

## An Idea of Said Nursi's Islamic Educational Reform in the *Risale-I Nur*

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**ABSTRACT:** *This study aims to answer and analyze the reform of Said Nursi's Islamic educational thought. Curriculum reform, methods and ideal educational goals shape morals and increase spirituality and knowledge. This research was conducted using an educational philosophy approach with the library method. As for the analysis, the researcher used the content analysis method. The data consists of primary and secondary data. Primary sources provide data directly from the first sources in Nursi's works. Secondary sources use the Al-Qur'an, hadith, books, journals, and articles. Data analysis identifies similarities, differences, or patterns from the data obtained. The findings of this study are that Nursi's educational reform model regarding curriculum is an integrated curriculum, namely the madrasah curriculum, mekteb, and tekke curriculum. By practising Faith-Science, debriefing, and comparison, a person will obtain quality knowledge and be pious morally and spiritually. Education aims to produce intellectual intellectuals. Based on the three findings above, it can be concluded that Said Nursi has brought renewal, as in Risale-l-Nur, from the conservative typology of Islamic educational thought that was developing at that time to the rational-religious typology of spiritual education oriented towards spiritual, moral and intellectual development of students, in an integrated manner.*

Kajian ini bertujuan untuk menjawab dan menganalisis reformasi pemikiran pendidikan Islam Said Nursi. Reformasi kurikulum, metode, dan tujuan pendidikan yang ideal tidak hanya membentuk akhlak tetapi meningkatkan spiritualitas dan pengetahuan. Penelitian ini dilakukan dengan menggunakan pendekatan filsafat pendidikan dengan metode kepustakaan. Adapun analisisnya, peneliti menggunakan metode analisis isi. Data terdiri dari data primer dan sekunder. Sumber primer memberikan data langsung dari sumber pertama dalam karya-karya Nursi. Sumber sekunder menggunakan Al-Qur'an dan hadits, buku, jurnal, dan artikel. Analisis data menggunakan Identifikasi kesamaan, perbedaan, atau pola yang muncul dari data yang diperoleh. Temuan penelitian ini bahwa model reformasi pendidikan Nursi tentang kurikulum adalah kurikulum terpadu, yaitu kurikulum kurikulum madrasah, mekteb, dan tekke. Dengan metode langsung pengamalan Iman-Ilmu, tanya-jawab, dan perbandingan, seseorang akan memperoleh ilmu yang berkualitas dan bertakwa secara moral dan spiritual. Tujuan pendidikan adalah untuk menghasilkan cendekiawan yang intelektual. Berdasarkan ketiga temuan di atas, dapat

disimpulkan bahwa Said Nursi telah membawa pembaharuan sebagaimana dalam *Risale-I-Nur*, dari tipologi pemikiran pendidikan Islam konservatif yang berkembang saat itu ke tipologi pemikiran pendidikan spiritual rasional-religius berorientasi pada pembinaan spiritual, moral, dan intelektual siswa secara terpadu.

**Keywords:** *Islamic Educational Reform, Said Nursi, Risale-I Nur.*

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## I. INTRODUCTION

Islamic education and its development continue to be an exciting discussion among education practitioners. Here is nothing more than a manifestation and the ummah's concern for the current objective condition of Islamic educational institutions (Ansyari, 2023). Although until now there has yet to be a complete agreement on the boundaries of Islamic education, it can be concluded that institutionally meant, and there are educational institutions under the auspices of the Ministry of Religion, such as madrasas, Islamic boarding schools, and Islamic colleges (Tuna, 2020). Meanwhile, it is an educational institution that does not just make efforts to transform knowledge but is much more complex and important, namely changing the values contained in Islamic teachings and forming individuals who are in harmony with these values (Ulfat, 2020).

Among Muslims in Indonesia, Islamic colleges (*pesantren*) are considered a model educational institution with advantages, both in scientific tradition and in terms of the transmission and internalization of Islamic values (Hidayat et al., 2022);(Rochmat et al., 2022). Along with the times, the problems faced by pesantren are increasingly complex. Two education models decide Pesantren: traditional (*Salaf*), which is more religious, and modern (*Khalaf*), which is more modern. Even some pesantren or educational institutions faced a sharp decline.

The development of the style of Islamic education is influenced by five factors, namely, the development of science and technology, the development of society, the development of politics, the development of the economy, and the development of religion and culture in the community where education takes place. In this case, the younger generation is hegemony by Western intellectual ways of thinking in various fields of science so that fundamental concepts in the Islamic worldview are changed and adapted uncritically to ideas in the Western worldview (Mohammed et al., 2013). This phenomenon makes us aware that Islamic Education must be returned to its nature as the development of noble character without neglecting other essential dimensions in educational institutions.

Nursi was part of the followers who emerged as reformers who wanted to make improvements to "save faith and Islam." He is one of the figures who survived the various Western attempts to "destroy" Muslims. Even until the Turkish republic emerged, he fought against secularization in Türkiye until he finally produced a work, "*Risale-I nur*," writing approximately 6,000 pages thick, containing thoughts about the essence of faith and moral values of this century. Nursi wanted reform in Turkey in education and the morality of the ummah, which Mustafa Kemal had begun to undermine at that time. Because of that, Said Nursi appears as a modern Sufi figure

who combines rationality and spirituality. Nursi seeks to compose and improve Islamic education and morals in this context (Sempo & Khosim, 2020).

In contrast to other contemporary reformers, for example, Al-Ghazali stated that Islamic education is close to Allah. Furthermore, the perfect human being, in his view, is a human who always gets closer to Allah. According to him, to achieve the goal of life is always to worship God. Allah conveys in the Qur'an that He did not create the jinn and humans except to worship Him. Indeed, Al-Ghazali taught about Sufism so that self-purification can make one closer to Allah SWT.

Moreover, reaching the perfect level is only achieved by kindness and good morals obtained from this knowledge, which will bring happiness in this world and the hereafter (Amin & Siregar, 2022). The educational model of Sufism and religious knowledge in the second half of the twentieth century received special attention. It can be seen from the model of Islamic education produced at that time. The wealth of such works can be traced to the results of Al-Ghazali, Bediuzzaman Said Nursi, Muhammad Abduh, and Hasan Al-Banna.

If traced, Nursi emphasized, the initial diagnosis of this decline can be seen as the ummah's illness being complex and varied. In this condition, Nursi answered all the problems of the ummah. He believes that education is the primary key to answering the challenges and needs of today's society, predominantly intellectual and moral education, which is the essence of the educational process. For the success of his efforts, Said Nursi's media in teaching knowledge and preaching is *Risale-I Nur* and managing recitation. Said Nursi believes that the spread of *Risale-I Nur* is a comprehensive realization for humanity to form a human personality balanced by rationality and spirituality and rich in charity. Appropriate the question arises of how Nursi develops education to become a new format in the educational process by choosing the side of excellence and eliminating the side of weakness. It is all related to Nursi's educational methods, which have advantages and disadvantages (Mohammad, 2022).

In more detail, this study explores the renewal of Nursi's model of educational thought based on several reasons: First, to conduct a further study of Nursi's views, especially from an educational perspective, which includes curriculum, methods, and educational aims. Second, Nursi is considered to represent the region of Turkey (Europe), which has its characteristic scientific tradition. Third, Nursi begins from the basic assumption that the Qur'an is *huda linnas*, which methodologically, his thoughts have practical, theoretical implications that intend to educate the mind, heart, and soul. Fourth, the problem of education is not merely a problem of Islamic education but also a problem of all scientific disciplines, including the social sciences, so that the study of other sciences can constantly be developed simultaneously. These issues become separate academic problems for writers, to be confirmed with various authoritative and representative references.

## II. METHOD

This research uses the method of library research with a descriptive qualitative approach. The researcher reads, analyzes, and studies relevant literature sources, especially Nursi's works, focusing on Nursi's thoughts on educational reform (Hamzah, 2020). The data in this study consisted of primary and secondary data.

Primary sources are Nursi's works, especially in the magnum opus *Risale-i Nur* and Said Nursi's Biography, which provides data directly from the first source. Secondary sources include literature, books related to research problems, and sources such as the Al-Qur'an and hadith, books, journals, and articles (Bishop & Said, 2012). The technique used in this study is the documentation method. Researchers seek, collect, and arrange data systematically from various literature sources relevant to the research problem. After the data was collected, the researcher conducted a content analysis of the narratives related to education and learning methods in the *Risale-i Nur*, focusing on the relevant verses of the Qur'an and hadith. Researchers try to write, evaluate, and reach study results based on information from works related to epistemology and morals studied in *Risale-i Nur*. This analysis aims to understand the educational foundations, approaches, and principles presented in these books (Hogan, 2013).

### III. RESULT AND DISCUSSION

#### Said Nursi's Educational Reforms

Said Nursi was the reformer of Islam (mujaddid) for the fourteenth century in the Rumi calendar and was called "*Bediüzzaman*" (Talebelerini, 2015);(Nursi, 2020b). Nursi is the Kurdish religious scholar who opposed the Republic's secularist reform. Another hand, there are privileges owned by Said Nursi. He was one of the twentieth century's most influential philosophers and scholars (Sayem, 2022). While Said Nursi grew into a young man, the Islamic world experienced various crises. The Balkan Wars, Tripoli's resistance to the 1st World War, and the fall of the Ottoman Empire. From his early life until 1918, with the events surrounding him, Said his Nursi was actively involved in politics during the first period of his life. During this time, he believed politics was the only way to serve religion. It started in 1925 and lasted until 1949.

A second Said appearance coincided from the late 1950s to the 1960s (Sayem, 2022). Interesting parallels between the general orientation and emergence of the Islamic world, as the new Said has hitherto been more concerned with social and political issues, guiding politicians and guiding them to the right path. During this time, Nursi placed great importance on establishing and strengthening ties with the Islamic world (Sethi et al., 2022). He strongly supported the Democratic governor's decision to sign the Baghdad International Agreement in 1955 between Türkiye and Iraq, followed by Pakistan, Iran and Britain. They see this as essential in building peace within the region and between Muslim countries. He continues to encourage the government's decision to establish good relations with Islamic countries.

Nursi's views on education must pay attention to the relationship he built between science and faith or Islam. Although science, belief, and Islam have been studied separately, the fundamental relationship between the two has yet to be discussed. In this context, Nursi's interest in knowledge based on faith in Allah should be evaluated.

Religion is the guiding light of conscience, while civilized minds also possess their illuminating light. The manifestation of truth occurs when these two forces collaborate and work together. In the realm of education, both students and mentors are expected to exhibit restraint and moderation. However, if disagreements arise, avoiding falling into the trap of narrow-mindedness, deceit, and uncertainty is essential (Nursi, 2020c).

According to Nursi, humans are sent to the world to achieve perfection through worship based on knowledge and faith. The ultimate purpose of existence and the most significant outcome of the natural order is faith in Allah. Moreover, the pinnacle of human excellence and the highest level of human achievement lies in the profound devotion to believing in Allah. The utmost bliss and the most delightful blessings experienced by both jinn and humans stem from their love for Allah and their profound knowledge of Him. The purest and most fulfilling happiness for the human soul and the most profound joy for the human heart are derived from that spiritual connection and intimate dialogue with the divine (Nursi, 2020a).

Therefore, knowledge of Allah is the essence of truth and the fruit and goal of human creation. According to this idea, science, love, and faith are closely related. This reciprocal relationship forms the primary of Nursi's educational view. Perfection with the upbringing of Islam, enlightened with the light of faith that entails the light of love and divinity (Nursi, 2020e). Each will become a conscious society shaped by a morality based on belief.

His educational concept integrates medrese realized since the modern age has developed. Nursi thought that Islamic science and intellectual thought were significant to Islamic civilization. In the 1910s, Badiuzzaman Said Nursi proposed an education system that not only taught Islamic science and modern science dichotomously, but religious knowledge should teach in public schools. If modern science is raised excessively in the Islamic education system, ignoring spiritual knowledge will be a big problem. He built *Medresetuz-Zehra* (Talebelerini, 2015) to develop the quality of Islamic Education in navigating the currents of modernization and Western technology that this model for integration of knowledge (Geelani & Mir, 2021). A model of integral education was what many scholars strived for afterwards. Progress in the spiritual and religious fields can lead people to eternal happiness, beginning by knowing themselves, their natural surroundings, and their soul and spirit (Ramazanova et al., 2022).

### ***The Curriculum of Said Nursi Education***

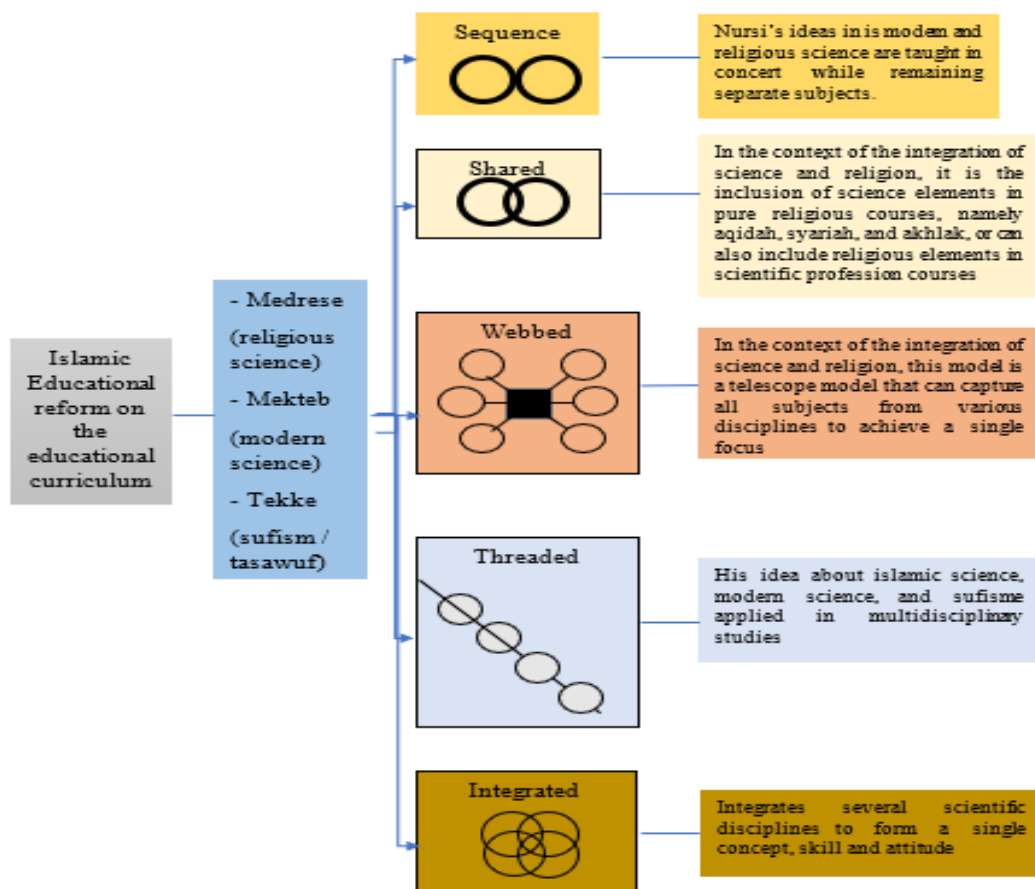
Said Nursi determined the basic educational philosophy as four essential elements of the Quran that constitute the essence of Islam. We can derive it from its interpretation of the Quran. As we know, the four elements pointed out in *İşaratü'l-İ'caz* are Tauhid (*al-tauhid*), prophethood (*al-nubuwah*), resurrection (*al-hasyr*), justice and worship (*al-'adalah*) (Nursi, 2015). He noted that the training and Education of everything is a witness to Allah (Nursi, 2018). The core of educational reform transmitted by Said Nursi is the unification of three pillars of Education suitable for Turkish Ottoman citizens, namely medrese as a pillar of religious Education, Mekteb as a pillar of General Education, and Tekke as a Sufi institution as a pillar of spiritual purification.

The Robin Fogarty theory, across several disciplines, uses Sequence, Shared, Webbed, Threaded, and Integrated models (Fogarty, 1991);(José & Arganis-Juárez Maritza, 2013). Said Nursi's model can be applied here as the Sequence model is like eyeglasses, broad and related concepts frame the varied internal content. To apply Nursi's ideas in modern and religious science are taught in concert while remaining separate subjects. A shared model is a curriculum like binoculars, which includes two disciplines in one learning design. In the context of the integration of science and religion, it is the inclusion of science elements in pure religious courses, namely

*aqidah, syaria, and akhlaq*, or can also include religious elements in scientific profession courses (Taoube et al., 2023).

We can also use the Webbed model. It is like a telescope, a comprehensive view of the entire constellation as one theme, webbed into the various elements and known as a curriculum that can capture all disciplines in one design. In the context of integrating science and religion, this telescope model can capture all subjects from various disciplines to achieve a single focus. The threaded model is like a magnifying glass. This big idea magnifies all content through a meta curricula approach, which his idea about Islamic studies, modern science, and Sufism applied in multidisciplinary studies. The fifth model, which is also relevant for integrating science and religion, and Sufism, are the Integrated model. It is like a kaleidoscope of new patterns and designs that use essential elements from each discipline, integrating several scientific disciplines to form a single concept, skill, and attitude (Sulayman, 2014).

The miracles of the Qur'an are two domains where Said Nursi's dynamism differs from the traditional theologian (*mutakallimun*) in the past, transmitting belief (*iman*) into the hearts of believers accompanied by the firm establishment. Nursi argued that knowing and understanding God through the discussion of *Ilm al-kalām* was insufficient and unsatisfying to the mind (Ushama, 2008). He also noted that Sufi mysticism fails to comprehensively introduce the truth as contextual, which is undeniable by the Qur'an and the contribution of the Prophet SAW, where Said Nursi agreed that Muslims should not rely solely on theological or mystical approaches to strengthen their Iman.



**Figure 1.** Said Nursis's view on the educational curriculum

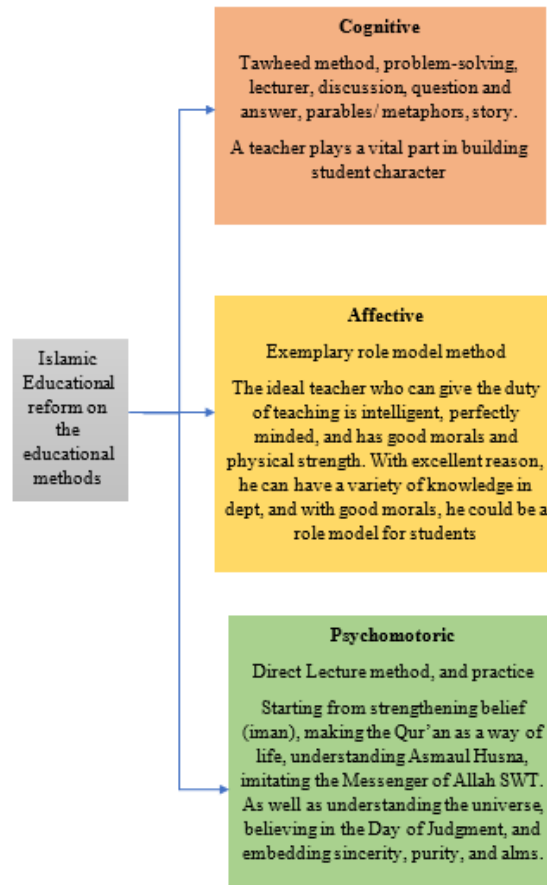
### ***The Methods of Said Nursi Education***

Said Nursi lived in the age of scientism, logical positivism, criticism, and atheism. He felt the enormous influence of epistemology on Muslims around the world. Said Nursi uses a faith-oriented methodology and applies faith as a dynamic in human life (Zulqarnain et al., 2022). It is only possible for individuals to lead healthy, peaceful, and prosperous life within the framework of spirituality (Ihsan, Permana, et al., 2022). An individual who learns compassion, honesty (Nursi, 2020b), protecting the weak, justice, patience, and tolerance at a young age begins to apply these learnings later (Nursi, 2012).

As Benjamin S. Bloom revealed, the cognitive domain emphasizing knowledge, for example studying historical facts, can use the lecture method. Affective domains, such as morals using exemplary methods, and psychomotor domains, such as practical activities, can use direct methods (Bakhtiyarovna, 2022);(Bloom, 2020). Then the teaching method as epistemology in education according to Said Nursi can be clarified in detail as obtained from his various works and also his writings about his thoughts on education, including cognitive abilities by Tawheed method, problem-solving, lecturer, discussion, question and answer, parables/ metaphors, story. Besides that, affective abilities used exemplary role models (Talebelerini, 2015);(Thomas, 2019). Also, the psychomotor abilities used direct learning and practice in daily life.

Said Nursi applied the educational interaction between teacher (hoca) and student (talebe). A teacher plays a vital part in building student character (Abdullah et al., 2019). Nursi recommends expertise in a multi-disciplinary study program, where each student should focus on lessons constructed and aligned with his talents and learn other subjects that complement them (Said, 2018). The ideal teacher is intelligent, perfectly minded, and has good morals and physical strength. With excellent reason, he can have various pieces of in-depth knowledge.

Furthermore, with a good attitude, he could be a role model for students. In addition to the common characteristics that the teacher must have, as noted above, a teacher has to be adaptable. The role of educators that must be possessed, according to said Nursi, is associated with the form of educational interactions between teachers and students that are based on humanistic patterns, positioning moral education as a guide that guides everything that exists in students so that they achieve the highest safety and happiness. as individuals and as members of society.



*Figure 2. Said Nursi's view on the educational methods*

### ***The Aims of Said Nursi Education***

Badiuzzaman Said Nursi's educational thoughts argued that protecting Muslims both at the spiritual and worldly levels from moral and material degradation was necessary. Therefore, Said Nursi proposed his education policy integrating religious and modern scientific knowledge. He argues that knowledge, Education, and belief (Iman) are the main ingredients for the renewal of civilization, and belief has an important place in community life. The most exciting thing about knowledge, akhlaq (moral), attitude, virtues, and features as a whole is his faith which is more vital than a mountain, more profound than the ocean, higher and broader than the sky (Nursi, 2020b).

Nursi determines the nature of educational philosophy to determine educational goals. Researchers argued that Said Nursi devoted his life to building the basis of the education system. Then formed educational goals related to aqidah, syaria, and akhlaq (Zarkasyi, 2020).

#### **1. Belief (Spirituality)**

Nursi sent a man to this world to attain perfection through knowledge and prayer. Nursi attached great importance to education in science, along with his moral understanding based on character education. Suppose we apply the perfections of Islamic morality and true belief to our practices. In that case, followers of other religions will join Islam with the ummah, and possibly some continents and states of the globe will also sign to Islam (Talebelerini, 2015).



## 2. Moral

In Said Nursi, education and morality are intertwined. For this reason, besides teaching, it is necessary to give an excellent moral education to the child from an early age. The aims of his education, the triad of personality formation, as expressed by Thomas Lickona's idea, which is relevant to Said Nursi's goals of moral education, involves morality (moral knowledge), attitude (moral feeling), and action (ethical behaviour) while also providing a solid basis for building a coherent and comprehensive character education (Tabroni et al., 2021). Moral knowledge and honest feelings in the process of learning and teaching. At the same time, ethical behaviour is implemented in the students' daily lives through intervention activities (Elyunusi et al., 2022). Bediuzzaman's thoughts on good morals fit this formulation. He is the perfect heir of the Prophet SAW, a brilliant man with good morals (Nursi, 2020d).

## 3. Knowledge (Intellectual)

In Nursi's view, humans are endowed with a variety of hidden faculties besides intelligence, which he variously refers to as conscience, soul (*nafs*), spirit (*rūh*), and heart (*qalb*), and they all operate beyond the auspices of the heart (Zarkasyi, 2018). Based on the teachings of Tawheed, the heart of the spirit of Islam, the purpose of life, and the fundamental truths of man's creation built spirituality (Ihsan, Rahmadi, et al., 2022). He held that knowledge, education, and faith are prime ingredients for the renewal of civilization. Said Nursi believed that society's education system should integrate knowledge and faith, and anything without faith is nothing.

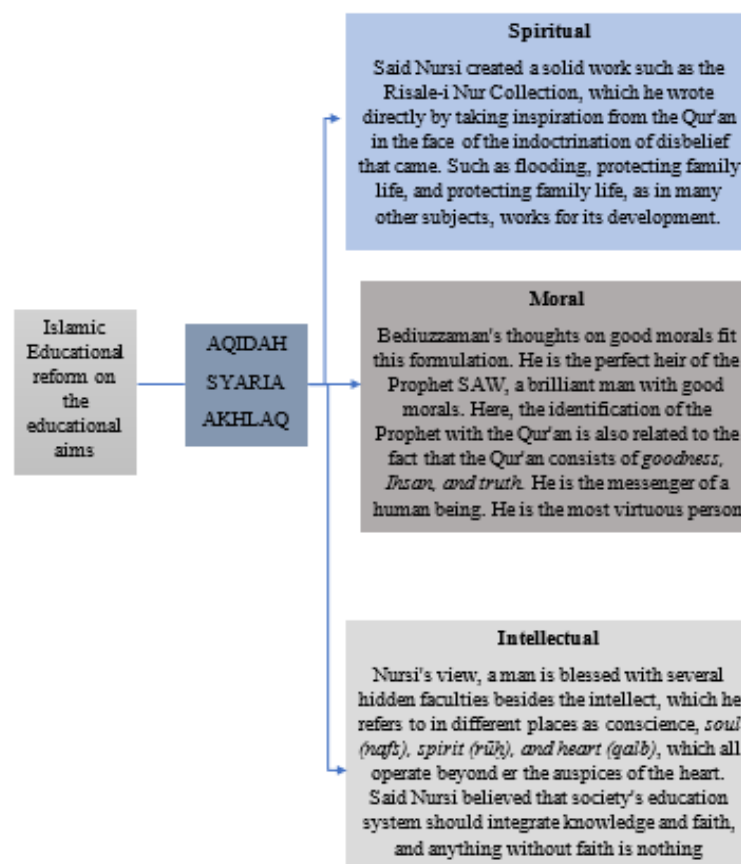


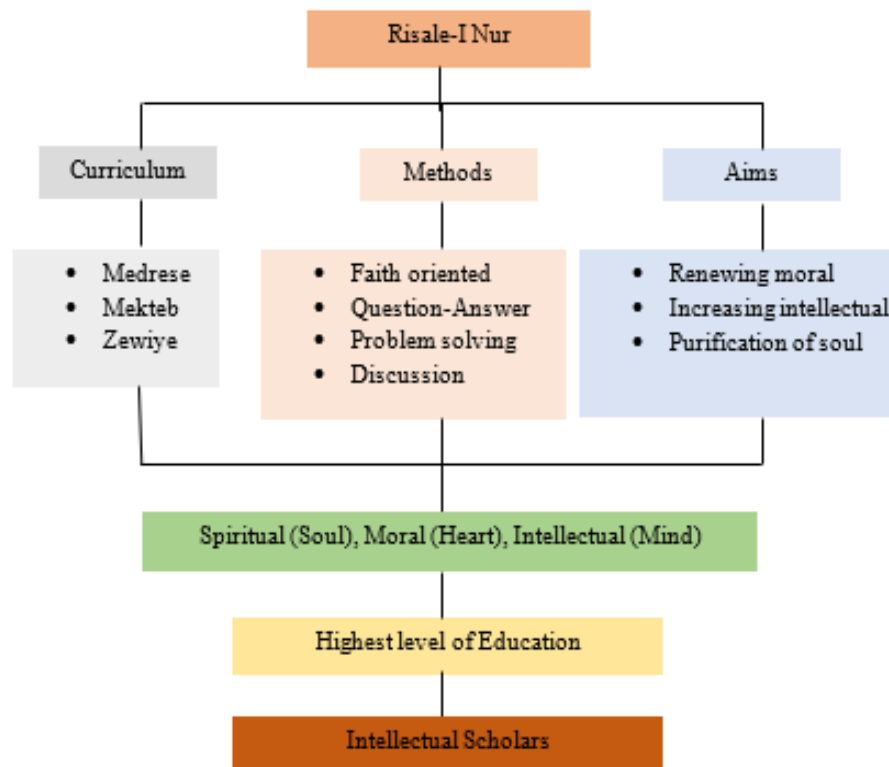
Figure 3. Said Nursi's view on the educational aims

## The Relevance of Badiuzzaman Said Nursi's Islamic Educational Idea to the Islamic Education in Indonesia

An example of this case is what was done by the Darussalam Gontor Modern Islamic Boarding School, founded by Trimurti, namely Ahmad Sahal, Zainuddin Fannani, and Imam Zarkasyi in 1926. Like Islamic boarding schools in general, Darussalam Gontor Modern Islamic Boarding School organized education, the teaching of sciences, and traditional Islamic knowledge.

Said Nursi's educational concept is primarily related to national education goals, i.e., teaching the nation's life and educating the students through educational factors that show relevance to the national education system according to Law No. 20 of 2003. It is considered to indicate a nature that has faith and piety. Said Nursi's contribution to thought regarding teaching methods is relevant to Indonesian education; this can be seen in schools throughout Indonesia. The method used in the learning and teaching process is only sometimes a memorization method. Teachers try to present strategies so the students can easily understand, including discussion, problem-solving, practice methods etc.

Regarding the Islamic educational philosophy, there are similarities between Bediüzzaman Said Nursi and K.H. Imam Zarkasyi, who is at the end of the aims, content, and process of Islamic education by preparing the ideal output who obey Allah SWT, have noble characters, and do not forget the practices for the afterlife. Said Nursi stated his idea of education, namely educating the mind, heart, and soul. Imam Zarkasyi has mottos that are noble characters, sound bodies, broad knowledge, and an independent mind. The discussion of these two figures is almost the same. The ultimate goal of the idea of Islamic education from these two ladders is to produce intellectual scholars to regain the glory of Islam.



**Figure 4.** An Idea of Said Nursi's Islamic Educational Reform in the Risale-I Nur

#### IV. CONCLUSION

The curriculum integrated the three traditions, medrese, mekteb, and tekke; medrese as a pillar of religious Education, Mekteb as a pillar of General Education, and Tekke as a Sufi institution as a pillar of spiritual purification. By practising Faith, question-answer, comparison, and problem-solving, a person will gain quality knowledge and be pious morally and intellectually. Bediuzzaman's interest in educational theory was more superficial, complete, and unrelated to worldly life. On the contrary, he associated this theory with humans as caliphs on earth. In other words, the idea of science and human knowledge will help him realize his caliphate on earth. Therefore, they focus on human actions and influence their behaviour, attitudes, life, culture, thinking, and existence. Education aims to produce intellectual scholars. According to Nursi, humans were sent to this world to achieve perfection through knowledge and prayer. Faith in Allah requires contemplation by seeing what is with Marifetullah and worshipping Allah, and the result is good deeds and cooperative behaviour.

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