MODERNIZATION OF ISLAM AND LANGUAGE EDUCATION IN THE SOCIETY 5.0 ERA IN THE PERSPECTIVE OF HARUN NASUTION

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Abstract	This study aims to describe the thoughts of modernizing Islamic and language education in the Era Society; 5.0 Harun Nasution's perspective. This research is qualitative with a literature study approach. The research data is in the form of thoughts on the modernization of Islamic education in Indonesia from the perspective of Harun Nasution. Sources of data were obtained from several books by Harun Nasution. Data collection techniques with documentation. While data analysis with data reduction, data presentation, and conclusion. The research results show that first, the modernization of Islamic education is a historical necessity, and its movement can be initiated in Islamic universities. Second, to strengthen the contribution of Harun Nasution's thought in modernizing Islamic education, he recommended two major agendas of change, namely academic tradition and institutional transformation. In the academic tradition, he emphasizes curriculum changes that are more dynamic and futuristic, as well as a philosophical and critical methodology of Islamic studies. Islamic and language education curriculum to always be dynamic and futuristic in welcoming the Era of Society 5.0. Meanwhile, the intended institutional transformation is the change from IAIN to UIN. Harun Nasution's big agenda for modernizing Islamic education is considered strategic to lead Muslims to become modern and rational human beings without leaving faith and Islam.
Keywords	Academic Tradition; Harun Nasution; Modernization of Islamic Education

INTRODUCTION

The discourse on Islamic education in Indonesia has attracted the attention of many groups, especially observers, policymakers, and educational practitioners. This is reasonable because Islamic education has a direct relationship with the development of human resources. In addition, Islamic education is the most important part of educating the nation's life. Muslims in Indonesia can pursue education and project a better future through Islamic educational institutions. Through the government organizing Islamic education, the state is actually oriented toward fostering the morals and morality of the nation's children (M. Abdullah et al., 2019). So that they have noble character and personality and contribute to the realization of a complete human being in the welfare of the life of the nation and state.

Islamic education adapts to the modern era's booming industrial market and digitalization (Ajmain @ Jima'ain et al., 2019), just like what has now gone global in the international realm. The problem that can only be stopped now is how Islamic education must adapt to the modern era with the rise of the industrial market and digitalization. This issue was discussed long ago in 2004 (Hussain, 2004). Islamic education in the modern era has been at the crossroads of globalization, rapid economic development, social change, and the rise of religious ideologies (Leirvik, 2004). The characteristics of Islamic education in the modern era are: (a) influenced by new socio-economic developments and changes in civil society; (b) influenced by the reality of the modern state and government; (c) influenced by cultural factors (traditional/religious) and political climate; and (d) influenced by international factors. Despite their variations, Islamic education reforms across the Muslim world have one thing in common: all have lost their former majesty and glory, are struggling to meet the demands of a competing world, and are on the fringes of formality. One of the efforts to align the traditional approach and content of Islamic education has resulted in the internationalization of Islamic education institutions and adjusting the curriculum to add new subjects, such as foreign languages and natural sciences, to accommodate global discourse (Zaman, 2018). It is important to discuss how the new direction of Islamic education is facing an increasingly globalized industrial market.

Various literatures refer to the terminology as "era society 5:0", an era built as a continuation of era 4:0, which aims to create a prosperous society centered on humans. Society 5.0, born after the Industrial Revolution 4.0, provides suggestions for deepening the potential for individual-technology relations in promoting and improving the quality of human life through a super-

intelligent society. In the era of Society 5.0, society will receive a very new concept as a guide for social development, which can have a major impact at all levels, such as the quality of human life and human sustainability (Serpa & Ferreira, 2018).

The concept of Society 5.0 premiered in 2015 in Japan in a strategic national political initiative (Abreu et al., 2018). Society 5.0 follows, to some extent, Industry 4.0. While Industry 4.0 focuses on production. Society 5.0 places humans at the center of innovation and invention in various fields. However, in Society 5.0, many still use and utilize technology from the results of Industry 4.0, which are then explored and integrated to improve the quality of life, social responsibility, and sustainability (Serpa & Ferreira, 2018).

How can Islamic education adapt to the Society 5.0 era? This greatly concerns many groups, especially observers, policymakers, and educational practitioners. One of the Islamic thinkers who until now has shown its relevance is Harun Nasution. In the 1980s, he was very popular as a figure of Islamic reform. With the basis of his Islamic philosophical thought, Harun Nasution offers a rational perspective on Islamic studies. According to him, this perspective among Muslims is the starting point for necessitating changes in textual-normative understanding to rational-contextual (H. Nasution, 1995). As for the first time born in the Arabian peninsula, according to Harun Nasution, Islam has an ethos to change the situation and conditions of human civilization to become more humane and beneficial for their civilization (H. Nasution, 2008a).

Several related studies are (H. et al., 2020) the modernization of Islamic education by making IAIN Jakarta a center for studying Islamic thought and moral education in all aspects of education, which is prioritized. With a rational understanding of religion, one can think rationally in addressing human problems. Research (Fuady, n.d.), with the results of Islamic education in the era of society 5.0, needs to form education that produces a generation that understands universal Islam, making Islam a law and a way of life. It is necessary to erode the dichotomy of knowledge in Islamic education by opening good integration between the two. Islamic education must be able to fortify the progress of science and technology with Islamic values so that it does not get out of the way of benefits. Research (Jamil & Agung, 2022) with the results of language education in welcoming the era of society 5.0, teachers must at least have special skills to optimize the use of technology in the learning process so that students can absorb more material. Research (Muhammad & Setyawan, 2021) and (Syagif, 2022) with current results in society 5.0 Arabic language education must project philosophical, futuristic, and applicable curriculum depths by utilizing digital technology.

Several gaps in research have emerged in the modernization of Islamic education, such as research (H. et al., 2020) and (Fuady, n.d.). At least Islamic education must be able to answer current problems and needs. Then research (Muhammad & Setyawan, 2021), (Syagif, 2022), and (Jamil & Agung, 2022) provides a leap in aspects of language education to reconstruct the curriculum so that it always answers all problems in the Era of Society 5.0. Thus, the novelty of this research is the projection of Harun Nasution's modernization of Islamic education in the Era of Society 5.0. This research aims to describe Harun Nasution's thoughts on the modernization of Islamic education and language in the Era of Society 5.0.

METHOD

This descriptive qualitative research examines Harun Nasution's thoughts and the modernization of Islamic education in the Era of Society 5.0. The type of this research is library research (Library Research). Library research is carried out by studying literature or writings related to the problems raised by researchers (Hamzah, 2020). The research data is the modernization of Harun Nasution's Islamic education. The data source is taken from the works of Harun Nasution. Besides that, it is also taken from the writings of other scientists who discuss the thoughts of Harun Nasution and the Modernization of Islamic Education. In this study, the authors traced the sources of literature that have to do with research problems through documentation techniques. This is to strengthen the description or description of the research. After collecting the data, the researchers analyzed it using the Miles and Huberman technique. This technique analyzes data with three activity flows simultaneously: data reduction, data presentation, and conclusion/verification (Moeloeng, 2011). At the data reduction stage, the researcher reduced some of Harun Nasution's thoughts on modernizing Islamic education. Then, at the stage of presenting the data, the researcher presents thoughts on the modernization of Islamic education in a philosophical critical review in tabular form. At the conclusion stage, the researcher critically analyzed the dynamics of Harun Nasution's modernization of Islamic education and its relevance to Islamic and language education in the Era of Society 5.0.

FINDINGS AND DISCUSSION

Findings

The dynamics of modernization of Harun Nasution's Islamic education are illustrated in academic traditions and institutional transformation. Two things become maps of research results. This study's two results are relevant to efforts to modernize language education in the Era of Society 5.0. The researcher reduces Harun Nasution's thoughts from some of his works, as shown in Table 1.

Table 1. Futurism Modernization of Islamic Education Harun Nasution

No	Futurism	Paradigm	Description
1.	academic tradition; Curriculum and Methodology of Islamic Studies	Futurism-philosophical	The academic tradition is to form a defensive Islamic studies curriculum through an interdisciplinary Methodology of Islamic Studies and to develop PTKIN recognition through Ma'had Al-Jamiah.
2.	Dynamic and Futuristic Curriculum to Welcoming the Era of Society 5.0	Integration-Interconnection	Relies on the integration-interconnection paradigm to formulate an independent learning curriculum, as well as student learning experiences that are oriented towards holistic skills and compete in the global market to welcome Era Society 5.0.
3.	Institutional transformation	Reconstruction-Progressive	The institutional transformation from IAIN to UIN in a number of PTKINs was accompanied by a progressive-oriented curriculum reconstruction.

The three futurisms of modernizing Islamic education, the Prestasi Nasution model, as shown in Table 1, at least brought fresh air to managers of educational institutions, especially at PTKIN, to reconstruct the management of educational institutions. As a prototype and role model for PTLIS education, PTKIN must be more progressive in the reconstruction of educational institutions' management. The emphasis point in the modernization of Islamic education, according to Harun Nasution, refers to three aspects: The academic tradition of curriculum and methodology of Islamic studies; A dynamic and futuristic curriculum to welcome Era Society 5.0; and institutional transformation. These three futurisms must go hand in hand in a non-dichotomous way. You cannot take one point and deny another point. Harun Nasution's formulation of futurism to modernize Islamic education is based on a rational-philosophical foundation. I was loading some knowledge and reading about human needs in the future. Harun Nasution's big agenda is considered strategic to lead Muslims to become modern and rational human beings without leaving faith and Islam.

Discussion

Academic Traditions (Curriculum and Methodology of Islamic Studies)

Harun's rational paradigm was disseminated in various academic activities during his academic career as part of the UIN Syarif Hidayatullah Jakarta academic community. It is not surprising that this paradigm has become part of the academic tradition that initiated systemic changes to the campus of this Islamic tertiary institution. As a result of the contribution of Harun's rational thinking (Irfan, 2018), at least three academic domains have changed. First, student lectures are conducted using discussion and seminar methods. Lecture methods that seemed feudal were slowly abandoned. With the discussion method, students and lecturers are equally positioned as learning subjects. Lecturers become facilitators and mediators for dynamic, dialogical, and critical learning continuity.

He was second, cultivating scientific writing among lecturers and students. Scientific writing becomes a learning instrument in which learning subjects convey ideas and learning themes through writing in the form of papers and articles. Harun Nasution's choice (Siddiq, 2023) for this scientific writing culture is because the presentation of the ideas in the mind is written systematically and clearly. In addition, not all groups can convey ideas properly and systematically. The writing culture is a concern for Harun Nasution, and he often patiently trains his students to write their thoughts systematically, strengthening the methodology of Islamic studies. Harun's rational paradigm that he offers gave rise to a more comprehensive methodology of Islamic studies (H. et al., 2020). According to him, Islamic studies based solely on fiqh studies can only bring Islamic studies to a halt. Novelties in Islamic studies are no longer part of dynamic and progressive scientific discoveries. He offers a complete and universal Islamic study by placing Islamic studies from various aspects. Islam as an object can be approached with a variety of scientific approaches. This methodological offer implies that Islamic studies on higher education campuses experience significant developments. In fact, for their role as policymakers at IAIN Syarif Hidayatullah, many lecturers are sent to continue their studies at the postgraduate level, not only to Middle Eastern campuses but to Western countries.

Harun Nasution's three offers to change the paradigm of Islamic studies in Islamic tertiary institutions have received a positive response from the public. Harun Nasution made academic policy breakthroughs at IAIN Syarif Hidayatullah, which he leads. In several ways, Harun Nasution often appears before the Indonesian public through academic lectures in various scientific forums

on campuses to inflame IAIN as a center for the renewal of Islamic thought. He made many breakthroughs while leading this campus (Arifin, 2021), including (1) Developing lecturers through the Islamic Study Forum (FPI). In this forum, lecturers can convey their academic ideas and ideas. The university disseminated and facilitated Research conducted by lecturers; (2) Publishing scientific journals. As an implication of reviving the writing tradition among students and lecturers, Harun motivated journal publishing to publish research results; and (3) Library development. Harun's attention is the library as an important instrument for a campus. For him, a library must be accompanied by adequate literature and easy access for students and lecturers.

Harun's past breakthroughs in the development of IAIN Syarif Hidayatullah can also serve as role models for leaders of Islamic universities in Indonesia. Harun's example lies not only in the renewal of Islamic thought in the realm of ideas and notions alone but in practically finding the context by changing academic traditions and breakthroughs in higher education policies that support the growth of Islamic studies reform.

Academic traditions such as Harun Nasution offered above have contributed to the methodological strengthening of Islamic studies. In many ways, Harun Nasutoan's rational Islamic paradigm has also strengthened the philosophical basis of modernist Islamic studies in Indonesia. During his leadership, IAIN Syarif Hidayatullah was known to the public as a mecca for postgraduate studies in Indonesia. At that time, the Indonesian intellectual public understood his idea to open a postgraduate program as a breakthrough to redefine Islamic studies more dynamically and progressively. The historical argument underlies Harun is his study ethos, which seeks to reinvent Islamic civilization, which respects the role of rational reason and has a place among Muslims in Indonesia (H. Nasution, 1987).

In the context of language education at PTKIN, Imam Suprayogo is successfully developing at least Harun Nasution's offer to form Ma'had in every campus line. They are called Ma'had Al-Jami'ah to facilitate students who have successfully passed the selection of new students at PTKIN. They will receive intensive foreign language and Al-Qur'an learning facilities. The ma'had curriculum is prepared based on the agreement of the higher education leadership (Subchi, n.d.). Reading the context of the philosophical paradigm, the realization of Ma'had Al-Jami'ah at PTKIN is a breakthrough in integrating the religious curriculum that adopts classical Islamic educational institutions, especially for language education management. At least the success index of pesantren in language education is more successful than universities. However, it should be noted that what

is meant here is the goals of students skilled in foreign languages. It is hoped that the presence of Ma'had Al-Jamia will contribute to the acceleration of student foreign language education.

Dynamic and Futuristic Curriculum to Welcoming the Era of Society 5.0

The renewal of the Islamic tertiary education curriculum is based on Harun's basic ideas about Islam from various aspects (H. Nasution, 2008b). This paradigm methodologically contributes greatly to curriculum reform on Islamic campuses. According to Harun, Islamic studies are not just oriented toward fiqh; Islamic studies can be viewed from various scientific aspects (Dinata et al., 2023). Harun's dynamic and rational nature of Islamic studies has opened a new perspective and direction for Islamic studies that is more objective and non-partisan.

Paradigmfiqh oriented, which Harun admits is suspected to be a factor in Islamic studies that seems normative, textual, and not comprehensive. Harun proposed updating courses such as Islamic philosophy, Islamic theology, Sufism, and modern schools as a concrete offer. According to him, these courses can lead students at tertiary institutions to know and study Islam in a comprehensive and multi-perspective way of schools or schools (Fajri et al., 2022).

Harun Nasution acknowledged that the curriculum at IAIN at that time still tended to follow the curriculum of Al-Azhar University in Egypt. According to him, this curriculum is irrelevant because it does not suit the needs of the Islamic community in Indonesia. Even the existing curriculum only partially supports the future of alums of Islamic tertiary institutions in finding jobs after graduating from campus. Therefore, the field of knowledge becomes necessary, opening the horizon of connectivity between the religious sciences and general sciences (Usan, n.d.). From this point of view, Harun Nasution's thinking has paid serious attention to scientific integration. Harun's thoughts, in several ways, have relevance to the integration-interconnection paradigm being developed at UIN Sunan Kalijaga Yogyakarta. This integration-interconnection paradigm is becoming a part of the core values of the oldest Islamic campus in Indonesia.

In line with the demands and policies of the Ministry of Education and Culture through Circular Letter Number 1/2020 concerning the Freedom to Learn Policy, curriculum transformation is a necessity (RI Ministry of Education and Culture, 2020). PTKIN from Indonesia began reorganizing the learning curriculum from the original 2016 KKNI to the Free Learning Curriculum (MBKM). Starting in 2020, almost a quarter of PTKIN underwent curriculum transformation. By the end of 2022, more than half of PTKIN will implement an independent curriculum (Vhalery et al., 2022). The transformation of the MBKM curriculum also goes hand in hand with entering Era Society

5.0. How can MBKM bridge the needs within the scope of Era Society 5.0? Educational policymakers at PTKIN. It is a big task for them to translate MoEC policies into various curriculum units.

In the projection of Islamic education, for example. Goals learning does not have to lead to the cognitive side but also the affective and psychomotor side. Following the opinion (Jefferson & Anderson, 2017), holistic skills must be applied in welcoming Era Society 5.0. Islamic education has been oriented only on *tafaqquh fi al-din* and defensive of religious normative traditions. It is time to shift to the economic core and multi-digital core. Compete with the global market for technopreneur projections without denying deep-rooted religious values and traditions. It is hard work to accept the evolution of civilization. On the one hand, Islamic education must carry religious values and traditions. On the other hand, it is intended to be ready to face globalization. That is a necessity in Era Society 5.0. When Islamic education does not want to manage institutional management to be more progressive-oriented, the institution can collapse.

In language education, it is the first key to lead students to master international languages. English and Arabic is what is meant. PTKIN alums who have a student base with Islamic boarding school backgrounds make it easy to boost students' language skills (Hanafi, 2017). The urgency of mastering a foreign language today is a necessity. The goal of language learning no longer has to lead to language knowledge but rather how foreign languages can be used to support product marketing needs (Muhammad & Setyawan, 2021). Unlike in the 1980s, the purpose of foreign languages was only limited to understanding foreign language texts as a line of knowledge that is less accommodating. So, the current criticism for language education is the discourse that still mainstreams foreign languages to understand texts.

The author thinks that the idea of transforming the curriculum conveyed by Jadi Nasution (H. Nasution, 1995) can be translated holistically now. Scientific integration is a necessity. In line with Amin Abdullah's opinion, scientific integration must rely on a philosophical paradigm (M. et al., 2007). At least someone with a scientific integration paradigm must be able to read what will be in the future with the provision of this knowledge. Islamic and language education can dialogue to package a more futuristic curriculum by utilizing the availability of digital technology. This demand includes special skills in independent learning. How can student learning experiences lead to projections of current economic needs? How student learning experiences can be applied in the industrial world.

Institutional Transformation (IAIN becomes UIN)

Harun Nasution initiated the transformation of IAIN into UIN in the 1970s. His position as Chancellor of IAIN Syarif Hidayatullah from 1973 to 1984 also influenced his role in developing Islamic thought reform. Harun's ideas are intertwined, becoming an institutional, systemic agenda that delivers more progressive Islamic studies. It is institutional because the concept put forward by an Islamic tertiary institution is at the university level (Azra, 2012). This idea is, of course, based on more than just the development of increasingly widespread Islamic studies due to Harun's perspective on Islam from various aspects. However, this big idea also changed the nomenclature of Islamic tertiary institutions, which at that time was still under the umbrella of an institute (Suryadi & Qamar, 2021). In other words, this notion is substantial, questioning the urgency of comprehensive Islamic studies and, at the same time, pragmatic regarding changes in the nomenclature of state Islamic universities in Indonesia.

The substantive and pragmatic aspects of the transformation of IAIN into a university in the eyes of Harun Nasution became a unitary argument, as this can be seen in Republika's 1995 interview with Harun Nasution about actual issues at that time. Three reasons underlie the importance of IAIN carrying out institutional transformation. First, the quality of IAIN graduates and the problems of the labor market to absorb limited IAIN graduates. According to Harun, meeting the needs of the Indonesian Muslim community in the 1970s was no longer related to expertise in religion. He underlined that IAIN graduates are expected to have two scientific abilities simultaneously: religious knowledge and general sciences.

Second, perpetuating Islamic tertiary institutions with the status of institutes can impact efforts to narrow the scope of Islamic studies. This condition is inversely proportional to the heyday of Islam, which upheld non-dichotomous Islamic scientific civilization. Islamic sciences are interconnected with other sciences, such as social, politics, economics, medicine, biology, chemistry, physics, mathematics, and other sciences, like the character of Ibn Rushd, who was known as a scholar in the past who was an expert in the fields of religion, philosophy, and medicine.

Harun's seriousness in overseeing the idea of transforming IAIN into a university was realized when he became Chancellor by forming a special team. This team was initiated to develop more mature academic considerations. It comprises academic elements from IAIN Syarif Hidayatullah and the Ministry of Religion of the Republic of Indonesia. The initial step to follow up on this initiative was to send team members to several campuses in the Middle East and Malaysia

to conduct comparative studies on the ideal Islamic university. The figures sent to the Middle East then were Komaruddin Hidayat, Atho Mudzhar, and Mastuhu. At the same time, Zakiah Daradjat was sent to Malaysia (Marlinah, 2018).

However, in many reports, it is stated that this IAIN transformation's ideas have encountered obstacles. The underlying reason is more of a formal administrative nature. The regulations at that time stated that apart from the Ministry of Education and Culture, it still could not permit the opening of a new university. Departments outside the Ministry of Education and Culture can only operate universities at the institute level. In its development, the transformation of IAIN into a university continues to face institutional constraints. Until IAIN Syarif Hidayatullah was led by the Chancellor, Prof. Quraish Shihab had not yet materialized. Only later in the leadership era of Prof. Azyumardi Azra, this IAIN transformation was realized in 2002 under the name Syarif Hidayatullah State Islamic University (Marlinah, 2018). Of course, this is an achievement and a proud achievement to open the door to a wider and more comprehensive Islamic civilization.

Harun Nasution's idea of transforming IAIN into UIN in the 1990s was successful in the early 2000s. Three things that concern Aaron are examples that can be actualized to this day. First, the transformation of Islamic thought is an ongoing process. Apart from the transformation factor itself necessitating the process, this transformation also requires the actors' roles in it, likewise, with the transformation of Islamic education, which in reality continues to work and knows no stop. This is because the ethos of philosophically transforming Islamic education is to revive the sustainable scientific tradition in Islam. Second, Harun places Islamic tertiary institutions as an institutional setting that becomes the object and target of the transformation of Islamic thought. Philosophically, Aaron's enormous ideas occupy an epistemological space. While the axiological space that places IAIN Syarif Hidayatullah can be interpreted contextually, namely placing other Islamic educational institutions such as pesantren, madrasah, and Islamic education in schools does not escape being the object and target of transformation of Islamic thought, which continues to be developed. Third, the main value of the IAIN transformation initiated by Harun is trying to integrate Islamic scholarship with other scholarships. This core value can also work in the institutional realm of Islamic education, such as pesantren, madrasas, and schools (H. Nasution, 1982).

CONCLUSION

The modernization of Islamic education initiated by Harun Nasution has an established philosophical foundation. By basing his studies on aspects of Islamic theology, he seeks to offer a rational paradigm to construct his contemporary theology. This theological system places humans with the potential of their minds to function for their benefit and benefit a wider audience. With much influence from Muhammad Abduh, Harun Nasution's rational theology developed and influenced the perspectives of Indonesia's Islamic thought and education policies. Although the modernization of Islamic education developed by Harun Nasution places Islamic university as a pilot project accordingly, ideas and ideas for the modernization of Islamic education can also be developed in other institutions, such as Islamic boarding schools, madrasas, and schools. The four main areas that strengthen the modernization of Islamic education are curriculum, academic tradition, methodology, and transformation of Islamic thought.

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