

The Concept of Islamic Education Based on Religious Humanism Said Nursi's Perspective

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Abstract

Said Nursi's first effort was to make people aware of the importance of education, where Islam is "education for the people." An awareness of the unity and cohesiveness of modern religion and science accompanies this effort. This is where Said Nursi's position emerges as a reformer who wants to make improvements to "save faith and Islam." Said Nursi, in the practice of Islamic Education has the character of religious humanism thinking, which is a spiritual concept that places man by the purpose of his creation by the Creator, as well as efforts to teach sciences while still being based on faith, understanding of the Qur'an, the last day and scientific synergy. This concept is an attempt to unite religious values with humanity. Religion is not only a belief system but also a humanitarian-oriented deal. Thus, Islamic education based on religious humanists in the perspective of Bediuzzaman Said Nursi is a concept that can develop human potential, both worldly and *ukhrowi* aspects, to create a balanced person about fellow beings (*hablun minannas*) and with the Creator (*hablun minallah*).

Keywords: The Concept of Islamic Education, Religious Humanism, Said Nursi

Abstrak

Upaya pertama Said Nursi adalah menyadarkan masyarakat akan pentingnya pendidikan, dimana Islam adalah "pendidikan untuk rakyat". Kesadaran akan kesatuan dan kekompakan agama dan sains modern mengiringi upaya ini. Di sinilah posisi Said Nursi muncul sebagai seorang pembaharu yang ingin melakukan perbaikan untuk "menyelamatkan iman dan Islam". Said Nursi, dalam praktik Pendidikan Islam berwatak humanisme religius, yaitu konsep spiritual yang menempatkan manusia pada tujuan penciptaannya oleh Sang Pencipta, serta upaya mengajarkan ilmu-ilmu dengan tetap dilandasi iman, pemahaman. al-Qur'an, hari akhir dan sinergi keilmuan. Konsep ini merupakan upaya untuk menyatukan nilai-nilai agama dengan kemanusiaan. Agama bukan hanya sistem kepercayaan tetapi juga kesepakatan yang berorientasi pada kemanusiaan. Dengan demikian, pendidikan Islam berbasis humanis agama dalam perspektif Bediuzzaman Said Nursi merupakan konsep yang dapat mengembangkan potensi manusia, baik aspek duniawi maupun ukhrowi, untuk mewujudkan manusia yang seimbang antara sesama makhluk (*hablun minannas*) dan dengan Sang Pencipta (*hablun minallah*). .

Kata Kunci: Konsep Pendidikan Islam, Humanisme Keagamaan, Said Nursi

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INTRODUCTION

Humanism comes from the Latin word humanist and has the root word "homo," which means human. Humanism means 'humane' according to its nature. Humanism was a movement that promoted dignity, dignity, and human values. Humanism emphasizes human dignity, role, and responsibility as a school of critical thinking derived from an activity that upholds human beings (Mangunhadjana, 1997). Freire using a humanist approach constructed his concept of education through the human being as an active subject. Humans are invited to continuously humanize

themselves by naming the world in the act of human reflection with other humans. For Freire, man is a praxis being who lives authentically only when engaged in the transformation of the world.

His theory of education was based on a firm belief in man. Freire denied that man was like an empty vessel. For him, every individual has valuable knowledge and opinions. There are seven essential things in humans, according to Ali Shari'ati, namely: 1) Humans are native beings; 2) Man is a being of free will, and this is a tremendous power; 3) Man is a conscious (thinking) being, and this is a prominent characteristic of him; 4) Man is a being aware of himself; 5) Humans are creative beings; 6) Man is a being who has ideals and longs for something ideal; 7) Man is a moral being (Syari'ati, 1996).

The humanist teacher must be precise in understanding the relationship between human consciousness and the world. The liberating form of education in this definition offers an archaeology of consciousness. With one's efforts, one can relive a natural process in which consciousness arises from the ability to perceive oneself. Critical thinking is necessary for the humanist educational process to be carried out correctly. Developing critical awareness can be done through education and pedagogy, which rests on three stages: 1) *Naming*, questioning something: *What is the problem?* 2) *Reflecting*, the process of finding the root of the problem with the question: *Why is it happening?* 3) *Acting*, finding alternative problem solving: *What can change the situation?* The above three stages are derivations from the philosophy of praxis that link theory and practice, reflection, and action (Nuryatno, 2010).

Thus, humanist education views students as human beings with different potentials and characteristics. Therefore, in this view, the learner is placed as a subject and an object of learning. At the same time, teachers are positioned as facilitators and dialogue partners of learners. Learning materials arranged based on students' basic needs are flexible, dynamic, and phenomenological, so the fabric is contextual and relevant to social demands and changes. The learning material model encourages the creation of a *live classroom* (Rosyada, 2003). The main discussion in this study is how Islamic education is based on religious humanists from Said Nursi's perspective.

METHOD

The method used in this study is a qualitative research method with a qualitative descriptive research approach. This information was collected through library research. Literature research studies scientific literature and books related to research problems. The theories found are verified and analyzed to achieve good results. The author analyzes the data using the synthesis analysis method, namely combining different concepts into one in a coherent manner by collecting or developing statements obtained coherently by collecting or developing statements (Komarudin et al., 2022).

RESULT AND DISCUSSION

Short Biography of Said Nursi

Bediuzzaman Said Nursi was born on the eve of the dawn of spring in 1294 H / 1877 AD in the village of Nurs, a town of Qadha' (Khaizan) located south of Lake Van Province of Bitlis East Anatolia. The father, Mirza, gave him the name Said. While the words Said Nursi, Bediuzzaman Said Nursi, Molla Said (Mulla Said), Said Masyhur, and Said Kurdi are titles that refer to his homeland, genius, and lineage (Ash-Shalihi, 2011). Said Nursi was born to a simple peasant family to Mirza and Nuriye (Nuriyyah). Said Nursi was the fourth of seven children, Duriye, Hanim, al Malah Abdullah, Said, Molla Mehmet, Abdulmecit, and Mercan (Vahide, 2007). Said Nursi was born during the reign of Sultan Abdul Hamid II, during the late days of Ottoman Turkish rule. At this time, the enemy intensively tore the Turkish nation and state to hasten its destruction. For thirty years, Sultan Abdul Hamid II came to power and ruled the Turkish state with all his might and efforts to maintain the integrity of the vast state power, but he did not produce maximum results. Because, indeed, foreign dangers already know and master the weak points in the body of the state (Salih, 2003).

It can be understood as follows regarding the educational aspects Said Nursi went through in his family environment. First. Faith education. In education, Iman Said exemplified his father, Mirza, who was known as a very *wara'* Sufi. He was exemplary as one who never ate illicit goods and fed only his children kosher food (Salih, 2003). Mirza's figure is perfect to be exemplified by their children, including Said Nursi. Mirza teaches her children about religion and issues around religious teaching, faith, and Tawhid (Mat, 2001). The point of trust and Tawhid became the core issue Said Nursi's father taught him.

Second. Moral education. Both parents emphasized religious education by promoting their good qualities as role models or *uswah*. Religious education through example or *uswah* was emphasized by Said Nursi's parents. This is shown by one of them by the mother, Nuriyyah, who only breastfeeds her children in a holy and tangible state (Salih, 2003). A mother offers the moral value of feeding her children with and in good condition, heavenly and lawful. Third. Academic education. In his childhood, Said Nursi showed an interesting representation, like asking questions and trying to find the answer, thinking about the problems of life, death, and society. Said Nursi also often attends talks between clerics in his village.

Moreover, assemblies of conversation between the clerics of his village were often held at his father's house. This is undoubted of great benefit, particularly in nourishing the analytical, critical nature and interest in dialogue and debate. The genius of little Said Nursi became even more evident when he memorized the Quran at the age of 12.

Said Nursi obtained academic education in family nuances. Nursi began to study from the cubicle (recitation) of her father, Mirza, and her brother, Abdullah. As a typical Muslim student, he began to study the field of *nahwu* and *sharf* (S. Nursi, 2004). From the discussion above, it is known that the family influenced the informal education obtained by Said Nursi from childhood to maturity in thinking and attitude. Especially his faith, morals, and intellect have become solid roots in his philosophy.

Sadi Nursi's love for science is so great that he has become a typical harsh and disciplined discipline in studying various sciences, from Islamic to sciences that intersect with modern science (Mat, 2001). Therefore, the following education experienced by Said Nursi is institutionalized, formal, or school education. The formal education that Said Nursi had experienced includes:

Madrasa Muhammad Amin Afandi Tagh

Said Nursi started his educational journey (read: wandering) when he was 9 (nine) years old (Farida, 2002). Said Nursi first received education at the kuttab (madrasa) led by Muhammad Afandi in Thag village in 1882. Thag village is located adjacent to the town of Said Nursi's birth. Said Nursi's learning activities in Thag village lasted for a while because his learning activities moved and continued in the madrasa in Birmis village (Salih, 2003). At the same time, Said Nursi also studied with his brother and famous clerics in his town, then decided to go to Birmis.

Muhammad Nur Madrasa in Birmis

In Birmis, Nursi was in contact with Shaikh Sayyid Nur Muhammad. The situation in Birmis did not make the focus on studying. Said Nursi was bullied by his mischievous friends. Nursi, who couldn't stand the case, finally complained to her teacher so that the friends who drove her were given a warning. After the complaint, the relationship between Shaikh Sayyid Nur Muhammad and Said Nursi became more intimate. It made the master respect him so that in the majlis, Said Nursi was nicknamed Tilmidh al-Shaykh (The Teacher's Favorite Disciple) (Mat, 2001).

Muhammad Amin Afandi Madrasa in Arwas Bitlis

In 1888 Said Nursi went to Bitlis and enrolled in the school of Shaikh Amin Afandi. But he studied at the school only briefly, for the shaikh refused to teach him because of inadequate age (Mat, 2001). At that time, Said Nursi was estimated to be around fifteen years old. In Bitlis, Said Nursi once lived in a house with the Mayor of Bitlis, and he had the opportunity to study many scientific books and memorize some of them. Likewise, he also had the chance to learn many books on the science of kalam, mantic (logic), nahwu, tafsir, hadith, and fiqh. Then more than eighty mother books on Islamic sciences were memorized (Salih, 2003).

Mir Hasan Wali Madrasah in Muks (Mukus)

After feeling unsatisfied with the knowledge gained. Said Nursi continued to study at Madrasah Mir Hasan Wali in Muks. This process only took place one month after he and his friend, Muhammad, left for one of the schools in Bayazid, which belongs to the Agra region (Salih, 2003).

Muhammad Jalali Madrasa in Beyazid

Recorded in 1889, he arrived at the madrasa of the Beyazid area in Eastern Turkey. Here Said Nursi studied the basic religious sciences because he only studied the science of Nahwu and Sharaf before that. Said Nursi looked earnestly and intensively for three months (Salih, 2003). In that relatively short time, Said Nursi has been able to master mathematics, phallic sciences, chemistry, physics, geology, philosophy, history, geography, and others (Salih, 2003). In the Beyazid Madrasa, under the guidance of Shaikh Muhammad al-Jalali, Said Nursi studied and finally got a diploma from

Shaikh Muhammad Jalali. Said Nursi, thanks to his ability to master the main books, finally got the title of Mulla Said (Mat, 2001).

Fathullah Afandi Madrasa in Si'ird

After completing his studies at Bitlis. Said Nursi traveled his knowledge to the city of Syirwan, the residence of his brother Abdullah. Said Nursi proceeded to the town of Si'rad to study with a well-known cleric, Fathullah Afandi. Under the guidance of Shaikh Fathullah Afandi intensively, Said Nursi reviewed the book of Jam 'al-Jawami (the text of ushul fiqh) by Ibn as-Subki. In a reasonably short time, Said Nursi had memorized it.

The typology of the educational process that Said Nursi has gone through illustrates the integrative competence that Said Nursi has possessed as an ilmuwan and scholar. In religious studies and knowledge, Said Nursi strengthened his opinion regarding the merger of modern science with idealized spiritual science that can be side by side and support each other, not even separated between the two (secular). In early March 1960, Said Nursi contracted lung disease. The disease peaked on March 18, causing Said Nursi to fall unconscious several times. Badiuzzaman Said Nursi died on March 23, 1960, to coincide with the 25th of Ramadan 1379 H. 31 At the Apak Plaza hotel in the Urfah area. Before he died, Said Nursi had called his students in tears. Said Nursi said, "Happy parting. I'm leaving." (Vahide, 2007).

The news of Said Nursi's death was broadcast and reported in the news media (newspapers) in Istanbul and Ankara. Thousands of people from various parts of Turkey attended to pray and set up prayers for him. On that day, shops and markets in Urfah were closed to pay their last respects to Said Nursi. Said Nursi was buried in Ulu Jami' on Thursday, March 24, after Ashar prayers (Vahide, 2007). But later, around July 12, 1960, military power commanded by the secular government forcibly removed his body after the announcement of a ban on parading in the city. His body was moved to an unknown place (Ash-Shalihi, 2011). From this can be drawn a picture that Said Nursi was an Islamic figure and cleric who was born and lived in the atmosphere of the transition of the caliphate into a republican state at the end of the Turkish caliphate of Usmani. Scholars who sincerely fight for Islam as a *way of life* in navigating this mortal life. Said Nursi prefers suffering to submission to the regime of secularism.

Islamic Education Based on Religious Humanism Perspective Said Nursi

Muslim scientists consider that since medieval times Muslims have experienced lethargy, impasse, and thinking, one of which is due to the dichotomy of religious science and general science (Nasution, 2003). The implication is that in society, there is an understanding and practice that spiritual science alone is obligatory to learn, while other (secular) sciences are a minority obligation (Mas'ud, 1999). This reality, increasingly seen in the modern century, occurs in Islamic countries or countries predominantly inhabited by Muslims, including Indonesia, especially institutions that still use traditional systems (salaf).

The emergence of the educational dichotomy is due to the gap in the source of knowledge between the religious sciences and the general sciences. Proponents of religious sciences only consider good Divine sources in the form of scripture and prophetic traditions and reject non-scriptural sources as authoritative sources for explaining the truth. On the other hand, secular scientists consider only valid information obtained through sensory observation since the only inception of knowledge is practical experience through sensory perception (method of induction).

Islam's backwardness in the field of science dragged on throughout history. It changed Islamic education into a dichotomous paradigm (separating itself from the secular sciences) due to the consequences of the western secular education system allowed through imperialism. Thus, until now, Muslims have not found the ideal Islamic educational format. The Indonesian state also experienced this kind of condition after the Dutch colonial (early independence), which was driven by structural-political movements marked by the establishment of the institutions of the Ministry of National Education and the Ministry of Religion and difficulty in uniting.

The nature of the problem above invites Muslims to forget the history of the heyday of science in Islamic civilization, one of which was achieved because the integrated-encyclopedic paradigm education was pioneered by scientists such as Al Kindi in his book *Aqşam Al Ulum*, Al Farabi in *Ihsa Al Ulum*, and Ibn Sina in *Al Syifa* (Abdullah, 2003). In the curriculum, the teaching and learning process uses a mixture between Islamic religious sciences and wisdom sciences (Physics, Chemistry, Mathematics, Astronomy, Medicine, and others). The separation is only in the majors of expertise, namely the naqliyah sciences and the aqliyah sciences. In the Naqliyah science department, interpretation of the Qur'an, Hadith, Fiqih and Usul Fiqih, Akhlak, Nahwu Sharaf, Balaghah, Arabic, and literature are taught. Meanwhile, for majors/expertise in the Aqliyah sciences, they are taught Physics, Chemistry, Mathematics, Astronomy, Biology, Medicine, Music, and Logic.

Education as a pillar of civilization was able to bring Islamic culture as a value system, once triumphant because it was balanced with the awareness of the dialectical process that was still the spirit in the cultural creation of society at that time, the love for the intake of wisdom at that time was so firmly held, both by scientists (scholars) and rulers (umara) that it had an impact on the prosperity of citizens of the community which was not only material but also immaterial (spiritual). Suppose this modern-era Islamic education can restore an integrated education system as done by previous scientists (golden century). In that case, it will undoubtedly find an ideal educational model, especially for the Indonesian nation as a civilized nation.

Historically, the dynamic process of the birth of Islamic educational institutions and institutions was a process of accumulation between the guidance of the times (modernism) and religious ideology (traditionalism). In the modern period, various attempts to reclaim the golden age of Islamic civilization continue to be carried out by contemporary Muslim scholars, who are aware of multiple innovations and reforms in various fields of science through Islamic studies and science in the 1970s to mid-1990s, who often appear are Syed M. Naquib Al Attas with "de westernization of

science"; then Ismail Raji Al Faruqi spoke of the "Islamization of Science"; furthermore, Zainuddin Sardar on the creation of a "contemporary Islamic science." (Bagir, 2005)

In 1925-1960 the phenomenon of Bediuzzaman Said Nursi became a pioneer in religious movements in modern century in Turkey in the XX century. He is known to have been one of the leading intellectuals of Islam during the reign of Kemal Ataturk (the ruler who was able to revolutionize from a Turkish republic to a secular state), with his persistence in always carrying out frontal movements through education and teaching. In this case, Said Nursi came up with ideas and concepts of Islamic education that tried to combine religious and secular education. He said, "in this way, students in modern schools *can be protected from obscurity, and students in modern schools can be protected from fanaticism.*"

Said Nursi continues to strive to realize the Muslim self as an example. Observation and awareness have pushed in organizing a movement toward reforming the education system, with the firm opinion that in the modern world, the religious sciences and the modern sciences need to move hand in hand. Nursi's pattern of renewal is "education for the people." For him, ignorance became one of the leading causes of decline, so that very quickly, Muslims were colonized and lived under the rule of foreign nations in their own country.

Therefore, Said Nursi's first effort was to make people aware of the importance of education. This effort accompanied an awareness of the unity and cohesion of modern religion and science. It was realized by teaching in his school, Madrasah Khurkhur, and various madrasas in other small towns. This is where Said Nursi's position emerges as a reformer who wants to make improvements to "save faith and Islam." Said Nursi has a character of thought that favors faith, understanding of the Qur'an, the last day, and scientific integrality.

Said Nursi was a brave and persistent figure fighting for Muslims in Turkey at the end of the Turkish kingdom of Usmani who sparked the idea of defending religion and socio-social life. Said Nursi is one of the great men who dared to face and save humanity from various bloody events and deviations from human nature. Said Nursi also prevents humans from falling into the atmosphere of destruction and their culture (Salih, 2003).

Said Nursi is one of the figures who survived various western efforts to "destroy" Muslims and the people's morals. Even until the emergence of the Republic of Turkey, he remained consistent in fighting against secularization in Turkey until he produced a work, "*Risale-i Nur*," which is a 6000-page writing containing thoughts on the essence of the faith and moral values of the century. Said Nursi wanted a renewal in Turkey in the education and morality of the people, which at that time had begun to be undermined by Mustafa Kemal Ataturk.

Therefore, Said Nursi developed a modern Sufi model that combines rationality and spirituality. In this context, it can be said to be a series of moral education processes. In these various pressures, Said Nursi did not give up on the challenges and sufferings he experienced from prison to prison and the enemies he faced. Although the strong state authority and Islamic education

mechanisms in Turkey at that time were influenced by secularism socialized by Mustafa Kemal Attatruk, Said Nursi continued to cultivate Islamic teachings and improve Islamic education, especially efforts to ground moral values in Turkey. Said Nursi's media in preaching is *Risale-i Nur* and manages recitations. For Said Nursi to borrow Syafi'i Anwar's term, the spread of *Risale-i Nur* is "a ludicrous realization for reliable thinkers and educational practitioners, capable of forming intellectually superior human beings, rich in charity, and graceful in morals and policies" (Syafi'i, 1998). Therefore, Said Nursi believes that the spread of *Risale-i Nur* is a comprehensive realization for humanity to form a balanced human personality of rationality and spirituality and rich in charity.

As a contribution to the ideas on religious education reform initiated by other Muslim thinkers from various intellectual backgrounds, sects, and environments in which they live, Said Nursi, as a "fundamentalist" of the Naksabandiyah living environment in Turkey, also had his ideas on the concept of reunifying Islamic and secular education. This distinguishes Said Nursi from other modern Islamic figures. Namely, as a figure of modern Islamic reformers, Said Nursi is a religious humanist in the practice of Islamic education.

The religious humanist paradigm in Islamic educational practice here means that education is a process of expanding the innate potentials of man as a social being who interacts with the state of the environment and man as a servant who serves Allah, who is mandated to be a *lil'alamin grace*. Abdurrahman Mas'ud explained that religious humanism is a spiritual concept that places humans as human beings, as well as the efforts of humanism of the sciences while still paying attention to the responsibility for the expressions *hablun minallah and hablun minan-nas* [16].

Religious humanist education is an attempt to unite religious values with humanity. Religion is not only a belief system but also a humanitarian-oriented deal in contrast to secular humanism, which is only rationalism. Humanism based solely on the thinking of reason will not be able to realize man's true identity. Because this search for a cause is probability and there is the potential to go astray, God also makes instructions in the form of religion/

When looking at the objectives of Islamic education, what Said Nursi wants to achieve is Tawhid as the foundation of education and tauhid, which means faith, as the primary learning point that must be instilled in students. In Said Nursi's view, the world's most excellent essence is the essence of faith and Tawhid. The complete form of Said Nursi's thinking is like a loom that strings together the essence of Tawhid. Meanwhile, the expected curriculum is to help students build a strong faith, be firm in religious teachings, have a noble character and complement it with practical knowledge in the world and the hereafter (Arief, 2002).

Among the most important themes concerning Said Nursi is his explanation of how faith is positioned as a scattered pamphlet that spans various dimensions of the nature of being and man. Nursi considers the importance of faith in a person because faith is a relationship that connects man with his Owner (B. S. Nursi, 2011). As Nursi says, on the surface of the earth and in the heavens, the

seal of His dominion is visible, so in this realm, the stamp of Tawhid is seen very clearly (B. S. Nursi, 2011).

From this, it can be said that Tawhid is essential as a foundation of education. Tawhid is crucial in one's faith process because knowing God's power, majesty, and understanding of all His creations and deeds is a unique stamp belonging to the God who maintains the universe. According to him, faith in God is the most important ideal of every being and its most noble result. The highest degree of humanity is the knowledge of God. The most beautiful happiness and the most glorious gift to jinns and men is God's affection embodied in God's command; the purest pleasure for the human soul and the most fitri happiness for the heart is the feeling of joy of the soul that the love of God contains. Indeed, all true, happiness, pure joy, glorious gifts, and genuine enjoyment are undoubtedly embodied in the knowledge and passion of God.

Someone who knows and loves. God has the potential or even truly accepts endless happiness, gifts, enlightenment, and excitement. At the same time, someone who does not honestly know and love Him will suffer spiritually and materially because of endless misery, anguish, and anxiety. If a person finds his Owner and recognizes his God, then he will find refuge under His Mercy and believe in His dominion, and then that mortal world, for him, will turn into a place of rest and peace and become a place of transition to the end. Likewise, what must be instilled in the learner's soul is his faith in God.

Faith is not limited to short affirmations based on taqlid (imitation). Faith has a level and stage of development, from seed to becoming a shady tree and bearing fruit. Faith contains so many truths associated with the thousand and one and the astmas of God and the reality contained in the universe that science, knowledge, and the perfect virtue of man is faith and knowledge of God derived from a belief based on argument and inquiry (the process of learning). People who can achieve confidence from direct observation of the truth on which the belief is based can then study this universe as the Qur'an.

Nursi also wanted to study the Qur'an, making the Qur'an an absolute truth in the understanding of faith, in which various sciences were gathered. Not only science and technology are used as a benchmark in understanding the universe (S. Nursi, 2010). The Qur'an is a book of perfect eloquence, great argument and clarity, strong coherence, and substantial proportion and harmony. The aspect is so bright and free from doubts and strange thoughts. The foundation is God's revelation and immortal words, whose purpose is eternal immortality and contains pure instruction. The Qur'an is surrounded and supported from above with the light of faith, from below with signs and evidence, from the right with submission of heart and conscience, and the left with the recognition of reason and other intellectual abilities (S. Nursi, 2010).

From the above, in the concept of Islamic education based on religious humanists, Bediuzzaman Said Nursi not only views the potential of man and the knowledge that supports him in his life in the world, namely his relationship with others (*hablun minannas*) but sees more deeply,

namely from the education that has been obtained can lead to the pleasure of Allah SWT (*hablun minallah*). So in looking at Islamic education that is humanist religious, the need for unity and synergy between spiritual science and general science. Likewise, Tawhid, used as the foundation of education by Said Nursi, is essentially not only the realm of *ukhrowi* but also the mundane.

CONCLUSION

Said Nursi's first effort was to make people aware of the importance of education, where Islam is "education for the people." An awareness of the unity and cohesiveness of modern religion and science accompanies this effort. This is where Said Nursi's position emerges as a reformer who wants to make improvements to "save faith and Islam." Said Nursi, in the practice of Islamic Education has the character of religious humanism thinking, which is a spiritual concept that places man by the purpose of his creation by the Creator, as well as efforts to teach sciences while still being based on faith, understanding of the Qur'an, the last day and scientific synergy.

This concept is an attempt to unite religious values with humanity. Religion is not only a belief system but also a humanitarian-oriented deal. Thus, Islamic education based on religious humanists in the perspective of Bediuzzaman Said Nursi is a concept that can develop human potential, both worldly and *ukhrowi* aspects, to create a balanced person about fellow beings (*hablun minannas*) and with the Creator (*hablun minallah*).

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