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RATIONAL THINKING OF HARUN NASUTION: THE RENEWAL OF ISLAMIC MORAL EDUCATION IN INDONESIA

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Abstract :

Education aims to achieve the perfection of civilization and human dignity. It undergoes continuous renewal to meet the evolving needs of time, aiming to foster good intellectual, moral, and spiritual qualities in students. Harun Nasution (1919-1998), the subject of this research, contributed progressive ideas to moral education within the context of Islamic educational reform, through both his theoretical arguments and institutional developments. At IAIN Syarif Hidayatullah (now UIN Syarif Hidayatullah Jakarta), he promoted rational and scientific thinking, emphasizing the importance of a rational approach in strengthening moral education to avoid the limitations of traditional thought. Every ritual and religious obligation taught in educational institutions aims not only to impart knowledge dictated by law, but also to cultivate noble moral character. For Harun, the primary instruments in moral education are reason and compassion, maintaining a balanced life. Students are considered morally upright when they understand that thinking is a task of science, while refining morals and spirituality is a religious duty, and both aspects must be in harmony. The balance between spiritual and physical well-being signifies the establishment of moral education; societal inequality arises when the equilibrium between knowledge and morals is disrupted.

Keywords : Harun Nasution, moral education, rational thinking.

Abstrak:

Pendidikan bertujuan mencapai kesempurnaan peradaban dan martabat kemanusiaan. Proses pendidikan senantiasa mengalami pembaruan sesuai perkembangan zaman, dengan standar yang menghasilkan kualitas intelektual, moral, dan spiritual yang baik bagi peserta didik. Harun Nasution (1919-1998), objek penelitian ini, memiliki gagasan progresif tentang pendidikan akhlak dalam konteks pembaruan Pendidikan Islam, baik dalam argumentasi pemikirannya maupun pengembangan lembaga. Ia mengembangkan pemikiran rasional dan ilmiah di IAIN Syarif Hidayatullah (kini UIN Syarif Hidayatullah Jakarta), menekankan pentingnya pendekatan rasional dalam memperkuat pendidikan moral untuk menghindari pemikiran tradisional yang membatasi. Setiap ritual dan kewajiban agama yang diajarkan di institusi pendidikan bukan hanya ilmu yang diperintahkan hukum, tetapi juga untuk mewujudkan pembinaan akhlak yang mulia. Instrumen utama dalam pendidikan moral bagi Harun adalah rasio dan hati, untuk menjaga keseimbangan kehidupan. Siswa dianggap bermoral ketika mereka memahami bahwa berpikir adalah tugas ilmu, sementara mengasah akhlak adalah tugas agama, dan keduanya harus seimbang. Keseimbangan rohani dan jasmani menandai tegaknya pendidikan moral; ketimpangan sosial akan terjadi jika keseimbangan antara pengetahuan dan moral hilang.

Kata Kunci: Harun Nasution, pendidikan moral, pemikiran rasional.

INTRODUCTION

Education is a conscious effort made by everyone to create civilized and dignified humans from one generation to another (Abd Rahman et al., 2022). The critical role of education is to form quality human resources who can keep up with the needs of the environment and the needs of the times (Piwowar-Sulej, 2021). Therefore, there is a need for reform in education as an absolute effort to improve the quality of education. Renewing education itself is very urgent and cannot be separated from life because education is seen as helping humans uncover and discover the secrets of nature, developing human traits that can be developed (Bahri, 2021).

Historically, education in the Islamic world has evolved through five main phases. The development phase occurred during the early days of Prophet Muhammad's prophethood. The growth and development phase spanned the time of Prophet Muhammad SAW and the Khulafaur Rasyidin, during which Islamic education expanded significantly (Sholeh, 2018). The heyday of Islamic education took place during the Umayyad and Abbasid reigns, characterized by the flourishing of both traditional and rational thought patterns, leading to the emergence of many scholars (Renima et al., 2016). This was followed by a decline phase where reliance on traditional thinking grew, and rational thought patterns diminished as Western influence increased; notably, centers like Baghdad and Granada fell to Mongol King Hulagu. Finally, the renewal or modernization phase saw a collective awareness among Muslims about the shortcomings of Islamic education, leading to updates and modernization that aligned with progress seen in the Western world (Yusuf, 2011).

From the long history of Islamic education above, efforts to renew Islamic education have always been carried out because of the internal conditions in the world of Islamic education, which experienced a decline due to the development of traditional thinking methods and contact between Islam and the West, which came to the Islamic world. as invaders in Muslim-populated areas (Sahin, 2018). The idea of renewing Islamic education occurred at the same time as Islamic reform, which occurred at the end of the 18th or early 19th century, with the emergence of reformist figures concerned about the causes of the decline of Islam at that time. Islamic reform ensures that Islam can return to glory as it did during the Umayyad and Abbasid dynasties (Abdullah, 2017). Pioneer figures of Islamic reform emerged, such as Jamal Ad-din Al-Afghani and Muhammad 'Abduh, who became the driving force of this reform in the Islamic world, including in Indonesia, which at that time had been colonized by foreign invaders (Ngalimun & Rohmadi, 2021).

Harun Nasution, an Indonesian Muslim cleric, explained that one of the causes of decline, including in Indonesia, is the backwardness of Muslims due to a lack of adaptive capacity in the modernization process as well as a tendency towards traditional views that lean towards Ash'ariyah theology (Dewi, 2019). Islamic renewal can only be carried out by making changes through the actualization and socialization of rational views developed in Mu'tazilah theology so that culturally, in time, Muslims will be ready to be involved in development and modernization based on their traditions (Azra, 2019).

In the context of Islamic education reform specifically, Harun Nasution also emphasized students' need for moral education. For Harun Nasution, if someone accepts rationality, it must be aligned with the development of moral education that

has rational reasoning. By gathering students who are honest and rational, we will be able to produce students who not only have intellectual intelligence but also have noble character. In the future, his knowledge will always be parallel, and in line with his social behavior, so there is hope that he will become a devout social enlightener (Fattah, 2020). Balance is urgent based on the principle that students' needs are no longer limited to developing their intellectual abilities and cognitive development but still require personal skills in the form of morals after they enter the world of work, such as maintaining social relationships and relationships. Interpersonal in developing himself as an individual and social need (Mahmudah et al., 2023). Therefore, this article will further raise the idea of renewing moral education initiated by Harun Nasution to restore Islamic education in Indonesia.

METHOD

This study aims to analyze and understand Harun Nasution's contributions to moral education in Islamic education reform, focusing on his progressive ideas and the development of educational institutions. The primary research questions guiding this investigation are: What were Harun Nasution's key arguments regarding the reform of moral education in Islamic education? How did Harun Nasution implement his ideas in educational institutions, particularly at IAIN Syarif Hidayatullah Jakarta? What impact did Harun Nasution's reforms have on the balance between rational thinking and moral education in Islamic educational institutions?

The research employs a qualitative approach with a literature review method to examine Harun Nasution's ideas and contributions (Schryen, 2015). Data collection involves gathering primary sources such as Harun Nasution's published works, including books, articles, and speeches, as well as any available interviews and personal writings. Secondary sources include scholarly articles, books, and dissertations discussing Harun Nasution's contributions and the context of Islamic education reform, along with historical records and institutional reports from IAIN Syarif Hidayatullah Jakarta during Nasution's tenure.

Data analysis is conducted through content analysis to identify key themes and arguments in Harun Nasution's writings concerning moral education and reform. Thematic analysis categorizes the data into themes such as rational thinking, moral education, balance of intellect and spirituality, and the impact of reforms. This analysis helps to understand the relationship between these themes and the comprehensive impact of Nasution's work. Comparative analysis is also used to compare Harun Nasution's approaches with contemporary and traditional Islamic educational philosophies, assessing the effectiveness and uniqueness of his reforms in the broader context of Islamic education (Rahman, 2020).

RESULTS AND DISCUSSION

Harun Nasution, Indonesian Islamic Reformer

Harun Nasution is an Islamic reformer and thinker in Indonesia who has significantly influenced the development of Indonesian Islam, especially in Islamic thought, education, and politics. Harun Nasution is widely known for his rationalist and modernist thinking (Mahmudah et al., 2023). Harun Nasution was born on

September 23, 1919, in Pematangsiantar, North Sumatra (Suryadi & Qamar, 2021). His father, Abdul Jabbar Ahmad, used to study Javanese books, liked reading the Yellow Book in Malay, and discussed with people who knew a lot about religious issues. His father only learned religious law or fiqh because he was busy trading after returning from performing the Hajj when Harun was still small. His father could be said to be a successful trader, as seen by his ability to import goods from Singapore (Uchrowi et.al., 1989). Harun Nasution's mother lives in Mecca and can speak Arabic well

When it was deemed that Harun's religious knowledge was sufficient, his parents sent him to a Dutch school. Harun attended a Dutch school, HIS (Hollandsch-Inlandsche School), for seven years and studied Dutch and general science. At this school, Harun enjoyed studying natural science and history. This also attracted Harun's interest in becoming a teacher, which, according to his mother, would give smart people great rewards. Apart from that, Harun also learned to write Arabic at school because people at that time still used Malay Arabic. Meanwhile, when he is at home, Harun uses his time to study the Koran. This balance between religious and general knowledge will later make Harun accustomed to viewing knowledge proportionally.

After graduating from HIS, Harun was directed by his parents to continue his education in Bukittinggi, Moderne Islamietische Kweekschool (MIK) in 1934. This school was a modern private junior high school belonging to Abdul Gaffar Jambek, son of Sheikh Jamil Jambek (Muslim, 2005, p. 15). Even though Harun initially had plans to go to the school of his choice, MULO (Meer Uitgebreid Lager Onderwijs), at the Intermediate First level, he preferred to follow his parents' instructions. From his new school, Harun learned that keeping a dog was not haram, that he did not have to perform ablution to lift the Koran, and that there was no difference between sheets of the Koran and ordinary paper. Likewise with prayer, whether using *u ş alli* or not is the same (Uchrowi et.al., 1989).

In 1947, Indonesia sent several delegations to the Middle East, starting with one led by Foreign Minister Agus Salim, followed by others including HM. Rasjidi, who was appointed chairman of the Indonesian delegation's office in Egypt. It was here that Harun first met HM. Rasjidi (Sihbudi, 1997). Harun and Rasjidi then collaborated with the Indonesian delegation in Egypt. In 1954, Harun was assigned to Saudi Arabia to assist the Indonesian Embassy in Jeddah with organizing Hajj pilgrims. A year later, he was transferred to the Indonesian Embassy in Brussels due to his proficiency in Dutch, French, and English (Uchrowi et.al., 1989). Harun enjoyed his work at the embassy, where his needs were met. However, his anti-communist stance conflicted with the Indonesian Communist Party (PKI) and President Soekarno's collaboration with the PKI, leading to his disfavor. He received a notice to resign from the embassy due to his anti-PKI views. Despite wanting to stay in Indonesia, Harun faced the likelihood of unpleasant treatment due to his political stance and was denied visas to friendly countries. Eventually, a Syrian friend informed him of someone from the Egyptian Embassy wanting to rent his house. Through negotiations, Harun secured a visa to Egypt from the embassy (Sihbudi, 1997).

Next, Harun and his wife tried to return and survive in Egypt in 1960. At that time, Harun decided to study Islam again to continue his delayed education. He did not look at al-Azhar University but looked at al-Dirasat al-Islamiyyah to study

philosophy, history, and the development of the Islamic world. In this place, Harun felt that he had found the learning atmosphere he had been looking for, namely, finding a rational thinking model that interested him (Hidayat, 2015). Harun's contact with Western thought stems from the many books he read about Islam written by Orientalists. When Harun was with his friend while he was in The Hague, he was invited to stop by the bookstore and buy Islamic books. From reading Islamic books written by Orientalists, he got the impression of Islam that he had been looking for (Nasution, 1965). Harun became increasingly interested in looking for English-language magazines written by Muslims.

1962, Aaron went to McGill University in Canada to continue his studies. Harun's thinking increasingly developed in this place because he felt there was a match in his learning pattern. Harun feels that his understanding of Islam has become more complete, especially regarding rational Islamic thought. Harun Nasution knew that the Islamic books he was studying came from Orientalist writings. However, Harun still admitted that he was not influenced by the thoughts brought by the Orientalists (Uchrowi et.al., 1989). Harun only takes a modern view of Islam studied in the West, even though it comes from Orientalism.

After completing his doctoral studies in 1969, Harun began receiving offers to teach in Indonesia from the Syarif Hidayatullah State Islamic Institute (IAIN) Jakarta and the University of Indonesia (UI). However, because only IAIN was able to provide housing facilities for Harun, Harun then dedicated himself to IAIN by facing challenges that were not easy, especially in eliminating the habit of thinking closed and tending to be oriented towards fiqh. Harun also served as Chancellor of IAIN Syarif Hidayatullah Jakarta for two periods (1973/1978 and 1978/1984). Then, with the establishment of the Postgraduate program, Harun served as Director of the Postgraduate Program at IAIN Syarif Hidayatullah Jakarta until he died (18 September 1998) (Ariendonika, 2001),

Harun's struggle was not easy, but with seriousness and perseverance, he slowly changed the basic paradigm of IAIN's thinking in studying Islam to be more comprehensive and in line with current developments. It is at IAIN Syarif Hidayatullah Jakarta that Harun Nasution is seen as having succeeded in answering and proving his contribution, both in the field of thought and in the context of modernizing the conditions of IAIN Jakarta, namely by making it a scientific institution that accommodates freedom of thought. The year 1973 was the most historic moment for Harun and IAIN because the new curriculum he was offering had been accepted and could be implemented. As time went by, Harun packaged the new curriculum in a book entitled "Islam Viewed from Various Aspects," published in two volumes in 1974.

Harun's policies updated at IAIN received much appreciation and enthusiasm, especially among the nation's children and government officials in Indonesia. Harun's breakthrough has caused IAIN to no longer be known as a traditional university; instead, it has changed and advanced into a campus with reformist and modern Islamic degrees. (Muslim, 2005). From here, Harun is necessary to advance Islamic thought in Indonesia. Harun is also known as a pioneer in the renewal of Islamic religious thought and a reformer of Islamic higher education institutions in Indonesia. His historical model approach has increased awareness of maintaining the greatness

of the Islamic religion, which is its central point. Because in several cases within IAIN, other state universities, Islamic boarding schools, or in broader society, Islam is reduced to just a matter of "Fiqh" so that the discourse and peak concerns of Muslims are only limited to the issues of halal-haram, obligatory-sunnah (Uchrowi et.al., 1989). In Harun's view, this thinking is considered to have closed down the greatness of Islam, which once ruled the world as an empire (Nasution, 1965).

Renewal of Harun Nasution's Islamic Education

Renewal or modernization, according to Harun Nasution, means thoughts, tendencies, movements, and efforts to change ideas, customs, old institutions, and so on to adapt to new opinions and conditions brought by science. (science) modern. These thoughts and schools emerged during the Age of Reason or Enlightenment in the 18th century AD. This understanding greatly influenced Western society and soon entered the field of religion in the West, where religion was still seen as an obstacle to progress.

The modernization of religion in the West, said Harun, aims to adapt the teachings contained in Catholicism and Protestantism to modern science and philosophy, which ultimately leads to secularism in the West (Nasution, 1985). However, Islamic contact with the West brought new ideas to the Islamic world, such as rationalism, nationalism, democracy, etc. All of this gave rise to new problems. Therefore, Islamic leaders began considering overcoming these new problems (Nasution, 1995). For example, as was done by Muhammad Ali Pasha (d. 1849 AD) in Egypt, he took advantage of the arrival of Napoleon and his troops by studying and increasing military strength and knowledge of state administration to benefit the Egyptian people (Yanti, 2017).

Harun Nasution also made breakthroughs in modernizing and renewing the education system development model in the academic field, significantly higher education. Several system changes and updates are being attempted, namely as follows: (a) Strive for learning strategies that hone students' thinking skills about Islam, such as discussions and seminars; (b) Striving for the emergence of scientific traditions. Efforts to change the lecture system, which is based on memorization, teaching thinking, and tends to adhere to certain schools of thought, into a lecture system that invites students to reason critically, innovatively, objectively, and respect differences of opinion; (c) Changing oral culture into a written culture by diligently training students to write their thoughts coherently and systematically as an effort to overcome the weaknesses of oral culture; (d) Students are required to understand Islam universally, not only limited to areas of thought such as theology, Sufism and jurisprudence but also covering all aspects of Muslim life (Syafi'ah, 2021).

To realize Harun Nasution's reform model in education, he has several principles that he always adheres to. The principles he adhered to became the distinguishing characteristics between the thinking he produced and the thinking that had developed at that time – first, dialogue widely and openly in expressing opinions. Open dialogue means showing something as it is by taking responsibility for one's choices (Nasution, 1969). Without the need to judge other people. In this case, Harun gave an example when someone asked him, "Is it permissible to change gender?" So Harun answered by showing the choice and its consequences. Harun explained that

there are two types of theology: the theology of natural law and the theology of God's absolute will. For those who choose natural law theology, according to Harun, they can change gender. According to natural law, some humans have feminine souls, even though they are of different genders. Theology of God's absolute will, according to Harun, the genitals have been given by God absolutely and cannot be changed. If you choose the theology that usually applies in Indonesia, namely the theology of God's absolute will, then the consequence is that gender cannot be changed. Without covering up other alternatives in his answer and judging the questioner, Harun openly explained the basis of the choice and its consequences (Suryadi & Qamar, 2021).

Second, emphasize the difference between absolute and relative. The distinction between the absolute, Kathi, and Shanna, the relative, is a step towards renewal in Islam (Uchrowi et.al., 1989). The realm of *fiqh* inspires Harun's thinking. According to Harun, parts in the Qur'an and Hadith that cannot be adapted to current developments are called "Absolutes." An absolute example of this is eating pork. The ban on pork, for Harun, is absolute and will not change even though there are sophisticated discoveries that state pork is safe to consume. Meanwhile, the part that can be adjusted to current conditions is called "Relative." A relative example is the pillars of faith. Where Harun, the Mu'tazilah, Muhammad Abduh, Ahmad Khan, and Jamaluddin al-Afghani rejected the sixth pillar of faith: Faith in *qadha* and *qadar*, and the choice to abandon this pillar has the opportunity to bring progress. However, Harun further believes that the absolute and relative views apply to the *fiqh* aspect and all aspects, including the quite sensitive aspect, namely kalam (*aqidah*). Therefore, efforts to achieve this can only be made through encouraging *ijtihad* to be carried out in all aspects. Concretely, Harun wanted to develop this at the Islamic Studies Forum (FPI), which IAIN lecturer Syarif Hidayatullah Jakarta then attended (Ariendonika, 2001).

Third, Progressive Rational Thought toward Islamic Teachings. Harun knows Muslims lag because they do not maximize their rational powers. Rational power that is utilized appropriately can bring Muslims forward. Starting from the lay level to the government level, the door to progress is wide open if you can act rationally. Harun gave the example of Khomeini, the Shia leader in Iran. Even though Harun also agreed with Fazlur Rahman's style, Khomeini was his choice. Khomeini is seen as understanding religious knowledge and mastering philosophy. This is a blueprint (plan) for rational and progressive thinking for Harun. Even though Harun Nasution puts forward the idea of rational thinking, as is the case in the book *Rational Islam* that he wrote, Harun Nasution still believes in and defends the absolute teachings of Islam (Nasution, 1985). Understanding and re-interpreting are only aimed at teachings of a relatively existing nature to create a dialogue between religious teachings and the reality of spiritual teachings that occur in the development of society. This is the antithesis of thoughts relative to traditional texts and the opinions of Islamic scholars and thinkers as something absolute that cannot be changed. Renewed thinking will be able to provide an alternative for Islam to be able to answer the problems facing humanity today (Yanti, 2017).

Harun Nation's Moral Education

Changes and developments over time will have an impact on the widespread problems that humans will face. More complexly, this also results in causing moral issues among students at various levels. In the world of education, the culture of violence, hate speech, and other moral decline has been quite pronounced recently. Students have been assessed as behaving poorly at school, at home, and in the community. They were also involved in various acts of violence, both personal and mass. Moral decline and this ethic can be found easily in everyday life today. Therefore, anticipating a moral decline in school children and teenagers depends on the participation of parents, families, the community, and the school environment. Family is the main factor in children's moral development. Family is the first madrasah for children (Karlina et al., 2023).

There are similarities and differences between the terms morals, ethics, and morality. The three have in common because they all discuss how to determine the law or value of an action someone performs, whether it is good or bad. These three terms both require the creation of a society that is good, orderly, safe, peaceful, serene, and prosperous physically and mentally. The difference only occurs in the source, used as a benchmark to determine whether an action is good or bad. In ethics, judgments of good and evil are based on reason, and morals are based on generally accepted habits in society. Meanwhile, morality is judged as good and evil based on the provisions of Al-Quran and Sunnah. Therefore, these terms, in terms of effect and orientation of this terminology, are equally related to good and bad things that will lead to character education in schools (Reksiana, 2018). Harun Nasution does not seem to differentiate between these terms specifically, but he often uses the words morals and morality.

Harun Nasution does not deny that successful education for children to overcome negative consequences must start early. Moral education should start from the home environment. Therefore, the task of parents in moral education is not easy; mothers and fathers must be able to set an example and be role models for their children. A child's introduction to his parents is the beginning of successful religious education, especially morality. Harun also stated that the worship taught to children must be kept from its moral formation. The aim is to instill an understanding that children should not interpret worship as merely an order, such as laws and formal forms, but must be used as a natural target, namely the development of noble morality and character (Nasution, 1995). (Nasution, 1995, p. 388). Therefore, in Harun Nasution's view, a high and good moral starting point will be achieved by humans who can use reason in selecting all their actions; Reason can direct humans to high and good moral behavior (Shafi'ah, 2021).

Religion, especially Islam, according to Harun Nasution, came into the world to guide humans to achieve happiness in this world and the hereafter. Therefore, the true purpose of religion is to develop humans to be good and healthy physically and spiritually (Nasution, 1995). One is strengthening moral education. Sharpening the power of thought or reason has become the task of science. Hence, education of the heart becomes the task of religious education to balance the education of the mind and create complete students in the sense of a balance between spiritual and physical within themselves (Mahmudah et al., 2023). Religious education must produce students with a religious spirit, not just religious knowledge (Nasution, 1995). For this reason, the process of moral education must always prioritize rational aspects and not

only doctrinal ones so that the process can be accepted by reason according to the level of development of students' reason (Shafi'ah, 2021).

Education should start with preparing a curriculum or syllabus for religious education in state schools, which, according to Harun Nasution, is based on moral, spiritual, and intellectual goals. Therefore, when providing religious material in kindergartens and elementary schools, it should be emphasized that moral education (development) and not moral teaching (transfer of knowledge) must be paid attention to. The aim of religious education here is not to explain to students that cheating is an evil act, but the objective is to educate children not to cheat because this act is evil. Apart from moral development, students at this level need to be taught about faith in a simple form and worship in Islam, especially prayer and fasting during Ramadan (Nasution, 1995).

At the junior and senior high school levels, religious education must emphasize moral education and noble character, which must continue to be pursued. Lessons about faith and worship also continue. They have also begun to be taught about religious or legal regulations in social life, such as marriage, divorce, and so on. However, both faith and worship still emphasize the formation of noble morals. A brief history and religious civilization can also be given at the secondary school level (Nasution, 1995). Religious education in higher education continues with philosophical matters such as theology, mysticism, and religious philosophy. This philosophical view will strengthen students' beliefs in their religion. Information regarding the renewal experienced by religion due to advances in science and technology needs to be provided to provide awareness that religion is not static but can sometimes follow developments with the times (Nasution, 1985).

This is similar to Muhammad Abduh's opinion, which stated that the foundation for forming a religious spirit should start from childhood. Therefore, religious subjects should be at the core of all subjects (Nasution, 1969). This view refers to the assumption that Islamic teachings are the basis for forming the soul and personality of Muslims. With a Muslim personality, society will have a spirit of togetherness and an attitude of nationalism to develop a better attitude to life and achieve progress physically and spiritually (Yusuf, 2011). This can be seen from the purpose of education, which is designed to educate the mind and soul and convey the limit of a person's possibilities to achieve happiness in this world and the afterlife (Tunru, 2018). Apart from intellectual education, he also prioritizes spiritual education, aiming to produce a generation that can think and has *al-akhlaq al-karimah* and a clean soul. He realized this goal in a series of elementary to tertiary-level curricula. So, it is clear that Abduh places greater emphasis on the moral aspects that appear in all subjects taught; moral aspects must be included in the curriculum taught, both in the science and social studies curriculum. It can be said that Abduh has started the discourse on the "Integration of Science," although in the aspect of moral values (Irfan, 2018; Yusuf, 2011).

Based on this, the core of Harun Nasution's thinking, which emphasizes the importance of instilling moral aspects in students, is relevant in answering the problems in this modern era, where moral decline is increasingly happening. Harun Nasution has developed various programs that are all directed towards realizing this goal. One is the education and teaching system, which was initially focused on

memorization but was replaced by a discussion and seminar system that allows dialogue and fosters a critical and open attitude. Attitudes towards various thoughts and concepts. Other people's opinions so that students' freedom to think and express their views continues to this day. Muslims, especially those within IAIN, must have the courage to question traditions of Islamic thought that are considered established and make breakthroughs so as not to be narrow-minded.

The thought of renewing Islamic education is relevant to the national education system regarding the foundations, functions, and objectives of national education, namely that national education aims to develop the potential of students to become human beings who have faith and devotion to God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens. The principles of providing good education are needed to achieve educational goals. Harun Nasution's thinking in providing education is that because the primary goal of Islamic education is moral education, the methods that should be used, according to Harun Nasution, are providing examples and role models, advice, guidance in solving problems, collaboration with the environment, collaboration with other educators, questions, and answers, in intellectual terms.

The thought of reforming moral education initiated by Harun Nasution regarding the principles of education administration is very relevant to the national education system, which adheres to the principles of modern education administration, namely in the form of the importance of education being carried out democratically, somewhat and non-discriminatorily by upholding human rights and values. -religious values, cultural values, and national diversity by providing examples, building will, and developing students' creativity in the learning process. Apart from that, regarding integrating moral education values, it is necessary to collaborate with the student's home environment and social environment in forming morals. This is relevant to education in the current modern era, which is that education is a shared responsibility because, in any case, students' moral problems should not be delegated to the school alone. Integration and cooperation between schools, families, and communities must continue to be pursued to achieve the goals of moral education.

CONCLUSION

Currently, in Indonesia, there are indications of moral degradation, which has resulted in the low personal quality of the nation, especially in the younger generation. Symptoms of the influence of moral degradation can be seen in the high level of demoralization and violence in society. There are many possible roots of problems that can arise from moral degradation. However, all of this shows that the moral education taught in schools in Indonesia still needs to be effective. Apart from that, this also indicates the imbalance between students' intellectual and emotional educational competencies.

Long ago, Harun Nasution reminded us of the importance of continuing moral education accompanied by sharpening intellectual intelligence education, as he termed it, by maintaining balance using reason and the heart as moral direction. Thinking or reason is the task of science, sharpening morals, and the heart is the task of religious education. Therefore, all honest education programs are directed at efforts

to realize this balance. The method offered by Harun Nasution is that education and teaching, which was initially focused on memorization, was transformed into a discussion and seminar system that allows dialogue and fosters a critical and open attitude towards various thoughts and opinions of other people so that students have freedom. Thinking and expressing opinions continue to be carried out today.

Moral and intellectual education balance is the substance of Harun Nasution's educational reform direction, usually interpreted by Rational Islam. This word is the opposite of the traditional word that denotes rigidity and stagnation. Moral education that leads to Rational Islam is Harun's education, which is not trapped in conventional characteristics. _ Rituals and other religious obligations. Therefore, education taught in schools must not be interpreted only as knowledge ordered according to the law and its formal form but must aim to develop noble morals and morals. According to Harun Nasution, this is the mission of the Islamic religion, which came to the world to guide humans in achieving happiness in this world and the afterlife. In simple terms, the Islamic religion aims to develop humans. Be good and healthy physically and mentally.

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