



Bridging Faith and Science: Affirm the Existence of Allah through Scientific Exploration

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Abstract

This study explores the relationship between the Qur'an and science and the effort to integrate them within the framework of Islamic epistemology. Islam views science as a means to understand the signs of Allah's greatness (ayat kauniyah), as emphasized in various Qur'anic verses. This approach aims to harmonize revelation and reason in understanding natural phenomena and addressing modern challenges. The study employs a qualitative method with a library research approach, drawing on the Qur'an, tafsir (interpretations), scientific works, and modern scientific discoveries as primary data sources. The findings indicate that the Qur'an serves not only as a spiritual guide but also as an inspiration for the development of science grounded in universal values and morality. The concept of the Islamization of science emerges as a crucial step in restoring the spiritual dimension of science and technology, thereby contributing to holistic human welfare. By integrating revelation and science, Islam offers a framework that is not only relevant for understanding the universe but also for building a sustainable and just civilization.

Keywords: Integration; Islamic Epistemology; Islamization of science; Qur'an; Science

Abstrak

Penelitian ini membahas hubungan antara Al-Qur'an dan ilmu pengetahuan, serta upaya mengintegrasikan keduanya dalam kerangka epistemologi Islam. Islam memandang ilmu pengetahuan sebagai salah satu sarana untuk memahami tanda-tanda kebesaran Allah (ayat kauniyah), sebagaimana ditegaskan dalam berbagai ayat Al-Qur'an. Pendekatan ini bertujuan untuk menciptakan keselarasan antara wahyu dan akal dalam memahami fenomena alam dan menyelesaikan berbagai tantangan kehidupan modern. Studi ini menggunakan metode kualitatif dengan pendekatan studi kepustakaan, mengacu pada Al-Qur'an, tafsir, karya ilmiah, dan temuan sains modern sebagai sumber data utama. Hasil penelitian menunjukkan bahwa Al-Qur'an tidak hanya memberikan panduan spiritual, tetapi juga menginspirasi pengembangan ilmu pengetahuan yang berlandaskan pada nilai-nilai universal dan moralitas. Konsep Islamisasi ilmu pengetahuan menjadi langkah penting dalam mengembalikan dimensi spiritual dalam sains dan teknologi, sehingga dapat berkontribusi pada kesejahteraan manusia secara holistik. Dengan mengintegrasikan wahyu dan sains, Islam menawarkan kerangka kerja yang tidak hanya relevan untuk memahami alam semesta, tetapi juga untuk membangun peradaban yang berkelanjutan dan berkeadilan.

Kata Kunci: Al-Qur'an; Epistemologi Islam; Integrasi; Islamisasi Sains; Sains

1. Introduction

Islam views science as a vital and integral component of human life, encouraging the pursuit of knowledge as a religious obligation. The importance of acquiring knowledge is demonstrated in the first revelation of the Qur'an, *Iqra'* (Read!), which emphasizes the need to explore, observe, and understand the world and its phenomena (Pribadi & Sestri, 2020).

This command to seek knowledge reflects Islam's broader commitment to advancing science and technology, urging humans to use their intellect (*aql*) and engage in systematic research (*nazhar*). Islam also teaches that scientific exploration must be aligned with ethical and spiritual principles, as the religion is *rahmatan lil 'alamin* a mercy for all creation

The Qur'an not only motivates Muslims to develop knowledge but also provides an epistemological and ideological foundation for integrating science and spirituality. Muslim scientists draw upon the Qur'an to guide their pursuit of understanding the Creator through His signs (*ayat kauniyah*), which are embedded in the universe. This spiritual dimension distinguishes Islamic science from secular science, as it incorporates *dhikr* (remembrance of Allah) and piety into the scientific process (Pribadi & Sestri, 2020). This integration has become a key focus of Muslim intellectuals advocating for the Islamization of science. They argue that Muslims can achieve parity with Western scientific advancements by transforming and absorbing modern scientific knowledge in ways that align with Islamic principles (Arief, 2005).

The advancement of science and technology in the modern world has significantly impacted nearly every aspect of human life. Innovations in information technology, for example, have allowed even rural farmers and coastal fishermen to access global information, narrowing the gap between urban and rural lifestyles. Despite the undeniable benefits of scientific progress, such as improved communication and solutions to various life problems, this rapid development has also brought negative consequences. Environmental degradation, ethical dilemmas, and social inequalities are among the challenges that arise from the unchecked application of science and technology (Masruri, 2007).

Islam addresses these challenges by promoting a balanced approach to science, where religious and scientific pursuits are seen as complementary rather than conflicting. The Qur'an emphasizes the harmonious integration of revelation and reason, eliminating the dichotomy between religious education and general education. Islamic education reflects this unity, advocating a comprehensive (*kaffah*) approach to knowledge that incorporates both spiritual and material dimensions. Munir Mursi reinforces this idea by stating that "All knowledge is Islamic as long as it remains within the boundaries outlined by Allah SWT" (Hasbi Indra, 2005). This perspective not only bridges the gap between faith and science but also provides ethical guidance for the responsible application of scientific advancements.

In today's interconnected and globalized world, Muslims must remain responsive to contemporary challenges, particularly in the realm of scientific and technological development. Scientific progress should be harmonized with religious values and adapted to socio-cultural contexts to ensure it aligns with the universal principles of Islam. Historically, the advent of Islam marked a transformative era of scientific progress, inspiring innovations that bridged the gap between ancient knowledge and modern discoveries. The Qur'an played a pivotal role in this revolution, fostering a culture of intellectual curiosity and innovation that distinguished Islamic civilization from the stagnation of the *jahiliyah* (ignorance) period (Pribadi & Sestri, 2020).

This study argues that the Qur'an serves as a vital catalyst for scientific inquiry, providing both a spiritual framework and an epistemological foundation that encourage the pursuit of knowledge. The hypothesis posits that the Qur'an not only inspires Muslims to explore the natural world but also establishes a harmonious relationship between faith and

reason, where scientific discoveries affirm the existence and truth of Allah SWT. By integrating ethical and spiritual principles into scientific endeavors, Islamic science offers a holistic approach that addresses the moral and social implications of technological advancement. This integration ensures that scientific progress aligns with the universal values of Islam, fostering a balanced development that benefits humanity as a whole.

Departing from the arguments above, this study explores the integration of the Qur'an with science by addressing key questions: How can the Qur'an inspire scientific inquiry? How does science affirm the existence and truth of Allah SWT? By examining these questions, the study aims to highlight the relevance of the Qur'an as both a source of spiritual guidance and a foundation for scientific progress, contributing to a holistic understanding of knowledge that harmonizes revelation and reason.

2. Method

The research method used in this study is a qualitative method with a library research approach. This study is descriptive-analytical, aiming to describe concepts related to the integration of science and Islamic teachings and analyze the relationship between the two based on primary and secondary literature sources. The data used consists of two types: primary and secondary data. Primary data includes relevant Qur'anic verses such as QS. Al-'Alaq: 1-5, QS. Yunus: 5, QS. An-Nur: 43, QS. Ar-Rahman: 37, and QS. Al-Anbiya: 30, as well as Qur'anic interpretations from Ibn Kathir, Quraish Shihab, and Al-Jalalain. Secondary data is derived from scientific books, such as *Philosophy of Qur'an* by H.G. Sarwar, the works of Tantawi Jauhari, and journal articles connecting modern scientific discoveries with the perspective of the Qur'an.

Data collection is conducted through a literature review, identifying and gathering Qur'anic verses, hadiths, and related literature. Documentation techniques are used to record expert opinions and relevant research findings from books, journals, and scholarly articles. The collected data is analyzed using several techniques: thematic analysis, by categorizing data into specific themes such as the creation of the universe or the process of rainfall; comparative analysis, by comparing modern scientific discoveries with the explanations provided in the Qur'an; and the hermeneutical approach, to interpret Qur'anic verses in the context of modern science.

To ensure the validity of the data, source triangulation is employed by comparing information from various sources to ensure consistency, alongside evaluating the credibility of the sources used. The research procedure involves systematic steps, starting with defining the main theme, collecting primary and secondary data, analyzing the data, and compiling the results into a structured discussion. This method is expected to contribute significantly to the academic understanding of the relationship between the Qur'an and science and its relevance in the context of modern scientific development.

3. Result and Discussion

3.1. Integration of the Qur'an and Science

Akh Minhaji defines integration as a word derived from the verb to integrate which means “to join to something else so as to form a whole” (joining to something else so as to form an integration/whole) (Riyanto, 2013). As well as the opinion of Kuntowijoyo, the integration of

science is interpreted as the unification of science and not only combines God's revelation with the human mind and becomes one scientific principle and does not exclude God and humans (Kuntowijoyo, 2006).

Amin Abdullah sees that scientific integration has difficulties, namely the difficulty of integrating Islamic and general studies which sometimes do not get along with each other because both want to beat each other. Therefore, a more wise and prudent interconnectivity effort is needed. The interconnectedness in question is: An effort to understand the complexity of life phenomena faced and lived by humans. So that any scientific building, whether religious science, social science, humanities, or natural sciences cannot stand alone, it requires cooperation, mutual greetings, mutual need, mutual correction and interconnection between scientific disciplines (Abdullah, 2006).

At the time the Qur'an was revealed science had developed in Egypt, Greece, Rome, India, China and Persia and others. But the sciences that were in these areas experienced stagnation or did not develop due to political factors. By the time Islam came, Greek philosophy had no longer developed in Athens, but developed in Middle Eastern countries such as Alexandria, Nissibi, Jundisapur and so on. In other words, the science that existed before Islam was on the edge of destruction (Abuddin Nata, 2003).

The Qur'an actually does not distinguish between religious science and general science, what is contained in the Qur'an is only science, this dichotomy of sciences is the result of human conclusions that identify science based on the source of the object of study. If the ontological object discussed is revelation (al-Qur'an) including the explanation of revelation (al-Hadis) by using the Ijtihad method then the resulting are religious sciences such as Theology, Fiqh, Tafsir, Hadith, Sufism and so on. If the ontological object discussed is the universe such as the sky, the earth and all the contents that exist between them, namely the sun, the moon, stars, plants using experimental research methods then the resulting is natural science such as Physics, Biology, Chemistry, Astronomy. However, if the ontological object is social behavior, politics, economics, culture and also religious behavior using social research methods then what will be produced is social sciences such as political science, economics, cultural science, sociology of religion, sociology, anthropology and so on (Abuddin Nata, 2003).

The Qur'an does not recognize the principle of dichotomy between religious and non-religious sciences. In fact, the Quran strongly recommends that everyone pay attention to the qawliyah verses (the Quran), in addition to using reason in understanding them. It is in this context that the utility of non-religious disciplines based on systematic scientific reasoning is needed. The combination of the Quran and non-religious sciences is a necessity in developing Quranic studies. If it does not accommodate a scientific approach in the study of the Quran, then the product of its study will be "soaring", aka "not setting its feet on earth". This will have an impact on the lack of interest from Quranic scholars to make the Quran an object of study (Iskandar, 2016)

All knowledge essentially comes from Allah, because the sources of knowledge are in the form of revelation, the natural universe (including the laws that exist in it), humans with their behavior, reason and inner intuition are all creations and anu'rah of Allah SWT given to humans. M Quraish Shihab said, discussing the relationship between the Qur'an and science is not judged by the number of branches of science embodied in it, nor by showing the truth

of scientific theories. But the discussion should be placed in a more appropriate proportion in accordance with the purity and sanctity of the Qur'an and in accordance with the logic of science itself. It is not necessary to see whether the Qur'ān contains mathematics, plant science, computer science, etc., but it is more important to see whether the soul of its verses hinders the progress of science or vice versa, and whether there is one Qur'ānic verse that contradicts the results of established scientific discoveries (M Quraish shihab, 1992).

The role of the integration of the Quran and science in modern education has two important missions, namely the development of spiritual morals and intellectual power. Synergizing the Quran and science is a must, because the Quran itself is a source of knowledge that covers all aspects of life, with the addition of science and technology that is currently developing rapidly, it is not impossible if later the world of education will produce a generation of thinkers who have high spirituality compared to the past (M. Amin Abdullah et al, 2004).

3.2. The Qur'an: A Catalyst for Scientific Exploration

Islam's view on science is that Islam has never restricted its people from advancing and modernizing. Islamic civilization has prominent characteristics, namely scientific curiosity and systematic scientific investigations. Islam strongly supports its people to conduct research in any field, including science. Modern society has successfully developed science to overcome various problems of life, but on the other hand science and it is not able to foster noble morality (morals). The idea of Islamization of science aims that science and technology can bring prosperity to mankind. The Islamic epistemology essentially requires that science and technology must recognize the existence of universal human values (Pribadi & Sestri, 2020).

There is an assumption that science originating from Western countries is considered secular knowledge, therefore, it must be rejected, or at least it must be interpreted and translated with Islamic understanding. Science which is actually the result of human reading of the verses of Allah swt, lost its spiritual dimension, then developed science or science that has no connection at all with religion. It is not surprising that science and technology, which are supposed to provide as many benefits as possible for human life, turn out to be tools used for momentary interests which actually become the "cause" of disasters that harm humans (Chaeruddin B, 2016).

One of the most complex, profound and deep ideas in the Qur'an is the concept of science. In fact, its meaning lies only in the concept of tawhid, which is the central and fundamental theme of the Qur'an. The importance of this concept is evident in the fact that the word science in its various forms is repeated 854 times in the Qur'an (Shihab, 2007). Tantawi Jauhari (1287 AH) is a scholar and mufasir who is very interested in natural wonders and scientific findings. It is not surprising that in his tafsir he pays great attention to the natural sciences and the wonders of creatures (Shohibul Adib, 2011).

Jauhari found about 750 verses of the Quran related to science, while the verses related to fiqh are only about 150 verses. It is surprising that Muslims ignore the scientific messages expressed or implied in the Qur'an. Tantawi encourages Muslims to conduct scientific studies in the Qur'an so that Islam will rise faster from the downturn and can also outperform Europe in any field, especially in the fields of science and industry, this is not surprising the progress

of the West compared to Muslims who have been studying more talking about the field of fiqh instead of reading the Qur'an modern and scientific approach (Armainingsih, 2016)

There are three reasons why the Qur'an is integrated with the Qur'an, First, there is an intellectual-religious need to prove and strengthen the belief that the Qur'an is relevant and in line with the development of science so that its sacredness is maintained, second, it opens up a methodological understanding of the Qur'an which then encourages scientific research, third, as a paradigmatic criticism of the development of modern science which tends to cause desacralization and demystification of the universe and provides a hermeneutical framework in the development of modern science (Riyadi, 2005).

The Qur'an was revealed by Allah Swt. to humans to be a guide and to be a separator between the right and the false in accordance with His words in Surah al-Baqarah: 185. The Qur'an also guides humans to live all aspects of life, including demanding and developing knowledge. The Qur'an places knowledge and scientists in a high position parallel to those who believe (QS: al-Mujadilah: 11). Many texts of the Qur'an encourage humans to study, even the first revelation that was revealed, was a verse related to knowledge, namely the command to read as found in Surah al-'Alaq: 1-5. The translation is as follows; "Read by (mentioning) the name of your Lord Who created, He has created man from a clot of blood. Read, and your Lord is the Most Gracious, Who teaches (man) by the medium of the kalam. In addition, the Qur'an values the five senses and stipulates that they are the door to knowledge. (Shaykh Mahmud Abdul Wahab Fayid says that this verse gives precedence to hearing and sight over the heart because they are the source of guidance for various kinds of thought and are the key to rational knowledge (Chaeruddin B, 2016).

The purpose of science is to explain natural phenomena and manipulate the factors involved in these phenomena to control and direct the processes that occur. In essence, science was created to fulfill human needs. From the perspective of Islamic science, according to Ghulsyani, Islamic science is used as a tool to gain knowledge about Allah, the pleasure and closeness of Allah. Science must be able to direct a Muslim in various ways and efforts to be close to Allah SWT. Specifically, science should be able to increase knowledge of Allah, help develop Muslim society and realize all its goals, guide others, and solve various problems of society. Thus, all sciences (religious and natural sciences) are tools to get closer to Allah and as long as science plays this role, it becomes sacred. If science is not directed towards this role, then it becomes a great hindrance to drawing closer to Allah (Adhiguna & Bramastia, 2021).

Humans who have faith and piety will utilize the advancement of science and technology, maintain, preserve, the sustainability of human life and ecological balance and not for damage on earth. Basically science and technology in Islam are directed to improve the quality of humanity. Science and technology are tools or media not goals. For this reason, efforts are needed to incorporate values into science and technology, which is called the Islamization of science. Two main interrelated principles emerge as the Qur'anic philosophy of science: 1) the exploration of nature, which ranges from mere observation to serious research, must clearly show the order and purpose of the cosmos, and 2) the study of the universe must lead to a certain unity that leads to faith in the Creator (Pribadi & Sestri, 2020) Among the integration of the Qur'an with science.

a. Knowing God Through Science

People who rely on the mind to know Allah Swt will fall into Atheism (God does not exist), this flow is growing with the development of science and new discoveries in the field of science, Allah Swt has provided guidance in the Qur'an regarding the truth of the Qur'an and this is a guide to know Allah Swt. Many fail to see the essence that is hidden in themselves and this universe so that they fail to recognize the creator. Seeing natural phenomena and observing natural events is required to use the mind which is stated in (QS. Qaf (50): 37). Through mastery of science, discovering the phenomenon of order becomes an awareness of the existence of the creator of this universe (Sani, 2020).

This was also discovered by Albert Einstein who is a physical science that is the order of the universe and explains some phenomena that confuse other scientists of his time, at first he was an atheist then changed his mind believing in the existence of God who governs this universe. As the Qur'an also says of the existence of Allah Swt that humans have a God who is believed in the heart, after examining nature using reason should be a realization in the heart that the creation and order of the universe is the work of Allah Swt who regulates and controls human life. With the belief that the Qur'an as a source of truth is absolute, guarantees for every Muslim from the possibility of being wrong and wrong in solving all life problems. If he is consistent with it; the Qur'an has a very high authority among you Muslims (Sani, 2020).

Thomas Aquinas attempted to construct a logical argument to prove the existence of God. He managed five arguments for the existence of God. First: The argument that nature is always in motion, and that motion cannot come from nature itself. The motion indicates the existence of a mover. God is the first mover. Second: the argument of causality, nothing has a cause in itself. cause, it must be outside itself. The first cause is God who needs no other cause. Third: the probability argument, the existence of nature is possible and possible. This nature starts from nothing, then appears or exists, then develops. Fourth: the argument of levels, the contents of this realm appear to be stratified. Some are respected, more respected, honorable. There is beautiful, more beautiful, very beautiful. A fire that has high heat causes low heat below it. Fifth: the theological argument, this is the goal argument. Nature is moving towards something even though they don't know the destination. There is something that organizes nature towards nature's purpose. That is God (Suhendi, 2010).

b. Creation of the Universe

Creation of the Universe The Qur'anic discussion of the process of the creation of the universe can be found in verses scattered in several surahs. However, the information is only an outline or basic principles, because the Qur'an is not a cosmology book or a science book that describes the creation of the universe systematically. So that it gives rise to many interpretations from the mufasirs and philosophers of the content of the verses in question (Zaini, 2018)

The Quran indicates the process underlying the formation of the universe that resulted in the composition of the planets that lie in this universe in the following words: "Then He went to the heavens, and they were still smoke, and He said to them and to the earth: "Come, both of you, at My command, willingly or unwillingly." Both answered: "We come willingly." So He made them seven heavens in two periods and revealed to each of them its

affairs. And We adorned the near sky with brilliant stars and We preserved it well. Such is the decree of the Almighty, the All-Knowing.” (QS Fushshilat [41]: 11-12). Allah explains that the process of creating the universe consists of two stages. First, the universe was created in the form of smoke (dukhan). Ibn Kathir interpreted dukhan as a type of water vapor. Second, the splitting of the smoke into various heavenly bodies. This explanation is the same as that recognized by most astrophysicists today, namely the big bang theory (Ibnu Katsir, 1969).

According to this theory, tens or perhaps hundreds of billions of years ago there was a pile of gas consisting of hydrogen and helium that rotated slowly. Then the gas broke apart in an event called a “big bang” and went on to form the celestial bodies now known as galaxies. There are billions of galaxies in the Universe, each rotating on its own axis in such a way that they do not collide with each other. In the second stage, galaxies break apart and become billions of stars, one of which is the sun. Each of the gases that make up the star breaks up as a third stage to form planets that orbit the star. Each star and planet rotates in such a way that there is no collision between one another. All of this is sunnatullah, the signs or laws of Allah or in scientific terms called the laws of nature (Uddin, 1995).

In addition, there are more clues about the process of the creation of the universe in the following words: “And do those who disbelieve not know that the heavens and the earth were once one, then We separated them. And from water We made everything that lives. So why do they not believe?” (Al-Anbiya [21]: 30. . This verse shows that water (al-ma") has existed as one of the conditions for the creation of the universe. According to Madjid Ali Khan, quoting Abdullah Yusuf Ali, contemporary biological science shows that all life begins with water (Khan, 1987). HG. Sarwar in his book *Philosophy of Qur'an* says that water is the most important component for life. This is an extension that strongly supports the theory of physical chemistry (Sarwar, 1990).

In the context of the universe, Baiquni prefers to translate the word “sky” with space, and “earth” with matter. He bases this on the empirical phenomenon that the sky is a space where all celestial bodies are located. While “earth” is a collection of matter formed through a long process as all other celestial bodies were also created from matter that was originally nonexistent. (Hamietun, 2018)

c. Layers of the Earth

“It is Allah who created the seven heavens and the earth in the same way, and Allah's command applies to it, that you may know that Allah is over all things, and indeed Allah is over all things.” (At-Talaq: 12). From this verse we can conclude that the meaning of seven earths is the seven layers that make up the earth. In modern times, it is a scientific fact that the earth has seven layers. 1) Atmosphere, which is the air that covers the planet. 2) Hydrosphere, which is the layer of water on the surface of the earth and includes fresh and salty waters. 3) Shit Layer. This layer is composed of silica and aluminum. Also called the earth's crust which is rocky. 4) Sima Layer. This layer is composed of silica and magnesium. 5) Sima layer is iron phase. 6) Earth's liquid core. 7) Earth's solid core (Tika, 2017).

d. The Moon as a Timepiece for Man

Allah says: “It is He who made the sun to shine and the moon to give its light, and He appointed the stations for the passage of the moon, that you may know the number of years and the reckoning (of time).” (Yunus: 5). The above verses show that Allah has made the sun and the moon the standard for calculating the time of day, month and year for humans. That way, people can know where and when they are. Astronomical studies have proven that the moon revolves around the earth's sphere once a month. It also rotates on its axis in the same period as its revolution (Nadiyah Thayyarah, 2013).

e. The Process of Rain

In Surah An-Nur verse 43, Allah SWT. Says: “Do you not see that Allah parades the clouds, then gathers them together, then makes them overlap, then you see the rain coming out of their gaps and Allah (also) sends down (grains of) ice from the sky, (i.e.) from (clouds like) mountains, so He overlaps (grains of) ice on whom He wills and turns away from whom He wills. The lightning of the clouds almost takes away the sight” (An-Nuur: 43).

Researchers in the field of meteorology say that the phenomenon of thick clouds begins when the wind drives or parades small cloud swarms to the convergence zone of the clouds. The parading of these parts causes an increase in the quantity of the amount of water vapor on its way, especially around the convergence zone. When there is too much water vapor, it falls to the earth's surface, called rain (Lailiyah, 2008).

f. Nebula

Found in surah ar-Rahman verse 37: the following translation of the verse: “Then when the heavens are split open and become rose-red like (the glow of) oil. So which of the favors of your Lord do you deny?” (Ar-Rahman: 37). The above verse is about the universe. The age of the universe is estimated at 15-18 billion years. The oldest rocks found on Earth are about 6 billion years old. The oldest life on Earth was discovered 3.8 million years ago. Humans started living on New Earth about 100,000 years ago. Whatever led to the creation of the universe, it must have been enormous and vast and could not have happened by chance.

What the Qur'ān reveals seems impossible to someone who lived 100 years ago. The theory of the “birth” of the universe can only be explained by a person highly experienced in the science of “nuclear physics”. A scientific field that has only developed in the last few decades. How could Muhammad then claim that the contents of the earth and the entire sky were calculated from the same “smoke”. Highly unlikely. Verse 37 of Surah ar-Rahman describes the explosion of a star. The description of a stellar explosion is confirmed by modern science. Such a star explosion cannot be seen with the naked eye. This natural phenomenon cannot be captured even with ordinary binoculars. Very sophisticated binoculars, the caliber of the “Hubble Space Super Telescope” of the American space agency, NASA, are required. But it was very clearly explained in the Quran 100 years ago. (Sinaga et al., 2023).

As technology developed, it became clear that what was described in the Qur'ān was proven in detail. The explosion that occurred was indeed very similar to the blooming of a red rose. A starburst, also known as a supernova, is a giant star that “disintegrates” in a massive explosion. Core material is scattered everywhere. The light produced in these events

is a thousand times brighter than normal. Modern scientists believe that supernovae played an important role in the creation of the universe. The explosion caused various elements or substances to separate and move to other parts of the universe. It is assumed that the material ejected from the explosion then merged to form new galaxies or stars in other parts of the Universe (Sinaga et al., 2023)

In science learning, it closely examines the science related to the creation of the universe. Science is the set of human knowledge about nature obtained as a consensus of experts, through rational inference about the results of critical analysis of measurement data obtained from observations on natural phenomena. The Qur'an also explains in the vision of the Qur'an, natural phenomena are signs of Allah's power. Therefore, understanding nature will bring humans closer to their God (Sinaga et al., 2023).

The role of the integration of the Quran and science in modern education has two important missions, namely the development of spiritual morals and intellectual power. Synergizing between the Quran and science is a must, because the Quran itself is a source of knowledge that covers all aspects of life, with the addition of science and technology that is currently developing rapidly, it is not impossible if later the world of education will produce a generation of thinkers who have high spirituality compared to the past (M. Amin Abdullah et al, 2004).

Since it was first revealed, the Qur'an has signaled the importance of science and made the process of seeking it an act of worship. In addition, the Qur'an also emphasizes that the only source of knowledge is Allah SWT. This indicates that there is actually no separation of knowledge in the view of the Qur'an (Abuddin Nata, 2003). Thus, in the view of the Qur'an and science are two things that are integrated. The learning process is essentially a process of observing, discovering, understanding, and appreciating the *sunnatullah*, in the form of natural and social phenomena, then applying this understanding for the benefit of human life and the environment and making awareness of the existence of God with His Most Perfect attributes as the ultimate goal of learning activities. This goal will guide learners to the awareness of the existence of a supernatural reality beyond the external reality that they can sense. Therefore, the basic principles of scientific activity outlined by the Qur'an must be used as a starting point in studying any subject (Adhiguna & Bramastia, 2021)

4. Conclusion

A Muslim's point of view when looking at science and religion with a Western worldview, then between science and Islam (as a religion) there is no connection. As science is scientific and materialistic while religion is a private matter. A scientist, even a Muslim scientist but has a secular framework of thinking, will certainly also think that the relationship between science and Islam is negative, even Islamic science will be considered non-existent because science and science technology are neutral. If they do not study Islam deeply and philosophically, they will consider Islam as just a religious ritual without having a broader dimension. Science and Islam have a very close relationship, because Islamic science is born from the worldview and view of Islamic life derived from the Qur'an and hadith as the authority of truth. The Qur'an does not recognize the principle of dichotomy between religious science or non-religious science. In fact, the Qur'an strongly recommends that

everyone pay attention to the qawliyah verses (al-Qur'an), in addition to using reason in understanding them. In the context of using reason. All knowledge essentially comes from Allah, because the sources of knowledge are in the form of revelation, the natural universe (including the laws that exist in it), humans with their behavior, reason and inner intuition are all creations and anuerah of Allah SWT given to humans

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