

Religion and Social Sciences

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ABSTRACT: Science and religion can be partners in interpreting the universe with its various complementary methods. In the dialogical relationship between the two, religion can support all scientific activities, whereas science can improve religious understanding for the welfare of mankind. The purpose of this study is to study and analyze religion and social sciences in depth. The research method used is qualitative descriptive research, with the type of library research. The data collection techniques used are listening techniques and recording techniques. The steps in carrying out the research analysis process are carried out in three stages, namely (1) data collection, (2) data reduction, and (3) data presentation. The results of this research show that in the historical context of the encounter between religion and science is always seen in terms of rejection and respect, the unfriendliness of science towards religion is getting louder when positivism becomes an obsession of scientists as a "scientific" area and religion is not in that area. Including later social sciences also adopted it. Social science became friendly to religion with the advent of interpretive sociology, which used hermeneutics as its analytical tool, a similarity in that theologian interpret religious texts.

Keywords:– Religion, Science, Social.

I. INTRODUCTION

Humans are social creatures. Like it or not, almost everything we do in life is always related to other people. Rarely is one truly solitary and very rarely does one have the opportunity to be alone in this life. Thus the study of how humans can interact with each other, and what happens when they interact, is fundamental. Serious studies of the analysis of the social aspects of human existence only emerged at the beginning of the 19th century (Pip Jones, 2009).

The study of social and cultural aspects became problematic, at a time when the study of the highly complex human being was influenced by the methods of natural science, a deliberate attempt to appear more scientific. In the 19th century there emerged a school of philosophy that marked the development of modern science known as positivism, which literally means known, which empirical factual can also mean tested or observed. According to this school that knowledge originates from what is already known, the factual or the positive. All descriptions and problems that exist. Beyond what exists as fact is ruled out. Therefore metaphysics is rejected (Kaelan, 2002, Barbour, 2002).

What is positively known is everything that is visible, everything that is empirical and all phenomena. Positivism limits philosophy and science to the field of phenomena only. Thus it is useless to inquire at the level of nature or to the true causes of phenomena. What man seeks is to determine the conditions under which certain facts appear and to relate those facts according to their similarities and sequences. Fixed relationships that appear in the equation are called understanding, while fixed relationships that appear in the order are called laws (Kaelan, 2002).

The doctrine of positivism firmly rejects metaphysics, including in terms of the realm of ideas or ideas of an inner nature. Positivism only limits itself to objective experiences and does not involve inner experiences (Harun Hadiwijono, 1983).

An influential figure in positivism was August Comte, his most famous statement concerning the law of the three stages of development of human thought, whether individual or whole. The three stages are the theological age, the metaphysical age and the positive age (scientific age) (Kaelan, 2002).

Theological age, at this time man believed that behind the phenomena of nature there is a natural power that regulates the function and motion of these phenomena. The theological age itself is divided into three periods, namely: first, the most primitive stage, namely objects considered soulless (animism). At the next level, humans believe in gods who each rule their own world (polytheism). The third level, the higher level, man views one God as the ruler of all things (monotheism).

The metaphysical age, during which supernatural powers were replaced by abstract concepts and principles. Metaphysical concepts such as substance, axedity, and others became important.

The positive age, this time is no longer sought for the causes behind the facts. Man limits himself to the facts presented to him. Based on observation and with ratios, man tries to establish relations of similarities or sequences that exist between facts. It is during this period that humans can produce science in the true sense, modern science (Kaelan, 2002).

This positivist view was also influential in the development of social sciences, both sociology and anthropology in the early 19th century, with this influence the social sciences that developed became inhospitable to religion (as something metaphysical) that science tried to eliminate.

Ian Barbour maps the relationship between science and religion into four variants: conflict, independence, dialogue and integration. The majority of existing relations are in the position of conflict, where science negates the existence of religion and religion negates science which each only recognizes the validity of its existence (Barbour, 2005).

II. METHOD

This research uses qualitative research methods with the type of research carried out, namely descriptive qualitative methods. Descriptive qualitative methods implemented in this study. carry out analytical techniques by analyzing and studying religion and social sciences. This qualitative descriptive is applied to answer problems and break down problems presented in complex and actual ways using steps in the form of collecting, starting preparation, clarifying objects, analyzing, and interpreting predetermined research objects (Ratna, 2007). Descriptive is a type of research or method that is carried out on the basis of phenomena and facts carried out by observing from predetermined research data sources, so as to get results in the form of a series of words and sentences, notes or narratives that are explanatory or explanatory (Sugiyono, 2011). In this study, the objects that become research resources are religion and social sciences. The data collection process applied in this study is by applying the Library study as a reference in the process of finding and collecting information and materials needed based on libraries or library sources that are related to the object or data of the research conducted (Faruk, 2012). Then, researchers carry out listening techniques, the process of data collection activities that have been determined and obtained, then carried out from writings based on the classification of the selected research object. The last step in data collection is to explain recording techniques or making conclusions from literature studies and listening results from the data studied. The steps in carrying out the research analysis process are carried out in three stages, namely (1) data collection, (2) data reduction, and (3) data presentation. The data used in this study was obtained from the process of listening and recording techniques that produced data in the form of couplets and lines in poetry containing religiosity which were used as data and used in research. The next stage implemented is reducing data. The data that has been obtained is then reduced based on the type and classification of data that has been predetermined. The last step, after the data has been collected and reduced, then an analysis of each data is carried out, resulting in a description, picture, and also interpretation of religious studies and social science which is used as material or source of research data.

III. RESULT AND DISCUSSION

Culture, Individuals and Society

According to Rolston, culture is an environment built from and spread out on spontaneous nature. In this case it is possible for cultural processes to develop to be controlled by natural laws (human nature develops from non-human nature). But the social world is created, while the natural world is discovered (Holmes, 2006). The natural world is constructed by the social world (science and religion), and the social world is largely created intentionally, to find oneself in society as a result of reflection of vigilance, either as individuals or historically as a race. Humans are naturally social animals (Holmes, 2006).

The existence of human beings as basic social units, their capacities to give rise to diverse societies with trans natural elements of self-definition (humanist), and their complexity make the social sciences somewhat more lenient and open in their paradigms and methodologies. Human beings emerged and developed in one or thousands of cultures, supersocieties, each historically conditioned, perpetuated by language and tradition, conventionally constructed, using symbols with effective meaning within the framework of locality. With the overlap in humanities studies, its scientific status has become increasingly problematic.

According to Rolston, the division of regions into subsets of culture (humanities) into specialized social sciences, such as sociology as the science of society, anthropology as a comparative science of various cultures, economics as a science of commerce, politics as a science of government, it is hoped that culture can be brought to scientific analysis. And this will inevitably lead science to confrontation with religion.

Theory in the social sciences never reaches consensus, it is more inclined as schools of thought. Sociology is a multi-paradigm science.

Rolston rejected the views of Don Martindale and Comte, saying that sociology was one part of the great evolution of thought in the Western world that escaped from religion through philosophy to science. Comte went so far as to call all previous religious and philosophical stages a mistake and replacing them with science was an inevitable truth. In this regard, Rolston questioned that the evolution of thought from religion to philosophy and science to science was a logical imperative.

Rolston said Martindale never explained whether science could provide the values that sustain a society. If religion existed earlier and science emerged later, then it should be proved that both have a distinction of competencies, if science works well with causes, religion works well with understandings, then evolution is incomprehensible and incoherent.

Critique of Conservative Sociology and Hermeneutic Respect

Conservative sociological theory explains how a society works, with the explanation that society is a quasi-organism. This model is adapted from biology, where the organism is a model of cooperation, with high functional parts cooperating within the whole. Much happens in society demonstrating a part in overall cooperation, in such a way that society advances and is able to differentiate, become specialized, and by communication, interdependencies, make roles good.

In response to this, Rolston said that while parts of the body can appear in a proportionate place in the organism, in human society we are not only dealing with biological organs, not only with a somatic physiology, but with people who have a self-reflective life, with self-actualizing subjects. Organic sociology, which views society in a mechanistic way, has theorists who draw on the organic model as a reference to make it mathematical, operational, empirical, positivist, through discoveries in measurable causal correlations.

In this section, Rolston also provides criticism of sociological theories that are positivistic and that are referenced from the natural sciences, such as the theory of equilibrium systems in society, structural-functional, and society as a cybernetic system. According to Rolston in culture, when we understand social forces mechanistically, organically and functionally, or even cybernetically, we cannot explain social changes at the most critical point in time, where people come to choices at the cutting edge of a historical self-consciousness. In relation to the social sciences, Rolston seemed to have a good respect for interpretive sociology, especially with regard to the hermeneutic model.

According to Rolston, society will always look for meaning (meaning). People do not live on food alone, but they live for and on ideas and ideologies. Max Weber is quoted by Rolston as saying that understanding a society requires not only an objective analysis of social forces, conflicts, equilibria, functions and so on, but also an empathic interpretation of the subjective *weltanschauung* of its actors. Society as a text to interpret, it is an extreme statement of a school in sociology. The logic of this school is closer to the logic used by a theologian to interpret a text than to the logic of a physicist. Social science at this level is discovering that the form of logic is not mechanical, inorganic, not functional or even cybernetic. He is dramatic and historical.

In this case the tool used to conduct analysis is hermeneutics, here science sees religion with a more legitimate approach in its methodology. Even the natural sciences are inseparable from this, all experiences of nature, including the natural sciences, whether pure or applied, are mediated by these systems of interpretive symbols that are so cultural, so religious, historical and philosophical in their core parts. For this reason, the paradigm used in this case is a paradigm in the dramatic sense of narrative. Parts of the story have been described scientifically, but the narrative plot of the story must be explained interpretively, meaning (meaning) must be seen.

Religion as a Social Projection and a Value-Free Issue from Sociology

According to Daniel Bell, starting in the late 19th and mid-20th centuries, almost all sociological thinkers (with the exception of Max Scheler) expected religion to disappear in the early 21st century. The main thesis put forward is that religion cannot but be consequential and universal in all pre-modern societies. Therefore religion must provide some crucial function in society. On the other hand, religion cannot be, as it claims, that its legitimate, religious reports are highly controversial, superstitious and unscientific. In this case the task of social science is to discover why people behave the way they do, why they believe in everything strange and extraordinary. Legitimate actors are bypassed by causal processes that they do not understand.

According to Durkheim, religion is the product of social causes, God is nothing but a symbolically understood society, an effervescence of collective life. The power of legitimacy is simply a sentiment inspired by the group within its members, but projected beyond their experienced consciousness and objectified (Durkheim, 2005). As to whether value-free sociology has been raised by Martindale, the social sciences contribute to the dissolution of religion, but at the same time the social sciences require values that they cannot provide. According to Rolston this arises from the myth of the objectivity of the social sciences, or a false truth when understanding the relationship between religion and social science.

According to Robert Bierstedt, sociology is a categorical discipline rather than a normative discipline, that is, it limits itself to questions about what is, not what should or should happen. As sociology needs to be silent on questions of value, it cannot decide on instructions on which nature society should go, or recommendations on matters of social policy. Sociology cannot come into contact with issues of good and bad, right and wrong or others that pay attention to human values. This is the pretext of sociology which says itself as a science different from ethics and religion. Most positivistic sociologists share the same opinion. According to Rolston, such views should begin to be revised after the publication of Max Weber's research that has shown a link between the Protestant ethic and the emergence of capitalism.

IV. CONCLUSION

In the historical context of the encounter between religion and science is always seen in terms of rejection and respect, the unfriendliness of science towards religion is getting louder at a time when positivism becomes an obsession of scientists as a "scientific" area and religion is not in that area. Including later social sciences also adopted it. Social science became friendly to religion with the advent of interpretive sociology, which used hermeneutics as its analytical tool, a similarity in that theologians interpret religious texts.

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