



THE FORMATION OF INTELLECTUAL AND SPIRITUAL INTELLIGENCE OF STUDENTS IN THE ERA OF ADVANCED SCIENCE AND TECHNOLOGY WITH T2R INNOVATION

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ABSTRACT

So far, various problems that occur in schools are very alarming. This problem is a concern for the general public, especially for parents and teachers. The rapid development of modern science and technology has become one of the causes. The purpose of this study is to determine the formation of intellectual and spiritual intelligence through T2R innovation. In Al-Qur'an, the Ali 'Imron verses 190-191 contains the concept of the balance of human thought patterns and contemplation of the heart which is translated in the order of intellectual and spiritual intelligence. Intellectual intelligence is related to the awareness of space, something that appears, and the mastery of mathematics. Spiritual intelligence deals with and solves problems of meaning and wider values. The method used in this research is study library research (SLR) and interviews with data processing techniques in the form of descriptive analysis. The T2R innovation is designed to be a solution related to the problems that occur, namely by conducting innovation teaching orientation, ta'lim muta'allim implementation, and improving the world scientific research.

Keywords: Intellectual intelligence, Science and technology, Spiritual intelligence,

INTRODUCTION

Along with the development of time, people's ability to cope with different issues is also closely connected to intellectual and spiritual intelligence. Both of these are mentioned in the Qur'an, Ali 'Imron verses 190-191. Intellectual intelligence is the ability of humans to analyze, think, and determine cause and effect relationships, think abstractly, use language, visualize something, and understand something (Ardana et al., 2013). This is in line with the opinion of Behling (1998) who argues that intellectual intelligence is the same as the ability of cognition, the ability which includes learning and solving problems, using symbols and language. Intellectual intelligence is intelligence related to space, awareness of something visible and mastery of mathematics. Intellectual Intelligence includes:

1. The skill of using limbs coordinated by one's interests.
2. Wide scope of interest, sharp observation, ability to remember quickly, to imagine, to have various hobbies and mechanical skills.
3. An urge to create, find new (innovation) such as painting, creating music, taking the initiative to work.
4. Related to intellectual functions such as the ability to think, reason, learn quickly, draw conclusions quickly and easily understand information (Saputra et al., 2017).

Intellectual intelligence is intelligence that concerns on the ability of humans to recognize their potential as spiritual beings by elevating human nature to develop their abilities (Ashshidieqy, 2018). According to Dana Zohar and Ian Marshall (2000), spiritual intelligence "is the necessity foundation for the effective functional of both IQ and EQ". According to them spiritual intelligence is the highest intelligence in humans, which is surrounded by all the intelligence that exists in humans. There are four indicators used to measure a person's spiritual intelligence, namely:

1. Confidence, namely belief and trust in God.
2. Progress in dealing with problems, that is, how one solves problems based on kindness
3. Moral policy, which is how someone behaves based on moral values,
4. Self-awareness, namely the ability to judge oneself so that they are always grateful and responsible for all actions (Badie.et al, 2010).

One of the things that influences one's intellectual and spiritual intelligence is the rapid advancement of science and technology. Science itself can be defined as a conscious effort to investigate, discover and improve human understanding of various aspects of

reality that occur in human life, these aspects are limited with the aim of producing definite formulations. Knowledge can be obtained directly from the experience of the five senses and indirectly from the inference of the human mind.

The rapid progress of science and technology in this globalization era has provided many benefits in various subjects, one of which is in the sphere of education. Ngafifi (2014) states that technological progress is something that cannot be avoided in this life, because technological progress will proceed in accordance with scientific progress. Every innovation created to provide positive benefits for human life, for example, the educational process becomes easier and more affordable, and can develop various media quickly. This is in line with research conducted by Jamun (2018) which says that the birth of educational technology that is sticking out today, includes equal opportunities for education, quality improvement, relevance, and efficiency of education. However, the progress of science and technology also has a negative impact, which affects students in the social and scientific fields. This negative impact is the existence of the degradation of attitudes values in social education, erroneous student orientation, and erroneous foundation in scientific activities of students in the field of science. This is consistent with the research conducted by Yahya (2006) saying that the impact of the development and progress of science and technology has emerged which in principle has the power to weaken the mental and spiritual power. In addition, there is also a change in behavior, ethics, norms, rules, and moral life that exists in society.

Therefore, the authors designed an idea to overcome the problems that occur, namely T2R innovation (teach orientation, ta'lim muta'allim implementation, and repair of scientific research) in order to form the intellectual and spiritual intelligence of students in accordance with the content of the Qur'an Ali-Imron verses 190-191.

METHOD

The method used in this research is study library research (SLR) and interviews. Study library research (SLR), namely writing carried out using literature (literature) in the form of books, journals, and papers relating to the title of writing. A similar thing was said by Supriyadi (2017) stating that the study library research method is a series of activities relating to the method of collecting library data, reading and recording and processing research materials. Interviews were conducted to obtain data conducted at junior high schools in Jember Regency. Data processing techniques carried out in the form of qualitative descriptive analysis. Therefore the writer takes the following steps:

- a. Gathering existing data, both through books, journals and papers.
- b. Analyzing data obtained from interviews and study library research (SLR), so that the writer can conclude the problem under study.

RESULTS AND DISCUSSION

The rapid development of science and technology in the era of globalization has provided many benefits in the progress in various social aspects. The development of science and technology must also be followed by developments in human resources (HR). Humans as technology users must be able to take advantage of existing technology. Human adaptation with new technologies that have evolved is mandatory for education. Education in the current era of globalization is facing major challenges, especially if it is related to its contribution to the formation of modern civilization and culture that is relevant to the development of science and technology (Yahya, 2006). The progress of science and technology has a big influence in the world of education. These influences are divided into positive and negative influences. This is in accordance with research conducted by Nisa Khairuni (2015) which states that Meida's social development certainly has many impacts, both positive and negative impacts on the education of children in their teens, especially moral education. The results of research conducted at various junior high schools in Jember are shown in table 1.

Table 1. Effects of science and technology on education

Names of Institution	The Effects of Science and Technology		Factors
	Positive	Negative	
SMP PLUS DARUS SHOLAH	<ol style="list-style-type: none"> 1. Produce smarter, creative, and innovative students 2. More efficient in saving time 3. Access info faster 	<ol style="list-style-type: none"> 1. The emergence of promiscuity and pornography 2. The emergence of violence against students 3. The appearance of ads that are not educating 	<ol style="list-style-type: none"> 1. Openness to the development of science and technology 2. Free association in the community
SMP NEGERI 6 JEMBER	<ol style="list-style-type: none"> 1. Facilitate the teacher in teaching 2. Facilitate and attract student 	<ol style="list-style-type: none"> 1. The emergence of fraud 2. The emergence of pornography among students 	<ol style="list-style-type: none"> 1. Family factors (how to educate) 2. Environmental factors (association)

	motivation in learning 3. Improve student understanding	3. Students imitate foreign cultures	3. Teacher motivation factors
SMP NEGERI 5 JEMBER	1. Facilitate the teacher in teaching 2. Efficient on time 3. Can attract student motivation in learning	1. Students tend to imitate western culture 2. Students tend to see negative content such as pornography	1. The factor of free promiscuity 2. The factor of lack of parent figures

Table 1 shows that many problems were found with the influence of science and technology in the world of education. Positive influence with the existence of science and technology, namely helping teachers and students in finding information used during the teaching and learning process. In addition, with the existence of science and technology they use android-shaped media such as mobile phones to facilitate learning in accordance with the situations and conditions during learning activities. This is in accordance with the opinion of Fitri (2017) in his research which stated several characteristics (characteristics) of media produced by social media or computer-based technology including as follows:

- a. They can be used randomly.
- b. They can be used based on the wishes of the students or the desires of the designer or developer as planned.
- c. Usually the ideas are presented according to symbols and graphics.
- d. Can involve high student interactivity.

Positively, technology such as social media can be an innovation in the development of learning in the era of basic education. In a study conducted by Setiawan (2016), he stated that the development of science and technology has raised a strong awareness in some students of the importance of having expertise and skills, especially to meet a better future life in order to fill the millennium called technology. This has led to at least an optimistic attitude, the generation of students in general has had the readiness to face these changes

From the data in table 1 on the influence of science and technology, many problems were found such as the lack of information sources of students, the unfavorable classroom

atmosphere, the lack of students' understanding of the material explained by other students, and the lack of students' motivation to search for information. Efforts that have been made are still not optimal and require improvement. On the other hand, the problem is quite serious, namely the degradation of values in social education, wrong orientation of students, and errors of foundation in scientific activities of students in the field of science. Of course this is very much a matter of how to study properly and correctly, which develops his potential to have spiritual strength, self-control, personality, intelligence, noble character, and the necessary skills. This is in accordance with research conducted by Rahman (2016) which states that the nature of information and communication technology is also feared by some parties about the deterioration of human moral and moral values as well as religious systems in practiced ways of life and culture. The negative impact of the progress of science and technology affects the socio-cultural aspects of students. This is in accordance with research conducted by Ngafifi (2014) which states that technological progress will have a negative effect on the socio-cultural aspects, namely:

- a. Moral decline among citizens, especially among students.
- b. Delinquency and deviant behavior among teenagers are increasing.
- c. Changing patterns of interaction between people.

Basically, science and technology can be positive or negative depending on how the teacher or parent directs. Management of the use of social media in terms of responsibility and time of use is very important, so it takes a lot of the role of the whole community, especially adults to guide children in elementary school age (Ayodele & Mosunmola, 2015). The concept of the balance of the human mindset and contemplation of the heart which is translated in the order of intellectual and spiritual intelligence is explained by Allah SWT in His Word Al-Qur'an 'Ali 'Imron verses 190-191 which reads :

إِنَّ فِي خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ وَاٰخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآٰيٰتٍ لِّاُولِي الْاَلْبَابِ ۙ ۱۹۰
الَّذِيْنَ يَذْكُرُوْنَ اللّٰهَ فَبِمَا وُقُوْدًا وَّعَلٰى جُنُوْبِهِمْ وَيَتَفَكَّرُوْنَ فِي خَلْقِ السَّمٰوٰتِ
وَالْاَرْضِ رَبَّنَا مَا خَلَقْتَ هٰذَا بَطِيْلًا سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ ۙ ۱۹۱

It means: "Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding (190)", Who remember Allah while

standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire (191)."

Asbabun nuzul from that verse namely At-Tabrani and Ibn Hatim narrated from Ibn Abbas, he said "The Quraysh came to the Jews and asked them, what signs did Moses bring to you?". The Jews answered "Sticks and hands are white for those who see it". Then the Quraysh came to the Christians, then asked them, "What signs did Jesus show? They answered, "He used to heal the blind, lepers, and raise the dead. "Then they came to the Prophet, said to him" Pray to your Lord to turn the hill of Safa into gold for us. Then he prayed, then this word of God came down (Jalaluddin as-Suyuti, 2018).

Prof. Dr. Hamka against verse 190 that "the heavens and the earth were made by the Khaliq, very beautiful arranged in an orderly and according to the rules. One after another, day and night, how much influence it has on the lives of all who have life. Sometimes the night is short, the day is long or vice versa. There is summer, winter, rainy season, fall, spring, even winter forever like what happens at the poles. All of this is a verse, a sign for people who think that not everything happens by itself. People who see it and use the mind to review it, each according to the talents of his mind be it a naturalist, zoologist, herbalist, mining expert, philosopher, or even a poet and artist. Everything will be enchanted by the extraordinary order of the universe, feels small before the wonders of nature, feels small before the greatness of its creator. In the end there is no self meaning, there is no natural meaning, there is only Him, that is what He really is. Because we are human (al-hayawan an-nathiq) we think. Like ulul-albab has essence, has a mind, has a seed of reason (potential) which if planted properly will grow. This is in line with research conducted by Mahdar (2014) which states that Ulul Albab is an expert in thinking and dhikr. This verse begins with the affirmation that the heavens and the earth and all their contents are the creations of Allah SWT to be thankful for and believed in with all human reason.

Meanwhile according to Prof. Dr. Hamka in verse 191 that "people who think means people who never escape from remembering God, whether standing, sitting or lying down. The word yadzkurūna means remembering the word dhikr. It was also mentioned that dhikr should be between designation and memory. We are able to call God's asthma by mouth because it has been remembered in the heart first. After seeing the events of heaven and earth, or alternating day and night, direct the memory of those who created them. Because it is clear by reason of science that none of this has happened

in vain or by chance. The activity of remembering (tadzakkur) is related to the activity of thinking (tafakkur). This is consistent with research conducted by Susanti (2018) which states that Allah SWT has explained in verse 191, Allah SWT has explained in verse 190 that the people who used to interpret the signs of God's power are Ulul Albab (people who think). In this verse Allah explains the characteristics of Ulul Albab that is a person who always dhikr to Allah SWT wherever and whenever he is always contemplating and contemplating Allah's verses. In a study conducted by Azizah Herawati (2014) mentions the characteristics of the ulul albab generation as follows:

1. Be serious in exploring science.
2. Always hold on to goodness and justice.
3. Critical in listening to conversation, good at weighing words, theories, propositions or propositions put forward by others.
4. Willing to convey their knowledge to others to improve their community.
5. Able to take lessons from the history of the previous people.
6. Be diligent at night to prostrate before Allah SWT.

Individually, the personality of ulul albab reflects a different characteristic. These characteristics are born from the effort and sincerity to find the true nature of things by means of thought and practice. In the era of globalization as it is today, where the influence of technology, especially information, communication, and transportation is so fast, it is very difficult to find the ulul albab profile which is truly used as a benchmark in the Qur'an. Because ulul albab is not only limited to intellectual abilities, but also must have other abilities that are emotional and spiritual.

In his research Mahdar (2014) states that intellectual intelligence is the ability of a human being to use his mind to understand and understand something. According to Ibn Bajjah, reason consists of two types, namely the first theoretical reason, that is, reason obtained based on an understanding of something concrete and abstract, and the second is practical reason, namely understanding obtained through investigation so as to find knowledge. In contrast to spiritual intelligence, where the true truth actually lies in the conscience that comes from a spiritual center that cannot be deceived by anyone or anything including ourselves. Rizky Sulastyaningrum, et al (2019) stated that spiritual intelligence has an important role in people's success. Spiritual intelligence is the ability in one's soul to develop oneself as a whole through various positive activities so as to solve problems and face challenges through the meaning contained in them. If students have a deeper and higher intellectual and emotional intelligence, then automatically students

must have a much higher spiritual intelligence, because spiritual intelligence also influences students' success.

The creation of this T2R innovation aims to design, shape, and reconstruct some of the problems that have arisen in the world of science education and research on students. The world of education is intended in terms of the application of learning methods followed by criticism of learning theories that have been used in learning in an era of advancement in science and technology, as well as an orientation of scientific research integrated with Islamic values. Scientific studies in science that examine the contents of the Qur'an and hadith, and specialize in a researcher who has intellectual abilities in the field of research who want to relate it to his spirituality, there are some things that need to be addressed. This increase is included in the T2R innovation designed by the team of writers to form intellectual and spiritual intelligence that is in accordance with the contents of the Koran in the letter Ali-Imran verses 190-191. A more detailed explanation of this author's innovation is as follows:

A. Teach Orientation

Teaching orientation is an idea that is designed to create orientation in the scope of education in schools, both for educators and students who are targeted to increase the value of spirituality in terms of the use of the knowledge gained. From interviews obtained by the writer's team at schools in Jember Regency, it can be concluded that many students in Jember whose orientation in learning was not as expected. Likewise the results of research through the media used in research library research, are not much different. In the aspect of attitude values, differences and decreases are seen. This is proven if seen at the level of implementation that is contrary to the content of existing competency standards. A simple example that is often found is the number of students who have no manners and don't glorify educators. Misdirected orientation in applied education results in high-intellectual millennial generation, but low in attitude and behavior. The efforts needed to form a good educational orientation are:

1. Learners are oriented to the usefulness of the knowledge obtained, not just solely on
2. the value of the numbers listed on a piece of paper. This means that the teacher's emphasis on teaching in class directs students to know the nature of knowledge that can benefit themselves and the surrounding community. Because, if the students' paradigm has led to the achievement of the highest grades, the chance

of violations in the world of learning will be even greater, so the usefulness of their knowledge decreases. For example cheating, using media that is not in place and so on. This is in accordance with research conducted by Juhari (2019) which states that the use of science is to provide benefits and various facilities for human survival itself. This aspect is very important in the process of developing science, because if science has no value for other human benefits, it will tend to bring danger to human survival, and can even be a very dangerous threat.

3. The need for media and special facilities to support the implementation of the cognitive, affective and psychomotor domains of students such as posters, slogans, bulletin boards, inspirational works and so on which serve to inspire and be used as orientation in every activity carried out in school. In a study conducted by Nurseto (2012) in his research stated that the use of media in learning can arouse new desires and interests, increase motivation and stimulation of learning activities, and even psychologically affect students. These media and tools contain tendencies of intellectual values based on good morals in various forms so that whoever reads them will become more focused. For example al-adab fauqo ilmi, the meaning of adab is higher than science.

B. Ta'lim Muta'allim Implementation

The contents of the ta'lim muta'allim cover all matters contained in various types of education, both local, regional, national and international scope. Imam Zarnuzi said that a student must know the virtues of science. Because with science, Allah gives superiority to the Prophet Adam as for the angels. And Allah Almighty ordered angels to bow down to the Prophet Adam as. The virtue of knowledge is only because it is a conduit to piety that causes a person to be entitled to glory in the sight of Allah and eternal happiness. Therefore, as a student must study as a provision for happiness, both in the world moreover in the hereafter.

In the hadith of the Prophet Muhammad SAW said :

أطلب العلم من المهد إلى اللحد

Meaning: "Complete knowledge from the cradle to the grave"

This hadith shows that studying has a time that runs from early to azal to take lives. According to Imam Zarnuzi stated that the period of seeking knowledge starts from the cradle to the grave. According to him, the best time to seek knowledge is when he was young, just before dawn, and between maghrib and evening. However, it's better to spend all of your time studying. Of course, in an effort to gain knowledge, steps and strategies must be carried out with stages. So that the emergence of various learning theories with various variations in the world of education.

In this case, the authors develop a way of learning that is good and right contained in the content of the muta 'ilim school content, which is actually a refinement of existing learning theories. Because it is stated in cybernetics theory that there is no one type of learning method that is ideal for all situations.

The following excerpts from some of the contents in the book ta'lim mutaallim:

- Chapter about intentions when studying page 40:

تعلم فان العلم زين لاهله فضل و عنوان لكل المحامد . وكن مستفيدا كل يوم زيادة من
العلم واسبح في بحار الفوائد

It means "Learn, because knowledge is decoration, virtue and address praise for its owner." Imam Zarnuzi said that a student must have an intention in times of studying, because intention is the most fundamental thing in all respects. As a seeker of knowledge, one must not intend to seek knowledge only to seek position but must be intent and solely seeking the blessing of Allah SWT, then with that a knowledge seeker will get happiness and profit in the world and in the hereafter.

- The chapter chooses knowledge, teacher and patience in learning page 59:

لكل الى شاو العلا حركات ولكن عزيز في الرجال ثبات

It means "Everything moves to reach their goals and pursue heights, but what is rare in a person is perseverance". Imam Zarnuzi stated that every student should choose the knowledge that is most valuable to him and the knowledge needed in religious affairs in the present, and more importantly the knowledge in the future. (Shofwan, 2017) in his

research said that students in choosing the hendanya teachers choose the more 'pious (clever), wara' (dignified), and older.

- The enterprising, diligent and uplifting chapter page 83 :

ياطلب العلم باشر الورعا

It means "Hay students, be familiar with the nature of the character." Imam Zarnuzi stated that students who study are accompanied by a color (dignified), so the knowledge he can be useful, learn more easily, and gain abundant knowledge. In a study conducted by Shofwan (2017) states that including the act of wara 'is to keep away from gossiping (ghibah) and associating with people who talk a lot. In addition, the attitude of being 'away from the stomach is too full, sleep a lot, and talk is useless.

- Wara attitude chapter during learning time page 147 :

كن للاوامر والنواهي حافظا

It means "Be the doer of the command and keeper of the prohibition". Also mentioned in this chapter is "If a student wants to be friendly," then the knowledge is more useful, and learning will become easy and get a lot of benefits. In addition, in another passage of wisdom is stated, "Know, in fact a prosecutor of knowledge will not get the success of knowledge and also not useful knowledge, except by glorifying knowledge and science experts, glorifying his teacher and respect him". Imam Zarnuzi stated that a student will not be able to gain and utilize knowledge except by respecting knowledge and experts, and glorifying and respecting his teacher.

From the above information taken a broader meaning, that in the implementation of the formation of intellectual and spiritual intelligence for students with the description of the steps as follows:

1. Straighten intention. Intention is the key and initial capital that must be arranged for each student. Do not let the intention to go to school is just doing routine activities, sitting on a bench, and to get the highest score. In a study conducted by Rahman (2016) states that in the perspective of sharia intention is the intention or will oriented through actions to achieve the pleasure of God and carry out His law. Therefore as a student must have good intentions in pursuing knowledge solely to expect the blessing

of Allah SWT, because the intention in the context of pursuing knowledge is an obligation, and that will lead him to good and bad deeds.

2. Correct determination in studying. Firm is meaningful for internal motivation, which is true that many people want high ideals but are weak in their actions. The spirit of learning is not only when approaching exams, but has been awakened within.
3. Appropriate attitude for a claimant of knowledge, namely wara '. This attitude is very important to be carried out by each student, so as not to overdo in doing activities that are not useful. Wara attitude 'can avoid the habits that will make the brain dull and weak memory, such as consumption of nutrients and eating patterns. Imam Zarnuzi stated that students who study are accompanied by the attitude of citizens', the knowledge gained will be useful, learn more easily, and gain abundant knowledge (Shofwan, 2017).
4. Ethics to educators and knowledge gained, namely by respecting an educator or teacher, along with people who have strong ties like their children, and critically scrutinize every mistake according to its rules. The knowledge obtained must be repeated and reviewed periodically. With this, the knowledge gained by students will be useful for a long period of time. Imam Zarnuzi stated that including respecting knowledge is respecting friends and people who teach knowledge. According to him, students should tie ties and dependence with teachers and peers to get a study principle.
5. Evaluation of learning activities, i.e. after students learn and study, then correct each note and so on. More than that, with the knowledge he obtained he could carry out the actions that were ordered and leave what was forbidden, not limited to religious education, but also general sciences like the sciences he could also apply in life, which brought benefit to society.

C. Repair of World Scientific Research

The development of science and the rapid development of technology have brought enormous changes in various fields ranging from social life, community economy, customs and culture, both local to international. Various scientific disciplines are conceptualized through the problems that have arisen in each century. This problem arises because of changes in certain situations and conditions that make a person have a varied curriculum, with processes and stages of intellectual filtering that produce knowledge from the simplest to the most basic issues. In the Qur'an, the letter Ali-Imran

verse 190, it is implied that for ulul albab, science is part of a fundamental object. It cannot be separated from that, ulul albab must have the ability to contemplate every incident, which is mentioned in paragraph 191. This is in accordance with research conducted by Rahman (2016) stating that ulul albab man must be made an example or example in academia, because he direct his wits, and he is also able to know himself as a creature that must do service to Allah SWT who has created it. However, the progress of science and technology with a process that is quite significant for education, makes a paradigm shift, especially for students who pursue scientific disciplines. Science which is rooted in philosophical thinking and findings of world scientists with various theories of scientific approach and methodology, leads to something empirical.

From here, then if an Islamic scientist (a special designation for Islamic students in science) conducts research and trials on the explanation of the Shari'a text, it must be on the right foundation. This means that in the world of integration between the study of Islamic values with the process of scientific research, for a Muslim is not to prove the truth of the Qur'anic verses or hadith that have been judged shohih by the scholars of Muhadditsin. Because, a Muslim is obliged to believe in the truth of the Qur'an and its miracles, even without the need for research. Correct orientation and should be achieved by an Islamic scientist that is to increase his enthusiasm will do good and worship Allah SWT, with a strong belief in the text before research or afterwards. In addition, it can also be within the scope of fiqh as well as to teach Islamic societies who have a weak understanding of Shari'a, which has been influenced by the flow of empiricism in the western world. If on the basis of a lack, then there will be a fundamental error, one of which is the existence of the phrase "this verse turns out to be true" or "turns out to be true what the Prophet taught" and the like, because, in the hadith narrated by Imam Muslim from Abu ' Amr, and some say from Abu Amroh radhiyallahu 'anhuma, that Rasulullah SAW said:

قل امنت بالله ثم استقم [رواه مسلم]

It means: "Say, I believe in Allah, then take your rest"

The purpose of the womb is to believe by believing with the heart, speaking verbally, and practicing by doing. All things that come from God and His apostles must not have an element that signifies a doubt. Expressions that contain elements of doubt in

scientific activity, are very dangerous for the continuation, because in the context of integration between science and Islam, not all sharia texts can be examined. Scientific activity must be guided by faith, and do not build faith on the basis of recent scientific activities or research studies. The basic principle that the writer put is, "Faith does not conflict with reason, if there is a conflict then something is wrong in the intelligent process". Thus this expression should be avoided for every Muslim scientist. This is in accordance with research Sidik (2007) which states that reason has a high position, so that Islam does not consider reason as the main factor in determining and establishing the truth of revelation, because there are other elements that have been given to humans, namely the intusion contained in humans. Although revelation and reason do not contradict, because they both discuss truth, in principle the truth of reason is under the truth of revelation. With revelation, humans more specifically scientists will avoid mistakes and mistakes. A Muslim scientist who works and engages in scientific research activities must have a strong foundation and foundation, by understanding the content and content of various propositions which hint at the vast horizons of science that can develop and be learned in today's era of scientific and technological progress. A Muslim scientist can develop, study, and have the ability in the spiritual field in accordance with what has been agreed by the scholars, then can take lessons from any scientific activity that can bring benefit to all components of society in various parts of the world.

These three concepts are very good if they can be implemented in daily life. The formation of the basics of T2R innovation which is essentially to shape someone who is in the world of education and scientific research to become intelligent characters in the intellectual and spiritual, will not run well if there is no harmony between students, educators, educators, Muslim scientists and clergy , as well as several related parties in it. Therefore, good cooperation is needed in realizing it and is expected to bring benefits to society at large.

CONCLUSION

The progress of science and technology on students has positive and negative influences. The positive influence is the more easy for students in accessing various fields of science with adequate facilities and infrastructure, while the negative effect is the degradation of spiritual attitudes and violations in educational rules such as data manipulation and so on. Al-Qur'an's Surah Ali Imron verses 190-191 describes the concept of humans who have good and true intellectual and spiritual intelligence. In the

scope of education, the right learning theory to form students who have both components, is contained in the explanation of the book muta 'alim by considering logical analysis. The design of innovation teaches orientation, ta'lim muta'allim implementation, and repair of world science research by developing the contents of the QS Ali Imron content: 190-191 and the book Ta'lim muta'alim, which is accompanied by an existing learning toeri approach so that it can be implemented in learning in school.

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