. Jessica Pfeifer Sahotra Sarkar, ed., *The Philosophy of Science: An Encyclopedia* (London and New York: Routledge, 2006), 420.

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itself. Scientists and philosophers from various disciplines soon began to use this concept in their analysis. Countless books and articles have been written to identify paradigms in fields previously unexplained by Kuhn, such as psychology, education, and economics.<sup>19</sup>

Several scientists tried to help to explain the definition of paradigm. Paradigm can be translated as “methodological and conceptual universe in which scientists can operate can be used to show clusters of thought systems in the form of cases and patterns of solutions”.<sup>20</sup> Ritzer defines paradigm as, “the fundamental image of the subject matter within a science. It serves to define what should be studied, what questions should be asked, how they should be asked, and what rules should be followed in interpreting the answer obtained. The paradigm is the broadest unit of consensus within science and serves to differentiate one scientific community (or sub-community) from another.”<sup>21</sup>

Meanwhile, Thomas Kuhn explained, “paradigms, a term that relates closely to normal science, examples which include law, theory, application, and instrumentations together, provide models from which spring particular coherent traditions of scientific research”.<sup>22</sup> Paradigm is closely related to the established scientific tradition (status quo), he also explains that paradigm has the meaning of the whole constellation of beliefs, values, techniques, and so on which are shared in certain scientific societies, and if used as a model or example, it can replace explicit rules as a basis for solving scientific problems that are still left behind.<sup>23</sup>

The paradigm concept has several phases. The progress of scientific development follows (1. The pre-paradigmatic stage, (2. The emergence of normal science, (3. The emergence of anomalies and crises, (4. The scientific revolution as a result of the birth and assimilation of a new paradigm).<sup>24</sup> As can be seen, a scientific discipline goes through several different kinds of stages as it develops. Thus, to simply show the development of scientific ideas. Science operates in a revolutionary non-accumulative manner. The change of the old paradigm to the new paradigm or from the old normal science to the new normal science takes place radically and kills each other. This then happened continuously.

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<sup>19</sup> Paulo Pirozelli, “Paradigms in Action,” *Revista de Filosofia: Aurora* 32, no. 56 (2020): 559, <https://doi.org/10.7213/1980-5934.32.056.AO05>.

<sup>20</sup> Corinna Guerra, Mario Capitelli, and Savino Longo, “The Role of Paradigms in Science: A Historical Perspective,” in *Paradigms in Theory Construction*, ed. Luciano L’Abate (Bari: Springer, 2014), 31.

<sup>21</sup> George Ritzer, *The Postmodern Social Theory* (New York: McGraw-Hill, 1996), 500.

<sup>22</sup> Thomas S Kuhn, *The Structure of Scientific Revolutions* (Chicago and London: The University of Chicago Press, 1996), 10.

<sup>23</sup> Kuhn, 175.

<sup>24</sup> Turkan Firinci Orman, “‘Paradigm’ as a Central Concept in Thomas Kuhn’s Thought,” *IJHSS: International Journal of Humanities and Social Science* 6, no. 10 (2016): 49, [https://doi.org/10.1097/PEC.0b013e31824d9bc5.presenting symptoms, and outcomes of SMAS in intellectually disabled and non-intellectually disabled children. METHODS: Retrospective chart review of pediatric patients with SMAS admitted to Penn State Hershey Children’s Hospital between January 1999 and July 2010. RESULTS: Sixteen children with SMAS were identified. The majority were male \(n = 9](https://doi.org/10.1097/PEC.0b013e31824d9bc5.presenting%20symptoms,%20and%20outcomes%20of%20SMAS%20in%20intellectually%20disabled%20and%20non-intellectually%20disabled%20children.METHODS:Retrospective%20chart%20review%20of%20pediatric%20patients%20with%20SMAS%20admitted%20to%20Penn%20State%20Hershey%20Children’s%20Hospital%20between%20January%201999%20and%20July%202010.RESULTS:Sixteen%20children%20with%20SMAS%20were%20identified.The%20majority%20were%20male%20(n%20=%209)

## Humanization of Islamic Sciences

One of the strategies for developing the paradigm of the unity of science is the humanization method of Islamic sciences. There is also what is meant by the humanization of Islamic sciences as reconstructing Islamic sciences so that they can be grounded and hold human life. The humanization strategy covers all efforts so that Islamic sciences can be compatible and capable with other modern sciences. With this matter, we want to be able to improve the quality and civilization of human life. Islam wants to give color to all human actions. However, the description of Islamic teachings is still lacking so that it cannot make humans implement the substance of Islamic teachings in human behavior. When renewed, religious knowledge wants to make humans better.<sup>25</sup>

In simple terms, the humanization of Islamic sciences is aimed at the reconstruction of Islamic sciences so that it can continue to hold and provide solutions to the real problems of Indonesian human life. The humanization strategy of Islamic sciences includes all efforts to integrate the general values of Islam with modern science to improve the quality of life and human civilization. Humanization is nothing but to make religious sciences relevant according to the challenges of the era to date.<sup>26</sup> Humanization means developing Islamic sciences so that relevant and deal with current problems. In another word, humanization means the revitalization of Islamic sciences in giving solutions to modern problems of life.<sup>27</sup>

The humanization of Islamic sciences has also been initiated by Hasan Hanafi. According to him, the causes of the backwardness of the Muslim community and the backwardness of their thinking patterns from modern Western society are epistemological factors. He sees the backwardness of the Muslim community because Muslims make Islamic sciences sacred. In response to this, Hanafi made a breakthrough called the humanization of Islamic sciences. Hanafi conducts desacralization and deabsolutization of Islamic sciences which are considered too sky-high so that later they will be more anthropocentric, historical, and open to criticism. For this reason, Hasan Hanafi offers a method of deconstructing the legacy of theology and traditional Islamic sciences so that it is more directed at the interests of humanity without having implications for the loss of these old traditions.<sup>28</sup>

When viewed from the point of view of Western epistemology, the backwardness of the state of Islamic religious sciences is an anomaly and then a scientific crisis in Thomas Kuhn's scheme. The following questions also describe anomalies and even crises in the Islamic sciences. Yusuf Suyono poses a question, in the knowledge of Islamic Theology, for

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<sup>25</sup> Muhyar Fanani, "The Unity of Science as UIN Walisongo Paradigm: A Philosophical Approach," in *Proceeding of The 1 St Joint International Seminar ISLAM , SCIENCE , AND CIVILIZATION : Prospect and Challenge for Humanity* (Semarang: UIN Walisongo, 2015).

<sup>26</sup> Muhyar Fanani, *Paradigma Kesatuan Ilmu Pengetahuan* (Semarang: Cv. Karya Abadi, 2015), 65.

<sup>27</sup> Tholkhatul Khoir, *Unity of Sciences Sebagai Paradigma Universitas Islam Negeri Walisongo* (Semarang: Walisongo Press, 2017), 137.

<sup>28</sup> Khoir, 137.

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example, “What is the benefit of the discourse on the relationship between the nature and the substance of Allah for today’s Muslim community?” In the Islamic Jurisprudence, the questions arise “why farmers and breeders have a zakat obligation, but their situation is worse than other parties who are not obliged to do zakat?” In Islamic philosophy, questions arise such as “what is studied in Islamic philosophy? Is it from Islamic philosophy or the history of Islamic philosopher’s thoughts?” If the answer is that what we learn only knowledge that happened in the past, then we are all romantics who boast about the past (past-oriented). It is different if the answer is to study history to be developed for the benefit of Muslims today, that is what should happen in the scientific world. If Muslim scientists still have this second answer, it means that there is still hope in developing Islamic religious sciences to be able to *sholih li kulli zaman wal makan*.<sup>29</sup>

Islamic sciences have occurred since Islam came to earth. At first, it was very simple at the time of the Prophet, namely only to practice Islamic teachings in life. But in its development, the goal is not only for that but for other purposes, where the model is grouped into several groups.

The first is “*Ngaji*”. This model is carried out solely. Because of this purpose, those who carry out Islamic studies like this must be Muslims who have a strong desire to practice or learn from someone. The teacher must be a Muslim who practices the teachings of Islam, even at the same time being considered a role model (example).

The second is “Islamology”. This is the opponent of the first model. While the Koran model aims to practice Islamic teachings, this second model is to make Islam only as knowledge. Teachers are not obliged to have faith, let alone practice the teachings of Islam. It could even be done by those who are anti-Islam to find evil against Islam or destroy Islam. Those who teach and those who are taught do not have to be Muslim, as in the history of orientalism, although not entirely.

The fourth is “Apological”. This model is an Islamic study carried out to answer or respond to the Islamic Islamology study model (number two) above. This is especially so when the study of Islam Islamology aims to discredit Islam. Even the response is sometimes exaggerated. That is, any kind of Islamic study carried out by Westerners is always rejected as commonplace and has negative agendas and targets towards Islam. In this case, academic apologetic works need to be balanced, such as the work of Fazul Rahman which criticizes the West and no one accuses him of being an apologist.

The fifth is “Islamization of Knowledge”. This model has to respond the scientific developments in the West that are so advanced. It’s just that the main characteristic of the apologists is prejudice against Islamologists, such as Islamologists who also prejudice to

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<sup>29</sup> Yusuf Suyono, “Gap Antara Das Sollen Dan Das Sein Ilmu-Ilmu Keagamaan Islam: Perspektif Filsafat Ilmu,” *Theologia* 27, no. 1 (2016): 107.

The Unity of Science Paradigm, Challenges, and Solutions in Pandemic Era the “*Ngaji*” group, so the fourth group “Islamization of Knowledge” tries to make modern sciences have an Islamic breath.

The sixth is “Classical Islamic Studies”. The model was carried out by al-Farabi, Ibn Sina, al-Ghazali, al-Razi, and others. They do Islamic studies critically and besides that, the goal is also to practice Islamic teachings. Performed critically, it means that it is not the same as the “*Ngaji*” model (first) and the apologetic model (third) above. When the main objective is to practice Islamic teachings, it means that it is not the same as the Islamology model (number two). With realistic terms, maybe now pragmatic, as characteristic of most classical scholars means reducing tension number four (Islamization of Knowledge model).<sup>30</sup>

Meanwhile, in the humanities, it is studied as a supplement to explore Islamic sciences and to understand Islamic teachings. Social science and humanities are sciences that resulted from the development of Islamic sciences. In this area, Islamizing knowledge is possible, but it must be done seriously. Thus social science and humanities as in the book *Seven Theories of Religion*<sup>31</sup> can dialectic with Islamic sciences. In the theory that arises from the internal discipline of the religious sciences concerned, it can be studied using all social and humanities disciplines even with natural science and coupled with religion with various scientific disciplines in it such as Islamic Jurisprudence, Islamic Theology, interpretation, and so on.<sup>32</sup>

The result of the past-oriented mindset is the dominance of textual problem solving which considers text as the standard of analysis. According to this way of thinking, it is as if the text is everything, including being considered the standard of analysis. This way of thinking also considers if the text is a separate reality so that the sound of the text real or considered truth. Therefore, the text must be placed properly, so that Islamic sciences are not devoid of meaning.<sup>33</sup>

Thus, at least several disciplines are relevant to the application of humanization, including:

## **1. Humanization of Islamic Jurisprudence (*Fikih*)**

COVID-19 is a global disaster. He did not want to sort out his targets based on religious or sectarian considerations. Anyone has the potential to be exposed if their immune energy is not strong, does not practice a healthy lifestyle, or does not practice physical distancing. This pandemic should be able to make humans very fragile, can be killed without a difference, regardless of age, gender, and even social conditions.<sup>34</sup> COVID-19 is not an “army of Allah

<sup>30</sup> Qodri Azizy, *Pengembangan Ilmu-Ilmu Keislaman* (Semarang: Aneka Ilmu, 2004), 31–36.

<sup>31</sup> Daniel L. Pals, *Seven Theories of Religion* (Oxford: Oxford University Press, 1966).

<sup>32</sup> Azizy, *Pengembangan Ilmu-Ilmu Keislaman*, 31.

<sup>33</sup> Sholihan, *Epistemologi Pengembangan Ilmu-Ilmu Keislaman* (Semarang: Walisongo Press, 2011), 53.

<sup>34</sup> Lourdes Velázquez, “The Role of Philosophy in The Pandemic Era,” *BIOETHICS UPDATE* 6, no. January (2020): 95, <https://doi.org/https://doi.org/10.1016/j.bioet.2020.08.001>.

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SWT” who does not want to target His servants who practice normative spiritual piety. Piety is no guarantee of freedom from this deadly virus.<sup>35</sup> This is reinforced by the word of Allah SWT which warns anyone in QS. al-Anfal [8]: 25, “And fear the *Fitnah* (affliction and trial) which affect not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people), and know that Allah is Severe in punishment.”<sup>36</sup>

Thus Muslims need to understand *Maqashid al-Syari'ah*. Because this can create a very productive dynamic of Islamic Jurisprudence in all conditions. Jurisprudence then becomes contextual and applicable when dealing with different situations, without reducing the slightest reward and quality of worship. With a good understanding of Jurisprudence, one may get an additional reward for using his knowledge.<sup>37</sup>

Rasulullah SAW once reprimanded one of his companions based on letting his camel not tethered on the pretext of *tawakkal* to Allah SWT, while entered the mosque to pray. There are several hadiths with the same substance, “if you hear the news about the outbreak of Tha'un in a region, don't enter it. And, if you are in it, then don't get out of it”. (Narrated by al-Bukhari & Muslim). The Prophet once recommended staying at home rather than to the mosque simply because of the frightening heavy rain. The Prophet once said that the sick should not mix with the healthy (Narrated by al-Bukhari and Muslim). Fear and pain are also believed to be an excuse for not praying in the mosque. Examples like this can set a good precedent for Muslims to worship in times of the plague.<sup>38</sup>

This also applies to treatment. In this case, a vaccine is needed. But this has received many rejections from some circles. The most prominent issue among Muslims that vaccines are not Islamic teachings and even contradictory because vaccines contain haram elements.<sup>39</sup> Many assumptions use conspiracy logic and match logic (*cocoklogi*). That the coronaviruses are a biological weapon made by an infidel state that involves anti-Islamic media and considered a conspiracy to weaken Muslims through a vaccination project. Of course, this is an assumption from the understanding of Islamic texts textually.<sup>40</sup>

The vaccine can stimulate the human immune system to produce antibodies exactly as if we were exposed to the disease. Once a person has been vaccinated, he or she develops immunity to the disease, without having to contract the disease first. Hence, this fact makes vaccines a powerful tool for health care. This is of course based on Al-Maqasid al-Shari'ah

<sup>35</sup> Faried F. Saenong et al., *Fikih Pandemi: Beribadah Di Masa Wabah*, ed. Syahrullah Iskandar (Jakarta: Nuo Publishing, 2020), 1.

<sup>36</sup> Muhammad Taqi-ud-Din al-Hilali and Muhammad Muhsin Khan, *The Noble Qur'an: English Translations of The Meanings and Commentary* (Madinah: King Fahd Glorious Qur'an Printing Complex, 2015), 234, [www.qurancomplex.gov.sa](http://www.qurancomplex.gov.sa).

<sup>37</sup> Faried F. Saenong et al., *Fikih Pandemi: Beribadah Di Masa Wabah*, 2.

<sup>38</sup> Faried F. Saenong et al., 6.

<sup>39</sup> Z. Alwi and A. Akbar, “Haram Vaccination in the Prophet Muhammad's Treatment Perspective,” in *Annual International Conference on Islamic Studies (AICIS) 2019* (Jakarta: Directorate of Islamic Higher Education Ministry of Religious Affairs Republic of Indonesia at Mercure Batavia Jakarta, 2019), 3, <https://doi.org/10.4108/eai.1-10-2019.2291737>.

<sup>40</sup> Abdullah, *Multidisiplin, Interdisiplin, & Transdisiplin: Metode Studi Agama & Studi Islam Di Era Kontemporer*, 264.

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1) Preservation of religion (*hifẓ al-dīn*); 2) Maintenance of life and health (*hifẓ al-nafs*); 3) preservation of offspring (*hifẓ al-nasl*); 4) preservation of reason/sanity (*hifẓ al-`aql*); and 5) wealth preservation (*hifẓ al-mal*).<sup>41</sup>

It is interesting to note that vaccination fulfills all five objectives of sharia. For example: *First*, with vaccines, Muslims will be in a better position to uphold and practice all of their religious *fara'id* (obligatory worship). *Second*, vaccination initiatives by facilitating universal access to safe vaccines have succeeded in preserving the lives of millions of people around the world, thereby reducing mortality rates globally. *Third*, parents who choose to have their children vaccinated will fulfill the preservation of their offspring by keeping them from falling into vaccine-preventable diseases. *Fourth*, the preservation of intellect/sanity is achieved through vaccination where those who carry out vaccination initiatives in their communities and countries will generally feel at ease knowing that the community and its citizens have been protected from vaccine-preventable diseases. *Fifth*, vaccination contributes to the preservation of wealth. This is a very cost-effective intervention and makes economic sense because it is always better to prevent disease than to treat and the complications that result.<sup>42</sup>

In the context of this modern era, of course, it is not enough to have a textual understanding of religion.<sup>43</sup> To deal with the plague, it is not enough to pray that the plague will disappear soon, but empirical efforts are needed as taught by the Prophet. Prayers should be followed by implementation following the COVID-19 handling protocol. Muslims are indeed required to obey His practices including all *fardh*, *sunnah*, and *mubah*, besides that it is also required to avoid things that are prohibited by Allah including all aspects of prevention of actions that are prohibited in Islam. All of these obligations must be fulfilled in the best way for individuals to effectively have a positive effect on their soul and character. This case, including avoiding something that can endanger lives.<sup>44</sup>

At least, keeping a distance and wearing masks, and living a healthy lifestyle are the main choices for healthy individuals. It also suggests the need to keep a distance from those who die with this disease. There are still many people who want to bury without the correct *fikih* principles. There have even been cases of processions of bodies affected by COVID-19 and even taking away from the hospital has become a recent phenomenon in several areas.<sup>45</sup>

<sup>41</sup> Abul Fadl Mohsin Ebrahim, "Vaccination in the Context of Al-Maqasid Al-Shari'ah: Objectives of Divine Law and Islamic Medical Jurisprudence," *Arabian Journal of Business and Management Review* 3, no. 10 (2014): 44, <https://doi.org/10.12816/0016499>.

<sup>42</sup> Ebrahim, 45.

<sup>43</sup> Muhammad Irham, "Covid-19: Tempat Ibadah Dibuka, "Tentang Kekhawatiran Terkena Covid-19, Ya Kita Berdoa Saja," BBC News Indonesia, 2020, <https://www.bbc.com/indonesia/indonesia-52868562>.

<sup>44</sup> Mazlan Ibrahim et al., "An Islamic Approach (Religiosity) and Theory of Planned Behaviour During the Covid 19 Pandemic," *International Journal of Psychosocial Rehabilitation* 24, no. 1 (2020): 5426, <http://sersc.org/journals/index.php/IJAST/article/view/22859.1985,1987>

<sup>45</sup> "Hadang Ambulans Yang Dikawal Polisi, Massa Bawa Paksa Jenazah Pasien Covid-19 Yang Akan Dimakamkan," Kompas.com, 2021, <https://regional.kompas.com/read/2021/01/02/17300021/hadang-ambulans-yang-dikawal-polisi->

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They are not yet fully aware that their actions risk of contracting the same disease. They forgot that what they had done violated what the Prophet had explained. where orders stay away from the most important areas in the spread of COVID-19.

The pattern of disease prevention in each year is different even though the same type. This also applies to COVID-19 disease. Listed in it is the air condition of each country as well. This is what causes COVID-19 sometimes in certain countries so many victims, such as in America and Europe. So that they are overwhelmed in dealing with the COVID-19 problem. This at least requires special research on the types and various cures so that a vaccine is obtained that suitable for the situation of each country. Likewise, data on the prosecution of disease problems were widespread during the era of the Prophet. It is only a pattern of efforts to avoid and certainly still relevant today, coupled with other patterns in strengthening protection against the invasion of COVID-19. A culture of cleanliness and protecting physical contact is the top of this issue. This reality requires that crowds of shops or the like also carry out hand hygiene protocols, either with soap or hand sanitizer in every physical interaction. On this basis, the spread of the virus is inhibited.<sup>46</sup>

## 2. Humanization of Islamic Theology

Until recently the scientific worldview had constituted challenges to our understanding of nature, man, and God. In the pandemic era, the credibility of all religions is at stake under the influence of the empirical-scientific world. The challenge of science is primarily aimed at theology, which deals with the articulation and justification of religious statements about God and God's relationship to nature and man.<sup>47</sup>

In the Islamic tradition, there are at least two well-known variants of Islamic theology, namely *Jabbariyah* and Qadariyah. The concept of *Jabbariyah* theology in Islam believes that everything that happens, including human actions, is God's stipulation. Humans do not have the slightest space to create, be creative, and try to deal with all events. In this theological viewpoint, because humans only carry out God's destiny, they are not responsible for all the consequences of their future actions in the hereafter.<sup>48</sup>

*Jabbariyah* theology gets a counter from Qadariyah theology which believes that humans undergo the destiny that God has set, including all their events and actions, but they still have a portion of the *kasb* (effort) to choose between good and bad. Qadariyah theology believes that humans have a spectrum of destiny from *taqdir mubrom* (which cannot be changed such

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massa-bawa-paksa-jenazah-pasien-covid-19; "Kronologi Jenazah PDP Covid-19 Di Medan Dibawa Kabur Keluarga," *Liputan6.com*, 2020, <https://www.liputan6.com/regional/read/4297062/kronologi-jenazah-pdp-covid-19-di-medan-dibawa-kabur-keluarga>.

<sup>46</sup> Muhammad Alfatih Suryadilaga, "Pemahaman Hadis Tentang Covid-19 Dalam Perspektif Integrasi-Interkoneksi Amin Abdullah," *Khaṣanah: Jurnal Studi Islam Dan Humaniora* 18, no. 2 (2020): 189.

<sup>47</sup> A. Peacocke, *Paths Form Science Towards God* (Oxford: Oneworld, 2002), 15.

<sup>48</sup> Nur Hidayah, "Dari Jabariyah, Ke Qadariyah, Hingga Islam Progresif: Respons Muslim Atas Wabah Corona Di Indonesia," *SALAM: Jurnal Sosial Dan Budaya Syar-I* 7, no. 5 (2020): 430, <https://doi.org/10.15408/sjsbs.v7i6.15365>.



The Unity of Science Paradigm, Challenges, and Solutions in Pandemic Era as birth and death/death) but also has the choice of *mu`alaq* destiny (which can change can the person concerned make efforts to change it such as a condition of ignorance/knowledge, poverty/rich). In this theology, apart from being influenced by Allah's destiny, the role of each human being contributes to the conditions resulting from his actions.<sup>49</sup>

These theologies also influence the paradigm of thinking, point of view, and attitudes and behavior of Muslims in responding to various phenomena that occur before them. *Jabbariyah* theology can lead to a fatalistic understanding of Islam as if Islam is static religious teaching that must be carried out as the guidance of the text's *harfiyah*. Qadariyah theology even provides space for humans to try, but it is quite limited to attribute whatever happens to just a combination of the results of fate and human actions.

In the context of the pandemic in Indonesia, at least it has colored the thinking paradigm of several religious groups. In Indonesia, several islamic leaders have a view, that everything that happens in this life is the destiny of Allah, without human intervention. Even in the face of the coronavirus, they have such a fatalistic view. One of them, mid-March 2020, Jama'ah Tabligh<sup>50</sup> has held the World Ijtima Asia Zone in Gowa, South Sulawesi which was attended by 8,695 people from 48 countries.<sup>51</sup> Even though this activity that gathered the masses raised concerns because it had the potential to trigger the spread of the coronavirus. Reflecting on a similar event held in Malaysia caused more than 500 members of Jama'ah Tabligh to become infected. Under the pretext of "we only fear Allah, we are not afraid of other than Him", the activities that do not get permission from the local government are still held.<sup>52</sup>

The group that insists on carrying out religious rituals in the mosque in congregation both the obligatory prayers in congregation, congregational prayer and *tabligh*. That is quite influenced by the views of *Jabbariyah* theology. In *Jabbariyah's* view, everything that happens in nature and also human actions is God's destiny that humans must live, including the matter of death. Their reluctance to call to leave congregational prayers in mosques on the grounds of fear of the Coronavirus which has prevented them from fulfilling calls for congregational worship in mosques reflects *Harfiyah's* interpretation of religious teachings. Even though Islamic teachings also taught us how to find solutions if there are two mutually controversial matters between avoiding obedience and seeking benefit, then the effort to avoid obedience

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<sup>49</sup> Hidayah, 430.

<sup>50</sup> Akash Bisht and Sadiq Naqvi, "How Tablighi Jamaat Event Became India's Worst Coronavirus Vector," ALJAZEERA, 2020, <https://www.aljazeera.com/news/2020/4/7/how-tablighi-jamaat-event-became-indias-worst-coronavirus-vector>; Apriza Pinandita and Dian Septiari, "COVID-19: More than 1,000 Indonesian Tablighi Jamaat Members Stranded Overseas," The Jakarta Post, 2020, <https://www.thejakartapost.com/news/2020/04/30/covid-19-more-than-1000-indonesian-tablighi-jamaat-members-stranded-overseas.html>.

<sup>51</sup> Miranti Kencana Wirawan, "Media Asing Sorot Jemaah Tabligh Indonesia: Kami Lebih Takut Pada Tuhan," Kompas.com, 2020, <https://www.kompas.com/global/read/2020/03/19/073816170/media-asing-sorot-jemaah-tabligh-indonesia-kami-lebih-takut-pada-tuhan?page=all>.

<sup>52</sup> Wa Ode Zainab Zilullah Toresano, "Integrasi Sains Dan Agama: Meruntuhkan Arogansi Di Masa Pandemi Covid-19," *Maarif* 15, no. 1 (2020): 233, <https://doi.org/10.47651/mrf.v15i1.87>.

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must take precedence over seeking benefit.

Several religious leaders participated in providing religious understanding in the pandemic era, such as Nasaruddin Umar,<sup>53</sup> The Grand Imam of the Istiqlal Mosque in Jakarta has also announced the closure of the Istiqlal mosque for Friday Salat to prevent the spread of the virus. Likewise, M. Quraish Shihab,<sup>54</sup> also states that Muslims are allowed to leave Friday Salat to protect the human soul.<sup>55</sup>

These views argue that COVID-19 is harm (danger) and preventing harm must come first rather than creating benefit. Protecting the soul is one of the *Maqasid Shariah* and must be prioritized when it is faced with two choices and must choose one. Protecting the soul has a top priority in the level of goals of *Maqasid Sharia* followed that protecting religion, intellect, property, and ancestry.<sup>56</sup> In QS al-Maidah: 32 it is stated that “anyone killed a person not in retaliation of murder, or to spread mischief in the land — it would be as if he killed all mankind., and if anyone saved a life, it would be as if he saved the life of all mankind.”<sup>57</sup>

However, responding to the government’s appeal and the Indonesian Ulema Council (MUI) fatwa calling for physical and social distancing, worship at home, and the elimination of Friday prayers in congregations at mosques and large religious event gatherings because they have the potential to become a cluster for the spread of the Coronavirus, some Muslim groups simply do not heed this advice and fatwas. The Jama’at Tabligh group, a transnational Islamic organization based in India, plans to hold a worldwide Ijtima with thousands of participants from home and abroad in Gowa, South Sulawesi on March 19, 2020. Although the South Sulawesi regional government has not issued a permit for this event, Jamaat Tabligh insisted on holding this event. After tough negotiations, the participants were finally sent home.<sup>58</sup>

Nature operates according to natural law or *sunnatullah* which can be tested through a causal process. Even though we believe that prayer is one of the efforts. However, a hygienic lifestyle and minimizing interactions with other people is also a form of *ikhtiar*<sup>59</sup> as contained in Surah Ar-Ra’d verse 11: “Verily, Allah will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sin and

<sup>53</sup> Tim Detikcom, “Istiqlal Tak Gelar Salat Jumat, Nasaruddin Umar: Dalil MUI Sudah Sangat Tepat,” detiknews, 2020, <https://news.detik.com/berita/d-4946553/istiqlal-tak-gelar-salat-jumat-nasaruddin-umar-dalil-mui-sudah-sangat-tepat>.

<sup>54</sup> “Wabah Corona, Wajibkah Jumatan Dan Salat Di Masjid?,” Shihab & Shihab, 2020, <https://www.narasi.tv/shihab-shihab/wabah-corona-wajibkah-jumatan-dan-salat-di-masjid>.

<sup>55</sup> Hidayah, “Dari Jabariyah, Ke Qadariyah, Hingga Islam Progresif: Respons Muslim Atas Wabah Corona Di Indonesia,” 432.

<sup>56</sup> Hidayah, 432.

<sup>57</sup> Muhammad Taqi-ud-Din al-Hilali and Muhammad Muhsin Khan, *The Noble Qur’an: English Translations of The Meanings and Commentary*, 147.

<sup>58</sup> Hidayah, “Dari Jabariyah, Ke Qadariyah, Hingga Islam Progresif: Respons Muslim Atas Wabah Corona Di Indonesia,” 432.

<sup>59</sup> Toresano, “Integrasi Sains Dan Agama: Meruntuhkan Arogansi Di Masa Pandemi Covid-19,” 234.

The Unity of Science Paradigm, Challenges, and Solutions in Pandemic Era by being ungrateful and disobedient to Allah).”<sup>60</sup> Then, which should be accompanied by *tawakkal* referring to Surat Ali Imran verse 159: “Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him).”<sup>61</sup>

The arrogance of the linearity of science, for now, should be outdated. To be able to solve human problems in the contemporary era, of course, there must be a dialogue between several scientific disciplines, especially in the face of the COVID-19 pandemic era. Islamic sciences such as jurisprudence, Islamic Theology, or interpretation (*tafsir*) will become increasingly relevant if they are integrated with natural sciences (biology, psychology, health, medicine, etc.), as well as social sciences (history, anthropology, sociology, politics, economics, and others).<sup>62</sup>

The humanization of Islamic sciences seeks to infuse the spirit of humanity in Islamic sciences so that religion is not understood as a personal ritual. As faith has a social dimension that must be manifested in humanitarian action: eradicating corruption, alleviating humans from ignorance, economic equality, and welfare, upholding legal justice, and so on. Without a human spirit, religion will experience the threat of failure of its fundamental mission as an ethical-moral of human liberation. Religion is only the desire of truth from a collection of sermon monologues on the pulpits of mosques or academic papers on the ivory towers of grand, closed, doctrinal campuses, and only creates frozen and intolerant beliefs.

## Conclusion

Observing UoS’s steps is like re-exploring the way of thinking of Indonesia’s early generations. They are intelligently able to harmonize the teachings of the scriptures, local culture, and Western modern thoughts about society, nationality, and statehood. Their way of thinking is a clear example of UoS. Thus, UoS is an old thing brought back to life.

In its implementation, UoS adopts the humanization step of Islamic sciences with the main prerequisite of making *al-maslahah al-‘ammah* (general propriety) or *maqasid al-shari’ah* as a determining consideration in exploring a law in its three main domains, namely *daruriyyah* (urgent needs), *hajiyah* (normal needs), and *tahsinyyah* (complementary needs). Because in essence Islamic law is always built based on realizing *maslahah*. Meanwhile, to judge whether or not there is a *maslahah* in a legal act, one must always pay attention to the real conditions. At this point, the contextualization of religious texts with their methodological tools becomes a necessity

Thus, the humanization of Islamic sciences is necessary because Islam and the sciences

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<sup>60</sup> Muhammad Taqi-ud-Din al-Hilali and Muhammad Muhsin Khan, *The Noble Qur’an: English Translations of The Meanings and Commentary*, 321.

<sup>61</sup> Muhammad Taqi-ud-Din al-Hilali and Muhammad Muhsin Khan, 97.

<sup>62</sup> Abdullah, *Multidisiplin, Interdisiplin, & Transdisiplin: Metode Studi Agama & Studi Islam Di Era Kontemporer*, 21.

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that were derived (*naqly knowledge*) are for the benefit of humans for the greatest possible prosperity and human happiness, without exception. The implications for the Islamic sciences are to produce religious knowledge under the times.

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