
Harun Nasution's Theological View

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ABSTRACT

This research delves into Harun Nasution's theological perspectives and the reforms he advocated, particularly within the framework of Rational Islam. It explores the historical context surrounding the concept of destiny, encompassing interpretations from the Jabariyah and Qadariyah theological schools. Employing a descriptive analysis methodology, the study elucidates Nasution's rational and scientific theological framework, emphasizing the pivotal role of reason in human actions while maintaining a symbiotic relationship with revelation. Drawing from Nasution's intellectual lineage, notably influenced by the Mu'tazilites and Muhammad Abduh, the research uncovers Nasution's paradigm shift from Traditionalist to Rationalist theology, a significant development in the Indonesian context. Nasution's reforms, detailed within, represent a departure from dogmatic interpretations, advocating instead for a nuanced understanding that reconciles intellect with revelation. This study contributes to a deeper understanding of Nasution's legacy as a modern reformer and offers insights into the evolving landscape of Islamic theology, particularly in Indonesia, by comprehensively examining his theological views and reforms and their implications for the interplay between reason and revelation in Islamic thought.

Keywords: Destiny, Aaron Nasution's Theology, Paradigm Shift.

INTRODUCTION

Religion introduces man to life after death. Religion also introduces Destiny (God's provision) (Corbin, 2014; Musa'ad & Cragg, 2021; Tweed, 2020). However, this understanding of the concept of destiny gave rise to various views in Islam between God's absolute will and man's will (Pakatuwo, 2020). This gave rise to the Jabariyah (*Fatalism*) theological school with Qadariyah (Ramadhani et al., 2022). Jabariyah holds the view that everything that happens to a man is God's will that cannot be sought. While Qadariyah believes that humans are equipped with potential that opens up opportunities to try to determine their destiny. These two views not

only stop in thinking but also influence the power of productivity (AR, 2021; Batubara et al., 2021).

Harun Nasution, who is known as a reformer, believes that Qadariyah theology will lead humans to high creativity and productivity. Harun reinforces this view by looking at Islamic history at a time when Islam was triumphant in philosophy, medicine, and other fields. According to him, classical Muslims would not have made progress if they had adhered to Jabariyah ideology. It was Qadariyah that led Muslims to glory and progress.

Reflecting on the triumph of classical Muslims, Harun offered a rational Islam. So, this paper will discuss how Harun Nasution's theological views in the book *Rational Islam*. What is Harun Nasution's renewal offer?

This paper will reveal how Harun Nasution's views in terms of theology with a historical approach. Lexically, history is the knowledge or description of events and events that actually happened in the past. In terminology, history is the story and events of mankind's past, whether related to political, social, economic events or natural phenomena. This definition explains that history is nothing more than a record of human past events with all its dimensions. History is a fact that actually happened, not what should have happened. It is reality, not ideality. Therefore, a historical approach is needed in an effort to conduct Islamic studies.

History is a scientific discipline that aims to unearth knowledge about a society's past, considering the dimension of time. Its characteristics are evident in three intertwined orientations. Firstly, history entails the documentation of events, occurrences, and human conditions in the past, which are then juxtaposed with present circumstances. This facet of history is termed traditional history (*tarikh naqli*). Secondly, history involves uncovering the laws that governed past lives through the investigation and analysis of historical events. This aspect is known as rational history (*tarikh aqli*). Thirdly, history serves as a philosophical exploration into societal changes. In essence, it is the study of a society's evolution over time. Engaging in historical inquiry prompts individuals to transition from the realm of idealism to that of empiricism and global awareness. This transition allows one to discern the dissonance or harmony between the idealistic realm and the empirical and historical realms (Murtadha Mutahhari, 1998).

RESEARCH METHODS

The method in this paper is descriptive analysis. Descriptive analysis is the exposure of what is or is meant by the text by paraphrasing it with the language of the researcher. This analysis reflects the researcher's understanding of the text in question. Therefore, this analysis is used in various literature studies regardless of the methods and approaches applied to it. In practical terms, this analysis attempts to infer the meaning of a text.

RESULTS AND DISCUSSION

Harun Nasution's Biographical Background

Harun Nasution was born on Tuesday, September 23, 1919 in South Tapanuli, North Sumatra. He was counted as part of an elite family in his area at that time. His father, Abdul Jabbar Ahmad, learned a lot about Islam from scholars in his area. His father was also socially competent, so the Dutch government appointed him as the head of religion, qodhi, penghulu, religious judge, and imam of the mosque in Simalungun regency.

Harun Nasution learned religion from his father and from local scholars through the study of the Yellow Book in Malay. In addition to studying religion, Harun Nasution also studied at a Dutch school (HIS), a rare opportunity for indigenous children. From HIS school for seven years continued at MIK (Modern Islamische Kweekschool) in 1934 in Bukit Tinggi. From there he became acquainted with Hamka, Zaenal Abidin, and Jamil Jambek. He experienced a dynamic development that his parents considered deviant.

When Harun went to school in Egypt, there was a less dynamic relationship between Indonesia and abroad due to colonialism, which disrupted his concentration, so Harun Nasution was determined to work in Egypt. With his expertise in English, he was accepted as a clerk in the British armed forces based in Egypt until he worked in the foreign department (1953).

At a time of Harun's dissatisfaction with studying in Egypt, an offer came from the Embassy to study at Mc. Gill (Canada) at a time when Indonesian students needed to study in Canada. It was there that he became interested in modernist thinkers such as Muhammad Abduh and Shayyid Ahmad Khan these thinkers influenced Harun Nasution's way of thinking.

He was the first Indonesian son to achieve a doctorate at the Islamic Studies University in Montreal, Canada, and in 1968, Harun Nasution also had an important role in the establishment of the ICMI organization Indonesian Muslim Scholars Association in 1990.

The Thought of Harun Nasution

Historical Map of Theological Schools

In simple terms, theology is defined as a science that discusses problems related to God and His relationship with the universe, especially His relationship with humans (M. A. Nasution, 2020). Science that studies everything related to religious beliefs. Theology enables a person to better understand his or her own or other religious traditions, helps to make comparisons between traditions, preserves and renews a particular tradition, aids in the spread of a tradition, applies the resources of a tradition to a situation or presents need, or for a variety of other reasons.

The same is true of what Harun Nasution did with his theological views. He understood, compared, and tried to reform the pattern of theological thought of Muslims in Indonesia after seeing the history of Islamic theological thought from time to time.

Harun Nasution, in describing theological thoughts and schools in Islamic history, first refers to the periodization of Islamic history, namely the classical era (650-1250 AD), the middle age (1250-1800 AD), and the modern era (1800-until now) (Zaini, 2020). Into that era, he explained the theological characteristics and characteristics of each.

Classical Age (650-1250 AD)

This era is an age of progress and is divided into two phases: the expansion phase (65-1000 AD) as the integration phase and the peak of progress. At this time, Islam extended through North Africa to Spain in the West and through Persia to India in the East. At this time, science also developed and peaked, both in the field of religion and non-religion and culture. This era gave rise to great scholars such as Imam Malik, Abu Haneefah, Shafi'i, and Ahmad ibn Hambal in the field of law. Imam Ash'ari, Imam al-Maturidi, Mu'tazilite leaders such as Washil ibn Atha', Abu al-Huzail, Al-Nazzam, and al-Jubba'i in the field of theology. Al-Hallaj in Sufism, al-Farabi, al-Kindi in philosophy, as well as Ibn Hayyan, al-Khawarizmi, and Al-Razi in science (Zeha & Sutono, 2022a). The second phase is the disintegration phase (1000-1250 AD). At this time the Muslims had begun to divide. The power of the caliphate has begun to decline, and even the caliphate as a symbol of the political unity of Muslims has disappeared.

In classical times, Sunnatullah theology emerged with the following characteristics (N. H. Nasution, 2021a):

- a. High position of reason
- b. Human freedom in will and deed
- c. Freedom of thought is bound only by the basic teachings of the Qur'an and the few hadiths
- d. Belief in sunnatullah and causality
- e. Taking a metaphorical meaning from the text of revelation
- f. Dynamic in attitude and thinking.

What caused Sunnatullah's theology to appear in classical times? This theology arose because, *First*, the scholars of that time were aware of the high position of reason in the Qur'an and hadith. *Second*, they encountered Greek science and philosophy found in the centers of Greek civilization. *Third*, rational, scientific, and philosophical methods of thinking. This method is the method of *Qadariyah* philosophy.

The implications of these causes appear in many fields. Advances in politics, for example, made the city of Medina a city that had great influence. The economic sphere was the trade of spices, silk, and others that passed through the cities of Egypt, Syria, Iraq, and Persia. The field of science has also experienced rapid progress, such as medical science, chemistry, mathematics, and others. In addition, progress with productivity in these areas is accompanied by an attitude of not abandoning spiritual life. Religious science also developed in this era. Tafsir scholars such as Al-Thabari, al-Zamakhshari, Fakhruddin al-Razi appeared in this age. Likewise, in the field of

creed, philosophical thought emerged, which gave birth to the science of kalam or theology with its schools: Kharijites, Murji'ahs, Mu'tazilites, Asharites, and Maturids.

Sunnatullah theology in classical times, with rational, philosophical, and scientific thinking, has made scholars and Muslims productive in worldly life and the afterlife (Harun Nasution, 1991).

Middle Ages

Harun Nasution, through historical tracing, holds that the theology of Sunnatullah in classical times then disappeared from the Islamic world and moved to Europe through Western students who came to study in Andalusia and also through the translation of Islamic books into Latin. Europe developed by bringing Ibn Rushd's rational thinking that gave birth to the Renaissance in Europe to the modern century with rapid advances in science and technology (N. H. Nasution, 2021b).

During this time, the Islamic world entered the Middle Ages, an age of decline. The rational, philosophical, and scientific theology of Sunnatullah was lost and replaced by the theology of God's absolute will (Jabariyah or fatalism), which had a great influence on Muslims in the world. The characteristics of the theology of God's absolute will are (H. S. Nasution, 2023):

- a. Low position of reason
- b. Man's unfreedom in will and deed
- c. Freedom of thought tied up with many dogmas
- d. Distrust of Sunnatullah and causality
- e. Bound to the textual meaning of the Qur'an and hadith
- f. Static in thinking and behaving.

If, in classical times, productivity increased, then on the contrary, in this age, Muslims experienced setbacks in various fields. The implications of the theological view of God's absolute will today are: First, the orientation of the hereafter and the view that the world is not important (unbalanced); *second, because of the* orientation of the hereafter, the attitude of life is an attitude of spiritual life and prioritizes *tawakkal* and patience (passive), *third*, the absence of belief in the *sunnatullah* that governs nature affects the disappearance of science in this era.

Modern Times

At this time, the Islamic world began to realize its lag with Europe, so Islamic thinkers and scholars with ideas that advanced the Islamic world began to emerge. One of their paths was to return to Sunnatullah theology with the rational, philosophical and scientific thinking of the classical age. They also felt the need to revive the seriousness of Muslims in the field of science lost in medieval times (Hasanudin et al., 2023). These scholars include Muhammad 'Abduh in Egypt, Jamaluddin al-Afghani, Zia Gokalp in Turkey, Sayyid Akhmad Khan in India.

Reason and Its Role

What became Harun Nasution's point of emphasis in his explanation of the historical periodization of the three epochs in terms of theology was between the rational, philosophical, and scientific theology of Sunnatullah and the theology of God's absolute will (Jabariyah fatalism). Harun Nasution carried the first theology (*Qadariyyah*). The main themes that color Harun Nasution's beliefs and thoughts are: first, the position given to man's intellect is not as a rival but as a companion to revelation; *second*, man's ability and duty to determine his actions (*free will, free act*) without denying God's destiny and will.

Harun Nasution, on many occasions, admired the thought of Muhammad 'Abduh. Nurcholis Madjid called Harun Nasution as "*Abduhis*" because his ethos towards rationality and science was very strong (NASUTION, 2020). For Aaron, 'Abduh's influence was not limited to the motto 'return to the Qur'an and hadith' and the door of *ijtihad* being opened again. The most significant merit of 'Abduh's thought is the door of *ijtihad* and freedom of thought, and opened for rethinking is the issue of width, such as the will of God, *human qadar*, the relationship of reason to revelation (Putra & Mutawakkil, 2020).

The intellect, in the view of Islamic theologians, is the power for acquiring knowledge. Besides gaining knowledge, the intellect also has the power to distinguish between good and evil. In other words, especially for the Mu'tazilites, reason has a moral function and duty. Reason is the guide for man and what makes man the creator of his actions (Harun Nasution, 1989).

The power of reason lies in the following:

- a. Knowing God and His attributes
- b. Knowing the existence of life in the afterlife
- c. Knowing that the happiness of the soul in the afterlife depends on knowing God and doing good, while its misery depends on not knowing God and evil deeds
- d. Knowing man's obligation to know God
- e. Knowing the obligation of man to do good and the obligation to shun evil deeds for happiness in the hereafter
- f. Make laws regarding those obligations.

Harun Nasution tries to compare the role of reason from the perspective of the theological school, as will be seen in the following picture;

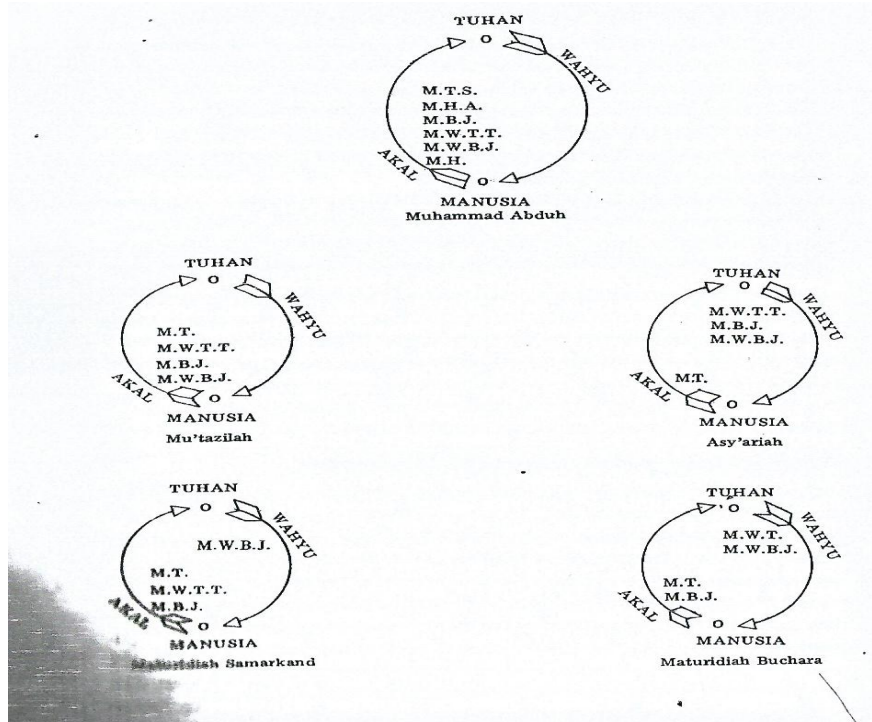


Figure 1.

Information

- M.T. = Knowing God
- M.T.S = Knowing God and His attributes
- M.H.A = Knowing the Life of the Hereafter
- M.B.J = Knowing Good and Evil (deeds)
- M.W.T.T= Knowing the Duty of God
- M.W.B.J= Knowing the Obligation to do Good or shun Evil
- M.H = Make laws.

The two main issues, knowing God and knowing the obligation to do good and shun bad deeds, are broken down into four in the theology of the golden age, namely, first, knowing God, second, knowing the obligation to thank God, third, knowing good and evil, fourth, knowing the obligation to do good and the obligation to shun evil deeds.

The Mu'tazilites and Muhammad Abduh had similarities in their views of reason and revelation. Both view revelation as having no function in all four fundamental religious issues. When compared between the Mu'tazilites, 'Abduh, the Maturidiah of Samarkand, the Maturidiah of Bukhara and the theology of Ash'ariah, it can be seen that Muhammad Abduh placed the most reason in a high portion, while the lowest was Asharite theology (Pratama & Sumantri, 2022).

Harun Nasution, among these theological schools, tended towards 'Abduh and the Mu'tazilites. His inclination towards the Mu'tazilites was relevant to two things: rationality and recognition of Qadariyah's capacity .

Rational Theology; Efforts for Renewal and Development (Indonesian Context)

Harun Nasution argues that Islam came to Indonesia in the first centuries of the Hijri, namely the seventh and eighth centuries AD, but only developed in the thirteenth century AD. In other words, in medieval Islam. Thus, what developed was not the theology of classical Sunnatullah but the theology of the absolute will of God in the Middle Ages with its traditional, nonphilosophical, and non-scientific thoughts (Hamdani & Rahman, 2022).

Many Indonesian Muslims strongly believe that fate lies absolutely in the hands of God. People are helpless and only surrender to qadha and qadar alone. People pray more and do not try much, so their productivity weakens. Even if a Western model school with a scientific rational approach has been established, it has little influence to a large extent. The existence of renewal in Indonesia, according to Harun Nasution, is only limited to the issue of *furu'*. It was fifty years late from India. The factor that drives reform in Indonesia is not the awareness of past Islamic successes in Egypt, Turkey, and India. However, the factor is the knowledge and experience of Indonesians who study in Egypt, where renewal grows and develops. Therefore, it is not surprising that the model of renewal is not on the issue of *ushul* (understanding human freedom in will and deed) but on the issue of *furu'* only, namely the problems of ablution, qunut, adhan because their *apostle* is still the same, namely Asharite theology.

Harun Nasution's offer was a change in theology from traditional to rational in education, law, and social culture.

Reflection Readings

1. Harun Nasution's Method and Approach

The scholarly construction offered by Harun Nasution is a paradigm shift from the paradigm of 'Traditional Islam' to the paradigm of 'Rational Islam', which offers rational principles or Islamic rationality that have been tested in Islamic history. Like most Islamic reformers, their main anxiety is the decline of Muslims and the revival of Muslims. Similarly, Harun Nasution looked at the history of Muslim civilization and hoped for change. What caused this decline was a fundamental reduction and distortion of Islamic teachings. The implication is the inaccuracy in understanding the teachings of Islam that are flexible, dynamic and have many aspects of being a static, narrow, and exclusive Islam (Suryadi & Qamar, 2021).

Harun Nasution adheres to a philosophical view on how he understands and interprets the nature of this reality. How he interprets and understands *being* in Islamic studies his Rational Islamic model is very influential on him. The approach is indeed philosophical with a pressure point on ratio (reason).

Rational Islam is the antithesis of Traditional Islam, which is the paradigm of Islam in Indonesia. Harun Nasution has presented the model of Islamic studies in the field of kalam by providing many historical facts of the Mu'tazilites that many circles do not like and view negatively. He tried to dilute this view because kalam is often considered to contain rigid and exclusive metaphysics. Rational Islamic thought in this kalam was constructed by Harun with a philosophical method on the logic of natural law (*sunnatullah*) or the logic of God's justice and the view of human freedom (indeterminism) (Zeha & Sutono, 2022b). Rationalism is the theological understanding that humans are given reason to achieve human desires as commanded by God.

In Aaron's view, the rise of Muslims was not only marked by an overabundance of religious emotions but also based on deep, thorough, and comprehensive thought. Harun had an obsession to bring Muslims towards rationality and cultivate human capacity as human beings endowed with potential. This obsession made him the foundation of modern Islam in Indonesia. Aaron's efforts, known as Aaron's breakthrough, included three things. The first was to lay down a basic and thorough understanding of Islam. Islam consists of absolute teachings, namely the Qur'an and Hadith. In addition, there is *ijtihad* ulama, which is not absolute but relative. The truth of *ijtihad* can be reformed. Second, when he served as rector of IAIN Syarif Hidayatullah Jakarta (in 1973), Harun changed the previously fiqh-oriented curriculum, which, according to him, clogged students' thinking, into a new curriculum by including introductory courses in religion, sociology, research methods, philosophy, and science. *Third*, Harun sought the establishment of a graduate faculty (1982) in the hope of producing rational leaders in the future.

2. Mind Map

Harun Nasution, in the book *Rational Islam*, related to the discussion of theology using a historical approach. The history of the renewal of thought in the Islamic world (Arabia, Egypt, India, Turkey, Indonesia) has been going on since the 18th or early 19th century. In Arabia marked by the movement of Muhammad Abduh bin Abd al-Wahhab by carrying the spirit of purification of the creed. Then in Egypt with the rise of Al-Afghani, Muhammad Abduh, Rashid Ridha. Al-Afghani promoted pan-Islamism as a response to European domination accompanied by the weakening of Muslim unity. Muhammad Abduh took steps of purification combined with the renewal of the education system.

In Indonesia, the Islamic renewal movement in institutions or religious organizations has emerged since the turn of the 20th century to the 21st century ago. One of the organizations that played a role in this was Muhammadiyah in 1912 by K.H.A. Dahlan by establishing schools. Individual and significant movements for the renewal of thought began in the second half of the 20th century. Names that need to be mentioned include Harun Nasution (Agustono, 2023; Rosidi, 2023).

The theological reform promoted by Harun Nasution is, in fact, not without criticism. For example, Eka Putra Wirman wrote the book "Restorasi Teologi: Rectifying Harun Nasution's Thoughts," in which it is said that Harun Nasution is incorrect when saying that 'Abduh is an admirer of the Mu'tazilites. The results of the study of the *Hasya book and the Tawhid Treatise show clearly that Sheikh Muhammad Abduh was not a Mu'tazilite believer* but a believer of the Sunnah and a defender of the Imam Ash'ari. In fact, repeatedly, in his book, Shaykh Muhammad Abduh referred to the Mu'tazilite logic as "superficial," "unphilosophical," and "foolish" (*man laaaqlalahum*). In addition, H.M. Rasjidi wrote "Correction to Harun Nasution on Islam in Various Aspects," which also criticized Aaron's thoughts, which were considered 'dangerous'. H.M. Rasjidi views that Harun Nasution's theological thinking is too critical and rational, so it is considered dangerous for the power of faith (Abdus Syakur, 2015). Apart from the supporters and critics of Haru Nasution, as long as the thought is not aimed at forcing Muslims to be fanatical about one's thoughts and even consider his thoughts to be authoritarian, then the fruits of thought are legitimate and become relative, open to criticism and criticism.

CONCLUSION

Harun Nasution's theological view is a rational and scientific theology in which reason occupies a large portion of human action. Man, based on his intellect, can determine his actions. However, by no means is detached from revelation. The intellect toward revelation has a confirmative relationship. His views were influenced by the views of the Mu'tazilites and Muhammad Abduh. Thus, he offered a paradigm shift from Traditionalist to Rationalist, especially for Indonesia.

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