

## Integration of Religion and Science in Hossein Nasr's Perspective

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**Abstract.** *The integration of religion and science has become the subject of interesting debate in the modern intellectual world. Hossein Nasr, an Islamic philosopher and scholar, made important contributions to understanding the relationship between these two fields. In his perspective, Nasr emphasizes the importance of understanding religion and science holistically, as two complementary dimensions in the search for truth. This article explores Nasr's thinking on the integration of religion and science, highlighting his arguments about the epistemological and ontological differences between the two as well as attempts to unite them in a coherent view. The discussion also includes the practical implications of Nasr's views in the context of modern life.*

**Keywords.** *Integration, Religion, Science, Hossein Nasr's perspective, Holistic, Epistemology, Ontology, Truth, Coherence.*

### INTRODUCTION

#### A. Background

From historical facts, there is a basic assumption that Islamic education has a special experience regarding the organic unity between science and religion. Although Islamic education in the past had experience in the process of adopting Greek philosophy and science with its own terms. However, Islamic education faces modern Western sciences at a disadvantage psychologically and intellectually. Because of political domination, economic aggression and Western intellectual hegemony. As a result, new education that carries the spirit of modern science and has a negative view of religion is not well integrated into the Islamic education system. It is at this point that a dichotomization occurs between the fields of religion and modern science in the world of Islamic education. This ultimately causes losses between the two, because there is no mutual integration, so that Islamic education experiences various crises, including a conceptual crisis, institutional methodology or pedagogy, and an orientation crisis. In short, Islamic education is indeed experiencing functional degradation which is considered to be much more acute than the same thing experienced by the general education system which does not explicitly include a religious dimension.<sup>1</sup>

Today's modern humans are not yet aware that all crises on earth are not only caused by material reasons, but rather by transcendent causes, namely the way humans view nature. The biggest problem that has not been resolved properly in the spectrum of modernity is the separation of the physical from the metaphysical, the spiritual from the material. One of the

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<sup>1</sup> Mohd Fauzan, & Amril M, "Integration of Religion and Science in the Perspective of Ziaudin Sardar's Solution-Synthesis to the Problems of Islamic Education", *In Journal on Education*, Vol. 06. No. 2, January-February 2024, 13314-13315.

Muslim thinkers who possessed and inherited the same spirit as Western thinkers, namely Seyyed Hossein Nasr. Nasr's idea of Sacred Science is an embodiment of the perennial philosophy that had been put forward previously by other traditionalists, such as Frithjof Schuon (1907-1998), etc. Quoting Schuon's opinion, Nasr explained that perennial philosophy has a broad view of the Islamic tradition. In fact, the Islamic tradition is found in the essence of other traditions. Nasr is of the view that the existential and spiritual crises experienced by modern humans began with modern humans' rebellion against God, namely when modern humans abandoned God in order to strengthen their own existence. Nasr then mapped modernity as a wave that hit parts of the Islamic world which also reached economics, astronomy and all the problems of life among modern Muslims.<sup>2</sup>

Nowadays, modernization is accompanied by secularization which has presented a gloomy face, namely the erasure of religious life from human life, the elimination of religious and spiritual values in looking at the universe, the elimination of spiritual and religious aspects. Nasr is concerned with the reality of modern humans who find it too difficult to appreciate something sacred. Nasr emphasized the importance of religiosity in the development of science. Nasr then gave his thoughts on the concept of integration of science and Islam based on monotheism through a scientific hierarchy in the form of a unitary concept, namely the integration of Islam (Ilahiyah), Man (Khalifah), and nature (Cosmos). So that we can reach the unity of God that is imagined in the unity of Nature. The idea of unity in science is an idea that originates from the creed: la ilaha illa Allah. With the concept of unity or what is usually called tawhid, the diversity of knowledge can also be integrated into unity.<sup>3</sup> Apart from that, Nasr laid down the principle of Tawhid using his esoteric concept as the pinnacle of the integration of science and Islam which is closely attached to the same origin tradition.<sup>4</sup> In the context of this understanding, it is said that God is an inseparable part of every science that is received or will be developed.<sup>5</sup>

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<sup>2</sup> Fitri Siska Supriatna, & Salman Husain, "Contribution of Sayyed Hossein Nasr's Perennial Philosophy to Modern Science", *Proceedings of the Conference on the Integration of the Interconnection of Islam and Science*, Vol. 2, March 2020. 178.

<sup>3</sup> Hairunis, Eva Dewi, & Djeprin E Hulawa, "Sayyed Hossein Nasr: Tawheed-Based Integration through Scientific Hierarchy", *Indonesian Educational Research Journal*, Vol. 1 No. 1, October 2023, 261.

<sup>4</sup> Djeprin E. Hulawa, Arbi Yasin, & Alwizar, "Seyyed Hossein Nasr's Unity Concept: A Study of The Relationship Between Science and Islam", *Al-Fikra: Journal of Islamic Sciences*, Vol. 22 No. 2, July-December 2023, 169.

<sup>5</sup> Amril M, *Integrative-Interconnective Epistemology of Religion and Science*, Jakarta: PT RajaGrafindo Persada, 2016, p. 152.

From this explanation, the author assumes that Hussein Nasr offers a solution to the problem of facing modernity, namely " **Integration of Religion and Science in Hossein Nasr's Perspective** ". This is very important to study because this study will inspire the vision of Islamic epistemology for other contemporary Muslim thinkers, especially answering the problems of Islamic education.

## **B. Formulation of the problem**

1. How is the Integration of Religion and Science in Hossein Nasr's Perspective ?

## **C. Purpose of the Paper**

1. To find out the Integration of Religion and Science in Hossein Nasr's Perspective .

## **DISCUSSION**

### **A. Integration of Religion and Science in Hossein Nassr's Perspective**

#### **1. Short Biography of Hossein Nassr**

Sayyed Hossein Nasr was born in Tehran, Islamic Republic of Iran, on April 7 1933, his father was Sayyed Waliullah Nasr, who worked as a scholar, doctor and teacher. His father Nasr was also minister of education during Reza Vahlevi's government and a doctor for the royal family in Iran, just like his grandfather's previous job. Nasr is the name of an award given to Nasr's grandfather because of his service. Apart from that, Nasr is also a descendant of a prominent Sufi in Kashan named Mulla Sayyed, Mulla Taqi Poshtmashhad. Sayyed Hossein Nasr is a contemporary who is very brave in expressing his ideas, both in his own (Islamic) circles and in the West. Nasr's formal education took place in Tehran and Qum, according to the Persian curriculum. There Nasr received education in traditional sciences, namely philosophy of afat, kalam, tassawuf and fiqh. Then Islamic knowledge and Persian culture. Nasr also has a career in the intellectual field, which is related to the main aspect, namely the relationship between religion and science.<sup>6</sup>

The starting point for Nasr's thinking in this field is that science, science and art in Islam, are built on the idea of tawhîd, which is the core of Islamic revelation. Apart from the field of science, Nasr is also famous as an expert in Islamic philosophy. He studied

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<sup>6</sup> Fitri Siska Supriatna, & Salman Husain, "Contribution of Sayyed Hossein Nasr's Perennial Philosophy to Modern Science", *Proceedings of the Conference on the Integration of the Interconnection of Islam and Science*, Vol. 2, March 2020, p. 179.

several main texts of Islamic philosophy under the guidance of al-Asfar Mulla Sadra and Syarah Manumah Sabzawari. Nasr explained that perennial philosophy has a broad view of the Islamic tradition and also discusses problems that exist in all religions. Perennial philosophy is the philosophy promoted by Nasr when he was critical of secularism which had reduced religious traditions, so the idea was to restore religions which had the values of sacredness as they should. Changes in the era of globalization, modern or post-modern, cannot just change religion and marginalize that religion. Sayyed Hosein Nasr explains the traditional meaning in his work, namely Knowledge and the Sacred, which is about original divine principles revealed to all mankind and the universe through the prophets. Nasr also explained that perennial philosophy has actually been around for a long time, it's just that this philosophy has long been submerged by worldly schools of philosophy and has reappeared as a contribution to modern schools. Its emergence brings evidence of the existence of metaphysical doctrines in the essence of all old (original) traditions that are eternal.<sup>7</sup>

## 2. Hossein Nasr's Perennial Perspective Philosophy Theory

### Perennial Definition

The word perennial comes from Latin, namely from the word prennis which means eternity or eternal. Usually this term refers to God who has eternal nature so that he will always exist. Perennial philosophy is understood as a primordial doctrine developed by humans originating from God, therefore it is inappropriate if it becomes a feud and is better seen as a diversity.<sup>8</sup>

Hossein Nasr said that perennial was originally used in the West by Augustinus Stechus in a book entitled *De Perenni Philosophia* in 1540. Then in 1715, the term was popularized by Leibniz in his letter, which explained that what is meant by perennial philosophy is a philosophy that talks about the separation between the dark and the light.<sup>9</sup>

Perennial Philosophy discusses the meaning, substance and source of religious truth and how that truth flows from the absolute God and in turn appears in the consciousness of the human mind, and takes shape in religious traditions and becomes history. Perennial philosophy seeks to explain the existence of the source of everything that exists (Being Qua

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<sup>7</sup>Ibid, p. 180.

<sup>8</sup> Jaipuri Harahap, "Sayyed Hossein Nasr on Perennial Philosophy and Human Spirituality," *Aqlania*, Vol. 8, no. 2 December 2017, 73.

<sup>9</sup> Fathin Fauhatun, "Islam and Perennial Philosophy: Seyyed Hossein Nasr's Response to the Plight of Modern Man," *Fuaduna Journal: Journal of Religious and Social Studies*, Vol. 4, no. 1, June 2020, 54.

Being), that this existence is truly relative, it is nothing more than a trace, creation or reflection of him whose essence and substance exist beyond the reach of human reason.<sup>10</sup>

According to Nasr, perennial philosophy is also traditional wisdom in Islam at a time when modern civilization was being developed in the Islamic world. Based on the perennial idea, the traditional wisdom contained in every religion must be adopted into modern science, so that modern science and humans as its agents are able to overcome the crisis of civilization, because so far modern civilization has failed to achieve its goals.

As a result, modern humans forget who they really are because they live on the edge of their circle of existence. Modern humans only gain knowledge about their world, which is qualitatively shallow and quantitatively changing. Starting from this knowledge, modern humans reconstruct their self-image. Finally, they are increasingly far from the center of existence and fall into the trap of the periphery of existence.<sup>11</sup>

So it can be said that Nasr's thinking emerged as a response to the condition of modern society which is experiencing a crisis amidst the influence of modern civilization. Nasr assesses that the state of the Islamic world has failed to achieve its goals, which is marked by changes in human integrity, especially in the Western world.

### **3. Hossein Nasr's thoughts regarding the integration of science and Islam**

Nasr's thoughts on the relationship between religion and science became his focus when he completed his studies at Harvard University. This can be seen through the dissertation he worked on, which was then published by Harvard University with the title, *An Introduction to Islamic Cosmological Doctrines: Conception of Nature and methods used for its study by the Ikhwan Al-Shafa, Al-Biruni and Ibn Sina*. There are many works that discuss the relationship between religion and science, including, *Man and Nature*, *The Spiritual Crisis of Modern Man*, *Science and Civilization in Islam*, *Islamic Science An Illustrated Study*, *Knowledge and The Sacred* which is his Gifford Lecture. There are three things related to Nasr's thoughts on the relationship between religion and science:

- a. The importance of studying the history and philosophy of science. Nasr invites Muslims to look at the history of the periods of progress and setbacks faced by the Islamic world.

This history will help Muslims to rediscover their identity as a people who experienced

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<sup>10</sup>Hidayati and Syamli, "Inclusive Islamic Education in the Thought of Sayyed Hossein Nasr.

<sup>11</sup> Fitri Siska Supriatna and Salman Husain, "Contribution of Sayyed Hossein Nasr's Perennial Philosophy to Modern Science," *Proceedings of the Conference on the Integration of the Interconnection of Islam and Science*, Vol. 2, 2020, 77–83.

a golden age of scientific progress. Apart from that, Nasr also encouraged the review of science and technology originating from the West. This does not mean that Nasr sees science and technology created by the West as not neutral. However, he emphasized that as a society that grows from Islamic values, it should not only accept Western science at face value but needs to be criticized again. Like the Ottoman Empire when led by Attaturk. With a minimal understanding of the history of Western thought and philosophy, this led him to a crude acceptance of Western ideology regarding the secular state that he was trying to achieve in Turkey at that time.

- b. The current focus of the common problem between science and religion is the environmental ecological crisis. Another thing that needs to be considered in the relationship between religion and science, namely regarding the confrontation between science and Islam, is not on the intellectual side, but more on ethical issues, which the West has separated from modern science. ethical implications of the use of science. As happened in the Persian Gulf War, even though physically the war was seen as a clash of technological forces, this was not the fault of science, but rather the misapplication of modern scientific ethics. Nasr, who is a religious scholar, is of the view that God's rules have been given to the religions on earth, which are then used as a basis for behavior, namely that ethically there are rules about how human relations should be with nature and other creatures which of course want to exist. harmony.
- c. the idea of the Islamization of science. Initially, science was a field that had its own point of view. Nasr revealed that there is a deepest intuition in Islam and in fact in Eastern doctrine that the main goal of knowledge is not only to explore something whose origin is unknown and then discovered, but also to know the nature of the return of beings from diversity to unity with the eternal source. For this reason, knowledge does not only have a material impact, but also the immaterial that is in the heart.<sup>12</sup>

Additionally, Nasr's views on the relationship between Islam and science reflect his belief that both fields can contribute to a fuller understanding of the world and its creator. He stressed the importance of respecting and integrating knowledge gained from science with the spiritual and philosophical views offered by Islam. The term initiated and put forward by Nasr is *Scientia Sacra* (sacred science) to emphasize that the aspect of wisdom should be much more important in science than the technological aspect, which is the main

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<sup>12</sup> Selvia Santi, "The Relation of Religion and Science According to Seyyed Hossein Nasr and Ian G Barbour", *Proceedings of the Interconnection Integration Conference on Islam and Science* , Vol. 1, 2019, 173-174.

characteristic of modern science. The use of the word science shows how far modern science has now deviated and deviated from what was actually called science in the beginning.<sup>13</sup>

Finally, Sayyed Hossein Nasr, a Muslim scholar, has long advocated integration between Islam and science. His view involves a balanced and deep understanding of both domains. According to Nasr, true integration between Islam and science requires harmony between the material and spiritual dimensions. He expressed concern about the materialism that dominates modern science, which tends to ignore spiritual and metaphysical realities. For him, successful integration requires recognition of the spiritual dimension in science. Nasr is also critical of scientific approaches that are too focused on material and ignore ethical values and morality. For him, integration between Islam and science must include deep ethical considerations, and Islamic values can be a strong foundation to guide the development of science.<sup>14</sup>

#### 4. Hossein Nasr's Thoughts on Islamic Education

According to Nasr, the soul of a Muslim is a mosaic composed of verses from the Koran. Several verses of the Koran are often recited in everyday life. The structure derived from these verses has an extraordinary depth of meaning. To understand a Muslim's attitude towards life, as prescribed in the Koran. The most basic formula of the Qur'an is the shahada. The creed is at once doctrine and method; doctrine, because it rejects the inevitability of God, and method, because it is a way to subdue the opponent that resides in the human soul.<sup>15</sup>This sentence is a statement regarding knowledge. It contains the essence of metaphysical knowledge regarding principles and their manifestations. <sup>16</sup>In the Koran there is the sentence shahadah, in Islam, pronounced into the ear of a newborn baby until it dies. The shahadah sentence contains an educational atmosphere, where the first sentence is a testimony to divinity, confirming that there is no other god but Allah, and He is the Lord of the entire universe, as the Creator. This means that all of nature is related to God, even education, such as science and science, is all related to God, inseparable. Nasr reiterates that whatever is known has a deep religious character, not only because the object of each type of knowledge

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<sup>13</sup> Nurul Pratiwi, Mustari Mustafa, & Abdullah, "Analysis of Ismail Raji Al-Faruqi and Seyyed Hossein Nasr's Perspective on Islam and Science", *Al-Ubudiyyah: Journal of Islamic Education and Studies*, Vol. 4, no. 1, 2023, 74-75.

<sup>14</sup> Rizal Khoirul Umam, & Habil Syahril Haj, "Philosophy of the Integration of Islam and Science According to Sayyed Hossein Nasr", *Al-Furqan: Journal of Religion, Social and Culture*, Vol. 2, no. 6, November 2023, 641-642.

<sup>15</sup>Nasr, *Islam Between Ideals and Facts*, p. 38.

<sup>16</sup>Nasr, *Exploring the Modern World*, p.12

was created by God, but largely because the intelligence with which man "knows" is a Divine gift.<sup>17</sup>

Islam emphasizes the fact that Allah is al-Ahad (the Almighty One) and according to the Qur'an, He neither gives birth nor is born, and that He is transcendent above all. That is why the core truth of Islam is found in the shahadah or Islamic testimony, *Laa Illa Haa illa Allah*, which means there is no god but Allah. The highest reality of Islam, which is found in the shahadah, is not simply found in the revelation of the Qur'an to the Prophet Muhammad. in Arabia in the first century of the Hijra ( seventh AD); but rather an affirmation of truth that has existed, still exists and will always exist.<sup>18</sup>

Islamic education according to Nasr means training the mind and soul, never separating the training of the mind from the training of the soul and the whole person as a whole. Therefore, the educational process occurs not only through the teacher's mind to the student's mind, but from the teacher's mind to the student's mind. That is why in this concept it is not only the mind that is the object of education but the heart or intuition so that it can not only produce scientists who are experts in the field of science but also those who are moral and obedient in carrying out His Shari'ah.

Referring to QS Al-Baqarah/2:151: The verse above explains the activities of the Messenger of Allah teaching *tilawat al-Qur'an* to Muslims. According to Abdul Fatt?

From this description, there is harmony with Nasr's opinion that Islamic education implies not just teaching or imparting knowledge (*ta'lim*), but also training of the entire student (*tarbiyah*). Islamic education does not only focus on mind training, but also soul training, which includes *tazkiyah al-nafs*. In this way, Islamic education does not only burden one side, but rather there is a balance between mind and soul, so that students not only become intelligent human beings in their minds, but also have clean hearts and all of this can be reflected in their actions or deeds.

The basis of Islamic education is the Koran and the Sunnah of the Prophet Muhammad SAW. It is on these two pillars that the basic concept of Islamic education is built. <sup>19</sup>This is not only seen as a truth based on faith alone. However, it is precisely because the truth contained in these two bases can be accepted by human reason and can be proven in history

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<sup>17</sup>Nasr, *Traditional Islam in the Midst of the Modern World*, p. 125

<sup>18</sup>Nasr, *Exploring the Modern World*, p. 18

<sup>19</sup> Haidar Putra Daulay, *Islamic Education; in Philosophical Perspective* , Jakarta: Prenadamedia, 2014, 16.



or human experience. As a guide, there is no doubt in the Qur'an as in the word of Allah: QS. Al-Baqarah verse 2 .

The purity and truth of the Al-Qur'an is maintained both in the development of aspects of spiritual life as well as socio-cultural and educational aspects. Likewise, the truth of hadith is the second basis for Islamic education. In general, hadith is understood as everything that is attributed to the Prophet SAW, in the form of his words, actions and decrees. The Prophet's personality as *uswatun hasanah* is a good example. Therefore, his behavior is always maintained and controlled by Allah SWT.<sup>20</sup>

In contrast to this, because in the West education has been separated from religion, they certainly do not use foundations or sources that come from any religious books. The source and basis taken by Western education is modern science which displays its separation from religion and metaphysics. Modern science was born through the Scientific Revolution in the 11th/17th centuries AD at a time when European philosophy rebelled against religious revelation and worldview. Modern science views the physical world primarily as a subject of mathematics and quantification.<sup>21</sup> Modern science relies on the ability to reason and uses logical formulas. This began in the century of exploration better known as the Renaissance. During this period, philosophical figures were born who later became the beginning of the birth of the modern era, such as Nicolas Copernicus (1473-1543), Francis Bacon (1561-1626), Galileo Galilei (1564-1642), Johannes Kepler (1571-1630), and Rene Descartes (1598-1626).<sup>22</sup>

All the theories of these figures were synthesized by Issac Newton (1642-1727) into the basic idea of world as a machine, where the world is seen as a machine that works mechanically without being linked to God as the Creator and driving force. This shows symptoms of a paradigm shift, modern science is seen as having metamorphosed into a new myth and claims to be the only source of truth. At this time, secularization has begun to occur which separates religion as a background for education as well as science. This phenomenon was born from dissatisfaction with religious (medieval Christian) explanations.<sup>23</sup>

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<sup>20</sup>Nizar, *Philosophy of Islamic Education*, p. 34-35.

<sup>21</sup>Nasr, *Exploring the Modern World*, p. 188.

<sup>22</sup> Harun Hadiwijono, *Sari History of Western Philosophy* (Yogyakarta: Kanisius, 1992), p. 13-17.

<sup>23</sup> Maimun, Seyyed Hossein Nasr, p. 119.

Modern science views the parameters of the physical world, namely space, time, matter, motion and energy as separate realities with the rule of creatures above them and apart from the power of God. In fact, scientific education is based on the oneness of Allah (al-tawhîd) and the view of the universe as being controlled by Allah's wisdom and will and everything being interconnected with each other reflects unity at the cosmic level.<sup>24</sup>

## **5. Hossein Nasr's Ideas of Islamic Education**

Hossein Nasr stated that Islamic education is not just teaching (ta'lim), but is more than that. Islamic education should be able to train students' full potential (tarbiyah). Furthermore, Nasr also stated that "teacher" is not simply defined as muallim (transmitter of knowledge) but more precisely as murabbi (trainer of soul and personality). Thus, Islamic education trains the mind, soul and the whole. He never viewed knowledge (transfer of knowledge) without being accompanied by moral and spiritual maturity. <sup>25</sup>In the current educational context, the Nasr education model can be drawn on cognitive, affective and psychomotor education. The three aspects are taught in a balanced manner and are not dominated by just one part. With this kind of education, people will be obtained who have intellectual qualities and spiritual qualities so that thought and dhikr can go together.

According to Nasr, Islamic education must cover all Muslim life. Firstly, education from the family which teaches the basics of religious knowledge, customs and culture. In the early school years, children should be sent to religious schools to build religious knowledge and abilities. Next, enter the madarasah and continue to university level. Apart from that, several educational institutions have tiered educational paths/levels so that the material received will continue to develop even though the curriculum has been determined and standardized by the state. Mosques, which are places of worship for Muslims, should be integrated with educational institutions. With the existence of places of worship and the study of the Koran and religion, the values of science cannot be separated from the teachings of Islam. This will create an atmosphere where religious knowledge becomes the basis and enthusiasm for studying science, and vice versa, scientific teachings will strengthen the religion of students who study them. Regarding the general curriculum, Nasr classifies it into two categories, namely;

- a. Religious science which includes; divine law (shariah), principles (ushul), Islamic jurisprudence (fiqh), tafsir, hadith and monotheism

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<sup>24</sup>Daulay, *Islamic Education in Philosophical Perspective*, p. 99.

<sup>25</sup>Iqbal, & Abu Muhammad, *Thoughts on Islamic Education*, Yogyakarta: Student Library, 2015, 353.

b. Intellectual science which includes; mathematics, natural science, philosophy, logic and so on.

In some schools, the teaching of these two categories is delivered in an integrated manner so as to be able to deliver students to both. Apart from that, the curriculum model above is that it is able to lead students to obtain divine wisdom (al Hikmah al Ilaiyah)

The Islamic education learning model as presented above for Seyyed Hossein Nasr has the aim of delivering students to achieve the highest knowledge about God which is the goal of human life. The balance of science and religious knowledge will be able to lead humans to obtain happiness in life in this world, while the ultimate goal is eternal happiness in life in the afterlife (afterlife).

Seeing the urgency of education in developing the quality of human resources for Muslims, Nasr added that the classical Islamic education system has been able to produce 'ulama' as well as intellectuals who should become a model for developing the current educational model so that education does not lose its spirit both towards God and fellow creatures in the current modern world. If this can be realized then the rise of Muslims as the best nation can be re-engraved in the history of human civilization.

Besides that, related to the flow of perennialism according to Hossein Nasr, Islam makes the time of the Prophet Muhammad the most ideal period for applying Islamic learning methods, such as the discussion method. Where students are directed to read, analyze, summarize and review.

Apart from that, this flow of perennialism can also be seen from the learning evaluation process. There is a tendency among some Indonesians to always use the final result to measure success. So far, the only children who are considered smart are those who get a ranking, and those who get a low score are considered unsuccessful in their studies. However, each child's intelligence varies according to their potential and strengths. Therefore, in the flow of perennialism, the values or norms shown by society to students are no longer in terms of grades or rankings, but in terms of good behavior or morals shown by students as well as an achievement in learning.<sup>26</sup>

## **6. Epistemological Contribution to Islamic Education**

Nasr is a prominent Muslim scholar who has made major contributions to the fields of Islamic epistemology and education. His contribution has had a significant impact in

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<sup>26</sup> Eko Nursalim, & Khojir, "Perennialism and its Implementation in Islamic Education", *Cross-border* , Vol. 4 No. 2, Dec 2021, 681-682.

understanding and developing modern Islamic education. Some of his contributions are as follows:

- a. Combining Science and Religion. Nasr believes that Islamic education must combine modern science with the spiritual values of the Islamic religion. He emphasized the importance of studying science as a means of understanding and appreciating God's creation and demonstrating the truth of religious teachings.
- b. Developing Holistic Education. Nasr emphasized that Islamic education must cover students' physical, intellectual, emotional and spiritual aspects. He believes that focusing only on academic knowledge is not enough, but must also pay attention to students' overall personal development.
- c. Emphasizes Traditional Values. Nasr teaches the importance. maintaining traditional values in Islamic education. He believes that education must respect the traditions and heritage of Islamic scholarship that have existed for centuries.
- d. Restoring Understanding of Islamic Philosophy. Nasr attempted to restore understanding of Islamic philosophy which had experienced a decline in the period of progress of Western science. He emphasized the importance of understanding Islamic philosophy to gain a deeper understanding of the goals of Islamic education.
- e. Building Relationships between Science and Spirituality. Nasr offers a rich view of the integration of science and spirituality. He argued that scientific knowledge and technological expertise should be used with a deeper understanding of the spiritual origins and purpose of human life.

These contributions help in developing holistic Islamic education, based on strong Islamic values and principles. Nasr's epistemology played an important role in striking a balance between modern science and Islamic truth, helping to give birth to a generation of Muslims who were knowledgeable, but remained firm in their religious beliefs.<sup>27</sup>

## CLOSING

### A. Conclusion

So it can be concluded that:

Based on this explanation, the author concludes that the integration of religion and science according to Hussein Nasr turns out that nature provides many values of honesty. In nature,

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<sup>27</sup> Eko Nani Fitrono, "Epistemology of Syed Hossen Nasr in Islamic Education", *Mau'izhah: Journal of Islamic Studies*, Vol. 12 No. 2, 2022, p. 124.

there are values of majesty and honesty. This is called perennial philosophy which produces benefits from good values. This benefit is universal and is very important in building the basis for exploring Islamic science. So what must be done is to reconstruct western science by thinking that science is for all, not just for Islam. According to him, it is not like the Western view which views that science and religious knowledge must be separated. Apart from that, Hussein Nassr also believes that religion gives birth to science. Great culture exists in all religions, while the West has abandoned this. In fact, they are of the view that science is prior to religion.

## B. Suggestion

The author realizes that in writing this paper there are still shortcomings. For this reason, the author hopes for constructive criticism and suggestions from readers for the good of the future.

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