SAID NURSI ISLAMIC EDUCATION APPROACH

Paizaluddin Baihaqy[1], Imam Nasruddin[2] and Sandra Susanto[3]

[1,2]Institut Agama Islam Al-Qur'an al-Ittifaqiah, Indralaya, South Sumatra, Indonesia
[3]SMA Cahaya Rancamaya Islamic Boarding School, Bogor, West Java, Indonesia
Email: paizaluddin76@gmail.com

Abstract: The approach to Islamic education implemented by Said Nursi is still relevant to be applied in the current condition of Islamic education. This paper explores the works of Said Nursi, especially those summarized in *Risalah E Nur*. This research focuses on the scope of Islamic education approaches, with the main problem being how Said Nursi applies the approaches of Islamic education in educational institutions, community forums, and *Risale-i Nur*. This study uses qualitative data in the form of literature and verbal information. It uses analytical descriptive analysis techniques, which analyze and conclude from confirmed opinions, and content analysis, which analyzes the meaning of assumptions, ideas, or statements to gain understanding and conclusion after being identified that the approaches in the application of the educational process carried out by Said Nursi, among others: psychological approach, sociocultural approach, religious approach, historical approach, comparative approach, philosophical approach. The psychological, sociocultural, religious, historical, comparative, and philosophical approaches remain 'oriented towards 'seeking the truth' and 'appreciating differences,' not 'seeking victory' and 'hating differences and claiming the proper self. This method and approach will widen the horizons between teachers, students, teacher-students, and teacher participants in education-community; as a lively educational interaction. Education now really needs such a healthy (climate) situation.

Keywords: Bediuzzaman; Islamic education approach; Said Nursi.

INTRODUCTION

Bediuzzaman Said Nursi is a 20th-century cleric with the character of thinking in favor of the integrality of science. Bediuzzaman Said Nursi (1877-1960), from now on referred to as Said Nursi, was a brave and persistent figure in fighting for Muslims in Turkey at the end of the Ottoman Empire by sparking ideas for the defense of religion and Islamic education. Said Nursi, one of the contemporary scholars. They dared to face the violence of rulers and enemies of Islam in order to save human faith from various bloody events and deviations from human nature (Salih 2003). Even until the Republic of Turkey emerged, Said Nursi continued to consistently struggle to produce a work *Risale-i Nur*, a 5000 page writing was containing thoughts on the essence of faith and educational values in this century.

In his work *Risale-i Nur*, Said Nursi states that for Islamic education to be firmly established, it must be supported by two streams of knowledge: religious science and modern science. Nursi in Tatli (1992) wants an approach in Islamic

education by combining the two scientific wings integrally, namely religious science and general (modern) science, in an educational mainstream where previously the two streams of knowledge were separate.

Said Nursi is based on the framework of 'strengthening the faith of Muslims' as the foundation for upholding the lattice of people's lives in all its aspects. It seems that Nursi's view is reasonably representative of what Islamic education experts want to try to return to the traditions and thoughts of the Middle Ages, which were inspired by the spirit of dichotomy, in the sense of implementing education based on an intergalactic paradigm that combines the two powers of science simultaneously.

Based on the description above, three main things attract the attention of researchers to discuss aspects of Said Nursi's Islamic education: First, Said Nursi has a distinctive rationale, namely, 'strengthening faith.' The idea is that he tried practically in formal education, although it has not been successful. In addition to being in line with the figures of Modern Islamic education, Said Nursi's ideas for Islamic education also have differences, especially in his essential thinking, which is oriented to the dimension of faith (especially the points of faith) with scientific, natural, and rational arguments. Second, Said Nursi's general idea of Islamic education has a clear goal: to unite religious knowledge and modern science in an educational mainstream. This is in line with the thoughts of Fazlur Rahman and Al-Faruqi, and other educational figures who try to reconcile these ideal goals with the needs of Islamic education in the 21st century. Third, Said

Nursi has the work of *Risale-i Nur*, which, if read in it, contains the methodology of Islamic education globally. In particular, many discussions related to educational methods and approaches are written in his monumental works.

Based on a review of research results relevant to this research problem, the researchers found several authors who have studied the figure of Said Nursi related to the thoughts in the Risale-i Nur collection.

Sati, from some of the writings of Ihsan Kasim Salih (2003), is entitled "Bediuzzaman Said Nursi: Great Thinker and Sufi of the 20th Century (Freeing Religion from Dogmatism and Secularism)." In this work, Salihi studies the thoughts of Said Nursi based on his persistent efforts to defend Islam from the attacks of secularism during Turkish rule in the 1920s.

Sukran Vahide (2005) once wrote the book "Bediuzzaman Said Nursi." This book discusses the biography of Said Nursi by showing so many sides of the struggle and thoughts of Bediuzzaman Said Nursi's aqidah. This book can be an introduction to reading the interpretation of *Risale-i Nur*. In Vahide's writings, he commented a lot on the prowess of Said Nursi's struggle and his thoughts related to the conceptualization of the Muslim world today, which is in a 'crisis of faith.

Mohammad Zaidin Mat (2001) in his thesis entitled; "Bediuzzaman Said Nursi: History of Struggle and Thought." In this work, Zaidin discusses Said Nursi's struggles and thoughts in dealing with the enemies of Islam, such as atheism, communism, and secularism, regarding Said Nursi's scientific capacity and educational experience, his concerns in the

field of education, and his efforts to establish madrasas and universities. In the end, he notes Said Nursi as a unifier between East and West and North-South by bringing medicine for Muslims, the majority of whom are critical of faith in us *Risale-i Nur.*

Although the three research results above are pretty extensive in discussing the activities of Said Nursi's struggle and thoughts and commenting a little on the issue of Islamic education, this work is relevant enough to be used as a reference on the thoughts and struggles, and educational experiences of Said Nursi.

From the educational aspect, Ertuğrul (2006) has introduced a work on Bediuzzaman Said Nursi entitled: "Egitimde Bediuzzaman Model." In this Turkish work, Ertugrul concludes that Said Nursi has his model in Islamic education, namely the emphasis on the aspect of aqidah, using the method of repetition, deepening, and understanding. The virtue of Said Nursi's educational model lies in his ability to use rational argumentation to show the nature of truth.

Adem Tatli (1992) in a paper entitled: "Bediuzzaman Education Method." This paper was presented at the second symposium seminar on Bediuzzaman Said Nursi on 27-29 September 1992 in Istanbul. An important note from this paper is that Said Nursi's 13 offers to be used as the epistemological basis for enforcing the teaching system.

Although these two works are significant enough to complete the data for this research, their weakness may lie in the formulation of the approach used by Said Nursi, both in informal and formal activities. Ertugrul and Tatli are still at the general level studying the model or pattern of education associated with the basis for enforcing the teaching system, including philosophical foundations, curriculum, teachers, methods, students, classroom management, and student movement activities..

In the search results of Said Nursi's works, there are at least seven themes raised from Said Nursi, namely Said Nursi's struggle to liberate religion from dogmatism and secularism, the history of his struggles and thoughts; the educational model and the Risale-i Nur method.

The research results above have not explicitly discussed the educational approach used by Said Nursi, particularly the approach to Islamic education carried out by Said Nursi while interacting with the community directly, described in his book *Risale-i Nur*. Thus, the main problem discussed in this paper is how to approach Islamic education from the perspective of Badiuzzaman Said Nursi.

METHODS

The type of data in this research is qualitative data with a content analysis approach. Furthermore, Said Nursi used historical and philosophical approaches to analyze the manuscripts. A historical approach is a scientific approach that deals with history. This approach is compared with facts that occur and develop in particular times and places to discover the similarities and differences in a problem (Arifin 1991). A philosophical approach is a scientific approach that deals with the study of the nature, methodology, and reality of life, which became the social setting in Said Nursi's lifetime and has seen its relevance today (Ali 1989), (Creswell 1994).

The data were obtained from related literature sources. The primary source is the work of Master Pisece Said Nursi's work, a collection of writings in Risale-i Nur. Among the collections of Risale-i Nur by Said Nursi, which were used as objects of study in this study, were specially selected that contain an educational approach.

First, *Menjawab yang Tak Terjawab, Menjelaskan yang Tak Terjelaskan*. This book contains the level of life, grace in death and misfortune, and Asma Allah SWT. The miracles of the Prophet Muhammad, the meaning of dreams, the wisdom of the creation of Satan, and why there must be miracles. The presentation of this book answers and explains questions with *naqli* arguments and arguments and similar approaches that are actual and relevant.

Secondly, Sinar Yang Mengungkap Sang Cahaya: Epitomes Of Light. This book contains the interpretation of the sentence Laa Ilaha Illallah which makes everything in this universe like a series of meaningful pieces that reflect the Oneness of Allah Rabb *al-'Alamin.*

Thirdly, Menikmati Takdir Langit: Lama'at. This book contains 33 Lights, discusses the events that befell the Prophets of Allah SWT, the miracles of the Prophet, the virtues of munajat (prayer), the unseen news from the verses of the Koran, Minhaj as-Sunnah, *Ma'rifat* towards Allah and the Messenger of Allah, discussion of morals, and others.

Fourth, Alegori Kebenaran Ilahi. This book contains the existence and oneness of God, the Day of Judgment, the holy book, the apostleship of divine destiny and justice in human life, and the position and obligations of humans, among other creatures.

Fifth, Dari Balik Lembaran Suci. This book contains the wisdom of revelation and human thought, the Quran: eloquence and knowledge, and the unique Quran.

Sixth, Episode Mistis Kehidupan Rasulullah. This book contains a discussion of the Koran as a miracle of the Prophet Muhammad and several other types of miracles.

Seventh, Mi'raj Menembus Konstelasi Langit. This book describes the nature and wisdom of Mi'raj experienced by Rasulullah SAW.

Eighth, Al-Ahad: Menikmati Ekstase Spiritual Cinta Ilahi. This book discusses aspects of the oneness of God and faith in relation to happiness and suffering.

Ninth, Dimensi Abadi Kehidupan. This book is quite broad about the day of resurrection and the hereafter.

Tenth, Dari Cermin Keesaan Allah. This book reviews more about the manifestation of the oneness of Allah SWT in the universe and humans.

Some of Said Nursi's books above were chosen as sources of study with the criteria that these works contain several educational approaches that are the object of this research.

The data collection in this study was carried out through library research, namely by collecting, recording, and clarifying, as well as studying the methods and approaches of Said Nursi's Islamic education. A literature review is used to collect data, namely analyzing data sources to produce representative data.

To make it easier to analyze the data, the researcher used two techniques,

namely: Analytical Descriptive and Content Analysis. Descriptive Analysis analyzes and concludes data from confirmed opinions (Margono 1997). Description analysis in this study was used to observe phenomena related to the educational approach Said Nursi carried out. This technique is also used to see the relationship between the educational efforts of Said Nursi, who implicitly uses several particular educational approaches to show the impact of the success for the enlightenment of the people. Content Analysis analyzes the meaning of assumptions, ideas, or statements to get an understanding and conclusions (Suryabrata 1997). Content analysis in this study was used to describe the characteristics of Said Nursi's educational approach by tracing his writings in the book Risale-i Nur and books written by other authors about Saidi's messages and educational approach..

RESULT
Said Nursi's Approach to Islamic Education

From several discussions in *Risale-i Nur*, Said Nursi used many educational approaches to facilitate his efforts to enlighten the people through his writings. The approach is as follows:

Psychological Approach

The psychological approach can be translated into a psychological approach. That is, seeking education through a psychological approach (discussion of the human psyche) as the object and subject of research.

This psychological approach is enshrined in Said Nursi's writings in the first Maqam about the oneness of Allah SWT. Said Nursi's wise words: "Every word contained in the sentences of monotheism announces good news and a beautiful hope. From that beautiful hope gives an antidote, and from every antidote radiates peace of mind" (Nursi 2000). Here the author mentions it as a psychological approach because Said Nursi's explanation in the sentences below is aimed at awakening the soul, and it seems that it can be understood through psychological exercises.

Said Nursi's explanation of this psychological approach can be read in his book entitled *Tauhid*, as summarized below:

The first sentence: *La ilaha illallah* (there is no god but Allah). This passage is an inexhaustible source of help for the human soul, which requires many things and is the target of many attacks because this sentence opens for man every door of treasures of grace that can guarantee all his needs. In these five, the human soul finds the value of help that shows and makes it know about its Lord and Owner, its Creator and the One who must be worshiped, who has absolute power that will save the soul from the evil of all its enemies.

Second sentence: *Huwa* (He). This passage describes the human spirit, which is in contact with most of the creatures in this universe. He drowned in pain and confusion because of that relationship. He finds in this phrase a refuge and savior that will free him from all pain and fear.

The third sentence: *Wahdahu laa Syarikalah* (single and not allied). Allah is One so He has no partners in His deity. In all His actions and creation, He also has no fellowship in His Lordship and His Kingdom/Power. In principle, a king in the

world may not have allies in his power, but in the implementation, his ministers act as assistants and intermediaries between him and his people. Whereas Allah SWT, the King of all ages, does not need allies or assistants in exercising His power, in principle, Allah SWT does not need partners in running His Kingdom.

The fourth sentence, *Lahuu al-Mulk* (to Him belongs the kingdom of the heavens and the earth). This sentence means that He has the kingdom of heaven and earth, including you and that you work in His kingdom. This sentence also implies: do not imagine that you own yourself because you cannot even care for your problems. You cannot defend your soul and body from calamity. You cannot avoid fatigue and aging because you have no power over time or other destructive factors.

Fifth sentence: *Wa lahu al-hamd* (Praise be to Allah). This means that only Allah is worthy of worship and praise, and to Him is all thanksgiving. To Him belongs all the gifts, and all of them from His treasury, His riches. As wealth, wealth is limitless and will never run out..

The sixth sentence is *Yuhyi* (He [himself] brings life to life). It means that He releases you from the duties of life, moves your abode from this mortal world to the eternal world, and frees you from the burden of devotion. That is, He brought you from mortal life to eternal life.

The eighth sentence is *Hayyu la yamuut* (He lives and does not die). It means that the Most Eternal, the Most Worshiped, and the Most Beloved, who has the beauty, perfection, and generosity that exists in all mind-generating beings, has eternal life forever. His eternal life is free from any trace of cessation or short-lived, and He has no mistakes.

The ninth sentence, *Biyadihi al-Khair* (In His hands all goodness). It means that only he has all goodness, and only He has power over all. Since nothing is difficult for him, He can create all springs as easily as a flower, and He creates heaven as easily as He creates spring. The innumerable creatures that He continually brings to life every day, every year and every century bear unspoken testimony to His infinite power.

Tenth sentence: *Wailaihi al-Mashir* (and to Him is the return). This means all humans are sent to this world of trials and tribulations with specific tasks. After completing these tasks, they returned to the presence of the Most Gracious God, their Creator, who had sent them. This means that they are cut off from the cycle of cause and effect and the blurred intermediate barrier by leaving this mortal realm. After that, they will be honored in the eternal house before God the Most Merciful and meet Him directly in His eternal kingdom (Nursi 2003a).

From this psychological approach, Said Nursi looks concerned about the needs of the spirit (soul), which contains educational teachings. This approach is closely related to the implementation of prayer, especially in the practice of *tasbihat* after performing obligatory prayers.

Social-Cultural Approach

Said Nursi carries out this sociological approach by placing the interlocutor as a community of people surrounded by a frame of brotherhood; *Risale-i Nur* worldwide; speaks from a public perspective. One example of this

approach is found in the discussion of the Second Question in his book *Lama'at* (Nursi 2003c), as summarized below:

While there should have been efforts and efforts to deal with the turbulent political conditions in these two months, which these efforts were likely to make me free and also to please my brothers and sisters, I did not care about the existing conditions. I did the opposite. Instead, I thought about how to fix the authorities who had made my life difficult. Because of that, some people became very confused by my actions. They asked, "The politics of heretics and hypocrites is opposite to yours. But why don't you attack him?"

Said Nursi's answer: the greatest danger currently afflicting Muslims is the damage to the heart and the fragility of faith due to the error that comes from philosophy and science. The only solution to mend the heart and keep the faith is the existence, the light, and how to show the light. If violence is used, I succeed in getting a victory. Then it will only bring the disbelievers closer to the level of *nifaq* as we know that *nifaq* is more corrupt and dangerous than kufr. Therefore, at present, violence will not be able to repair people's hearts. Instead, he will bury the deep kufr in his heart, hide there, and turn it into *nifaq*.

In this case, Said Nursi wants the socio-cultural life of Muslims to be strengthened by building a solid faith, not just politics. Furthermore, as a large community, Muslims have succeeded in becoming the driving force for the country's development, not being defeated by the influence of other people with different ideologies from ours. Besides, fighting is impossible, let alone acting decisively and hard.

With this socio-cultural approach, Said Nursi wants to awaken Muslims who influence social and cultural life -whether personal, group, or several leaders- so that Muslims gain great power as the fruit of faith. All forms of charity will bring great benefits by maintaining the spirit of brotherhood among fellow Muslims, both worldly and hereafter benefits. On the other hand, the position of an *ummah* educator will be in a small power in socio-cultural life, ostracized and hostile as a result of opposing Muslims who violate a small number of religious orders- because they are considered to be very extreme and rigid in their association and creativity. The path of education taken by Said Nursi with *Risale-i Nur*, in addition to referring to the state of society, also refers to the development of knowledge and culture of a dynamic society that tends to accept new things rather than old patterns.

Religious Approach

The religious approach brings belief (*aqidah*) and faith in students' personalities, which tends to be comprehensive, intensive, and extensive (deep and widespread). Such a view emanates from the attitude that all knowledge essentially contains the divine value.

Said Nursi applied this religious approach to explaining the nature of *Tauhid*. As quoted in Farid Al-Anshari, (2004), Said Nursi explained about six kinds of *Tauhid* that humans must learn to strengthen their beliefs, namely:

1. True*Tauhid is* a testimony based on belief in God's Self and His similarity, as well as everything He has created.

2. *Tauhid uluhiyah,* namely believing that the only God to be worshiped is Allah SWT; there is no god but Him.

3. *Tauhid khalish,* purifying Allah SWT, means that Allah, in the belief in the One and Only God, is free from the influence of other beliefs, even if it is small.

4. *Tauhid rububiyah* is a testimony that Allah SWT does not need partners in carrying out his duties.

5. *Tauhid 'am,* the same as true monotheism, is an acknowledgment of one's mind not to associate anything with Allah SWT.

6. *Tauhid ma'budiyah,* the same as *Tauhid uluhiyah,* is an acknowledgment of one's mind to worship only Allah SWT.

Another example is written in the Sixth Treatise on the "seeds" contained in the "Garden of the Koran." You know, my friend! If you look at the universe as a big book, you will see Muhammad. As the ink of the pen that wrote the book. When you look at the universe in the form of a tree, you will see its light first as its seed and then as its fruit. When you look at the universe in the form of a living being. You will see his light as his soul (Nursi 2003d).

As mentioned and proven in the First Sentence, every object says 'Bismillah.' So the particles, like all other beings, say 'Bismillah' in a silent language, in addition to moving according to specific instructions, as Said Nursi said:

> ""Yes! Every particle with its silent language or organ expresses *'Bismillahirrahma nirrahiim'* at the beginning of its movement' meaning: "I am moving, with the name, power, and permission of Allah SWT, and in His way." Then he and each group

said, after finishing his movement as the creatures had said in their respective language or organ language while whispering: *Alhamdulillahi rabbil'alamiin* " (Nursi 2003b).

From the very argumentative sentence above, Said Nursi asked humans to plant the apostolic wisdom of Muhammad SAW because, with this apostolic mission, he was able to teach human consciousness that they are the fruit of the tree of creation or creation. The fruit is the perfect part of the tree farthest from the root.

Historical Approach

A *historical approach* is an approach that emphasizes efforts to develop knowledge, attitudes, and religious values through historical processes. In this connection, the presentation and the time factor chronologically become the starting point to be considered. The example factor is the identification process to encourage the appreciation and practice of religion.

Said raised a story that contains a historical approach, as in the 'Second Light' about the illness of the Prophet Ayub AS:

۞ وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُۥ أَنِّى مَسَّنِىَ ٱلضُّرُّ وَأَنتَ أَرْحَمُ ٱلرَّٰحِمِينَ ۞

"Furthermore, (remember the story of) Ayub, when he called out to his Lord: "(O my Lord), Verily I have been afflicted with disease, and You are the Most Merciful of all the merciful". [QS. Al-Anbiyah: 83] (Departemen Agama 2005)

By discussing the topic of the verse above; First, Said Nursi wants to understand the glory of *munajat* (prayer) with patience and gentleness:

"The gentle munajat spoken by the ruler of the patient people, the prophet Ayub AS above, has been tested and has a very touching influence. Therefore, it is appropriate to take a lesson from this noble verse of the Qur'an by saying: "O my Lord, I have been afflicted with the disease while you are the Most Merciful God of all the merciful in our prayer" (Nursi 2003a).

Second, the glory of patience in times of illness and trying to enjoy it as love from Allah SWT:

"Even when the boils and wounds spread throughout his body, he remained patient while hoping for a great reward from Allah SWT. Nevertheless, when the worms that come from the wound begin to attack your mind and mouth as a place for remembrance and *makrifah*, he immediately prays to Allah with a very gentle munajat, "O Lord, I have been afflicted with the disease while You are the Most Merciful God of all that caring" (Nursi 2003c)

Third, Said Nursi wants to understand *istiqamah* in worship, even though the physical condition is seriously ill until danger threatens the heart:

"He did this munajat solely because he worried his worship would be disrupted, not because he wanted to have space. So Allah the Almighty immediately granted the sincere and holy munajat notably. Immediately, Allah lifted Ayub's disease, gave him perfect health, and the gift of the gentleness of His grace." (Nursi 2003c).

Said Nursi stated five lessons from the incident, including the First, apart from the physical injuries suffered by Prophet Ayub AS. We are also attacked by mental, spiritual, and heart diseases:

Second, related to the problem of destiny, humans do not have the right not to complain about their calamities and illnesses. This is based on three reasons, namely: as if Allah SWT designed us as clothes, whatever shape it is, it is up to Him, then He cleanses humans from that disease and commands worship.

Third, When humans reflect on their past, two possibilities are spoken by their heart and mouth: "Oh, how bad" or "*Alhamdulillah*," but with our past illnesses, we better be grateful so that it is worth worship.

Up to here, it can be understood that we humans should not scatter the power of patience that Allah SWT has given us and not squander it in the face of waves of anxiety and fear. The power of patience is enough to make us strong in facing disasters. Second, the calamity that is genuinely catastrophic and truly dangerous is the calamity that befell religion. If a disaster occurs, humans must immediately take refuge in Allah SWT, kneel before Him and continue to humble themselves to Him.

Comparative Approach

The comparative approach in this context is an approach that is carried out by comparing a socio-religious phenomenon with religious law that is set following the situation and time. This approach is often realized in comparative studies, for example, in religious law and other existing laws, such as customary law, civil law, and criminal law.

Said Nursi presents a comparative approach through our logical considerations. For example, it is contained in the 'Fourth Word,' which discusses the value of obligatory prayers. To properly understand the importance of the value of obligatory prayer, Said Nursi suggests reflecting on this comparison:

A master gave his two servants 24 gold coins each and ordered them to go to a beautiful field two months away. The master said to his servant: "Use this money to buy your tickets, your supplies, and what you will need once you are there. After traveling for a day, you will arrive at the station where you change vehicles. Choose a means of transportation that you can afford" (Nursi 2003b).

The two servants left. One of the servants spent only a small amount of money before reaching the station and spent his money so wisely that his master increased his money a thousandfold. The other servant gambled, and in that gamble, he lost 23 of his 24 coins before reaching the station. The first servant advised the second servant: "Use this coin to buy your ticket so that you do not have to walk and suffer from hunger. Our Lord is very generous. Maybe he will forgive you. Maybe you can get on an airplane so that we can reach the fields in one day. Otherwise, you will have to walk and suffer from hunger for two months while crossing the desert." If he ignores his friend's advice, who knows what will happen next" (Nursi 2003b).

Now listen to his explanation, O you who do not perform the obligatory prayers, and also you, my soul who does not like the obligatory prayers. God is our creator. The first servant depicts pious people who pray with enthusiasm. The

other servant represents people who do not like to pray. Twenty-four coins are 24 hours a day. The field is heaven, and the changing station is the grave, the door to eternal life. Humans complete the journey at different times. Some truly pious people traverse the distance of a thousand years in a day like lightning. Moreover, several others traversed a distance of 50 thousand years in one day at the speed of thought. The Quran alludes to this truth in verses 22:27 and 70:47 (Nursi 2003b).

If you do not use at least one coin to gain endless treasures, then something is wrong with you. Prayer calms the soul and mind and is suitable for the body. Furthermore, right intention turns our deeds and actions into worship. So, our short lifetime is spent for eternal happiness in the afterlife, and our mortal life gains an eternity. This is the logic that Said Nursi displayed to explain the nature of the lesson above.

Philosophical Approach

The philosophical approach used by Said Nursi includes the criteria for deep thinking (medication) and the use of symbolic language that contains deep meaning. In this approach, Said Nursi uses his scientific capacity and logic to explain the nature he believes in.

The following is a summary of the "Seven Heavens" explained by Said Nursi with a philosophical approach. Allah SWT said:

تُسَبِّحُ لَهُ السَّمَـٰوَٰتُ السَّبْعُ وَٱلْأَرْضُ وَمَن فِيهِنَّ ۚ وَإِن مِّن شَىْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِۦ

وَلَٰكِن لَّا تَفْقَهُونَ تَسْبِيحَهُمْ ۗ إِنَّهُۥ كَانَ حَلِيمًا غَفُورًا ﴿٤٤﴾

"The seven heavens, the earth, and all that is in it glorify Allah." [Q.S. al-Isra: 44] (Departemen Agama 2005)

هُوَ ٱلَّذِى خَلَقَ لَكُم مَّا فِى ٱلْأَرْضِ جَمِيعًا ثُمَّ ٱسْتَوَىٰٓ إِلَى ٱلسَّمَآءِ فَسَوَّىٰهُنَّ سَبْعَ سَمَٰوَٰتٍ ۚ وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٢٩﴾

"Then He willed (created) the heavens and made seven heavens. And he knows all things." [Q.S. al-Baqarah: 29] (Departemen Agama 2005).

The two verses of the Qur'an above, along with other similar verses of the Qur'an, explain that there are seven heavens. This problem is closely related to the brief explanation in the interpretation of the Signs of al-I'jaz written by Said Nursi on the battlefield in the first year of World War One. In this interpretation, the "Seven Heavens" is explained by Said Nursi, briefly considering the war conditions at that time. (Nursi 2003c).

As for Said Nursi's argument, ancient philosophy asserts that there are seven heavens. Then its existence is added by the throne and al-Kursy (the God Throne) as contained in the explanation of religion. This is, of course, an exciting picture. For a long time, humankind has believed in this philosophical expression. Many commentators hold the external meaning of the verse to make the miracles of the Koran, to a certain extent, be covered.

Meanwhile, a new philosophy called modern philosophy asserts the opposite. It denies the existence of several layers of heaven which are impenetrable and unified, as ancient philosophy claims (Nursi 2003c). So, both are extreme, unable to explain the true nature clearly and thoroughly.

The holy Qur'an does not justify the two extreme attitudes above. He took the middle path and moderation and said: "Verily Allah the Almighty Creator created the seven heavens in stages. At the same time, the planets swim and glorify in the sky like fish in the sea. In a hadith of the Prophet SAW. It is said, "The sky is a stacked wave." That is like an ocean whose waves are constant. This essence is reinforced by seven rules and seven aspects of understanding which will be explained very briefly as follows: The first rule, scientifically and philosophically, states that this vast space is filled with an element called ether. It is not at all empty and vacant.

The second rule scientifically proves that the bonds of various laws of celestial bodies - such as attraction (gravity) and repulsion - and spreaders and conductors of forces - such as light, heat, and electricity - are matter found in space and fill the sky.

The third rule experimentally has proven that etheric matter even though it remains ether has various forms and forms like other materials. The three kinds of matter, gas, liquid, and solid, are produced from the same matter as steam, water, and ice. So it is very logical and undeniable that the seven layers are derived from etheric matter.

The fourth rule is that if you look closely at the layers of the celestial bodies, the different layers containing galaxies look like clouds. It is not the same as a

permanent layer of stars. It was as if the star was a fruit that had ripened like the fruits of summer. Meanwhile, the stars in the galaxy that look like clouds are merging and perfecting each other. Also, the permanent stellar layers are not expected to resemble existing solar systems. Thus, by guessing and experimenting, it can be seen that there is a difference between the seven orders and the seven layers above.

The fifth rule, through conjecture, feeling, research, and experimentation has been proven that when a material is formed and composed, several other products with different shapes and layers are born from it. For example, when a diamond is formed, it produces ash, charcoal, and diamonds. Also, when a fire is formed, it produces embers, flames, and smoke. Water, ice, and smoke are formed when water-producing elements mix with acid-producing elements. From this, it can be seen that the formation of a particular material is divided into several levels. Therefore, when Allah Almighty was about to form etheric matter, seven types of heavens were born from it with different levels, and layers as the word of Allah SWT says, "…then He made them seven heavens" [Q.S. al-Baqarah: 29] (Departemen Agama 2005).

In the sixth rule, all of the above instructions clearly indicate the existence of the sky. It is clear that the number of heavens is many. Because in the Qur'an, Allah Almighty states there are seven in number, so there are seven.

The seventh rule in Arabic, the use of the words seven, seventy, and so on, shows a large number. That is, it could be that the seven layers of the sky in question are very many (Nursi 2003c).

In essence, Said Nursi concluded that Allah, the Almighty and the Great, created the seven heavens in succession from the ether. Then Allah arranged them in a very fantastic arrangement. That is where God sowed the stars. Because the noble Qur'an is addressed to all jinn and humans at all levels, every human can understand the contents of the holy book according to their level. The understanding of each of them can also accept each verse. Each verse has very diverse meanings, both implicit and symbolic.

DISCUSSION

From the perspective of Islamic intellectual history, the role of Said Nursi's thought in *Risale'i Nur*, as well as the educational approach he uses, have made a positive contribution to the treasures of Islamic education methodologies in the present and the future, especially in passing down Islamic scientific and cultural traditions in the form of dialectical development.

Kuntowijoyo expressed his view that the history of Islamic intellectuals in Indonesia had reached the beginning of a new tradition. The history can be described as a chronological sequence of ideological thought spanning through the 1960s, followed by the anti-ideological secularism of the 1970s, and continuing with the scientific tradition of the 1980s. Then, the emergence of this new tradition is expected to give meaning to the wider development of Islam and provide wisdom to the people, not only to a limited group of intellectuals who play a role in educating the people (Kuntowijoyo 1991).

In the intellectual process of the intellectuals at that time, the order of faith, knowledge, and charity became relevant in

the formation of Islamic society. If the social sciences have received the radiance of faith, then science must ultimately be tested by charity. Moeslim Abdurrahman, (1995) suggests that Islamic social sciences become transformative sciences that reconstruct society. Islamic social science is also a prophetic science, meaning the science that carries out prophetic tasks.

Based on Kuntowijoya's notes above, the construction of Said Nursi's methodology is indeed a demand for progress for a new scientific tradition in order to balance efforts to develop Islamic teachings through education and preaching, especially in the context of responding to contemporary challenges behind the influence of socio-political and socio-cultural settings. It is just that Kuntowijoyo does not offer concretely how the methodology of the social sciences in question - for example, in Islamic education - can speak more in responding to the demands of the needs of Muslims so that they can have relevant faith and knowledge and charity as a process of transformation of Islamic social sciences, as he continued. What can be felt now is that Muslims are still not educated through the existing methodologies. Until when? What is clear, which is now being pioneered by educational figures, is a process in that direction, including the *Risale'i Nur* methodology inherited by Said Nursi.

From the aspect of goals, Said Nursi's educational idea seems to be in line with Fazlur Rahman (1984) in Ta'dib, (2000), emphasizing the importance of traditional Islamic knowledge being strived to be free from weaknesses, with four utilities, namely the unity of Allah,

the unity of creation. , the unity of truth, science, and life Al-Faruqi in Sirozi, (2001). The similarity of objectives in question is in the form of a defense methodology for the quality of Islamic education as a realization of their religious teachings.

As someone who carried out educational tasks, did Said Nursi have sufficient scientific capacity to map out the general components of education at that time and look for solutions? In essence, Tibawi (1979) argues that scientific capacity covers all abilities, starting from what is known (knowledge) and what thoughts are owned (thoughts), from internal components to external problems.

Viewed from the other side, Said Nursi's approach in Risale-i Nur is representative enough to be a reference for the Islamic science curriculum, especially with a holistic argumentative pattern in explaining faith (normatively, rationally, empirically, and Sufistically). Therefore, Islamic education provides the most comprehensive opportunity for scientists to develop and practice their expertise as a religious experience in PBM. According to Mastuhu, strong Islamic scientists have figures and works that cover theological studies [science]; human sciences, such as philosophy, psychology, sociology, and economics (Tafsir, et.al 1995).

Listening to the study of Said Nursi's approaches above, the stated learning objectives are implicitly contained in Said Nursi's educational ideal, which is to realize the integrality of the scientific system and the implementation of education. In addition to the ideal and institutional goals, said Nursi's curricular (learning) goals can also be formulated, namely: first, in general, he wants to instill

strong faith in students (whom Said Nursi talked to, Muslims and non-Muslims). Second, Said Nursi hopes that the learning objectives can provide students with knowledge, attitudes, experience, and abilities to be *istiqamah* in obedience to people who are taqwa and improve the quality of *aqidah* and worship.

According to Muaz, the integrative education reform effort initiated by Said Nursi focused on three main issues in understanding the concept of educational reform brought by Said Nursi, namely: in the school system (elementary and high school levels), the idea of creating or establishing a university with its field, and mapping the syllabus or subjects (Basyar 2019).

Said Nursi applies his approach accumulatively. He uses many sub-discussions with a combination of two or three methods and approaches. This applies directly to the Old Said period and the 'collection of Treatises' in the New Said era. As one example is taken; when he delivered lectures, asked questions, gave explanations, and debated; following also in dealing with the audience. He uses a psychological approach to recognize the state of the people's turbulent soul; a sociological to arouse a sense of concern and social solidarity; and a philosophical to instill Islamic values.

Besides that, educators should ideally understand the approaches, namely the individual approach (approach based on individual differences of students), the group approach (approach by fostering or paying attention to the social attitudes of children in a group), the variation approach (a combined approach of various methods and approaches because it is based on the various problems experienced

by students), and the educative approach (an approach that aims to educate, not just teach) (Djamarah 1996). Meanwhile, the approach to Islamic education applied by Said Nursi based on its nature only uses two approaches: First, a varied approach, namely a combined approach of various approaches because it is based on various problems experienced by students. Second is the educative approach, which is an approach that aims to educate, not just teach. Said Nursi does not use an individual and group approach because he is more responsible with the community teacher, not like a teacher at school.

Concerning teaching, Said Nursi's approach to Islamic education – especially in *Risale-i Nur* has its characteristics. These advantages can be seen when Said Nursi's language of explanation is so systematic according to nature, effortless and phenomenal, based on the world's happiness. The hereafter unites the heart and mind and includes a social dimension. While the weakness is that it only raises about Allah SWT, humans are mentioned in a bit of discussion. Deep in imagination, lacking demonstrations, and using imagery that is very difficult for ordinary people to understand (Jaidal 2004). It is also different from the author's point of view of the many educational materials of Said Nursi, which mostly describe these symbols. The writer sees this as an advantage in the teaching process, and the symbols used to seem more relevant and exciting.

Said Nursi suggested that teaching students be based on their interests and talents. It is not only aspects of interests and talents but the 'student learning conditions' need to be mapped again according to the teacher's needs. Gagne

(1962) in Nasution (2000) offers the development of student learning conditions with prerequisites for supporting learning methods in the form of capabilities that facilitate the process, such as self-confidence. Essential prerequisites are remarkable capabilities possessed by students, which include four phases: apprehending, acquisition, storage, and retrieval (Gredler 1991).

Gredler, with his learning condition theory, warns that educational activities (religious sciences? social sciences? or other sciences) should be complex and professional. The integration in looking at this implies that a difficult task for educators is even though they already know and understand the subject matter that will be given. A teacher must always be prepared to understand his students' level of knowledge, master the material, complete educational tools or media, adjust lessons to students' abilities and interests, and prepare question strategies to check student readiness (Engkoswara, et al 1986).

Suppose we examine the experience of Said Nursi studying with several people in the field of modern sciences. After mastering modern sciences such as history, geography, mathematics, physics, chemistry, astronomy, Modern Philosophy, Life Sciences, and earth sciences, he wrote books in related fields, such as algebra (Zaidin Mat 2001). Naturally, the general view of the approach is very integralist, in the sense of a combination of scientific approaches that have implications for the use of the educational approach.

CONCLUSIONS

From the previous study, it can be concluded that the educational approach taken by Said Nursi has six approaches, namely: psychological, sociocultural, religious, historical, comparative, and philosophical approaches.

The six approaches remain oriented towards 'seeking the truth' and 'appreciating differences,' not 'looking for victory' and 'hating differences and claiming to be correct. This approach will broaden the horizons between teachers, students, teachers, and students teachers-students-community as a lively educative interaction.

Education now really needs such a healthy (climate) situation. The approach to Islamic education that we create must function effectively in achieving the goals of Islamic education. The comprehensiveness of the educational goals must be parallel with the diversity of educational approaches..

REFERENCES

Abdurrahman, Moeslim. 1995. *Islam Transformatif*. Jakarta: Pustaka Firdaus.

Al-Anshari, Farid. 2004. *Mafatih Al-Nur*. Istanbul: Nesil Matbaacilik.

Ali, Ahmad Mukti. 1989. *Metodologi Penelitian Agama; Sebuah Pengantar*. Yogyakarta: Tiara Wacana Yogya.

Arifin, Muzayin. 1991. *Kapita Selekta Pendidikan (Islam Dan Umum)*. Jakarta: Bumi Aksara.

Basyar, Syarifuddin. 2019. *Integrative Education Concept of Said Nursi*. Indralaya: Ittifaqiah Press.

Creswell, John W. 1994. "Research Design: Qualitative and Quantitative Approach." *London: Publications*.

Departemen Agama, R. I. 2005. "Al-

Qur'an Dan Terjemahan." *Jakarta: PT Syaamil Cipta Media*.

Djamarah, Syaiful bahri dan Zain Aswan. 1996. *Srategi Belajar Mengajar*. Jakarta: Rineka Cipta.

Engkoswara, et al. 1986. *Didaktik Dan Metodik Umum*. Bandung: Proyek Pusat Pengembangan Penataran Guru Tertulis.

Ertuğrul, Halit. 2006. *Eğitimde Bediüzzaman Modeli*. Nesil Basım Yayın Gıda Ticaret ve Sanayi A. Ş.

Gredler, Margeret E. Bell. 1991. "Belajar Dan Membelajarkan.(Penerjemah, Munandir). Jakarta: PAUT-UT Dan CV."

Jaidal, Imar. 2004. *Al-Thariq Al-Nuri Fi Al-Tarbiyah Wa as-Suluk*. Istanbul: Mesir Matbaacilik.

Kuntowijoyo. 1991. *Paradigma Islam: Interpretasi Untuk Aksi*. Bandung: Mizan Anggota IKAPI.

Margono. 1997. *Metode Penelitian Pendidikan*. Jakarta: Rineka Cipta.

Nasution, Syaiful. 2000. "Berbagai Pendekatan Dalam Proses Belajar Dan Mengajar."

Nursi, Bediuzzaman Said. 2000. *Persoalan Tauhid Dan Tasbih. Penerjemah Maheram Binti Ahmad*. Istanbul: Sozler Publication.

Nursi, Bediuzzaman Said. 2003a. *Al-Ahad: Menikmati Ektase Spiritual Cinta Ilahi, Penerjemah: Sugeng Hariyanto*. Jakarta Timur: Pranada Media.

Nursi, Bediuzzaman Said. 2003b. *Alegori Kebenaran Ilahi, Penerjemah: Sugeng Hariyanto*. Jakarta Timur: Pranada Media.

Nursi, Bediuzzaman Said. 2003c. *Risalah An-Nur; Said Nursi; Pemikir Dan Sufi Besar Abad 20 (Menikmati Takdir Langit: Lama'at)*. Jakarta: Murai Kencana.

Nursi, Bediuzzaman Said. 2003d. *Risalah An-Nur: Pemikir Dan Sufi Besar Abad 20 (Sinar Yang Menangkap Sang Cahaya; Epitomes Of Light)*. Jakarta: Murai Kencana.

Rahman, Fazlur. 1984. *Islam*. Bandung: Pustaka.

Salih, Ihsan Kasim. 2003. *Said Nursi Pemikir Dan Sufi Besar Abad 20 (Membebaskan Agama Dari Dogmatisme Dan Sekularisme)*. Jakarta: PT. Rajagrafindo Persada.

Sirozi, Muhammad. 2001. "Islamisasi Ilmu Pengetahuan: Memahami Pemikiran Keilmuan Dan Pendidikan Al-Faruqi." *Conciencia* 1(1).

Suryabrata. 1997. *Metode Penelitian*. Jakarta: PT. Rajagrafindo Persada.

Ta'dib, Redaksi. 2000. *Membedah Metodologi Pendidikan Islam*. Palembang: Fakultas Tarbiyah IAIN Raden Fatah.

Tafsir, Ahmad. 1995. "Metodologi Pengajaran Agama Islam,(Bandung: Remaja."

Tatli, Adem. 1992. "Bediuzzaman Education Method (The Paper Present in The Second International Symposium on Bediuzzaman Said Nursi: The Recontruction of Islamic Thought In The Twentieth Centry and Bediuzzaman Said Nursi, 27-29 September 2000)."

Tibawi, AL. 1979. *Islamic Education Its Tradition and Modernization into the Arab National Systems*. London: WCIB 3PE, Lizac and Company LTD, Great Russel Stree.

Vahide, Sukran. 2005. *Islam in Modern Turkey: An Intellectual Biography of Bediuzzaman Said Nursi*. New York: State University of New York Press.

Zaidin Mat, Muhammad. 2001. *Bediuzzaman Said Nursi: Sejarah Perjuangan Dan Pemikiran*. Selangor: Malita Jaya.