

revisi

ARMAHIDI MAHIDAR

*Merumuskan Paradigma Sains
dan Teknologi Islam*

REVOLUSI INTEGRALISME ISLAM

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Revolusi Integralisme Islam: Merumuskan Paradigma Sains Dan Teknologi Islami

Armahedi Mahzar

Sains glossy sejak abad ke-17 cenderung berwatak reduksionistis, atomistis, dan parsialis dalam memandang kenyataan. Ia terbukti gagal memahami dan mengendalikan dampak-dampak ikutan dari perkembangan sains dan teknologi. Sebagai respons atasnya, postmodernisme mencoba menawarkan pandangan alternatif: poststrukturalisme dan holisme. Sebagai paradigma yang lahir dari rahim modernisme, postmodernisme pun tak bisa lepas sepenuhnya dari watak paradigma glossy yang cenderung atomistis dan parsialis. Melalui penelusuran yang ekstensif terhadap perkembangan sains dan teknologi glossy dan khazanah pemikiran Islam, Armahedi Mahzar mengajukan paradigma baru, yang disebutnya sebagai Integralisme Islam. Integralisme adalah suatu wawasan kemenyeluruhan dalam memandang segala sesuatu--sains, teknologi, seni, budaya, dan agama. Secara psikologis, Integralisme merupakan sejenis sintesis antara behaviorisme Watson yang materialistik, psikoanalisis Freud yang energetik, kognitivisme Piaget yang informatik, psikologi humanistik Maslow yang valuasional, dan psikologi mistik tradisional yang transpersonal. Secara sosiologis, Integralisme merupakan sebetuk sintesis dari materialisme Marx dan idealisme Hegel. Secara biologis, Integralisme merupakan sejenis sintesis dari neodarwinisme yang informatik dan filsafat vitalisme Bergson yang energetik. Secara kosmologis, Integralisme merupakan suatu sintesis antara monisme Spinoza dan pluralisme Leibnitz, dengan memasukkan alam akhirat ke dalam skema kosmologis yang utuh dan terpadu. Secara ontologis, Integralisme merupakan suatu sintesis filsafat Barat glossy yang mengingkari transendensi dan filsafat Timur tradisional yang mendalami imanensi dalam suatu kesatuan logis, dan bukan sebuah sinkretisme asosiatif, yang mengembalikan transendentalisme teologis ke dalam filsafat Barat modern. Integralisme menyatukan aspek-aspek psikologis, sosiologis, biologis, kosmologis, dan ontologis itu dengan cara membentuk sebuah kesatuan dengan dua hierarki--horizontal dan vertikal--yang dapat disebut sebagai realitas integral. Buku ini sangat penting untuk dibaca, bukan saja bagi kalangan pemerhati kajian masa depan, melainkan juga bagi ilmuwan, teknolog, dan siapa saja yang menaruh Revolusi Integralisme Islam: Merumuskan Paradigma Sains Dan Teknologi Islami perhatian terhadap masalah posisi dan peran Islam di tengah pergulatan perkembangan sains-teknologi dan Revolusi Integralisme Islam: Merumuskan Paradigma Sains Dan Teknologi Islami pergulatan wacana kontemporer. Tentang Penulis _____ Armahedi Mahzar dilahirkan di Genteng, Jawa Timur, pada 1943. Lulus Jurusan Fisika dari ITB pada 1972. Pernah belajar geofisika di collage of Arizona, Tucson, Amerika Serikat, pada 1974-1975 dan tamat software S2 Fisika Sekolah Pasca-Sarjana ITB pada 1984. Menjadi staf dosen ITB Jurusan Fisika 1972-1999. Kini, dia mengajar Revolusi Integralisme Islam: Merumuskan Paradigma Sains Dan Teknologi Islami mata kuliah Philosophy of technological know-how di Islamic university for complicated Studies, Jakarta. Hingga kini masih mengajar mata kuliah Sejarah Kebudayaan Islam dan pernah menjadi Koordinator Kuliah Pengenalan Sains dan Matematika untuk Mahasiswa TPB Seni Rupa, keduanya di Departemen Seni Rupa ITB. Juga pernah mengajar mata kuliah Seminar Studi Futuristik di Departemen Planologi ITB pada 1995-2002 dan memberi mata kuliah pilihan Filsafat Ilmu di Biro Mata Kuliah Dasar Umum, kini Departemen Sositoteknologi ITB, tahun 1993-2003. Dia pernah menjadi editor konsultan

Majalah Pustaka 1974-1978 dan editor konsultan Penerbit Pustaka Salman ITB sejak 1980. Dia adalah salah seorang anggota staf Lembaga Pengkajian Islam Masjid Salman ITB sejak 1991. Dulu, pernah menerjemahkan buku Islam Militan (Pustaka Salman, 1980). Juga pernah menulis dua buah buku: Integralisme: sebuah Rekonstruksi Filsafat Islam (Pustaka Salman, 1983) dan Islam Masa Depan (Pustaka Salman, Bandung 1993). Di samping itu, dia juga banyak menulis pengantar untuk buku-buku yang diterbitkan di Indonesia, baik karya asli maupun terjemahan.

Kemajuan sains smooth telah mengilhami dua kontribusi paradoks bagi Revolusi Integralisme Islam: Merumuskan Paradigma Sains Dan Teknologi Islami Islam. Pertama, pencerahan sains telah menyumbangkan 'kebenaran' terhadap ayat-ayat kauniyah hasil ciptaan Tuhan yang selama ini belum terungkap. Hasil temuan-temuan mutakhir para ilmuwan semakin jelas mengukuhkan bahwa Islam sesungguhnya suitable dengan kemajuan sains dan teknologi. Sejak 1970-an hingga belakangan ini, di kalangan sarjana dan ilmuwan Muslim, masih terjadi Revolusi Integralisme Islam: Merumuskan Paradigma Sains Dan Teknologi Islami sengketa pandangan mengenai sains islami (islamisasi ilmu). Munculnya islamisasi sains paling tidak dilatarbelakangi dua hal. Pertama, dunia Islam tidak mempunyai tradisi ilmu sosial yang berkembang se zaman dengan ilmu-ilmu keagamaan. Kedua, ilmu-ilmu sosial yang berkembang di kalangan masyarakat Islam belum mampu menunjukkan kemampuannya mengatasi masalah sosial, politik, dan ekonomi yang dihadapi sebagian besar dunia Islam sendiri. Sebagai respon terhadap situasi tersebut, tampil pemikir-pemikir Muslim kaliber dunia seperti Seyyed Hossen Nasr, Ismail Raji al-Faruqi, Syed Muhammad Naquib al-Attas dan lain-lain. Dalam pandangan mereka, perkembangan sains telah menyimpang dari hakikatnya. Sains berubah menjadi sebuah ancaman bagi manusia karena cenderung berwatak reduksionis dan bebas nilai. Sains yang dibangun dengan paradigma positivisme glossy di Barat, kini justru menjauhkan diri dari nilai-nilai keadaban manusia itu sendiri. Di kalangan gerakan Islam modern, sains dan Islam tak ada masalah. Mereka meyakini bahwa Islam sebagai agama common merupakan penyempurna bagi sains sleek Barat yang dianggapnya universal. Tetapi, di Barat sendiri konsep universalisme sains menjadi satu persoalan. Itulah mengapa integralisme menjadi harapan yang perlu dikembangkan bagi manusia. Pemikir-pemikir Muslim di atas, beralasan bahwa sains glossy yang tak islami itu adalah merujuk pada krisis peradaban kontemporer. Suatu peradaban yang meruntuhkan sendi ethical manusia, mengisolasi sisi sakralitas dan profanitas, serta tidak ada batas antara yang immanen dan permanen. Semuanya serba menjadi relatif dan diserahkan sepenuhnya kepada pelakunya. Padahal, sains bukanlah produk yang statis yang bisa diwarnai begitu saja oleh pemakainya. Sains Barat sleek terus berkembang dan mengalami transformasi sesuai dengan adaptasi sosio-kultural terhadap teknologi sebagai aplikasi sains, serta implikasi filosofis penemuan-penemuan teoretik di dalam sains itu sendiri. Karena itu, sudah seharusnya ada sebuah alternatif baru untuk membuka jalan agar terjadi integralisme universal. seperti Neoperenialisme menyuguhkan suatu pandangan menyeluruh yang mengintegrasikan paradigma materialisme ilmiah secara dua tahap menjadi integralisme universal. Dengan paradigma ini, sains dan teknologi yang hendak dibangun akan berkesesuaian dengan nilai-nilai ketuhanan dan kodrat manusia.

Revolusi Integralisme Islam Merumuskan Paradigma Sains Dan Teknologi Islami

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