
	KHATULISTIWA Journal of Islamic Studies Institute for Research and Community Service (LP2M) of Pontianak State Institute of Islamic Studies (IAIN Pontianak)	P-ISSN	: 1412-5781	
		E-ISSN	: 2502-8499	
		<i>Volume 12, No. 2, 2022</i>		

DOI : <http://dx.doi.org/10.24260/khatulistiwa.v12i2.2376>

HARUN NASUTION'S RENEWAL OF ISLAMIC THOUGHT AND ITS IMPLICATIONS FOR ISLAMIC EDUCATION IN INDONESIA

Subhan Hi Ali Dodego

UIN Syarif Hidayatullah Jakarta

Subhandodego03@gmail.com

Muhamad Yusuf

Institut Agama Islam Negeri Kerinci

yusufgayo32@gmail.com

HIGHLIGHT

- The implication of Harun Nasution's renewal of Islamic thought is not only on the development of PTAI (Islamic Religious College) in the country. However, more than that, namely its implication on implementing Islamic education.

ABSTRACT

This paper analyses the renewal of Harun Nasution's Islamic thought and its implications for Islamic education in Indonesia. Especially the consequences for the implementation of Islamic education in universities throughout Indonesia. This article uses qualitative research. At the same time, the data collection technique in literature. Data analysis techniques are condensation, data presentation, and concluding. Based on the analysis results, this study found several things: First, Harun Nasution is a scholar and reformer of Indonesian Islamic thought. In addition, Harun also has an essential role in advancing Islamic education in Islamic Universities. Second, the renewal of Harun Nasution's Islamic thought has a considerable impact and implication on Indonesian Islamic education. Third, the importance of Harun's renewal of Islamic thought on Islamic education began when he

returned to Indonesia and served at IAIN Syarif Hidayatullah Jakarta. Harun's first policy was to change the Islamic education system through a religious learning curriculum that initially focused on fiqh to become more rational by including subjects such as philosophy, kalam, mysticism, and research methodology. Furthermore, Harun's thoughts also influence the implementation of Islamic education, where he writes about methods, objectives, curriculum, students, and education staff.

KEYWORD

Harun Nasution, Renewal of Islamic Thought, Islamic Education

©2022 Khatulistiwa All Rights Reserved

A. INTRODUCTION

Harun Nasution is one of several figures of Islamic reform in Indonesia. He is a well-known figure and a scholar in the era of the 70s whose ideas were built and embodied through the IAIN Syarif Hidayatullah campus in Jakarta. Harun, also known as a centralistic figure in Indonesian intellectual networks and a figure of Islamic renewal, of course, thoughts were built not instant or sudden but by a long dynamic process and a solid foundation of knowledge and capacity, and intellect that cannot be doubted. This can be proven by the track record of him being a lecturer as well as Chancellor at IAIN Syarif Hidayatullah Jakarta (M. Sugeng Sholehuddin, 2010).

Islam in Indonesia is not spared from the dynamics of thought and reform movements (Rais, 2011). The idea of renewing Harun's Islamic thought departs from his ideals to advance Indonesia from the aspect of thought. According to Harun, Indonesia's obsession with advancing can only be achieved if the way of thinking of Muslims progresses. Advanced thinking must be built based on rational views and thoughts so that Muslims can answer the challenges of an increasingly complex era at that time. In introducing the renewal of his thoughts, Harun used various philosophical approaches born from his mind. His thoughts are crystallized in his famous works, namely: the book on Reformation in Islam, the book on Islam in terms of its Various Aspects, the book History of Thought and Movement, the book on Rational Islam, and his other works (Syarif, 2021).

Although he has a scientific background in Islamic thought, especially philosophy, kalam, and Sufism, he is very concerned with the renewal of Islamic education. So, according to some figures, Harun is better known as an observer and practitioner of Islamic education, especially when he held the position of Chancellor of IAIN Syarif Hidayatullah Jakarta in 1973. It was when he assumed the position of Chancellor that he then carried out various ways and efforts to make reforms in the field of Islamic education, especially in Islamic Higher Education (PTAI) throughout Indonesia. This renewal idea then received enthusiasm and support from academics and the government. However, some characters criticize him.

The idea of renewal did not stop at just ideas and discussions. However, he made it happen through a revolutionary movement by reconstructing the IAIN curriculum throughout Indonesia, which had been considered to only prioritize formalistic aspects by including philosophy, kalam, monotheism, and Sufism research and methodology courses. Harun argues that the curriculum at PTAI, which so far only tends to *fiqh* alone, must be overhauled (deconstructed) because it can make students' thinking stagnate and dull so that through this curriculum change, it is hoped that the perspective of students from being narrow will become open, broad and not stiff. In the end, the Minister of Religion approved the establishment of the Postgraduate Faculty of IAIN Syarif Hidayatullah Jakarta in 1982, and he was trusted to be its director (Kasmiati, 2019). Harun's renewal of Islamic education at PTAI is carried out consistently so that he can display the face of rational and non-judgmental Islam in Islamic universities.

This effort to reform Islamic thought through Harun's curriculum is realized through the IAIN Syarif Hidayatullah Jakarta campus and for PTAI. Furthermore, of course, this idea did not usually work. He reaped many pros and cons, but Harun remained consistent in dedicating himself and his thoughts to advancing the world of Islamic education. Therefore, the thought of Harun's Islamic education has been widely studied by previous researchers, but research specifically on the effect of its renewal is still very little. So the authors consider it essential to conduct further research on the effect of Harun Nasution's renewal of Islamic thought on Indonesian Islamic Education.

B. METHOD

The research method is a scientific method used to obtain and manage data. So in the research method, four essential things must be known and considered, namely, the scientific method, the data, the purpose, and its use (Sugiyono, 2006). Meanwhile, this type of research is qualitative, which produces findings that do not use statistical or quantification procedures. (Suwandi, 2008). The data collection

method uses library research techniques, namely collecting various documents related to the author's research. The concrete thing is that researchers collect documents in the form of books, journals, and research results such as theses and theses related to Harun Nasution's thoughts and their implications on Indonesian Islamic education. The data mentioned above are primary data related to Harun Nasution's thoughts directly written by him and secondary data, namely Harun Nasution's thoughts written by others.

C. RESULT AND DISCUSSION

Harun Nasution's Biography and Works

Harun Nasution was born in Pematang Siantar, North Sumatra on Tuesday, September 23, 1919. He was born into a religious family. Harun is the fourth of five children. His siblings are Mohammad Ayyub, Kholil, Sa'idah, and Hafsah. His father was a scholar and trader named Abdul Jabbar Ahmad, who came from Mandailing while his mother, Maimunah, was also the son of a scholar (Abdul Kholik, 2016).

At the age of seven, Harun entered the Dutch elementary school Hollandsch Inlandche School (HIS). Spent seven years at HIS, and he studied science and the Dutch language. At this school, Harun became a disciplined student because the rules were quite strict. Finally, he used his time to study and live his life orderly. After school, Harun learned to pray, recite the Koran, and learn other religious knowledge. After completing his studies at HIS, Harun intends to continue his studies at MULO. His ideals did not go smoothly because his parents did not allow them. They feel that Harun's knowledge is sufficient when studying at HIS. However, in the end, Harun was able to continue his education at a modern religious school, Moderne Islamietische Kweekschool (MIK), such as MULO, Bukittinggi (Depi Yanti, 2017).

On the advice and direction of Harun's parents, he went to Saudi Arabia to continue his education. Arriving in Arabia he attended school only briefly and moved to Egypt. Harun Nasution performed the pilgrimage in Mecca in 1936 and then went to Egypt. It seems that Harun is interested and interested in Egypt because many figures and scientists, such as Mahmud Yunus, Mukhtar Yahya, and Bustami A. Ghani were born there (Syahransyah Liga, 2020).

In 1938 Harun arrived in Egypt with a grade III MIK diploma. Moreover, the diploma he was under did not meet the entry requirements at the Egyptian University. In Egypt, Harun lived with the Tapanuli students. Harun gets much information from his friends who live together regarding lessons at Al-Azhar. Some faculties of Al-Azhar University it is very modern because it uses blackboards and others. While at the Grand Mosque in Mecca, the way of learning is different, relying more on rote memorization, and it is possible to debate opinions with the teachers there (Deddy Yusuf Yudhyarta, 2013).

In 1940 at the higher education level, Harun succeeded in continuing his education at Al-Azhar University in Cairo at the Ushuluddin Faculty. In 1952, Harun also had the opportunity to study at the American University, Cairo, and successfully earned a Bachelor of Art (BA) in social science studies. After completing his education in Egypt in 1953, he

returned to Indonesia and, at that time, was assigned to the Middle East Department of Foreign Affairs. In 1955, Aaron served three years in Brussels. Because he speaks Dutch, French, and English, he always attends and represents various meetings (Diah Rusmala Dewi, 2019).

Harun continued his education in Egypt at Al-Dirasah Al-Islamiyah but was constrained by tuition fees, eventually, his schooling was discontinued. Then in 1962, Aaron received a scholarship from the McGill Institute of Islamic Studies in Montreal, Canada. In 1965 he won a Master of Art (MA) with the title of his thesis, namely *The Islamic State in Indonesia: The Rise of The Ideology, The Movement for Its Creation, and The Theory of The Masjumi*. In 1968, Harun earned his Doctorate (Ph.D.) in Islamic Studies at McGill Canada, with the title of his dissertation: *The Place of Reason in Abduh's Theology. Its Impact on His Theological System and Views* (Muchammad Iqbal Chailani, 2019).

After earning his doctorate in 1969, Harun returned to Indonesia and began working as a lecturer at IAIN Syarif Hidayatullah Jakarta. In addition, Harun was also a lecturer at several campuses in Indonesia, including the IKIP Jakarta campus in 1970, the National University (UNAS) Jakarta campus in 1970, and the Jakarta State University (UNJ) campus in 1975. Furthermore, his career was getting brighter on campus, and this is It can be seen from his track record that he was entrusted as Chancellor for 11 years (1973-1984) at IAIN Syarif Hidayatullah Jakarta, held the position of chairman of the Institute for the Development of Religious Education IKIP Jakarta, then became a lecturer at Postgraduate IAIN Syarif Hidayatullah Jakarta in 1982 until he died in 1998 (Harun Nasution, 1995).

During his life, Harun, in addition to conveying the renewal of his Islamic thought through discussions and lectures on campuses and in various forums, also produced various intellectual works in several books, namely: Books on Islamic Theology written in 1972 and Books on Philosophy of Religion written in 1972. 1973, the book on Philosophy and Mysticism was written in 1973, the book *Islam in terms of its various aspects* was written in 1974, the book *Islamic Theology* was written in 1977, the book *Reform in Islam* was written in 1977, and the book *Muhammad Abduh and the Rational Mu'tazilah Theology* was written in 1978, the book *Akal and Revelation* was written in 1982, and the book *Islam Rational* was published in 1995 (Nurisman, 2012).

Harun Nasution's Islamic Renewal Concept

Talking about Harun Nasution as a Muslim scholar and the renewal of Islamic thought certainly cannot be denied by anyone. This figure, as well as an Indonesian Muslim scholar whose existence in the world of Islamic thought, has become a reference among Islamic thinkers. Therefore, to understand more deeply Harun's Islamic reform movement, we must return to the past to read, understand and interpret the background of his thoughts.

According to Harun Nasution, renewal, or what is more popularly known as modernization, has the meaning of thoughts, schools, movements, and efforts to change understanding, customs, old institutions, and so on so that they can be adapted to new thoughts and conditions that science has emerged. (science) modern. These thoughts and

schools emerged in the 18th century AD during the Age of Reason or Enlightenment (the Age of Reason or the Age of Enlightenment). This understanding affects people in the West and is included in the scope of religion, which is considered to hinder progress. Harun said that modernization in the religious context in the West aims to adapt the teachings of Catholicism and Protestantism to modern science and philosophy, eventually leading to secularism in the West (Harun Nasution, 2018).

However, according to Harun, Islam has its point of view. Harun believes that in Islam, there are teachings that cannot be changed and are absolute. What can still be changed are the teachings that are not absolute, namely regarding the interpretation and interpretation of the absolute teachings. The concrete thing is that reform cannot be held if it is related to absolute teachings. Renewal of thought should only be held that has to do with interpretation, such as aspects of theology, law, politics, institutions, etc. According to Harun, "renewal or modernization in Islam" is more appropriate than the word renewal or modernization (Harun Nasution, 2018).

Furthermore, according to Harun, in the context of the history of renewal in Islam, this appears especially when there is contact between the Islamic world and the West. After this contact, in the nineteenth century, Muslims realized that they had been left behind and backward compared to the Western world. Even before the modern era, contact between Islam and the West had occurred, especially during the Ottoman Empire, which was in power in Europe then. When these countries entered the glory era, the Ottoman Empire was in decline. In the end, the Ottoman Empire always lost even though, at first, it always won (Harun Nasution, 2018).

Renewal of Islamic thought also occurred in Indonesia. The reformers besides Harun Nasution were Nurcholish Madjid and Abdurrahman Wahid. Not much different from Harun, the Islamic renewal proposed by Nurcholish Madjid is something that is closely related to the meaning of rationalization, which means changing the old irrational way of thinking and replacing it with a new, more rational way of thinking. Concretely, something can be said to be modern if it is scientific, rational, and follows the laws that apply to the universe. Furthermore, the reform of Islam that Abdurrahman Wahid initiated is "Indigenization," which has the meaning of religious teachings that have been absorbed by a local culture that is maintained and maintained within the framework of the locality. In other words, he wants to strengthen the cultural roots of the Indonesian people while still trying to create a religiously devout society (Imam Arifin, 2021).

According to Harun, one of the main concepts in advancing Indonesia is to reform Islamic thought. According to him, one of the reasons for the retreat of Muslims in Indonesia is because the adherents of the Asy'ariyah theological school have a *jabariyah* understanding, which is a school of thought that says that humans are essentially not free in determining their actions and desires. As a result of human powerlessness, humans are finally bound by God's absolute will, namely, humans, when acting, are in a forced condition because human actions have been determined from the start by God. So, for Muslims in

Indonesia to progress, the key is to change their thinking from traditional to rational theology (Harun Nasution, 1972).

To understand Harun's reform thinking comprehensively, of course, we must surf to read his works. As previously explained, Harun wants Muslims to reason to get out of the shackles of adversity so far. This is what he calls rational Islam in one of his works. According to Harun, Islam is different from what is understood by many Muslims in general. According to him, understanding Islam is not only seen from one aspect but must be viewed from various aspects, namely: Islam in terms of theology, worship, morals, mysticism, philosophy, history, culture, aspects of Sufism, and others. So, understanding Islam must be universal because Islamic teachings are universal (Harun Nasution, 2018).

In the development of Harun's thoughts, the character of Muhammad Abduh and the Mu'tazilah school implications his thoughts. According to Harun, both have rational thoughts by upholding human reason, which in the Qur'an has ordered humans to use their minds. Apart from coloring and influencing Harun's thoughts, they also contribute considerably to the progress of the Islamic world (Debi Areska, 2020).

Harun Nasution's Renewal of Islamic Thought and Its Implication on Islamic Education in Indonesia

The existence of Harun Nasution on the stage of Islamic thought in Indonesia cannot be doubted. The following describes the implication of Harun Nasution's renewal of Islamic thought on Islamic education in Indonesia, namely:

1. Implications for Islamic Universities

History records that when Harun Nasution returned to Indonesia, it considerably affected the treasures of Islamic studies in Indonesia. He brought a rational way of thinking while most Indonesian people still think dogmatically and doctrinally. So rational thinking was considered taboo and not well known at that time. Harun's arrival is said to have provided a new method and pattern of thinking to the dynamics of Islamic studies. Some experts say that introducing a rational Islam to society shakes up rigid and stagnant Islamic thought.

The first step taken by Harun was to introduce a rational method of studying Islam through the education system in Islamic universities. During his time as a lecturer, Harun taught Philosophy of Religion and Modern Schools in Islam (Kalam Science, Islamic Philosophy, and Mysticism). This course is considered a bridge to open the thinking horizons of students in Islamic universities. Harun is also in postgraduate consisting of IAIN lecturers throughout Indonesia. He teaches courses, History of Islamic Civilization and Islamic Renewal and History of Islamic Thought (Muhammad Arifin, 2021).

In developing Islamic studies at IAIN, Harun is considered to have a considerable role and contribution. Ahmad Syadali said that Harun's dedication to IAIN Jakarta could not be separated because they were already united. Harun was able to make IAIN Jakarta a center for the study of the renewal of Islamic thought in Indonesia. In 1987 a seminar was held, and it was proclaimed that IAIN Jakarta was the center for the renewal of Islamic thought in

Indonesia. Azyumardi Azra also stated as Chancellor that Harun had an obsession that IAIN Jakarta should become the center of modernization of Muslims. In order to achieve the goal of this renewal, Harun's first task is to organize a comprehensive IAIN curriculum (Deddy Yusuf Yudhyarta, 2013).

Harun served at IAIN Jakarta for approximately 20 years and served as Chancellor for two terms (11 years). In 1982, apart from being a professor at the Ushuluddin Faculty, Harun also held the position of Dean of the Postgraduate Faculty of IAIN Jakarta. While occupying various positions and as an educator on campus, Harun's obsession is to give birth to future generations who are expected to advance Indonesian Muslims (Depi Yanti, 2017).

Ahmad Syadali revealed that to answer the challenges of the development of the Indonesian nation, Harun proposed and formulated strategic steps after he was inaugurated as Chancellor of IAIN Jakarta on June 4, 1973. The four policy steps included: (1) Formulating the goals and functions of IAIN Jakarta as the needs of the general public and DKI Jakarta in particular; (2) Prioritizing the quality aspect over the quantity aspect; (3) Improving scientific quality; (4) Simplify and improve the organization (Syadali, 1989).

Furthermore, the steps taken by Harun in accelerating the idea of renewing Islamic thought during his tenure as Chancellor of IAIN Jakarta in 1973 were: fostering scientific traditions, updating the curriculum of IAIN Jakarta, fostering lecturers, publishing journals, developing libraries, and developing organizations. (Syadali, 1989).

More than that, Harun is very concerned about library development, both related to managing libraries and holding book collections. In order to improve the quality of teachers in 1982, the Postgraduate Faculty of Masters and Doctoral programs were officially opened, which were directly led by him. He also supports his teachers so that their studies continue to campuses in the East and West at national and international standards (Yudi Setiadi & Naila Intania, 2021).

Two books that discuss the original ideas of Harun's Islamic thought are *The History of Thought and Movement Book* (1975), which was written because there are few references to the renewal of Islamic thought in Indonesia, and the *Rational Islam book* (1995) which became a baboon book on the renewal of Harun's Islamic thought as an effort and effort. Efforts in making adjustments to the development of modern times, which are the result of philosophy, science, and technology, replace traditional thinking (Imam Arifin, 2021). The two books are works that concretely describe the idea of renewing Harun Nasution's thoughts. However, his other books are also significant supporters of renewing Islamic thought.

According to Harun, so far, the process of teaching Islam at IAIN is still limited to religious teaching, which tends to be *fiqh* alone. Furthermore, the teachings of Islam, such as philosophy, Sufism, and history, are only limited and devoted to specific figures. So, it is natural for Harun to propose a comprehensive Islamic-oriented textbook. One of them is his idea of a rational Islam oriented toward progress, and traditional Islam, which tends to be dull and has been embraced by Indonesian Muslims (Imam Arifin, 2021).

Harun's idea of a learning method using a rational new curriculum approaches then implications for his students. According to Harun, education must be based on the most important goals, namely religion and morals. Harun explained that at the level of education at the Kindergarten, Elementary, SLP, and SLA levels, moral education is essential and prioritized. Materials about other religions related to worship should be correlated with moral education. At the higher education level, it must also be taught, and here, it is more oriented to religious teachings (Harun Nasution, 1995). Education is a process that involves humans as subjects and objects as well (Kurnanto, 2011).

Because according to Harun in Islamic teachings, humans are essentially composed of two elements, physical elements and spiritual elements. While the human body is sourced from material and has material needs, the human spirit is non-material and has spiritual needs. Human physical education needs to be perfected with spiritual education (Harun Nasution, 2018).

Muslim research results quoted by Imam Arifin (2021) concluded regarding the renewal of Harun's thoughts on Islamic universities. According to him, it is very appropriate to say that Harun is the person who designed the improvement of the system of change and development of Islamic universities throughout Indonesia. It is known that there are three reforms of the education development system that he has carried out, namely: (1) Changing the lecture system, which has been considered feudal, for the better by using seminar and discussion methods; (2) Changing the data from what was originally spoken to a written culture. In this context, Harun always tries to guide his students who have only spoken orally to write their thoughts systematically. Because not everyone can explain the ideas in mind systematically and clearly in writing; (3) Introducing various approaches to understanding Islam comprehensively. Because what has happened so far is that most people understand that a colossal *fiqh* approach dominates Islam, Islamic studies have stagnated.

Furthermore, Harun's implication on the development of Islamic thought is also found at the Graduate School of IAIN Syarif Hidayatullah Jakarta. Among them: First, Harun's works are used as primary references in the development and renewal of Islamic thought. Second, when he served as postgraduate director, Harun implications determined the direction of education policy at Postgraduate IAIN Jakarta. Third, Harun is a lecturer in Islamic thought, which greatly implications the thinking of his students. With so many who have an interest in studying at the Postgraduate Islamic thought department, IAIN Jakarta (Fuad Jabali & Jamhari, 2002).

2. Implications of Islamic Education

The implication of Harun Nasution's renewal of Islamic thought is not only on the development of PTAI (Islamic Religious College) in the country. However, more than that, namely its implication on implementing Islamic education. In simple terms, the Islamic education that Harun expects is a spiritual and rational approach. The implementation of this education can run well by using the following methods: (1) Religious educators provide the best example for their students; (2) Religious educators provide advice to students and

students; (3) Solving problems related to morals and spirituality, both individually and collectively; (4) Cooperating within the family as well as within the scope of student association; (5) Religious educators collaborate with teachers who teach general knowledge; (6) In an intellectual approach to religious teachings, discussion and question and answer methods are used (Harun Nasution, 1995).

Furthermore, in developing Islamic education in Indonesia, the quality of religious educators is very much needed. A religious teacher must have the following abilities and requirements: (1) The teacher must be able to set the best example for his students; (2) Children's education,, such as pedagogy and child psychology,, must be mastered by a teacher; (3) Apart from religious knowledge which is his major, a teacher must have broad religious mastery; (4) General knowledge must be mastered by a teacher to balance it with the knowledge of students and students (Harun Nasution, 1995).

Then to develop Islamic education in Indonesia, appropriate and rational materials or curricula are also needed. The educational material contains theoretical knowledge taught to students and is supported by learning experiences to support knowledge transfer. According to Harun Nasution, the material on Islamic education is formulated as follows:

At the kindergarten level and the first year of elementary school, it includes: 1) Materials to know God, who is the source of the Giver of everything that students love and cherish; 2) Materials on how to thank God for His gifts; 3) Materials regarding the prohibition of harming humans, plants and animals; 4) Material regarding the obligatory acts of kindness and pleasure to help each other between humans, plants and stars; 5) Material regarding the obligation to behave politely in social life.

At the elementary and advanced levels, it includes: 1) Materials on how to know and love Allah SWT; 2) Materials regarding the obligation to worship Allah as a sign of gratitude for all His blessings; 3) Materials regarding the cultivation of a sense of help and social spirit towards fellow humans, plants, animals and so on; 4) Materials regarding the central teachings of Islam and the moral education of students; 5) Materials regarding understanding Islamic teachings, namely the science of monotheism, *fiqh* and other sciences according to the needs of students.

At the secondary school level, it includes 1) Mastery and deepening of primary materials as taught at the elementary level; 2) Materials aimed at purification and peace of mind, namely material on worship which is taught as a spiritual practice to be close to God; 3) Mastery and deepening of understanding the central teachings of Islam, namely: monotheism, *fiqh*, morality, hadith, interpretation, and others; 4) The material instills the values of tolerance for the schools of thought found in Islam and a sense of tolerance for other religions; 5) Material on the dedication and sense of responsibility towards the general public.

At the Higher Education level, it includes 1) Materials for the expansion and deepening of the Islamic religion by using an intellectual and spiritual approach; 2) Materials on worship to educate students in building humility as knowledgeable people so that they do not feel arrogant and realize that Allah is the one who is more powerful and

knows over everything; 3) The material expands and deepens knowledge about universal religion, namely: material on theology, law, philosophy, history, cultural mysticism, and so on. These materials serve as a rational explanation of Islamic teachings that aim to increase faith and belief in religion; 4) Materials to expand the value of tolerance between various schools of thought in Islam and tolerance between religious communities; 5) Materials that can expand the value of caring and responsibility to the community (Harun Nasution, 1995).

Harun Nasution revealed that Islamic education aims to shape humans into good moral beings. So, this moral education must be built at the level of education starting from kindergarten, elementary, SLP, and SLA to produce students who have noble character. Islamic education must be emphasized aspects of moral and spiritual approaches. Furthermore, at the higher education level, in addition to the moral aspects that are put forward, the students' faith and devotion to the teachings of their religion are also prioritized. Concretely, at the university level, Islamic education is carried out using three approaches, namely moral, spiritual and intellectual approaches (Harun Nasution, 1995).

D. CONCLUSION

From these various descriptions, it can be concluded that:

First, Harun Nasution is a scholar and figure in the renewal of Indonesian Islamic thought. Harun's idea of renewing Islamic thought started when he studied abroad until he returned to Indonesia. Harun is obsessed with freeing the Indonesian people from an old way of thinking to a rational and progressive way of thinking. On that basis, when he returned to Indonesia, he made various breakthroughs, especially in changing the Islamic education system in Indonesia.

Second, the implication of Harun Nasution's renewal of Islamic thought is quite enormous for implementing Indonesian Islamic education. The implication of his renewal of Islamic thought was felt when he returned to Indonesia and became a lecturer, Chancellor, and postgraduate director of IAIN Jakarta. When he served as Chancellor, the first thing Harun did was overhaul the Islamic education curriculum at PTAI throughout Indonesia. What was initially taught only religious material that tends to be *fiqh* alone. Harun added several compulsory religious subjects, namely Philosophy, Kalam, and Mysticism. To prove this policy, Harun wrote several books, such as Islam, regarding various aspects of volumes I and II, Islamic theology, religious philosophy, rational Islam, renewal in Islam, and so on. The steps and policies taken are to make students think comprehensively and remove Muslims from static and old ways of thinking to move forward and rationally. This is what is called Harun's implication on Islamic Universities in Indonesia.

Third, the effect of Harun Nasution's renewal of Islamic thought on implementing Islamic education in Indonesia. Harun stated that for Muslims to progress, the mindset of the people must be changed to become more rational without leaving revelation. To go in that direction, what must be changed is the Islamic education system starting with rational learning methods. Educators in schools and universities must have intellectual abilities,

educational materials, or curriculum from kindergarten, elementary, junior high, and high school to high school. Higher education must be integrated between moral education and science so that students can have good personalities and morals and have intellectual intelligence.

BIBLIOGRAPHY

- Abdul Kholik. (2016). *Ibadah, Moral dan Pemikiran dalam Kehidupan Harun Nasution*. UIN Syarif Hidayatullah Jakarta.
- Debi Areska. (2020). *Pemikiran Harun Nasution tentang Akal dan Wahyu*. IAIN Bengkulu.
- Deddy Yusuf Yudhyarta. (2013). *Pembaharuan Kurikulum Pendidikan Tinggi Islam (Telaah Kritis Pemikiran Harun Nasution)*. UIN Sultan Syarif Kasim Riau.
- Depi Yanti. (2017). *Konsep Akal dalam Perspektif Harun Nasution*. UIN Raden Fatah Palembang.
- Diah Rusmala Dewi. (2019). Relevansi Pemikiran Pendidikan Islam Harun Nasution dengan Pendidikan Era Modern di Indonesia. *As-Salam I Vol. No. 2 Th. 2019 Edisi: Juli-Desember 2019., VIII(1)*, 37–72.
- Fuad Jabali & Jamhari. (2002). *IAIN & Modernisasi Islam di Indonesia*. Logos Wacana Ilmu.
- Harun Nasution. (1972). *Teologi islam: Aliran-aliran Sejarah Analisis Perbandingan*. UI-Press.
- Harun Nasution. (1995). *Islam Rasional*. Mizan.
- Harun Nasution. (2018). *Islam ditinjau dari Berbagai Aspeknya Jilid II*. UI-Press.
- Imam Arifin. (2021). *Pembaharuan Pemikiran Islam di Indonesia Studi Kasus Harun Nasution*. haura.
- Kasmiati. (2019). Pembaharuan Pendidikan Islam Harun Nasution (Kajian Filsafat Pendidikan). *Scolae: Journal of Pedagogy*, 2(2), 266.
- Kurnanto, M. E. (2011). Pendidikan Dalam Pandangan Al-Ghazali. *Khatulistiwa*, 1(2), 161–176. <https://doi.org/10.24260/khatulistiwa.v1i2.189>
- M. Sugeng Sholehuddin. (2010). Reinventing Pendidikan Islam Harun Nasution. *Forum Tarbiyah*, 8(2), 120.
- Muchammad Iqbal Chailani. (2019). Pemikiran Harun Nasution tentang Pendidikan dan Relevansinya dengan Pendidikan di Era Modern. *Manazhim: Jurnal Manajemen dan Ilmu Pendidikan Vol. 1, Nomor 2, Agustus 2019, 1, Nomor 2*, 48.
- Muhammad Arifin. (2021). *Teologi Rasional Perspektif Pemikiran Harun Nasution*. LKKI.

- Nurisman. (2012). *Pemikiran Filsafat Islam Harun Nasution: Pengembangan Pemikiran Islam Di Indonesia*. Teras.
- Rais, S. K. M. (2011). NEO MODERNISME ISLAM NURCHALISH MADJID (Relevansinya dengan Pembaruan Pendidikan Islam). *Khatulistiwa*, 1(2), 135–150. Retrieved from <http://jurnaliainpontianak.or.id/index.php/khatulistiwa/article/view/187>
- Sugiyono. (2006). *Metode Penelitian Kuantitatif, Kualitatif dan R & D*. Alfabeta.
- Suwandi, B. &. (2008). *Memahami Penelitian Kualitatif* (Jakarta). Rineka Cipta.
- Syadali, A. (1989). *Refleksi Pembaharuan Pemikiran Islam 70 Tahun Harun Nasution*. Lembaga Studi Agama dan Filsafat.
- Syahransyah Liga. (2020). *Pemikiran Harun Nasution tentang Ilmu Pendidikan Islam*. IAIN Palangkaraya.
- Syarif, M. R. (2021). Rational Ideas Harun Nasution Perspective of Islamic Law. *Al-Risalah Jurnal Ilmu Syariah dan Hukum*, 1(1), 11. <https://doi.org/10.24252/al-risalah.v1i1.21017>
- Yudi Setiadi & Naila Intania. (2021). Inovasi Pendidikan Harun Nasution di Perguruan Tinggi Islam. *ICIE: Internationall Convergence on Islamic Education Volume 1 Nomor 1 2021*, 1, 106.