Reconstruction of Higher Education Curriculum Thinking Based on Philosophy and Theology According to Harun Nasution: Systematic Literature Review

Mad Sa'i[1*], Muliatul Maghfiroh[2], Umi Sumbulah[3], Jamilah[4], M. Yunus Abu Bakar[5], Zakki Fuad[6]

[1,2] Universitas Islam Negeri Madura, Pamekasan, Indonesia
[3,4] Universitas Islam Negeri Maulana Malik Ibrahim, Malang, Indonesia
[5,6] Universitas Islam Negeri Sunan Ampel, Surabaya, Indonesia
[1]madsai@iainmadura.ac.id, [2]mulia@iainmadura.ac.id, [3]umisumbulah@uin-malang.ac.id,
[4]jamilah@syariah.uin-malang.ac.id, [5]elyunusy@uinsa.ac.id, [6]ah.fuad.zakki@uinsa.ac.id
*Correspondence

Abstract

This study examines the reconstruction of philosophy- and theology-based curriculum thought developed by Harun Nasution as a framework for integrating Islamic sciences with general sciences in Islamic higher education. Using a Systematic Literature Review (SLR) approach, this research analyzes key scholarly works that discuss curriculum reform, the integration of knowledge, and the intellectual transformation of Islamic educational institutions influenced by Nasution's rational-theological paradigm. The findings indicate that Nasution's thought promotes an integrative model that harmonizes rationality and spirituality, thereby overcoming the traditional dichotomy between religious and general sciences. His framework emphasizes the incorporation of philosophy, theology, and modern social sciences as foundational pillars for expanding students' intellectual capacity and fostering critical, analytical, and adaptive thinking. The study also confirms that this paradigm contributed significantly to the institutional transformation from IAIN to UIN and the strengthening of interdisciplinary academic traditions. The study concludes that Nasution's approach provides a relevant and progressive basis for reconstructing the curriculum of Islamic higher education. Its practical implications include the adoption of discussion-based pedagogies, the enhancement of hermeneutic competence, and increased innovation in interdisciplinary research. Overall, this reconstruction offers a holistic and future-oriented model of Islamic higher education that responds effectively to contemporary global challenges, including those of the Industrial Revolution 5.0 era.

Keywords: *Harun Nasution, Curriculum Reconstruction, Philosophy Theology Islamic Higher Education.*

INTRODUCTION

Islamic higher education in Indonesia has faced complex challenges related to

developing a curriculum capable of integrating Islamic scholarly traditions with contemporary knowledge. According to Azra (2023),[1] the Islamic higher education system still experiences a significant dichotomy between general sciences and religious studies, which has implications for epistemological fragmentation in the development of Muslim intellectualism. Harun Nasution, as one of the leading Islamic educational thinkers, has proposed a transformative paradigm in the reconstruction of the university curriculum.[2] Nasution's contribution was fundamental in encouraging the renewal of Islamic thought through a critical philosophical and theological approach.[3] Some of Wekke's (2019)[4] latest research revealed that the main challenge in developing the curriculum of Islamic universities is the limited methodology that is able to connect normative scientific traditions with the demands of modern scientific developments.[5] This was emphasized by Sutarman (2013)[6] which emphasizes the need to deconstruct the curriculum model which has been dichotomous and partial.

A systematic study of Harun Nasution's thinking is essential for exploring how curriculum reconstruction can be carried out through an integrative philosophical and theological approach. According to Nasution himself, as quoted by Ibrahim (2016),[7] a philosophical approach in curriculum development is a necessity to produce critical and transformative Islamic intellectualism. The complexity of the transformation of Islamic higher education curricula cannot be separated from the historical context of the development of Islamic thought in Indonesia. According to Ricklefs (2007),[8] the history of Islamic education has undergone several phases of significant change, from the traditional *pesantren* model to modern higher education. Harun Nasution contributed fundamentally to transforming the paradigm of Islamic thought from a normative approach to a critical and philosophical approach.

The epistemological perspective developed by Nasution places rationality as an important instrument in understanding Islamic teachings.[9] This differs from previous approaches, which tended toward textualism and scripturalism. In this context,

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[1] A. Azra, "Islamic Studies in Indonesia, from IAIN to UIN: Strengthening the Wasatiyyah Islam," *Islam, Education and Radicalism in Indonesia*, ahead of print, 2023, https://doi.org/10.4324/9781003269229-12.

[2] Muammar, "Nurcholish Madjid Dan Harun Nasution Serta Pengaruh Pemikiran Filsafatnya," *Petita: Jurnal Kajian Ilmu Hukum Dan Syariah* 2, no. 2 (2017), https://doi.org/10.22373/petita.v2i2.74.

[3] M. Mugiarto, *Tipologi Pemikiran Pendidikan Islam: Studi Pemikiran Imam Suprayogo Dan Azyumardi Azra* (etheses.uin-malang.ac.id, 2015).

[4] I. S. Wekke, *Dinamika Perguruan Tinggi Islam Dan Tantangan Masa Depan* (osf.io, 2019).

[5] Muhammad Amin Abdullah, "Islamic Studies in Higher Education in Indonesia: Challenges, Impact and Prospects for the World Community," *Al-Jami'ah: Journal of Islamic Studies* 55, no. 2 (2017): 391–426, https://doi.org/10.14421/ajis.2017.552.391-426; Raqib Moslimany et al., "Designing a Holistic Curriculum: Challenges and Opportunities in Islamic Education," *Journal on Islamic Studies* 1, no. 1 (2024): 52–73, https://doi.org/10.35335/beztg009.

[6] S. Sutarman, "Pendidikan Islam Di Indonesia: Restropeksi Dan Proyeksi Modernisasi Pendidikan Islam Di Indonesia," *Al-Misbah (Jurnal Islamic Studies)*, 2013.

[7] Ibrahim Ibrahim, "Pemikiran Islam Kontemporer (Studi Kritis Terhadap Pemikiran Harun Nasution)," *Aqidah-Ta : Jurnal Ilmu Aqidah* 2, no. 2 (2016): 99–110, https://doi.org/10.24252/aqidahta.v2i2.3438.

[8] M. C. Ricklefs, "History of Modern Indonesia (Sejarah Indonesia Modern)," *Jakarta: PT Serambi Ilmu Semesta*, 2007.

[9] F. A. Pratama et al., "Teologi Rasional Perspektif Pemikiran Harun Nasution," *Zawiyah: Jurnal Pemikiran Islam* 1, no. 2 (2022): 45–60, https://doi.org/10.36088/manazhim.v1i2.207.

curriculum reconstruction is not merely a structural change, but rather a profound methodological transformation in understanding and developing science.[10]

The current global dynamics of higher education demand universities to produce graduates with adaptive, critical, and globally responsive intellectual capacities. Previous studies-such as those conducted by Masruroh (2023) [11] demonstrate that leading universities are characterized not merely by academic excellence, but by their ability to integrate scientific traditions with the demands of global development. However, although these studies highlight the urgency of overcoming the scientific dichotomy, they generally focus on mapping challenges within Islamic higher education rather than examining the epistemological foundations needed for curriculum reconstruction. In this regard, Harun Nasution's conceptual framework offers a significant contribution, as his ideas on curriculum reconstruction anticipated the need for philosophical–theological integration long before the current wave of rapid globalization.

The epistemological challenges in developing Islamic higher education curricula are not only internal academic, but also relate to the complex relationships between religion, science, and socio-cultural contexts. According to Arkoun (2003), [12] the reconstruction of Islamic thought requires an approach that is able to transcend the dichotomous boundaries between tradition and modernity, between text and context. This study aims to conduct a systematic literature review to comprehensively analyze Harun Nasution's thoughts on the reconstruction of the higher education curriculum. Specifically, it seeks to answer the following key questions: (1) How is the concept of the reconstruction of the higher education curriculum based on philosophy and theology developed by Harun Nasution to integrate Islamic sciences with general sciences? (2) What are the methodological and epistemological implications of Harun Nasution's thoughts for the development of a higher education curriculum that eliminates the dichotomy between general sciences and religious sciences? In addition to addressing these research questions, this study contributes to the existing literature by synthesizing prior research on Nasution's educational philosophy, identifying unresolved gaps, and providing a structured analysis of his integrative curriculum paradigm. The findings of this SLR are expected to generate a conceptual framework that can guide the design of interdisciplinary curricula in Islamic higher education institutions and offer practical recommendations for policymakers, administrators, and curriculum developers seeking to implement holistic and adaptive educational models.

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[10] Aan Najib, "Pembaharuan Pendidikan Islam Konsep Pendidikan Tinggi Islam Menurut Pemikiran Fazlur Rahman," *Nadwa: Jurnal Pendidikan Islam* 9, no. 2 (2015): 111–26, https://doi.org/10.21580/nw.2015.9.2.517.

[11] S. Masruroh et al., "Integrasi Pendidikan Agama Islam Di Perguruan Tinggi Umum Melalui Kurikulum Outcome Based Education," *… Islam Melayu Di Asia …*, 2023.

[12] M. Arkoun, "Rethinking Islam Today," *The Annals of the American Academy of Political …*, ahead of print, 2003, https://doi.org/10.1177/0002716203588001003.

METHOD

This study employs a Systematic Literature Review (SLR) approach to analyze the reconstruction of philosophy- and theology-based higher education curriculum thought according to Harun Nasution. The SLR method is used to systematically identify, evaluate, and synthesize relevant scholarly literature related to curriculum reform, Islamic higher education, and Nasution's intellectual contributions. The review process follows the guidelines of Preferred Reporting Items for Systematic Reviews and Meta-Analyses to ensure transparency, rigor, and replicability in the literature selection and analysis process. The research was conducted through several stages, including identification, screening, eligibility assessment, and inclusion of relevant publications.

Literature Search Strategy

The literature search was conducted on December 15, 2024, using two academic databases: Scopus and Google Scholar. These databases were selected because they provide broad access to peer-reviewed academic publications related to Islamic studies, education, and intellectual history. The search was limited to publications from 2004 to 2024 to ensure the relevance and contemporaneity of the reviewed studies. The search process used several keywords related to the research topic, including terms associated with Harun Nasution's thoughts, educational reform, and the integration of philosophy and theology in Islamic higher education.

Inclusion and Exclusion Criteria

To ensure the relevance and quality of the selected literature, this study established specific inclusion and exclusion criteria, as listed in Table 1. After obtaining articles that match the research theme, researchers conduct screening for in-depth and comprehensive analysis.

Table 1. Inclusion and Exclusion Criteria

No	Criteria	
	Inclusion	**Exclusion**
1	Scopus and Google Scholar databases	Besides Scopus and Google Scholar
2	Articles published between 2004 and 2024	Articles other than those published between 2004 and 2024
3	Journal Articles	Proceedings, Book, Thesis, Dissertation
4	Articles are searched based on their suitability to the research theme.	Articles that do not match the research theme

Table 2. Google Scholar and Scopus Keywords

No	Keyword Google Scholar	Scopus Keywords
1	Reconstruction of Harun Nasution's Thoughts	"Harun Nasution's" thoughts
2	Harun Nasution's Education Reform	harun AND nasution's AND educational AND thoughts
3	Harun Nasution's Philosophy and Theology-Based Higher Education Curriculum Thoughts	"Harun Nasution" educational AND reform AND thoughts

Article Identification and Screening

The initial search identified 55 documents in the Scopus database and 277 documents in Google Scholar, resulting in a total of 332 publications. These publications were then screened based on their titles, abstracts, and keywords to determine their relevance to the research topic. Duplicate articles and studies that did not directly discuss Nasution's educational thought or curriculum reform were removed. All selected articles were subsequently imported into the Mendeley reference management software in Research Information System (RIS) format to facilitate data organization and citation management. The selection process was documented using a PRISMA flow diagram to illustrate the stages of identification, screening, eligibility, and final inclusion.

Data Analysis and Synthesis

After the screening process, the selected articles were examined through qualitative thematic analysis. Each article was carefully read from the introduction to the conclusion to identify key ideas, arguments, and conceptual frameworks related to Harun Nasution's philosophy, theology, and educational reform. The extracted data were then categorized into several analytical themes, including: (1) Nasution's philosophical and theological paradigm, (2) the integration of religious and general sciences, (3) curriculum reform in Islamic higher education, and (4) the intellectual transformation of Islamic universities. Through this synthesis process, the study articulates how ideas found in the literature contribute to understanding Nasution's role in reconstructing Islamic higher education curricula. The results of this analysis are then interpreted to answer the research questions and to highlight the relevance of Nasution's thought for contemporary Islamic higher education. This systematic methodological approach ensures that the study is conducted rigorously and transparently, producing reliable findings that contribute to the academic discussion on Islamic educational reform and curriculum integration.

RESULTS AND DISCUSSION

Based on the findings from the Scopus and Google Scholar databases, 332 articles matched the keywords. After an identification process using Mendeley software, 21 articles were found that met the criteria and the predetermined requirements. The mapping of these 21 articles will be explained based on the year of publication, journal (journal name, volume, edition, and year), publication, accreditation, and relevance to the research question (RQ). The results of using the Prism Diagram are shown in Figure 1. The results of the article mapping that met the criteria are listed in Table 3.

The Concept of Reconstructing Higher Education Curriculum Based on Philosophy and Theology Developed by Harun Nasution in the Framework of Integrating Islamic Sciences with General Sciences

The reconstruction of a philosophy- and theology-based curriculum initiated by Harun Nasution constitutes a fundamental intellectual effort to eliminate the dichotomy between Islamic sciences and general sciences. Nasution's idea of integrating rationality, spirituality, and modern scientific perspectives has been widely discussed in recent scholarship. Research by Rosidi in *Contemporary Islam* confirms that Nasution played a

pivotal role in shaping the intellectual transformation of Indonesian Muslims through an integrative and critical epistemological approach. [13] Epistemologically, Nasution emphasized breaking down the historical dichotomy separating religious knowledge from general scientific inquiry. Musa and Khaidir demonstrate that Nasution's Neo-Muʿtazilite approach promoted rationality and critical reflection, forming an important theoretical basis for reconstructing a curriculum capable of bridging classical Islamic thought with contemporary scientific developments.[14] This model has become particularly relevant in the current era, where Islamic higher education institutions have adopted interdisciplinary approaches to curriculum development.
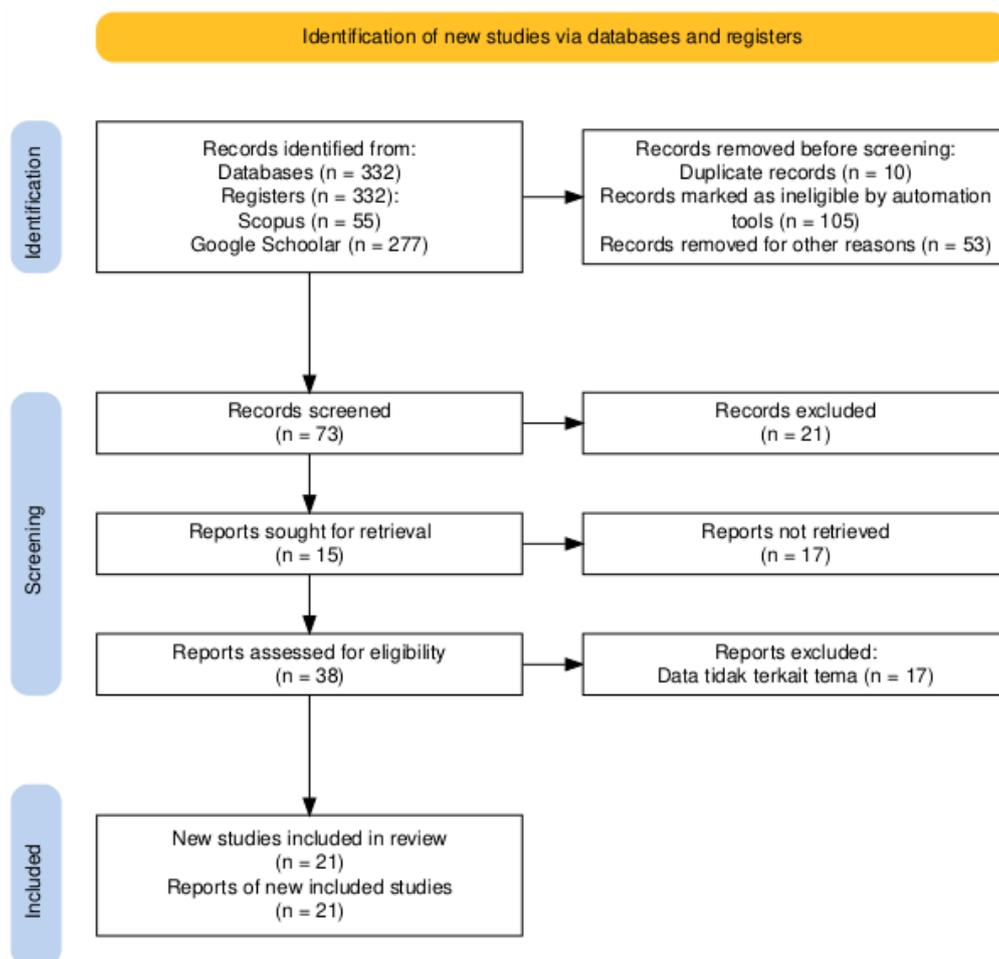
Source: https://estech.shinyapps.io/prisma_flowdiagram/.[15]
Figure 1. Prisma Protocol Systematic Literature Review

[13] I. Rosidi, "Harun Nasution's Influence on Shaping Muslim Intellectual's Development in Indonesia," *Contemporary Islam* 17, no. 3 (2023): 391–409, https://doi.org/10.1007/s11562-023-00523-y.

[14] A. F. Musa, "The Philosophical Sufism of Harun Nasution: A Phenomenological-Historical Investigation of The Influence of Neo-Mu'tazilism," *Intellectual Discourse* 31, no. 2 (2023): 325–44, https://doi.org/10.31436/id.v31i2.2054.

[15] Neal R. Haddaway et al., *PRISMA2020 : An R Package and Shiny App for Producing PRISMA 2020 - Compliant Flow Diagrams , with Interactivity for Optimised Digital Transparency and Open Synthesis*, 2022, 1–12, https://doi.org/10.1002/cl2.1230.

Table 3. Eligible Data Results

No	Title	Researcher's name	Journal Name	Publish Year
1.	Harun Nasution's influence on shaping Muslim intellectual's development in Indonesia	Imron Rosidi[16]	Contemporary Islam	2023
2.	The Philosophical Sufism of Harun Nasution: A Phenomenological-Historical Investigation of the Influence of Neo-Mu'tazilism	Musa and Khaidir[17]	Intellectual Discourse	2023
3	Bringing Rationality Back: Harun Nasution and the Burden of Muslim Thought in Twentieth-Century Southeast Asia	Khairudin Al Junied[18]	Journal of Islamic and Muslim Studies	2021
4	A Survey on the Development of Islamic Higher Education in Indonesia: An Epistemological Review	Sa'adi[19]	Indonesian Journal of Islam and Muslim Societies	2011
5	Harun Nasution's Islamic Education Thought Style	Subhan Hi et al.[20]	ISLAMIYYAT: The International Journal of Islam	2023
6	Harun Nasution: Sebuah Pemikiran Pendidikan Dan Relevansinya Dengan Dunia Pendidikan Kontemporer	Ngalimun and Rohmadi[21]	Jurnal Terapung : Ilmu - Ilmu Sosial	2021
7	Relevansi Pemikiran Pendidikan Islam Harun Nasution Dengan Pendidikan Era Modern Di Indonesia	Dewi[22]	As-Salam: Jurnal Studi Hukum Islam Dan Pendidikan	2019
8	Contemporary Islamic Theology: The Thoughts of Harun Nasution and HM. Rasjidi	Masruri[23]	Mumtaz: Journal of Qur'anic and Islamic Studies	2023
9	Sketsa Gerakan Pembaruan Islam Di Indonesia: Studi Kritis Terhadap Pemikiran Harun Nasution	Muhlis[24]	Jurnal El-Hikam	2022
10	Pemikiran Harun Nasution Tentang Pendidikan Dan Relevansinya Dengan Pendidikan Di Era Modern	Chailani[25]	Manazhim	2019

[16] Rosidi, "Harun Nasution's Influence on Shaping Muslim Intellectual's Development in Indonesia."

[17] Musa, "The Philosophical Sufism of Harun Nasution: A Phenomenological-Historical Investigation of The Influence of Neo-Mu'tazilism."

[18] K. Aljunied, "Bringing Rationality Back: Harun Nasution and the Burden of Muslim Thought in Twentieth-Century Southeast Asia," *Journal of Islamic and Muslim Studies* 6, no. 1 (2021): 29–55, https://doi.org/10.2979/jims.6.1.02.

[19] Sa'adi, "A Survey on the Development of Islamic Higher Education in Indonesia: An Epistemological Review," *Indonesian Journal of Islam and Muslim Societies* 1, no. 1 (2011): 151–69, https://doi.org/10.18326/ijims.v1i1.151-169.

[20] Ali Dodego Subhan Hi et al., "Corak Pemikiran Pendidikan Islam Harun Nasution Harun Nasution's Style of Islamic Education Thought," *Islamiyyat* 45, no. Sahrawi 2022 (2023): 47–59.

[21] Ngalimun Ngalimun and Yusup Rohmadi, "Harun Nasution: Sebuah Pemikiran Pendidikan Dan Relevansinya Dengan Dunia Pendidikan Kontemporer," *Jurnal Terapung : Ilmu - Ilmu Sosial* 3, no. 2 (2021): 55, https://doi.org/10.31602/jt.v3i2.6016.

[22] Diah Rusmala Dewi, "Relevansi Pemikiran Pendidikan Islam Harun Nasution Dengan Pendidikan Era Modern Di Indonesia," *As-Salam: Jurnal Studi Hukum Islam Dan Pendidikan* 8, no. 2 (2019): 169–88.

[23] Ahmad Masruri, "Teologi Islam Kontemporer Corak Pemikiran Harun Nasution Dan HM Rasjidi," *Mumtaz: Jurnal Studi Al-Quran Dan Keislaman*, no. Vol 7, No 1 (2023): Mumtaz: Jurnal Studi Al-Qur'an dan Keislaman (2023): 18–30.

[24] M. Muhlis, "Sketsa Gerakan Pembaruan Islam Di Indonesia: Studi Kritis Terhadap Pemikiran Harun Nasution," *Jurnal El-Hikam*, 2022.

[25] M. I. Chailani, "Pemikiran Harun Nasution Tentang Pendidikan Dan Relevansinya Dengan Pendidikan Di Era Modern," *MANAZHIM*, 2019.

11	Implementasi Pemikiran Harun Nasution Dalam Dunia Pendidikan Islam	Sahrawi[26]	AL-ISHLAH: Journal of Islamic Education	2022
12	Modernisasi Dan Implikasi Pemikiran Harun Nasution Terhadap Perkembangan Perguruan Tinggi Keagamaan Islam	Asngari et al.[27]	Educasia: Journal of Education, Teaching and Learning	2022
13	Harun Nasution and the Renewal of Islamic Educational Thought	M Husnol[28]	Tadris: Journal of Islamic Education	2015
14	Contemporary Islamic Thought (A Critical Study of Harun Nasution's Thought)	Ibrahim[29]	Aqidah-ta: Journal of Aqidah Science	2016
15	Pemikiran Harun Nasution tentang Kurikulum Pendidikan Tinggi Islam	Huda[30]	EDUCATION: Journal of Islamic Education	2013
16	Rereading Harun Nasution's Islamic Thought and Reform	Supandi	DINIKA	2014
17	Kesinambungan dan Perubahan Dalam Kajian Filsafat Islam di Indonesia: Studi Terhadap Pemikiran Harun Nasution, Mulyadhi Kartanegara, M. AMIN Abdullah, dan Musa Asy'arie	Abidin and Abidin[31]	Tashwir	2015
18	Harun Nasution's Thoughts (Religious-Rational) on Islamic Education and Their Relevance to the World of Contemporary Islamic Education	Adira[32]	Risalah: Jurnal Pendidikan Dan Studi Islam	2023
19	Pemikiran Harun Nasution (Religius-Rasional) Tentang Pendidikan Islam Dan Relevansinya Dengan Dunia Pendidikan Islam Kontemporer	Dongoran and Siregar[33]	Journal of Educational Technology	2021
20	Implikasi Analisis Pemikiran Pendidikan Islam Harun Nasution Di Era Modern	Afriansyah[34]	JIS: Journal of Islamic Studies	2022
21	Pembaharuan Pendidikan Islam Harun Nasution dan Relevansinya dengan Konsep Pendidikan Islam Era Society 5.0	Ma'rifatunnisa' et al.[35]	Zawiyah: Jurnal Pemikiran Islam	2022

Further, research by Aljunied (2021) in the *Journal of Islamic and Muslim Studies*

[26] Sahrawi, "Implementasi Pemikiran Harun Nasution Dalam Dunia Pendidikan Islam," *Al-Ishlah: Journal of Islamic Education* 20, no. 1 (2022): 53–77.

[27] Asngari et al., "Modernisasi Dan Implikasi Pemikiran Harun Nasution Terhadap Perkembangan Perguruan Tinggi Keagamaan Islam," *EDUCASIA: Jurnal Pendidikan, Pengajaran, Dan Pembelajaran* 7, no. 1 (2022): 67–89, https://doi.org/10.21462/educasia.v7i1.73.

[28] Muhammad Husnol Hidayat, "Harun Nasution Dan Pembaharuan Pemikiran Pendidikan Islam," *TADRIS: Jurnal Pendidikan Islam2* 10, no. 1 (2015): 23–38.

[29] Ibrahim, "Pemikiran Islam Kontemporer (Studi Kritis Terhadap Pemikiran Harun Nasution)."

[30] Nur Huda, "Pemikiran Harun Nasution Tentang Kurikulum Pendidikan Tinggi Islam," *EDUKASI : Jurnal Pendidikan Islam (e-Journal)* 1, no. 2 (2013): 155–81, https://doi.org/10.54956/edukasi.v1i2.8.

[31] Zainal Abidin and M. Zainal Abidin, "Kesinambungan Dan Perubahan Dalam Kajian Filsafat Islam Di Indonesia: Studi Terhadap Pemikiran Harun Nasution, Mulyadhi Kartanegara, M. AMIN Abdullah, Dan Musa Asy�arie," *TASHWIR* 3, no. 2 (2015), https://doi.org/10.18592/jt.v3i6.590.

[32] H. F. Adira, "Pemikiran Harun Nasution (Religius-Rasional) Tentang Pendidikan Islam Dan Relevansinya Dengan Dunia Pendidikan Islam Kontemporer," *Risalah, Jurnal Pendidikan Dan Studi Islam*, 2023.

[33] Rosita Dongoran and Maragustam Siregar, "Pemikiran Harun Nasution (Religius-Rasional) Tentang Pendidikan Islam Dan Relevansinya Dengan Dunia Pendidikan Islam Kontemporer," *Shaf: Jurnal Sejarah, Pemikiran Dan Tasawuf* 2, no. 2 (2025): 82–91, https://doi.org/10.59548/js.v2i2.339.

[34] Ade Afriansyah, "Implikasi Analisis Pemikiran Pendidikan Islam Harun Nasution Di Era Modern," *JIS: Journal Islamic Studies* 1, no. 1 (2022): 71–82.

[35] Wahidah Ma'rifatunnisa' et al., "Pembaharuan Pendidikan Islam Harun Nasution dan Relevansinya dengan Konsep Pendidikan Islam Era Society 5.0," *Zawiyah: Jurnal Pemikiran Islam* 8, no. 1 (2022): 18–38, https://doi.org/10.31332/zjpi.v8i1.3487.

reveals that Nasution's advocacy for rationalism played a strategic role in advancing curriculum reform in Southeast Asian Islamic universities.[36] His approach not only promotes the integration of knowledge but also creates a dialogical space between Islamic traditions and modern scientific discourses—an approach now reflected in the scientific integration paradigm implemented in contemporary *Perguruan Tinggi Keagamaan Islam* (PTKI).

The relevance of Nasution's curriculum reconstruction becomes evident when linked to current educational policies in Indonesian Islamic higher education, especially after many *IAIN* institutions were transformed into *UIN*. Studies by Asngari (2022)[37] highlight that Nasution's modernization efforts directly shaped the epistemological direction of UINs, encouraging: *first*, the adoption of philosophical frameworks in understanding Islamic teachings. *second*, the dismantling of dichotomous barriers between religious and general sciences. *Third*, the development of students' analytical and critical thinking skills, and *fourth*, the integration of theological perspectives with methodologies from social sciences and contemporary scientific fields.

This intellectual foundation aligns with the current implementation of integrated-interconnected curriculum models at UIN Syarif Hidayatullah, UIN Sunan Kalijaga, and UIN Sunan Ampel, which all embed philosophical, social-scientific, and technological perspectives into Islamic studies programs. Zainal and Wardani (2015)[38] strengthen this finding, explaining that Nasution's curriculum paradigm represents a shift from normative-doctrinal teaching toward a reflective and critical academic tradition—an orientation now visible in Outcome-Based Education (OBE), KKNI, and *Merdeka Belajar–Kampus Merdeka (MBKM)* initiatives adopted by PTKI.

Methodologically, Nasution's integrative curriculum is rooted not merely in merging disciplines but in constructing a broader epistemological framework. Huda explains that this framework supports the integration of scientific methodology with Islamic values, a principle that today guides PTKI in developing interdisciplinary research methods, digital literacy courses, and Islamic thought laboratories.[39] Contemporary scholarship further confirms the relevance of Nasution's curriculum thinking. Ibrahim notes that rationality remains the core instrument in understanding religious knowledge, which aligns with the present need for Islamic higher education to produce graduates who are adaptive, tech-literate, and capable of responding to global dynamics such as the Industrial Revolution 4.0 and Society 5.0.[40]

According to Azyumardi Azra, the scientific integration paradigm initiated by

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[36] Aljunied, "Bringing Rationality Back: Harun Nasution and the Burden of Muslim Thought in Twentieth-Century Southeast Asia."

[37] Asngari et al., "Modernisasi Dan Implikasi Pemikiran Harun Nasution Terhadap Perkembangan Perguruan Tinggi Keagamaan Islam."

[38] A. Zainal and R. Wardani, "Kesinambungan Dan Perubahan Dalam Kajian Filsafat Islam Di Indonesia: Studi Terhadap Pemikiran Harun Nasution," *... Islam Di Indonesia: Studi Terhadap Pemikiran Harun ...*, 2015.

[39] S. H. A. Dodego, "Pemikiran Pendididikan Islam Harun Nasution Dan Implementasinya Di Perguruan Tinggi Agama Islam (Studi Kasus Di SPs UIN Syarif Hidayatullah Jakarta)," *Repository.Uinjkt.Ac.Id*, n.d.

[40] Ibrahim, "Pemikiran Islam Kontemporer (Studi Kritis Terhadap Pemikiran Harun Nasution)."

Harun Nasution is increasingly relevant in the digital era.[41] The concept of curriculum reconstruction introduced by Nasution has become a strategic model in responding to the epistemological challenges of contemporary education, particularly in facing the need for holistic and interdisciplinary scientific development.[42] Nasution's ideas not only address the problem of scholarly fragmentation but also serve as inspiration for designing an inclusive Islamic higher education curriculum that is responsive to global change. Nasution's integrative approach is a prototype for interdisciplinary curriculum development. This study demonstrates that curriculum reconstruction based on philosophy and theology has the capacity to address scholarly fragmentation, develop critical thinking skills, and establish a holistic paradigm in Islamic higher education.[43] With this approach, students are expected to be able to bridge the gap between religious studies and general knowledge in a broader context, thus producing graduates who are competitive and adaptable to the challenges of the times.

The curriculum reconstruction designed by Nasution not only focuses on the integration of science, but also prepares students to have adaptive thinking skills, digital literacy, and multidimensional skills.[44] This is relevant in supporting Islamic higher education so that it becomes not only a center of knowledge but also of innovation. Harun Nasution's philosophy- and theology-based curriculum reconstruction has increasingly complex significance in the contemporary era. His integrative epistemology transcends the traditional dichotomy between religious and general knowledge. With this approach, Nasution creates a dialogical space that allows for the development of a more holistic understanding. In this regard, critical rationality becomes the primary foundation, where Islamic teachings are no longer understood in a rigid textual manner, but rather through dynamic and contextual interpretation.[45] Furthermore, this approach introduces a transformative methodology, where curriculum reconstruction focuses not only on structural changes but also on profound transformations in how science is understood and developed. To implement Nasution's integrative curriculum model, several strategic steps are required. These include training lecturers in philosophical-theological approaches, developing interdisciplinary research methods, and strengthening technology-based Islamic thought laboratories. These steps are expected to create a more relevant curriculum capable of addressing global challenges while remaining rooted in Islamic values.

In this context, the integrative curriculum model initiated by Nasution has inspired PTKI to develop Hybrid Curriculum that links Islamic sciences with technology, data literacy, and socio-humanities—reflected today in the implementation of interdisciplinary

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[41] A. AMIRUDIN, "Pemikiran Pendidikan Islam Menurut Prof. Dr. Azumardi Azra, Ma," *Al-Idarah: Jurnal Kependidikan Islam*, 2016.

[42] Adira, "Pemikiran Harun Nasution (Religius-Rasional) Tentang Pendidikan Islam Dan Relevansinya Dengan Dunia Pendidikan Islam Kontemporer."

[43] Fikrah Damar Huda et al., "Peran Pendidikan Agama Islam Di Lingkup Lingkungan Perkuliahan Dalam Memperkuat Moderasi Beragama Di Indonesia," in *Jurnal Pendidikan Islam*, vol. 1, no. 3, preprint, Indonesian Journal Publisher, 2024, https://doi.org/10.47134/pjpi.v1i3.643.

[44] K. Kaelni, "Strategi Pengembangan Pendidikan Islam," *Eduprof*, 2020.

[45] Pratama et al., "Teologi Rasional Perspektif Pemikiran Harun Nasution."

learning pathways, digital learning ecosystems, and the integration of Islamic worldviews in modern scientific fields. Thus, Nasution's curriculum reconstruction remains highly relevant. It not only addresses disciplinary fragmentation but also strengthens PTKI's effort to design curricula that are inclusive, holistic, interdisciplinary, and aligned with current global educational transformations.

The Methodological and Epistemological Implications of Harun Nasution's Thoughts on Developing A University Curriculum that Eliminates the Dichotomy Between Religious Knowledge and General Knowledge

The epistemological contribution of Harun Nasution in deconstructing the dichotomy between religious and general sciences continues to influence transformation in Islamic higher education. Rosidi (2023)[46] argues that Nasution's scientific integration paradigm builds a holistic model of knowledge that prioritizes rationality and critical inquiry—an approach that resonates strongly with contemporary PTKI curricula emphasizing integrative learning and interdisciplinary course design. Epistemologically, Musa (2023)[47] and Aljunied (2021)[48] show that Nasution's Neo-Muʿtazilite perspective encourages dialogue between Islamic tradition and modernity, utilizing hermeneutic and comparative methodologies. These arguments support the current shift in PTKI curricula toward interpretive, contextual, and critical approaches, replacing normative and textual teaching methods traditionally used in Islamic studies.

Methodologically, research by Asngari (2022)[49] confirms that Nasution's framework encourages the integration of cross-disciplinary subjects, research-based learning, and critical thinking development. These features are now embedded within Outcome-Based Curriculum (OBE), *Case-Based Learning*, and *Project-Based Learning* approaches implemented across many UIN programs.[50] Huda's research confirms that Nasution's curriculum reconstruction rests on the principle of epistemological integration.[51] This means the curriculum does not simply combine courses, but rather develops a framework of thought capable of understanding the complex relationship between science and Islamic values. Zainal and Wardani added that this approach emphasizes continuity and change in the study of Islamic philosophy.[52] Practically, the implications of Nasution's thinking gave birth to an educational model that eliminates the dichotomous boundaries between religious and general knowledge. It encourages interdisciplinary dialogue. It recognizes the equality of sources of knowledge. It builds a

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[46] Rosidi, "Harun Nasution's Influence on Shaping Muslim Intellectual's Development in Indonesia."

[47] Musa, "The Philosophical Sufism of Harun Nasution: A Phenomenological-Historical Investigation of The Influence of Neo-Mu'tazilism."

[48] Aljunied, "Bringing Rationality Back: Harun Nasution and the Burden of Muslim Thought in Twentieth-Century Southeast Asia."

[49] Asngari et al., "Modernisasi Dan Implikasi Pemikiran Harun Nasution Terhadap Perkembangan Perguruan Tinggi Keagamaan Islam."

[50] Muhlis, "A SKETSA GERAKAN PEMBARUAN ISLAM DI INDONESIA: Studi Kritis Terhadap Pemikiran Harun Nasution."

[51] Dodego, "Pemikiran Pendididkan Islam Harun Nasution Dan Implementasinya Di Perguruan Tinggi Agama Islam (Studi Kasus Di SPs UIN Syarif Hidayatullah Jakarta)."

[52] Zainal and Wardani, "Kesinambungan Dan Perubahan Dalam Kajian Filsafat Islam Di Indonesia: Studi Terhadap Pemikiran Harun Nasution."

comprehensive scientific paradigm.

Chailani (2019),[53] He emphasized that Nasution's approach was not only relevant in his time but remains significant in the context of contemporary education. This approach produces graduates with critical and adaptive thinking skills and comprehensive insights. Ibrahim highlighted how Nasution positioned rationality as the primary instrument in understanding and developing science. [54] This approach encourages universities to become more than just institutions for transferring knowledge, but also centers of critical thinking capable of responding to global dynamics. Recommendations for development resulting from this analysis include the implementation of an integrative curriculum, training lecturers in philosophical approaches, developing interdisciplinary research methodologies, and strengthening critical thinking laboratories. Ma'rifatunnisa' et al. (2022) even explore the relevance of Nasution's thinking in the educational context of the Society 5.0 era.[55]

Harun Nasution's thinking on deconstructing the dichotomy of knowledge represents a profound epistemological contribution. He offers more than just a theoretical model, but also a concrete methodological framework for transforming Islamic higher education toward a more open, dynamic, and responsive paradigm to global developments. Harun Nasution's epistemological perspective on deconstructing the dichotomy of knowledge is crucial and ahead of its time. This method remains useful in modern global education, especially in the era of Society 5.0 and digital transformation. Various contemporary theories that espouse fundamental values in their approaches support his idea of knowledge integration. According to Luciano Floridi in "The Logic of Information", Nasution's epistemological framework is in line with Artificial Intelligence Theory and Hybrid Epistemology.[56] Nasution's view of an open and dynamic knowledge system is reflected in the idea of hybrid learning that combines religious knowledge and digital science. Therefore, Karen Barad in "Meeting the Universe Halfway" offers the Quantum Network Theory of Knowledge, which asserts that knowledge is relational, complex, and interconnected, in line with Nasution's idea of two types of knowledge.[57]

In addition, Bas de Boer and Matthias Benzer in the journal "Futures" identified Nasution's thinking as a precursor to the concept of Transdisciplinary Epistemology.[58] Continuing, they demonstrate that Nasution's model transcends traditional boundaries in the construction of knowledge and is interdisciplinary. Nasution's approach is not only relevant in his time but also serves as an important reference in the development of

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[53] M. I. Chailani, "Pemikiran Harun Nasution Tentang Pendidikan Dan Relevansinya Dengan Pendidikan Di Era Modern," *MANAZHIM*, 2019.

[54] Ibrahim, "Pemikiran Islam Kontemporer (Studi Kritis Terhadap Pemikiran Harun Nasution)."

[55] W. Ma'rifatunnisa et al., "Pembaharuan Pendidikan Islam Harun Nasution Dan Relevansinya Dengan Konsep Pendidikan Islam Era Society 5.0," *... : Jurnal Pemikiran Islam*, 2022.

[56] L. Floridi, *The Logic of Information: A Theory of Philosophy as Conceptual Design* (books.google.com, 2019).

[57] K. Barad and K. Barad, "Meeting the Universe Halfway, Meeting the Universe Halfway," *Durham and London: Duke University Press. Doi*, 2007.

[58] R. Lukens-Bull, "Pesantren, Madrasa and the Future of Islamic Education in Indonesia," *Kawalu: Journal of Local Culture*, 2019.

epistemology and education in the modern era, reinforcing the need for comprehensive and critical integration of knowledge.

This thinking has profound implications for Islamic higher education. To produce graduates who not only possess a deep understanding of Islam but are also able to adapt to global developments, Nasution offers a curriculum model that integrates social sciences, theology, and modern philosophy. Nasution's teaching method reflects the non-hierarchical principles espoused by Morin and Rodriguez's theory; this approach emphasizes critical conversation and discussion rather than one-way information dissemination. This method allows students to actively participate in the learning process, resulting in a more contextual and in-depth understanding.[59] This thinking has profound implications for Islamic higher education. To produce graduates who not only possess a deep understanding of Islam but are also able to adapt to global developments, Nasution offers a curriculum model that integrates social sciences, theology, and modern philosophy. Nasution's teaching method reflects the non-hierarchical principles espoused by Morin and Rodriguez's theories; this approach emphasizes critical conversation and discussion rather than one-way information dissemination. This method allows students to actively participate in the learning process, resulting in a more contextual and in-depth understanding.

Nasution's efforts to connect various disciplines within a single epistemological framework also align with the principle of interconnectedness in Morin's theory. By creating a space for dialogue between religious and general knowledge, Nasution broadened students' intellectual horizons and facilitated the emergence of Muslim intellectuals capable of bridging the gap between tradition and modernity.[60] This method not only expands academic knowledge but also encourages the creation of interdisciplinary research methodologies. Therefore, Nasution's thinking is highly relevant for creating Islamic higher education capable of addressing the complexities of the modern world, as demonstrated by the ideas of Morin and Rodriguez. A broader and more transformative educational paradigm requires a connected, adaptive, and non-hierarchical knowledge ecosystem. Nasution's thinking demonstrates that knowledge integration is essential for building an educational system based on Islamic values and relevant to global issues. Collectively, these methodological and epistemological implications confirm that Nasution's ideas are not only historically significant but remain structurally embedded in today's PTKI curriculum models. His thoughts provide a comprehensive framework guiding Islamic universities in producing graduates who are critically minded, technologically literate, globally oriented, yet firmly rooted in Islamic intellectual heritage.

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[59] E. Morin, "Complex Thinking Retrieved March 1, 2008 Http://Www. Pensamientocomplejo. Com. Ar/Peter, S and Pellegrini," *A (2000) Higher Education Psychologyof Themes*, 2008.
[60] A. Subhan, *Lembaga Pendidikan Islam Indonesia: Abad Ke-20* (books.google.com, 2012).

CONCLUSION

This study concludes that the reconstruction of a philosophy- and theology-based higher education curriculum proposed by Harun Nasution represents an integrative paradigm aimed at eliminating the dichotomy between religious sciences and general sciences. Based on a systematic review of various scholarly publications, the study finds that Nasution offers an epistemological framework that emphasizes rationality, intellectual openness, and critical dialogue between Islamic traditions and the development of contemporary scientific knowledge. This perspective has contributed significantly to strengthening the direction of curriculum reform in Islamic higher education institutions, particularly in the development of interdisciplinary approaches, the reinforcement of philosophical-theological methodologies, and the enhancement of students' critical thinking capacities.

The findings also indicate that Nasution's integrative curriculum model has methodological and practical implications that are relevant to the current needs of higher education. The curriculum reconstruction he proposed encourages the development of more reflective learning designs, interdisciplinary research, and the integration of social sciences, modern sciences, and Islamic theology within a unified academic ecosystem. This model supports the transformation of Islamic higher education institutions into entities that function not only as centers for the transmission of knowledge but also as hubs for the development of critical thought and scholarly innovation.

Although this study provides a comprehensive overview of the concept and implications of Nasution's curriculum reconstruction, several limitations remain. First, this research relies primarily on a literature-based approach and therefore cannot empirically evaluate the implementation of integrative curricula across Islamic higher education institutions. Second, some relevant literature may not have been fully captured due to limitations in source availability within the specified search period. Third, a deeper comparative analysis between Nasution's curriculum model and other contemporary models of knowledge integration has not been extensively explored.

Based on these limitations, future research is recommended to: (1) conduct field studies on the implementation of integrative curricula in institutions such as IAIN and UIN; (2) examine the effectiveness of Nasution's epistemological approach in improving learning quality and graduate competitiveness; and (3) develop a more operational model of knowledge integration as a reference for curriculum development in Islamic higher education institutions in the digital era and the context of Society 5.0. Therefore, the reconstruction of a philosophy- and theology-based curriculum proposed by Harun Nasution is not only theoretically relevant but also strategically important for the development of Islamic higher education that is holistic, adaptive, and responsive to global dynamics.

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