



## Islamic Education Revolution in Indonesia: a Review of Harun Nasutions Thoughts

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### Abstract

This research aims to explore Harun Nasutions views on education and then revolutionize education that is related to current developments, especially in Indonesia. The method applied in this study is a literature review, where the author tries to find, organize, and analyze each related reference. The results of this study indicate that Harun Nasution assessed that there was a lag among Muslims in Indonesia. For a long period, Muslims in Indonesia wanted to innovate in education. There are several mistakes that occur in Indonesian Muslim society, where many still rely on traditional learning methods and tend to reject other approaches, so that Muslims in Indonesia are left behind. Many thinkers have tried to create new ideas for Islamic education reform. One of them is Harun Nasution. According to Harun Nasution, there are three approaches that are suitable for reviving Islam. First, the use of rationality in religion. Second, people who have an understanding of Jabariyah also get an understanding of Qadariyah as a comparison and transition. Third, do not reject rationality and God's revelation because both are interconnected. All of this can be applied in various aspects of life experience, especially in the field of education.

### Keywords

harun nasution; islamic education; revolution

## INTRODUCTION

The Islamic education revolution in Indonesia is part of the dynamics of Islamic civilization which is divided into three periods: early, middle, and modern. In the early period, especially during the leadership of the Prophet Muhammad SAW and the Khulafaur Rasyidin, Muslims experienced rapid progress in various fields, including education. However, in the middle period, there was a decline due to internal conflict and political divisions, which caused a significant decline in the development of science

(Husna et al., 2023). Entering the modern era, Muslims began to realize this decline and attempted to revive through an education reform agenda. Unfortunately, the revival agenda often did not run optimally because it was still filled with theological misunderstandings and stagnant and traditional educational approaches.

In the middle period was the beginning of internal conflict, so that there was a decline in the Muslim community, which was increasingly declining due to political divisions due to the weakness of the Muslim community. At that time all Muslims were conquered by Hulagu Khan. In addition, Muslims have good knowledge with the conflict, Muslims collapsed with their knowledge, meaning that the knowledge of Muslims is decreasing (Nata, 2014).

In the modern period, it was the beginning of the revival of Muslims after experiencing a fall. In addition, all Muslims began to realize the conditions that occurred previously, so that the Islamic kingdom revived and motivated the revival of Islam (Ika et al., 2023). However, the revival of Muslims was only scheduled but still not right. In the agenda that was designed, it has not been fulfilled even though it was previously discussed. So there is a misunderstanding / error of Muslims in implementing it.

Misunderstanding/mistakes due to theological techniques and understanding. In the view of traditional Islam, many Muslims are happy with the progress of Islam even though its progress and understanding are lacking, especially in Indonesia (Putri & Ferianto, 2023). so that the scholars are enthusiastic and also participate in sanctifying Islam, and also the salaf scholars do not like new opinions.

New/traditional Islamic lessons include an understanding of Jabariah. In a general understanding, everything comes from Allah, good and bad. Humans have been destined by Allah since the dawn of time, meaning humans must submit to what their God commands. And humans do not have perfect understanding except Allah (Wahiddin et al., 2021).

The right understanding in this case is the understanding of Qodariyah, where this understanding leads Muslims to have strong abilities, so that the author increases the motivation of Muslims to rise from adversity. This understanding also has an obligation from Allah to increase the reason of the ability of Muslims, meaning that reason is used well (Amin, 2018).

In the static tradition, there is not much discussion about Muslims in their theology. However, it also discusses a lot about the system and methods of education (N. A. W. Azizah & Sahri, 2024). However, teaching methods in Islamic education are usually less interesting in delivery and do not provide empowerment. Therefore, it is necessary to find a solution to overcome this problem.

Therefore, it is important to review Harun Nasution's views in the context of the modern Islamic education revolution. His ideas provide alternative solutions to the rigidity of traditional thinking and open up opportunities for Islamic education reform that is more in line with the demands of the times. This research is significant because it can contribute to the direction of the development of Islamic education in Indonesia that is more rational, open, and progressive. The purpose of this study is to examine the revolution in Islamic education based on the perspective of Harun Nasution which is associated with the current modern era.

## **LITERATURE REVIEW**

### **Biography of Harun Nasution**

Harun Nasution, once served as rector at one of the famous campuses at that time, namely the State Islamic Institute (IAIN) Syarif Hidayatullah Jakarta campus for 2 terms (1974-1982). He was born in Pematang Siantar, North Sumatra, on September 23, 1919, coincidentally on Tuesday Legi. He, who is better known as Mr. Professor Harun Nasution, is the son of Mr. Abdul Jabal Ahmad and Mrs. Maimunah. His father, Abdul Jabal Ahmad, was a businessman (trader) from Mandailing and also a Qodi (Penghulu) during the Dutch colonial government (Sahrawi, 2022). Harun's father was a great cleric and he mastered the experts on Javanese books, yellow books, and Malay language. Maimuna was the wife of Abdul Jelal Ahmad, he was born in the same area, and she was also a descendant of clerics. Harun's mother has three sisters, all of whom are girls, and Harun's mother once lived in Mecca, she followed her parents, and also participated in activities at the Grand Mosque. Judging from both of her parents, she came from a family of scholars. Thus, Harun is also the child and grandson of scholars. Therefore, knowledge and education about Islam became part of his daily life as a child at home.

Harun also belongs to a family that truly submits to religion and becomes a respected person, Abdul Jalal Ahmad was considered capable in all economic fields at that time.

When he was successful he had a reliable economic strategy. So that while he was studying there were never any obstacles or problems regarding costs (Qoyum et al., 2021). Therefore, all costs during his studies had been prepared by his parents. Later his parents wanted Harun to master knowledge in all fields and specifically Islamic religious knowledge where he was one of the sticks, or advancing Islam and maintaining the dignity of his descendants.

In carrying out formal education, Harun Nasution began to enter in 1926 at one of the schools, namely in the Netherlands HIS (Hollandsch Inlandche School) is a Dutch elementary school that ends after grade seven using Dutch as the language of instruction. Furthermore, Harun continued his higher education level, namely to Modern Islamietische Kweekschool (MIK) since 1934 (Chailani, 2019). Modern Islamietische Kweekschool is a medium-sized and private institution. First, Abdul Gaffar Jambek owned it, and three years after that, Harun Nasution continued his studies in Egypt.

After he completed his education at Al-Azar, he then took an education program to continue his studies at McGill University since 1962. Then, in 1969, at McGill University, he obtained a doctorate from the Institute of Islamic Studies. While he had earned his doctorate, Harun had a mind that wanted to overhaul Islamic education during his previous education, to improve education that could be during his education at McGill University in 1962. After that he was trusted to realize his work at IAIN Jakarta by improving IAIN.

As for Harun Nasion's work on thought, where the thought there was for the development of Islamic thought, at that time Islamic thought was very weak, and Karang Beliu never brought attention to his writings and also never brought controversy (Ibrahim, 2019). Many of his works have been used as references for lectures at IAIN and other faculties. Among his works: *Islam Seen from Various Points of View* (1974), *Innovation in Islam* (1975), *Theology in Islam* (1977), *Religious Thought* (1978), *Philosophy and Spirituality in Islam* (1978), *Modern Schools in Islam* (1980), *Ratio and Revelation in Islam* (1981), *Mohammad Abduh and Muktazilah Theology* (1987), *Rational Islam* (1989).

### Islamic Revolution

The renewal of Islamic thought in Indonesia is very much considered by Harun Nasution, and he is expected to return to Indonesia and be someone who has good Muslim thoughts and he has ideas in upholding Islam in his work (Chailani, 2019). In this case, he

has a sense of enthusiasm in upholding Islamic teachings which are one path, namely the Qur'an and the Sunnah. Of the many ideas, he gave examples such as those put forward by Muhammad Abduh. This thought resembles an attempt to eliminate heresy in Islam, we need to return to the true teachings of Islam. From the problems above, we should appreciate rational opinions and eliminate dualism in the world of education.

To adjust the understanding of Islam and develop Islamic teachings in this advanced era, understanding is called Islamic renewal as a result of the progress of the era (K. Azizah & Elhady, 2024). This means that understanding and development follow the advanced era. From the conclusion above, it can be concluded that Islamic renewal is an effort to unify the understanding of religious texts, both those contained in the Qur'an and the hadith. Therefore, Islamic renewal is not just a random change, but must be adjusted to the understanding of these texts.

The idea of understanding Islamic renewal tends to be in the 19th century to the mid-19th century. Understanding Islamic teachings at that time can be said to have stopped or not developed (Septiyadi et al., 2023). In addition, the concerns of Muslims regarding the understanding of Islam which has a traditional nature are deeply rooted in their understanding. Some argue that the oddity of understanding deviates from Islamic teachings. At that time, Muslims only saw traditional understanding without any interpretation of that understanding.

Related to the traditional view of Muslims, there is an assumption that the renewal of Islam in understanding the holy texts is considered something insignificant or even a mistake. So that they inform about the true doctrine, where the original teachings have existed since the time of the Prophet Muhammad SAW, which means there is no need to create chaos anymore.

From the explanation above, it can be concluded that understanding is very important in upholding the Islamic religion, therefore understanding is number one so that Muslims truly love it with their understanding. And the rigid traditional view regarding the understanding of the Islamic religion needs to be updated, so that the way of thinking of Islam is not fixed. This means that understanding Islam must be adjusted to the circumstances and conditions so that no conflict arises. As a Thinker, avoid animistic and unreasonable thinkers and science.

## Harun Nasutions Idea of Islamic Reform

In the discussion of Islamic renewal, the author is pleased with the conclusion of the main points of Harun Nasution's thoughts. Harun Nasution has two agendas to improve Islamic renewal, namely rational Muslims and Muslims who understand Qodariyah. In both agendas, there are three main ideas of Harun Nasution, namely discussing human reason, renewed Islamic theology, and the relationship between reason and improved revelation. These three ideas are solutions for Muslims in reviving the Islam that has always been desired (Rahma & Assagaf, 2022).

The decline of Muslims at this time is due to the understanding of Muslims being very weak and blaming each other. Muslims are too rigid with the existence of Salaf scholars due to the lack of *ijtihad* towards Salaf scholars, meaning they do not understand the religious texts that exist in this era. Whereas this understanding refers to the Qur'an and hadith, and raises Islamic religious knowledge.

In the three ideas above, it will explain how much Harun Nasution's thoughts are regarding the function of reason, innovation in theology, and the interaction between reason and revelation (Saputra et al., 2022). The purpose of this is to facilitate the explanation of his thoughts;

1. The role of reason

God created humans on earth only to serve him and God gave perfect reason unlike animals that have shortcomings. Therefore, God gave good reason to humans because humans in the eyes of God are another choice with animals, jinn, demons, and angels. Even because of the nobility of humans, angels and demons are told to bow down to humans. This is an award given by God to humans in the form of reason and knowledge.

The role of reason is very important in everyday life, let alone the theological life of Muslims. Good and bad reason has a dynamic nature so that it is static and its theological system. As explained above regarding the primacy and power of the human mind. And when someone has a higher intellect then their rank is higher than other creatures, and vice versa. Human theology also has similarities to humans. This means that their intellect and knowledge have an increase in comparison to other creatures.

In Islamic religious learning, reason is very important and also has a priority. Reason also has a mandatory nature in upholding the Islamic religion for Muslims. Allah commands in a verse of the Qur'an that humans when doing anything (especially good

work) must use their reason so that what is expected is achieved and in accordance with the truth.

## 2. Theological Renewal

What makes the background for changes in theology in Harun Nasution's perspective is that currently there is a lack of understanding among Muslims, so there are misunderstandings about what they adhere to. Even misunderstandings in theology can cause difficulties for Muslims, meaning that Muslims have a poor understanding. Seeing that everything that is given from God to humans must accept it, whether small or large, what is given from God to humans, the explanation above was strongly challenged by Harun Nasution.

In Harun Nasution's view of theology, he is trying to improve Muslims, in fact he has a desire to raise Muslims from this downturn. Harun Nasution here has a Qadariyah view where Qadariyah states that all Muslims have the nature of acting on something, meaning whether good or bad depends on humans, and human will is not determined by fate. When Muslims have views like that, there is something called motivation towards themselves, and they try to recover from this failure.

## 3. Correlation between reason and revelation

The context of reason and revelation, basically, the most important thing is to explain the relationship between God and humans. Here, God shows Muslims that God is at the peak of existence, while humans are only at the lowest limit of existence. From the understanding above, humans cannot exceed the power of God, meaning that humans are still in a weak state. Therefore, Allah informs about the obligation of good behavior. Therefore, Allah created revelation to be sent down or given to humans so that humans have an increased understanding.

Therefore, humans get knowledge and understanding from Allah is God has a sense of love for humans and the obligation of humans to serve him. Allah sent the Prophet and Messenger only to provide revelation to his people so that Muslims increase their understanding and anticipate wrong interpretations of the revelations that were revealed.

## Thoughts on Islamic Education Reform According to Harun Nasution

What happened at the beginning of the renewal and Islamic thought in Indonesia and also the background of Islamic thought that occurred in other parts of the world, especially

what happened or arose in Egypt, India and Turkey. In 1798, the State of Egypt began the arrival of Napoleon for the emergence of Islamic renewal, in a very short period of time, namely only three weeks, Napoleon was able to conquer Egypt, Napoleon's arrival in the country did not only bring soldiers, but at that time Napoleon brought 500 civilians, 167 of whom were experts from all fields of knowledge. And also 500 women were brought by Napoleon to the country and he also brought two sets of Latin, Arabic and Greek letter printing machines. At that time Napoleon had a high mission, meaning that the entire community wanted to be studied with scientific lessons and not just military interests, the tool. At that time Napoleon also founded the scientific institution Institute d Egypte in which he studied four fields of study including natural sciences, economics, politics, literature and art. The institution is also equipped with quite good facilities including printing machines, telescopes, and chemical experiment equipment (Berutu, 2022).

In the renewal of Islamic education in Indonesia, there are two kinds of backgrounds.

1. Renewal that is already well-known and has ideas that come from scholars or figures who already exist abroad and then they are used as discourse for renewal in the country.
2. Education in Indonesia is controlled by western colonizers so that Islamic education is almost controlled by the colonizers and the colonizers also establish education that will compete with Islamic education, so they try to make reforms in the field of education.

Looking at the three ideas that are the focus of Harun Nasution's thoughts above, actually the three explanations can be applied in various fields of life, including in the social aspects of Islam, Islamic economics, Islamic politics, and very crucially in Islamic education. This is because the explanation aims to change human abilities so that they can restore the golden age of Muslims as it once was.

According to Harun Nasution's view on Islamic education reform, he stated that Islamic education was previously not good enough so it needs to be changed so that students are equally active, meaning that previous education used classical education and lecture methods so that all students were less active in their learning activities, so Harun Nasution will change his method to a discussion and achievement method. This method will encourage students to think more actively compared to traditional teaching methods.



In Mu'tazilah and Qadariyah theology, it is stated that individuals have the ability to create or carry out actions related to what humans face. According to Harun Nasution, all of these activities are considered appropriate in the context of Islamic theology. When we adhere to these theological principles closely, it is hoped that efforts will emerge and develop to improve Islamic education as a whole.

According to Harun Nasution, reason and revelation have similarities, but both are not free from errors. Revelation is a sudden, unexpected gift that directly connects a person to God, while reason functions as a tool to understand the gift from God. Both, reason and revelation, cannot be separated and are interconnected with each other.

In the context of Islamic modernization, this concept is very contemporary when the emergence of Islamic renewal affects certain countries whose populations are predominantly Muslim, such as Saudi Arabia, Turkey, Egypt, Pakistan, and Indonesia. The term modern has a close relationship with *tajdid* or renewal in Arabic. From a Western perspective, modernization includes schools of thought, thoughts, and movements that have the potential to change old understandings, habits, and institutions into new understandings that are in line with the development of the times.

So, in this sense of modernization, the efforts of Muslims to shift from traditional understanding to modern understanding, in the renewal process here is trying to improve the results of thinking or views, so that the Qur'an and As-Sunnah do not contradict each other and both function as guidelines.

## **METHOD**

The methodology used in this study is library research with a hermeneutic approach, because this study aims to interpret Harun Nasution's thoughts in the context of the modern Islamic education revolution, not just tracing the history of the development of his thoughts. This approach aims to utilize library sources in collecting the necessary data. The process begins with collecting literature, namely by tracing various references in the form of books, scientific journals, articles, and other reliable documents that discuss Harun Nasution's thoughts, Islamic education, and the dynamics of Islamic civilization from classical to modern times. The literature is accessed through libraries, online databases such as Google Scholar, ResearchGate, and other academic portals.

After the literature is collected, literature selection is carried out based on the criteria of relevance, timeliness, and credibility of the source. Literature that is not relevant to the focus of the study or is of an opinion without a scientific basis is removed from the reference list. Furthermore, literature analysis is carried out by critically reading the contents of each source to identify key themes, main arguments, and approaches used by previous authors. The literature synthesis process is carried out by combining the information that has been analyzed into a unified, complete understanding.

## **RESULT AND DISCUSSION**

This literature review uses Harun Nasution's book as the main source, namely *Islamic Theology of Historical Schools Comparative Analysis*, then scientific articles that discuss, criticize and develop Harun Nasution's thoughts on Islamic Education, digital reform, and rational approaches to religion. Relevance in the Big Indonesian Dictionary (KBBI) is defined as a relationship or interconnectedness. In this discussion, the author will try to explore some of the connections between Harun Nasution's thoughts or ideas and education in modern times, especially in Indonesia. Along with the changing times, the challenges faced are becoming increasingly complex and ethical and moral problems arise among students at various levels. In the context of education, the phenomena of violence, hate speech, and moral decline have been increasingly apparent lately. Students are considered not only to be less polite at school, at home, and in the surrounding environment, but also to be involved in acts of violence both individually and in groups. In fact, this decline in morals, ethics, and ethics can be easily witnessed in everyday life around us today (Iwan, 2020).

Based on this, the main idea of Harun Nasution which emphasizes the importance of moral aspects for students is very relevant to overcome problems in this modern era, where the phenomenon of moral decline is increasingly seen (Chailani, 2019). Harun Nasution has created various programs that are generally aimed at achieving this goal, one of which is in education and teaching, which was initially focused on memorization, changed to a discussion and seminar system that allows for dialogue, and builds a critical and open attitude towards the thoughts and views of others. Thus, the freedom of thought and expression of students' opinions is still carried out today (Sitinjak et al., 2022). Muslims,

especially in the IAIN environment, need to dare to question the tradition of Islamic thought that has been considered stable and make breakthroughs to avoid narrow thinking.

The idea of improving Islamic education is in line with the national education system which includes the basis, function, and objectives of national education. National education aims to hone the potential of students so that they become individuals who believe in and obey God Almighty, have good morals, are healthy, knowledgeable, skilled, creative, independent, and act as democratic and responsible citizens (Wajiyah & Hudaidah, 2021).

The principle of managing proper education is very important to achieve educational goals. Harun Nasution's opinion on educational management explains that the main goal of Islamic education is moral formation, so the methods that should be applied according to Harun Nasution are: providing examples and role models, providing advice, providing direction in solving problems, collaborating with the community, working together with other educators, and discussions in the intellectual realm (Ma'rifatunnisa' et al., 2022).

The idea of the basis for organizing education is related to the national education system which includes the principle that education must be implemented democratically and fairly without discrimination, and respect human rights, religious values, culture, and national diversity (Hikmah, 2024). This is done by providing good examples, raising motivation, and developing student creativity during the teaching and learning process.

In addition, regarding the importance of collaboration with family and the environment of students' friends in the formation of morals. This is very relevant to be applied in education in the modern era today that education is a shared responsibility, because students' moral problems should not only be a burden on the school. Synergy and cooperation between schools, families, and communities must always be carried out to achieve the goals of moral education (Saputri et al., 2024).

Harun Nasution's thoughts on the goals and curriculum of education suggest that subject matter that focuses on moral aspects should be provided continuously, starting from kindergarten and elementary school levels to more in-depth ones in college (Elpasamani et al., 2024). This is very relevant to education in the modern era today, where in implementing an educational approach, including the distribution of learning burdens, it is necessary to consider the psychological aspects of students in relation to the growth and development of their learning process.

According to Harun Nasution, there are several requirements that must be met by religious educators, including: being a good example, having mastery of science, having broad insight into religion in addition to the knowledge that is his specialty, and having knowledge that is comparable to the understanding of students (Samuji, 2021). Harun Nasution's thoughts on the qualifications of educators are in line with the national education system which emphasizes the responsibility of educators and education personnel to create a meaningful, enjoyable, creative, dynamic, and interactive learning environment, being professionally committed to improving the quality of education, providing examples and maintaining the reputation of institutions, professions, and positions in accordance with the trust given to them (Basri et al., 2024).

Hermeneutics of Harun Nasution's opinion shows that he wants to revive the ethos of critical thinking in Islam, which has so far been reduced by an approach that only emphasizes memorization and authority without dialogue. In this view, education is not just an instrument for transmitting knowledge, but also a vehicle for character formation and the liberation of ways of thinking. His emphasis on moral formation does not stop at ritualistic behavior, but is directed at building free humans who are intellectually and spiritually responsible.

In the context of the revolution in Islamic education in the digital era and the current moral crisis, Harun Nasution's thoughts need to be interpreted as a call to integrate rationality, ethics, and spirituality in the design of educational curriculum. Schools and madrasahs are not enough to only strengthen cognitive and affective aspects, but must become open, collaborative, and humane dialogue spaces, where students are treated as active subjects in the educational process. This interpretation demands not only reform of the teaching substance, but also renewal in methods, the role of teachers, and collaboration with the social environment, so that Islamic education truly plays a role in forming a society with morals and open thinking.

## CONCLUSION

Harun Nasution's thinking places Islamic education as the main means of forming morals and critical reasoning, by emphasizing a rational, dialogical, and humanist approach to learning. His ideas were born from the context of post-colonial history and the crisis of knowledge in the Islamic world, where education tends to be dogmatic and far

from an open intellectual spirit. In the current context, his thinking is very relevant to facing the challenges of modern education such as moral degradation, student violence, and weak critical thinking of students. Critically, the main strength of Harun's thinking lies in his courage to arouse the stagnation of Islamic thinking through a rational and ethical approach. However, its limitations are visible in practical aspects: not all educational institutions are able to translate the spirit of rationality and dialogue into an applicable and systemic curriculum. For this reason, Harun Nasution's thinking needs to continue to be developed and used as a reference in designing future Islamic education curricula, which balance intellectual, spiritual, and moral dimensions. There needs to be a commitment from all stakeholders, educators, institutions, government, and society to make education a space for liberation, not just the inheritance of dogma. The integration of moral values, rationality, and the spirit of openness in education is Harun Nasution's intellectual legacy which is very valuable for the future of the nation.

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