

STUDY OF HARUN NASUTION'S THOUGHTS ON RENEWAL IN ISLAM

Ilham Tomponu, Rusli Malli, Sumiati

Makassar Muhammadiyah University

Jln Sultan Alauddin No 259 Gunung Sari, Rappocini,
Makassar

Email: muhilham170194@gmail.com, rusli@unismuh.ac.id,
sumiati@unismuh.ac.id

Abstract: This research examines the renewal of Harun Nasution's thinking about Islam in Indonesia. With the aim of research to construct his thoughts, both in the form of offers in the form of ideas about Islamic theology and renewal in thinking about the development of Islamic higher education. Using the descriptive-analytic method, the researcher answered the problem formulation regarding Harun Nasution, how Harun Nasution formulated reform in Islam. This research uses a library approach (Library Research), by taking library sources written by Harun Nasution, as the main source (Primary Source) and other books that discuss Harun Nasution's thoughts, especially those related to the renewal of Islamic thought, as a second source (Secondary Source). The researcher then examined several research findings regarding Harun Nasution's thought, in addition to analyzing the works regarding the Renewal of Harun Nasution's Islamic Thought. The results of this thesis research show that Harun Nasution's concept of thought regarding renewal in Islam is rational. The rationality of his thinking was built on classical Muslim thought and modern Muslim thinkers. The influence of classical thinkers can be found from the thinker Ibn. Sina and Ibn. Rushd, who has a rational explanation of religious science and general science. Modern Muslim thinkers were influenced by Muhammad Abduh, in the aspect of the importance of using reason in

understanding religion. Regarding Harun Nasution's contribution to the development of Islam in Indonesia, Harun was strongly influenced by the reforms of Muhammad Abduh, who attempted to overcome adversity and create the belief that fate can be determined by oneself, responding to the various impacts of problems from the modernization movement. And developed by Harun Nasution through ideas when he returned home. The relevance of Harun Nasution's thoughts to education in Indonesia. What was initiated by Harun Nasution was the development of morals and morals in students. As stated in the National Education System Law No. 20 of 2003.

Keyword: Harun Nasution, Renewal in Islam

BACKGROUND

Reform is said to be anything new that correlates well to human life from the previous era. It is a response to contemporary challenges, and this transformative process, synonymous with modernization or reform, is rooted in the idea of reshaping for the sake of improvement. In the Arabic context, this concept is articulated as "Tajdid", an act of rejuvenation, with actors identified as "Mujaddid", meaning agents of renewal. The birth of renewed Islamic thought emerged in the 18th century, marking the start of the Islamic revival. It is hoped that this intellectual and cultural rejuvenation will be a means of improving the welfare of Muslims, both worldly and spiritual, in line with the principles outlined by Islam. It is important to note that any reform efforts that deviate from or contradict the basic teachings of

Islam are considered to violate Islamic reform; on the contrary, they are considered innovations that are outside the scope of Islamic principles. Accelerating global dynamics have pushed the Islamic community into a profound paradigm shift. Development strategies evolved from dependence on natural resources to a framework based on community knowledge. Broadly speaking, the role of science and technology in this context includes improving the quality of life, increasing national competitiveness, and strengthening unity and cohesion. Our field of religious teaching must be supported by mature sources, ensuring that the theories applied in practical applications develop along with current advances in science. As a result, an important need arises to harmonize the theories of the Koran with modern links. This calls for the creation of a corridor, embodying comprehensive concepts based on Islamic knowledge, to ensure that these theories not only remain relevant but also integrate seamlessly with ongoing advances in contemporary scientific understanding. As is known, Western countries have achieved extraordinary progress in various fields. The epitome of recent scientific and technological progress is largely associated with Western society. Therefore, the Koran, which is the foundation for Muslim innovators, not only invites but also actively encourages its followers to devote their worship to Allah SWT itself, underscoring the importance of using cognitive abilities in navigating the intricacies of life. The problems facing Muslim communities today are clear evidence of the integration of these challenges into modern

dynamics. The need to grapple with modern dynamics has become an intrinsic part of the Muslim experience. This phenomenon does not only occur in Islam but also occurs in various religious teachings. Outside of Islam, these challenges, whether expressed in religious texts or traditional traditions, are collectively faced by its adherents in responding to modern challenges. Modern existence paved the way for transformation and renewal, forcing certain individuals to grapple with the enormous difficulties of upholding tradition and religion while realizing a modern identity. Shah Waliyullah was a leading figure among Islamic modernists, who advocated a major change from absolute government to a democratic system. Its vision aims to foster harmony between diverse Islamic religious groups through the establishment of a dynamic and moderate legal framework. In a parallel context, Sayyid Ahmad Khan embarked on a transformative journey by founding the Muhammadan Anglo-Oriental College (MAOC). This institution, designed with a style and structure to rival Oxbridge, symbolized Khan's commitment to modernizing Islamic education in India. His insight into the stagnation of the Muslim community in India underscores the need for adaptation to contemporary developments, and emphasizes the importance of progress. In the early 20th century, Sir Muhammad Iqbal emerged as an Indian Muslim figure who not only immersed himself in modern Western thought but also maintained a deep connection with traditional Islamic principles. His important work, *The Reconstruction of Religious Thought in Islam* serves as

evidence of his synthesis of these diverse influences. Meanwhile, the reform movement in Egypt was led by influential ulama such as Al-Tahtawi, Muhammad Ali Pasha, Jamaluddin Al-Afghani, Muhammad Abduh, Rashid Rida, and their followers such as Tantawijauhari, Qasim Amin, Muhammad Farid Wajdi, and Taha Husain, goes beyond mere ideological contemplation. They were actively involved in comprehensive reform efforts spanning the political, economic, and legal fields, thereby leaving an indelible mark in the modernization of Islamic thought and practice.

RESEARCH METHOD

The formulation of this thesis involved careful progress through various scientific phases, each of which follows a different framework. First, the main focus comes from the work of Harun Nasution. In parallel, secondary sources are drawn from a spectrum of literature that explores Harun Nasution's intellectual contributions. next, Library Research, a methodological approach that includes an in-depth literature review. It includes a variety of resources such as books, journals, e-books, and articles that are directly relevant to the thesis research focus. The third dimension involves the application of Descriptive Analysis as the analysis technique chosen for this thesis. This approach includes a comprehensive study, followed by an in-depth description of the results of the analysis. Lastly, the writing technique was created carefully following the established standards contained in the 2018 Thesis and Dissertation Writing

Guidelines. The transliteration complies with the guidelines set by the Ushuluddin Science Journal published by HIPIUS. Apart from that, the language and writing style very closely follows the *Ejaan yang di sempurnakan* (EYD) format. The overall writing style and reflective aspects align with the established conventions observed in previously researched theses.

DISCUSSION AND RESULT

Harun Nasution's concept of thought regarding renewal in Islam is rational. The rationality of Harun's thinking is built on the influence of classical Muslim thinkers and modern Muslim thinkers. The influences of these classical and modern thinkers were Ibn Sina and Ibn Rushd, both of whom had rational explanations about the relationship between religious knowledge and general science. Harun was also influenced by modern Muslim thinkers such as Muhammad Abduh in understanding the important aspects of using reason in understanding religion. Harun Nasution, an Indonesian Islamic thinker, has three main concepts of thought regarding renewal in Islam. First, the concept of Ijtihad is an effort to contextually interpret Islamic teachings. Second, emphasis on the importance of education and intellect in the development of the people. And third, his thinking emphasizes dialogue between religions to build understanding and tolerance.

Renewal in Islam refers to efforts to reinterpret and actualize Islamic teachings to suit the demands of the times.

This includes *ijtihad*, namely the attempt to provide a new interpretation of Islamic laws by taking into account the changing social, economic, and cultural context. This reform aims to respond to the challenges of the times, promote social justice, and increase understanding of Islamic teachings without changing the main values of the religion. The important thing to know about Harun Nasution's character is to know the characteristics of his thinking. The characteristics of Harun Nasution's thinking are as follows:

First, dialogue widely and openly in expressing opinions. Open dialogue means showing something as it is by being responsible for one's choices. Without the need to judge other people. In this case, the author understands that Harun gave an example when someone asked him "Is it permissible to change your gender?" So Harun answered by showing the choices and their consequences.

Harun explained that there are two types of theology: natural law theology and God's absolute will theology. For those who choose natural law theology, according to Harun, they can change their sex. Because, according to natural law, there are humans who have feminine souls, even though they have different genders. theology of God's absolute will, according to Harun, the genitals have been given God's absolute gift and cannot be changed. If you choose the theology that usually applies in Indonesia, the theology is God's absolute will, so your gender cannot be changed as a consequence. Without covering up other alternatives in his

answer and judging the questioner, Harun instead presented the basis for the choice and its consequences openly.

Second, emphasize the difference between absolute and relative. The difference between absolute, Qath'i, and Zhanni, relative, is a step towards entering renewal in Islam. Harun's thoughts are inspired by the realm of fiqh. According to Harun, parts of the Koran and Hadith that cannot be adapted to current developments are called "Absolute." An absolute example is eating pork. The prohibition of pork, for Harun, is absolute and will not change even if there are sophisticated discoveries that say pork is safe to consume. Meanwhile, the part that can be adapted to current conditions is called "Relative." A relative example is the pillars of faith. Where, for Harun, the Mu'tazilah, Muhammad Abduh, and Ahmad Khan, 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, furthermore, Harun believes that absolute and relative views do not only apply to aspects of fiqh, but to all aspects, including quite sensitive aspects, namely kalam (Aqidah). Therefore, efforts to climb it can only be through the encouragement of ijtihād carried out in all aspects. Specifically, Harun wanted to develop this at the Islamic Study Forum (FPI), which was then followed by lecturers at IAIN Syarif Hidayatullah Jakarta.

Third, Progressive Rational Thought on Islamic Teachings. Harun is very aware that Muslims are lagging because they do not maximize their rational power. Rational

power, which is used appropriately, can bring Muslims forward. Starting from the lay level to the government level, if you can think rationally then the door to progress is wide open. Harun's ideal example is Khomeini, the Shiite leader in Iran. Even though Harun also agreed with Fazlur Rahman's style, Khomeini was his choice. Khomeini is seen as understanding religious knowledge as well as mastering philosophy. For Harun, this is a blueprint (plan) for progressive rational and thought. It is not surprising that when Harun served as Chancellor of IAIN Syarif Hidayatullah Jakarta, he wanted his graduates to be able to take lessons, even to surpass the figure of Khomeini in terms of Islamic views and give a rational signal towards his teachings and be progressive towards his movement.

Harun Nasution has an important role in the renewal of 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 with his historical approach. With the development of caring thinking, increasing awareness in maintaining Islamic religious psychology becomes the central point. Because in several cases and in many cases, both in IAIN, other state universities, and in Islamic boarding schools and especially in wider society, Islam is reduced to just a matter of "Fiqh" so that it becomes a discourse and its peak. Muslims' concerns are only limited to matters of halal and haram, obligatory and sunnah. From this phenomenon, Harun answered and proved his contribution by carving out real service at IAIN Syarif

Hidayatullah Jakarta. This was followed by various policies carried out by Harun in response to the condition of IAIN, from the beginning until it continues to develop in a more conducive direction, as a scientific institution that accommodates freedom of thought. The reforms initiated and developed by Harun were not half-hearted. He dared to step forward to open the widest possible space for the growth and development of Islamic thought which was packaged rationally and modernly. Harun's first steps can be seen in changes in the IAIN curriculum throughout Indonesia. The curriculum, which was prepared together with the Chancellor of IAIN in Ciumbeleit, Bandung, proposes that Introduction to the Science of Religion be included in the hope of changing students' views. philosophy, Sufism, Islamic science, monotheism, sociology, and research methodology are also included. Even though the new curriculum pattern was not accepted by all parties. However, Harun continued to try to convince those who initially did not support him to accept him. 1973 was the most historic moment for Harun and IAIN because the new curriculum 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" which consisted of two volumes in 1974. The policies at IAIN that had been reformed by Harun were indeed worthy of a title and calculation. appreciation and enthusiasm for its superior aspects, especially for the nation's children and government officials in Indonesia. Because IAIN is no longer a traditional university but has changed and

developed into a campus with reformist and modern Islamic degrees.

IAIN Syarif Hidayatullah Jakarta's journey as part of the oldest IAIN in Indonesia occupies a unique and strategic position. This institution is not only a "Window to Islam in Indonesia", but is also a symbol of progress in national development, especially development in the socio-religious field. To integrate general science and religious knowledge, this institution began to develop itself with the concept of IAIN with a wider mandate (IAIN with Wider Mandate) towards the formation of a State Islamic University. The broader mandate is that IAIN not only studies related sciences, but can also study scientific sciences (Physics, Chemistry, Biology, Mathematics, Science, and English) to bring science closer to Islamic teachings (Islamization of Science) So IAIN needs to become an Islamic higher education institution that explores and develops this field of knowledge. As a manifestation of the Islamization of Science, in the 1980s the Tarbiyah Faculty at each IAIN opened Tadris departments for various fields of science, namely Tadris Mathematics, Tadris Physics, Tadris Biology, Tadris Chemistry, and Tadris English. Harun Nasution believes that institutionally IAIN (Institute), which can only study allied sciences, needs to be upgraded to become a University (UIN).

UIN is institutionally given the authority to study science from various aspects, both natural sciences (IPA), social sciences (Socialism), and humanities sciences. Renewal in Islam needs to be developed through higher education

institutions, to bring science closer to Islamic understanding. This can be done at universities that have university status, not institutes, which is why Harun Nasution initiated the birth of the State Islamic University.

This conversion stage began to be intensified during the leadership of Prof. Azyumardi Azra, MA. Simultaneously with the issuance of Presidential Decree of the Republic of Indonesia Number 031 dated 20 May 2002 IAIN Syarif Hidayatullah Jakarta officially changed to the State Islamic University (UIN) Syarif Hidayatullah Jakarta. UIN Jakarta is expected to be able to implement consistency in the sense of openness to knowledge. In other words, science has an objective point of view. This means that even though universally science has the same basic characteristics.

However, in general, and specifically (regarding certain scientific disciplines) science will continue to develop these distinctive characteristics. So this continuous development is a characteristic of an open scientific way of thinking. In this context, science is positioned as knowledge that is open to anything, including dialogue from sources and steps of interpretation. The source of knowledge, both from God and from what God has given, is the universe and human culture and civilization which are recognized and understood through limited humans. These limitations give rise to differences in places where knowledge is produced and even differences in knowledge production itself. UIN Jakarta, with the integration of science, offers a new perspective on science that is open and appreciates the existence of various types of

existing knowledge proportionally without abandoning its critical nature. At this point, it can be seen that Harun's spirit of thinking, which prioritizes an open-minded attitude, is still continuing and is becoming a valuable form for UIN Jakarta towards its journey of progressive development in the future. Then this was also developed at various IAINs in other areas. So that Islamic Universities can enjoy a learning experience with integrity, between general knowledge and religious knowledge. In its entirety (not a dichotomy), until this thesis was written, UIN had opened a medical faculty, a science and technology faculty, an agricultural faculty, an animal husbandry faculty, and an economics faculty. This is where all the knowledge learned is combined with the values of Islamic teachings based on the Koran and Hadith.

Harun Nasution's Contribution Regarding Islamic Reform

Harun Nasution in the map of Islamic thought in Indonesia can be seen from his simple sentences, but he is very clear that knowledge in the religious field is not solely based on revelation, these simple sentences are revolutionary. These statements were contrary to the dominant tendencies of Islamic thought at that time, as if they were loudly proclaiming a different way or form of thinking, breaking with traditions of thought that emphasized unity, did not forbid conflicting thought, and encouraged the creation of individual thought. This is proven by realizing three steps which are often called "Harun's Breakthrough", namely:

1. Provide a basic and comprehensive understanding of Islam. According to him, in Islam, there are two groups of teachings, namely: first. It is absolute and true, universal, eternal, unchanging, and cannot be changed. Second. It is absolute but relative, not universal, not eternal, changes and can be changed.
2. Carried out during the tenure of the Chancellor of IAIN Syarif Hidayatullah Jakarta in 1973 (now changed to UIN). At that time he revolutionary overhauled the IAIN curriculum throughout Indonesia. The introduction of religious knowledge is included in the hope of changing students' views. Likewise courses in Philosophy, Sufism, Kalam Science, Tawhid, and Research Methodology. According to him, the IAIN curriculum, which has been oriented towards Fiqh, must be changed because it will dull students' minds.
3. Collaborated with the Minister of Religion, Harun Nasution, he attempted to establish a Postgraduate Faculty in 1982. According to him, Indonesia does not yet have a social organization that has excelled in leading future Muslims. Harun is known as a Muslim intellectual who pays much attention to the issue of renewal in Islam in the broadest sense, especially in the fields of theology, philosophy, and Sufism as well as various other problems of Muslim life. He tried to put all his knowledge and experience into application through the academic field as a lecturer, dean, and

chancellor at IAIN by nationalizing religious teachings and Islamizing general sciences.

Harun can very accurately be called a figure who changed academic traditions in the Indonesian Islamic Higher Education environment, he made changes to the education system at IAIN in Indonesia. There are three system changes and updates that he is trying to achieve.

1. Change the lecture system, which has been considered feudal, to something better, using discussion or seminar methods.
2. Changing oral power into written culture. Harun diligently watched his students write their thoughts completely and systematically. This culture was introduced to overcome weaknesses in oral culture. because not everyone can explain the ideas in their minds sequentially and clearly.
3. Harun introduced an approach to understanding Islam as a whole and universal. The dominance of the Fiqh approach so far in the Islamic study system has made Islamic studies somewhat stagnant.

Harun Nasution felt needed to be developed in the study of Islam in Indonesia was different from what he felt was necessary in previous reforms, namely what was generally seen in the pre-independence era of Indonesia in the movement. Harun believes in the human ability to achieve goodness. He emphasized human responsibility, which can

only be demanded if it is based on one's own will and ability, not because it is influenced by other people.

The Relevance of Harun Nasution's Thoughts to Islamic Education in Indonesia

In this discussion, the researcher examines some of the relevance of Harun Nasution's thoughts or ideas to education in the modern era, especially in Indonesia. Along with changes and developments over time, the problems faced are increasingly complex and also give rise to moral and moral problems 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 are assessed not only for not having good behavior at school, at home, and in society. However, they are also involved in acts of violence, both interpersonal and mass. We can easily find this decline in morals, morals, and ethics in everyday life in today's environment. Harun Nasution's thoughts regarding Islamic education in Indonesia are as follows:

1. The Goals of Harun Nasution's Islamic Education

Harun Nasution's thoughts emphasize the importance of moral aspects to be instilled in students as an educational goal so that they are relevant in answering the problems that occur in this modern era, where the phenomenon of moral decline is increasingly common. Harun Nasution's thoughts about the importance of moral development in students are

contained in Republic of Indonesia Law no. 20 of 2003 concerning the national education system states that one of the goals of national education is to make students human beings with noble character.

2. Renewal of Learning Methods

a. Discussion and seminar method

Harun Nasution has developed various programs that are overall directed at efforts to realize national education goals, one of which is in the education and teaching system which was originally focused on rote memorization methods, replaced by discussion and seminar methods which allow dialogue and foster a critical attitude. and an open attitude towards various thoughts and opinions of other people so that students' freedom of thought and expression of opinion 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 that they are not narrow-minded. The thoughts on reforming Islamic education mentioned above are 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 people of faith and piety. to God Almighty, have a noble character, be healthy, knowledgeable, capable, creative, independent, and be a democratic and responsible citizen.

b. Teacher exemplary method

The principles of implementing good education are needed to achieve educational goals. Harun Nasution's idea in providing education is that because the main goal of Islamic education is moral education, the methods that should be used according to Harun Nasution are: providing examples and example, advice, guidance in solving problems, cooperation with the environment, cooperation with other educators, questions and answers in intellectual matters. The thinking about the principles of implementing education are relevant to the national education system regarding the principles of implementing national education which include that education is carried out democratically and fairly and non-discriminatory by upholding human rights, religious values, cultural values, and national diversity by providing an example, building will, and develop students' creativity in the learning process

3. Education as a Shared Responsibility

Regarding the need for cooperation with the student's home environment and social environment in moral formation. This is relevant to apply to education in the current modern era, 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.

4. Curriculum Renewal

Harun Nasution's thoughts regarding the goals and curriculum in education where subject matter that emphasizes moral aspects is provided continuously starting from simple ones in kindergartens and elementary schools to philosophical ones in universities, are relevant for education in the current modern era where the approach is applied Education, including the distribution of learning loads, must pay attention to students' psychological aspects related to the growth and development of their learning process.

5. Teacher Competence Ability

According to Harun Nasution, several conditions need to be fulfilled for religious educators, including being a role model, mastering science, having extensive knowledge about religion other than the knowledge of your major, and having knowledge that is balanced with the knowledge of students. Harun Nasution's ideas regarding the qualifications of teaching staff are relevant to the national education system regarding the obligations of educators and education staff, namely creating an educational atmosphere that is meaningful, fun, creative, dynamic and dialogical, committed professionally to improving the quality of education, setting an example and maintaining the good name of the institution, profession, and position following the trust given to him. Harun Nasution's thoughts about the importance of teacher competency are very relevant to the development of education in Indonesia today, namely with the birth of Republic of Indonesia Law no. 14 of 2005 concerning

teachers and lecturers. In this law, a teacher is required to have four competencies, namely a) pedagogical competence, b) personality competence, c) social competence, and d) professional competence.

CONCLUSION

Harun Nasution, an Indonesian Islamic thinker, has three main concepts of thought regarding renewal in Islam. First, the concept of Ijtihad as an effort to contextually interpret Islamic teachings. Second, emphasis on the importance of education and intellect in the development of the people. And third, his thinking emphasizes dialogue between religions to build understanding and tolerance.

Harun Nasution realized three steps which are often known as "Harun's Breakthrough", namely: Establishing a basic and comprehensive understanding of Islam. According to him, in Islam there are two groups of teachings, namely: first. It is absolute and absolutely true, universal, eternal, unchanging and cannot be changed. Second. It is absolute but relative, not universal, not eternal, changes and can be changed. Carried out when he was Chancellor of IAIN Syarif Hidayatullah Jakarta in 1973 (now changed to UIN). At that time he revolutionary overhauled the IAIN curriculum throughout Indonesia. An introduction to religious knowledge was included in the hope that it would change students' views. Likewise courses in Philosophy, Sufism, Kalam Science, Tawhid and Research Methodology. According to him, the IAIN curriculum, which has been

Fiqh-oriented, must be changed because this will make students' minds become dull. Together with the Minister of Religion, Harun Nasution, he attempted to establish a Postgraduate Faculty in 1982.

The relevance of Harun Nasution's thoughts to Islamic education in Indonesia. The aim of education initiated by Harun Nasution was the need to develop morals and character in students. This is very relevant to education in Indonesia because one of the goals of national education based on Law no. 20 of 2003 concerning the National Education System is to have noble morals. Harun Nasution also emphasized curriculum renewal that integrates general lessons with religious lessons. Also strengthens people's understanding at that time.

REFERENCES

- Amin Abdullah, *Pendekatan Teologis dalam Memahami Muhammadiyah; Kelompok Studi Lingkaran, ed., Lingkaran Intelektual Muhammadiyah*, (Bandung: Mizan, 1995),
- Aronim, *Ensiklopedi Islam*, (Ihtiar Baru Vanhauve, Jakarta 2002)
- Faisal Ismail, *Studi Islam Kontemporer*, (Yogyakarta: IRCiSoD, 2018),
- Gunawan, *Peta Kemunculan Pemikiran Modern dalam Islam, dalam ath Thariq Jurnal Dakwah dan Komunikasi*, V 3, no. 1, Agustus 2019

- Hasan Basri Jumin, *Sains dan Teknologi dalam Islam*, (Jakarta: PT. Raja Grafindo Persada, 2012),
- Zaim Uchrowi dan Ahmadie Thaha, ed., *Riwayat Hidup Harun Nasution, Tim Panitia Refleksi Pembaharuan Pemikiran Islam; 70 Tahun Harun Nasution*,
- Kastolani, *Islam dan Modernitas; Sejarah Gerakan Pembaharuan Islam di Indonesia*, (Yogyakarta: Trussmedia Grafika, 2019)
- Kusmana, *Mengenal Ayang Utriza Yakin; Intelektual Muslim Indonesia Jebolan Prancis (Bag.1)*, Artikel ini
- Diakses pada 21 November 2020, dari <https://bincangsyariah.com/khazanah/mengenal-ayang-utriza-yakin-intelektual-muslim-indonesia-jebolan-prancis-bag-1/>.
- Machasin, *Islam Dinamis Islam Harmonis*, (Yogyakarta: LkiS, 2011),
- Muhammad Muhtarom Ilyas, *Tiga Aliran Pembaharuan; Westernisme, Islamisme, dan Nasionalisme, dalam Jurnal Sosial Humaniora*, Vol. 7, no. 2, November 2018
- Nur AlHidayatillah, *Pembaharuan Pemikiran dalam Islam, dalam Jurnal An-Nida' V* 42, no. 1, Januari-Juni 2018,
- Rusmala Dewi, *Isu-isu Pembaharuan Islam di Beberapa Negara Perspektif Sejarah, dalam Nurani*, Vol 16 no. 1, Juni 2016
- Roikhan Mochamad Aziz, *Islam dan Ilmu Pengetahuan*, (Jakarta Selatan: Salemba Diniyah),
- Romdoni Muslim, *70 Tokoh Muslim Indonesia; Pola Pikir, Gagasan, Kiprah, dan Falsafah*, h. 105

Ilham Tompunu¹, Rusli Mall², Sumiati³

Samrin, *Modernisasi Islam di India, dalam Al-Munzir*, Vol 8, no. 1, Mei 2015,

Salinan *Undang-undang Sisdiknas Nomor 20 Tahun 2003*, n.d, 3.

Tim Penyusun, *Pedoman Akademik Program Strata 1 Universitas Islam Negeri (UIN) Syarif Hidayatullah Jakarta 2013-2014*

Zaim Uchrowi dan Ahmadie Thoha, ed., *Riwayat Hidup Harun Nasution; Tim Panitia Refleksi Pembaharuan Pemikiran Islam; 70 Tahun Harun Nasution*,

