

HARUN NASUTION ISLAMIC EDUCATION THINKING: POSTGRADUATE PRESENTATION IN RELIGIOUS COLLEGE

Ahmad Suryadi

Universitas Islam Negeri Alauddin Makassar

Email: suryadiahmad445@gmail.com

Syamsul Qamar

Universitas Islam Negeri Alauddin Makassar

Email: syamsul.qamar@uin-alauddin.ac.id

Abstract: *The objectives of this study are: (1) To determine the biography of Harun Nasution (2) To find out the efforts made by Harun Nasution in presenting postgraduate degrees in religious colleges. Harun Nasution is one of the reformers of Islamic education in Indonesia, he comes from Mandailing Natal, North Sumatra. According to Harun Nasution, the effort to present Postgraduate degrees in the scope of IAIN aims to produce scholars who are the driving force for education, research and development of science within the IAIN.*

Keywords: *Harun Nasution; Islamic Education*

INTRODUCTION

Islam is a religion that contains teachings that come from Allah swt. which was later revealed to the Prophet Muhammad. as the messenger of Allah swt., As for the sources of these teachings are the Qur'an and Hadith.

Islamic education as one aspect of Islamic teachings, currently its scope is considered narrow, this assumption does not only come from non-Muslim scholars, but also comes from Muslim scholars themselves.

According to Nurcholish Madjid, if Indonesia had not experienced colonialism in the past, the growth of Islamic education would have grown rapidly because at that time the existing educational institutions were Islamic boarding schools. This is also the case in the West, where at first well-known universities were originally religious-based universities. (Nurcholish Madjid, 2010: 4).

On the other hand, from 1900 to the 20th century, a compromise with the modern education system was demonstrated by madrasas and universities in Minangkabau and Java. Figures such as Haji Rasul, Abdullahi Ahmad, and K.H Ahmad Dahlan by adopting the pattern of reforming Muhammad Abduh's education in Egypt. At that time Muhammad Abduh saw the dualism in the education system in Egypt, on the one hand adhered to the Western education system, on the other hand used traditional Islamic education. In response to this condition, Muhammad Abduh tried to synthesize various types of educational dualism by reformulating the goals and education system. This pattern was then imitated and developed in Minangkabau and Java. (Arbiyah Lubis, 1993: 56).

The history of Islamic civilization can be divided into three major periods, namely the classical period (650-1250 AD), the Middle Ages (1250-1800 AD), and the modern period (1800 AD and above). The Classical Period was an age of progress. This period was marked by the development and peak of knowledge both in the field of religion, non-religious fields and in the field of Islamic culture. (Abuddin Nata, 1998: 327).

Regarding the awareness of Islamic scholars in the 18th century, Harun Nasution argued that "This awareness created a desire among Muslims to improve their position by looking to and learning from the West". Islamic leaders want to modernize the world of Islam. In this way, a modern period in Islamic history emerged, from 1800 AD to our present day. (Harun Nasution, 1998: 183).

The emergence of reformers in Islam is due to the ideas of renewal that want to be raised so that Islam can get its glory back. Among the reformers in Islam is Harun Nasution, he was also present because he wanted to come up with an idea which according to him had been a misunderstanding about Islam itself.

Harun Nasution is a Muslim scientist who is very authoritative and highly respected by Muslim intellectuals, both at home and abroad and at the same time is the cause of various problems that cause debate. His expertise in the fields of theology and philosophy is rational and radical, Harun Nasution is known as a scientist who puts forward ideas that are different from those held by Muslims. (Harun Nasution, 1998: 287).

RESEARCH METHOD

The type of research used is library research because the data studied are in the form of manuscripts or books, or magazines sourced from the library's treasures (M. Nazir: 1985, 54). The approach used in this research is a philosophical analysis approach to the thoughts of a character at a certain time in the past, and the methodology of this research uses a historical approach. The data sources used in this study are: (1) Primary data sources, namely data sources that are directly related to the research object. The primary data in this research are books written directly by Harun Nasution, as well as books that are relevant to the discussion. (2) Secondary data sources, namely data sources that support and complement primary data. The secondary data sources in this study are library materials that have the same study produced by other thinkers, who talk about Harun Nasution's ideas. Data analysis techniques used in this research are (1) descriptive analysis techniques, namely an effort to collect and compile data, then analyze the data. (2) content analysis techniques, namely scientific analysis of the message content of a communication, namely analyzing and translating what has been conveyed by experts, either through writing or messages relating to what is being studied.

RESULT DAN DISCUSSION

Harun Nasution's Biography

Harun Nasution was born on Tuesday, September 23, 1919 in Pematang Siantar, North Sumatra. His father's real name is Abdul Jabbari Ahmad, a religious leader who is also a penghulu, head of religion, and imam of a mosque in Simalungun Regency. While her mother's name is Maimunah who comes from Tanah Bato, she is a daughter born in Mandailing, Tapanuli, and has lived in Mecca and is fluent in Arabic. (Abdul Halim, 2001: 3).

Harun Nasution comes from a respected family and is highly respected by the surrounding community. His father, apart from being a respected religious leader, was also a successful trader and had good economic capabilities so that Harun Nasution did not experience economic problems in continuing his education. Harun Nasution's desire to continue his education is supported by the wishes of his parents who want Harun to become a successful person and become a scholar. Harun Nasution has four brothers, namely Ayyub, Khalil, Sa'idah and Hafsah. Harun Nasution's religious character cannot

be separated from the religious education instilled by his parents. (Abuddin Nata, 2005: 262-263).

Harun's basic education started from a Dutch-owned school, Hollandsch Inlandsch School (HIS), which he took until 1934 for 7 years. While studying at an educational institution, Harun Nasution received Dutch language learning and other general sciences. (Harun Nasution, 1989: 5-6). It was at this school that Harun's critical power towards Islamic laws began to be seen, which was contrary to what his parents and the surrounding community held. He didn't finish this school until he finished, it only lasted three years, from six years it should have taken. (Harun Nasution, 1989: 14).

After completing his primary and secondary education, Harun Nasution continued his education in Egypt at the Ushuluddin faculty of Al-Azhar University, this could not be separated from his desire to study Islam. But when he got there he was not satisfied, so he decided to move to the American University in Cairo and get a B.A (Bachelor of Art) degree.

After obtaining his B.A. degree, Aaron decided to work in a private company in Egypt, and there he decided to marry an Egyptian woman. The offer to work there cannot be separated from Harun's ability to communicate in Arabic, English and Dutch. A few years later he was called back to work at the Ministry of Foreign Affairs, then he was appointed secretary to the Ambassador based in Brussels, Belgium. (Harun Nasution, 1989: 267).

After several years of working in Brussels, political turmoil ensued, making it unprofitable for him to continue his work. After he decided to continue his studies in Egypt, but soon he received an offer to continue his Islamic studies at McGill University, Canada. While at Mc Giil he earned a Ph.D and took his dissertation title related to theology, Harun completed his doctorate in 1968. When Mukti Ali became Minister of Religion who incidentally is an alumni of McGill, appointed Harun Nasution to be the rector of UIN Syarif Hidayatullah (1973). -1984) and after that he served as director of the Postgraduate Program until the end of his life. Throughout his life Harun Nasution was known as a prolific scientist with several books that he published including: *Islami in view of its various aspects, Renewal in Islam; History of Thought and Movements, Philosophy of Religion, Philosophy and Mysticism in Islam, Islamic Theology, iMuhammad Abduhid and Mu'tazilah Theology, Akali and Revelation, and Islamic Rationale. i* (Muhammad Husnol Hidayat, 2015: Vol.1: 27-28).

Efforts to Bring Postgraduate

Harun Nasution founded Postgraduate, which is an advanced study for undergraduate students based on the need for a more comprehensive and in-depth study of science, especially for Islamic sciences. The idea of establishing a Postgraduate program received support from the then Minister of Religion, Mukti Ali, until finally in 1982 the first Postgraduate program within PTKIN was established, namely the Postgraduate IAIN Syarif Hidayatullah. With the establishment of the Postgraduate IAIN Jakarta at that time, it inspired the birth of Postgraduates at other IAIN, such as Surabaya, Padang, Medan and others. (Azyumardi Azra, 1999: 175).

The main purpose of the birth of Postgraduate at PTKIN is to produce scholars who become the driving force of education, research and scientific development within IAIN. Meanwhile, the specific objectives for the formation of the Postgraduate Program are:

First, develop the participants' abilities and expertise to master Islamic religious disciplines and supporting sciences in order to develop Islamic knowledge and practice it in society.

Second, develop skills in Islamic religious sciences as well as research that is made in accordance with the relevant program field.

Third, produce scholars who have the motto of amaliah science and scientific charity. (Azyumardi Azra, 1999: 176).

The main purpose of the birth of Postgraduate at PTKIN is to produce scholars who become the driving force of education, research and scientific development within IAIN. Meanwhile, the specific objectives for the formation of the Postgraduate Program are:

First, develop the participants' abilities and expertise to master Islamic religious disciplines and supporting sciences in order to develop Islamic knowledge and practice it in society.

Second, develop skills in Islamic religious sciences as well as research that is made in accordance with the relevant program field.

Third, produce scholars who have the motto of amaliah science and scientific charity. (Azyumardi Azra, 1999: 176).

At the beginning of the opening of the Postgraduate program at IAIN Syarif Hidayatullah, the concentration that was opened was Islamic studies, then followed by various other concentration disciplines, namely the concentration of sharia, Islamic thought, Tafsir and Hadith, History and Islamic Civilization, and Islam and Modernity. In 1988/1999 the concentration of Islamic Education, Arabic Language and Literature, and Da'wah and Communication was opened. The program for the doctoral level of the available study program is Islamic Studies. In the following year, the concentration of Shari'ah and Law, Hadith interpretation, Islamic thought, and so on was opened again. From 1982 to 1998, the postgraduate program at IAIN Syarif Hidayatullah was led by Harun Nasution until the end of his life, then replaced by Said Agil Husin al Munawar.

In the past few years, the Graduate School of IAIN Syarif Hidayatullah has produced hundreds of masters and doctoral alumni, especially at the doctoral level, it has produced many alumni who have held strategic positions in various universities in the country such as Jamaluddin Darwis (Rector of Muhammadiyah University of Semarang), Muhammad-rizki Amin (Rector of IAIN Sultan Amai Gorontalo), Rusjdi Ali Muhammad (Rector of IAIN Ar-Raniry, Banda Aceh), and many other names who have contributed and played a role in advancing education in Indonesia.

One of Harun's phenomenal steps was the initiator of the idea of transforming IAIN into UIN which has now been realized as a form of developing PTKIN into a world research university. One of the steps to create a research university is to send human resources to study in the Middle East, such as Komaruddin Hidayat, Atho Mudzhar, and Mastuhu, and Zakiah Daradjat is sent to Malaysia. Harun's main reason for initiating the birth of UIN is that there is a need for scholars who know only religious knowledge, but also general knowledge, so that it needs to be transformed into a university, in order to be able to open general departments. It aims to produce alumni who can combine religious knowledge and general knowledge. (Abuddin Nata, 2005: 255). However, it was still not realized during Harun Nasution's time due to limited human resources and facilities, the idea was only realized in 2001 during the leadership of Azyumardi Azra as rector.

CONCLUSION

From the discussion above, the following conclusions can be drawn:

1. Harun Nasution is one of the leading thinkers of Islamic education. He was born in Mandailing Natal, an area in South Tapanuli, North Sumatra, on September 23, 1919. Harun Nasution's education began at the Dutch-owned Elementary School, namely HIS which was taken for 7 years and finished in 1934. After that he decided to continue his studies in Egypt at Al-Azhar University, then earned a BA at American University and had the opportunity to study at McGill, Canada. After returning to Indonesia, Harun Nasution worked at the University of Indonesia and IAIN Syarif Hidayatullah Jakarta. A few years later he became the rector of IAIN Syarif Hidayatullah from 1973-1984 and became the director of the Graduate School of IAIN Syarif Hidayatullah until the end of his life.
2. Efforts to give birth to Postgraduates within the scope of PTKIN, according to Harun Nasution, have the aim of producing scholars who become the driving force of education, research and scientific development in the IAIN environment.

REFERENSI

- Azra, Azyumardi, *Pendidikan Islam; Tradisi Modernisasi Di Tengah Tantangan Milenium III*, Jakarta: Kencana Prenada Media Group, 2012.
- , *Pendidikan Islam; Tradisi dan Modernisasi Menuju Millenium Baru*, Ciputat: Logos, 1999.
- Husnul, Muhammad Hidayat, Harun Nasution dan Pembaharuan Pemikiran Pendidikan Islam, Vol. 10, No. 1, 1 Juni 2015.
- Halim, Abdul, *Teologi Islami Rasional*, Jakarta: Ciputat Press, 2001.
- Lubis, Arbiyah, *Pemikiran Muhammadiyah dan Muhammad Abduh, Suatu Studi Perbandingan*, Jakarta: Bulan Bintang, 1993.
- Madjid, Nurcholis, *Bilik-bilik Pesantren; Sebuah Potret Perjalanan*, Jakarta: Paramadina, 2010.
- Mahfud, Hanimuddin, *Ide Perubahan IAIN menjadi UIN Jakarta*, Jakarta: UIN Press, 2010.
- Mukhrizal Arif, "Peran Harun Nasution dalam Pengembangan PTAI" blog Mukhrizal Arif. <http://moechrizal.blogspot.com/> (25 Agustus 2018)
- Nata, Abuddin, *Metodologi Studi Islam*, Jakarta: PT. Raja Grafindo Persada, 1998.
- , *Tokoh-Tokoh Pembaharuan Pendidikan Islam di Indonesia*, Jakarta: PT. Raja Grafindo Persada, 2005.
- Nasution, Harun, *Islam Ditinjau dari Berbagai Aspeknya*, (Jakarta: Universitas Indonesia, 2011.

-----, Islam Rasional, Bandung: Mizan, 1998).

-----, Refleksi Pembaharuan Pemikiran Islam, Jakarta: Lembaga Studi Agama, 1989.

-----, Islam Ditinjau dari Berbagai Aspeknya Jilid I dan II, Jakarta: UI Press, 1985.

Profil singkat Pascasarjana UIN Syarif Hidayatullah”, Situs Resmi Pascasarjana UIN Syarif Hidayatullah. <http://graduate.uinjkt.ac.id/index.php/en/profil/sejarah-singkat> (25 Agustus 2018)

Tim Penyusun”, Ensiklopedi Islam. [http:// ensiklopedi.com/timpenyusun](http://ensiklopedi.com/timpenyusun) (25 Agustus 2018).