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HARUN NASUTION'S THOUGHTS ON ISLAMIC EDUCATION AND IMPLICATIONS WITH INDUSTRIAL REVOLUTION 5.0

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ABSTRACT

Islamic education is a solution to the various problems that plague humanity today, but in its journey Islamic education is seen as just a label, namely Islamic education is unable to reflect the practice of Islamic teachings in the field of education. Harun Nasution's idea is one form of assumptions that arise, that Islamic education if run correctly in bringing up students who are highly dedicated to society. The research uses a literature study approach or known as Library Research with a factual histrionic research model on figures that focuses on Harun Nasution's views on Islamic education and implications for contemporary Islamic education. The results of this study indicate that Islamic education in Harun Nasution's view is divided into two forms, namely basic and advanced. Basic education includes kindergarten, elementary school, junior high school, and high school, which focus on spiritual and moral approaches, and advanced education, namely universities, which focus on spiritual, moral and intellectual approaches. In this case, intellectual is using rationality as a means of analyzing existing problems.

Keywords: *Harun Nasution, Islamic Education, Contemporary*



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Introduction

Islamic education is one of the main parts or elements in the world of education that provides all kinds of problems that occur in the current digital era. One form of solution offered is the cultivation of religious values in students, so that in the future they can become individuals who are beneficial to mankind, regardless of ethnicity, religion, race, ethnicity and so on. In its journey, Islamic education is currently experiencing various kinds of problems in its application, so that many have begun to assume that Islamic education is only a label, because in practice it does not embody Islamic values in it.

Rz.Ricky Satria Wiranata, Maragustam and M Sayyidul Abrori in his writing entitled Philosophy of Pragmatism; Reviewing Islamic Education Innovation explains that there are three factors that hinder the quality of Islamic education, including, First, input oriented which can be interpreted that Islamic educational institutions are unable to produce quality input-output, this is due to the unevenness of input or facilities in accordance with the times; Second, there is industrialization and capitalization in Islamic education, where Islamic education is no different from the industry that makes education an economic market, so that Islamic educational institutions no longer focus on the quality of education but the will of the market or the market that is developing; Third, Islamic education does not have a standard theoretical basis to be applied, so that when there is a change in the global, then Islamic education is the last element in innovating in accordance with changing times .

The above thought is true, as the author feels in Medan City, North Sumatra, where currently the market that is developing in Islamic educational institutions is tahfidz al-Quran, so that the average Islamic educational institution, either with a dormitory system, or non-dormitory makes tahfidz as an icon in the implementation of education. This is what makes Islamic educational institutions not focus on quality, but have entered the economic market.

Appropriately, many Islamic educational institutions conduct various kinds of studies and discussions with experts, especially in the field of Islamic education, because scholars, or experts have provided an ideal picture of how the application of Islamic education in Indonesia, which is different from its application in the Middle East. One of them is Harun Nasution, a thinker and scholar who has gained knowledge from two different perspectives, the Middle East and the West, so that he formulates an Islamic education system that fits the mindset of Indonesian society, especially in higher education. It is important to conduct an objective study of Harun Nasution's thoughts on Islamic education, so as to open the horizons of thought in assessing things properly.

Research Methods

This type of *research* is *library research* or what is known as *library research* with a historical research model about a figure, namely Harun Nasution. The material object of this research is the thought of a figure named Harun Nasution about Islamic education and its implications for contemporary Islamic education and the formal object in this study is the philosophy of Islamic education¹. The data in this study are divided into two forms, namely *First*, primary data is a data source in the form of books about Harun Nasution, from his life and thoughts including

1. Amin, Saidul. *Harun Nasution Viewed from Various Aspects*. 1st ed. Riau: Asa Riau (CV. Asa Riau), 2019.
2. Arifin, Muhammad. *Rational Theology in the Perspective of Harun Nasution's Thought*. Edited by Hafas Furqani. 1st ed. Banda Aceh: Lembaga Kajian Konstitusi Indonesia (LKKI), 2021.

Second, secondary data is supporting data in this study in the form of scientific journal writings, *webpage* writings, including.

1. Wiranata, Rz. Ricky Satria, Maragustam Maragustam, and M. Sayyidul Abrori. "The Philosophy of Pragmatism: Revisiting Islamic Education Innovation." *Ta'allum: Journal of Islamic Education* 9, no. 1

¹Zubair Achmad Charris Bakker Anton, *Philosophy Research Methodology*, 14th ed. (Yogyakarta: PT Kanisius Publisher, 1990).

(2021): 110–33. <https://doi.org/10.21274/taalum.2021.9.1.110-133>.

2. Siagian, Hendra Fridolin Ananda Sudater. "Getting to Know the Industrial Revolution 5.0." Ministry of Finance of the Republic of Indonesia, 2024. <https://www.djkn.kemenkeu.go.id/kpknl-lahat/baca-artikel/16023/Mengenal-Revolusi-Industri-50.html>.

Results And Discussion

A. Harun Nasution Biography

His full name is Harun Nasution bin Abdul Jabbar Ahmad, born in Pematang Siantar City, North Sumatra, on September 23, 1919 AD². His father was a scholar and merchant, and his mother named Maimunah was the daughter of a Mandailing Regency scholar, and it is mentioned that his mother had lived in Makkah-Saudi Arabia³. Ariendonika in his writing entitled *Social Intellectual Sketches of Harun Nasution* as quoted by Saidi Amin explains that Harun Nasution was born in Mecca, when his parents resided there, so it becomes clear that Harun Nasution grew up in a family of scholars, either his father or mother⁴.

A note from Arifin Muhammad in his book entitled *Rational Theology* quoting from the book *70 Years Seminar Harun Nasution, Reflection on the Renewal of Islamic Thought* *70 Years Harun Nasution* explained that the marriage of Harun Nasution's parents was opposed by the prevailing customs, because they were still in the same clan, namely Nasution, and his parents moved to Pematangsiantar City⁵. The above opposition is part of the customary local wisdom of the Mandailing people and Batak tribes in general, where in the past marriages within the same clan were strongly opposed because they were still considered family, so it was not

²Muhammad Arifin, *Rational Theology Perspectives on the Thought of Harun Nasution*, ed. Hafas Furqani, 1st ed. (Banda Aceh: Lembaga Kajian Konstitusi Indonesia (LKKI), 2021).

³Arifin; Ahmad Syahri Mubarok, Hasan Basri, and Hilman Rizky Hasibuan, "Transformation of Harun Nasution's Thought: Welcoming 21st Century Islamic Education," *JIEBAR: Journal of Islamic Education: Basic and Applied Research* 4, no. 2 (2023): 75–88, <https://doi.org/10.33853/jiebar.v4i2.610>.

⁴Saidul Amin, *Harun Nasution Viewed from Various Aspects*, 1st ed. (Riau: Asa Riau (CV. Asa Riau), 2019).

⁵Arifin, *Rational Theology Perspective of Harun Nasution's Thought*.

appropriate to marry one's own brother. At present, the opposition to marrying a clan has begun to fade as religious insight has developed.

This situation, Harun Nasution's parents were determined to instill the values of Islamic teachings as a whole, seen from his educational journey which began at the *Holland-Inlandsche School* (HIS) in 1934 AD, and continued Islamic studies at the *Moderne Islamietiesche Kweekscholl* (MIK) in Bukittinggi-West Sumatra and graduated in 1937 AD⁶. After graduating from MIK, Harun Nasution continued his education at the Strata 1 (one) level to the Faculty of Ushuluddin at Al-Azhar University in Cairo-Egypt in 1942 AD, and while in Egypt he was also enrolled at the American University in Cairo Egypt and obtained a *Bachelor of Art* (BA) degree in social science in 1952 AD⁷.

In developing his ideas, Harun Nasution produced several works that can still be read today, and become a reference for the development of Islamic education, especially in Islamic universities. There are eight books, including, *First*, Islam in Various Aspects divided into Volumes I and II in 1974 AD; *Second*, Philosophy and Mysticism in Islam in 1978 AD; *Third*, Renewal in Islam; History of Thought and Movement in 1978 AD; *Fourth*, Islamic Theology: Historical Schools of Comparative Analysis in 1977 AD; *Fifth*, Reason and Revelation in Islam in 1980 AD; *Sixth*, Philosophy of Religion in 1978 AD; *Seventh*, Muhammad Abduh and Mu'tazilah Rational Theology in 1987 AD; *Eighth*, Rational Islam in 1995 AD⁸. The eight works produced by Harun Nasution do not show any specifics about Islamic education, but as Karwadi stated, Harun Nasution's Islamic education ideas are presented in the book *Islam Rational*.⁹

If you look at the year, then the book *Islam Rational* is the last book produced by Harun Nasution during his lifetime, namely in 1995 AD, and

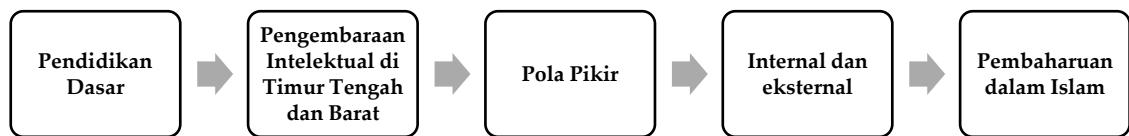
⁶Karwadi, "Harun Nasution's Educational Thought," Repository Library UIN Sunan Kalijaga, 2020, <https://digilib.uin-suka.ac.id/id/eprint/41660/>.

⁷Karwadi.

⁸Amin, *Harun Nasution Viewed from Various Aspects*; Arifin, *Rational Theology Perspective of Harun Nasution's Thought*.

⁹Karwadi, "Harun Nasution's Educational Thought."

the next three years, namely in 1998 AD, Harun Nasution passed away to the Divine Presence at the age of 80 years less 5 days¹⁰. The following is the journey of Harun Nasution's intellectual life in tabular form, as follows.



Source: Saidul Amin¹¹

The five stages of Harun Nasution's life journey were passed with various circumstances he experienced, resulting in a big idea in formulating Islamic education in Islamic universities. The formulation cannot be felt practically in *Ibtidaiyah*, *Tsanawiyah* and *Aliyah* education, only at a theoretical level.

B. Islamic Education in Indonesia and Its Journey

Islamic education as it is well known that the term education comes from the word educated which can be interpreted as a conscious effort from educators for the physical or physical and spiritual development of students in shaping their personality¹². Imam Barnadib in his book entitled *Philosophy of Education, Systems and Methods* explains that Islamic education can be interpreted by fulfilling two criteria in its application, namely, *First*, educators or in Arabic called *muallim*, have the main task that must be applied, namely being able to optimize the potential possessed by students, it is intended that students in the future can benefit the community; *Second*, the *output* of Islamic education is that in the future students who have been taught and equipped with the values of Islamic teachings, can become

¹⁰Amin, *Harun Nasution Viewed from Various Aspects*.

¹¹Amen.

¹²Ahmad Badwi, "The Correlation Between Islamic Sharia and Islamic Education," *DIKTUM: Journal of Sharia and Law* 12, no. 2 (2014): 208-14.

devoted individuals, namely those who practice Islamic teachings in every walk of life .¹³

This definition indicates that Islamic education is different from education initiated in Western civilization, that in Islamic education the development of students is not limited to physical aspects alone, but also to the cultivation of spiritual values. As said by Azyumardi Azra quoted by Saidul Amin that Islamic education in Indonesia is divided into two main currents, namely *First, oriented* to the Middle East, which is influenced by the entry of Islamic teachings from the Middle East which produces madrasa-based education and pesantren; *Second, Islamic education* that heads to the West, which is marked by the arrival of western colonizers, namely the Dutch by establishing schools for their people in Indonesia .¹⁴

In its journey, Islamic education in Indonesia was influenced by the movement in the West in the 15th century, namely the *Renaissance* (rebirth), which then the impact of the *renaissance* gave rise to various movements in the Middle East, especially in the field of education, which can be divided into three things, namely. *First*, reform in Egypt, reform in Egypt began with the arrival of Napoleon Bonaparte by establishing a scientific institution called the *Institut d 'Egypt*, which contained scientific equipment that was not yet owned by the Egyptian people, including printing presses, telescopes, microscopes, and chemical equipment; *Second*, reform in Turkey, Islamic education in underwent changes in the 19th century AD which was marked by establishing schools that used the European system, and religious schools namely madrasah (*medresse*) did not make any changes; *Third*, reform in India, education in India including Pakistan made changes for the first time by Sayyid Ahmad Khan by establishing the Muhammedan Anglo Oriental College (MAOC) school in Aligarh in 1878 AD, the purpose of Islamic education reform in India is to overcome the

¹³I Barnadib, *Philosophy of Education; System and Method*, 1st Edition (Yogyakarta - Indonesia: Andi Offset Publisher, 1994).

¹⁴ Amin, *Harun Nasution Viewed from Various Aspects*.

separation between traditional Islamic education that is anti-British with secular education that teaches religion.¹⁵

The reality that occurred in three countries that represent Islamic countries gave a lot of *insight*, ideas and ideas to experts, figures, and scholars, including Harun Nasution. He realized that every change in Islamic education in each country adjusts to the conditions of the local community, so Harun Nasution tried to formulate Islamic education in accordance with the societies in Indonesia.

C. Islamic Education According to Harun Nasution

Saidul Amin explained that during Harun Nasution's lifetime there were four educational institutions that developed at that time, namely. *First*, pondok or pesantren schools that teach Islam and are the original schools of the Indonesian people; *Second*, Malay schools, the emergence of this school was marked by the Indonesian national awakening in 1908 with the establishment of the Budi Utomo Movement and the Taman Siswa School; *Third*, Dutch schools, intended for Indonesian children known as *Hollandsch Indlandsche School* (HIS), and for Dutch children sent to *Europesse Lagerre School* (ELS) .¹⁶

There are interesting things related to Harun Nasution and Islamic education, as stated by Karwadi that throughout his life Harun Nasution never wrote a paper specifically entitled Islamic education, and his thoughts on Islamic education were presented through his book entitled *Rational Islam*¹⁷ . However, Harun Nasution's contribution to Islamic education is greater at a practical level, especially in state Islamic education institutions, which are currently named UIN, IAIN, STAIN and so on.

Muhammad Iqbal Chailani in his writing entitled *Harun Nasution's Thought and Its Relevance to Education in the Modern Era* explains that the main idea of a Harun Nasution is renewal in Islamic education, where the

¹⁵Noorazmah Hidayati, "Islamic Education Reform in the Early 20th Century," *Al-Risalah Journal* 16 (2020): 203-36.

¹⁶Amin, *Harun Nasution Viewed from Various Aspects*.

¹⁷Karwadi, "Harun Nasution's Educational Thought."

term renewal is closely related to the meaning of modern¹⁸. The purpose of the renewal is that it is time for Islamic education to adjust to the advancement of science and technology in the modern world¹⁹. It can be seen that currently the technology of the developing modern world is characterized by the emergence of the industrial revolution 5.0, namely the advancement of digital technology and information openness, thus requiring Islamic education to also be able to keep pace in the implementation of education.

Harun Nasution's contribution that can be felt today, namely the development of an Islamic education system in Islamic tertiary institutions which is divided into three systems, including, *First*, Harun Nasution hones students' critical thinking skills in Islamic tertiary institutions, by conducting various kinds of seminars, discussions and other activities; *Second*, Harun Nasution accustoms students to writing, as a forum for students to express all their ideas and ideas in written form, and not focus on oral only; *Third*, students are required by him to be able to understand Islam from all aspects, or points of view .²⁰

These three things were done by Harun Nasution because in his time teaching in Islamic universities still focused on the lecture method, and even in some references it is said to be feudal, meaning that students were not given the opportunity to rebut what was stated by the lecturer. The application of discussions and seminars is part of the characteristics of the application of the ratio or reason, meaning that without discussion, one's critical analysis cannot be honed optimally, discussion provides a stimulus for someone to bring up ideas and ideas. The ratio is honed, then proceed with pouring the idea in the form of writing, where students are accustomed to writing, this is the right step or strategy of a Harun Nasution in guiding students in Islamic universities to produce a paper. The last

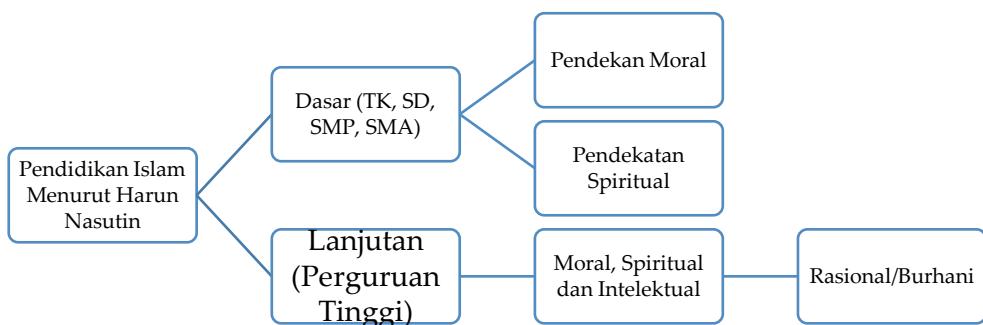
¹⁸Muhammad Iqbal Chailani, "Harun Nasution's Thoughts on Education and Its Relevance to Education in the Modern Era," *Manazhim* 1, no. 2 (2019): 45–60, <https://doi.org/10.36088/manazhim.v1i2.207>.

¹⁹Chailani.

²⁰Chailani.

thing he did was to invite students to think comprehensively, this was done because in his time Islamic education was still struggling with the fiqh approach, so for him Islamic studies were stagnant and did not develop.

Karwadi pointed out that the application of the rational aspect in Islamic education in Harun Nasution's view must be understood in depth, meaning that the rational application is applied in higher education, and for the basic level, namely kindergarten, Ibtidaiyah / Elementary School (SD), Tsanawiyah / Junior High School (SMP) and Aliyah / Senior High School (SMA) is a spiritual and moral approach²¹ . The idea of Islamic education Harun Nasution can be seen in the form of a diagram, namely.



Source: Karwadi²²

Karwadi's analysis, which comes from Harun Nasution's work, namely *Rational Islam*, provides an enlightenment that Islamic education for the basic level focuses on spiritual and moral, this provides character building for students. Furthermore, Harun Nasution explains in detail what material should be given to students at the basic level in the form of a table, namely.

²¹Karwadi, "Harun Nasution's Educational Thought."

²²Karwadi.

BASIC LEVEL MATERIAL²³

TK	<ol style="list-style-type: none"> 1. Introduction to Allah SWT 2. Recognize gratitude to Allah SWT 3. Prohibition to harm something 4. The obligation to do good 5. Good manners in socializing
SD	<ol style="list-style-type: none"> 1. Getting to know Allah SWT 2. Worship 3. Social Sense 4. Key teachings in Islam Moral Education 5. Knowledge in Islam
JUNIOR/SENIOR HIGH SCHOOL	<ol style="list-style-type: none"> 1. Deepening the material that has been given in elementary school 2. Worship (Spiritual Practice) 3. Deepening and expanding religious teachings 4. Cultivating a sense of tolerance regarding mazhab and differences of opinion, both among Muslims and other religions. 5. Responsibility and community service
HIGHER EDUCATION	<ol style="list-style-type: none"> 1. Spiritual and Intellectual Approach 2. Worship 3. Expansion of Islamic religious knowledge 4. Sense of tolerance 5. Responsibility and dedication

The stages or processes in Islamic education above reflect that Harun Nasution views that Islamic education does not only focus on one aspect, but from the basic level students have been equipped spiritually, and this also breaks the statement that the ideas or ideas of Harun Nasution regarding Islamic education only focus on the rational or *burhani* aspects only.

²³Karwadi.

D.Implications of Harun Nasution's Ideas for Contemporary Islamic Education

The Big Indonesian Dictionary (KBBI) defines that the meaning of the word implication is involvement or can be said to be an atmosphere of involvement, and specifically it can be interpreted that implication is the effect caused in the future or the impact felt in doing something²⁴ . The study of contemporary Islamic education is certainly related to the times, and it is good to first understand what is meant by contemporary. The notion of contemporary can be interpreted as the present, and has similarities with the term modern, namely the latest and cutting-edge²⁵ . From this understanding it can be understood that between contemporary and modern there is no significant difference in meaning, even contemporary is also interpreted as modern.

The explanation above can be understood that the impact of Harun Nasution's ideas and ideas regarding Islamic education in the contemporary era is the development of technology and information openness which is then known as the industrial revolution 5.0. The definition of the industrial revolution 5.0 is a breakthrough in technological development, by combining technology and humans that produce advanced technology, including *Artificial Intelligence* (AI), *Internet of Things* (Iot) and human robot technology .²⁶

The development of technology is growing rapidly, requiring Islamic education to be able to improve in adjusting the development of contemporary times today. The improvement is as taught by Harun

²⁴Editorial Team of Kamus Besar Bahasa Indonesia, *Kamus Besar Bahasa Indonesia*, " in *Kamus Besar Bahasa Indonesia*, *Kamus Besar Bahasa Indonesia*, 3rd ed. (Jakarta: Balai Pustaka, 2007).

²⁵Maolidya Asri Siwi Fangesty, Nurwadjah Ahmad, and R Edi Komarudin, "Characteristics and Models of Contemporary Tafsir," *Mashadiruna: Journal of Al-Quran Science and Tafsir* 3, no. 1 (2024): 53-60, <https://journal.uinsgd.ac.id/index.php/mashadiruna>.

²⁶Hendra Fridolin Ananda Sudater Siagian, "Getting to Know the Industrial Revolution 5.0," Ministry of Finance of the Republic of Indonesia, 2024, <https://www.djkn.kemenkeu.go.id/kpknl-lahat/baca-artikel/16023/Mengenal-Revolusi-Industri-50.html>.

Nasution that the use of rationality has a central role in bringing up various kinds of innovations or creations of *Artificial Intelligence*.

Wahidah Ma'rifatunnisa' et al in their writing entitled *Harun Nasution's Islamic Education Reform and its Relevance to the Concept of Islamic Education in the Era of Society 5.0* explained that the era of the industrial revolution 5.0 had an impact on Harun Nasution's ideas and ideas, which were divided into five parts, including. *First*, rational theology is important in the current technological era, where according to Harun Nasution Islamic education developed through rational patterns can improve the quality and quality of Human Resources (HR) of Muslims; *Second*, for Harun Nasution one of the main missions of Islamic Education is to form a noble character or personality of students in the form of moral and spiritual education; *Third*, the development of the Islamic education curriculum is based on moral, spiritual and intellectual approaches; *Fourth*, the methods of Islamic education must be harmonized with the objectives of Islamic education, such as the formation of moral character using exemplary methods, being a role model, while intellectual character by developing methods of critical thinking, creativity and educators are certainly not anti-criticism from students; *Fifth*, exemplary, as well as insight into Islamic and general knowledge are essential for an educator, because Harun Nasution believes that educators will be seen, noticed by students²⁷ .

Harun Nasution's ideas and ideas answer all the concerns of educators in the midst of the development of digital technology and the real openness of information today, where a spiritual and moral approach is important to always be guarded, because focusing on technology will cause a *spiritual* or moral crisis that can afflict students.

²⁷Wahidah Ma'rifatunnisa', Muhammad Ilham Rusydi, and Mohamad Salik, "Harun Nasution's Islamic Education Reform and Its Relevance to the Concept of Islamic Education in the Era of Society 5.0," *Zawiyah: Journal of Islamic Thought* 8, no. 1 (2022): 18, <https://doi.org/10.31332/zjpi.v8i1.3487>.

E. Reflective Analysis (Rationality, between Islam and the West)

The science of logic was originally sourced from the Greeks with the glory of their civilization with many thinkers or philosophers such as Socrates, Plato and Aristotle. In its journey, in the 2nd century AD the Arabs learned and adopted all the knowledge from the Greeks, especially the science of logic²⁸ . In this case, the science of logic has been pioneered by Greek philosophers, but Aristotle reformulated what he had learned from his teacher Plato, so Aristotle is known as the father or *icon of rationality* .²⁹

Darul Azka and Nailul Huda in his book entitled *Sulam al-Munawraq; Study and Explanation of Mantiq Science* explain the main thing that Aristotle contributed as the father of logic is that he laid down a basic way of thinking arranged with premises (*mukaddimah*), and from the premise a conclusion or *natijah* is drawn, and then this method is known as the science of logic.³⁰

The peak of the spread of what had been formed and initiated by Aristotle was precisely during the Abbasid period, the leadership of Caliph al-Ma'mun who carried out massive translations into various languages, including Arabic, Syrian, Persian and Indian. Caliph al-Ma'mun's contribution was real, because Aristotle's method of thinking or logic was known, and used as a foundation for thinking in all branches of science .³¹

Caliph Al-Makmun realized Aristotle's thoughts through massive translation activities, and as described by Philip K. Hitti Caliph Al-Makmun decided that Hunain bin Ishaq as the leader in translating the works of Greek philosophers³² . This activity provided a stimulus in the development of science in the world today, although it must be realized

²⁸Nailul Azka, Darul, Huda, *Sulam Al-Munawraq: A Study and Explanation of the Science of Mantiq, Equipped with Modern Logical Terms*, ed. Zawjie Sahila, First (Lirboyo: Santri salaf press, 2012).

²⁹Azka, Darul, Huda.

³⁰Azka, Darul, Huda.

³¹Azka, Darul, Huda.

³²Jovial Pally Ichsan, Sayed Muhammad, Taran, "The Entry and Development of Philosophy in the Islamic World" 1, no. 2 (2016): 1–23, <https://doi.org/10.59548/je.v1i1.17>.

that what is felt today, especially regarding the science of logic, has undergone changes that are not as initiated by the Abbasid Caliphate. It is important to note, the activity of translating Aristotle's logic book gave its own spirit and strength, especially for the mu'tazilah school who believed that reason had the highest position, so it cannot be denied that at this time many people became reason as the main foundation in Islam. This situation continued during the reign of Islam, and culminated in the study or use of Aristotle's logic by a Spanish Muslim philosopher named Ibn Rushd.

He Ibn Rushd is a bridge connecting Westerners in getting to know the study of Aristotle's logic, as described by Muhammad Asep Setiawan in his research entitled *The Construction of Ibn Rushd's Philosophy and Its Influence on Western Civilization* stated that Ibn Rushd has a major contribution in bridging Western civilization in studying philosophy, and through him also Westerners understand the works of Greek philosophers³³. Through Ibn Rushd, Westerners learned in depth, and the emergence of the idea of Renaissance, namely *rebirth*, where they Western civilization experienced a dark period in which scientists were not given freedom in expressing their knowledge, and had to first ask for the blessing of the priest.

This is what the author notes, that today the science of logic has undergone changes or modifications no longer as taught or initiated during the time of the Caliph 'Abbasid, namely logic studied by Western Civilization as a source of truth, meaning that something that cannot be accepted by reason, then it cannot be accepted. Therefore, it is important to reassess as a whole, so that there is no misunderstanding in deciding the science of logic.

The above underlies the thinking of a Harun Nasution that in his ideas regarding Islamic education, there is a spiritual aspect in it, so that logic or

³³Muhammad Asep Setiawan, "The Construction of Ibn Rushd's Philosophy and Its Influence on Western Civilization," *Indonesian Journal of Islamic Theology and Philosophy* 4, no. 1 (2022): 21-40, [RECOMS: JURNAL PENELITIAN DAN PENGABDIAN VOL.1 NO.2 DESEMBER 2024](https://www.google.com/url?sa=t&source=web&rct=j&opi=89978449&url=https://ejournal.adenintan.ac.id/index.php/ijitp/article/download/9469/7034&ved=2ahUKEwjH1YDV24OIAxW-1jgGHZEvGcgQFnoECBUQAQ&usg=AOvVaw1pdcXoEvO7PcymeexdnndN.</p></div><div data-bbox=)

rationality does not stand alone, as has been initiated by Western civilization after the 15th century AD. It should be noted that the use of ratios, especially in the era of the industrial revolution 5.0, must be accompanied by a spiritual approach, meaning that technological developments are also based on spiritual values that become the *spirit* in practicing religious teachings.

Conclusion

Harun Nasution was born in Pematangsiantar City - North Sumatra, raised in a religious family, because his father and mother were scholars, and this had a significant influence on his intellectual journey. He is a figure, thinker and scholar who has contributed a lot to the development of Islamic education in Indonesia, especially in state Islamic universities.

Islamic education initiated by Harun Nasution was influenced by events that occurred in the world, which began in the 15th century with the emergence of the *Renaissance* movement (rebirth), and in the 17th, 18th and 19th centuries led to educational reform in Egypt, Turkey and India. Islamic education in Egypt began with Napoleon Bonaparte who established a scientific laboratory, educational reform in Turkey by doing public education only, while religious education was not made any changes. As for Indian education, as a means to unite traditional Islamic education and secular education.

The situation above has a great influence on Harun Nasution's ideas, ideas, and thoughts in formulating ideal Islamic education in Indonesia amidst the influence of the global world at that time. One form is the touch of an intellectual approach, namely rationality as a benchmark in the study of Islam in Islamic universities, which is still being applied today. This shows that the idea of a Harun Nasution answers the challenges of the times, especially today which is characterized by the industrial revolution 5.0, namely the development of digital technology and the openness of all information, requiring Islamic education to be able to adjust it.

The form of adjustment is the use of rationality in generating and managing the development of digital technology, namely *Artificial*

Intelligence, Internet of Things and robot technology. In this case, educators or anyone who wants to contribute to Islamic education must be able to come up with ideas and technological ideas that can be applied in the Islamic education curriculum.

On the other hand, Harun Nasution's ideas and ideas have not been fully felt at the ibtidaiyah, tsanawiyah and Aliyah levels of education, only theoretically, this provides an insight that the focus of Harun Nasution lies in developing the quality of Islamic education in higher education. The existence of this study is expected to provide insight and enlightenment to readers in understanding the thoughts or ideas of a Harun Nasution regarding Islamic education, as well as its impact on contemporary Islamic education.

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