

Reason and Revelation According to Harun Nasution and Quraish Shihab and its Relevance to Islam Education

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ABSTRACT

The theme of reason and revelation becomes a hot topic because it is one of the Islamic theology studies that cannot be separated from a polemic. The use of reason is more dominant than a divine revelation will tend to produce a liberal. However, reasoning that ignores a reason will tend to be textual and traditional. The research aims to find out the comparison between the thought of Harun Nasution and Muhammad Quraish Shihab about reason and revelation and its relevance with Islam Education. While this research is theoretically used to enrich the scientific treasures of reason and revelation. The result presents the difference and similarity between both figures' thoughts on reason and revelation. Harun Nasution and Muhammad Quraish Shihab believe in an absolute truth that only comes from a divine revelation. Humans' reason has extraordinary potential if it is used appropriately. However, it also has a tendency to drive to an astray way. Besides, both figures emphasize on the moral function of the divine revelation towards human life. The divine revelation brings good values for mankind through their lives. The difference is in the capacity in providing an area for reason and revelation. Harun Nasution tends to give a bigger portion to use the reason than the divine revelation in formulating his opinions. Meanwhile, Quraish Shihab is known as a moderate figure because their opinion prioritizes the harmony between reason and revelation.

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Introduction

A human as the most perfect creature who is created by Allah SWT has many strengths if he is compared with the other Allah SWT's creation. The authentic evidence of a truth that human is the most perfect creature is the Alquran verse, At-Tin surah, verse 4 that states:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

“Indeed, we created humans in the best form. (QS At-Tin [95]: 4)”

One thing that makes humans are better than the other creatures because they can think with their reason. Humans are granted by Allah SWT with reason so they can choose, consider and determine their way of thinking. Therefore, humans are created by God as the best creates with many potentials that are not given to the other creatures (Siti Khasinah 2013). Islam religion upholds the position of reason. For this reason, humans are able to understand Al-Qur'an as the revelation brought down through the Prophet Muhammad SAW, by following him, humans are able to study the history of Islam in the past.

After the Prophet Muhammad SAW passed away, the problems faced by Islam followers are more complex. Therefore, the problems emerge but the solution hasn't been found either in the Al-Qur'an or as-Sunnah. Ijtihad comes as the third way in order to overcome it. It is performed to find out the knowledge about the teaching of Prophet Muhammad SAW in order to follow his teaching besides connecting the new problems into a rule that has been concluded in Al-Qur'an and the Prophet's hadiths (Shihah 2005a).

There are two ways to gain knowledge as in the revealed religious teaching, which are reason and revelation (H.Nasution 1986a). A reason is a grace given by Allah SWT that has an ability to think, understand, contemplate, and decide. The reason also differs humans with the other Allah SWT's creatures as previously mentioned. While a revelation is the delivery of Allah SWT's kalam to people who becomes His choice to be forwarded to mankind as the grip and guide of their lives so that they're always on the right path (Shabran, 1997).

The reason and revelation have a very crucial role in human life journey. The revelation is delivered by Allah SWT to intelligent humans as the clue to wade the twists and turns of life in this world. The reason is not necessarily able to understand the revelation of Allah SWT, but the five humans' senses accompany it to do it. Therefore, there is a close relationship among reasons as an absolute truth because it comes from God and humans' life journey. Something that is speedily delivered from Allah SWT into His Prophets' soul is also used for lafadz al-Qur'an (Shiddieqy, 1999). Furthermore, this research is limited to the use of term 'revelation.' The revelation is a sign from Allah SWT that is only delivered to the prophets and apostles through their dreams, etc. It is something that is manifested and revealed. He is the enlightenment, an evidence on a reality and affirmation of the truth. Each idea in which within is found a divine truth is a revelation, because he enriches the knowledge as a sign for humans (Haque 2000).

Method

This research utilized library research method by using documentation data collection technique. It is was performed by collecting literatures or books that discussed things related

to reason and revelation according to Harun Nasution and Muhammad Qurasy Shihab.

This research was categorized as qualitative research in which the main data source was books and elaborated using descriptive method. It is directed to draw the situation of objects and events around it without making conclusions that applied in general. This method was very important, especially in the figure study because it did not only help reducing a problem or condition, but also analyzing and classifying it. This descriptive method is the initial step that has significance to study further (Khomaidi 2005). This method was used to describe the concept of reason and revelation according to Harun Nasution and Muhammad Quraish Shihab.

While the analysis was deductive analysis, an analysis that elaborates the reason and revelation according to Harun Nasution and Muhammad Quraish Shihab in general then lead to a more specific problem through qualitative descriptive approach correlated with Harun Nasution and Muhammad Quraish's thinking relevance towards Islam religion. In essence, the data obtained by this library study became the basic foundation and main instrument of library research, so it is said as a research that discussed secondary data (Bugin 2007).

Results and Discussion

Biography of Harun Nasution

Harun Nasution is one of great Moslem scholars in Indonesia. He is an intelligence scholar who is respected by Moslem intellectuals and becomes the source of problems that have been argued until today. He was born in Pematang Siantar, South Tapanuli, and North Sumatera on Tuesday, September 23, 1919 (Nata 2003). He is the youngest son of Abdul Jabar Ahmad, an Islam scholar who was born in Mandaling. He comes from a well-off family. His father was the community leader at that time. He was also a religious judge and leader, headman, and Imam (Islamic priest) at the Great Mosque of Simalungun Regency. Harun Nasution's parent is a wholesaler who was able to import merchandises, in which at that time could only be done by some sellers.

His mother came from Bato land. She was a Mandailing scholar's daughter who lived in Mecca during her adolescence. So, she's proficient in Arabic. Her mother was very strict in educating him. She required little Harun to recite Al-Quran from 4.00 to 5.00 PM in the afternoon. After Magrib, he might wait Isya time by reciting. When Ramadhan came, he was required to perform Tadarus in the mosque until 9.00 PM, and in the morning, he did Subuh Prayer in congregation in the mosque. Both Harun Nasution's parents had contributed and gave a very important role in embedding religious noble values within him (Ukrowi and Thaha 1989).

The first education underwent by Harun Nasution was Holland Inlandsch School (HIS),

Dutch's school equivalent primary school. Little Harun studied at HIS for seven years and graduated on 1934. At that time he was 14 years old. After his HIS education, he continued to study at Islam-based school, *Moderne Islamietische Kweekschool* or MIK. Some people said that actually Harun Nasution was interested in studying at Dutch-owned school, MULO junior high school. He did not have a courage to resist his father so he continued his education at Islamic School MIK (Nata 2003). He ever studied in Mecca to deepen his religion, but Harun Nasution did not feel compatible with his followed religious spirit. Therefore, he decided to go to Egypt and continued his education at Al-Azhar Kairo University. He was interested in studying in Egypt because a number of progressive Islam experts he knew were Egypt graduates.

He studied in Faculty of Ushuludin, Al-Azhar Kairo University, but he did not find a satisfaction and finally decided to move to America University in Kairo. At the university, Harun didn't deepen Islamic religious study, but education and social sciences. Therefore, he obtained Bachelor of Art (BA) in Social Studies in 1952. The BA thesis written by Harun Nasution discussed about labor in Indonesia (Nata 2003).

On September 1962, Harun Nasution decided to go to Canada because he got a scholarship for few years. When he was at McGill, he studied "Modernism in Islam." His MA thesis was entitled "The Islamic State in Indonesia: The Rise of Ideology, The Movement for Its Creation and The Theory of Masyumi." It discussed the idea of Islamic state that developed among Islam parties in Indonesia such as Masyumi and NU or at least its leaders' thought about Islam state. After that, Harun Nasution continued his study for more or less two and a half year to obtain Ph.D. degree. In 1968, he completed his dissertation in Kalam Science (Theology) that was entitled "The Place of Reason in Abduh's, Its Impact on His Theological System and Views."

The Biography of Muhammad Quraish Shihab

His full name is Muhammad Quraish Shihab. He was born on 16 February 1944 in Rappang, South Sulawesi. His father was Abdurrahman Shihab, an educated Arab descendant who became the scholar and professor of Tafseer of IAIN Alauddin, Ujung Pandang. As a forward-thinker, Abdurrahman Shihab believed in education as the change agent (Nata 2003). His attitude and thinking were very advanced, which could be seen from his education, Jamiatul Khair, the oldest Islamic Education institution in Indonesia. His father, who was not also the tafseer professor in IAIN Alauddin had been designated as IAIN rector, and recorded as one of the founding fathers of University of Muslim Indonesia. His father's interest towards science was big enough. Although he was busy self-employed, he tried to make time for family, preached and taught in Mosques or Universities.

Muhammad Quraish Shihab completed his Primary School in Ujung Pandang city. Then, he continued his Junior High School in Malang City while studying religion at Darul al-Hadits al-Fiqhiyah Islamic boarding school. In 1958, when he was 14 years old, he went to Kairo, Egypt to continue his study. He was registered on Grade II Tsanawijah Al-Azhar. After that, he was registered as the student of University of Al-Azhar by joining Faculty of Ushuludin, Tafseer and Hadits Study Program and completed it in 1969. He obtained his MA degree in the same study program and university with the thesis entitled *Al-Ijazasyri'l Li Alqur'anul Karim* (Nata 2003). In 1980, Muhammad Quraish Shihab decided to return to Egypt in order to continue his Master Degree in Faculty of Ushuluddin, Study Program of Tafseer and Hadits of University of Al-Azhar. He needed more or less two years to finish his study and dissertation, which was entitled "Nazm al-Durar li al Biqai TahqiqWa Dirasah" and obtained summa cumlaude score.

After completing his study in Egypt, he returned to Indonesia. In 1984, Muhammad Quraish Shihab moved from IAIN Alauddin Ujung Pandang to IAIN Syarif Hidayatullah Jakarta. He had taught tafseer and Ulum Qur'an in S1, S2, and S3 Degree to 1998. In 1992, he was designated as IAIN rector Jakarta for two periods (1992-1996 and 1997-1998). After that, he had been trusted to become the Minister of Religious Affair for two months in 1998 (Nata 2003).

Muhammad Quraish Shihab's presence in Jakarta had brought a new atmosphere and was warmly welcomed by the capital city societies. It was seen from the activities carried out by her in the society. Other than teaching, he was also trusted to hold some positions, among them were the Chairman of central Indonesian Ulema Council (MUI) (1984), the member of Lajnah Pentashih al-Qur'an in Department of Religion (1989), the Administrator of Religious Science Concoortium of Education and Culture Department. He was also recorded as the Assistant of Chairman of Indonesian Moslem Intellectual Association (ICMI) when this organization was found and the administrator of Sharia science association (Nata 2003).

The Concept of Reason and Revelation According to Harun Nasution

Harun Nasution is an Islamic Reform figure in Indonesia who brought a brilliant idea. Reform means return to Islam teaching. The basic step taken by Harun Nasution was to differ between qat'i (absolute) and zan'i (relative) teaching (Ahmad 2005). Departing from this thought, Harun Nasution gave an image on reason and revelation. Harun Nasution divided Islam teaching into two, basic and non basic teaching. Basic teaching is a teaching as found in the al-Qur'an and al-Hadidts (H.Nasution 1986a).

The basic teaching in Islam according to Harun Nasution is a few and only binds four things which cannot be broken by reason thought, such as faith to Allah SWT, the Prophet, Al-Qur'an and the last day. The non-basic teaching is an interpretation of scholars and Islamic thinkers

towards basic teachings. It is also relative, and binds era and place context. According to Harun Nasution, Islam people can follow it or not because this relative teachings are many (95%) compared to basic teaching (5%) because Islam is not dogmatic teaching (Nasution, 1995).

Islam gives a very high position to the reason as in the Al-Qur'an and hadiths. It is not only about wordliness but also religion. The high position towards the reason is in line with the order to study. Humans are always suggested to deeply think their lives. According to Harun Nasution, a reason essentially explains what revelation delivers that only gives the bases. The use of reason in understanding a religion is called *ijtihad* (Nasution, 1995).

Harun Nasution's high work ethic towards Muhammad Abduh and Mu'tazilah's thought are seen from his opinion that in both theologies humans will stay away from chaotic societies (Nasution, 1987). Therefore, Harun Nasution is called *Abduhism* by Nur Cholis Madjid. Then, it is drawn that according to Harun Nasution, the reason has a very high position, even its use is the third source of Islam in teachings, which are Al-Qur'an, Hadith and *Ijtihad*.

The revelation sent down by Allah SWT to the Prophet Muhammad SAW is called Al-Quran that uses Arabic. Al-Qur'an is the revelation that has an absolute content and Arabic language that comes from Allah SWT. Al-Qur'an that is interpreted in many languages is not absolute anymore, however, it is considered as the interpretation of Al-Qur'an verses by the interpreters. Interpretation is not a revelation, it is the result of *ijtihad* or human's thought (H. Nasution 1986b). Furthermore, Harun states that the revelation is the informant towards the reason in organizing society on principles that have been revealed and educating them to live peacefully with their fellows and open the secret of love to live in the societies (Nurrida Dhestiana 2019).

The verses of al-Qur'an that come from Allah SWT can be both clear and raise dual interpretations. The clear verses do not need other interpretation because its interpretation and literal meaning are clear. Besides, the Islamic scholars do not question it. However, there are also Alqur'an verses that raise dual interpretation and different understanding. These verses are known as *mutasyabihat*, including the verses about faith, worship, and the above knowledge.

The Concept of Reason and Revelation According to Muhammad Quraish Shihab

Allah SWT has created humans to have good and bad potentials, and grant them a reason to choose the right path and freedom to choose their will. Humans who use their reason and potential well will be on the right path. Meanwhile, Allah SWT will make them who don't use it well to feel hesitant within their souls (Shihab 2002a), valuing humans' freedom are not

sourced from their power themselves, but the grace given by Allah SWT.

According to Quraish Shihab, the reason possessed by a human knows Allah SWT through a thinking process so he is able to understand real and material things. In other words, the reason knows God through the universe and its contents. The existence of universe encourages the reason to think and reflect who has created the perfect and awesome nature (Yuhawita 2017). Besides, Muhammad Quraish Shihab also perceives that the reason is the power of thought utilized to leads an individual to understand what is in his mind. A reason is human potential as the tie that hinders him into sin and mistake (Shihab 2005b). He also mentions in his book that Al-Ghazali, a philosopher that reminds the reason means a potential that differs human from animals and make them to admit various theories.

However, according to Muhammad Quraish Shihab (Shihab 2005b), the reason cannot reach all problems. Every religion has a teaching that cannot be understood by the reason. For example, many ta'abbudy religious practices and rituals that cannot be reached by humans' logic although it doesn't against the reason. Its explanation that talks about metaphysic issue is not included in the reason area, and its ability to digest or reject although it doesn't against the reason. Something that cannot be seen with eyes or reached by knowledge and logic, and can be true and trusted, so it is delivered by Allah SWT through the revelation granted to the Prophets and Apostles (Shihab 2002b).

The Similarity between the Thought of Quraisy Shihab and Harun Nasution

The Concept of Reason and Revelation

One of the similarities of both figures on reason is they position the reason very importantly and vital for humans' journey. An individual becomes good or bad depends on how far they use their reason potential. Only humans who are given the reason by Allah SWT that they can be good or bad, and furthermore all of their actions will be accounted for.

Muhammad Quraish Shihab argues that because humans have the reason, they have a freedom to make and determine their life choice. The reason determines an individual's life. It is used wisely, it will bring him to goodness. On the other side, it can bring him to an astray path if he cannot use it wisely.

According to Harun Nasution and Muhammad Quraish Shihab, the revelation is a collection of Arabic texts that have been sent down to the Prophet Muhammad, it is not an interpretation because each individual will give different interpretation on the revelation text.

The Relationship between Reason and Revelation

Although many parties perceive that Harun Nasution has similar understanding with Mu'tazilah, which is more prioritizing the reason than revelation. However, Harun Nasution

sees the reason never cancels the revelation. The reason is subject to and positions below the revelation text that its truth is absolute. The reason is used to understand the revelation text, not defend it. Because according to Harun Nasution, reasoning that cancels the revelation is not considered a Moslem (H. Nasution 1986a).

Muhammad Quraish Shihab has a thinking that's not far different from Harun Nasution. Along with the concept of submission to Allah SWT, Muhammad Quraish Shihab explains that the one who understand the revelation's guide with his reason while surrendering is different from him who uses his reason with the tendency to undertand it. The foothold is the revelation, not reason. In other words, Muhammad Quraish Shihab and Harun Nasution make the truth of reason is relative, and acknowledge the absolute revelation truth. Besides, the reason is used to explain what is delivered by the revelation, not to against or cancel it;

The Functions of Reason and Revelation

Harun Nasution and Muhammad Quraish Shihab see potential possessed by the reason, which is as the explanatory of revelation sent down to humans. Reason is a potential that is only possessed by humans and it differs them from animals. Allah SWT has created humans to have a potential to do good and bad, and grant them with reason to choose the right path and freedom to choose their will. Humans who use their reason and potential well will be in the right path. However, Allah SWT will make them hesitant within their souls if they are reluctant to use it (Shihab 2002a).

One of revelation functions is to help humans in organizing the society on general principles brought by them, and their Sharia will bring them to the truth (Nasution, 1995). According to Muhammad Quraish Shihab, the revelation has the main function as the guidance that brings to the path of goodness for all humans (Shihab 1992).

Analyzing the explanations of the figures 'books, both Harun Nasution and Muhammad Quraish Shihab emphasize on one point, which is the moral function of revelation towards humans that brings goodness values for them to undergo their lives.

The Difference between Harun Nasution and Muhammad Quraish Shihab's Thought

The Concept of Reason and Revelation

If Harun Nasution argues that humans are able to differ good or bad without revelation, the goodness actually uses the humans' benchmark. This opinion comes from the assumption that before the revelation and Islam teaching are sent down, humans have had good and bad judgement. It is different with Harun Nasution's opinion, Muhammad Quraish Shihab argues that humans' reason is like eyes, they cannot be used without light, and it is revelation. Therefore, humans' reason do not bring goodness for them without the guidance from

revelation.

Therefore, it can be concluded that according to Harun Nasution, the reason is able to create the teaching itself. He divides Islamic teaching into two, which are basic and non-basic teaching. The basic teaching comes from Al-Qur'an and Sunnah, while the other comes from the humans' understanding themselves. On the other hand, Muhammad Quraish Shihab argued that the reason cannot create a teaching for humans but able to admit all teaching instructions from Allah SWT in form of the revelation to undergo this life in the straight path.

The other difference is humans' freedom understanding in taking action. One of humans' reason potentials is to determine a choice or make a choice to make something. It is related to humans' freedom in taking action. According to Harun Nasution, it can be seen from their words that deny qada and qadar. In other words, humans have a full freedom to take action without God's interference. While Muhammad Quraish Shihab argues that humans have freedom to act that does not come from their power but the willingness and grace of Allah SWT.

In understanding the revelation, Harun Nasution values that the relegation in the Al-Qur'an as the main source of Islam teaching does not involve everything because it does not explain humans' life problems, either social, knowledge, or modern technology. Harun Nasution's opinion that Al-Qur'an is a complete Bible raises from the Al-Qur'an verses, which one of the interpretation brings to such understanding (Nasution, 1995)

It is far different from Muhammad Quraish Shihab that argues the revelation has explained all humans' life aspects. As the guidance for humans in undergoing their lives, the revelation has given a clear guidance and instruction so they are not misguided. The previous understanding can be seen in Muhammad Quraish Shihab's books, which one of them is the *Insight of Al-Quran*. It explains all humans' aspects, from religion to knowledge, family, social politic, and in any small aspects.

The Relationship between Reason and Revelation

In this case, Harun Nasution gives an example that before the revelation is sent down, humans have understood good and bad (H. Nasution 1986a). If Al-Qur'an is the revelation as the Islamic epistemology articulates as the source of inspiration for reason in finding the truth. So, the reason that has an important position in Islam religion area is undeniable (Mukhtasar Syamsuddin 2012). Considering the statement, it is seen how Harun Nasution relies on his reason. In other words, before the revelation is sent down, humans are able to use their reason to guide them to the right path. The source of religion is not only the revelation, but the role of reason for humans. It does not only make religious law, but also all religious fields.

Muhammad Quraish Shihab argues that both reason and revelation have a close

relationship. A reason without revelation will never bring to the essential goodness but tend to bring human error, and vice versa. The revelation without a reason is useless because it is sent down as the guidance for humans. However, if humans do not have the reason, the revelation becomes useless. The reason without revelation guidance may bring goodness but it is not the measurement of goodness according to Allah SWT but the reason.

The Functions of Reason and Revelation

According to Harun Nasution, Al-Qur’an as the main source of Islam teaching basic does not cover everything and explain all humans’ lives problems. Therefore, the reason explains and develops what is delivered by the revelation. Since life is dynamic so the function of reason is to develop the teaching and explains what are delivered by the revelation that only provide the basics.

The revelation provides a belief about a life after death. It explains the details of the life after death, which is something that the reason doesn’t know the details. The revelation helps the reason to organize the societies on the general principles it brings and the Sharia will guide humans to the true moral (Ahmad 2005).

Table 1. The Comparison between the thought of Harun Nasution and M.Quraish Shihab on Islamic Education

<i>Comparison Aspects</i>	<i>Harun Nasution</i>	<i>Muhammad Quraish Shihab</i>
Concept	The reason is not a brain, but the power of thought found in humans’ soul; power, which is explained in the Al-Qur’an gains knowledge by paying attention to the nature and surrounding. Without the revelation guidance, the reason is able to produce a teaching, which is non basic teaching. It is Islamic scholars’ interpretation on the revelation. The revelation does not explain humans’ life aspects, therefore it doesn’t cover everything. So, the reason is necessary as the other source of religion other than Al-Qur’an and hadits.	The reason is power of thought that can lead an individual to understand a problem he thinks and a potential that has function as the tie, prevent him from sin and mistake. The reason without revelation’s guidance will tend to leads to an error. If it brings a goodness, the benchmark is humans, not religion. The source of religious teaching only comes from the revelation that explains humans’ all life aspects, knowledge, politic, family, art, etc.
Functions	Explain and develop the revelation because the life is dynamic, so the other function of reason is developing the teaching that is delivered by the revelation, which only delivers the basic.	Explain the revelation without forcing it to fit with the ratio or developing what is delivered by the revelation because Islam teachings are not developed.

It explains the revelation without forcing it to fit with the ratio and develops what it delivers. In Islam, there are no contradictory teachings towards the reason. However, not all

religious teachings can be understood by the reason. If all of them can be understood by the reason, it weakens the revelation. Since humans will leave the Prophet who brings the revelation and turn away to philosophers who are rational thinkers (Shihab 2005b). The function of revelation is to be the guidance that leads to the right path for all humans. If it is learnt, it helps finding values that become the way of live to solve our problems. If it is understood and practiced, it makes our thought, feeling and intention leads to the reality of faith required for personal and societies' life stability and peace (Shihab 1992).

The Relevance between the Thought of Harun Nasution and M.Quraish Shihab on Islamic Education

The Relevance of Harun Nasution's Thought

Harun Nasution is a Moslem scholar that gives a bigger portion towards the use of reason than revelation in formulating his theories. According to rational Islam, Islam does not only rely on the revelation in explaining its teachings but also including logic. Rational Islam means Islam that respects a logic opinion and uses it to strengthen the propositions of religious teaching with rational religion so people can react rationally towards their problems and understanding (Irfan 2018). Harun Nasution is also popular as a scientist who expresses many different ideas and thoughts with other general thoughts believed by Indonesian Moslems (H.A.Nasution 2020).

Through his modern thoughts, Harun Nasution does some changes in Islamic Education, especially in academic tradition of Islam Universities in Indonesia. According to Chailani as cited by Hidayat, there are three changes and system improvements that are performed as seen in the following (Chailani 2019): (1) Incorporate learning strategies that hone students' thinking capacity on Islam such as discussion and seminar because previously the learning system in the lectures are considered feudal; (2) Harun Nasution demands his students to write. It is intended to train their capacity to pour their idea not only orally but also in written form with systematic writing rules; (3) The students are required to understand Islam universally. The domination of *fiqh* approach in the system of Islam studies so far discontinues the study. Harun Nasution's thought towards the education brings an advancement in knowledge and technology in Islam perspective. It is an effort to change Islamic society's paradigm in Indonesia who make a dichotomy between religion and general affair (education) or they seem separate between religious understanding and advances in science towards Islamic Education that is relevant with the change of era. In order to achieve education that is relevant with the objectives of education according to Harun

Nasution, it should be improved components to reach expected results such as education method, teachers, and teaching materials that will be taught to students (Chailani 2019). Furthermore, Harun Nasution offers rational theology that is reflected in Mu'tazilah understanding in which humans are considered as rational creatures who have an intention, thought and take an action autonomously undetermined by God. In other words, humans' actions are based on rational considerations to create rational actions (Syadali 1989). However, the idea renewal does not mean asking Moslems to follow Mu'tazilah, but act rationally in their lives as Islam religion that reach a brilliant history because of respecting the reason (ratio). (Diah Rusmala Dewi 2019).

The Relevance of M. Quraish Shihab's Thought

Muhammad Quraish Shihab is known as a moderate figure who prioritizes harmony and balance between reason and revelation, undominated each other. There is a relevance of Muhammad Quraish Shihab towards Islamic education that he explains three aspects of his thoughts on education, which are the objectives of education, material delivery method, and lifetime learning process (Putra 2015). He explains that its objectives is to develop their functions as the servants of Allah SWT and His Caliph. The education pays attention to the three vital aspects of students, which are reason, soul, and physical. In other words, it leads humans completely. The learning methods are divided into three, which are general learning, interpreting learning in university and aqidah and sharia in public schools. In general, the learning method summed up Quraish Shihab from the Al-Quran is in tune with the learning which is centred on students (student-centered). It is caused by each method which always pays attention to the students' condition, especially psychological aspect. At last, Quraish Shihab argues that ongoing education is a lifetime. Here, the education is not only formal but also informal and non-formal.

Conclusion

The concepts of reason and revelation brought by Harun Nasution and Muhammad Quraish Shihab have both similarities and differences. Both figures believe in an absolute truth that only comes from the revelation. While relative truth comes from reason, it can be right or wrong. They also emphasize on one point in moral function from the revelation towards humans. In other words, it brings positive values for humans in undergoing their lives. The differences is how much capacity in portion for the reason and revelation. Harun Nasution tends to give a bigger portion to reason use than revelation in formulating his opinions. It is different with Muhammad Quraish Shihab who is more known as a moderate figure who emphasizes on balance and harmony between reason and revelation that no domination

towards each other.

Harun Nasution's thought relevance towards education is reflected in the pattern of university education through rational theology. While the relevance of Muhammad Quraish Shihab towards education explains the three thought aspects on education. First, the education aims at guiding humans to run their functions as the servants of Allah SWT and His Caliph; Second, the material delivery method is performed by treating the students with His creation elements, such as body, soul, and mind (reason); and the lifetime learning process that is not only formal education process but also informal and non-formal.

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