

THE INTEGRATION OF RELIGION, POLITICS, ECONOMY AND TECHNOLOGY IN INDONESIA

¹Hulwati, ²Slamet Mujiono, ³Nelmawarni, ⁴Ahmad Wira

¹ Universitas Islam Negeri Imam Bonjol Padang, ² Institut Agama Islam NU (IAINU) Kebumen Jawa Tengah, ³ Universitas Islam Negeri Imam Bonjol Padang, ⁴ Universitas Islam Negeri Imam Bonjol Padang

e-Mail: ¹hulwati@uinib.ac.id, ²slm.mujiono@gmail.com, ³nelmawarni@uinib.ac.id, ⁴ahmadwira@uinib.ac.id

Abstract

Science and technology development is an indication of human civilization progress which has the merit of a religious point of view. Based on anthology and epistemology, the development itself has shown amazing result, however based on axiology, the development itself requires great attention. In this case, there are four phenomenon arise in society related with the integration of religion, economy, and technology; namely i). Religion, economy, and technology are separating; ii) The occurrence of confrontation among religion, economy, and technology; iii) There is a dialogical relationship, and iv) The occurrence of integration. All of the four phenomenon are the axiology basic of human civilization progress. Implementing the axiology in society depends on the integration of religion, politics, economy, and technology with a reciprocal relationship to build benefit, justice, and democracy in a country, particularly in Indonesia. Nowadays in Indonesia, the relationship among religion, economy and technology is at the political policy variant level. Therefore, this research hinges on the integration of religion, politics, economy, and technology in Indonesia.

Keyword: *Integration, Religion, Politics, Economy, Technology*

INTRODUCTION

Technology advancement is an unavoidable thing in this decade real life, since technology is in line with the science progress. Technology is one science innovation which provides benefit and convenience, as well as a new way in conducting human activities. (Ngafifi, 2014)

Technology development accompanied by economic and political progress is a pillar of human civilization progress. Economy plays role in

regulating the welfare level of the society in the contexts of country and nation, and is the important pillar to fulfill the needs of all human being. Political pillar is to control each individual role to achieve the society goal. Meanwhile, religion not merely acts as a belief, but it plays role in creating the moral system to achieve a justice, welfare, and peaceful human civilization in economy, technology, and politics.

The mastery of technology in the globalization era is an achievement and prestige since it is believed that an advance country is the country that is able to master and implement high technology, as for the country with no ability in technology is labeled as a fail one.

The technology advancement accompanied by political and economic development has influenced the life of Indonesian people. The society's acts and behavior for both physical and non-physical through the development and advancement of technology which are massive, such as hoax, fraud, are always profitable based on economical point of view. However, in the other side, religion may prejudice the society, since the development of technology is unavoidable, neglecting or providing inappropriate response will harm the society. In response, this research will elaborate the religion, political, and technology integration in Indonesia.

METHODS

This research is a qualitative descriptive research design, which describes the Integration of Religion, Politics, Economics and Technology in Indonesia. Data sources in the form of primary data are obtained through books, journals and documents both in the library and digitally. While secondary data is obtained from the results of studies of various seminar sources, discussions, symposiums, and discourses that are up to date in online media. To collect data is done by text according to data above. While analysis is conducted using interactive analysis related to religion, politics, economics and technology continuously and simultaneously through the process

of data reduction, data display and conclusions.

Literature Review

Amongst the relevant related reviews with this study is research conducted by Muhammad Zamroni entitled Communication Technology Development and its Impact on Life, concluded that the development of technology and communication go hand in hand, since there will be no communication and technology revolution without communication science revolution. Since technology and communication are interrelated. However, these two disciplines contribute both positive and negative impact toward the life of society due to influence of globalization.

Luthfi Hadi Aminudin in his writing about Science and Religion; A study on Interconnectivity Integrative Paradigm of UIN Sunan Kalijaga Yogyakarta which revealed that integrative and interconnectivity terms are well known in science paradigm. This is the development of epistemology as stated by al-Jabari which consists of bayani, 'irfani, and burhani. In the paradigm of integrative and interconnectivity, there is dialog to one another through a secular correlation among those there things. However, this paradigm is including in the model of science integration and religion with triadic typology. (Aminudin, 2010)

Next, the research on Indonesia Internet Politic; Freedom Idea on Political Development, Economy, and Democracy as written by Aloysius Ranggabumi Nuswantoro (2015), this research revealed that internet provides change toward human life, in the

economy field, politics, and democracy. However, internet is an expensive thing for most of underprivileged Indonesian people. Therefore, supposedly internet is provided freely by a country according to the concept of public service.

Instead of that, Nurdinah Muhammad writes about the Shifting of Religious Values: Challenge and Hope in Social Change. The writing stated that the progress of science and technology of this day is to regulate human life. However, this has influenced social and culture in realizing technological cultural; hence it can caused crisis on modern life. The occurrence of social crisis is caused by the structure of social life is unable to provide solution to guarantee the sustainability of the life system itself. However in using science and technology, the religious awareness, culture, and scientific things are in need to be planted and growth together. The religious awareness is not to separate an individual from the advancement of science and technology, but religion placed science and technology as instrument, facility, but not as a goal. (Muhammad, Pergeseran Nilai-Nilai Religius: Tantangan dan Harapan dalam Perubahan Sosial, 2015)

Muhammad Imran Nairozle, Muhammad Nur Arif Ibrahim, & Kamarul Azmi Jasmi in their writing entitled Science-Technology and Religious Science based on Qur'anic Language and Hadith revealed that science and technology have both positive and negative impact. The positive impact is that science and technology can facilitate human work. Meanwhile, the negative impact of science and technology is that it can cause problems such as violence,

promiscuity, hedonism, and other immoral acts. Concretely, it is a form of theory construction manipulation and the application of non-value science and technology. Therefore, Qur'an and hadith are the main reference in formulating the purpose of science and technology to create *ulul albab* human being (Muhammad Imran Nairozle, Muhammad Nur Arif Ibrahim & Kamarul Azmi Jasmi, 2018).

Ch. Suryanti in an article entitled Religion and Science Technology: Reflection and its challenge in Developing Youth Morality revealed that the believers need to do reflection in horizon and dialogue with disciplines, even also with the other religion and culture. Religion needs dialogue and interdisciplinary cooperation in enlighten human to allow actual problems solving. By doing dialogue and interdisciplinary approach in overcoming various real life problems, religion then has contributed to an open, care, and responsible human life toward the future of civilization (Suryanti, October 2010).

In addition, a writing by Neneng Yuni Yuningsih about Interaction Pattern (The Relationship between Religion, and Country (Government)) in Political (Islamic) Thinking Study and Politic revealed that this study is under the religious scope since both religious and political institution resulted in value, meanwhile value in politic is the reference to regulate society. Therefore, Qur'an is the highest regulation to be obeyed to allow the interaction pattern between Religion, Politics (Country) under the Islamic political thinking (Yuningsih, 2009).

Hidayatulloh stated that between science and religion, there occurs integration and science interconnection. In this case, religion can synergize with science, for both as the proportion and to assert. The model of science integration and interconnection is the occurrence of dialectical dialogue. (Hidayatulloh, October 2016)

Based on the above studies; hence this writing is focus on Religion, Politics, Economy, and Technology Interaction in Indonesia. This research employs qualitative data with phenomenology approach. The data collection technique is by reviewing written sources such as journal and reference book as well as other trusted sources in the writing form or in the relevant digital format and related with the discussed topic.

Conceptual Framework

Religion is the guidance for human in doing activities including developing science and technology. Technology provides a lot of benefits for human and contribute positive impacts ranging from the very simple form to the modern high technology by providing innovation and convenience for human to do their activities in wide various aspects.

Some verses in Qur'an describe and order its believers to use their mind to read. Technology development has implemented during the time of the prophet Daud and prophet Solomon, in which the technology was developed in the form of iron equipment, war equipments, dams or plantation for agricultural and plantation irrigation intended to the society welfare during that time.

In the time of prophet Muhammad SAW, the development of religion, technology, politics, and economy was done together. Religious development was conducted through an extraordinary politics. The political reliability has been implemented by the prophet since he was in Mecca as well as in Medina to establish and to develop a country.

Islam expansion has begun since the time of the prophet Muhammad SAW, *khulafaurrasyidin*, and continue to the governance of Bani Umayyah and Abasiyah. The historical evidence has shown that the development of science and philosophy at that time was remarkable, in which *khalifa* Harun ar-Rasyid ordered the expert to translate books written by Romans and Persians into Arabic language. Islamic science tradition has developed together with the religious tradition, since Islamic civilization has experienced progress which started from Spain in the West to India in the East, Sudan area in the South to Caucasus in the North; hence Islam was well known as the biggest religion at that time. Therefore, to support this religion, it is of vital importance to develop the science of governance, politics, economy, social, and medication.

The development of religion, politics, and technology has reached its peak since 650 AD to 1250 AD. It can be well understood that human civilization was high at that time, in which the integration of politics, economy, and technology integration as framed by religion has taken place. This has also been mentioned in Qur'anic verse, so that humans are required to develop themselves and their knowledge to keep update. In this case, religion is the

central point in the society and country life as well as top develop civilization (Susanto, 2011).

Imam Syafi'i revealed that there is no politic other than what has regulated in shari'a. Ibnu al-Qayyim stated that the most important thing is that politic should not be in constrast with shari'a textually or contextually, and in line with *maqashid asy-syari'ah*. (al-Ghazali, 1983). Islamic law is involving *Siyasah as-Syar'iyah* science which is related with Islamic politics.

The same thing also took place between religion and economy in which the principles of doing economy activities have been mentioned in Islam. The principles are: *tauhid*; *rububiyah*; *khalifah*; and *tazkiyah* concepts. (Hulwati, 2009). *Tauhid* or monotheism means that all human activities including economy, are in need to be in line with the rules regulated by Allah SWT. Meanwhile, *rububiyah* was understood as the rule regulated by Allah swt aimed to maintain and preserve human life to the perfection adn welfare. The concept of *khalifa*, in which human was created as *khalifa* or leader means that humans are responsible for the earth; hence it is of vital importance for the humans to run this responsibility appropriately to reach the purpose of the economy activity, the welfare of human being. *Tazkiyah* concept is related with the purity of the heart, and manners which refers to *falah* concept. *Falah* is the concept to form the purity of the soul and moral height. this conceptr is in line with the sending of the prophet Muhammad SAW, in which it is to perfecting, purifying human moral and manner in the relationship with Allah SWT, human, and the surrounding environment. *Tazkiyah* concept give rise

to *falah* concept which categorized into: spritual, economy, civilization, and politics. Therefore, Islamic point of view toward economy can not be separated from morality pint of view, since morality enforcement is the foundation to economy.

The elaboration has proved that prophet Muhammad SAW has built Islamic civilization through politics and social economy construction based on religion. This has been elaborated in the philanthropy of Islamic economical system since the time of the prophet with the generosity characteristic, welfare and social justice principles through production, income distribution, market mechanism, price regulation, fiscal and monetary policy.

Therefore, religion is not merely about the social regulation which regulates belief, but provide authority toward the development of science and technology. The actual integration between science, politics, economy, and technology with religion (as elaborated above) has been built comprehensively in the beginning of Islamic era during the time of Bani Abassiyah, at about \pm 100 years. Nowadays, the study of many disciplines have gave rise to Islamic scholars such as Al-Khawarizmi, IbnuSina, al-Farabi, IbnuKhalidun, ar-Razi, al-Biruni, IbnuTaimiyyah, IbnuRusyd, and many more.

The Islamic scholars are not merely mastering the science, but are able to interconnecting sciences and religious values. Interestingly, the treasury of science and religious values which have developed by the Islamic scholars have resulted in the finding of many concepts about mathematics, statistics, algebra, trigonometry,

astronomy, chemistry, physics, medical science, and economy science. It is undeniable that science and technology are developing rapidly in time. This has contributed a massive impact on human life, in which science has become a human civilization and human culture transformation tool. (Muhadjir, 2006)

Ibnul Khaldun classified science into two categories; i) *naqliyyah* science: Qur'an, hadith, fiqh, speech (*kalam*), tashawuff, and language. ii) *aqliyyah* science: logic, philosophy, medical, agricultural, geometry, astronomy. The Islamic civilization progress in many disciplines has proved the excellence of science and technology, since based on *aqliyyah* as stated above by Ibnul Khaldun, the science has been transformed to Europe to encourage West to the direction of the enlightenment "*Aufklärung*", in which later resulted in *renaissance* and industrial revolution, to finally give rise to imperialism and colonialism of Europe which is well known as free market. The strategy of thinking reorientation about the development of social science, humanities, and exact science has become a must in order to welcome the glorious civilization and so the Muslim can achieve "*khairaummah*" predicate which is *kaffah* or as a whole (in total). (Taufik, Sudarno Shabron, Mutahharun Jinan, 2016)

Imam Zamroni Latief described that science in Qur'an is as a whole which is different from the secular concept about what science actually is. This differentiation is the evidence of monotheism or *tauhid* which takes no compromise. In this context, it means that epistemology problems are always connected with the ethical and spiritual. Therefore, epistemology has placed a

very strategic position, since it discusses about the way to obtain knowledge appropriately. (Latief, 2014)

Based on the above explanation, it can be concluded that in its early time, technology, politics, and economy are the innovation of science integrated with religious values or belief before 11th century AD. The same thing also happens when the industrial revolution took place in Europe, in which the religious leader (Protestant Christians) control the political, economy, and technology behavior. In the other words, epistemology, ontology, and axiology are working together.

RESULT AND DISCUSSION

Since the appearance of materialistic philosophy, in which science with rationality concept and objectivity of politics, economy, and technology show the new face as the impersonal and have autonomy by separating religion as the axiology value. (Dwiningrum, 2012). In relation with this, humans are openly separating religion and science of politics, economy, and technology, since they believe that technology, economy, and politics, and other disciplines bring promise and guarantee a brighter future without the existence of religion. Even in Europe, America and many developed countries, religion are no longer interesting for them, even they start to adopt value and moral value which are free from religion (Suryanti C., 2010)

Since *laissez de faire* was raised, religion and politics are suspecting one another, even religion was suspected as obstacle. The World Trade Centre bombing had made people think that religion is actually a radical

movement and this has become an international basic standard until now. This can be seen in the historical fact, in which an astronomer originated from Italy, Galileo Galilei was tried in the court due to his statement that this earth is round. As the effect, he was accused by Catholic Church on April 1633.

Similarly, in the 19th century, some scientists neglecting religion and in the beginning of the 20th century, disintegration took place among politics, economy, and technology in many different positions. The new findings were contrasted with religious value, particularly by the traditional classic religious group, meanwhile modern non-religious and liberal religious groups were trying to reformulate by implementing scientific approach which adopted new interpretation through returning back the spirit of the religion to science, politics, economy, and technology (Barbour, 2000).

In Indonesia, the relationship amongst religion, politics, and technology took place as symbiotic relationship. In the colonization era, religion has a strong position in many community movements including in politics, economy, and technology. Through community movement which was driven by Islamic scholars, Islamic boarding school, pastor as the front guard to free Indonesia from colonialism. In the field of politics was remarked by the birth of Islamic parties which shows that religion and politics was having an integrated relationship until now.

The quality of religion and politics is clearly determined by the strong and dominant authority originated from political and religious elite. Religion and

politics have a reciprocal relationship, in terms that politics provides security protection for religion. Meanwhile, religion provides legitimate beliefs in perpetuating political and religious power. Even though religion and politics are actually in opposite way, however they complement one another.

Entering the post revolution era until now, as stated by Ian G Barbour that in the 20th century the relationship among religion, economy, politics, and technology were experiencing different positions. At least, there are 4 relations, namely (Habibi, 2016):

1. Opposing each other or conflict; in this case, it is mentioned that religion was placed on the opposite direction, so people need to choose between the two. Conflict between religious and science took place in the case of Galileo Galilei that was punished since he opposed the Church. Similarly, evolution theory stated by Darwin also rejected by Catholic Church in the 19th century.
2. Independency
In relation with independency, some scientists are separating between science and religion, and they acknowledge each other's existence and truth, so that the two of them can work together, in which science is all about the fact, and religious is full of values. Therefore, Barbour confirms that science is built based on observation and logical thinking, meanwhile religious is built based on God.
3. Dialogic

Integration between religion and science are dialogic and dynamic, even they support one another. As the effect, similarity and differentiation took place. Hence, it is undeniable that scientist and scholars would respect each other's performance, so concept and methodology can be balanced to allow the dialogic relationship between science and religion by keep sustaining each other's integrity.

4. Integration

There are two approaches in this category, namely: i) the awareness of the existence of God; ii) reconstruct religious doctrine and its relation with scientific theory. Based on these two categories, it can be well understood that the integration between science and religion is a complementary relation; i) semipermeable, actions in interacting and evaluating with each other to avoid the arrogance behavior in science between scholars and scientists; ii) inter subjective testability, is a testing instrument conducted by scholars and scientists; iii) creative dan imagination, in which scholars and scientists are adapting with each other based on semipermeable and inter subjective testability actions.

Hence, Ian G. Barbour had tried to map the relationship between science and religion by opening the possibility of interaction between them. through discussion typology position about science and religion, he tried to shows the variety of possible positions in

relations wiyth science and religion through all the four classification: the occurrence of conflict, independency, dialogue, and integration in which the classifications themselves are not similar.

The following are the explanation of religion, politics, economy, and technology positions in Indonesia. It can be well understood that based on the history, religious and political idioms are nothing new in Indonesia. Indonesian struggle figures such as Diponegoro, Ahmad Dahlan, Cut NyakDien, Teuku Umar, Imam Bonjol, M. Yamin, Nasir, and the like have been using the religious idiom in fighting for Indonesian Independency. Religion is the encouraging ideas and mindset to fight for a united country. These idea and mindset have not change, even after Indonesian independency as can be seen from the using of religious terms in building the country with a cultural spirit.

However, things are different in the new order in which government implements reform gradually by planning the development in Indonesia. And so, in the 1980s, Indonesia was entering economical liberalization era by opening import opprtunities in the filed of technolgy, machine, automotive, and manufacturer. (Tambunan, 2016). It can be clearly seen that religion and politics are running separately, however in its developmentys, they were supporting one another culturally, and this has kept going on untill reformation era in 1997. In which in the reformation era, religion and politics are not fully integrated but they kept in touch. In this era, democratic political reformation which gave raised to the new political parties other than Islamic parties.

It is clear that, in the 20th century the relationship between religion and politics are experiencing friction and contiguity. Many political observant described it as photosynthesis relation or parasite, in which naturally, parasite can be both benefited two parties, and otherwise it harms one party, even destroy it. Since the occurrence of terrorism issue, radicalism, and extreme attitude have shown the non-harmony relations between religion and politics and even they are suspecting one another. .(Abdillah, 2013). It means that religion was considered as tough relations, even extreme, not as an ideology or supporting value. This paradigm views religion as moral ideas which cannot be accessed in state life, when religious symbol occurred, automatically it marked as something hard and extreme.

Today, in the economy field, Indonesia adheres to a capitalist economic system. However, as stated by Credit Suisse (2016), wealth inequality in today's society is still a problem. However, referring to a public figure, Sjafruddin Prawiranegara in his book entitled *Peranan Agama dan Moral dalam Pembangunan Masyarakat dan Ekonomi Indonesia* (1988), the inequality between rich and poor took place due to religion and economy are separated. In this case, Sjafruddin proposed an economical political life system which enriched with values derived from religion and moral. Sjafruddin added that actually humans are *homo economicus and need to be put in a row with the view that humans are homo religious creature*. (Damhuri, 2018)

Until now, religion and technology are still separating and suspecting between one another.

Moreover, religious issue which criticizes technology development is considered as extreme, inhuman. In this case, numbers of scholars are actually mastering and creating technology. In this context, religious leader who master technology is very comprehensive. Take as an example, Iran that is expert in nuclear or weaponry expert. There has no any scientific study about that, but they are well known for their politeness, and based on the history there has been no any scholars who master technology that attacking another nations, since religion are all about ethical and morality. In science, religion's position is axiology, meanwhile in technology, religion's position is epistemology. Supposedly, epistemology realizes that axiology is needed as a controlling instrument, so that the resulted technology will be civilized and providing benefit, welfare, peace, and respect each other. It is not to create hostility.

In this new order time, the emergence of bank with a profit sharing system as the application of anti-usury movement and halal economic which was announced since the time of Islamic kingdom in Indonesia, so that sharia financial institution will emerge in implementing sharia principles which started with the establishment of Muamalat Bank in 1992.

Today in the economy field, there is a dialogic relationship between religion and economy in Indonesia. Since the emergence of Muamalat Bank in Indonesia and the emergence of other sharia financial institution, and the existence of Regulation Number 21 Year 2008 about sharia banking, it can be inferred that the relation between

religion and economy has integration, even though in one side the developed economy is the liberalism capitalist.

In relation with religion and technology, Ian G. Barbour stated about above elaborated gap between religion and technology. In order to create an open relation, dialogue is of vital importance, so that scholars and scientist can respect each other. This is a relation which relies on a belief that basically, religious and science have similarity.

Chris Stephenson, Head of Strategy and Planning PHD Asia Pacific in his writing entitled "*Merge: Closing the Gap between Humans and Technology*", explained that the fast technology development has caused a massive change toward human civilization. Technology has touched all human life aspects, and it perhaps can replace human brain, in which finally, human will be in a point where human and technology are joining into inseparable body. In his presentation, Chris revealed five stages of technology development up to year 2050, as elaborated follow (R, 2017).

The first stage; *Surfacing* (1950-1995); it is a technology introduction to human through a very simple way. The emergence of computer in 1980s and internet in the early 1990s, the second stage; *Organizing* (1990-2015), in which information technology can be accessed widely through offered device such as *smartphone* with a faster and easier access in 2015. The third stage; *Extracting* (2010-2025), in this third step, the second step is still took place, however human and technology combination, in which the excellence and the speed of *smartphone*

penetration is becoming wider and larger which is well known as web site adultery, so that society will be smarter in accessing information (*artificial intelligence*) and virtual assistant. The fourth stage; *Anticipating* (2020-2035), in this stage technology development occurred through idea manifestation which has big impact. The intelligence will be better, so that technology started to understand human willing contextually. In this case, the role of virtual assistant is more exist, so that human is getting used to it. Technology access will be able in anticipating the upcoming impact. The last stage is *elevating* (2030-2050), it is a process of combination between technology and human.

In relation with the above explanation, technological strategy development in Indonesia adheres to two systems, namely, substance of technological imported product which emphasized on labor intensive industry such as technology, textile, clothing, agricultural technology, food technology, wood, and automotive technology. The second, it focuses on labor intensive production industry which oriented on export conducted in 1980s. This strategy was considered as success and effective in which it is evidenced that well running economic progress until 1997 where economic crisis took place in Indonesia.

Entering year 2017, Ministry of Industry keeps encouraging the use of modern technology particularly based on IT, communication, digital, and big data on industries in Indonesia. This is in line with revolution industry program 4.0 which demanding by the world after the free market. Even though Indonesia experiencing a lot of

obstacles in entering era 4.0 and has yet perfect, but Indonesia has already prepared its technology in the era of 5.0.

From the above elaboration, it can be concluded that the integration of politics, economy, and technology development in Indonesia has occurred. Similar to the world's science, Indonesia also experiencing impact of industry revolution in 16th century, in which it clearly can be seen from the effort to neutralize political system, economy, science, and technology toward religious values. Hence, it is undeniable that Indonesia is indeed the follower of epistemology and objectivity ontology which were built by modern philosophers. It can be seen in the early of Indonesian independency that the education was dichotomized in which general education was based on conventionality and religious education was based on Islamic school and Islamic boarding school. Even though in 1990s, the two dichotomies were united, but they are comprehensive in which they also teach general knowledge, language, and technology.

Considering the struggle of religion and technology in Indonesia which was running in harmony and in line with Reevany's statement that Indonesia and Malaysia have a strong religious belief, and digital technology system of 4.0 and 5.0 which will be able to do human activities in a fast, effective, and efficient ways; hence religious value, culture, and certain custom should be the reference to create an ethical and moralistic technology to make it friendly for human and environment. This concept stated clearly that religion will be integrated with a technology system of 4.0 and continued to technology 5.0. Therefore,

in the process of technology formation in Indonesia, religion has yet functioning, but after the creation of technology, religion plays role in fulfilling ethics, or moral in term of axiology.

The technology advancement has also penetrated politics and economy fields. For example, in the politics field, information technology development through social network employed such as Facebook, Instagram, twitter can actually containing hoax nor fake news. Therefore, it is expected that society and government need to recheck the information in detail. In addition, the technology progress also impacting society life extraordinarily, namely, bank products such as e-banking: ATM, internet banking, SMS banking, e-commerce, online trading transaction, and the like. Technology advancement in the economy field has brought benefit and ease as well as improving society life quality, not to mention the improvement of income and society economy.

Hence, since the beginning of Independence Day until 2019 in the axiology term, religion plays vital importance role as the basics of ethics and moral in the use of appropriate technology for politics and economy, sympathy, and containing beneficial values for Indonesian people. It can be seen from the *fatwa* (regulations) of Indonesian Islamic scholars about the use of technology such as in halal food, kidney transplant, IVF. Then, Indonesian government regulated law Number 33 Year 2014 about Halal Product Certification. Instead of the *fatwa* (regulations) of Indonesian Islamic

scholars about politics and economy, there is also *fatwa* of National Sharia Board (DSN) about product of sharia financial institution in Indonesia. Even tough, the *fatwa* (regulations) of Indonesian Islamic scholars will prioritize the sharia laws, however the purpose of the regulation itself is to keep *maqashidsyari'ah* in which it is to benefit the soul, treasure, mind, and descendant, as explained above.

The explanation implies that religion, politics, economy, and technology in Indonesia are greeting each other and adjusting to one another, so that the integration may take place. In a graphic diagram starting from religion integration as an authority in a classic time, however this day, there occurred the imbalance in which every nation has different tensity and quality, including Indonesia. In the philosophy term, supposedly epistemology, ontology, realizes that axiology is required as a controlling instrument toward politics, economy, and technology resulted in order to be civilized as to provide benefit, peace, and respect on one another, not to create hostility and contradiction.

CONCLUSION

Based on the above elaboration, it can be concluded that religion, politics, economy, and technology are interacting between one another in Indonesia, however sometimes there occurred unbalance turmoil. In order to create the balance in the politics, technology advancement, and economy development, religion supposedly act as a reference, in which finally it is expected that it will be in line with epistemology, ontology, and axiology

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