

Implementation of Science and Islam Religion Intregation in Facing the Pandemic Covid-19 in West Java

Eka Kartikawati¹

¹Department of Biology Education, Faculty of Teacher Training and Education Universitas Muhammadiyah Prof. Dr. Hamka
Jl. Tanah Merdeka, Kp Rambutan, Pasar Rebo, East Jakarta 13830

*Correspondence email: eka.kartikawati@uhamka.ac.id

ABSTRACT

The Covid-19 pandemic has shocked the world, causing panic to all levels of society. The Indonesian government established policy that large-scale social distancing (PSBB) which aims to reduce the number of spread of the corona virus. As a result, paralysis occurs in various fields, one of which is in the religious sector precisely in this topic is Islam. Experts participate in these topics according to perspectives in their fields of expertise. Both of science and religious aspects, each having their respective roles in the rhythm of life. The tendency between science and religious knowledge has attracted interest from various groups such as to see its emphasis, especially on Indonesian society, especially in West Java which has variety of characters and perceptions. The purpose of this study is to analysis implementation of science and religion integration in facing the pandemic Covid-19 in West Java. The method used is descriptive quantitative method using survey techniques and data questionnaires. The results of the data obtained by 89% of the public agree with stopping or prohibiting worship in mosques to break the chain of spreading Covid-19. As conclusion, in general, the society participates in integrating science and religious knowledge that have been established by the government.

Keywords: Covid-19, islamic, implementation of science, religion integration

INTRODUCTION

The Covid-19 pandemic causes anxiety to all levels of society, the number of positive cases and even deaths due to Covid-19 is increasing every day. The government then established a large-scale social distancing (PSBB) policy which aims to reduce the spread of the corona virus. As a result of the existence of government policies on large-scale social distancing, it has resulted in paralysis in all fields such as in the economic, educational, social and religious fields. The activities of mass gatherings in large numbers have been banned or stopped in an effort to prevent the spread of Covid-19. This can be seen in the closure of recreation areas, universities, schools, offices and including places of worship and their activities such as daily congregational prayers, Friday prayers, tarawih prayers, tadarus and other religious activities.

Many experts in the field of health and science discuss the development of Covid-19, starting from the virus, symptoms, spread and prevention as well as several references which are then used as references as the development of Covid-19. Several experts also participated in discussing according to perspectives in their respective fields of expertise, including experts on religion[1]. Science and religion certainly have their respective roles in the rhythm of life, but the tendency between science and religion makes interest from various groups such as to see the emphasis of the two things, connect them or maybe compare the two. In reality, religion is connected to science or vice versa, which has a pattern that is neither easy nor simple [2]. There are very broad elements in various viewpoints of the relationship between science and religion, from an extreme view of conflict to a mixed view [3]Indonesian society has many areas so that the characters and perceptions will also vary, especially in the face of the Covid-19 pandemic. From the various views described above regarding the integration of science and religious sciences, the formulation of the research is how to apply science integration and in dealing with the Covid-19 pandemic in West Java. The goal is to find out the implementation in terms of people's attitudes or behavior in West Java, whether they integrate science and religion as the basis of life in facing this Covid-19 pandemic. So that this research is developed to be investigated more deeply.

RESEARCH METHOD

The method in this study is a quantitative descriptive method using survey techniques in the West Java region. This method is used to get data results from a natural place [4]. This survey also aims to show the results obtained by comparing the data that has been captured [5]. Samples were taken randomly from 255 well-known respondents from the West Java region. The data analysis technique is a research instrument in the form of a questionnaire, then the data is analyzed and the results are presented using a descriptive method in order to obtain an overview of various facts [6].

RESULTS AND DISCUSSION

Respondents who filled out a detailed questionnaire were 55% women and 45% men from a total of 255 respondents. The respondents who filled in came from various cities, among others; Jakarta, Bogor, Depok, Tangerang, Bekasi, Karawang, Cikarang, Cirebon, Indramayu, Sumedang, Bandung, Sukabumi, Tasikmalaya, Ciarnis, Cianjur, Garut and Pangandaran.

The first questions regarding respondents' knowledge about Covid-19, as many as 90% of respondents knew about the spread of Covid-19, 84% of its prevention, 77,64% of its symptoms and 72,90% who knew the least about its causes. Not many respondents know that Covid-19 is caused by a virus which is a new group of viruses such as Middle East Respiratory Syndrome (MERS) and Severe Acute Respiratory Syndrome (SARS) which can cause disease in animals or humans. [7]

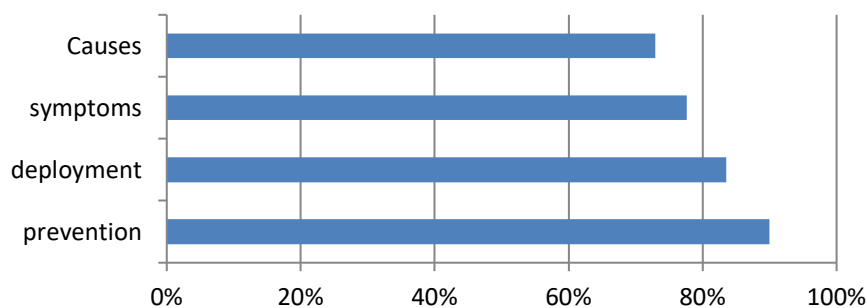


Figure 1. Knowlegde Covid-19

Respondents' answers regarding the prevention of the spread of Covid-19 that is often done are with 96,40% of respondents washing their hands, 97,6% of wearing masks and 88,62% stay at home and maintain a distance 71,76%. Some of these precautions have been implemented by many other countries and have succeeded in slowing the spread of the outbreak in their areas. [8]

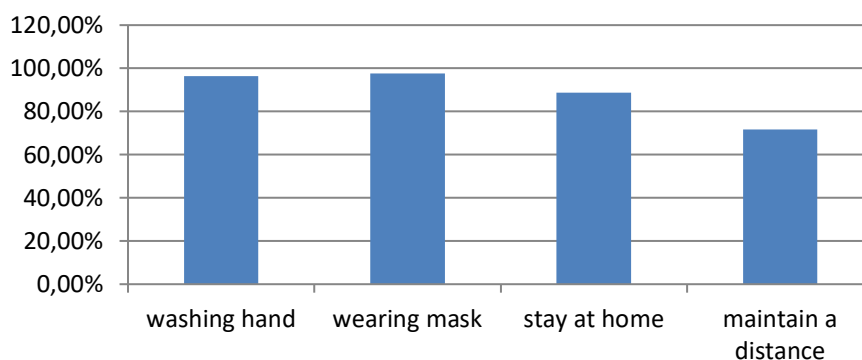


Figure 2. prevention from covid-19

Questions regarding activities during the Covid-19 epidemic are recorded in a table which states that even though the government has provided a policy for PSBB, the government also gives authority to each area according to its zone. So that there are still or many mosques that hold congregational worship such as sholat fardu, sholat jumat and tarawih even though the percentage is more that are not.

Table 1. Activities in Mousque

Activities	yes	no
Shalat fardu	59,2%	40,8%
Shalat jumat	38%	62%
Shalat tarawih	45%	55%
Tadarus & ceramah	11,3%	88,7%
Adzan	98%	2%

This is reinforced by respondents who stated that mosques or places of worship in their area carry out health protocols in carrying out congregational worship activities such as: 88.6% availability of a place to wash hands before entering a mosque, 77.6% do not shake hands, 67.8% have right spaces left when praying in congregation, praying wearing a mask of 54.1% and a body temperature detector of 45.1%.

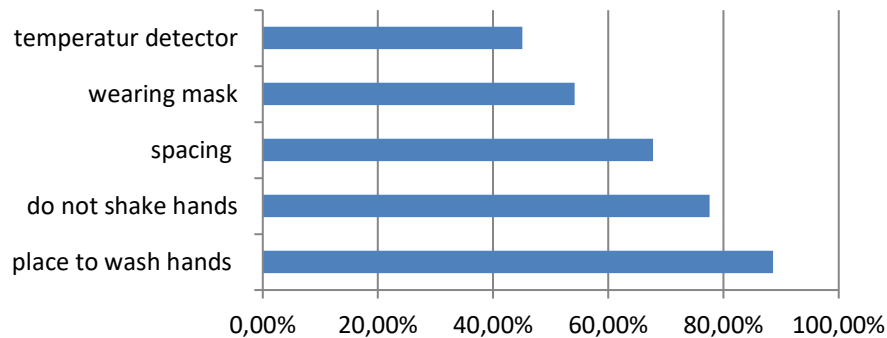


Figure 3. Healt Protocol in Mosque

The last question regarding the opinion about the prohibition or stopping of congregational prayers during the Covid-19 pandemic adjusted by government regulations was obtained by 89% of respondents who agreed with most of the arguments to break the chain of spreading Covid-19 quickly and also argued that “the scholars, in fatwa certainly pays attention to all aspects in a deep and comprehensive manner. Consideration of medical experts, fuqoha of course also becomes the basis for issuing fatwas, not just feelings, let alone just brief information in the media. As a Muslim I am obliged to follow the ulama as warosatul anbiya, for me I cannot worship on the basis of belief and wishful thinking, but there must be clear guidance that refers to the Prophet Muhammad SAW.

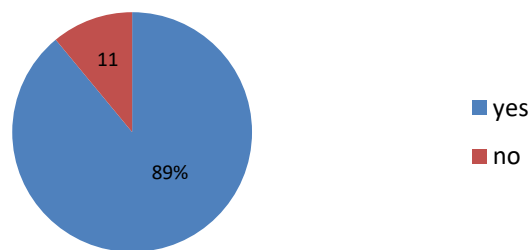


Figure 4. Prohibition worship in mosques

Respondents who agree in this matter if it is associated with the theory of the relation between science and religion as a theory of dialogue or contact, in this theory they provide input to one another between science and religion, exchange information so as to broaden their perspective. Even though they exchange views, they don't always have to agree on something with each other. This theory serves as a bridge to find similarities in science and religion.

This theory can also continue to confirm as an integration that provides input between science and religious knowledge to mutually reinforce one another, especially in proving the existence of a scientific theory that is strengthened in and of course without losing their respective identities. In this theory science supports the belief in God as the creator of the world and everything in it and nature that can be further investigated. There are four theories in the relationship between science and

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religion that show the development of science, namely in producing the impact of the emergence of a human attitude, in measuring the level of success or success from various sides and supporting religion as a limit to one's freedom. Religious values as a source of behavior in various activities [9] Human nature in the scope of life is obliged to demonstrate to develop and enhance the dignity of humans themselves. Because if then what happens is not a process but the collapse of civilization's decline. So, it takes religion to show its goals, namely; meaning that can distinguish humans themselves from the contents of the universe as a creation of this god. The progress of scientific development both in science and in other fields of science does not make true happiness but causes humans to abandon religious values.

The remaining percentage of 11% of respondents argued that they disagreed with the prohibition or stopping of congregational worship in mosques during the Covid-19 pandemic for several reasons, the response stated that we should not evacuate mosques, the presence of this virus does not make us avoid or away from Allah, on the contrary we have to be closer to Allah, although prayer can be anywhere, it is better to pray in the mosque, but we still have to keep our distance and follow the health protocols. Another reason: Because there are still other alternatives to prevent transmission, the congregational prayers are not long as long as without additional activities such as recitation which take a long time. The important thing is that when praying in congregation adhere to existing health protocols, the latter opinion is because somehow, we still need Allah's help, not being allowed to worship in a mosque is the same as refusing Allah's help. If this opinion is related to the views of science and religion, the direction of the theory is on an independent or contrasting theory. This theory sees that the scientific and religious sciences have their respective capacities. So that both have their own problems and methods so that each is separate and independent. But each view must respect each other [10].

CONCLUSIONS

The conclusion of this research is that from 89% of respondents chose to agree about the prohibition or stopping of congregational worship during the Covid-19 pandemic which was adjusted by government regulations, this in theory means that the public generally participates in integrating science and religious knowledge that has been established by the government.

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