

## Integration of Islamic Education with Modern Science Education as the Anti-Thesis of Secular Education (A Study of Said Nursi's Thought)

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### ABSTRACT

Starting from the dilemma of the people's thinking about the modernity of science and religious traditions, because both are basic human needs and both play a large role in the system of human life, unfortunately there is a dichotomy of educational dualism which results in the separation of these two elements of education. Said Nursi, as a scholar who lived at the height of materialism, offered the concept of education to give birth to a generation of scholars who not only understand religion but also understand modern science. Said Nursi's work, namely Risalah Nur as the fruit of his thoughts, becomes primary data and books and other scientific writings which are complementary in nature become secondary data. This research shows that in Said Nursi's thinking he uses an approach that combines two streams of knowledge that were previously separated, namely the science of religion and the science of modern science. The mind should be enlightened by science, while the heart needs to be enlightened by religion. In implementing the integration of Islamic education with modern science education as the antithesis of secular education, according to Said Nursi, three teaching models are needed to produce a generation of scholars who master science and technology as a medium in achieving full awareness of the nature of creation. First, the teaching of religious knowledge (Medrese). Second, Teaching science and technology in schools (Mekteb). Third, Teaching Sufistic values in Zawiyah (Tekke).

### 1. Introduction

Islamic education for humans as a guide, instructions, beliefs, and beliefs for its adherents to live according to human nature that is innate from birth, while modern science education is a symbol of the progress of a civilization, unfortunately until now, there is still a strong belief in the wider community that Islamic education is and modern science education are two entities that cannot be reconciled. Both have their own territory, which are separated from one another, both in terms of formal-material objects, research methods, truth criteria, the role played by scientists who create theories, even to the organizing institutions. In other words, science does not care about religion and religion does not care about knowledge. Therefore assumptions like this need to be straightened out. In the ideal concept plane, Islam is believed to be a religion that has

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perfect, comprehensive and universal teachings. According to the interpretation of some scholars, Islamic teachings contain all systems of knowledge. Meanwhile, Muslim para-intellectuals are expected by society, can diagnose problems honestly and prescribe medication, as well as get lost in the storms of cruel rejection by west. This storm has arisen in the past century, blown by people who base themselves on science, rationalism and positivism.

Said Nursi appeared as a Turkish scholar who fought for his ideas in order to revive the Islamic world, when the nation's situation was critical and the state was faced with forced social changes. When the government at that time tried to make Turkey a secular country, oriented towards the western world and tried to erase everything related to Islam and Arabic culture, replaced Arabic letters with Latin letters, banned the use of the hijab for women, until the call to prayer was sounded in Turkish. Based on Said Nursi's thoughts on Educational Integration, an intention arose to establish an education system where theories and discoveries in science would unite with religious explanations.

## 2. Literature Review

The word integration in the Big Indonesian Dictionary (KBBI) has the meaning of blending into a complete or unified whole. To integrate means to combine (to join in order to become a unified whole) while to integrate means to unite, unify. (Suharso, Ana Retnoningsih: 2011)

While the integration-interconnection paradigm essentially wants to show that various sciences actually have a relationship. Because all that is targeted by these scientific disciplines is the reality of the same universe, it's just that the dimensions and focus of science are seen from different aspects. Kuntowijoyo said that the essence of integration is "an effort to unite (not just combine) the revelations and findings of the human mind (integralistic sciences), not to isolate God (secularism) or isolate humans (Kuntowijoyo: 2007).

M. Yusuf Al Qardawi defines Islamic education as the education of the whole person, his mind and heart, spiritual and physical, morals and skills. Therefore Islamic education prepares humans to live both in peace and in war and prepares them to face society with all its good and evil as well as its sweetness and bitterness. (Yusuf Al Qardhawi, translated H. Bustami A. Ghani and Zainal Arifin Ahmad: 1980), based on From the definition above, it can be concluded that Islamic education is the effort of Muslims in directing students who are responsible for Islamic values in forming individuals who have noble and commendable morals who can also carry out Islamic law properly which can later be realized in society.

Linguistically, secularism can be interpreted as an ideology that only looks at life today and in this world. Without any attention at all to matters of a spiritual nature, such as the existence of life after death, which incidentally is the core of religious teachings. The definition of secularism as quoted by Ismail namely, Harvey Cox argues that secularization is an effort to reject every form of religious belief, and every type of human liberation from the protection of Religion and Metaphysics, transfer from other realms to this world. (Secularization Is the liberation of man from religious and metaphysical tutelage, the turning of this attention away from other worlds and toward this one).

The notion of secularism or secularism in the world of education has its own consequences. The birth of a paradigm that makes education only as a means to get a job. So that students will only compete in getting grades or diplomas using various methods and ignore the value of social goodness in society. Therefore, education is currently only an institution for creating workers in formal legal terms. While the quality of education is increasingly uncertain direction and purpose.

## 3. Methodology

Methodology is the sciences/methods used to obtain the truth using searches in a certain way to find the truth, depending on the reality being studied. The methodology is composed of methods structured way of acquiring knowledge. Research methodology can be done in two ways, namely qualitative methods and quantitative methods. Methodology comes from the Greek "Metodos" and "Logos". Method means the goal through which to achieve the goal. Logos means knowledge. Science

consists of four principles; 1) Order (order), 2) Cause (determinism), 3) Simplicity (Parsimony), 4) Observable experience (empirical). With such principles, there are many ways to find the truth. The explanation above can be understood that the research methodology is a more detailed procedure regarding the stages of conducting a research.

This research is library research, namely research whose main object is library books and other literature. Based on the objectives of this research, it includes basic research, namely research in order to broaden and deepen theoretical knowledge. The emphasis of this research is to find various theories, propositions, laws, opinions, principles, ideas and others, which can be used to analyze and solve the problems studied.

In an effort to approach the problems that are solved, the authors use several approaches. The approach is as follows: Historical Approach, can be used to understand the historical roots that began and developed (Dadang Supardan: 2011). Political Approach, namely history which is synonymous with political knowledge, war and political action. A religious approach, a system of public belief and based on the Qur'an and hadith, and developed into thoughts that become the reality of the life of Muslims in their actions, communities and lives.

The data sources consist of primary and secondary data sources. The primary data is a book written by Said Nursi, namely *Risale Nur*, while secondary data is research on Said Nursi in the form of scientific papers, theses, dissertations, journals and articles. Data collection techniques are heuristics, source criticism and interpretation. While data management is descriptive and analytic.

#### **4. Results and Discussion**

Said Nursi is one of the brilliant Islamic thinkers in modern times, he was born in 1293 H / 1876 AD in the village of Nurs, Bitlis Province, East Anatolia with the name Said Bin Mirza, and died on March 20, 1960 in Sanliurfa (El shirazy Habiburrahman: 2014). He was born from two simple couples namely Mirza and Nuriye, both of whom came from Kurdish tribes who were in the Ottoman geographical area. He is known as Said Nursi referring to his birthplace, namely the village of Nurs.

Said Nursi was the fourth of seven children, namely Durriyah, Hanin, Abdullah, Said (Nursi), Molla Mehmet, Abd al-Majid and Marjan. The two eldest children of the family are girls, Durriyah and Hanin. Hanin had a reputation for being knowledgeable in religion. The next child, Abdullah was a (hoca) teacher who first taught young Said Nursi. Said's younger brother named Molla Mehmet who teaches in the village of Arvas. Then Abd Al-Majid, who made him famous, was the translation of two of Said Nursi's Arabic works into Turkish (Sukran Vahide: 2007).

Said Nursi's first attempt was to awaken the importance of the educational aspect, this effort he demonstrated by the integration of Islamic education with modern science which was realized by teaching at his school, the Khur-khur madrasah. Until the end he gave up on establishing Azzahra University and focused on teaching the *Risale-i Nur* method, Said Nursi offered 13 points which were used as ways of enforcing the teaching system, namely:

- a) Education is based on the basic sources of Islam, namely the Al-Qur'an and As-Sunnah.
- b) The life of the world and the hereafter are considered one unit (viewed in the same view).
- c) Islamic Education and General Science (Science) are taught together.
- d) Chauvinism and nationalism (a sense of nationality) do not have to be inflamed, instead it is national Islam that is put forward as the basis.
- e) Education based on brotherhood, rule and unity.
- f) Education reflects the Qur'an
- g) The students must have a spirit of enthusiasm, gratitude and hope.
- h) Islamic education must start from the individual himself.
- i) Talents / abilities and human desires must be considered
- j) Education is free, open and beneficial to the general public.
- k) Education through positive movement.
- l) Students and schools are not involved in political movements.
- m) Education must have pure targets and goals. (Halit Ertugrul: 1994)

The concept of proper education according to Said Nursi is the integration of the three main constituent elements, namely the religious sciences (al-ulum al-diniyah), modern universal knowledge (al-ulum al-kauniyah al-haditsah), and the values of

Sufism which is taught in tarekat suraus or called zawiyah (tekke) (Said Nursi: 2011). According to Said Nursi, Islamic education is a light that illuminates the heart while modern science education is a light that illuminates the mind, the combination of the two will give birth to the essence (truth) and separating the two will only lead to fanaticism and intellectual confusion.

Following is the implementation of the integration of Islamic education with modern science as the antithesis of secular education:

- a) Teaching religious knowledge in madrasas (Medrese), while living in the Van region, Said Nursi had pioneered an educational institution called the "khur-khur" madrasah, as a forum for struggle in maintaining the tradition of teaching religious sciences and inseparable from the treasures of Islamic civilization under ottoman caliphate. More than that, Said Nursi emphasized that the purpose of teaching religious knowledge is to learn the values of faith (al-tarbiyah al-imaniyyah) and not just study the routines of worship without exploring the meaning so that it does not reflect spiritual values (Said Nursi: 2011)
- b) Teaching science and technology in schools (Mekteb), One of the explanations mentioned in the Risale-i Nur regarding physics in accordance with applicable laws is that energy cannot be destroyed and cannot be created, but can change from one form to another, such as electrical energy. which can be changed to heat energy, gas energy which can be changed to motion energy, motion energy can be changed again to electrical energy and so on. This applies throughout nature, but only to that extent is explained in schools and in universities, even though there is an explanation that is left behind which can actually increase one's faith in God. Changes in true energy require a setting that never changes, a center of energy that can move the smallest particles (ether) throughout the entire galaxy. This powerful energy core is capable of creating, regulating, changing and destroying the existence of objects in the universe, this almighty energy core is God. An explanation like this is one method of knowing God through physics, that is the educational method taught by Said Nursi through his work. This kind of approach is appropriate and ideal in the world of contemporary education where every student is always encouraged to be able to use logic and dialectics appropriately in solving every problem, instead of looking for problems that cause diversity but instead answering every problem with confidence (Lukman Hermi: 2015).
- c) Teaching Sufistic values in Zawiyah (Tekke), Said Nursi explains in his Risale-i Nur his views on Sufism (Sufism) by providing nine notes (al-talwihat al-tis'ah) which formulate concepts and perspectives in interpreting Sufism. In his first note, Nursi gave a definition of Sufism "the way to know the essence of faith and the nature of the Qur'an through the spiritual realm under the guidance of the sunnahs of the Prophet Muhammad, which starts from the heart so that it reaches one feeling (dzauq) that draws closer to the level of witnessing (Syuhud) To Allah SWT. (Said Nursi: 2011).

According to Said Nursi, tasawuf and terikat are only intermediaries (wasilah) in serving Islamic law and are not the goal in the journey of Sufism (Ihsan Qasim: 2010). Because of that he always emphasized that the implementation of a fardhu practice on the basis of obedience to the Shari'a of Allah SWT is more noble and important. This cannot be equated with the practice of remembrance and the practice of the tarekat let alone believing that the practice of the tarekat is more important than fardhu orders in religious law (Said Nursi: 2011).

However, on another occasion, Nursi also gave a high appreciation of Sufi orders, especially by looking at historical facts that no one could deny that the brotherhood between Muslims that was built was due to the big role of the brotherhood of orders in maintaining the Islamic caliphate base so that it could survive more of 550 years during the reign of the Ottoman dynasty in Istanbul, Turkey.

Said Nursi's educational project, he communicated with the government in 1907, during a visit to Istanbul at the age of 30, and in May 1908, he submitted a petition which laid out reform ideas regarding the concept of education to the Palace. He wrote a work consisting of 5,000 pages, of course he is not an ordinary writer, because his writings have a mission: to fight

against the materialist style of thinking that is tested by science and philosophy which leads to secular thinking. (Bediuzzaman Said Nursi: 2010).

## 5. Conclusion

In Said Nursi's thought that to progress, Muslims need to have a high quality of education by having an independent educational institution as their intellectual center. For this reason, he has used a new approach, namely combining the two streams of education that were previously separated by secularism, namely Islamic education and modern science education. According to Said Nursi, what is the study of modern science and religious knowledge is nature which is a sign of the greatness of Allah SWT, so that Islamic education and modern science education cannot be clashed. The mind should be enlightened by science while the heart should be enlightened by religion.

In implementing the integration of Islamic education and modern science as the antithesis of secular education, according to Said Nursi, three teaching models are needed to give birth to a generation of scholars who master science and technology as a medium for achieving full awareness of the nature of creation. First, the teaching of religious knowledge (medrese) as a scientific foundation for the people. Second, the teaching of science and technology in schools (mekteb), as a means of knowing God with a scientific approach. Third, the teaching of Sufistic values in zawiya (tekke), as a way to know the essence of faith and the nature of the Qur'an through a spiritual path under the guidance of the Prophet's sunnahs.

It is time for us to abandon the dichotomy of dualism in education that separates Islamic Education and Modern Science Education, because basically the aim of the two educations is to know the true nature of nature. Said Nursi came up with a concept that fits this demand.

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