DIALOGUE OF THE QUR’AN AND SCIENCE:
Tracing the Integration-Interconnection of the Verses of the Qur’an with Health Sciences at the Faculty of Health Sciences University of ‘Aisiyah
M. Nurdin Zuhdi

UNMISSED FEMALE BABY IN THE QUR’AN:
Critical Study of the Story of Maryam from A Literary Psychology’s Perspective
Fathurrosyid

AL-WĀQI ‘AL-IJTIMĀ’YYAH IN THE REVIEW OF THE QUR’AN (ISLAMIC LAW)
Abidin
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Editorial Preface

This issue (Vol. 15 Issues 1) of HUNAFA: Jurnal Studia Islamika offers eight articles covering topics from Qur’an studies. The issues cover economic, education, science, law, and health from Qur’an perspectives.

The first article is by Abidin Abidin at Institut Agama islam Negeri Palu and this article is titled *Al-Wāqi’ Al-Ijtima‘iyyah in the Review of the Qur’an (Islamic law)*. This article discuss about *al-Wāqi’ al-Ijtima‘iyyah* review of Islamic law. The author addresses problem of how *al-Wāqi’ al-Ijtima‘iyyah* views Islamic law. The study found that the nature of *al-Wāqi’ al-Ijtima‘iyyah* is a social fact that contains real events that actually exist or occur as a result of human interaction with other human beings, good or bad, empirical or idea, written (text) or habits (contextual), both that happened in the past and now associated with Islamic law in the sense of jurisprudence is not a worship whose *nasal* passages *ẓannī al-dalālah* and *qaṭī al-dalālah*.

The second article in the issue is titled *The Philosophy Of Iqra` on Islamic Education*. The article is by Ahmad Wahyu Hidayat Universitas Islam Negeri (UIN) Sunan Kalijaga Yogyakarta. This article examines the meaning of *iqra`*, any verses about *iqra`*, and how philosophy *iqra`*in Qur’an.

The third article is by Dwi Noviatul Zahra and Muhammad Iqbal Fasa from Universitas Islam Negeri (UIN) Sunan Kalijaga Yogyakarta. The article discusses the concept of *ta‘awun* (cooperative learning) in the Qur’an. The concept is discussed based on the verses of *al-Mā‘idah* verse 2, *al-Naḥl* verse 125, *al-Anfāl* verse 73, *al-‘Aṣr* verses 1-3, and *al-Taubah* paragraph 71.

The fourth article is by Fathurrosyid from Institut Ilmu Keislaman Annuqayah (INSTIKA) Guluk-Guluk. The article is titled *Unmissed Female Baby In The Qur’an: Critical Study Of The Story Of Maryam from A Literary Psychology’s Perspective*. The article discusses the psychological construction of Maryam in the Qur’an from the perspective of literary psychology.
The fifth article is titled *A Thematic Analysis of al-Żanb in Qur’an* by M. Ilham Muchtar Universitas Muhammadiyah Makassar. The article discusses the concept of *al-żanb* in Qur’an which presents *al-żanb* as an act which can harm oneself or others and to call sin against God and fellow human beings. *Al-żanb* also means sin as the result of an act that violates the teachings of religion and will follow the perpetrator until the Day of Judgment.

The sixth article is titled *Dialogue of the Qur’an and Science: Tracing the Integration-Interconnection of the Verses of the Qur’an with Health Sciences at the Faculty of Health Sciences University of ‘Aisyiyah.* The article investigated the forms of integration-interconnection of Qur’anic verses and health sciences at Faculty of Health Sciences of Universitas ‘Aisyiyah Yogyakarta. The article found that there are two forms of integration-interconnection of Qur’anic verses and health sciences at Faculty of Health Sciences, namely: Formal integration and Non-Formal Integration.
The seventh article is titled *Contextual Analysis of Qur’anic Verses in Entrepreneurs* by Suharto Suharto from Universitas Islam Negeri (UIN) Raden Intan Lampung. The article presents the contextual analysis of Qur’anic verses related to entrepreneurship concept. This article offers the characteristics of business in Islam, namely intentions based on worship, the foundation of Qur’an, sunnah on the basis of belief (*tauḥīd*), purpose of the balance of profit world and hereafter (*falāḥ*), orientation maximization *maṣlaḥah*, high working ethos, character business performer honest (*ṣidq*), be responsible, trustworthy, *tablīgh*, professional (*faṭānah*).

The last article is titled *Munāsabah: Understanding, Postulate, Method of Discovery, Distribution and Application in the Interpretation of Qur’an* by Sumanto from STAI Ma’arif Kota Jambi. The explains *munāsabah* which is also *musyākalah* (likeness). It means between verses with other verses have relationships and likenesses, which means the terms are closely related to the science of causality. This cannot stand alone without the help of understanding of the verse before or after the terms.

I hope the articles presented in this issue adds further empirical evidence to the growing body of research that examines topics such as the role of Qur’an and the implementation of its verse within economic, education, health, law and other aspects of human life contexts.

*Nurdin Nurdin*

*Editor-in-Chief*

*HUNAFA: Jurnal Studia Islamika* XV, I
Abstract: The aim of the study is to investigate the forms of integration-interconnection of Qur’anic verses and health sciences at Faculty of Health Sciences of Universitas ‘Aisyiyah Yogyakarta. The study also reveals and analyzes the implementation of learning strategy used in the integration-interconnection application of Qur’anic verses and health sciences at University of ‘Aisyiyah Yogyakarta as well as its relevance with campus philosophy as a professional and Qur’anic campus. The study used mixed method by combining 2 methods at the same time (quantitative and qualitative). The approach used in the study was science integration-interconnection approach offered by M. Amin Abdullah. Based on the analysis of the study, it can be concluded that there are 2 forms of integration-interconnection of Qur’anic verses and health sciences at Faculty of Health Sciences, University of ‘Aisyiyah Yogyakarta, namely: Formal integration and Non-Formal Integration. Formal integration is learning process which has been set in university’s learning curriculum as a set of subjects to take each semester. Formal integration consists of 3 forms, namely (1) integration in learning system; (2) integration in students' thesis; and (3) integration in lecturers’ research in which the lecturers at FIKES must relate or integrate the research with Qur’anic verses. Meanwhile, Non-formal integration is Qur’anic learning outside the subjects or curriculum set by the university. Non-formal learning can be found in additional lessons outside learning subjects. There are 6 forms of non-formal integration, namely Reading Qur’an (BAQ), Islamic Basic Study Orientation (OSDI), Character Management Program (PROPEMKA), Objective Structured Competency in Islamic-values Examination (OSCIE), Baitul Arqam Purna (BAP) and Tahfizhul Qur’an Program (PTQ).


**Keywords:** religion, science, Qur’an, health, UNISA

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**Introduction**

One of the most visible in epistemological developments as perceived by modern Western society is the discovery or application of science and technology. The success of this discovery is very different from the activities or creativity of the previous philosophers. So this time is dubbed as the era of enlightenment (*aufklärung*). But at this time, the modern society is increasingly aware that the application of science and technology has a negative impact. It is because there is an assumption that science is value free and this actually leads to dehumanization, which sticks away from religious values. Starting from this
awareness, modern society diggs again the harmonious relationship between science and religion.

This also happen to the Islamic world, the efforts to bring together these two entities have been done, such as the application of Islamic science, Islamicization of science, Islamic epistemology, and the integration-interconnection paradigm. Therefore, in this paradigm that was offered by Amin Abdullah, it is stated that the integration of science is not possible by merely collecting two sets of scholarships having a completely different theoretical basis, but this integration can only be possible if accompanied by an effort to integrate and interconnect on the ontological, epistemological and axiological dimensions. Because after all, between science (secular scholarship) and religion (Islamic scholarship) in the aspect of truth are equally acknowledged, then what is needed is the openness and greeting between the two entities. This is what Amin Abdullah called the marriage between hadārah al-naṣ, hadārah al-ʿilm and hadārah al-falsafah.

University of Aisyiyah Yogyakarta has long had a share and a considerable commitment to create the people of Indonesia as excellent Qur’anic generation. So it is precise if UNISA used the slogan of progressive, professional, Qur’anic campus. Besides

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being equipped with the sciences of health, such as Midwifery, Nursing, Physiotherapy, Psychology and others, the students are also equipped with Islamic religious sciences. In fact, the course of Islamic religion in UNISA becomes one of the subjects that must be pursued in all departments in UNISA for four semesters. The integration of the verses of the Qur’an into the health sciences at UNISA is a form of commitment in realizing a professional Qur’anic scholar.

The integration of Qur’anic verses into the department of health sciences which has been done in UNISA can be seen from the subject that has been applied in UNISA, especially on the Faculty of Health (FIKES). This course is called the Basic Islamic Studies (Studi Dasar Islam [SDI]) I to IV, or Al-Islam dan Kemuhammadiyahan (AIK) I to IV. In the curriculum, this cannot be separated from the Qur’an.6 The Qur’an and Sunnah are the main basis in building Islamic student foundation. In fact, UNISA enacts a certificate of reading the Qur’an as one of the requirements to graduate into a bachelor. The purpose of this AIK I course is to create a Muslim scholar who knows himself and God, his mission, purpose and the benefits of his life as directed in the Qur’an and Sunnah. AIK II aims to create a devout and righteous Muslim scholar in worship, excellent in friendship, and beneficial to people and the environment. AIK III aims to create a Muslim scholar as a cadre of Muhammadiyah who is able to do amr ma’rūf nahymunkar in the life of nation and state. And AIK IV aims to create a scholar who has intellectual spirit (ūlūal-albāb).7 In addition, another important objective is to apply and integrate the values of the Qur’an into the health sciences at FIKES UNISA. The integration and interconnection of Qur’anic values in every health department at FIKES UNISA is none other than to create excellent, professional, Qur’anic scholars.

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6 Iwan Setiawan, Modul Studi Dasar Islam 1, 2 dan 3 (Yogyakarta: LPPI UNISA, 2015).
But along with the progress and development of UNISA, the lecturers of SDI and AIK are required to continuously apply Qur’anic values into each department that is in accordance with the field of science of each department. So that the Muslim lecturers in UNISA are required to be able to link (integrate) the health sciences at FIKES with Qur’anic values. For example, the subjects of Islam that is taught must be in line with the Department of Educating Midwife and Diploma 3 in Midwifery. For example, the verses of the Qur’an about the process of human creation, the process of containing, giving birth, breastfeeding, and so on, can be integrated and interconnected with this department and program. The same also applies to the Department of Nurses, Physiotherapy, Psychology and so on. This is certainly a challenge for UNISA and lecturers of Islamic studies in UNISA. From this background, it becomes important and interesting to examine to what extent the integration-interconnection of Qur’anic verses with the departments of health at FIKES. An academic anxiety that arises is how does the integration-interconnection of verses of the Qur’an in the health departments at FIKES UNISA Yogyakarta occur? What is the learning strategies used in the application of this integration-interconnection? And to what extent does this correspond to the alumni as a professional Qur’anic scholar?

**Paradigm of Integration-Interconnection**

Because of shifting paradigm in epistemology of science both done by the scientists or philosophers of the West (secular) and the philosophers of the Middle East (Islam), integration occur in formulating sciences in such a way. In other words, Islamic thought thrives so that the construction of Islamic civilization in the field of science, and it happened in the classical-scholastic era around the 10th century until the 12th century. In this era, there has been a very rapid development of science in the Islamic world. But at the following era, Islamic thought do not progress significantly so that in Islamic civilization has experienced a very dramatic backwardness in the field of science in particular.
Therefore, in Islamic thought, as if no longer recognize the term shifting paradigm of scholarship.8

Change to the sufism-theology paradigm, which is expected to lift the Islamic civilization in the field of science, instead leads to the backwardness and slump of Islamic civilization in science. This is, according to Fazlur Rahman, as quoted by M. Amin Abdullah, the lack of scientific study of kalâm in Islam is nothing but the rejection of philosophical approach or disintegration between Greek philosophy and Islamic scholarship.

However, philosophy is a constantly needed intellectual tool. Therefore, it should develop naturally both for the sake of developing the philosophy itself and for the development of other scientific disciplines. This is understandable, because philosophy instills habits and exercises the mind to be analytically critical and capable of producing much needed fresh ideas, thereby becoming a very important intellectual tool for other sciences, not least religion and theology (kalâm). Therefore, people who stay away from philosophy will certainly experience a lack of energy and lethargy in the sense of lack of fresh ideas, and moreover, it has committed intellectual suicide.9

From Rahman’s expression above, it is clear if there exist the integration of scientific epistemology, or in terms of M. Amin Abdullah, the form of mutual greeting between Islamic and secular scholarships. This is with the aim to restore the image of Islamic civilization image that has lost in the field of science. So one way in restoring that image, as offered by M. Amin Abdullah, is the interconnection-integration paradigm.10 This means that any science produced by humans is not absolute; therefore, Muslims in seeing other scholarship should be sensitive, and then

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8M. Amin Abdullah, *Islamic Studies di Perguruan*, 146.
interconnect with Islamic scholarship. According to Fahruddin Faiz, the concept of integration-interconnection is to examine a field of scholarship, whether it be Islamic scholarship or secular scholarship by utilizing interdisciplinary fields, and seeing the interconnectedness between different scientific disciplines.

Indeed, efforts to restore the glory of Islam in the field of science has been done by many Muslim intellectuals, such as Islamization of Science, Islamic science and Islamic Epistemology. According to M. Amin Abdullah, these paradigms are actually patterns of radical-ideological integration, that is, the integration is forced to unite without seeing or explaining the contents of science such as social sciences, cultural sciences, and contemporary humanitarian sciences, while these sciences should understand each other in the face of contemporary life. Therefore, the effort is regarded as a utopian effort, which led to the pros and cons among Muslims thinkers.

Therefore, in the paradigm of integration-scientific interconnection, according to M. Amin Abdullah, any field of science cannot stand independently in solving the problems, without integrating it with other scholarship. Because after all the science is understood as an integral form of knowledge if it is interconnected with other scientific systems, and its purpose is for the benefit of people. Since the notion of interconnection-integration is a theory that attempts to combine and interrelate between religious and general scholarships, it can be argued that interconnection-integration paradigm is a knowledge that should be based on three interrelated aspects: ontology, epistemology, and axiology.

13Mashudi, “Reintegrasi epistemologi Keilmuan”.
14M. Amin Abdullah, Islamic Studies di Perguruan Tinggi, vii-viii.
In the discourse of epistemology that developed until now is epistemology in the scientific paradigm. In another sense, it must meet scientific requirements, such as logical, objective, empirical, systematic and methodical. This paradigm is attempted to be defended by modern humans, so they consider that the scientific paradigm is the most reliable knowledge in determining the contents of the truth of science and it has not been matched by other paradigms of thought. So what is about the paradigm of the epistemology of science in Islamic thought?

Until now, it is still strongly held in the wider society to say that religion and science are two entities that cannot be integrated. Therefore, it is not a secret anymore that in the epistemology of Islamic scholarship, there is a strict separation between the system of Islamic and secular scholarships, which then have difficulty to rebuild Islamic civilization, especially in the field of science. Actually the solution in restoring the glory and civilization of Islam that has long disappeared, especially in the field of scientific epistemology, has been done by many Muslim thinkers, including M. Amin Abdullah, with the theory of interconnection-integration. And what is actually about the integration-interconnection paradigm pioneered by M. Amin Abdullah? Is this paradigm a solution in the epistemology of Islamic scholarship?

The application of integration-interconnection in the realm of scientific epistemology as stated by M. Amin Abdullah is actually based on the anxiety of scientists on the design of Islamic epistemology in the academic world that has great potential in the development of Islamic sciences. It is clearly seen in the scientific paradigm formulated ‘Ābid al-Jābirī i.e. bayānī, ‘irfānī, and burhānī. These three paradigms are seen as atomic dichotomies within the group of Islam itself. Whereas a

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15Religion can refer to religious institution, rituals, doctrines, tradition, and so on. But, what Amin Abdullah meant by this in this paper is the values of spirituality, intellectuality, and ethics, that are established by the world religions, especially Islam. See M. Amin Abdullah et al., Menyatukan Kembali Ilmu, 3 and 18.
scholarship both in religious and general sciences is limited in nature, ie it cannot solve all human problems.

From the above explanation, it can be understood that the interconnection-interconnection approach offered by Abdullah is a mutually respectful approach between religious (Islamic) scholarship and general (secular) scholarship. This is a necessity in the design of Islamic scholarship, especially in Sunan Kalijaga UIN, and from the integration-interconnect approach, close and strong cooperation will emerge, or at least, mutual understanding approaches and methods of thinking (process and procedure) between the two scholarships.¹⁶

**Brief History of the University of ‘Aisyiyah (UNISA) Yogyakarta**

UNISA is not a new university, but a metamorphosis from STIKES ‘Aisyiyah to University of ‘Aisyiyah Yogyakarta, which was inaugurated on 10 March 2016. It starts from the School of Midwife ‘Aisyiyah affiliated with the Hospital of PKU Muhammadiyah Yogyakarta through the decree of Minister of Health No. 65, 10 July 1963. This is the forerunner of the University of ‘Aisyiyah Yogyakarta, then at the same time School of Health Level C ‘Aisyiyah affiliated with Hospital PKU Muhammadiyah was also opened, Yogyakarta which in 1978 the two institutions merged to School of Nursing and Midwifery ‘Aisyiyah (SPB ‘A) affiliated with the Hospital of PKU Muhammadiyah Yogyakarta. Then, many changes occurred. For instance, the name changed in 1980 to School of Nursing ‘Aisyiyah (SPK’A). Then in 1982 this school opened the Course Program of Midwifery, ‘Aisyiyah, at Diploma first level.

In order to continuously improve the quality of university, in 1991 SPK ‘A was converted into a Nursing Academy of ‘Aisyiyah Yogyakarta (AKPER ‘Aisyiyah). In 1998, AKPER ‘Aisyiyah changed again into the Academy of Midwifery (AKBID) ‘Aisyiyah

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Yogyakarta. In 2003, the status of AKBID Aisyiyah Yogyakarta was again upgraded to College of Health Sciences Aisyiyah Yogyakarta, and finally or on March 10, 2016 this college turned into university named the University of Aisyiyah Yogyakarta (UNISA Yogyakarta).  

The Vision of UNISA is to become a chosen and excellent university with health vision based on progressive Islamic values. While the mission is: (1) Conducting education, research and dedication to society with health vision and based on progressive Islamic values to educate the life of the nation; (2) To develop women's study and empowerment within the framework of progressive Islam. The purpose of UNISA is (1) to produce graduates of noble character, mastering science and technology with health vision, professional, having entrepreneurial spirit, and becoming a driving force in advancing the life of the nation; (2) to produce scientific works with health vision that become the reference in problem solving; (3) to produce innovative and health-sensitive applicative works that contribute to empowerment and enlightenment; (4) to produce a model based on the praxis of women’s empowerment based on the values of progressive Islam; (5) to produce progressive Islamic thinking and as a spiritual moral enhancer in the implementation of Three Obligation of Higher Education (Tri Dharma).  

Currently, University of ‘Aisyiyah Yogyakarta has two lecture buildings. The first is an integrated campus, located on Jl. West Ring Road 63 Mlangi, Nogotirto, Gamping-Sleman Yogyakarta, while the second is the campus 1 located on Jl. Munir 267 Serangan, Ngampilan, Yogyakarta. The University of Aisyiyah is a chosen and excellent campus of health based on Islamic values. Some of the leading study programs have demonstrated their existence and have been recognized in Indonesia, that

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include Diploma 3 in Midwifery, Diploma 4 in Educator Midwifery, and Strata 1 in Nursing Science. The University of Aisyiyah Yogyakarta also has several post-graduate programs (S2) and professions including Master in Midwifery, Profession of Physiotherapy and Nursing.

**Integration-Interconnection of the Qur’an at the Faculty of Health Sciences (FIKES) UNISA**

There are two forms of the integration of Qur’anic values in FIKES UNISA Yogyakarta. First, Integration in formal learning. Formal learning is the learning set in the university’s curriculum, such as the courses that must be taken in every semester. Second, integration in non-formal learning, that is learning the Qur’an outside the subject or curriculum that has been established by the university. This non-formal learning can be found in additional teaching and learning activities outside of college hours.

**Formal Integration**

The integration of Qur’anic values in this formal form is found in lectures held in each semester. The Qur’an at UNISA, especially in FIKES, becomes an inseparable part. Therefore, every course must integrate with the values of the Qur’an. Integrating the Qur’anic values in FIKES can be found in three forms: integration in the lecture system which can be seen in the Learning Journal or RPS, the integration in the final assignment (thesis) and the integration in the research conducted by the lecturers of health sciences.

First, the integration of this learning system puts the Qur’an in a strategic position in instilling and shaping Islamic values to the students. For example, in every lecture, whether in the form of lectures of theory, practicum or tutorial, every student is required to read the Qur’an first 5 to 10 minutes. The obligation to read the Qur’an for students is applicable in all subjects, not just the subjects of Islam only. The form of learning is to read and understand the contents of Qur’anic chapters that are read. In each semester, the chapters read are different.
In every semester, the names of chapters read are different. In the first semester, the chapters read include al-Nās, al-Falāq, al-Ikhlas, al-Lahab, al-Naṣr, al-Kāfûn, al-Kauṣar, al-Mā‘ūn, Quraish, al-Fīl, al-Humazah, al-‘Aṣr, al-Takāşur, al-Qāri‘ah, al-‘Ādiyāt, al-Zalzalah, al-Bayyinah, al-Qadr, al-‘Aql, al-Tīn, al-Syarḥ and al-Ḍuḥā. In the second semester, the chapters read include al-Bayyinah, al-Qadr, al-‘Aql, al-Tīn, al-Syarḥ, al-Ḍuḥā, al-Lail, al-Syams, al-Balad and al-Fajr. In the third semester, the chapters read include al-Lail, al-Syams, al-Balad, al-Fajr, al-Ghāsiyāh, al-A’lā, al-Ṭāriq, al-Burūj and al-Insyiqāq. In the fourth semester, the chapters read include al-Thuḥb, al-Burūj, al-Insyiqāq, al-Muṭāffīfīn, al-Infiṭār, al-Tawkīr, ‘Abasa and al-Naba’. In the fifth semester, the chapters read include al-Ghāsiyāh, al-A’lā, al-Ṭāriq, al-Burūj, al-Insyiqāq, al-Muṭāffīfīn, al-Infiṭār, al-Tawkīr, ‘Abasa and al-Naba’. In the sixth semester, the chapters read include al-Ghāsiyāh, al-A’lā, al-Ṭāriq and al-Baqarah. In the seventh semester, the chapters read include al-Burūj, al-Insyiqāq, al-Muṭāffīfīn and Luqmān. In the 8th half of the letter read is al-Infiṭār, al-Tawkīr, ‘Abasa, al-Naba’ and al-Wāqī’ah.

![Picture 1.1 The Journal of Learning and Monitoring the Qur’anic Reading](image-url)
If viewed from the list of the names of the above chapters, then the focus of the chapter read is on the section 30. This section is selected with the goal with the aim that students can easily memorize Juz ‘Amma. The target is that for eight semesters students can easily understand and memorize the Qur’an, especially Juz ‘Amma. Below is an example of a Journal of Learning and Monitoring the Reading of the Qur’an by lecturers and students from semester 1 to semester 8. At this journal, besides reading, lecturers and students must also understand what they read.

In the picture above, it is shown that how the values of the Qur’an becomes very important to be implanted in every student. The purpose of the enactment of this Qur’an reading is that students have a strong provision in the field of religion, especially in reading and understanding the Qur’an. Thus, when students have graduated from UNISA, they not only carry diplomas and academic degree alone, but also equipped with skills in the field of Islam. In addition, after attending lectures for eight semesters in UNISA, they are expected can memorize Juz ‘Amma which became the focus of reading in every semester.

In addition to, the Journal of Learning and Monitoring the Reading of the Qur’an, integration of the Qur’an is also found in the system of learning. In the Course Program of Midwifery, for instance, there is a course named Midwifery in Islam, that collects the verses of the Qur’an on the theme of midwifery. This is a course that integrates the issues of midwifery with Islam. This is to support the ability of midwife in answering the problems of society that frequently occur when giving service of midwifery. The issue of midwifery is deeply analysed from scientific, social, cultural perspective, and then is matched in science of Islamic law that is main reference in dealing with the issues that emerge at the midwifery service. So, Islam becomes the solution to all problems associated with other sciences. Materials in midwifery include the Qur’anic verses as interconnected with sciences such as midwifery, reproductive health, infant). The related verses are

Integration-Interconnection of the Qur’an with health sciences at FIKES UNISA is manifested specifically in the course that all course programs should take. This course includes Basic Study of Islam (Studi Dasar Islam, SDI) I to IV, or Islam and Muhammadiyah (AIK) I to IV. The curriculum implemented is not separated from the Qur’an.19 The four course subjects are faith and humanity, worship, ethics and social relationship, issues of Muhammadiyah and Aisyiyah, Islam and technology. These are obligatory courses, especially at (FIKES). The Qur’an and Sunnah are main basis in establishing the foundation of Islamic students. Even, UNISA made the certificate of reading the Qur’an a requirement to graduate. The purpose of this course is to create Muslim scholars who know their self and Allah, their mission, vision, and benefit, as stipulated in the Qur’an and Sunnah. AIK II aims to create Muslim scholars who are pious in worship, excellent in social relationship, and beneficial for society and the environment. AIK III aims to create Muslim scholars as cadres of Muhammadiyah that are able to do amr maʿrūf nahy munkar in the life of nation and state. AIK IV aims to create Muslim scholars who have intellectual attitude and behaviour (ūlū al-bāb).20 In addition, other important purpose is to implement and integrate the Qur’anic values with sciences of health. This is intended to create the Qur’anic graduates that are excellent and professional.

19Iwan Setiawan, Modul Studi Dasar Islam 1, 2 dan3 (Yogyakarta: LPPI UNISA, 2015).
The learning process not only stops at the lecture of theory, but continues to practicum. In this practicum, the students are required to practice worship rituals such as purification (tahārah), prayer, brief preaching or Friday sermon, reading the Qur’an, memorizing supplication of health and corpse management.

Second, the integration in final task such as thesis. At this stage, the students not only write the thesis according their field of study, such as nursing, midwifery, physiotherapy, and others, but also the students are required to integrate it with Islamic values, be they the Qur’an or Hadith. Every thesis written by the students should quote the Qur’anic verses and Hadith that correspond to the case under study, so that the theses do not lose Islamic values. The example include the Diploma thesis at the course program of midwifery written by Rizma Arimana (2016) with the title “Asuhan Kebidanan Akseptor KB IUD CuT-380 A di BPM Eko Murniati Kulonprogo”. The main problem of the thesis is family planning that is integrated with the Qur’an, chapter of al-Nisā’: 9, about the prohibition of leaving the weak generation in education and economy.

But, unfortunately, a lot of thesis written by the students cited the the Qur’anic verses that do not correspond to their theme of thesis. It is the role of supervisor to direct the students
in integrating the problem of research with the Qur’an. A supervisor should have an adequate Islamic insight. In addition, the integration is not only citing the Qur’anic verses and then relating it to the research theme, but to relate the verses to the results of contemporary research done by other researchers either from domestic or abroad.

Third, the integration of the Qur’an with health sciences at FIKES UNISA can be seen from many researchs done by the lecturers of UNISA. The example is the research carried out by Iwan Setiawan with the title “Tafsir Ayat Al-Qur’an Tema Keperawatan, Kebidanan, dan Fakta Ilmiyahnya”. This research showed the Qur’anic interpretation on issues of nursing and midwifery. The result is then integrated with the contemporary scientific facts. The research showed that the obstacle in integrating the theme of health is the lack of references that specifically collect the Qur’anic verses on health and their interpretation. The research concluded that Qur’anic verses contain sciences related to health theme. However, in the process of interpretation, it is necessary to combine it with contemporary methods.

Other research that integrates the themes of health with the Qur’an is carried out by Ismarwati and Istri Utamai with the title “Faktor-faktor yang Mempengaruhi Kejadian Kehamilan Tidak Diinginkan Pada Remaja”. The purpose of the research is to find out the factors that influence unexpected pregnancy that happened to teenagers with a lack of knowledge about reproductive health. This research integrated the issue with the chapter of al-Zumar: 9 that speaks about the significance of knowledge for someone. This verse also affirmed the stark difference between those who have knowledge with those who do not have. According to Ismarwati et.al., knowledgable people have more awareness to do something based on their belief than those who do not have knowledge, while people’s action and lifestyle may be not correspond with the teachings of Islam. The

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same also applies to the knowledge about reproductive health that is important in preventing unexpected pregnancy.

**Non-Formal Integration**

Non-formal integration is one of the studying the Qur’an at FIKES outside the system of learning set by the university. The learning is held outside the hours of study, which is called additional hours. This is not mandatory, but it can change to obligatory that means recommended, because the students who cannot read the Qur’an, they will face difficulty in obtaining certificate at the last semester, while the certificate is one of the requirements in taking the thesis exam. One of the non-formal integration is the Reading the Qur’an (Baca Al-Qur’an [BAQ]) held by UNISA for all students who cannot read. The learning process is carried out outside lecture hours and held every Monday until Friday. BAQ starts from 07.30 to 11.30.

In BAQ, the students will be guided by a female teacher. The students will first register to The Institute of the Study and Implementation of Islam (Lembaga Pengkajian dan Pengamalan Islam, LPPI) to get AACard of Guidance that the students must bring during coaching in the Mosque of UNISA. This BAQ is very helpful for the students who cannot read the Qur’an. They usually study from the book of *Iqra* vol 1 up to the Qur’an. If the students are declared to be able to read the Qur’an, they can take Qur’an reading competency test, which include makhraj, *tajwīd* and fluency. In order to obtain the certificate, the students should get the minimum grade B or 70. If they do not achieve this minimum grade, they are declared failed and do not get the certificate of passing, while this certificate is a requirement to take the thesis exam.
The course of BAQ is one of the efforts to realize the Islamic academic environment in UNISA, especially the students of health sciences. BAQ in an effort to instill Qur’anic values into the students. The certificate of passing from BAQ will be a requirement to take thesis exam with the purpose that the graduates of UNISA are not only skilled in sciences of health, but also mastering Islamic science, especially the Qur’an. This is a form of the integration of Islamic values in health sciences in UNISA. Besides being equipped with the skill of reading the Qur’an, the students are also required to understand the verses on the themes of health according to their course program or profession. For instance, the students of Midewifery should memorize the verses on this issue. The same also applies to the students of sciences of nursing and physiotherapy. The meeting and dialogue between health sciences and the Qur’an is called the acculturation of the Qur’an with science.
The acculturation of the Qur'an and sciences in academic environment, especially in Islamic studies, can be called the living Qur'an or the Qur'anization of life.\textsuperscript{22} What is meant by this is the Qur'an that is living in society.\textsuperscript{23} The phenomenon of the living Qur'an, according M. Mansyur, actually begins from the phenomenon of the Qur'an in everyday life or the Qur'an which is understood and implemented in Muslim society.\textsuperscript{24} According to Ahimsa-Putra, this phenomenon is a response of society, especially the students in campus, to the Qur'an. Included in this sense is their reception of the text and its interpretation.\textsuperscript{25} In this study, the acculturation of the Qur'an with science in academic


\textsuperscript{23} Sahiron Syamsuddin, Ranah-ranah Penelitian dalam Studi Alqur’an dan Hadis, in M. Mansyur et.al., Metodologi Penelitian Living Qur’an dan Hadis (Yogyakarta: TH-Press, 2007), xiv.

\textsuperscript{24} M. Mansyur, “Living Qur’an dalam Lintasan Sejarah Studi Qur’an,” in ibid., 5.

\textsuperscript{25} Heddy Shri Ahimsa-Putra, “The Living Alqur’an”, 238.
environment can be called the living Qur’an. This a step in realizing and living the Qur’an in academic environment, especially in FIKES UNISA. With this program, it is expected that the values of the Qur’an will be instilled deeply, especially to those who will be graduated, and in turn, they will implement these values that they understand in their community.

Besides BAQ, the form of integration of Islamic values, especially about the Qur’an, also exists in three other important activities, namely the Orientation of Basic Islamic Studies (OSDI), Character Building Program (PROPEMKA) and Objective Structured Competency in Islamic-values Examination (OSCIE). OSDI is implemented together with MATAF activities at the beginning of university entrance. The materials provided includes three main subjects: the nature of Islam, good ethics and the explanation of the coaching system at UNISA. While OSCIE is done at the end of semester. The core of OSCIE is the test of competence of Islamic values. In OSCIE, there are six subjects tested to the students, namely: BAQ, brief preaching or Friday sermon, purification, prayer, health supplication, and corpse management.

Baitul Arqam Purna (BAP) for the students is an important part in instilling Islamic values, especially the Qur’an, into the students. This is carried out at the end of the program (even semester, final level) for the students. This is implemented two days in night. Baitul Arqom Purna in one form of coaching in UNISA oriented to strengthen the ideology and leadership to build the commonality and unity of attitude, integrity, insights, ways of thinking and behaving among leaders and members, in realizing the vision and mission of ‘Aisyiyah. Given the significance of Baitul Arkom Purna, this becomes a requirement for the students of final level to finish their study at UNISA and as a requirement to take thesis exam and judicium.

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In addition to BAP, other programs in instilling Islamic or Qur’anic values is the Program of Memorizing the Qur’an (Program Tahfiz Al-Qur’an [PTQ]). This applies to all students and lecturers as well as UNISA employees. This is not mandatory, but just for those who want and have the motivation in memorizing the Qur’an. The time is three days a week. Reporting what they had memorized is done every Monday, Tuesday and Saturday at 07.00-09.00 at the Mosque of UNISA under the guidance of a teacher who has been educated in this field. However, this program is still new. So, it cannot be evaluated carefully for its performance during implementation. But the main purpose of this program is to revive the spirit of memorizing the Qur’an among the students of UNISA. With this program, it is expected that the Qur’an becomes a role model for the buliding of Islamic character for students.

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<th>DIALOGUE OF THE QUR’AN AND SCIENCE IN DI UNISA</th>
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<tr>
<td>FORMAL INTEGRATION</td>
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<tr>
<td>1. Integration in lecturing system</td>
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<td>• Reading and understanding the Qur’an before lecture begins, such as the course Midwifery in Islam, • Course: SDI and AIK • Practicum of SDI and AIK</td>
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<td>2. Integration in student’s thesis</td>
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Conclusion

From the above discussion, it can be concluded that the model of integration and interconnection of the Qur’anic verses with health sciences in FIKES UNISA are in two forms: formal and non-formal integration.

First, formal integration is the learning set in the university's curriculum. Formal integration consists of three forms: (1) integration in the system of lecturing, in the form of reading and understanding the Qur’an before the lecture begins; (2) integration in student’s thesis. This means that every thesis written by the student must quote the verses of al-Qur’an and hadith according to the case carefully about health theme; and (3)
integration in lecturer's research. That is, the research should relate or integrate the verses of the Qur'an with the theme of health.

Second, integration in non-formal learning is learning the Qur’an outside the curriculum that has been established by the university. This learning can be found in additional teaching and learning activities outside of college hours, such as the Reading of the Qur’an (Baca Al-Qur’an [BAQ]), the Orientation of Basic Study of Islam (Orientasi Studi Dasar Islam [OSDI]), Objective Structured Competencies in Islamic-values Examination (OSCIE), Baitul Arqam Purna (BAP) and the Program of Memorizing the Qur’an (Program Tahfiz Al-Qur’an [PTQ]).

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