

The Legacy of Islamic Educational Thought: A Comparative Analysis of Harun Nasution and Azyumardi Azra at UIN Jakarta

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Abstract:

This study aims to examine and compare the educational thought of Harun Nasution and Azyumardi Azra, as well as their respective influences on the educational system of Syarif Hidayatullah State Islamic University (UIN) Jakarta. Adopting a qualitative approach with a library research design, data were gathered from a range of relevant sources, including books, journal articles, dissertations, institutional documents, and scholarly digital resources—both authored by and written about the two scholars. The data were analyzed using a descriptive-comparative method to identify convergences and divergences in their intellectual contributions, particularly regarding scientific paradigms and integrative approaches. The findings indicate that Harun Nasution pioneered the reform of Islamic education through rational and historical methodologies, while Azyumardi Azra built upon and expanded these reforms by promoting scientific integration and institutional structural transformation. Both figures significantly contributed to the transformation of IAIN into UIN, shaping a more open, interdisciplinary Islamic intellectual discourse. The study concludes that the continuity and development of ideas between these two scholars have laid a critical foundation for the academic identity of UIN Syarif Hidayatullah Jakarta and have influenced the trajectory of modern Islamic education in Indonesia.

Abstrak:

Penelitian ini bertujuan untuk mengkaji dan membandingkan pemikiran pendidikan Islam Harun Nasution dan Azyumardi Azra serta pengaruhnya terhadap sistem pendidikan di Universitas Islam Negeri (UIN) Syarif Hidayatullah Jakarta. Menggunakan pendekatan kualitatif dengan desain studi pustaka (library research), data dikumpulkan dari berbagai literatur yang relevan, seperti buku, artikel jurnal, disertasi, dokumen kelembagaan, dan sumber digital ilmiah, baik yang ditulis oleh maupun tentang kedua tokoh tersebut. Analisis dilakukan secara deskriptif-komparatif untuk mengidentifikasi titik temu dan perbedaan dalam pemikiran keduanya, khususnya dalam hal paradigma keilmuan dan pendekatan integratif. Hasil penelitian menunjukkan bahwa Harun Nasution merintis pembaharuan pendidikan Islam berbasis rasionalitas dan pendekatan historis, sementara Azyumardi Azra melanjutkan pembaharuan tersebut dengan penekanan pada integrasi keilmuan dan pembaharuan struktural kelembagaan. Keduanya berkontribusi besar terhadap transformasi IAIN menjadi UIN, yang berdampak pada arah pengembangan keilmuan Islam yang lebih terbuka dan interdisipliner. Temuan ini menegaskan bahwa kesinambungan pemikiran antara keduanya menjadi fondasi penting dalam pembentukan karakter keilmuan UIN Syarif Hidayatullah Jakarta dan arah pendidikan Islam modern di Indonesia.

Keywords:

Harun Nasution, Azyumardi Azra, Islamic Educational Thought, Knowledge Integration, UIN Syarif Hidayatullah Jakarta

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Introduction

Islamic education in Indonesia has continued to evolve in response to changing times and global demands. In this context, the ideas of key Muslim intellectuals have played a strategic role in guiding educational reforms toward greater relevance, openness, and modernity. Two prominent figures in this regard are Harun Nasution and Azyumardi Azra, both of whom have served as pivotal agents in the renewal of Islamic education, particularly within the academic environment of Syarif Hidayatullah State Islamic University (UIN) Jakarta (Arifin, 2021; Hidayat, 2020) – hereafter referred to as IAIN Jakarta or UIN Jakarta.

Both Harun Nasution and Azyumardi Azra originate from the island of Sumatra, the sixth largest island in the world, which spans ten provinces and is home to a diverse population. Sumatra's rich cultural and religious heterogeneity has long shaped a milieu conducive to inclusivity and open-mindedness (Serba-Serbi Pulau Sumatra: Alam, Budaya, dan Kulinernya | Telkomsel, 2024), qualities that profoundly influenced the intellectual outlook of both scholars. Notably, a teacher–student relationship connected the two figures: while Nasution served as rector of IAIN Jakarta, Azra was one of his students and directly experienced Nasution's reformist agenda. Each later served two terms as rector of the institution. Nasution played a critical role in conceptualizing the transformation of IAIN into a fully-fledged university, while Azra, as rector in 2002, oversaw the formal realization of this transformation (Mubarok, Basri, & Rizky, 2023; Noor, 2018; Sir Azyumardi Azra, Muazin Bangsa yang Tetap Berjarak dengan Kekuasaan, Kompas.com, 2022). This historical continuity underscores their shared vision and sustained commitment to Islamic educational reform in Indonesia.

Harun Nasution is widely regarded as a seminal figure in the development of rational Islamic thought in Indonesia. He introduced rational and historico-critical approaches to Islamic studies and advocated for the integration of philosophy, modern science, and Islamic education. His intellectual contributions aimed to foster a scientific and open-minded academic culture among Muslim scholars (Hi Ali Dodego, Yulianti, & Ghofur, 2023; Taqwa, Hermawan, Zubaidah, Nasution, Harahap, & Mukoddis, 2024; Tompunu, Malli, &

Sumiati, 2024). These efforts led to significant curricular reforms at IAIN Jakarta, particularly in the strengthening of courses such as Islamic Philosophy, Kalam (Islamic theology), and historical-critical analyses of classical Islamic texts (Sugianto, Bakar, & Fuad, 2023). In the realm of theology, Harun Nasution advanced an approach rooted in the rationalist Mu'tazili tradition and inspired by the modernist reformism of Muhammad 'Abduh. He emphasized the primacy of reason within Islam, asserting that both the Qur'an – as divine revelation – and the Hadith – as a secondary source of Islamic teaching – accord significant status to the intellect. Accordingly, knowledge derived from rational inquiry is considered equally authoritative within both sources of Islamic epistemology.

Harun argued that, contrary to some misconceptions, the Mu'tazili school never asserted that human beings could govern their lives solely through reason, unaided by revelation. While they accorded reason an exalted status, they nevertheless regarded revelation as indispensable and did not elevate reason above it. As devout Muslims, none of the Mu'tazilis denied or questioned the truth of the Qur'an. Whenever an apparent conflict arose between reason and revelation, they maintained that Qur'anic texts need not always be interpreted literally but could also carry metaphorical meanings. In this way, any seeming contradiction could be resolved (Nasution, 1995). Harun's interpretation of the Mu'tazilis thus diverges significantly from the prevailing perception among Indonesian Muslims, who often view the Mu'tazili school as deviating from orthodox Islamic teachings. Furthermore, Harun emphasized reason as the primary foundation for comprehending religious teachings, asserting that human beings are rational creatures endowed with free will (Baharudin, 2017). He contended that genuine reform in Muslim societies could only be achieved through a fundamental transformation in the community's intellectual paradigm (Zulhijjah, Junaidi, & Siregar, 2022). The rationality he advocated was not mere common sense but a scientific rationality grounded in critical and systematic epistemological methods.

Often characterized as a modern proponent of Neo-Mu'tazili thought, Harun synthesized Mu'tazili rationalism with contemporary perspectives in Indonesian Islamic studies, distinguishing himself from earlier reformers. Adopting an open-minded approach, he was willing to engage with any ideas that proved fruitful. He believed that by critically examining both the positive and negative developments in Islamic history, individuals could arrive at well-informed conclusions. Harun differentiated between doctrinal teachings and non-doctrinal matters, arguing that only the latter should adapt to the demands of changing times (Noer, 1989). An analysis of Harun's intellectual trajectory reveals that the sources of his religious thought differed markedly from those of most Indonesian Muslims at the time, rendering his contributions particularly dynamic. Although the Mu'tazili school has historically been deemed heretical by many Sunni theologians, the revival of rational discourse through Harun's Mu'tazili-inspired approach flourished, fostering a generation of Muslim intellectuals more receptive to contextual interpretations of Islam.

Despite his emphasis on rationality, Harun maintained God's centrality, aligning with classical Mu'tazili doctrine, which posits that the Merciful Creator endowed humans

with reason as a means of apprehending divine guidance. Thus, Harun's rational approach does not marginalize revelation but rather seeks to strengthen the synergy between reason and revelation as dual instruments for developing Islamic knowledge that remains relevant to contemporary needs. Building on this conceptual framework, Harun's rational outlook significantly influenced educational reform in Indonesia, particularly in Islamic higher education. His ideas were instrumental in transforming the State Institute for Islamic Studies (IAIN) into the State Islamic University (UIN) – a shift that extended beyond nomenclature to signify a paradigmatic change. Harun championed an integrative approach to knowledge, wherein Islamic and modern sciences were no longer seen as opposing forces but as complementary components of a unified epistemological system.

Through this transformation, Harun sought to demonstrate that Islam is not inherently antithetical to scientific progress and modernity but can engage with them constructively. His legacy is evident in curricula that integrate religious and secular disciplines, as well as in the broader intellectual openness characterizing many Indonesian Islamic universities today. Thus, his rationalism not only shaped academic discourse but also left an enduring institutional impact that continues to influence Islamic education in the modern era. Meanwhile, Azyumardi Azra is renowned as an Indonesian Muslim scholar whose strong academic foundation has significantly advanced Islamic intellectual discourse. Advocating an inclusive, moderate, and tolerant Islam, he emphasizes the cultivation of rigorous academic Islamic scholarship. Unlike Harun, who primarily focuses on rational and theological dimensions, Azra centers his work on integrating Islam with modern scientific disciplines and Indonesia's socio-cultural context (Wahid, 2022).

A defining feature of Azra's thought is his historical and multidisciplinary approach, which has underpinned reforms in Islamic education curricula to foster greater inclusivity and global relevance. One of his most notable contributions was his role in the institutional transition from IAIN to UIN, which facilitated the incorporation of general sciences – such as natural sciences, social sciences, and humanities – into Islamic education, thereby broadening students' intellectual horizons (Azra, 2020). Azra's work illustrates that reforming Islamic education requires not only curricular adjustments but also institutional governance and policy realignment.

Previous studies have examined Harun Nasution and Azyumardi Azra's ideas separately, highlighting their respective contributions to reforming Islamic higher education—both at UIN Jakarta specifically and across Indonesia's state and private Islamic tertiary institutions (PTKIN/PTKIS) more broadly. Harun modernized Islamic higher education by introducing an academic approach, revising curricula to include philosophy and research methodology, and establishing graduate programs (Asngari, Fajri, Sugianoor, Yanto, Muttaqin, Aristya, & Rosyidi, 2022). He promoted a rational and objective understanding of Islam by integrating religious and academic disciplines (Yudhiyantoro, 2021).

Azra built upon this legacy by proposing a dual-track strategy for Islamic education, combining short-term situational approaches with long-term conceptual planning (Zulfa, 2022). He stressed the importance of modernizing and democratizing Islamic education, and under his leadership, IAIN Jakarta evolved into UIN Jakarta, marking a pivotal

institutional shift.

The reforms initiated by Nasution and Azra have had lasting effects on Islamic higher education in Indonesia, elevating academic standards and enhancing graduate competitiveness. However, no study has yet comprehensively compared their respective ideas, particularly their influence on UIN Jakarta's educational system. Existing scholarship tends to treat each thinker in isolation. Therefore, this article aims to analyze and compare the core principles of Harun Nasution and Azyumardi Azra's Islamic educational thought, assessing their collective impact on UIN Jakarta's educational system as a significant intellectual legacy for the advancement of Islamic education in Indonesia.

Research Method

This study employs a qualitative, library-based research approach aimed at analyzing and comparing the Islamic educational thought of Harun Nasution and Azyumardi Azra, as well as examining their influence on the educational system at UIN Jakarta. Data were obtained from a range of credible sources, including books, peer-reviewed journal articles, dissertations, and relevant digital academic materials, both authored by and about the two scholars (Creswell & Creswell, 2018).

The research was conducted through several stages. In the planning stage, the researcher formulated key themes and research questions that served as the analytical framework. During the data collection stage, a comprehensive literature search was undertaken using both physical and digital libraries, including platforms such as Google Scholar, DOAJ, and SINTA. Academic selection criteria were applied to ensure the credibility, validity, and relevance of the sources. Selected materials were required to be scholarly, thematically pertinent, and preferably published within the last ten years. Field notes and classification tools were employed to support the systematic organization of data and the content analysis process (Moleong, 2017).

Data analysis was conducted in two phases: descriptive-analytical and comparative. In the first phase, the researcher identified the central concepts within each scholar's educational thought. In the second phase, these concepts were compared to highlight similarities and differences. The final analysis assessed the extent to which the ideas of Harun Nasution and Azyumardi Azra have influenced curriculum development, institutional transformation, and academic orientation at UIN Jakarta, as well as their broader impact on Indonesia's Islamic higher education landscape, encompassing both public (PTKIN) and private (PTKIS) institutions.

Results and Discussion

Conceptual Framework of Harun Nasution's Islamic Educational Thought

Harun Nasution was born in Pematang Siantar, North Sumatra, on September 23, 1919. Coming from an upper-middle-class family, his father, Abdul Jabbar Ahmad, was both a respected ulama and a successful merchant who served as Head of Religious Affairs and Religious Judge under the Dutch colonial administration. His mother also hailed from a family of ulama, as the daughter of a Mandailing scholar (Nasution, 1995). Economically secure, Harun's educational prospects were well ensured, as reflected in his academic

trajectory.

He completed seven years of primary education at the Dutch-run Hollandsch Inlandsche School (HIS), then attended the private modern teacher training school Modern Islamietische Kweekschool (MIK) in Bukittinggi, West Sumatra. His parents later sent him to study religion at Masjid al-Haram in Mecca. Driven by a spirit of inquiry, he continued on to Cairo to study at Al-Azhar University and the American University in Cairo (AUC), drawn especially to their rational and modernist curricula (Nasution, 1989). Harun then pursued doctoral studies at the Institute of Islamic Studies, McGill University in Canada, completing a dissertation entitled “The Place of Reason in Abduh’s Theology, Its Impact on His Theological System and Views” (Amin, 2019; Suyanta & Ulfah, 2023). From this scholarly journey, it is evident that he displayed remarkable intellectual initiative from a young age.

His exposure to various educational traditions – ranging from traditional Islamic teachings at Masjid al-Haram, to modernist and rationalist influences at Al-Azhar and the American University in Cairo, and culminating in his doctoral research on the role of reason in Islamic theology at McGill University – deeply shaped his intellectual orientation. These academic experiences equipped him with a unique blend of classical Islamic knowledge and modern critical thinking. This synthesis became the foundation of his reformist agenda at IAIN Jakarta, where he advocated for the integration of rationalism in Islamic education, the modernization of the curriculum, and the promotion of a more open, critical academic environment rooted in both revelation and reason.

Upon earning his PhD in kalam (Islamic theology), Harun accepted teaching positions at both IAIN Jakarta and the University of Indonesia (UI). Only IAIN Jakarta met his condition, marking the beginning of his influential role in developing Islamic scholarship there. He began teaching at IAIN in 1969, immediately after completing his doctorate, and in 1970 he also served as a visiting lecturer at IKIP Jakarta. From 1975 onward, he joined the Faculty of Letters at UI Jakarta (Sahrawi, 2022). His simultaneous appointments across multiple institutions meant his ideas impacted not only IAIN Jakarta but also PTKIN and PTKIS campuses throughout Indonesia.

Just three years later, in 1971, he was appointed Vice Rector I under Rector Toha Yahya. On June 4, 1973, by a decree of the then Minister of Religious Affairs, Mukti Ali, Harun succeeded Prof. Yahya, who had fallen ill, as Rector of IAIN Syarif Hidayatullah Jakarta (I. Arifin, 2021). Harun Nasution and Mukti Ali shared similar backgrounds; both came from academic environments and served as lecturers at IAIN Yogyakarta and IAIN Jakarta. In terms of their scholarly focus, each taught in the Faculty of Ushuluddin (Theology) at their respective institutions. Mukti Ali gained wide recognition as a Muslim intellectual and expert in comparative religion and interfaith dialogue at the global level. By contrast, Harun distinguished himself in Islamic philosophy and kalam (theology), which became his specialty.

Harun was one of Indonesia’s foremost reformers of Islamic thought, known for his rational and modern approach to religion. A key concept in his thinking is *Rational Islam*, the view that reason must be a central instrument in interpreting divine revelation. He argued that Islamic thought needs to adopt rational methods in order to develop

dynamically and contextually. Across his works, he insisted on the importance of employing reason to understand Islamic teachings, while critiquing the textualist and dogmatic tendencies that had flourished in the classical Islamic scholarly tradition. In his book *Islam Rasional*, Harun Nasution criticized the Islamic education system for overemphasizing formal aspects such as memorization and rote repetition, without encouraging critical or rational thinking. He maintained that Islamic education should not stop at doctrinal instruction but should open space for reasoning and the development of dynamic understandings so as to remain relevant to changing times (Nasution, 1995). Through his writings, he sought to bring reform to Islamic education by emphasizing a rational, scientific, and integrative approach.

Theological systems that employ reason to interpret revelation trace back to the Mu'tazili school. From his dissertation research on Muhammad 'Abduh, Harun concluded that Abduh effectively operated as a Mu'tazili (Nasution, 1989), even though Abduh himself never claimed that label and was universally recognized as a *mujaddid* reformer) rather than a Mu'tazili. Separately, Indonesia's founding president, Sukarno – though not a Muslim scholar but a nationalist – argued that Islam in Indonesia could only flourish on the basis of freedom of spirit, freedom of reason, and freedom of knowledge. According to Ridwan Lubis's dissertation at IAIN Jakarta's Graduate School, in the 1930s Sukarno recommended that Indonesian Muslims replace the Ash'ari theology they followed with Mu'tazili theology if they truly wished to advance (Nasution, 1995).

In the context of education, Harun emphasized the vital integration of religious sciences with general disciplines. He rejected any dichotomy that separated religious knowledge from secular knowledge, because both originate from God and aim to bring humanity closer to truth and to the Divine. Harun argued that an Islamic education narrowly focused on religious sciences, limited to ritual worship and jurisprudence (typically Shafi'i *fiqh*), was insufficient to meet the challenges of modernity and globalization (Nasution, 1995). Therefore, he championed a holistic model of Islamic education that combines spiritual values with the rigor of scientific reasoning. In doing so, many things that once seemed to conflict with Islam would ultimately be shown not to do so. According to Harun, the aim of religious education in educational institutions should extend beyond teaching only *tawhid* (divine unity) and *fiqh* (jurisprudential rulings). It should also impart a broad understanding of Islam's various dimensions and revive the rational, philosophical, and scientific modes of thought embodied in classical scholars' rational theology. Thus, Indonesia's educational concept should integrate not only national cultural values but also Islamic teachings throughout the curriculum. He argued that the essence of Islamic education ought to be moral education (Nasution, 1995).

Harun Nasution's thought laid the foundation for a paradigm of Islamic education that is rational, open, and responsive to the demands of modernity. His approach emphasized methodological renewal and the integration of diverse fields of knowledge as essential components for building progressive Islamic educational institutions in Indonesia. Harun put these ideas into practice as Rector of IAIN Jakarta. He introduced several significant innovations, establishing forums for theological debate, encouraging

faculty to pursue advanced studies abroad (Ngalimun & Rohmadi, 2021), and adding courses such as Introduction to Religious Studies, Philosophy, *Kalam*, *Tasawwuf* (Sufism), *Tawhid*, Sociology, and Research Methodology to the Islamic studies curriculum. He also organized national and international seminars, launched an academic journal to disseminate new ideas, reformed the library, and founded a graduate faculty offering M.A. and Ph.D. programs under his direct leadership to raise academic quality (Syadali, 1989). These measures laid the groundwork for IAIN's eventual transformation into UIN, a vision for which he is remembered as the Founder of the IAIN to UIN Transformation – despite regulatory and staffing constraints during his tenure (Murtafiah, 2018) – a project later advanced by successors such as Azyumardi Azra.

These innovations were not merely administrative changes, but a direct reflection of Harun Nasution's rational and critical approach to Islamic thought. His commitment to reviving the use of reason (*aq'l*) in Islamic education is evident in his emphasis on philosophy, theology, and scientific methodology. By institutionalizing academic freedom and interdisciplinary learning, Harun sought to produce scholars who could engage religious texts with intellectual rigor and relevance to contemporary realities. This rationalist foundation made his reforms not only transformative but also sustainable, paving the way for an Islamic higher education model that harmonizes tradition and modernity.

Conceptual Framework of Azyumardi Azra's Islamic Educational Thought

Azyumardi Azra was born in Lubuk Alung, West Sumatra, on March 4, 1955, into a modest family. His father, Bagindo Azikar, worked as a carpenter and traded copra and cloves, yet he was determined to provide his children with a good education. Azra completed his primary and secondary schooling in Padang before enrolling at IAIN Jakarta. He later received a scholarship to pursue graduate studies at Columbia University in the United States. He earned his Ph.D. with a dissertation entitled *The Transmission of Islamic Reformism to Indonesia: Network of Middle Eastern and Malay-Indonesian 'Ulama' in the Seventeenth and Eighteenth Centuries*, which was subsequently published as the widely acclaimed monograph *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII dan XVIII* (Fadli, 2019). Azra also contributed a chapter, *Refleksi Pembaharuan Pemikiran Islam 70 Tahun Harun Nasution*, to the *Festschrift* honoring Harun Nasution's seventieth birthday on September 23, 1989.

In mid-1985, Azra was recruited by Rector Harun Nasution to teach at IAIN Jakarta. After completing postdoctoral work at UCLA and returning to Indonesia in 1997, he became actively involved in a range of academic endeavors. He served as Editor-in-Chief of the journal *Studia Islamika*, earning him international recognition. That same year, he was invited as a visiting lecturer at the University of the Philippines and the University of Malaya, and he served as a Visiting Fellow at the Oxford Centre for Islamic Studies and taught at St. Anthony's College, Oxford (Kazhimi, Siswanto, & Muizudin, 2024). Beyond UIN Jakarta, Azra lectured at nearly all state and private Islamic higher education institutions (PTKIN or PTKIS) in Indonesia, disseminating his scholarship through seminars and conferences at both national and international levels to showcase the distinctive character

of Indonesian Islam. Within IAIN Jakarta's academic community, Azra demonstrated his scholarly leadership as Deputy Director of the Center for the Study of Islam and Society (PPIM) beginning in 1998. He participated in international forums such as the Southeast Asian Studies Regional Exchange Program (SEASREP), the Toyota Foundation, and the Japan Foundation, and he was an active member of national scholarly bodies including the Indonesian Historical Society (MSI) and the Indonesian Association for the Development of Islamic and Social Sciences (HIPIIS) (Ardianti, 2015), which further strengthened his role in the academic network.

Azra's prominence in academia led to structural appointments. In February 1998, he was inaugurated as Vice Rector for Academic Affairs, initially declining the post to preserve his scholarly independence but ultimately accepting it in the institution's interest. When Prof. M. Quraish Shihab was appointed Minister of Religious Affairs, Azra was chosen to succeed him as Rector of IAIN Jakarta and was officially installed on October 14, 1998 (Ardianti, 2015). Even as rector, he remained a prolific author and an active voice in Islamic intellectual discourse. Azra's impact extended well beyond Indonesia. On September 28, 2010, he was appointed Commander of the Order of the British Empire (CBE) by Queen Elizabeth II for his services in promoting interfaith dialogue and strengthening Indonesia-UK relations on the world stage. He became the first Indonesian and the first non-Commonwealth national to receive this honor, entitling him to use the title "Sir" (*Tentang Gelar "Sir" dari Kerajaan Inggris yang Juga Diterima Azyumardi Azra*, n.d.).

Azyumardi Azra is a central figure in the reform of Islamic education in Indonesia, particularly through his contributions to modernizing and integrating knowledge within Islamic religious higher education institutions (PTKI) (Pranawati, 2022). Unlike Harun Nasution, who emphasized rationality and theological renewal, Azra focused on institutional transformation so that PTKIs could compete globally (A. Azra, 1999; Mukhamad, 2021). One of his most significant contributions was the transformation of IAIN into UIN, especially during his tenure as Rector of UIN Syarif Hidayatullah Jakarta (1998–2006). Under his leadership, UIN Jakarta began to establish faculties in general fields such as Science and Technology, Medicine and Health Sciences, and Economics and Business, without abandoning its Islamic foundation. This integration was based on the idea that modern sciences and Islamic teachings are not contradictory but can mutually reinforce each other within an open and interdisciplinary Islamic epistemology (A. Azra, 2000). Through this approach, Azra promoted an integrative paradigm that not only dismantled the dichotomy between religious and secular sciences but also strengthened the relevance of PTKIs within an ever-evolving society.

A central concept in Azra's thought is *cosmopolitan Islam* – the view that Islam has historically been open to other civilizations and can harmonize with universal values such as justice, democracy, and human rights (*Kebangkitan Peradaban, Memperkuat Optimisme Muslim Asia Tenggara - Kompas.id*, 2022). Azyumardi Azra's cosmopolitan outlook significantly shaped his contributions to education at UIN Jakarta. He translated this worldview into concrete institutional innovations by initiating global academic

collaborations and diversifying the curriculum. During his tenure as Rector (1998–2006), Azra pioneered the integration of modern sciences – such as Psychology, Mathematics, Economics, and Engineering – into the traditionally religious faculties, beginning with the establishment of the Departments of Psychology and Mathematics, followed by Economics and Islamic Banking, Agribusiness Studies, and Information Engineering, in partnership with institutions like IPB and BPPT (Syarif Hidayatullah State Islamic University Jakarta, 2019). Moreover, he founded the peer-reviewed journal *Studia Islamika* in 1994, fostering a multidisciplinary platform that bridged Islamic studies with social science and humanities perspectives (*Jurnal Studia Islamika - Wikipedia Bahasa Indonesia*, 2022). These efforts reflect his belief that Islamic education should not operate in isolation but should engage with universal knowledge and global scholarly discourse, strengthening both academic rigor and Islamic identity in PTKI environments.

In the context of higher education, Azra played a pivotal role in transforming IAIN into UIN. He recognized that to remain relevant in the twenty-first century, Islamic institutions must embrace modern disciplines, sciences, technology, economics, and the social sciences – not only within their curricula but also through institutional structures, management practices, and the very mindset of their academic communities (Noor, 2018). This vision was realized during his tenure as Rector of UIN Jakarta through several concrete initiatives. He led the establishment of new faculties such as Science and Technology, Medicine, Psychology, and Economics, expanding the academic landscape beyond purely religious disciplines. In addition, Azra promoted curriculum reform that emphasized interdisciplinary integration, encouraged the adoption of international academic standards, and fostered collaborations with global institutions (M. A. Azra, 2020). These policy actions not only modernized the institutional identity of UIN Jakarta but also positioned it as a model for other Islamic higher education institutions (PTKI) in Indonesia seeking to integrate Islamic values with contemporary knowledge.

Azra argued that merely invoking modernization rhetorically is insufficient; it must be accompanied by robust integration of diverse fields of knowledge and by professional institutional governance. He insisted that blending Islamic sciences with modern academic disciplines is the primary prerequisite for an adaptive Islamic education capable of producing graduates who excel both academically and socially (Alfian, 2023). Moreover, Azra emphasized the cultivation of an academic ethos and a research culture within Islamic schools (Azizah & Fauzi, 2022). He urged that these institutions become not just teaching centers but also hubs of knowledge creation and value formation (Ilyas, 2019). In his vision, Islamic universities should serve as agents of social change and as incubators for critical, progressive, and solution-oriented Islamic discourse addressing the challenges of the *ummah* and the nation (Mukhamad, 2021). In sum, Azyumardi Azra's educational thought is characterized by openness, knowledge integration, professional governance, and cosmopolitanism – principles that have guided the ongoing reform of Islamic higher education in Indonesia, particularly at UIN Jakarta during his tenure as rector.

Comparative Impact on Islamic Education at UIN Jakarta

The institutional evolution from the *Akademi Dinas Ilmu Agama* (ADIA), to the *Institut Agama Islam Negeri* (IAIN), and ultimately to *Universitas Islam Negeri* (UIN) Syarif Hidayatullah Jakarta, reflects a series of significant transformations in the history of Islamic higher education in Indonesia. This trajectory can be divided into four principal phases: (1) the pioneering stage, marked by the founding of *Sekolah Tinggi Islam* (STI) and ADIA; (2) the institutional development phase, during which IAIN *al-Jami'ah al-Islamiyah al-Hukumiyah* was established; (3) the transitional period, wherein the institute was rebranded as IAIN Syarif Hidayatullah; and (4) the culmination of these efforts in the formal transformation into UIN Syarif Hidayatullah Jakarta, which for the first time explicitly integrated religious and secular fields of study within a single university system (Abidin & Sabirin, 2019).

A landmark moment in this history occurred on 20 May 2002, when Presidential Decree No. 031/2002 officially conferred UIN status upon IAIN. At the time of its inauguration, the university comprised nine faculties: Education and Teacher Training, Adab and Humanities, *Ushul al-Din* and Philosophy, Sharia and Law, Da'wah and Communication, Islamic Studies, Psychology, Economics and Social Sciences, and Science and Technology – collectively offering forty-one programs spanning both Islamic and general disciplines. In concrete pursuit of its vision for knowledge integration, UIN Jakarta inaugurated the Faculty of Medicine and Health Sciences in the 2004/2005 academic year under Ministerial Decree MA/25/2004 and Directorate General of Higher Education Letter No. 995/D/6/2004, launching its Doctor of Medicine and Nursing programs in 2005/2006. This development underscored UIN's commitment to becoming a research university that generates scholarly innovation across all academic domains, with research capacity positioned as its principal measure of academic excellence (Abidin & Sabirin, 2019). It also paved the way for other Islamic higher education institutions across Indonesia to follow suit.

The integration of knowledge has become the hallmark of this transformation. Faculty names such as the Faculty of Education and Teacher Training, the Faculty of Da'wah and Communication, and the Faculty of Adab and Humanities exemplify a concerted effort to synthesize Islamic disciplines with modern academic fields. This nomenclature signals a shift away from the dichotomy between religious and secular knowledge, and instead, affirms a coherent, mutually reinforcing synthesis (Sururin, Suparta, Hidayat, Alim, Hadiyansyah, & Zamhari, 2021). Within this framework of integration, Azyumardi Azra – UIN Syarif Hidayatullah Jakarta's first rector – played a central role by articulating the concept of *re-integration of knowledge*. He described this model as a dialectical or dialogical integration among different branches of knowledge, arguing that although the idea has historical precedents, it had previously been applied only normatively and pragmatically (M. A. Azra, 2020). His concept emphasizes the necessity of genuine interdisciplinary dialogue as the foundation for substantive and systemic integration.

Simultaneously, this process of knowledge integration cannot be disentangled from the contributions of earlier reformers, particularly Harun Nasution. Through his rationalist approach to Islamic studies, Harun laid a robust epistemological foundation for the reform of Islamic thought, introducing philosophy and rational theology as tools to foster a tradition of critical and open engagement with religious texts (EL-Mawa, 2016). Whereas Harun focused on revitalizing academic discourse within Islamic studies, Azra extended that legacy by implementing institutional reforms that embedded knowledge integration within the structural and curricular frameworks of contemporary Islamic higher education – especially at UIN Jakarta.

Table 1. Comparison of Epistemological Perspectives and Reform Strategies.

Comparison Aspect	Harun Nasution	Azyumardi Azra
Intellectual Background	Rooted in classical Islamic rationalism, particularly Mu'tazili theology, with a historical-philosophical orientation.	Influenced by social intellectual history and contemporary Islamic thought.
Main Objective	To modernize Islamic thought by strengthening rationality and philosophical inquiry.	To integrate various branches of knowledge and comprehensively reform the Islamic education system.
Epistemological Approach	Emphasizes rational theology (<i>'ilm al-kalām</i>) and philosophy as core tools for interpreting Islam.	Advocates for dialogical reintegration of religious and modern sciences within an interdisciplinary framework.
Conceptual Contribution	Rationalization of theology and the formulation of a methodological framework for modern Islamic studies.	Introduction of the concept of knowledge integration and reconstruction of a multidisciplinary curriculum.
Attitude toward Tradition	Critically engages with textualist traditions seen as inhibiting rational discourse.	Selectively transforms classical Islamic heritage by incorporating global intellectual influences.
Core Values	Rationality, inclusivity, and objectivity.	Cosmopolitanism, inclusivity, and global scholarly engagement.

Table 2. Reform Elements in Islamic Higher Education: A Comparison

Reform Element	Harun Nasution	Azyumardi Azra
Curriculum Changes	Introduced foundational courses in religious sciences, philosophy, Sufism, <i>kalam</i> (Islamic theology), <i>tawhid</i> , sociology, and research methodology into the IAIN curriculum.	Restructured the curriculum to be interdisciplinary and cross-departmental, integrating both religious and secular disciplines.
Academic Paradigm	Promoted critical thinking and rational inquiry in Islamic studies.	Emphasized interdisciplinary

		integration and the inclusion of general scientific knowledge within Islamic education.
Institutional Transformation	Provided the philosophical foundation for the modernization of IAIN.	Led the transformation of IAIN into UIN (State Islamic University), emphasizing structural and epistemological reform.
Academic Policy	Mandated the inclusion of philosophy and Islamic rationalism as core components of the curriculum.	Established new faculties and departments in general sciences, health, economics, and technology.
Campus Internationalization	Limited influence on internationalization during his tenure.	Fostered international collaborations and encouraged global scholarly publications and academic exchanges.
Legacy	Established a legacy of intellectual openness and pluralism at IAIN.	Positioned UIN as a national model for knowledge integration and as a globally competitive Islamic university.

The first challenge Harun Nasution faced at IAIN was the closed-mindedness of its academic culture. His initial act as Rector was to overhaul the curriculum. Following a meeting of IAIN rectors in Ciumbuleuit, he introduced foundational courses in Religious Studies, philosophy, Sufism, *kalam* (Islamic theology), *tawhid*, sociology, and research methodology, with the hope of reshaping students' intellectual outlooks (Nasution, 1989). Initially, however, Harun's proposed reforms were rejected by senior rectors who were resistant to change. The inclusion of philosophy in the curriculum, in particular, provoked significant resistance. Rumors circulated that some students had ceased performing prayers. According to Harun, moral character (*akhlaq*) begins with worship (*'ibadah*); if worship is neglected, morality cannot flourish. Moral virtue, he asserted, cannot simply be taught – it must be cultivated, and that cultivation begins at home, not solely in the classroom.

When students from the Faculty of *Ushuluddin*, especially those in the Department of Creed and Philosophy, began to demonstrate more rational thinking, concerns were raised about their religiosity. Harun argued that such reactions were attributable not to the students, but to their instructors. If philosophical inquiry causes discomfort for a student, it is natural for the student to question the material and the teacher. Harun maintained that if the lecturer is able to respond to such questions convincingly, the student's faith will not weaken – on the contrary, it may be strengthened (Nasution, 1989).

Thus, the issue did not lie with the discipline of philosophy itself but with how it was taught. In conclusion, Harun Nasution can be regarded as the pioneer of a critical-thinking paradigm within Indonesian Islamic studies. He sought to move beyond dogmatic approaches and advocated for a more rational and scientific method of inquiry. By introducing philosophy and the history of Islamic thought into the curriculum, Harun encouraged students and scholars alike to go beyond textual literalism and engage with broader contextual and historical dimensions (Madjid, 1989). His approach emphasized the importance of critical reasoning and intellectual openness in studying the Islamic tradition, empowering students to think independently and question established doctrines.

This intellectual transformation was later carried forward in a more strategic and institutionalized form by Azyumardi Azra. During his tenure as Rector of IAIN Jakarta (1998–2002) and subsequently UIN Jakarta (2002–2006), Azra played a pivotal role in reforming the institutional framework of Islamic higher education. Though he was offered the opportunity to serve as rector for a third consecutive term, he declined – demonstrating a strong commitment to leadership ethics and affirming that administrative office is a means of service, not a goal in itself (W. Hidayat, 2023). One of Azra's most concrete contributions was his integration of modern sciences into Islamic higher education. He actively supported the establishment of general (non-Islamic) academic programs such as Science and Technology, Economics and Business, Psychology, Social Sciences, and Medicine. This policy reflected an integrative vision aimed at broadening Muslim access to contemporary fields of knowledge while maintaining a strong foundation in Islamic values (M. A. Azra, 2020). In broader terms, Harun Nasution contributed primarily to the epistemological dimension of Islamic higher education by cultivating critical reasoning and intellectual reform, while Azyumardi Azra advanced structural and policy-oriented reforms. Harun pointed the conceptual direction for Islamic studies, and Azra built the institutional systems necessary to implement and sustain that vision.

Influence of Both Thinkers' Ideas on the UIN Jakarta Education System

The ideas of Harun Nasution and Azyumardi Azra played a pivotal role in shaping both the philosophical orientation and institutional development of UIN Syarif Hidayatullah Jakarta. Harun, who served as Rector of IAIN Jakarta from 1973 to 1984, was a central figure in initiating reforms in Islamic thought through a rationalist approach – an orientation that was, at the time, quite controversial. His contributions earned IAIN the reputation of being a *campus of renewal*. Harun introduced innovative approaches in Islamic studies, notably through the teaching of Islamic philosophy and rational theology (*kalam*), as well as by fostering dialogue between the religious sciences and modern rational disciplines. He sought to challenge the dominance of textual-normative approaches in Islamic scholarship by emphasizing the integration of faith and reason within Islamic higher education (M. Arifin, 2021). These ideas materialized in the IAIN curriculum of that era, particularly through the introduction of courses such as logic, Islamic philosophy, and modern thought, though their implementation was initially confined to the Faculties of *Ushuluddin* and *Tarbiyah*.

Furthermore, Harun pioneered the establishment of the IAIN Graduate Program, now known as the Graduate School. Designed to operate beyond the undergraduate level (S1), the program aimed to produce Muslim intellectuals with strong academic capacity and the ability to perform *ijtihad* to address contemporary challenges (Nasution, 1995). This initiative was warmly welcomed by both the founders and the academic community of IAIN Jakarta. Under his leadership, IAIN Jakarta became the first institution in the national IAIN network to offer a Graduate Program. Harun is also recognized as the originator of the idea to transform IAIN into UIN – an idea that has since been realized, with UIN Jakarta growing into one of the leading Islamic research universities in Indonesia. Between 1973 and 1984, Harun assembled a special team and dispatched them to the Middle East and Malaysia to conduct comparative studies on ideal models of Islamic universities. In an interview with *Republika* on December 28, 1995, while serving as Director of the Graduate Program, Harun stated that the needs of the Muslim community extended beyond graduates who were knowledgeable in religious sciences. The community, he argued, also required scholars proficient in general disciplines. He noted that only a few individuals could master both areas without extraordinary intellectual capabilities.

According to Harun, the term IAIN – *Institut Agama Islam Negeri* (State Islamic Institute) – reflects an inherent reliance on normative approaches due to the normative character of religion. To address this limitation, he introduced courses such as Introduction to Religious Sciences and philosophy into the curriculum to encourage students to think rationally rather than purely normatively. “If one fears courses like Introduction to Religious Sciences and philosophy,” he warned, “Muslims will revert to an old normative mindset. As a result, the Muslim community will not progress” (Nasution, 1989). For these reasons, Harun argued that IAIN must be transformed into a university capable of offering general academic programs. Only in this way could it produce graduates who are both grounded in Islamic sciences and conversant with contemporary knowledge. In this sense, the idea of UIN was already germinating during Harun’s tenure. Although he could not realize this transformation institutionally – due to regulatory constraints and limited human resources – the foundational work he laid became a critical springboard for IAIN’s eventual evolution into UIN.

While Harun laid the groundwork for reform at IAIN Jakarta through his rationalist and integrative approach to Islamic studies, Azyumardi Azra, as Rector of UIN Jakarta from 1998 to 2006, extended and institutionalized these reformist ideals. Azra spearheaded the transformation of IAIN into UIN as a strategic initiative to integrate Islamic and modern sciences within a unified, complementary system of higher education (Suradi, 2018). Within this framework, Azra developed the concept of the *re-integration of knowledge*, grounded in the premise that all branches of knowledge ultimately originate from God. As such, any ontological separation between religious and general sciences is philosophically untenable. He articulated this concept in his book *Integrasi Ilmu Agama dan Ilmu Umum* (2005), which was written to support UIN Jakarta’s mission of constructing a holistic epistemology that transcends rigid disciplinary boundaries.

To realize his vision, Azra initiated the establishment of various general academic programs – such as medicine, psychology, economics, and computer science – while ensuring that these remained anchored in Islamic values. This model of integration not only expanded the university's academic offerings but also positioned Islam as an ethical and spiritual foundation for the development of universal and inclusive knowledge. Harun Nasution's influence is particularly evident in shaping an academic culture that is rational, open, and critical within the religious faculties, especially through a scientific approach to Islamic studies. In contrast, Azyumardi Azra's impact was more prominent at the managerial and policy levels. Under his leadership, UIN Jakarta constructed an institutionally integrated academic infrastructure, established new general faculties, strengthened international collaborations (Zidansyafiq, 2023), and advanced an educational paradigm that emphasized religious moderation (A. Azra, 2020).

Nevertheless, this transformation faced notable challenges. While Harun championed rationalism in Islamic studies, he did not articulate a concrete operational model for institutionalizing knowledge integration. Conversely, although Azra succeeded in creating an integrative institutional structure, in practice a dualism persisted between religious and general faculties, hindering full epistemological and pedagogical synergy (Mugiarto, 2015). Despite these limitations, the intellectual legacies of both figures remain foundational milestones in UIN Jakarta's evolution as a leading modern Islamic university in Indonesia. Harun Nasution laid the groundwork for the rationalization of Islamic studies within the academic sphere, while Azyumardi Azra translated the vision of knowledge integration into institutional strategy, propelling UIN Jakarta toward its status as a globally recognized research university.

Critical Perspectives and the Relevance of Harun Nasution's and Azyumardi Azra's Thought

The ideas of Harun Nasution and Azyumardi Azra, though emerging from different backgrounds and intellectual approaches, have significantly influenced the development of Islamic education in Indonesia, particularly within state Islamic universities. However, their contributions have not been immune to criticism and institutional challenges, both conceptually and in practice. Harun Nasution, recognized as a pioneer of the rational approach to Islamic thought, advocated for the integration of religion and philosophy and emphasized the role of reason in interpreting Islamic teachings. His ideas marked a turning point in the renewal of Islamic studies by positioning intellect and critical reasoning as essential tools for engaging with religious texts. This approach opened up new possibilities for dynamic, contextual understandings of Islam.

However, Harun's rationalist stance received sharp criticism from traditionalist circles. Some critics argued that his views were overly liberal and diverged from mainstream Islamic thought in Indonesia. One prominent critic, H. M. Rasjidi, accused Harun of being heavily influenced by Western Christian Orientalist scholarship. Rasjidi warned that Harun's reformist ideas posed a threat to Indonesian Muslims, particularly since his books had become required reading across IAIN campuses nationwide (Rasjidi, 1989). According to Rasjidi, Harun's works were distinct from other Islamic texts because

they introduced ideas considered incompatible with orthodox Islamic teachings. He even alleged that Harun's writings carried a destructive tendency that could undermine Islam itself. In his book *Koreksi Dr. Harun Nasution tentang Islam Ditinjau dari Berbagai Aspeknya*, Rasjidi offered a detailed rebuttal to Harun's positions, describing them as a serious threat to the religious integrity of Indonesian Muslims (Astapala & Iqbal, 2024).

Nevertheless, in his later work *Refleksi Pembaharuan Pemikiran Islam: 70 Tahun Harun Nasution*, Rasjidi – who had known Harun personally and hosted him during their time at McGill University – acknowledged Harun's dedication and intellectual vigor. He noted that, compared to previous IAIN rectors, Harun had contributed substantially more to IAIN's development, which had otherwise advanced slowly. Rasjidi concluded that Harun's presence at IAIN was both appropriate and highly significant (Rasjidi, 1989). Despite his influence, Harun's rational and philosophical approach faced cultural resistance within the Indonesian Islamic education landscape, which remained largely textual and normative. Many Islamic institutions were not yet prepared to adopt the critical and philosophical methods he championed. Moreover, although his ideas were epistemologically robust, they were not fully realized in institutional practices – particularly in terms of structurally integrating religious and general sciences.

Even so, Harun's persistent efforts – through teaching and public lectures at IAIN Jakarta – gradually eroded the rigid modernist-traditionalist dichotomy in Islamic thought, especially within the academic environment of IAIN Jakarta (Ali & Taftazani, 1989). In contrast, Azyumardi Azra took a more historical-sociological and managerial approach. He institutionalized the integration of knowledge by initiating the transformation of IAIN into UIN, allowing general study programs such as science and technology to flourish within an Islamic academic setting. However, his approach was not without critique. Concerns were raised about the potential dilution of Islamic identity if the expansion of general sciences was not accompanied by a robust Islamic epistemological framework (Wachidah, 2021). Furthermore, although the reintegration of knowledge had been structurally implemented, its curricular and pedagogical application did not yet fully reflect the integrative ideals it was meant to uphold.

In today's context, the ideas of both thinkers remain profoundly relevant to addressing the challenges of Islamic education in the global era. Harun's rationalist thought strengthens the critical and scientific disposition necessary to confront religious radicalism and conservatism (Irfan, 2018). Meanwhile, Azra's institutional strategies offer a model for building an Islamic education system that embraces modern scientific advancements while remaining rooted in Islamic values. Their legacies are particularly pertinent in current efforts to promote religious moderation, a key priority of Indonesia's Ministry of Religious Affairs (Taufiq & Alkholid, 2021). Both thinkers emphasized the importance of tolerance, pluralism, and interfaith dialogue – Harun through inclusive theology and Azra through historical narratives and institutional reform. To clarify the positioning of both thinkers' ideas in addressing the challenges of contemporary Islamic education, the following table provides a comparative overview of the relevance of their thought to current issues.

Table 3. Relevance of Harun Nasution's and Azyumardi Azra's Thought to Contemporary Challenges in Islamic Education

Contemporary Challenge Aspect	Harun Nasution	Azyumardi Azra
Conservatism & Anti-Rationalism	Emphasizes reason, logic, and tolerance (Adira, 2023).	Promotes moderation grounded in historical context and institutional experience (Suhail et al., 2025).
Need for Knowledge Integration	Advocates philosophy as a foundation for interdisciplinary approaches (Ibrahim, 2019).	Implements integration through institutional frameworks and curriculum design (Ma'ruf, 2021).
Globalization & Society 5.0	Encourages a critical and scientific mindset (Ma'rifatunnisa' et al., 2022).	Leads institutional modernization and expansion of academic programs (Abidin & Sabirin, 2019).
Crisis of Islamic Scholarly Identity	Promotes rationalization of doctrine and critiques scholastic rigidity (M. F. Hidayat, 2019).	Strengthens the synergy between Islamic scholarship and modern sciences (Wachidah, 2021).

In conclusion, the ideas of Harun Nasution and Azyumardi Azra have not only enriched academic discourse but also offered practical frameworks for shaping an Islamic education system that is adaptive, inclusive, and responsive to contemporary challenges.

Conclusion

The thoughts of Harun Nasution and Azyumardi Azra have made essential and complementary contributions to the reform of Islamic education in Indonesia, particularly in the transformation of IAIN into UIN Syarif Hidayatullah Jakarta. Harun Nasution pioneered a rational approach to Islamic thought by emphasizing philosophical and scientific methods for understanding religion. He introduced an epistemological paradigm that created space for reason within Islamic studies and laid the intellectual groundwork for integrating religious and secular sciences in Islamic higher education. His influence fostered an academic culture grounded in critical thinking and rational inquiry.

In parallel, Azyumardi Azra made significant contributions to institutional and policy reform. Through his vision of knowledge reintegration, he expanded the academic scope of Islamic universities by establishing general faculties such as science, economics, and medicine. He advocated for an inclusive and interdisciplinary academic environment that harmonizes Islamic values with advancements in modern science. His leadership positioned UIN Jakarta as a globally competitive center of Islamic higher education. This study demonstrates that the renewal of Islamic education requires not only conceptual or theoretical reform but also comprehensive structural transformation. Harun Nasution laid the epistemological foundations, while Azyumardi Azra translated those ideas into concrete institutional innovations. Together, they shaped a rational, inclusive, and

progressive model of Islamic education that continues to influence the development of Islamic Higher Education Institutions (PTKI) today.

The ideas of Harun Nasution and Azyumardi Azra will remain relevant as long as Islamic education aspires to uphold the values of progress, justice, and humanity. Their intellectual legacy provides a robust framework for designing future educational policies that promote the integration of Islamic and contemporary sciences. These findings underscore the importance of developing curricula that are both philosophically grounded and contextually responsive, and of creating institutional strategies that encourage interdisciplinary collaboration, critical thinking, and global engagement. Future research should explore how their paradigms can be further adapted and institutionalized to strengthen other Islamic higher education institutions across Indonesia.

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Ethical Statement

The research was conducted in full compliance with ethical standards to protect participants' rights, safety, and well-being. All relevant authorizations and ethical clearances were obtained before the study began. The procedures followed were in line with both institutional regulations and international ethical frameworks, ensuring a responsible and transparent research process.

CRediT Author Statement

- **Author 1:** Conceptualization, Methodology, Investigation, Formal analysis, Writing – Original draft preparation.
- **Author 2:** Conceptualization, Investigation, Formal analysis, Writing – Reviewing and Editing.

Conflict of Interest

The authors declare that there are no competing financial interests or personal relationships that could have influenced the work reported in this article.

Data Availability

The datasets generated and analyzed during the current study are available upon reasonable request.

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