

Contemporary Islam

Harun Nasution's Influence on Shaping Muslim Intellectual's Development in Indonesia --Manuscript Draft--

Manuscript Number:	COIS-D-22-00014R2
Full Title:	Harun Nasution's Influence on Shaping Muslim Intellectual's Development in Indonesia
Article Type:	Original Research
Keywords:	Harun Nasution; Muslim Intellectual Network; Indonesia; State Islamic Universities; Islamic Reform
Abstract:	<p>Harun Nasution has been known as a Muslim thinker influencing several Muslim intellectuals who have educational backgrounds of IAIN (State College for Islamic Studies) or UIN (State Islamic University) in Indonesia. This article uses qualitative methods. Interviews are done to know the extent of Harun Nasution's influence in forming Muslim intellectual networks in Indonesia. Instead of examining the details of his thoughts, this article focuses on Harun Nasution in shaping and building Muslim intellectual networks in Indonesia. This article finds that Harun Nasution built his intellectual network from his position as rector, director of post-graduates, lecturer and author. His thought is then developed and spread by his students who are lecturers at IAIN or UIN. Some of them studied in foreign universities and others studied in Indonesia. Harun Nasution's intellectual network is built through classrooms at these Islamic universities. By providing UIN Suska Riau as a case study, this article finds that Muslim intellectuals as agents have negotiated Harun Nasution's thought as a structure. Harun Nasution's thoughts influenced some Muslim intellectuals, but others were not.</p>
Response to Reviewers:	<p>Comments:</p> <p>1.The general focus of this article is, in principle, timely and important. It aims to explore and explain the role of Harun Nasution in the shaping of the State Islamic University system in Indonesia. Harun Nasution is widely regarded as an architect of Indonesia's celebrated State Islamic University system (UIN/IAIN), and for this reason the topic is potentially important. Nasution is also someone who was trained in Islamic studies in a Western university, and, as many analysts have noted, he dispatched a significant number of his upper tier students to study Islamic studies and other disciplines in the West.</p> <p>2.The author goes on to explain that his method for explaining Harun Nasution's role in the shaping of Islamic higher education in Indonesia will not focus on the substance of his ideas, but on the way in which Nasution relied on person networks and relationships. The author rightly notes that Ward and Berenschot, among many other analysts of Indonesian politics and society, have emphasized the importance of personal relationships in building social and political influence. While the focus on "personal relations" in one sense seems credible, what the author doesn't adequately emphasize is that much of the literature on personal relationships, including the work of Ward and Berenschot, emphasizes that such personal relationships are overwhelmingly shaped by the interests of patron-clientage and narrow, personal benefit. Put more simply, the patronal nature of social relationships in many spheres serves to undercut what Aspinall and others have called "programmatic" commitments, in favor of crude self interest. Readers familiar with this literature will thus wonder whether, intentionally or unintentionally, the author is suggesting that Harun Nasution's emphasis on personal relationships was not merely consistent with Indonesian social norms -- but also served to undercut the quality of the programs he launched. Indeed, many readers might conclude that the strength of "personal ties" and patronage in any sphere of Indonesian society is corrupting.</p> <p>3.This small reservation with regards to the author's methodological choice -- i.e. his/her decision not to focus on ideas or programs, but personal relations -- begins to feel more deleterious to the aims of the essay as one moves into its arguments. The author states quite clearly that Harun Nasution sought to implement a "Western" style of education in Islamic studies and the UIN/IAIN system as a whole. Whether this generalization adequately captures the maqasid and spirit of Nasution's reforms can only be determined by making at least some assessment of the CONTENT of the program building Nasution implemented. As has been emphasized in many studies of Islamic education, whether in Indonesia or other lands, there is no single model of</p>

"Western" education. No less significant, many programs of Islamic education in the "West" have actually been shaped by Muslim scholars like Fazlur Rahman whose breadth of knowledge and commitment to Islamic learning is not adequately characterized as "Western." All this is to say a fair and comprehensive assessment of the educational reforms introduced by Harun Nasution is only possible through an examination, not just of personal relations and patronage, but through some degree of assessment of the curricular reforms he introduced, including the courses made mandatory, the pedagogies foregrounded, and other issues. From my limited knowledge, and from my reading of the fine work on Islamic higher education carried out by such authors as Jajang Jahroni, Muhammad Sila, and Ronald Luken-Bull, it seems to me that the category of "Western" does not adequately capture the blend of classical and contemporary scholarship by Muslim authors foregrounded in the "Nasution"-introduced curriculum. Whether my impression is correct or not, it seems to me that no balanced assessment of the UIN/IAIN today, or of the legacy of Harun Nasution, is possible without an assessment of the program's intellectual substance and curricular aims.

4. In short, although the subject of this essay is of great potential interest, actual realization of the essay's aims is undercut by the author's choice of methodology: i.e. his/her focus on Nasution's network of appointees and colleagues. Indeed, even the latter network analysis strikes me as so thin as to be implausible, overlooking as it does the intellectual diversity found even in the system's flagship universities. Above all, however, no account of Nasution's achievement or shortcomings strikes me as possible without serious discussion of the program's curricular organization and substance. For all these reasons, I regret to say that the paper strikes me as seriously flawed, and unable to deliver on its core narrative promise.

Revisions:

1. I agree with this comments. I also revised some parts of my article noting that some of his students are not only learning in the West but also in Indonesia, at IAIN Jakarta (see p. 9 and 11 highlighted red).

2. I agree with the reviewer's idea. I deleted the concept of personal relationship or connection since this concept is not suitable to analyze the data of this article.

3. I have revised the parts in my article based on the reviewer's suggestion. Please see some sentences or paragraphs highlighted red in my article.

4. I have seriously read and then revised the article based on the reviewer's suggestion. I have deleted some parts and made it coherent to follow the reviewer's suggestion.

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Harun Nasution's Influence on Shaping Muslim Intellectual's Development in Indonesia

Abstract

Harun Nasution has been known as a Muslim thinker influencing several Muslim intellectuals who have educational backgrounds of IAIN (State College for Islamic Studies) or UIN (State Islamic University) in Indonesia. This article uses qualitative methods. Interviews are done to know the extent of Harun Nasution's influence in forming Muslim intellectual networks in Indonesia. Instead of examining the details of his thoughts, this article focuses on Harun Nasution in shaping and building Muslim intellectual networks in Indonesia. This article finds that Harun Nasution built **his intellectual network from his position as rector, director of post-graduates, lecturer and author. His thought is then developed and spread by his students who are lecturers at IAIN or UIN. Some of them studied in foreign universities and others studied in Indonesia.** Harun Nasution's intellectual network is built through classrooms at these Islamic universities. By providing UIN Suska Riau as a case study, this article finds that Muslim intellectuals as agents have negotiated Harun Nasution's thought as a structure. Harun Nasution's thoughts influenced some Muslim intellectuals, but others were not.

Keywords: Harun Nasution, Muslim Intellectual Network, Indonesia, State Islamic Universities, Islamic Reform.

Introduction

Indonesia is a country that has a complex education system. Although the Ministry of Education and Culture is given the authority to regulate the national education system, almost every ministry has higher education which is managed separately from the Ministry of Education and Culture. The Ministry of Finance, for example, has a State College of Accountancy whose graduates are accepted as employees at the Ministry of Finance. However, the largest ministry in education management after the Ministry of Education and Culture is the Ministry of Religious Affairs. This ministry manages thousands of Islamic boarding schools, madrasas and universities. In general, Islamic universities are structured under the Religious Affairs Ministry, consisting of State Higher Islamic Education (PTKIN) and Private Islamic Higher Education (PTKIS). PTKIN includes the State Islamic College (STAIN), the State Islamic Institute (IAIN), and the State Islamic University (UIN). According to Lukens-Bull (2013, 2), "State Islamic colleges and universities are playing a key role in the debate about the future of Islam in Indonesia". This is because from these educational institutions a number of Muslim intellectuals have been trained. One of the important actors in training and influencing Muslim intellectuals in the State Islamic colleges, institutes and universities is Harun Nasution.

Harun Nasution is a Muslim thinker in Indonesia who was the Rector of the Syarif Hidayatullah State Islamic Institute (IAIN) Jakarta in 1973. His influence is evident in the landscape of Islamic thought among Indonesian Muslims. He firstly influenced the

development of academic traditions at IAIN Jakarta. Harun Nasution further opened up the freedom of thought of Indonesian Muslims. The Islamic religion was seen from a theological, historical, and sociological perspective. His book titled "Islam from various Aspects" opened up the horizons of Muslim's thoughts about the importance of rationality on the one hand and seeing the diversity of understanding of Islam on the other. Harun Nasution emphasized the urgency of critical reflection on past Islamic civilization by distinguishing between normative Islam and historical Islam (Kersteen, 2018: 24).

His other influence in Indonesian Islamic thought development has been significant when his students have become prominent Muslim intellectuals in Indonesia. Its influence in the development of Indonesian Muslim intellectuals can be seen from the recognition of several Muslim intellectuals in Indonesia at this time. Some influential Muslim intellectuals in Indonesia, such as Azyumardi Azra and Komaruddin Hidayat, several times stated the role of Harun Nasution to shape their intellectual journeys. These Muslim intellectuals then disseminated Islamic thought influenced by Harun Nasution to new graduates of Islamic tertiary institutions, especially the State Institute for Islamic Studies (IAIN) or the State Islamic Universities (UIN) in Indonesia. Various books written by Harun Nasution are available to read so that his influence is not only limited to Islamic Higher Education in Indonesia (Bool, 2010: 1).

Harun Nasution is not the only Muslim scholar developing an open academic tradition in Islamic tertiary institutions. Another name is Mukti Ali, who was noted as an important figure in academic changes at IAIN Yogyakarta. They both are alumni of McGill University, Canada. However, Harun Nasution was the first Indonesian Muslim scholar to obtain a Ph.D. in Islamic studies from McGill University in 1969 (Jabali & Jamhari, 2002: 24). In addition, Harun Nasution served in an Islamic tertiary institution located in the capital city of Indonesia. This is an advantage because he has intensive interaction with young Muslim groups from various regions. Most young Indonesian Muslims consider universities in Jakarta to provide new challenges in various aspects, including academic aspects and broad networks. This last aspect provides an opportunity for several Muslim intellectuals from IAIN Jakarta to enjoy an intellectual network that develops from one generation to the next. In that context, Harun Nasution could be placed in this network (Yudi Latif, 2013:454) as a third-generation Indonesian Muslim intellectual.

Several researches done on Islamic higher education in Indonesia have been carried out by scholars. Lukens-Bull (2013) explains about the position of Islamic religious universities in Indonesia which is in the debate between reason and revelation or science and

1 religion. Pohl (2015) explains that religious studies programs at PTKIN “have to go beyond
2 purely academic concerns and to connect it to theological and ethical-political goals”.
3 Jackson and Bahrissalim (2007) show that PTKIN accepts the new curriculum for citizenship
4 education that integrates the concepts of citizenship with western notions of democracy. In
5 another article, Pohl (2011) also shows that Islamic higher education in Indonesia has an
6 important role in promoting interfaith harmony, tolerance and peace. The above study needs
7 to be sharpened by looking specifically at who are the actors playing an important role in
8 developing Islamic universities and influencing their graduates who later become Muslim
9 intellectuals in Indonesia. Several articles discussing Harun Nasution are abundant in
10 Indonesian literature. This shows his wide influence on the traditions of contemporary
11 Indonesian Islamic civilization. However, most of the articles or books that were written
12 focused more on the aspects of Harun Nasution's Islamic thought. The writings discussing his
13 thought can be divided into two camps. The first camp is supporters of Harun Nasution's
14 thoughts, and another camp is opponents or critical scholars of his thoughts. One of the
15 critical articles in the first group is an article written by Saiful Mujani (1994). He wrote about
16 Harun Nasution's primary thoughts, which focused on the modernization of Muslim thought
17 by emphasizing a rational view of life. In detail, Mujani explains Harun Nasution's thoughts
18 and his central role in curriculum reform at IAIN and the crucial points of Harun Nasution's
19 thought that contributed positively to the modernization of Muslim groups in Indonesia.
20 Amilah Awang Abd Rahman (2020:336-355) represents the critical point of view of Harun
21 Nasution's thoughts. According to this writer, Harun Nasution's thoughts rooted in the
22 tradition of the Mu'tazilite school can have a negative impact on the understanding and
23 development of Muslim society in general.

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42 This paper intends to support the first camp by explaining the influence of Harun
43 Nasution in shaping and developing Muslim intellectuals in Indonesia. Even though as an
44 alumnus of an undergraduate program from Syarif Hidayatullah State Islamic University
45 Jakarta, the author never interacted directly with Harun Nasution because he had studied at
46 the State Islamic University of Jakarta already retired. Even so, I felt Harun Nasution's
47 influence was so strong among academics of Islamic studies because I was struggling and
48 working in the dynamics of Islamic thought at one of the state Islamic universities, Sultan
49 Syarif Kasim Riau Islamic University. Therefore, this paper intends to objectively analyze the
50 impact of Harun Nasution in forming a network of an open and competitive generation of
51 Indonesian intellectual Muslims. This paper will not discuss in depth Harun Nasution's
52 thoughts in detail. This is because many articles have discussed this issue, namely Muzani
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(1994), Abd Rahman (2020), Khomaidi (2005), Bool (2010), Muhammad Arifin (2014), Abdus Syakur (2015), Munir (2017), Irfan (2018), Yanti (2017), Aprison (2015), Shelehuiddin (2010), Hutasuhut (2017), Hidayat (2015), and Wirman (2013). Therefore, this article intends to discuss another issue of Harun Nasution's role in shaping the development of Muslim intellectual networks in Indonesia.

This article investigates Harun Nasution's role in developing an intellectual network in Indonesia. He provides inspiration for subsequent generations to recognize and be interested in studying rational Islam. Thus, the role of Harun Nasution in this aspect is seen as an implication of the application of Islamic thought that he developed. The rational Islam that he proposes is fundamental in shaping the development of Muslim intellectuals in Indonesia. Therefore his significant influence in shaping and developing a generation of Muslim intellectuals afterward is well seen when one traces the emergence of generations of Muslim intellectuals from Indonesian Islamic universities afterward. Furthermore, thanks to his role, many lecturers and researchers in UIN or IAIN have studied Islam from multiple perspectives such as historical and sociological approaches, not only normative approaches.

This research uses interviews and works of literature to get the data. This paper will answer the following main questions; what was the Indonesian social context like when Harun Nasution formed and developed a generation of Muslim intellectuals in Indonesia? Apart from his role in the field of thought, what is the other leading role that encourages the emergence of a generation of contemporary Muslim intellectuals who are alumni of IAIN or UIN in Indonesia? This article also employs interviews to know the extent to which the contemporary intellectual network of Harun Nasution in Universitas Islam Negeri (UIN) Sultan Syarif Kasim Riau. The interview was done among five lecturers of UIN Sultan Syarif Kasim Riau. They are selected based on the purposive sampling technique. In this article, all their names are pseudonyms to protect their privacy.

This article argues that Anthony Giddens' structuration theory (2010) and Arjun Appadurai's (1998) ideascapes concept help explain the influence of Harun Nasution in developing rational Islamic thought among Muslim intellectuals in Indonesia. In this case, the influence of Harun Nasution's thinking underwent a process of negotiation among Indonesian Muslim intellectuals. Muslim intellectuals as agents have negotiated Harun Nasution's thought as a structure. Harun Nasution's thoughts influenced some Muslim intellectuals, but others were not. Muslim intellectuals influenced by Harun Nasution's thoughts actively developed their thinking creatively and sustainably. The thoughts developed by his successors are not the same but have substantially the same goal, namely to develop an

1 inclusive and rational Islam. In addition, globalization has encouraged various ideas and
2 thoughts from various sources and parts of the world. Harun Nasution's thoughts are not the
3 only thoughts consumed by Muslim intellectual circles in Indonesia. These varieties of
4 Islamic thought then compete, influencing Indonesian Muslim intellectuals. Thus, Muslim
5 figures or intellectuals who are part of Harun Nasution's network of Muslim intellectuals are
6 not singly influenced by Harun Nasution's thoughts. They are also influenced by Islamic
7 thoughts from other Muslim figures or intellectuals. This then causes the hybridity of thought
8 among Indonesian Muslim intellectuals.
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16 **A Brief Biography of Harun Nasution**

17 Harun Nasution was born on 23 September 1923 in South Tapanuli, North Sumatra. Even
18 though he was born during the colonial period, Harun Nasution would grow intellectually
19 during the Soeharto regime. He came from an educated family. This can be seen from their
20 parents' efforts to send Harun to an educational institution. At that time, it was scarce for
21 parents to have the thought of sending their children to school. This is influenced by the low
22 spirit and because of economic capacity. From this, it can be assumed that Harun's parents
23 had at least two things: the progress of thinking that transcended his era. The second was the
24 financial ability that was above the general public's average at that time.
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33 His father was a religious employee in the Dutch era. Of course, the father cannot be
34 categorized as incapable in terms of income received. However, only Harun Nasution
35 managed to study up to the high school level among his brothers and sisters. This shows the
36 vital personal role of Harun Nasution. In this context, he played a role in encouraging the
37 enthusiasm for learning so that he managed to become an influential intellectual figure in
38 Indonesia. Within Harun, there was a spirit of renewal since childhood. This worries the
39 parents who tend to have a traditional view. No wonder his parents then sent Harun to Mecca
40 to study religion. This was done to reduce the possibility of Harun's thinking being more
41 progressive. When Harun Nasution was dispatched to Mecca, he criticized the situation there.
42 He (Uchrawi & Thaha, 1989: 11) states that "in Mecca, I saw the middle ages in the modern
43 age."
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53 Nevertheless, over time, the efforts made by his parents were unsuccessful. Harun
54 then went to Egypt to study religion. Even then, he was allowed to study Islamic studies at
55 McGill University. He completed his master's and Ph.D. studies there (Uchrawi & Thaha,
56 1989: 3-10). Harun Nasution is the first Indonesian who successfully passed his Ph.D. from
57 McGill University.
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1 The success of Harun in pursuing higher education in the West can at least be
2 explored as follows. First, Harun had a spirit of change based on himself. This shows that the
3 basis of Islamic thought that he later developed departed from his personal experience. His
4 efforts to study a rational religion never went out of his way. As he described, he was unable
5 to satisfy his enthusiasm for Islamic study (Uchrawi & Thaha, 1989). Second, Harun
6 Nasution, in pursuing higher education at McGill University, has encouraged his students to
7 study Islam at Western universities.
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14 **Modernization of Indonesian Muslims**

16 The main project of the New Order government after the fall of the Old Order was
17 modernization through various channels, including infrastructure development and education.
18 The New Order cabinet under Suharto's control was named the Development Cabinet. The
19 name indicates that this government wants to differentiate itself from the previous regime,
20 which seemed to have not prioritized development. In this context, political stability became
21 another keyword in the Soeharto government. Political activity is controlled in such a way for
22 that reason. During the Suharto era, political Islam was prohibited. This prohibition certainly
23 impacts the activities of the Indonesian Islamic community, which previously-during the old
24 order era-struggling in politics to be reduced, not completely lost.
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33 The reduced political activity of Islam provides space for Indonesian Muslims to
34 focus on developing non-political activities (Rosidi, 2022). It is not surprising that Islamic
35 thought was quite developed during the New Order era than during the Old Order. This
36 responds to the socio-political conditions at that time. Some Muslim intellectuals such as
37 Nurcholish Madjid, Abdur Rahman Wahid, Dawam Rahardjo, and others are active in non-
38 political areas. Nurcholish Madjid carries Islamic thought, which emphasizes the urgency of
39 the Muslim community to prioritize the essence of Islam instead of Islamic symbols. One of
40 his well-known points of thought is 'Islam yes, Islamic Party no.' Abdur Rahman Wahid, who
41 was elected president of Indonesia in 2000, has similarities in Islamic thought to Nurcholish
42 Madjid. Dawam Rahardjo focuses on the economic development of Muslims, so thanks to his
43 efforts, economic empowerment programs for Muslim communities developed quite a bit in
44 the 1980s in Indonesia (Liddle, 1997:xxii-xxiii).
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55 On the other hand, the New Order mobilized existing resources for development
56 projects, which became jargon. The education development promoted by the New Order
57 brought benefits to Muslims, who are the majority population of Indonesia. Primary schools
58 were established in remote villages to encourage increased community literacy so that
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1 increased economic growth was seen during this regime (Pringle, 2010:92-93). The success
2 of economic development and increased access to education compared to the old order by the
3 government helped increase the social mobility of Muslims in Indonesia. In the colonial era
4 and the old order, Muslims did not enjoy this education in previous times. As more and more
5 Muslims enjoy education, this becomes fertile ground for Muslim intellectual growth on the
6 national stage.
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10 In fact, before this time, many Muslim intellectuals appeared on the national stage in
11 Indonesia. They include M. Nastir, Ki Bagus Adikusumo, M. Mansur, Wahid Hasjim and
12 others. However, the Muslim intellectuals who emerged during this period differed from
13 those who grew up during the colonial period or the old order. This was influenced by the
14 socio-political context of their time. The Muslim intellectuals mentioned above tend to try to
15 revive political Islam. The political instability at that time could have contributed to the
16 orientation of Muslim intellectual thought to the political realm. The New Order government
17 maintained a climate of political stability so that the progress of Islamic thought did not touch
18 the realm of political Islam. Muslim intellectuals such as Harun Nasution supported the New
19 Order policy, which focused on development. Harun Nasution (Uchrawi & Thaha, 1989 :45)
20 said:
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23 I returned to Indonesia because I agreed with the New Order. There were many
24 changes made by this government, especially compared to the Old Order or that in
25 Egypt, Pakistan, India, or Syria at the same time.
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28 Harun Nasution's support of the New Order was not based on political interest. He
29 was never involved in a political area at that time. This is, of course, based on the aspects of
30 the benefits of development received by Muslims in Indonesia. For Harun, the Old Order era
31 was filled with political uproar so that the government did not focus on development. This is
32 different from the New Order era, which focused on political stability and development. In
33 this social condition, Harun Nasution developed his Islamic thought so that his thoughts
34 influenced several educated Muslims.
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36 37 38 **Making New Muslim Intellectuals from Classroom**

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40 Like many other thinkers globally, Harun Nasution was an Islamic thinker who influenced
41 many others. Most of the Muslims who knew and followed Harun's thoughts were his
42 students or students of his students. This shows that Harun Nasution's thoughts reach out to
43 certain social classes of Muslim groups. A Muslim group is mainly a group of santri
44 (Muslims who graduated from Islamic schools or Pesantren) pursuing undergraduate and
45 postgraduate education at Islamic universities. Harun's thoughts did not spread to all Muslim
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1 circles. However, because his group was limited, Harun Nasution's thoughts had a more
2 decisive influence on his followers. His followers are mainly students, alumni, and lecturers
3 at IAIN or UIN in Indonesia. However, it should be noted that not all students, alumni, and
4 lecturers at IAIN or UIN in Indonesia like or follow Harun Nasution's thoughts.
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7 Harun Nasution's prominent role that is useful and rarely discussed is his influence in
8 reforming the IAIN which then provides opportunities for students studying there to have
9 inclusive and rational thinking. Harun's role was very prominent after he became rector at
10 IAIN Jakarta. As rector of IAIN Jakarta, the first thing he did was reforming the curriculum
11 of IAIN Jakarta. Harun argued that the existing curriculum at that time did not support the
12 advancement of Islam. Islamic thought that developed at that time at IAIN Jakarta was
13 dominated by *fiqh* (Islamic Jurisprudence) thought. The Fiqh thinking tends to be narrow and
14 does not open up space for diversity of thought. In 1973, during a meeting of IAIN rectors
15 throughout Indonesia in Ciumbuleuit, Harun proposed an important change in the IAIN
16 curriculum by including a number of compulsory courses for students at IAIN. These courses
17 include Introduction to Religion, Philosophy, Sufism, Theology, Tawhid, Sociology and
18 Research Methodology. At first, Harun's efforts were rejected by a number of other IAIN
19 rectors. However, thanks to the support of a number of high-ranking officials at the Ministry
20 of Religion, Harun's proposal was accepted.
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23 In addition to overhauling the curriculum at IAIN, Harun also held a discussion forum
24 at IAIN Jakarta. This discussion forum is called the Islamic Study Forum (FPI) which
25 discusses many issues related to the renewal of Islamic thought (Uchrawi & Thaha, 1989:
26 57). Some of the topics discussed included inheritance rights between sons and daughters. In
27 this forum the opinion was put forward that their inheritance rights should be the same
28 because today women also have the same role as men. Such an opinion is certainly contrary
29 to the general view of Muslims.
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32 Curriculum reform and the establishment of a discussion forum at IAIN has created
33 an essential connection between IAIN students and modernity. As pointed out by Ali (2016),
34 during Western colonialism in Malay lands, the interaction of Malay Muslims with Western,
35 Dutch, and British colonials has enabled Muslim reformers in Indonesia and Malaysia to be
36 motivated to encourage modernization projects among Malay Muslims. Although it is
37 recognized that the negative impact of Dutch and British colonialism on Malay lands is not
38 balanced with this, the Western influence in the manifestation of 'modernity is seen, for
39 example, in the use of print media in spreading Islamic reform at that time.
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1 Generally, the IAIN or UIN has an adequate Islamic education from the madrasah or
2 Pondok pesantren (Islamic boarding school). They continue to study at IAIN or UIN to
3 become modern people and maintain their piety as Muslims. They generally come from
4 villages in remote parts of Indonesia. Coming to the provincial capital where the IAIN or
5 UIN is located, their primary concern is to become modern to increase their social mobility.
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7 Coming from ordinary families in the village, they want to become victorious Muslims in
8 their careers. The combination of the desire to get a successful life and become a good
9 Muslim has become fertile ground for the growth of Harun Nasution's thoughts among
10 students of IAIN or UIN. This is reflected in his simple sentence which is always
11 remembered by his students, namely "pengetahuan-pengetahuan dalam bidang keagamaan,
12 bukan melulu berdasarkan wahyu (knowledge in the religious field, not solely based on
13 revelation)" (Ali & Taftazani, 1989: 111).
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16 The desire to become modern has encouraged a number of students at IAIN to have
17 an open and rational mind. Harun's rational and open thinking inspired a number of his
18 students to continue studying Islam at home and abroad. Some of Harun's students continued
19 their studies to the West, some to the Middle East and some to continue their studies under
20 his guidance at IAIN Jakarta. Mohammad Atho 'Mudzhar (2016 :6) , a well-known Muslim
21 intellectual and former Rector of IAIN Sunan Kalijaga Jogjakarta, said:
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23 Another factor strongly motivated me to study Islam abroad, namely the return of Dr.
24 Harun Nasution from McGill University, Canada, to Indonesia and served at IAIN
25 Syarif Hidayatullah Jakarta around 1969. I received lectures from him in the doctoral
26 level course, especially on Islamic philosophy and mysticism. I liked his lectures, was
27 very disciplined in time, broad-minded, and liked questions from students. The critical
28 and rational attitude of Harun Nasution in describing his lecture materials motivated
29 me to study Islam abroad.
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31 In this regard, Atho Mudzhar's interest in studying Islam was influenced by the desire
32 to follow Harun's footsteps. Mudzhar is excited to study at McGill University, Canada since
33 Harun Nasution, in this context, contributed to shaping his enthusiasm for learning.
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35 Another figure who admits to being influenced by Harun Nasution is Azyumardi Azra
36 (2016: 72-73). He was the rector of UIN Syarif Hidayatullah Jakarta for two periods. Azra is
37 an alumnus of Columbia University. Harun Nasution's influence on Azra was seen, for
38 example, when he said:
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40 As an alumnus of education faculty in IAIN Syarif Hidayatullah Jakarta, I turned from
41 education to history due to Harun Nasution's suggestion. He forced me to study
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1 history for my master's study. Retrospectively, Harun's suggestion became a blessing
2 in disguise for me....I wanted to study contemporary Islamic thought, " Din
3 Syamsuddin and Mulyadhi Kartanegara already took Islamic studies; you should not
4 take the same study," said Harun calmly. As his student, I then follow the suggestion.
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7 Atho Mudzhar and Azyumardi Azra are Muslim intellectuals who fully acknowledge
8 Harun Nasution's involvement in building their intellectual foundations. Azyumardi Azra,
9 thanks to Harun's influence, is now a Muslim intellectual figure who is influential in the
10 agenda of Islamic reform in Indonesia. Azyumardi Azra, through his lectures and writings,
11 has contributed to shaping and developing Muslim intellectuals in Indonesia. This marks a
12 significant change in the phase of Islamic intellectual development in Indonesia.
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18 Harun's contribution and role can be seen when one sees the recognition of several
19 intellectuals who have managed to get the opportunity to study abroad. Harun's influence in
20 encouraging them to study abroad is shown by the open and critical atmosphere of Harun's
21 teaching or lecture. Komaruddin Hidayat (2016: 40-43), a prominent Muslim intellectual in
22 Indonesia who graduated from university in Turkey, mentioned:
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27 Islam is approached as a historical-sociological phenomenon and reality to see how
28 Islam originating from divine revelation interacts with culture. This approach feels
29 new, enriches my understanding... we are fortunate every week to get lectures
30 directly from Prof. Harun Nasution... Pak Harun Nasution always appreciates
31 students' critical questions.
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36 Komaruddin Hidayat (1989) also admitted that Harun Nasution asked him to continue
37 his studies abroad when he quit at the University of Indonesia. He reported to Harun Nasution
38 after he had stopped studying at the campus. This is because Harun Nasution asked
39 Komaruddin Hidayat to study philosophy at the University of Indonesia. Then, according to
40 Komaruddin Hidayat (1989: 291), Harun Nasution suggested:
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45 Okay, if you are not happy at UI, study abroad. As long as you want to be a little
46 patient and try, God willing, it is not difficult to get the opportunity to study abroad.
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49 Harun gave and delivered lecture materials openly and critically. This may
50 differentiate Harun Nasution from other lecturers. His different teaching methods and more
51 substantive Islamic material encourage students to see where Harun got such knowledge.
52 Harun Nasution did a new chapter in Islamic reform in Indonesia from the 1980s. This
53 distinction makes lecture rooms and lecturers of UIN or IAIN in Indonesia a new locomotive
54 for rational, critical, open, and moderate Islam.
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Nowadays, teaching Islam that is open in UIN or IAIN is common. Students are no longer considered passive objects, but they can explain specific lectures. This teaching model is a trail left by Harun Nasution. This is a new chapter of Islamic renewal in Indonesia from the classroom. Unlike the primary and secondary levels, universities in Indonesia provide an entire space for lecturers to design curriculum and materials autonomously. Some UIN and IAIN in Indonesia then introduced several courses that encourage open and inclusive teaching of Islamic studies. Some of these subjects are Introduction to Islamic Religion, Philosophy, Mysticism / Sufism, Theology, Sociology, and Research Methodology. Harun Nasution proposed all these courses in 1973 during the IAIN rector meeting in Indonesia (Jabali & Jamhari, 2002: p.33).

Then UIN and IAIN are no longer seen as mere da'wah institutions but as academic institutions (Jabali & Jamhari, 2002: x). Thanks to Harun Nasution, Islamic reform issues were raised through discussion rooms in lectures at UIN and IAIN. Thus, there have been changes in Islam's modernization project or renewal in Indonesia at the end of the decade. The impact of this change is the emergence of Muslim intellectual networks on IAIN and UIN. After Harun Nasution died, the figures who were generally dominant in building the Islamic modernization project were lecturers who taught at the IAIN or UIN campus, mainly UIN Jakarta. They are the students of Harun Nasution. Some of them are Azyumardi Azra, Komaruddin Hidayat, and Bahtiar Effendy. Today, they then create new Muslim intellectuals from the classrooms. This shows the emergence of an Islamic intellectual network based on UIN and IAIN in Indonesia by Harun Nasution (Azra, 1989: 358). The central figure of Harun Nasution in this new intellectual network, according to Azra, was supported by Harun's intellectual capacity and his role as rector, director of post-graduates and lecturer at IAIN Jakarta.

As postgraduate director at IAIN Jakarta, Harun determines the direction of postgraduate education policy. In choosing the topic and discussion of the dissertation, Harun has a great influence on postgraduate students. If one looks at the dissertation written at IAIN Jakarta, it is clear that Harun's influence in Islamic thinking among post-graduate students is visible. This can be seen from 60% of postgraduate dissertations at IAIN Jakarta discussing Islamic thought (Jabali & Jamhari, p. 43).

Harun's Muslim intellectual network has deep roots in State Islamic Higher Education (PTKIN). In general, classrooms are central because Harun provides several subjects relevant to his intellectual development project. Azra (1989) states that the courses taught by Harun Nasution were the initial means for Muslim intellectual development between himself and the

1 students in his class. The Muslim intellectual network built by Harun was then continued by
2 lecturers who teach at PTKIN (IAIN or UIN).

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4 The intellectual network developed by Harun Nasution has its distinction compared
5 to, for example, Nurcholish Madjid. If Nurcholish Madjid developed his thinking through a
6 private educational institution, Paramadina, which was limited to Jakarta, then Harun
7 Nasution developed his thinking through PTKIN, which reached almost every province in
8 Indonesia. Through his position as rector of IAIN Jakarta at that time, his influence was
9 certainly not small among the leaders of PTKIN in Indonesia. No wonder, thanks to his
10 suggestion, some new courses were introduced in PTKIN throughout Indonesia. An
11 introductory course in Islamic studies, for example, has become a compulsory subject until
12 now in some Indonesian PTKIN.
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20 Due to the inter-campus network of PTKIN, Harun Nasution influenced several
21 Muslim intellectuals of the next generation who were scattered in various regions in
22 Indonesia. This generation of intellectual successors to Harun Nasution then influenced the
23 younger generation to form such an intellectual network. The intellectual generation
24 influenced by Harun Nasution is lecturers at PTKIN. This shows the contribution of Harun
25 Nasution in shaping the emergence of Muslim intellectuals in Indonesia based on campus.
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33 **After Harun Nasution: the Case of UIN Suska Riau**

34 Harun Nasution's Muslim intellectual network outside IAIN (now UIN) Jakarta can be seen
35 from the experience of UIN Suska Riau lecturer in interacting and getting acquainted with
36 Harun Nasution's thoughts. Ahmad said he knew Harun Nasution's thoughts from a book he
37 borrowed from his brother. He said:
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42 When I studied undergraduate level, my lecturer never introduced me to Harun
43 Nasution and his thoughts. My interaction with Harun Nasution's thoughts began
44 when I read a book written by Harun Nasution on my brother's bookshelf. From there,
45 I began to understand that Harun Nasution's role was significant in developing the
46 academic tradition where I was studying at that time (Ahmad, personal
47 communication, June 20, 2020).
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51 Ahmad's understanding of Harun Nasution's thoughts was obtained through books
52 written by Harun Nasution. This indirect interaction illustrates that Harun Nasution's
53 intellectual network is sustainable. In this case, Harun built his intellectual network through
54 books. He wrote several books discussing the urgency of reason in understanding Islamic
55 teachings. His book entitled ' Islam ditinjau dari Berbagai Aspeknya (Islam in terms of its
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various aspects) became important reading for students in 1973. This book encourages readers to understand that Islam is open to various approaches.

Through the books he wrote, the thoughts developed continued to be developed and discussed by his students or Muslim intellectuals. In the Harun Nasution network, books play an important role because from the books he wrote, people know Harun's thoughts. Some of his students are also active in writing books, so sometimes people see Harun Nasution's intellectual traces in a number of the thoughts of his students. Through books and articles written by his students, people see Harun Nasution's thoughts in them. Nirwan (Personal communication, July 2th, 2020) said "I don't even really understand Harun Nasution's philosophical thoughts. However, I know the thoughts of his students—for example, Azyumardi Azra. I have several books by Azyumardi Azra but none of Harun Nasution's books".

Harun Nasution's intellectual network, which his students continued, was considered quite successful in developing rational, inclusive, and tolerant Islamic studies. However, globalization has increased various kinds of exchange of ideas from various parts of the world. It is impossible to claim that the thoughts of a Muslim intellectual originated solely from the thoughts of Harun Nasution. Likewise, in the context of the development of Harun Nasution's thoughts at the Sultan Syarif Kasim Riau Islamic University (UIN), Harun Nasution's intellectual network is not the only single intellectual network that has grown and developed here. Appadurai (1998: 36) shows the emergence of various ideas from various parts of the world due to globalization with the term ideascapes. This term can be related to the emergence of various kinds of Islamic ideas and thoughts that did not come solely from Harun Nasution's intellectual network.

This was also shown by Ali, a lecturer at UIN Sultan Syarif Kasim Riau. He says:

Harun Nasution certainly influenced my thinking, but not as much as Nurcholish Madjid. Harun Nasution was very influential in developing academic traditions at IAIN Jakarta but not at UIN Suska Riau. In my opinion, Harun Nasution's thoughts are also rooted in UIN Suska, but rational Islamic thought at UIN Suska Riau now is stagnant (Ali, personal communication, July 7, 2020)

Hasroni agrees with Ali's statement above. He says, " It is true that Harun Nasution's thoughts are not very strong at UIN Suska Riau, but that does not mean there are no supporters. I am a supporter of Harun Nasution's thoughts...but Islamic thought here tends to be normative" (Hasroni, personal communication, July 8, 2020).

The tendency of normative Islamic thought is a common phenomenon in Indonesia which is influenced by the 'conservative turn'. It has been suggested by Bruinessen (2013)

that after the fall of the New Order, the diversity of Islamic thought emerged as a result of the freedom and democracy proclaimed by the government. One of the Islamic thoughts that also developed is conservative Islamic thought which refers to a textual approach to Islamic teachings. Conservative Islamic thought is also developing at UIN Suska Riau. The domination of Harun Nasution's thinking is not visible at UIN Suska Riau. Harun Nasution's Muslim intellectual network is not the only intellectual network developed at UIN Suska Riau. In this context, UIN Suska Riau is different from UIN Jakarta. At UIN Suska Riau, there is no leader who stands out in pursuit of Islamic reform as Harun Nasution, Azyumardi Azra and Komaruddin Hidayat. The three Muslim intellectuals mentioned developed their thinking through academic channels and led UIN Syarif Hidayatullah as a rector. The academic and bureaucratic paths that have been successfully taken by Azyumardi Azra and Komaruddin Hidayat at UIN Syarif Hidayatullah Jakarta have strengthened the basis of Harun Nasution's intellectual network at UIN Syarif Hidayatullah Jakarta.

Conservative Islamic thought is quite influential at UIN Suska Riau. Supporters of this thought are respected at this campus because they have deep knowledge of Islamic studies. They generally reject the rational Islamic approach developed by Harun Nasution. This view reflects the understanding Islam exclusively. This can be seen from the example of Nadirsyah Hosen's refusal as a speaker at the campus. The public lecture and book review by Raihani, a professor at UIN Suska Riau, are planned to present Nadirsyah Hosen, a moderate Muslim intellectual. This educational event was planned by ISAIS (Institute of Southeast Asian Studies) UIN Suska Riau to be held on campus on May 17, 2017. However, due to strong resistance from students to this activity, the event was finally moved off campus (Riauantara. co accessed on Monday, December 14, 2020, 01.11 PM). ISAIS is an autonomous institution similar to PPIM at UIN Syarif Hidayatullah Jakarta led by Alimuddin, a PhD alumnus from UIN Jakarta. This shows that this organization has a relationship with Harun Nasution's intellectual network since it develops rational Islam. This has resulted in an undeniable contestation of the Muslim intellectual network between Harun Nasution and the conservative Islam network on campus.

Several years earlier, almost the same case had also occurred at UIN Suska Riau on October 20, 2013 (m.merdeka.com accessed on December 14, 2020, 01.29 PM). This is related to the planned attendance of Ulil Abshar Abdalla as a speaker at a seminar organized by the Student Executive Board of the Faculty of Ushuluddin. As a figure known as the founder of the Liberal Islam Network (JIL), Ulil is considered to have Islamic thoughts that are not much different from Harun Nasution. As a result of the strong rejection from the

campus, even officially the Ushuluddin faculty dean conveyed the rejection, Ulil finally returned to Jakarta without giving an academic lecture. The refusal cases show that Harun Nasution's Muslim intellectual network at UIN Suska Riau is weak. This is influenced by the dominance of conservative Islamic thought and the development of da'wah in Pekanbaru.

Da'wah in the city of Pekanbaru has proliferated in recent years. The rapid development of this dakwah was mainly driven by two da'wah organizations in Pekanbaru, IKMI (Idaroh Kemakmuran Masjid Indonesia) and MDI (Islamic Da'wah Council). The da'wah developed by these two organizations is almost the same as several other dakwah organizations. These two da'wah organizations are not aimed externally at Islamizing the non-Muslim community, but they aim to increase the piety of the Muslim community. Their presence in da'wah activities can be found in every mosque in Pekanbaru. They send out da'i regularly, at least twice a week. This organization, in turn, sends preachers to become preachers for Friday prayers and weekly preaching. Mosques provide facilities, honorariums, and listeners, while IKMI and MDI provide preachers. The relationship between the two da'wah organizations with mosques in Pekanbaru did the Islamization project designed to run quite effectively. Preachers in this da'wah organization are dominated by lecturers or graduates of UIN Suska Riau. It is not surprising that the preaching's content is normative, following the missionary objectives of the two organizations.

One of the preachers in this network who successfully developed his da'wah at the national level was Ustadz Abdul Shomad. Initially, he was a preacher from the IKMI who routinely gave religious lectures at mosques in Pekanbaru. The breadth of his knowledge in conveying Islamic studies with a normative approach has made the public respect and appreciate him.

The presence of da'wah at mosques in Pekanbaru has encouraged widespread Islamization in Pekanbaru. This motivated UIN Suska Riau did the same. Every week, instead of scientific discussion activities, UIN Suska Riau, through the bureaucracy, regularly schedules da'wah activities on campus. This da'wah activity is carried out on campus every Friday morning. Every UIN Suska Riau employee must attend lecturers who have additional duties as campus bureaucrats. UIN Suska Riau leaders, from the rector to the Faculty Dean, regularly attend this activity. The rector always makes time to attend if he is not on duty out of town. The rector always makes a speech before the preacher delivers the contents of his preaching. The rector always conveyed the importance of this activity to increase the piety of campus residents. This da'wah activity is called 'wirid.' This activity is held every week on Friday morning. Every week, the 'wirid' activity is filled by lecturers and staff at UIN Suska

Riau from different faculties. Thus, preachers in this da'wah activity are lecturers or employees with good religious teaching skills. In general, the preaching's content is normative, such as an invitation to increase faith and morality. There is no room for discussion or question and answer in this activity because the purpose is not for academic activities. The preacher will usually deliver the contents of his preaching in approximately one hour so that this activity ends at 09.00 am.

This strengthening da'wah activity is in line with the desire of the UIN Suska Riau campus to increase the piety of employees and lecturers. This at least reduces the development of Harun Nasution's Muslim intellectual network on this campus. Academic activities that look at Islam from various perspectives, as suggested by Harun Nasution, do not exist in da'wah activities like this. The 'wirid,' which was held regularly with an attendance list, forced almost all employees at UIN Suska Riau to attend and listen to the delivered religious lectures. Besides aiming to increase the faith and piety of employees and lecturers at UIN Suska Riau, activities like this also aim to improve the ability of lecturers as religious preachers. Instead of the ability to deliver academic papers, lecturers are expected to have the ability to convey normative messages of Islam.

The decisive rejection that has happened before has become a black shadow which is a fundamental factor for the absence of academic activities in Islamic studies at UIN Suska Riau. However, this does not mean that there are no lecturers who have open, moderate, and inclusive thinking as the hallmarks of Harun Nasution's intellectual network. Busro says, "This does not mean that all of my friends here agree with the ideas developed by conservative lecturers. We do not have the bureaucratic power they do. Besides, there are certainly more than us. " (Busro, personal communication, July 9, 2020).

Generally, voicing a rational, moderate, and inclusive Islam as developed by Harun Nasution's intellectual network requires courage. This is because certain Muslim groups outside the UIN Suska Riau campus can do anything to reduce or stop such thoughts from developing. Most of the resistance to the development of open and moderate Islamic thought at UIN Suska Riau was initially carried out by socio-religious organizations outside the campus. An example is a rejection of Nasr Hamid Abu Zayd's presence in the 7th ACIS on November 23, 2007, held at the UIN Suska Riau campus (ayok.wordpress.com accessed on December 14, 2020, 02.34 PM). In this case, the Riau Province MUI (Indonesian Ulama Council) put up a strong rejection which caused Nasr Hamid Abu Zayd to cancel his attendance at the event. The main reason for this rejection was Nasr Hamid Abu Zayd's thought which was considered liberal. Despite this fact, most Riau Province MUI

1 administrators are lecturers or staff of UIN Suska Riau. Thus, the Muslim intellectual
2 network of Harun Nasution at UIN Suska Riau did not develop solely not because of the
3 campus academic climate but also because conditions outside the campus influenced it. As
4 mentioned above, the rapid development of da'wah in Pekanbaru has resulted in a trend of
5 strengthening Islamic studies that emphasizes a normative approach. This socio-religious
6 condition in Pekanbaru allows the absence of strong support from the UIN Suska Riau
7 campus bureaucracy for academic activities oriented towards strengthening rational,
8 inclusive, and tolerant Islam.

9 This has fostered enthusiasm to position UIN Suska Riau as a da'wah institution, not
10 an academic institution. This trend corroborates the findings of Martin van Bruinessen
11 regarding the strengthening of conservative Islam in Indonesia. Martin (2013: 3) says, "By
12 2015, it appeared that a conservative turn had taken place in mainstream Islam and that the
13 modernist and liberal views that had until recently found relatively broad support within
14 Muhammadiyah and NU were increasingly rejected."

15 Thus, the symptoms that occur at UIN Suska Riau can be called a conservative turn
16 phenomenon among Muslim intellectuals at UIN Suska Riau. Martin van Bruinessen (2013:
17 5) describes two main factors that cause the growth of this conservative turn trend. First, the
18 more robust democratization after the collapse of the New Order regime has contributed to
19 the emergence of a conservative turn in Indonesia. Second, the growth of transnational
20 Islamic networks, mainly from the Middle East, influences this conservative trend. In the case
21 of UIN Suska Riau, these two arguments can be used to describe how Harun Nasution's
22 influence has been reduced in the academic realm along with social changes that occur
23 outside the UIN Suska campus.

24 However, Muslim intellectuals at UIN Suska Riau are active social actors. In this
25 case, they are agents conducting negotiations with various ideas, including those of Harun
26 Nasution. This negotiation was in line with the arrival of conservative Islamic thought
27 network. As Muslims, they wanted to display the piety found in Islamic thought developed by
28 conservative Islam. However, they also strive to become rational Islamic intellectuals found
29 in Harun Nasution's Islamic thought. This negotiation can be seen from several academic
30 activities at UIN Suska Riau. Learning practices that emphasize discussion and question and
31 answer are still being carried out in all classes on this campus. Students are asked to write
32 papers and discuss them openly actively. Lecturers are also involved in some research in
33 Islamic studies with various approaches, not merely the normative approach. However,
34 several Islamic studies at the Campus Mosque displayed normative Islamic thought. In this
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1 case, classrooms are still central in developing Harun Nasution's intellectual network, while
2 the Campus Mosque is fertile for conservative Islam networks. However, it is the fact that
3 UIN Suska Riau still develops a rational academic tradition, such as student-centered learning
4 activities and study group discussions.
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8 **Conclusion**

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10 The assumption that Harun Nasution's thinking is philosophical and, therefore, difficult to
11 realize in social reality has been refuted in this article. This article proves that people do not
12 need the details of the contents of an intellectual's thoughts, but rather their influence in
13 opening people's minds to take action. Harun Nasution's methods in providing lecture
14 materials proved to inspire the generation of intellectuals under him to do the same, seeking
15 knowledge to universities in Indonesia and abroad as he does. From Harun Nasution, they
16 understood that learning and disseminating Islam that was open and rational following what
17 he conveyed was necessary.
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25 The Muslim intellectual network developed by Harun Nasution has contributed
26 significantly to the emergence of a new generation of Muslim intellectuals based on the IAIN
27 and UIN campuses in Indonesia today. The emergence of many cross-disciplinary Muslim
28 intellectuals in Indonesia who graduated from IAIN and UIN mainly was directly or
29 indirectly influenced by Harun Nasution's intellectual network. They are Muslim intellectuals
30 who promote an inclusive, rational, and moderate Islam. The classrooms strengthen this
31 Muslim intellectual network with Harun Nasution as the central figure at IAIN or UIN.
32 However, by showing UIN Suska Riau as a case study, this article finds that the Muslim
33 intellectual network promoting Harun Nasution's thought has not grown recently. This is
34 caused by various ideas including the conservative Islamic thought. The contest of ideas
35 promoted by Harun Nasution's intellectual network and the conservative Islam can be seen
36 from several cases rejecting Muslim intellectuals promoting liberal and rational Islam to be
37 speakers at UIN Suska Riau.
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49 Today, the biggest challenge for Harun Nasution's Muslim intellectual network is the
50 emergence of students with secular educational backgrounds (SMA or Senior High School
51 and SMK or Vocational High School) in several PTKIN in Indonesia. They generally have
52 inadequate Islamic education, so it has great potential to cut off Harun Nasution's Muslim
53 intellectual network at the IAIN or UIN. Several research results have detected this trend.
54 One of them is an article written by Dina Afrianty (2012). Therefore further research needs to
55 seek the impact of Harun Nasution's thought among contemporary Muslim students in the
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1 Islamic State Higher Education in Indonesia, such as UIN Syarif Hidayatullah Jakarta, Sultan
2 Syarif Kasim Riau, UIN Sunan Gunung Djati, and many others. Perhaps, the weakening
3 academic climate in the Islamic thought landscape affiliated with Harun Nasution's thought
4 at UIN Suska Riau may also be found in other PTKIN in Indonesia.
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