

HARUN NASUTION'S THOUGHTS ON THE CONCEPT OF RENEWAL OF ISLAMIC EDUCATION

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Abstract

This paper aims to examine the thoughts of Harun Nasution through the goals of education, educators, students, curriculum, methods, and implications for the Islamic education system in Indonesia which is expected to develop the potential of students and form good morals so that later they will be useful for the community so that they can be used as role models by intellectual generations. next. The method used is a qualitative approach with the type of literature review and secondary data sources in the form of books and journals. The conclusions in this study and examples in the purpose of Harun Nasution's Is Islamic education being to form pious people, educators must be able to set good for students, students must study moral and scientific education, the Curriculum must contain Fiqh or Islamic law, Islamic history, and Islamic faith, and its implications for Islamic education in Indonesia is to experience significant progress if the ultimate goal is to become a servant of Allah, Muttaqin Man, Khalifah of Allah fil Al-Ardh, Prosperous Man in the World and the Hereafter.

Keywords: *Harun Nasution, Islamic Education, Thought*

A. Preliminary

The gap in the quality of education is still a problem in many countries, especially Indonesia, which has many figures of Islamic education thought but the implementation is very far away because it is still fixed on classical patterns and minimal on rational

innovations.¹ Rational Islam is believed to combine reason and revelation. Its characteristics are using rational power to argue without leaving enlightenment, always seeking rationally acceptable wisdom from religious teachings, and always thinking systematically, radically, and universally² for society to progress.

The progress of Islam in Indonesia can be achieved if the thoughts of Muslims are also advanced and these thoughts are based on a rational ideological view that is very compatible with future developments and challenges.³ Therefore we need a thought that examines Islamic education through various aspects which are expected to achieve the goals of national education.

Education is very dependent on educators who play an important role in the process and formation of students. The basic challenges faced by educators are not only in terms of economy, politics, society, and culture but also in terms of thinking⁴ to achieve national education goals. Of course, various figures have thoughts about the importance of developing and updating education in Indonesia. One of the Muslim intellectuals, Harun Nasution, who is the originator of rational Islam in education to convey new ideas, has a gentle personality, but his mind is firm, his words and actions are consistent, and his speech is deep, which brings shade when he is around him⁵ so who Anyone who hears will feel comfortable with his thoughts. Abid al-Jabiri stated that a critique that is not based on factually empirical as the basis of the subject will only leave ideological criticism for ideology and leave nothing except ideology.⁶

Harun Nasution has rational Islamic thought that examines the goals of education, educators, students, curriculum, methods, and implications for the Islamic education system in Indonesia which is expected to develop the potential of students and form good

¹ Muslim, Pemikiran Harun Nasution tentang Pendidikan di Perguruan Tinggi Agama Islam, *Jurnal Al Nidzom*, 3 (2), 2019, hlm. 1.

² S. Abdullah, Perlunya Penerapan Konsep Islam Rasional Harun Nasution di Dayah-Dayah. *Jurnal Ilmiah Pendidikan Anak (JIPA)*, 4 (6), 2019, hlm. 14 9.

³ DY. Yudhyarta, *Pembaharuan Kurikulum Pendidikan Tinggi Islam di Indonesia* [Tesis]. Program Pascasarjana Univeritas Islam Negeri Sultan Syarif Kasim, 2013, hlm. 9.

⁴ A. Tanjung, I Syafe'i, & M. Akmansyah, Pendidik dalam Pendidikan Islam Religius Rasional Perspektif Mohammad Natsir dan Harun Nasution, *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 12 (2), 2021, hlm. 280.

⁵ HA. Nasution, Relevansi Pendidikan Perspektif Harun Nasution (Religius-Rasional) dengan Dunia Modern. *Al-Riwayah: Jurnal Kependidikan*, 12 (2), 2020, hlm. 389.

⁶ Usan, & Aji, M. H. (2021). Critics of Hadith Website (Review and Analysis of the E-Proceeding Khadher Ahmad, Ishak Hj. Sulieman, Faisal Ahmad Shah and Ibrahim Adham with the Title of Main Criteria in Hadith Website Development: One Analysis and Reserves). *El-Afkar*, 10(2), hlm. 163.

morals so that they will be useful for the community so that they can be used as role models by intellectual generations next.

B. Methodology

This research method uses a qualitative approach that aims to explore the phenomenon⁷, and understand the meaning⁸ of the thoughts of Islamic education figures with the type of literature review where secondary data collection is in the form of books and journals related to Harun Nasution's thoughts and descriptive data analysis. The steps are collecting all the literature, making a research *outline*, presenting data by sorting out data that can support research, analyzing the data, and making a conclusion.

C. Results and Discussion

1. Harun Nasution's Biography

The characteristic of examining the thoughts of a character is to raise the biography of the character being studied because it will be able to find out the background of the formation of the epistemology of the thought of the character. Therefore, it is necessary to briefly review the life history of Harun Nasution⁹ including birth, death, and his educational journey.

Harun Nasution was born on Tuesday which coincided with September 23, 1919, or 28 Dzulhijjah 1337 in Pematang Siantar, North Sumatra¹⁰. His father is Abdul Jabbar Ahmad, a prominent Mandailing-born cleric who has held positions as *qadi*, penghulu, head of religion, religious judge, and imam of a mosque in Simalungun Regency. Meanwhile, her mother, Maimunah, who comes from Tanah Bato, is the daughter of a scholar from Boru Mandailing Tapanuli, and as a girl, she lived in Mecca and was good at Arabic¹¹. Harun Nasution pursued education as an important thing in life by starting at the Dutch-owned elementary school, Hollandsch

⁷ JW. Creswell, *Desain Penelitian: Pendekatan Kualitatif, Kuantitatif dan Mixed* (3 ed.), Pustaka Pelajar, 2017, hlm. 167.

⁸ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan Kombinasi (Mixed Methods)*, CV. Alfabeta, 2020, hlm. 416.

⁹ Y. Setiadi & N. Intania, Inovasi Pendidikan Harun Nasution di Perguruan Tinggi Islam. *Prosiding IAIN Kudus*, 2021, hlm. 101.

¹⁰ S. Muzani, Teologi Mu'tazilah dan Modernisasi Potret Intelektual Umat Islam Indonesia Harun Nasution, *Studi Islamika*, 1 (1), 1994, hlm. 93.

¹¹ MH. Hidayat, Harun Nasution dan Pembaharuan Pemikiran Pendidikan Islam, *Tadris*, 10 (1), 2015, hlm. 25.

Inlandsch School (HIS) for 7 years and finishing in 1934 when he was 14 years old. While studying at this elementary school, Harun Nasution had the opportunity to learn Dutch and general science. After that, he continued his studies at Moderns Islamietische Kweekschool (MIK). Modern ideas have emerged since childhood¹². Harun Nasution's general knowledge from Dutch schools was sufficient, then he had to study Islam in Mecca. However, after more than a year in Mecca in 1938, he decided to go to Egypt. "Then in 1938, he moved to Egypt to continue his education at al-Azhar." While in Egypt he studied at the Faculty of *Usuluddin*, Al-Azhar University. This is where he began to try to explore Islam. But he has not yet found satisfaction. Finally, he decided to move his studies to the American University in Cairo. Entering this university, he no longer studied Islamic studies, but education and social sciences. At the American University Cairo, he obtained a *Bachelor of Art (BA)* in *Social Studies* in 1952. By Allah's permission while working in Brussels there was a political turmoil which had implications for unfavorable conditions for him, finally, he returned to Egypt and returned to college. . He entered the College of Islamic Studies (*Dirâsah Islâmiyyah*). Under the guidance of a prominent Egyptian scholar, Muhammad bin Abi Zahrah. It was during this second study in Egypt that he received an offer to study Islam at McGill University, Montreal, Canada. During his studies at McGill, he took the concentration of studies on "Modernization in Islam". Then, he continued his studies for two and a half years to obtain a Ph.D., by completing a dissertation in the field of kalam (theology) in 1968. After earning his doctorate, he returned to his homeland and devoted his attention to the development of Islamic thought in Indonesia¹³ for better education through his ideas.

2. Islamic Education Goals

Harun Nasution is a figure of Islamic reform in Indonesia who brought brilliant ideas.¹⁴ According to him, the purpose of religious education in Indonesia is to form a "virtuous" human being. Pious people are generally defined as people who are obedient to God in worship. This goal, he said, seems to be based on an approach that

¹² AAA. Rahman, Antara Mu'tazilah Klasik dan Neo-Mu'tazilah: Analisis Pemikiran Islam Modern Harun Nasution di Indonesia, *Jurnal Kajian Nusantara*, 5 (1), 2020, hlm. 343.

¹³ MH. Hidayat, Harun Nasution dan Pembaharuan Pemikiran Pendidikan Islam, *Tadrs*, 10 (1), 2015, hlm. 25-27.

¹⁴ F. Furqan & A.Hikmawan, Akal dan Wahyu Menurut Harun Nasution dan Quraish Shihab dan Relevansinya dengan Pendidikan Islam. *Al-MISBAH (Jurnal Studi Islam)*, 9 (1), 2021, hlm. 21.

reinforces the teachings of worship and worship of God rather than other teachings. Whereas in addition to worship, Islam still has other teachings, especially teachings about good and bad values, he emphasized moral teachings. The relationship between Islam and morals is very fast, even by referring to a hadith that states the purpose of sending the Apostle, he says that morals are essential in religion. Therefore, so that the purpose of Islamic education is more accurate, the term "*taqwa*" which is the basic needs to be redefined, so that the elaboration of the objectives of Islamic religious education will be more comprehensive. Referring to the purpose of Islamic religious education which has been redefined the above, he said that Islamic religious education must be based on moral, spiritual, and intellectual goals. In this regard, it should be emphasized that God is not depicted as a figure to be feared, a figure who is angry and likes to put humans into the torments of hell for mistakes made by humans. According to him, religious teachings that provide an image of God like this will be obeyed because of the fear of Allah, and if that feeling of fear disappears then the teaching will be abandoned,¹⁵ the goal to be achieved by education have no limits¹⁶ but it must always lead to getting closer to Allah.

3. Educator

The educator is the person who bears the responsibility responsible for educating.¹⁷ It is customary for Muslims to call them *ustadz*, *mu'allim*, *murabbiy*, *mursyid*, *mudarris*, and *mu'addib*. The word *ustadz* is usually used to call a professor, this means that a teacher is required to be committed to professionalism in carrying out his duties. The word *prophet* comes from the word '*ilm*' which means capturing the essence of something. Every '*ilm*' contains a theoretical dimension and a practical dimension. This implies that a teacher is required to explain the nature of the knowledge he does, as well as explain its theoretical and practical dimensions, and try to arouse students to practice it. The word *murabbiy* comes from the basic word *Rabb*, God is as *Rabb-al-'alamin* and *Rabb al-nash*, namely the one who creates, regulates, and maintains all of nature, including humans. Humans as *His caliph are* given the task of growing and developing their creativity so that they can create, regulate and

¹⁵ Muslim, Pemikiran Harun Nasution tentang Pendidikan di Perguruan Tinggi Agama Islam. *Jurnal Al Nidzom*, 3 (2), 2019, hlm. 2.

¹⁶ Miswari, *Filsafat Pendidikan Agama Islam*, Pers Unik, 2018, hlm. 18.

¹⁷ AD. Marimba, *Pengantar Filsafat Pendidikan Islam*, NV Al-Ma'arif, 1962, hlm. 35.

maintain nature and everything in it. This understanding explains the educator as someone who prepares students to be able to be creative, as well as regulate and maintain their creations so as not to cause havoc for themselves. The word *murshid* is commonly used by teachers in *Tariqah* (Sufism). A *murshid* (teacher) tries to transmit his appreciation of morality and personality to his students, both in the form of his worship ethic, work ethic, study ethic, and his all-around dedication to *Lillahi Ta'ala* (because he only hopes for the *pleasure* of Allah). So in the context of education, it means that the teacher is a model or central self-identification, namely the center of role models and role models and even consultants for their students. The word *mudarris* comes from the word *darasa-yadrusu-darsan wa durusann wa rasatan* which means to be erased, to lose its mark, to erase, to make obsolete, to train, to learn. Judging from this understanding, the teacher's task is to try to educate his students, eliminate or eradicate their ignorance, and train their skills according to their talents, interests, and abilities. The word *muaddib* comes from the word *adab*, which means morals, ethics, and adab, or inner and outer progress. So, educators are civilized people who also have a role and function to build a quality *civilization* in the future¹⁸ to develop knowledge.

Knowledge is the result of a human search for something or all human actions to understand a certain object. Knowledge can be in the form of physical goods, its understanding is done using perception both through the senses and through reason, it can also be an object that is understood by humans in an ideal form¹⁹ with an exemplary attitude.

According to Harun Nasution, the essence of an educator must be able to set a good example for students, master the sciences that are closely related to children's education, have a broad knowledge of religion, and have general knowledge that is balanced with the knowledge learned by students²⁰ so that it will produce integrated learning through experience and understanding.

¹⁸ A. Tanjung, *Pendidik dalam Pendidikan Islam (Religius-Rasional) Studi Tokoh Mohammad Natsir dan Harun Nasution* [Tesis], Program Pascasarjana Ilmu Tarbiyah dan Pendidikan Islam Universitas Islam Negeri Raden Intan, 2021, hlm. 16-18.

¹⁹ Rohana, *Filsafat Ilmu dan Kajiannya*, 2021, hlm. 78.

²⁰ HA.Nasution, Relevansi Pendidikan Perspektif Harun Nasution (Religius-Rasional) dengan Dunia Modern, *Al-Riwayah: Jurnal Kependidikan*, 12 (2), 2020, hlm. 399.

4. Learners

Students are immature people and have several basic potentials (fitrah) that need to be developed. Here students are creatures of God consisting of physical and spiritual aspects that have not yet reached the stage of maturity, both physically, mentally, intellectually, and psychologically. Therefore, they always need the help, guidance, and direction of educators to develop their potential optimally, and guide them towards maturity. The basic potential possessed by students will not develop optimally without going through a good educational process.²¹

According to Harun Nasution, the nature of a student must study moral education²² which is scientific.²³ The development of modern science and technology has given rise to many moral problems that have a destructive effect on humans.²⁴ Ethics in philosophical systematics is part of axiological studies, namely studies that examine and talk about values. Ethics is a branch of philosophy that examines the issue of moral values of human behavior. In the study of philosophy, the study of ethics is referred to as moral philosophy, while in Islamic philosophical literacy, ethics can be said to be the study of moral philosophy²⁵ which plays a role in the development of scientific civilization.

Science is something that plays a role in a civilization²⁶ in its scientific perspective. Scientific thinking is a tool that can help us carry out scientific activities to uncover problems and attempt to provide explanations as answers.²⁷ In seeking scientific truth, a scientist is required to perform a scientific attitude in carrying out scientific tasks. The scientific tasks include studying, continuing, rejecting, or accepting, as well as changing or adding scientific thoughts.²⁸ Scientific knowledge, namely knowledge that has established a distinctive or specific object by applying a

²¹ T. Suharto, *Filsafat Pendidikan Islam: Menguatkan Epistemologi Islam dalam Pendidikan*, Ar-Ruzz Media, 2014, hlm. 93.

²² HA.Nasution, Relevansi Pendidikan Perspektif Harun Nasution (Religius-Rasional) dengan Dunia Modern, *Al-Riwayah: Jurnal Kependidikan*, 12 (2), 2020, hlm. 398.

²³ A.Tanjung, I. Syafe'i, & M. Akmansyah, Pendidik dalam Pendidikan Islam Religius Rasional Perspektif Mohammad Natsir dan Harun Nasution, *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 12 (2), 2021, hlm. 286.

²⁴ DA. Soelaiman, *Filsafat Ilmu Pengetahuan Perspektif Barat dan Islam*, Penerbitan Bandar, 2019, hlm. 101.

²⁵ AK. Abidin, *Pengantar Ilmu Filsafat*, Akademia.id, 2020, hlm. 29.

²⁶ M. Muslih, *Filsafat Ilmu Kajian atas Asumsi Dasar, Paradigma, dan Kerangka Teori Ilmu Pengetahuan*, LESFI, 2016, hlm. 43.

²⁷ P. Wahana, *Filsafat Ilmu Pengetahuan*. Berlian Pustaka, 2016, hlm. 122.

²⁸ Suadi. *Pengantar Filsafat Ilmu*, PT Penerbit IPB Press, 2016, hlm. 45.

distinctive methodology, or a methodology that gets the agreement of experts. The truth contained in scientific knowledge is relative, or the truth content is always open to revision by the most recent discoveries. Thus the truth in scientific knowledge is always updated by the latest research results and gets approval in a scientific convention.²⁹

5. Curriculum

The curriculum is the arrangement of lesson plans and their arrangements carried out in the teaching and learning process.³⁰ According to Harun Nasution, the education curriculum must contain *Fiqh* or Islamic law which is one of the fields of education in Islamic studies that is best known by the public. This is partly because *fiqh* is directly related to people's lives from birth to death, humans are always related to *fiqh*. The word *fahiq* contains the meaning of *fakar* and understanding or understanding a problem requires thinking and using reason. An understanding and interpretation are needed *Al-ijtihad*. *Ijtihad* contains the meaning of hard work in law, which means hard effort in the form of rational thought to issue the provisions of religious law from its sources. *Fiqh* is a very important lesson to understand the ways of worshiping Allah and understand the basis of that worship. Islamic history is one of the fields of Islamic studies that has attracted the attention of researchers among Muslim and non-Muslim scholars. For Muslims, studying Islamic history in addition to giving pride is also a warning to be careful by knowing history, we can understand what progress has been made as well as know about the decline of Islam, colonialism, and so on. Furthermore, the Islamic creed is the closing of the creed for the religions that have been revealed by Allah before, along with the sending of the last Messenger of Allah. Faith is an eternal essence that will never undergo a process of change until the end of time. Akidah is an important point in lessons that discuss our beliefs, both belief in Allah as well as in the Angels, Books, Apostles, the Day of Judgment, and *Qada* and *Qadar*. Akidah is also said to be the basis of religion, with the right faith it will lead us to the right path as well. The Qur'an and Hadith are the most important basis for religious knowledge because they are revelations. Revelation is the truth that

²⁹ A. Chalik, *Filsafat Ilmu Pendekatan Kajian Keislaman*, Arti Bumi Intaran, 2015, hlm. 47-48.

³⁰ DY. Yudhyarta, *Pembaharuan Kurikulum Pendidikan Tinggi Islam di Indonesia* [Tesis], Program Pascasarjana Universitas Islam Negeri Sultan Syarif Kasim, 2013, hlm. 96.

is directly conveyed by God to one of his servants.³¹ In other words, revelation occurs because of communication between God and humans. The Qur'an is a holy book that contains the word of God (Kalam Allah), through revelations that were conveyed to the prophet Muhammad. The Qur'an and hadith are mandatory lessons for religious education because they are a source of knowledge, not only religious knowledge but all³² that belief becomes a necessity and cannot be denied by its adherents because of the evidence (arguments) and explanations. transcendental and undeniable spiritually and reinforced by real rationality.³³ The translation and explanation of the verses of the Qur'an in Indonesia has been going on since the advent and rise of Islam.³⁴

6. Method

The meaning of method variation can be interpreted to be learned from the science of method, namely methodology. The methodology is a science of methods used in educational work. The origin of the word " *method* " implies "a path taken to achieve a goal. The method comes from two words namely " *meta* " and " *hodos* ". " *Meta* " means "through", and " *hodos* " means "way or way". When we add the word " *logy* " so that it becomes "methodology" it means "the science of the path or way that must be passed to achieve a goal. In Arabic, the method is known as *tariqah* which means path, method, system, or strategic steps that are prepared to do a job. When connected with education, the method must be realized in the educational process, to develop mental attitudes and personalities so that students receive lessons easily, effectively, and can be digested properly³⁵ and effective in learning material.

The method is a way or path used by educators in providing educational material to students to achieve goals. Therefore, the method becomes important in the educational process. From the curriculum concept, it can be related that for teaching materials (curriculum content) to be absorbed by students in achieving goals, it

³¹ H. Nasution, *Falsafat Agama*, PT. Bulan Bintang, 2003, hlm. 15.

³² HA.Nasution, Relevansi Pendidikan Perspektif Harun Nasution (Religius-Rasional) dengan Dunia Modern, *Al-Riwayah: Jurnal Kependidikan*, 12 (2), 2020, hlm. 399-400.

³³ AT. Nasution, *Filsafat Ilmu: Hakikat Mencari Ilmu Pengetahuan*, Penerbitan Ulang, 2016, hlm. 59.

³⁴ Usan, & T. M. Tamimi, Tafsir Anti-Kolonial di Indonesia. *Jurnal Iman dan Spiritualitas*, 2021, hlm. 102.

³⁵ H. Hermawan, *Filsafat Pendidikan Islam*, Direktorat Jenderal Pendidikan Islam Kementerian Agama, 2012, hlm. 264.

requires an integrated and comprehensive method.³⁶ The method is not only to formulate separate fragments, such as questions, observations, hypotheses, comparisons, principles, and theories. The method covers the entire journey and development of knowledge, the entire sequence from its inception to a scientific conclusion. The method regulates the place of all these parts, so that they become one whole rule, and determines their role in definitive knowledge in the field or scientific object.³⁷

According to Harun Nasution, there are several learning methods, including giving examples or examples, giving advice, *problem-solving*, participation, question and answer or discussion,³⁸ collaborating with the home environment and students' social environment³⁹ all of which must aim solely at getting closer to Allah.

7. Implications for the Islamic Education System in Indonesia

Philosophy helps to distance itself from *the ideological claim* of the empirical sciences that in modern culture it is the sciences that define the meaning of humanity and the goals of community development.⁴⁰ Human thinking activities that are carried out systematically should not end with a sense of satisfaction.⁴¹ Education must be oriented to the formation of good values in students. If morals are good, despicable behavior will decrease. The thing that is in the spotlight is the provision of teaching materials that are appropriate to the age of the students, whose further orientation is the formation of individuals who have original thoughts according to their era, all of which cannot be separated from the absolute teachings held and believed by Muslims, namely the Qur'an and Hadith. . This is important so that the creation of a generation that is no longer stagnant in its thinking, frozen in its paradigm and not ready to face changes that cause them to look weak and crushed by the times⁴² so that the ultimate

³⁶ Y. Yunus & E. Kosmajadi, *Filsafat Pendidikan Islam*, Unit Penerbitan Universitas Majalengka, 2015, hlm. 173.

³⁷ R. Rehayati, *Filsafat sebagai Induk Ilmu Pengetahuan*, Asa Riau, 2017, hlm. 78.

³⁸ Muslim, Pemikiran Harun Nasution tentang Pendidikan di Perguruan Tinggi Agama Islam, *Jurnal Al Nidzom*, 3 (2), 2019, hlm. 2.

³⁹ HA.Nasution, Relevansi Pendidikan Perspektif Harun Nasution (Religius-Rasional) dengan Dunia Modern, *Al-Riwayah: Jurnal Kependidikan*, 12 (2), 2020, hlm. 398.

⁴⁰ SJF. Magnis-Suseno, *Filsafat Sebagai Ilmu Kritis*, PT. Kanisius, 2016, hlm. 255.

⁴¹ R. Kantaprawira, *Filsafat dan Penelitian Ilmu-Ilmu Sosial*, Asosiasi Ilmu Politik Indonesia (AIPI), 2009, hlm. 7.

⁴² A. Tanjung, *Pendidik dalam Pendidikan Islam (Religius-Rasional) Studi Tokoh Mohammad Natsir dan Harun Nasution* [Tesis], Program Pascasarjana Ilmu Tarbiyah dan Pendidikan Islam Universitas Islam Negeri Raden Intan, 2021, hlm. 37.

goal is to become a servant of Allah, to become a *Muttaqin* human. Becoming *the Caliph of Allah fil Al-Ardh* , Becoming a Prosperous Man in the World and the Hereafter,⁴³ if all these things can be realized then education in Indonesia will certainly experience significant progress.

D. Conclusion

The purpose of Harun Nasution's Islamic education is to form pious people who are obedient to God in carrying out worship, which of course begins with the example of an educator. The essence of an educator must be able to set a good example for students, master the sciences that are closely related to education, have broad knowledge about religion, and have general knowledge that is balanced with the knowledge learned by students. The essence of a student must study moral education that is scientific because it will play a role in the development of scientific civilization. The education curriculum must contain *Fiqh* or Islamic law, Islamic history, and Islamic creed because that belief is a necessity and cannot be denied by its adherents. The method is giving examples or examples, giving advice, *problem-solving*, participation, question and answer or discussion, and cooperation with the home environment and the social environment of students so that it will have implications for education in Indonesia to experience significant progress because the ultimate goal is to become a servant of God, *Muttaqin Man*, *Caliph of Allah fil Al-Ardh*, Prosperous Man in the World and the Hereafter.

⁴³ A. Syar'i, *Filsafat Pendidikan Islam*, CV. Narasi Nara, 2020, hlm. 72-75.

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