

CHAPTER ONE

INTRODUCTION

A. Background of Study

Badiuzzaman or Miracle of the Age. This nickname and title was given by the muslim scholars to Said Nursi, a great and prominent scholar from Turkey.¹ He is also known as one of the most brilliant Islamic thinkers of modern times. Consistently, Said Nursi fought for his idea of making Islam a dynamic religion and maintaining it in the modern era at that time. Said Nursi is also known as a theologian with a strong vision who tries to unite the fractured world of Islam. During his life, Said Nursi has produced important writings, thoughts and works that have been collected on "*Kulliyat Risale-i Nur*" or Risalah Nur Collection. Risalah Nur collection is a monumental work containing more than six thousand pages of commentary on the al-Qur'an written by Said Nursi during his exile.

For the people of Turkey, Said Nursi is the great scholars and thinkers. Said Nursi is also a hero for Muslims in a country that was once the world's superpower through the Ottoman Caliphate. However, until now the name Said Nursi seems less familiar to Muslims in the world. Therefore, extracting information about everything about Said Nursi is very useful for a Muslim to take valuable lessons from a Muslim who is said to be a miracle of the age in his time. He is a figure who has intelligence and the ability to memorize things above average and also has a strong passion in learning religion and science that made him a very famous figure during the transition of Turkey from the Ottoman Empire to Secular Turkish Republic. Said Nursi lived in a time when materialism was at the height of its glory until Turkey which at that time was led by Mustafa Kemal officially became a secular country.²

Exploring the history of Badiuzzaman Said Nursi, it is inseparable

¹ Sukran Vahide, *Biografi Intelektual Badiuzzaman Said Nursi: Transformasi Dinasti Usmani Menjadi Republik Turki* (Jakarta: Anatolia. 2007) Page 15-16.

² Sukran Vahide, *Biografi Intelektual Badiuzzaman Said Nursi...*, Page 16-17..

from very difficult situation of Islam where Islam experienced a very significant setback pressure. The transition from Ottoman Turks Empire to the Secular Turkish Republic indicates the beginning of Islam the first time to interact with western civilization. With the appearance of massive secularization in Turkey which means Islam is increasingly losing its identity because of secular understandings and policies that conflict with Islam, so than the separation between religion and social life arises as a result of the separation and dichotomization between Islam and Science is getting more far away.³

Islamic societies are still often in doubt about thought or culture developed into the modern thought or culture. In the history of Islam, we see how Jamal al-Din al-Afghani⁴, Muhammad Abduh⁵, or Fazlur Rahman⁶ received rejection and criticism from some Muslims because of their ideas of renewal thought that united Islam with modern sciences that they have proposed. So as a result from that dissent, there are three groups. First, the

³ Ilyas Fahmi Ramdlani, “*Perjuangan Badiuzzaman Said Nursi dalam Membendung Arus Sekularisasi di Turki*”, Nalar : Jurnal Peradaban dan Pemikiran Islam, Vol. 3, No. 1, Juni 2019. (Palangkaraya: STAI Sunan Pandanaran) Page 4

⁴ Sayyid Jamal al-Din al-Afghani also known as Al-Afghani (1838/1839 – March 9, 1897), was a political activist and Islamic ideologist who travelled throughout the Muslim world during the late 19th century. He is one of the founders of Islamic Modernism as well as an advocate of Pan-Islamic unity in Europe and Hindu-Muslim unity in India. Akmal Hawi, “*Pemikiran Jamaluddin Al-Afghani (1838 – 1897 M)*”, Medina-Te: Jurnal Studi Islam Vol. 16 No. 1 (UIN Raden Fatah Palembang. 2017) Page 10-13.

⁵ Muḥammad ‘Abduh (1849 – 11 July 1905) was an Egyptian Islamic jurist, religious scholar and liberal reformer, regarded as one of the key founding figures of Islamic Modernism, sometimes called Neo-Mu’tazilism after the medieval Islamic school of theology based on rationalism, Mu’tazila. Hendri K, “*Pemikiran Muhammad Iqbal dan Pengaruhnya Terhadap Pembaruan Hukum Islam*” Al-’Adalah Vol. XII, No. 3, Juni 2015 (UIN Suska Riau. 2015) Page 613-616.

⁶ Fazlur Rahman Malik (September 21, 1919 – July 26, 1988), generally known as Fazlur Rahman, was a modernist scholar and philosopher of Islam from today’s Pakistan. He is renowned as a prominent liberal reformer of Islam, who devoted himself to educational reform and the revival of independent reasoning (ijtihad). Ajahari, “*Pemikiran Fazlurrahman dan Muhammad Arkoun*” Jurnal Studi Agama dan Masyarakat Vol. 12 No. 2 Desember 2016 (IAIN Palangka Raya. 2016) Page 238-242.

group that rejects modernism and its entirety and calls for a return to what Prophet Muhammad SAW has taught and back to Islamic civilization in its beginning. Second, group that accept modernism and carry out modernism by integrating Islam with western civilization as a response for Islamic society concerns due to secularism and modernization that increasingly humiliating Islam. And third group is in the middle between the two groups, it is by looking for new alternative civilizations other than western civilization but still based on Qu'ran and Hadith so it does not opposite Islam.⁷

For Muslims on that time, there was no other way against the development of Science in West except by developing our Science itself. And Said Nursi believes one of the factors why Western civilization became more advanced is because the development of Science is developing time by time and it is significant. The idea to integrate or combine Islam and science have also been there when Turkey began to adopt Western science. At that time, Turkey suffered a significant setback and defeat in battle. The cause of this setback and defeat is a lack of tendency towards the development of scientific science which makes Muslim antagonists to further develop their science and make it in the form of a war machine. To solve this problem, Said Nursi tried to start a relationship between science and Islam and came up with the thought that Islam also has a scientific character.⁸ In Nursi's belief, Islam is the master and guide for all knowledge, Islam is the source and womb for the birth of all knowledge.⁹

He acknowledged that science can move muslims towards advanced civilization and encourage the adoption of modern science. In his view, students from the modern education system must be trained in religious

⁷ Akhmad Rizqon Khamami, “*Membangun Peradaban dengan Epistimologi Baru ; Membaca Pemikiran Said Nursi*” Tsaqafah : Jurnal Peradaban Islam (Institut Agama Islam Negeri Tulungagung.2012) Page 3.

⁸ Ali Muhammad Baht, *Journal Qijis : Qur’anic Scientism In Bediuzzaman Said Nursi’s Risala-l-Nur* (Islamic University of Science and Technology: Awantipora, Jammu and Kashmir, 2017), Vol. 5.

⁹ Badiuzzaman Said Nursi, *Shaiqal-l-Islam*. (Egypt : Sozler Publications, 2012). Page 21.

subjects and also the products of religious schools must be complemented by modern world trends, so that the two parts of society can have enough opportunity to understand both the sciences that utilize their skills. The main objective of the initiative is to produce sincere and committed Muslim citizens to get rid of the Muslim intellectual crisis and to develop science in the Muslim world. As was stated by Badiuzzaman Said Nursi:

“The light of conscience is religious sciences (*ulum-u-diniya*). The light of mind is civilized sciences (*funun-u-medeniya*). Reconciliation of both manifests the truth. The student’s skills develop further with these two sciences (*ulum-u-diniya* and *funun-u-medenye*) but when they are separated superstition from the former and corruption and skepticism from the latter is born”¹⁰

As the metaphor used by Nursi to describe the importance of basic religious knowledge (*al-ulum al-diniyyah*) and modern science (*al-ulum al-kauniyyah al-hadithah*) as two inseparable pairs of bird wings. The science of religion as one wing, while the other wing is the science studied in modern institutions (*al-madaris al-hadithah*). As with the paradigm that Nursi believes that religious science is the light of the heart that illuminates the soul from the darkness of ignorance and can avoid fanaticism and the narrowness of thought and modern science is also a light of reason that saves from various thoughts and the discipline of reason. So according to him one cannot fly with perfect spirituality without flapping the two scientific wings.

The discourse of religion and science can be traced back since the middle ages precisely in 204 M when religion and science began to fight over the authority of truth. The tension of religion and science continued until many Western scientists began to express their views and conduct empirical research on the universe. Until the birth of Western scientists who have concepts in the relationship of religion and science, among others, Ian Barbour, John F. Haught and Mikail Stenmark. The relationship between religion and science in Ian G. Barbor's view is grouped into four terms;

¹⁰ Badiuzzaman Said Nursi. *Shaiqal-l-Islam...*, Page 402.

conflict, independence, dialogue and integration. According to Barbour, the type of dialogue and integration is a more promising way to bring scientific insights and religious insights in an integrated manner rather than conflict and independence.¹¹ A similar but not the same view as Barbour was put forward by John F. Hought¹², who divided religious and scientific approaches into Conflict, Contrast, Contact and Confirmation. These four views can be seen as a kind of typology as Barbour made, but Hought also sees it as a kind of journey.¹³

However, Barbour and Haught's views on integration only focused on that science as a product in the form of theory. In fact, many experts claim that science is a process in a more complicated dimension, so it does not only touch one dimension of science. Mikael Stenmark, a religious philosopher at Uppala University, Sweden, believes the previous typology is still common, universal and static. According to Stenmark, the relation between religion and science should be so complex, diverse and dynamic. Based on this, Stenmark proposes a more dynamic and evolving pattern in accordance with the realities of religion and science. Stenmark divides it into five views in the relation between religion and science; 1) independent

¹¹ Waston, “*Hubungan Sains Dan Agama: Refleksi Filosofis atas Pemikiran Ian G. Barbour*” PROFETIKA University of Muhammadiyah Surakarta, Jurnal Studi Islam, Vol. 15, No. 1, June 2014. Page 76 – 89.

¹² John F. Haught is an American theologian. He is a Distinguished Research Professor at Georgetown University. He specializes in Roman Catholic systematic theology, with a particular interest in issues pertaining to physical cosmology, evolutionary biology, geology, and Christianity. He graduated from St. Mary’s Seminary and University in Baltimore in 1964 and subsequently received his Ph.D in theology from The Catholic University of America in Washington DC in 1968. In 2002, Haught received the Owen Garrigan Award in Science and Religion, in 2004 the Sophia Award for Theological Excellence, and in 2008 a “Friend of Darwin Award” from the National Center for Science Education. Muhammad Thoyib, “*Model Integrasi Sains dan Agama dalam Perspektif J.F Haught dan M. Golshani: Landasan Filosofis bagi Penguatan PTAI di Indonesia*” AKADEMIKA: Jurnal Peradaban Islam Vol. 18 No. 1 2013 (STAIN Ponorogo. 2013) Page 4-5.

¹³ John F. Haught, *Perjumpaan Sains dan Agama*, translated by Franciscus Burgias. (Bandung: Mizan cooperated with CRCS, dan ICAS Jakarta, 2004) Page 17-19.

view, 2) contact view, 3) monist view, 4) complete scientific expansionist view, and 5) complete religious expansionist view. Then, to establish the relationship between religion and science, a clear picture is needed. In that case, Stenmark makes it in four dimensions; social dimension, teleological dimension, epistemological dimension, and theoretical dimension. With these four dimensions, the relation of religion and science can be made more realistic, historical and proportional.¹⁴

Although it has been arranged in a tiered, systematic and multidimensional way in a clear picture, it still leaves a dimension that has not been clearly touched, it is the metaphysical dimension. Metaphysical dimensions are worldview dimensions or philosophical assumptions that are used as guidelines in the development of science. According to Syed Muhammad Naquib Al-Attas, in Stenmark's theory did not pay special attention to the metaphysical dimension, so the four dimensions of Stenmark had to be modified because of the limitations of Stenmark's theory in Islamic scientific thought. This is because Stenmark considers the metaphysical dimension to be outside the realm of science, while the dimensions in his theory are concrete dimensions. The metaphysical dimension which is more philosophical and abstract is considered separate from the values of science. So, with a modification in Stenmark's theory by adding a metaphysical dimension it can link the dichotomization between science and religion.¹⁵

So herein lies the importance of the metaphysical dimension in building a framework of meeting and integration between Islam and science. Metaphysics is a branch of philosophy that deals with the analytical process of the fundamental nature of existence and the reality that accompanies it. The study of metaphysics is generally more inclined to basic questions about the existence and properties that encompass the reality under study.

¹⁴ Mikael Stenmark, *How to Relate Science and Religion, A Multidimensional Model* (Cambridge: William B. Eerdmans Publishing, 2004) Page 251-254. Look also Ach. Maimun Syamsuddin, *Integrasi Multidimensi....*, Page 37.

¹⁵ Ach. Maimun Syamsuddin, *Integrasi Multidimensi....*, Page 165.

The discussion of metaphysics has various sub-discussions. One of them is in the ontology aspect as the central discussion of metaphysics, namely the analytical process and the exploration of classification based on the principles of the category of existence and the relations between them.¹⁶ The importance of ontology or reality of thing in integrating Islam and science has also been stated by Said Nursi, he likens Islam and science (natural philosophy) to two branches of a tree and their goals or fruits if the two things work in harmony, he explained;

“The All-Wise Qur'an has described that luminous reality, the truths of those Names and attributes, and acts and deeds, together with all their branches and twigs and aims and fruits in a way so harmonious, so fitting for one another, so appropriate for one another, without marring one another or spoiling the decree of one other, or their being remote from one another, that all those who have discerned the reality of things and penetrated the mysteries, and all the wise and the sage who have journeyed in the realm of the inner dimension of things, have declared: "Glory be to God!"¹⁷

Thus, the ontology aspect plays a major role in knowing the nature of science and becomes the basic foundation in integrating Islam and science. So then, Nursi believes that in order to reconcile Islam and Science, the Qur'an is needed as its foundation and navigator so that it remains appropriate and does not deviate from the perspective and understanding of the Qur'an. As he stated:

“Stating that the Qur'an encompasses the sciences which make known the physical world, the commentary is an original and important work which in Bediuzzaman's words forms a sort model for commentaries he hoped would be written in the future which would bring together the religious and modern sciences in the way he proposed.”¹⁸

Said Nursi felt that Islam and modern science must be well reconciled and integrated without any gaps between them. In Nursi's view, in essence

¹⁶ Wikipedia, “Metafisika”, accessed from <https://id.wikipedia.org/wiki/Metafisika>, on September 15 2020 at 16.22 pm.

¹⁷ Badiuzzaman Said Nursi, *The Words* (Istanbul: Nesil, 2005). Page 153.

¹⁸ Badiuzzaman Said Nursi, *The Flashes* (Istanbul: Nesil, 2004). Page 481.

Islam and science are complementary to each other, there is no dichotomy and contradiction between the two, but when the two are integrated and combined, true happiness will be achieved.¹⁹ On many occasions, Said Nursi criticized a lot about modern science, not because the science is not in accordance with Islam but there is materialism, naturalism and secularism in it. Nursi likens someone who adheres to materialism, naturalism and secularism as someone who suffers from a disease of the heart and conscience, like a man who refuses sunlight because his eyes are sore, his mouth refuses the taste of water because of pain.²⁰

According to him, the decline of Muslims began with the weakening of the relationship between the Qur'an and the Muslim community. Like the Islamic reformers of the time, he also believed that the solution was to return the Muslim community to the Qur'an. By placing science under Islam will further strengthen Science and if Islam and Science based on Islam are integrated then Islamic civilization will triumph as before.²¹

Said Nursi is one of the twentieth century revival figures, becoming an icon of *agent of change* and builder of Islamic civilization in Turkey whose thought and renewal ideas are mostly contained in *magnum opus* his masterpiece, *Risale-i Nur*.²² Said Nursi is also known through "*physical jihad and non-physical jihad or jihad by the word*,"²³ Apart from *physical jihad* that he and his students do, he also implements *non-physical jihad (jihad by the words)*, in terms of its application in education.

¹⁹ Badiuzzaman Said Nursi, *The Damascus Sermon* (Istanbul: Sozler Publication, 1996), Page 12.

²⁰ Badiuzzaman Said Nursi, *Staff of Moses...*, Page 71

²¹ Akhmad Rizqon Khamami, "*Membangun Peradaban...*", Page 4.

²² Sujiat Zubaidi Saleh, "*Kontribusi Bediuzzaman Said Nursi Membangun Peradaban Islam di Turki*", *ISLAMIA: Jurnal Pemikiran Islam* Republika (Indonesia: Republika. 2020).

²³ Sukran Vahide, *Biografi Intelektual Badiuzzaman Said Nursi...*, Page 6-7.

One of his efforts in field of education, Said Nursi initiated the concept of education which he believed was the solution to all problems experienced by the Turkish nation and the Islamic world in general. He believes that a generation's improvement requires a long struggle and must be done in a positive manner. Nursi initiated *Madrasatu-l-Zahra'* as an educational model that combines three existing educational institutions, the concept of *Madrasah* as a center for teaching religious sciences, *Mekteb* or public schools as a place to teach modern science and technology and *Tekke* (zawiyah) which is the center of Sufi activities. For Said Nursi, modernization is inevitable, so by modernizing Islamic education, Islam can have their glory back again. With Said Nursi's Idea establishing an educational model that integrates Islam and Science which between Islam and Science could walk in the same tune with establishing *Madresatü'z Zehrâ*.²⁴

Based on the problem analysis above, the integration of Islam and science is needed, especially in its fundamental aspect, the ontology aspect, so that its application in the field of education runs harmoniously. Therefore, researchers are interested in discussing the character Badiuzzaman Said Nursi because his ideas and thoughts are in accordance with the previous problem. So after much discussion, the researcher decided to make a thesis entitled "The Integration of Islam And Science According to Badiuzzaman Said Nursi in Ontology Aspect And Its Application in Education". In addition, researchers also provide input in the title for further scientific work, including; "Qur'an as the basis of Islamic education in the view of Badiuzzaman Said Nursi" and "Resolution of Jihad according to Badiuzzaman Said Nursi".

²⁴ Muhammad Faiz, *Journal Ar-Risalah Vol. XI, No. 1: Integrasi Nilai Spiritual, Intelektual, dan Moral Dalam Konsep Pendidikan Said Nursi* (Selangor, Malaysia: April 2013) Page 21

B. Problem Formulation

Departing from the above background and this discussions in this study does not extend to another discussions, hence the need for the formulation of the problem to be researched, which is as follows:

1. How is Said Nursi's thought about the integration of Islam and Science in ontology aspect?
2. How is its application in the field of education ?

So that the focal point of research does not widen and avoid discussion of all possible problems that will arise, the researcher provides the limitation of the problem as above in this study.

C. Purpose of Study

In this case, the researcher takes the title " The Integration of Islam And Science According to Badiuzzaman Said Nursi in Ontology Aspect And Its Application in Education ", while the reasons for the researcher to discuss and research this title are as follows:

1. To analyze Said Nursi's thoughts about the integration of Islam and Science in ontology aspect.
2. To analyze its application in the field of education.

D. Importance of Study

The benefits and Importances of this study with title "The Integration of Islam And Science According to Badiuzzaman Said Nursi in Ontology Aspect And Its Application in Education" are as follows:

1. Academic Importance

Academically, this research is expected to provide scientific construction in the study of the Integration of Islam and Science in Ontology Aspect and also on the figure of Badiuzzaman Said Nursi. Studies on the Integration of Islam and Science in Ontology Aspect are already quite diverse as well as the figures of Badiuzzaman Said Nursi. However, not many studies that address specific focus on Islam and Science Integration

According to Bediuzzaman Said Nursi in ontology aspect. Therefore, this research is expected to be able to provide a new reference about the integration of Islam and science according to Badiuzzaman Said Nursi in ontology aspect and its application in education and also to develop science and science theory in Islam, Science based on Faith in God, strengthening that Aqidah as the mother of Sciences at the University of Darussalam Gontor in particular and the community at large.

2. Practical Importance

Practically, this research is expected to benefit through the analysis presented by researcher, not only individual and certain institutions, but also society as an objective in general. The integration of Islam and Science has long been discussed since the beginning of the meeting of Islam with western civilization so it needs to be integrated so as not to cross. Through this research it is expected to become reading material and discussion that can add more knowledge about the integration of Islam and science in ontology aspect and its application in education also the figure of Badiuzzaman Said Nursi.

And in this research also, the researcher obtained several motivations, those are:

1. Based on this research, the researcher wants to elaborate on Said Nursi's thoughts regarding the integration of Islam and Science in ontology aspect.
2. And from that elaboration, the researcher wants to explain the role of the integration of Islam and science according to Badiuzzaman Said Nursi in ontology aspect and its application in education.

And from this research, researcher hopes the integration of Islam and science according to Badiuzzaman Said Nursi in ontology aspect and its application in education easily understood by the general public and wide, so they could illustrate that concept until it could raise several issues that have been mentioned above. Then the researchers also expect there is further research that will able to explain it better and can be used as input for another research with a different theme or approach.

E. Literature Review

In this research as it could be more focused and directed, the researcher feels it is important to conduct a literature view as a reference in seeing the differences from other researches that discuss the integration of Islam and science according to Badiuzzaman Said Nursi in ontology aspect and its application in education. Therefore, researcher has two sources of literature, the first is in the form of book that discuss about integration of Islam and Science and the second is scientific works or journals which are still in the limitation of discussion in this research.

Researcher found a thesis entitled *Pemikiran Said Nursi (1876-1960 M) Tentang Integrasi Antara Agama dan Sains Modern* written by Ria Anjaswati, a student of Arabic Literature Department, Faculty of Humanities, Sebelas Maret University, Surakarta in 2016. In it explained Said Nursi's thoughts about the relationship between religion and modern science and how to implement it using analytical descriptive methods, describing Said Nursi's thoughts in terms of the integration of religion and modern science and analyzing them using functional analysis which is the stage of explaining the function of Said Nursi's thought, namely the ideological and socio-cultural functions of religious integration and modern science. There are many similarities in this scientific work, the title concerning the integration of religion and science and also the figures discussed, but there are fundamental differences in the approach used here uses a cultural approach and the approach the researcher uses is the philosophical approach of science, which discusses Said Nursi's thoughts more deeply.

In an article written by Maftukhin from IAIN Tulungagung entitled *Reposisi Konsep Ketuhanan: Tanggapan Muhammad Iqbal dan Said Nursi Atas Perjumpaan Islam dan Sains* was published in the Ulub Albab Journal, Vol. 12, No. 1 of 2017, explains that how Iqbal accepts science by adjusting Islamic teachings to be in line with the epistemology of science and rationalism while still referring to the al-Qur'an. Meanwhile, Said Nursi, although he also encouraged the adoption of science, Nursi hardly made any

adjustments to the concept of Islamic divinity. As the heir of al-Asy'ariyyah thought, Nursi divided science into two categories, science which contained positive values and science which contained negative aspects. Furthermore, Nursi only took the positive aspects and left the negative aspects. In this article it has something in common with what the researchers discussed, especially in Said Nursi's thought in adopting science so that it is in accordance with the divine concept of Islam or *Tauhid* and the difference lies in the discussion discussed by researchers which only include Said Nursi's thoughts, excluding Muhammad Iqbal and here the researcher also includes Said Nursi's criticism of Western modern science.

An article written by Mohammad Dawood Sofi entitled *Knowledge — Toward Bridging Religious and Modern Sciences: Bediuzzaman Said Nursi's Approach* published in the Journal of Islamic Thought and Civilization Vol. 3, Issue 2 of 2013 also discusses many things about Said Nursi in bringing together religion and science. Not much is explained in the article, but Said Nursi's points of thought in religion and modern science as well as the relationship between the two are then the introduction of an educational system to be built based on religious and scientific sciences. On the other hand, there is a difference with what the researcher discussed, it is Said Nursi's philosophical thought in the integration of Islam and science in the ontology aspect and also its application into the field of education.

The article entitled *Qur'anic Scientism in Bediuzzaman Said Nursi's Risala-i-Nur* was written by Ali Muhammad Bhat, a student of the Islamic University of Science and Technology Awantipora, Jammu and Kashmir published by Qijis: Qudus International Journal of Islamic Studies Vol 5, Issue 1, February 2017 describes the thoughts of Said Nursi, a representative of true Islam who has a versatile personality, about the integration of sharia-based knowledge and scientific knowledge. He advocates for Al-Qur'an Scientism and discusses faith-based research (*Iman Tahqiqi*) based on positive action (*Jihad Ma'nawi*) in Risala-i Nur. In this paper an attempt has been made to assess the knowledge of the Qur'an in Risala-i-Nur, to

prove that the knowledge of the Qur'an is very applicable while Said Nursi is an amazing representative of the message of the Qur'an in the modern era. There is a difference in this paper with what the researchers discussed, it only explains about the application of science in accordance with the Qur'an by synthesizing science and revelation in the light of the Koran, not in all points and does not include its application in the field of education even though it has the same character that discussed.

In an article entitled *Konsep Integrasi Sosial: Kajian Pemikiran Said Nursi*, written by Muhammad Faiz, a student of the Kebangsaan Malaysia University, Bangi Selangor Malaysia published in a journal *AKADEMIKA*, Vol. 21, No. 02 July-December 2016, explains a little about how social integration is the main condition for achieving peace and stability in a pluralistic society. However, some non-physical social ills become an obstacle to the realization of this community cohesion and can even cause disputes and division. Said Nursi offers six antidotes for the six social diseases suffered by modern humans. The concept of social integration which was initiated by Nursi is based on the teachings of the Qur'an and Al Hadith by providing awareness to the public about the dangers of social diseases that threaten unity and spark division. A few similarities are contained in this paper with those discussed by researchers such as the figures discussed and the title "integration", but not leading to Islam and science but to social life and also not explaining its application to education.

Then, with the same author Muhammad Faiz in an article entitled *Integrasi Nilai Spiritual, Intelektual, dan Moral dalam Konsep Pendidikan Said Nursi* published in the journal *Ar-Risalah*, Vol. XI, No. April 1, 2013. He explained in his writing about Said Nursi's *magnum opus*, *Risalah an-Nur*, which tried to save the Muslim faith by revealing the miracle of the al-Qur'an with the main objective of revitalizing the faith of Muslims with moral reform. And explain the concept of education according to Said Nursi's view which comes from the integration of the three main elements that combine religious sciences (*al-ulum al-diniyyah*) with modern cosmic

science (*al-ulum al-kauniyyah al-hadithah*) and teaching values of Sufism. In another point of view, combines three holistic aspects, spirituality originating from the religious school (*Medrese*), intellectuality from the science school (*Mekteb*) and morality from the Sufistic school (*Tekke*). The similarity in this paper is in the concept of education promoted by Said Nursi, but it differs in the title because it does not explain in detail the thoughts of Said Nursi in the interpretation of Islam and science.

Hamid Fahmy Zarkasyi, a lecturer at the University of Darussalam Gontor, in an article entitled *Knowledge and Knowing in Islam: A Comparative Study between Nursi and al-Attas* published in the Global Journal Al-Thaqafah, Vol. 8, Issue 1, June 2018 describes the comparison of concept of knowledge and knowing according to two prominent Muslim thinkers in contemporary world, they are Badiuzzaman Said Nursi and Syed Muhammad Naquib Al-Attas in epistemology and philosophy of science. It was found that both Nursi and al-Attas shared the belief that modern science was neither neutral nor value free, it was in accordance with theories and principles derived from the secularistic and atheistic-naturalistic worldview. It can be concluded that although Nursi and al-Attas both have the same concerns, their thinking shows some differences with respect to the nature of knowledge and knowing, its meaning and the object of knowledge and the process of knowing. Little was mentioned by the figure of Said Nursi in the article, but not in his thoughts on the integration of Islam and Science in the ontology aspect and its application in the field of education.

Beside that, the reseracher also found an academic work entitled *Proses Integrasi Pemikiran Anti Sekularisme Dengan Pendidikan Agama Islam Menurut Badiuzzaman Said Nursi*, written by Angelia Yulianti graduated in 2014, a student of the Faculty of Tarbiyah and Keguruan at Universitas Islam Negeri Sunan Kalijaga Yogyakarta to fulfill the requirement to obtain a bachelor's degree one. In her study discussed about Badiuzzaman Said Nursi's thoughts about the concept of anti-secularism and integrating it with the religion of Islam. It can be concluded from this thesis that separating the

barrier between the life of the world and the hereafter that makes us believe in the greatness of Allah SWT with all of His creations and remains based on *Tauhid* in its Islamic education curriculum. Even though they have the same title and character as those studied by the researcher, they also have differences in problem analysis that will also have different results obtained.

The researcher continued in the thesis of Muhamad Zainul Badar graduated in 2014, students of Ushuluddin and Islamic Thought Faculty, Department of Religious Philosophy, Universitas Islam Negeri Sunan Kalijaga Yogyakarta, entitled *Konsep Integrasi Antara Islam dan Ilmu (Studi Komparatif Pemikiran Syed Muhammad Al-Naquib Al-Attas dan Kuntowijoyo)*, this research shows that there is a difference in Islamization of 'Ilmu and Sciencing Islam, if Al-Attas moves from context to text, while the concept of Kuntowijoyo departs from text to context, both of them also have a close vision and mission concept that is to get close Islam and Science so that culture secularism is not contaminated in it, and both of them want Islam to be placed as a subject of Science not only as an object of Western Science in other words Islam must have a higher position than Science. In this thesis has the same title that is about the integration of Islam and science but the figures discussed in the thesis are different from the figures discussed by researchers.

The researcher found a book written by A. Khudori Salah with a title *Epistemologi Islam: Integrasi Agama, Filsafat Dan Sains Dalam Perspektif Al-Farabi dan Ibn Rusyd*, disclosed in it about two philosophers who are both trying to integrate the dichotomy between revelation, reason, and reality, which is currently known as the integration of science and also as we know those two philosophers were born in the East and West Islamic regions, which means that in scientific terms it represents the neo-Platonic and Aristotelian Islamic tradition so that by studying both means studying the summary of Islamic philosophical thinking from all regions and major schools of Islamic civilization . Next, the researchers found a review of the classical Islamic heritage as an effort to build a glorious future of Islamic civilization and depart from this, researchers could see the common goal

derived from that integration process it is to build an advanced Islamic civilization and those discussed in the book are two classical philosophers that differ from the title of the researcher.

In other addition besides that book, the researcher also found an academic work in the form of a thesis written by Masykur Arif, a student of UIN Sunan Kalijaga, graduated in 2014. The title of the thesis is entitled, *Titik Temu Islam dan Sains (Kajian atas Pemikiran Muhammad Naquib Al-Attas dan Amin Abdullah)*, that research contains the construction of the two figures' thoughts on the intersection of Islam and Science, including their differences and similarities. In this research, researcher also found that Muhammad Naquib Al-Attas found philosophical-metaphysical assumptions which became the foundation of modern Western Science, and also found for him Islam does not recognize secularism, and therefore must develop according to its final goal, which is to make ourself more closer to Allah SWT. Meanwhile, according to Amin Abdullah, Islam suffered a setback because of the dichotomy of science. Therefore the relation between Islam and science should use the interconnection integration relationship, and through the interconnection approach, *truth claims* could be avoided. In the article have similarities in the relation of Islam and science and differences in figures that will be discussed by researchers later.

From all researchs and academic works described above, the research conducted by the researcher has a special difference compared to previous studies, the researcher is more into the thoughts and efforts of Badiuzzaman Said Nursi regarding the integration of Islam and Science in ontology aspect in integration with the philosophy of science approach. Then the researcher position of this thesis by the researcher is to enrich the information that during the observation that the author did most of the research was only oriented to Said Nursi's thought in Islamic education, and there has never been any research that touched on the integration of Islam and science in the philosophy of science approach that includes aspects of ontology and its application in education

F. Theoretical Framework

Theoretical framework is an approach used to see a problem and conclude a research, which can be made from any sight of Science fields. Rather than that, in completing this scientific work "The Integration of Islam and Science According to Badiuzzaman Said Nursi in Ontology Aspect and Its Application in Education", researchers used a theoretical framework built by Syed Muhammad Naquib Al Attas. Because Al Attas has many similarities to the theories discussed by the authors, it is hoped that it will be easier for researchers to complete this scientific work. Using the philosophy of science approach is expected to fulfill and fill all aspects that cannot integrate Islam and science, seeing many theories and thoughts that have been carried by several figures in reconciling religion and science such as Ian Barbour, John F. Haught and Mikail Stenmark.

Quoted from the book *Philosophy of Science* written by Muhammad Adib, humans in gaining knowledge are based on three main problems: What do we want to know? (Ontology) How do we get knowledge? (Epistemology) and what is the value of this knowledge for us? (Axiology).²⁵ In this case, the researcher only took Badiuzzaman Said Nursi's concept of thought in the aspect of ontology by using the theoretical framework developed by Syed Muhammad Naquib Al Attas.

Syed Muhammad Naquib al-Attas is a Malay philosopher of this decade whose metaphysical studies unite the views of Muslim, Mutakallim and Sufi philosophers. In his efforts, al-Attas proposed a descriptive definition of knowledge. The premise he puts forward is that knowledge comes from Allah SWT and is obtained by a creative soul. Al-Attas said:

“...his arrival, and the faculties of the senses that receive and interpret it are not the same. Because all knowledge comes from God and interpreted by the soul through spiritual faculties and according physical, the most suitable definition-by referring to God as the origin-that science is the arrival of the meaning of an object of knowledge in the soul.”²⁶

²⁵ Muhammad Adib, *Filsafat Ilmu: Ontologi, Epistimologi, Aksiologi, dan Logika Ilmu Pengetahuan* (Yogyakarta: Pustaka Pelajar, 2010). Page. 49

²⁶ DR. Maemonah, *Ontology of Education Al-Attas's Perspectives*, *Journal International Proceeding* (Yogyakarta: UIN Sunan Kalijaga) Page 203

Al-Attas divides the achievement and definition of knowledge into two parts. The first is that knowledge is something that comes from Allah and is given to humans as His gift. And the second is something that is achieved by an active and creative soul based on the effort of its own intellect, which has gone through experience, investigation and study.²⁷

The first knowledge refers to mankind in general and is the guidance that leads to *al-Haqq* (Allah SWT); a guide that directs human life to the straight and true path. This knowledge is called *al-'Ilm* or the real knowledge.²⁸ The second knowledge, which is called *'ilm* which has the plural form *'ulūm*, is knowledge, and is obtained as a result of one's own attainment of the power of the intellect through life experience of the physical senses and vows, observation, investigation and study. This science is based on gathering conclusions derived from the realities of worldly life. The search for knowledge has no limits because it refers to edicts that are also limitless, where the value of the usefulness of worldly life, which is also a tool for humans in adapting themselves to the natural conditions around them.²⁹

However, the second science or what is called science is characterized by secular, material and naturalist elements by the west. In the Western view, something emerges from something else more clearly everything that exists is the progress, development and evolution of the latent potential in eternal matter. So, in this case Al Attas criticizes and points out the errors of the secular Western world view. The result is the inability of science to lead scientists to the truth *al-Haq*.³⁰

Western science is not completely wrong, but the main problem is the secular Western view that does not recognize metaphysical reality and considers physical-material reality as an essential reality.³¹ Thus, the

²⁷ Syed Muhammad Naquib Al-Attas, *Islam dan Sekularisme*, (Bandung: Insitut Pemikiran Islam dan Pembangunan Insan, 2010) Page 179-182.

²⁸ Syed Muhammad Naquib Al-Attas, *Islam dan Sekularisme...*, Page 179.

²⁹ Syed Muhammad Naquib Al-Attas, *Islam dan Sekularisme...*, Page 182-183.

³⁰ Syed Muhammad Naquib Al-Attas, *Islam dan Filsafat Sains*, (Bandung: Penerbit Mizan) Page 25-28.

³¹ Syed Muhammad Naquib Al-Attas, *Islam dan Filsafat Sains...*, Page 20.

Islamization of science needs to be implemented. In al-Attas' thought, the emergence of Islamic science must be preceded at a metaphysical level through the process of dewesternization and Islamization; which includes Islamic concepts that project an Islamic view of reality and truth. Meanwhile, at the physical level, the existence of technology and research facilities that do not conflict with Islam can be adopted; because it is considered to be in the 'right' place and coherent with the metaphysical concepts of *adab* and '*adl*'.³²

Then as a basis for implementing the integration of Islam and science in ontology aspect, Al Attas put the values of civilized morality, values, spirituality and religiosity in reconstructing science. Then apply it in Islamic education based on character, morals and identity, because secular ideology denounces the principles of religion as the basis for individual development. The main objective and purpose of Islamic education is the cultivation of Adab in students. Islam has broad educational goals to create good individuals and good citizens, but Islam places great importance on faith, piety and moral values as a fundamental goal of education.³³

To clarify this scientific work that would be discussed, the researcher will clarify several variables so that they are easily understood by readers, some variables are Integration, Islam, Science, Ontology and Education.

Etymologically, the word "Integration" is taken from the word "Integrate" which means "an act or instance of combining into an integral whole". Integration has synonyms; assimilation, combination, union and others.³⁴ From other literature it also defines integration as "Integration is defined as a merger between two or several races (factors, sectors etc) as a union or consolidation". Meanwhile in field of education, "Integration is an approach/process which can be used in the educational sector to create a civil society (*madani*) generation of multidisciplinary knowledge".³⁵ Specifically

³² Syed Muhammad Naquib Al-Attas, *Islam dan Filsafat Sains...*, Page 40-45.

³³ Syed Muhammad Naquib Al-Attas, *Islam dan Sekularisme...*, Page 184-188

³⁴ Dictionary "Integration", accessed from <https://www.dictionary.com/browse/integration>, on August 7 2020 at 20.45 pm.

³⁵ Syed Muhammad Naquib Al-Attas, *Konsep Pendidikan dalam Islam...*, Page 61-63.

regarding the integration of Islam and science, quoted from Osman Bakar, integration is an attempt to provide an alternative model for science. This effort is conducted in order to formulate a study that includes the universe, along with the application of technology that is based on Islamic principles.³⁶

Islam literally means submission, or obedience. As for according to the term, Islam is confessing orally, believing by heart and submitting to Allah *Azza wa Jalla* for all that has been determined and predestined, as Allah *Subhanahu wa Ta'ala* said in his holy book Qur'an:

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمِ ۖ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ

“When his Lord said to him (Ibrahim AS), ‘Submit’, he said ‘I have submitted (in Islam) to the Lord of the worlds’.”(Surah Al-Baqarah: 131)

From other figure, Al-Attas explained the main meanings in the word *din* (Islam) can be concluded into four meaning: (1 state of debt, (2 resignation (*tawakkal*), (3 judicial powers, and (4 natural inclinations.³⁷

The word science comes from Latin *scientia* which means knowledge, perceiving and observing the existence of this nature as an object. According to Osman Bakar, science can be divided into 2 types; Pre-modern Science and Modern Science. The main difference is regarding the position of Science in relation to other types of knowledge. In Pre-Modern Science there was found organic unity between science and spiritual knowledge, whereas in modern science this was not found. In fact, there is a separation between spiritual knowledge and science because they have separate areas and are separate from one another.³⁸

³⁶ Osman Bakar, *Tauhid dan Sains: Esai-esai tentang sejarah Sejarah dan Filsafat Sains Islam*, terj. Yuliani Lipuro (Bandung: Pustaka Hidayah, 2003). Page 214-235

³⁷ Syed Muhammad Naquib Al-Attas, *Islam dan.....*, Page 64

³⁸ Osman Bakar, *Tauhid dan Sains: Esai-esai tentang sejarah Sejarah dan Filsafat Sains Islam*, terj. Yuliani Lipuro (Bandung: Pustaka Hidayah, 2003). Hlm. 73

Etymologically, ontology consists of two syllables, *ontos* and *logos*. *Ontos* means something tangible and *logos* means knowledge. Meanwhile, in terminology, ontology is the study of something that really exists and is true. The theory discusses an existing truth or an essential (principal) feature of existence.³⁹

In Greek, education comes from the word *Pedagogy*, which is from the word *paid* which means child and *agogos* which means to guide. That is why the term pedagogy can be interpreted as “the art and science of teaching children. According to Aristotle, education is a function of the State, and is conducted, primarily at least, for the ends of the State. State – highest social institution which secures the highest goal or happiness of man. Education is preparation for some worthy activity. Education should be guided by legislation to make it correspond with the results of psychological analysis, and follow the gradual development of the bodily and mental faculties.⁴⁰

According to Syed Muhammad Naquib Al Attas, he offers a term that is more appropriate to refer to education called *ta'dib*. In this, he defines education:

"The introduction and recognition are gradually instilled in humans about the exact places of everything in the order of creation in such a way that this leads to the introduction and recognition of the proper place of God in the order of existence and personality."⁴¹

G. Research Method

1. Type of Research

This type of research the researcher uses is qualitative research. In accordance with the object of this thesis study, this type of research is included in the category of library research. *First*, by recording all the

³⁹ Muhammad Adib, *Filsafat Ilmu: Ontologi, Epistemologi, Aksiologi, dan Logika Ilmu Pengetahuan*. Yogyakarta: Pustaka Pelajar, 2010. Page. 67

⁴⁰ Denise N. Fyffe, *The Philosophy of Education and Work*, (Jamaice: 2015), Page 17

⁴¹ Syed Muhammad Naquib Al-Attas, *Konsep Pendidikan Islam...* Page 61-62.

findings regarding the concept of integration of Islam and science in the ontology aspect of any research discussion found in the literature and sources, or the latest findings regarding similar thoughts that can influence the results of this discussion. *Second*, after taking notes, then integrating all findings, both theories or new findings into the discussion. *Third*, analyze all the findings from various readings, relating to the weaknesses of each source, the strengths or the relationship of each of the discourses discussed in it. The last is to criticize, provide critical ideas in the results of research on previous discourses by presenting new findings in collaborating different thoughts, especially in this paper, *Integration of Islam and Science in Ontology Aspect And Its Application in Education*.⁴²

According to Kaelan, sometimes literature research has descriptive and historical characteristics. It is said to be historical because many studies of this kind have historical dimensions, including religious research. This literature research can include criticism of thought, research on the history of religion, and it can also be research on certain works or certain texts.⁴³ Therefore, library research will face data sources in the form of books, which are very large in number, so it requires an adequate method. For this reason, in library research, collecting books must be done in stages, because it would be difficult if not.⁴⁴

To get all the needs mentioned above, it can be generated through libraries, bookstores, *maktabah syamilah*, research centers and internet networks by accessing writings and information about *Integration of Islam and Science in Ontology Aspect And Its Application in Education*. By using data from various references, both primary and secondary. The data is collected using documentation techniques by reading or text reading, reviewing, studying, and recording literature related to the issues discussed

⁴² Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Obor Indonesia, 2004), Page 34

⁴³ Kaelan, *Metode Penelitian Agama Kualitatif Interdisipliner* (Yogyakarta: Paradigma, 2010), Page 134.

⁴⁴ Kaelan, *Metode Penelitian Agama...*, Page 135.

in this paper.⁴⁵

2. The Technique of Data Collection

Data collection techniques, in this case the researcher will identify discourse from books, papers or articles, magazines, journals, website (internet), or other information related to the title of writing to look for things or variables in the form of notes, transcripts, books, newspapers, magazines and so on related to the study of Integration of Islam and Science in Ontology Aspect And Its Application in Education. So, to make it easier for researchers to share data sources in collecting data. There are two categories of data used during the study, they are classified into primary data and secondary data.

a. The Primary Data

Primary data that researcher used such as the work of Badiuzzaman Said Nursi in the form of books he wrote himself which are all books collected in *Risale an-Nur Collection*, such as; *Shaiqal-l-Islam*. (Egypt : Sozler Publications, 2012), *Al-Malahiq* (Istanbul: Nesil, 2013), *The Words* (Istanbul: Nesil, 2005), *The Flashes* (Istanbul: Nesil, 2004), *The Rays* (Istanbul: Nesil, 2004), *The Damascus Sermon* (Istanbul: Sozler Publication, 1996), *The Letters* (Istanbul: Sozler Publications, 1997), *Muhakemat* (Istanbul: Sozler Press, 1977), *Isyârât Al I'jâz Fî Mazhân Al Îjâz* (Istanbul: Sozler, 1994), *Al-Matsnawi al-'Arabi al-Nuri* (Cairo: Sözler, 2004).

b. The Secondary Data

Meanwhile, secondary data sources were data whose material is indirect related to the formulated problem, this data material is a support and a complement to primary data and were obtained from discussions on thoughts from Badiuzzaman Said Nursi to help researcher to understand the main problem. The secondary data used in this study, such as; Serif Mardin, *Religion*

⁴⁵ Mestika Zed, *Metode Penelitian...*, Page 37.

and Social Change in Modern Turkey: The Case of Bediuzzaman Said Nursi. (Albany, New York: State University of New York Press. 1989), Ian S. Markham Pirim & Suendam Birinci, *An Introduction to Said Nursi: Life, Thought and Writings.* (Ashgate Publishing, Ltd. 2011), Sukran Vahide, *Biografi Intelektual Badiuzzaman Said Nursi: Transformasi Dinasti Usmani Menjadi Republik Turki.* (Jakarta: Anatolia. 2007), Mohd. Jamshed Qazi, *Badiuzzaman Said Nursi's Approach To Modern Education: Integrating Sciences With Religious Sciences.* Proceedings of ADVED 2016 2nd International Conference on Advances in Education and Social Science. (Istanbul: Turkey. 2016), Anees Ahamed, *Said Nursi's Concepts of Education and Revitalization of Muslim Culture and Civilization with Special Reference to Southeast Asia.* Asian Journal of Multidisciplinary Studies. (Malaysia: International Islamic University. 2014), Ach. Maimun Syamsuddin, *Integrasi Multidimensi Agama dan Sains.* (Jogjakarta: Diva Press. 2012) and also from some other books, journals, articles, magazines and other supporting media.

3. The Technique of Discussion Method and Approach

In this study, researcher wants to use the philosophy of science approach which in the concept of Integration of Islam and Science in Ontology Aspect And Its Application in Education. According to Muhammad Adib, the philosophy of science is an effort to seek clarity regarding the basics of concepts, prejudice and postulates of science and consists of several studies of various kinds which are shown to establish clear boundaries regarding certain knowledge. In this case it is divided into 3 general problems; Ontology, Epistemology and Axiology.⁴⁶ So, researcher uses a philosophy of science approach, especially in the ontology aspect in this discussion.

The method used by the writer in searching the data that will be used to arrive at the purpose of the discussion, to facilitate the author in

⁴⁶ Muhammad Adib, *Filsafat Ilmu...*, Page 53

writing, and to explore the discussion, also to fulfill the understanding of the integration of Islam and science according to Badiuzzaman Said Nursi in ontology aspect and its application in education, the methods are below:

1. Descriptive Method, which is a study that aims to make a description of particular situation. Descriptive research generally describes the state of the region or a particular phenomenon without giving an analysis of the collected data.⁴⁷ With this method, the researcher intends to describe Badiuzzaman Said Nursi's thought about the integration of Islam and science in ontology aspect and its application in education.
2. Analysis Method, which is a a method that digs deeper in order to find out what lies behind the facts that are seen or heard, in other words examining the causal relationship between facts and also examining the facts that accompany the occurrence of an event.⁴⁸ With this method, the researcher wants to analyze the integration of Islam and science according to Badiuzzaman Said Nursi in ontology aspect and its application in education.

4. Writing Method

Technically, the writing method in this thesis refers to the book "Panduan Penyusunan Skripsi dan Pencegahan Plagiasi Edisi IV", compiled by the compilation team of University of Darussalam Gontor.

H. System of Study

To make easier the discussion of problems in this thesis, researcher divides this thesis into several chapters and each chapter has sub-chapters, which are as follows:

Chapter One : Introduction. This chapter discusses background of study, problem formulation, purpose of study, importance of study, literature

⁴⁷ Moh. Nazir, *Metode Penelitian* (Bogor: Ghalian Publisher Indonesia, 2014) Page 43.

⁴⁸ Cholid Narbuko & Abu Achmadi, *Metode Penelitian*, (Jakarta: PT Bumi Aksara, 2013) Page 160.

review, theoretical framework, research method, and system of study.

Chapter Two: The Genealogy Of Badiuzzaman Said Nursi Thought And Concept Of Integration Of Islam And Sciences In Ontological Aspect. This chapter has two sub-chapters that tried to describe widely about; First, the genealogy of Badiuzzaman Said Nursi thought contains his Birth Period, his Education History, his pattern of thought Islam, and his Works and Masterpiece. Second, discourse of integration of Islam and science in ontological aspect and its application in education contains general definition of Islam, science, integration, ontology and education, relation of religions and sciences and integration of Islam and science in ontological aspect and its application in education.

Chapter Three: Badiuzzaman Said Nursi's Thought About Integration of Islam And Science in Ontology Aspect And Its Application in Education. This chapter is the description about the main contain of this study. It discusses the concept of integration of Islam and science according to Badiuzzaman Said Nursi in ontology aspect and its application in field of education. This chapter contains four sub-chapters. First sub-chapters, basic concept of relation between Islam and sciences, contains two parts; definition Islam and sciences and its relations and kind of sciences. Second sub-chapters, criticizing ontological-metaphysical aspect of modern sciences. Third sub-chapters, building Qur'anic ontological-metaphysical aspect of sciences. And fourth, education based on faith as a means of implementing the integration of Islam and science in ontological perspective.

Chapter Four: Closing. Closing that contains conclusion which is an answer for problem formulation that has been delivered, as the result of this research. So continued by the closing from the researcher.