

# ***IMAN* AS THE FOUNDATION OF *AKHLAQ* IN THE PHENOMENON OF MODERN LIFE: Analysis of Said Nursi's Thought on *Akhlaq***

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## **Abstract**

This paper attempts to explain the role of faith as a moral principle or foundation in this modern era, according to Badi'uzzaman Said Nursi. Modern human thought and lifestyle problems occur because of the rise of secular views, which reject all metaphysical things, including values and moral studies. The purpose of this study is to analyze the elements of the relationship between Iman and morality in facing the crisis of civilization in modernity. This study is the library and qualitative research. The data collected by the researchers is in the form of a narrative and qualitative. The researchers used descriptive and content analysis methods to explain the relationship between Said Nursi's view of morality and modern human life. The approach utilized by the researcher is a *Sufi* philosophical approach to suit the approach used by Nursi. This paper explains that Nursi's *akhlaq* principles which focus on tauhid or *aqidah* is the basis for forming *al-akhlaq al-karimah*. *Al-akhlaq al-karimah* is one solution for the life of modern society, which is far from metaphysical values. The researchers found that iman is the basis for manifesting *akhlaq* to humans and nature. Researchers suggest that this research be developed and

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continued in more detail and detail, especially in the study of Iman and Akhlak.

**Keywords:** *Akhlaq; Iman; Rasail Nur; Said Nursi*

## **Abstrak**

Tulisan ini mencoba menjelaskan peran akidah sebagai asas atau landasan moral di era modern ini, menurut Badi'uzzaman Said Nursi. Masalah pemikiran dan gaya hidup manusia modern terjadi karena munculnya pandangan-pandangan sekular yang menolak segala hal yang bersifat metafisik, termasuk kajian nilai dan moral. Tujuan dari penelitian ini ingin menganalisa unsur-unsur keterkaitan antara iman dan akhlak dalam menghadapi krisis peradaban dalam modernitas. Penelitian ini merupakan penelitian kepustakaan dan kualitatif. Data yang dikumpulkan oleh peneliti berbentuk naratif dan kualitatif. Peneliti menggunakan metode deskriptif dan analisis isi untuk menjelaskan hubungan antara pandangan Said Nursi tentang moralitas dengan kehidupan manusia modern. Pendekatan yang digunakan peneliti adalah pendekatan filsafat-sufi yang disesuaikan dengan pendekatan yang digunakan oleh Nursi. Tulisan ini menjelaskan bahwa prinsip akhlak Nursi yang menitikberatkan pada tauhid atau akidah menjadi dasar pembentukan *al-akhlaq al-karimah*. *Al-akhlaq al-karimah* merupakan salah satu solusi bagi kehidupan masyarakat modern yang jauh dari nilai-nilai metafisik. Peneliti menemukan bahwa iman merupakan dasar untuk mewujudkan akhlak kepada manusia dan alam. Peneliti menyarankan agar penelitian ini dikembangkan dan dilanjutkan lebih detail dan terperinci, khususnya dalam kajian iman dan akhlak.

**Kata Kunci:** Akhlak; Iman; *Rasail Nur*; Said Nursi

## **Introduction**

The destruction evidence of the nation in every era is a historical fact recorded in the Qur'an, such as the *Saba'*, *Samud*, *'Ad*, and *Madyan*, as well as those contained in history books, demonstrating that a strong nation will collapse if its morals are corrupt.<sup>2</sup> This is similar to the emergence of anti-Islamic groups that have begun to spread throughout the country with an agenda against the caliphate, criticizing Islamic values, pro-religious

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<sup>2</sup> Miswar M, "Konsep Pendidikan Akhlak Menurut Ibn Miskawaih," *Al-Fikru : Jurnal Ilmiah* 14, no. 1 (2021).

freedom, pro-gender-equality, against *jihad*, against Islamic supremacy, pro-secular government, pro or neutral towards Israel, does not react when Islam and Prophet Muhammad are criticized.<sup>3</sup>This is a form of moral crisis that occurs in people's lives today. Something that should damage *aqidah* is considered normal and becomes a chronic concept in people's lives.

Indeed, Allah created His creatures in this World only to worship (*Surah al-Dharyyat*: 56). Furthermore, the point of devotion is Islamic morality which emphasizes its adherents' noble character. The *hadith* also explains that Prophet Muhammad is an apostle who conveys Allah's message and perfects His creatures' morals. History proves that under the guidance of the Prophet Muhammad SAW, Muslims experienced a golden age that reached 1300 years. This golden age is closely related to the noble character of the Prophet Muhammad, their leader.

This golden age is the Madinah period, during the leadership of the Prophet Muhammad until his demise. The most monumental period is the formulation of the "Madinah Charter." It contains an agreement between the *Muhajirin*, *Ansar*, Jewish groups, and their allies. It included essential principles or regulations that guarantee their rights and stipulate their obligations as the basis for their life together in socio-political life.<sup>4</sup> It can be said that this period was very glorious. After the death of the Prophet Muhammad SAW, the next stage, gave birth to four caliphs who were true *Khulafa' al-Rasyidun*. However, after this period, Islam experienced divisions and conflicts between groups that led to its decline. The West colonized the formerly Islamic powers that caused this condition; there were no intellectual figures at that time like in the previous era. People will be great with discipline, and discipline will not walk

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<sup>3</sup> Hamid Fahmi Zarkasyi, *Misykat Refleksi Tentang Westernisasi, Liberalisasi Dan Islam* (Jakarta: INSISTS, 2012).

<sup>4</sup> Toynbee Arnold, *Sejarah Umat Manusia, Uraian Analitis, Kronologi, Naratif, Dan Komparatif* (Yogyakarta: Pustaka Pelajar, 2007).

without an example. In 1966, al-Attas pointed out that leadership in developing countries is closely related to leaders and ordinary people's lack of proper education. False education has resulted in corrupt axiological and moral disorientation in political leaders entrenched on the crest of a wave of ignorance but supported by popularity under the auspices of democracy.<sup>5</sup> So, to form individuals with noble characters, the right education concept is needed for all circles of people to create individuals who can lead and be role models.

The phenomenon of society in modern life is closely related to moral degradation. The reality that occurs is the lack of leaders or leaders who can become role models. Today, many social phenomena are spread far from moral values, such as corruption, murder, oppression, and even sexual harassment or physical violence. This calls for academics and practitioners to solve these problems in their respective fields. Moral studies include ethics, morals, and character as a manifestation of spiritual potential. Morality and faith are related to each other as a manifestation, representation, or close and mutually influencing relationship.

In order to ensure the existence of novelty in this study, then the researcher explores existing research within the scope of the discussion of this theme. Some of the research that researchers have found are "The Concept of Faith and Moral in Bediuzzaman Said Nursi's Philosophy". Sri Indah in her research has found a link between faith and morals, that faith is not only related to the theological realm, however, faith is also closely related to the sociological realm.<sup>6</sup> This research has some similarities with subsequent research, but this research does not deal with the

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<sup>5</sup> Wan Mohd Noor Wan Daud, *Filsafat Dan Praktik Pendidikan Islam Syed M. Naquib Al-Attas* (Bandung: Mizan, 2003).

<sup>6</sup> Sri Indah Mulyantiningsih and Anita Puji Astutik, "The Concept of Faith and Moral In Badiuzzaman Said Nursi's Philosophy," *Transformatif* 6, no. 1 (April 28, 2022): 21–32, <https://doi.org/10.23971/transformatif.v6i1.3936>.

problems of modern humans. Like Sri who linked the discussion of faith with the sociological realm, researchers find research that analyzes the relationship of faith with psychological studies. The research entitled “Islam, Iman and Ihsan : The Role of Religiosity on Quality of Life and Mental Health of Muslim Undergraduate Student”. Tajul Arifin in his research explained that the quality of one's faith affects the quality of one's mental health.<sup>7</sup> This research has close similarities with the research that researchers conducted in terms of the study of faith, however, there is a difference between the object and the perspective taken.

The researcher also found research discussing faith in the view of Bediuzzaman Said Nursi “Interpretation of Diverse Dimension of Faith by Bediuzzaman Said Nursi and Its Impact upon Reawakening Muslim Societies”. This study found that the progress of Islamic civilization begins with the awareness of its people in realizing their level of faith.<sup>8</sup> This study has similarities in discussing the crisis of Islamic civilization in this modern era, However, this study does not analyze the role of morality in detail in dealing with it. Researchers also found a study that discussed the study of morality, entitled “*Kedudukan Jiva dan Akhlak dalam pemikiran Etika Kontemporer*”. This research discusses the relationship between the Spirit and Morals but does not address the theme of "faith" specifically. This study discusses the urgency of morality however, the morals discussed focus on the ideas of Ibn Miskawaih, so that this becomes a central point of difference with future research.

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<sup>7</sup> A. H.Tajul Ariffin, J. H.Abdul Khaiyom, and A. N.Md Rosli, “Islam, Iman, and Ihsan: The Role of Religiosity on Quality of Life and Mental Health of Muslim Undergraduate Students,” *IJUM Medical Journal Malaysia* 21, no. 3 (2022): 146–54, <https://doi.org/10.31436/imjm.v21i3.2047>.

<sup>8</sup> Muhammad Zulqarnain et al., “Interpretation Of Diverse Dimensions Of ‘Faith’ By Bediuzzaman Said Nursi And Its Impact Upon Reawakening Muslim Societies,” *Jurnal Webology* 19, no. 3 (2022): 3619–30.

Researchers try to analyze the relationship between morality and faith in a person in Nursi's view. Nursi has exceptional attention to morals in his works, so the concept of morals of Nursi deserves to be considered as a separate study. Said Nursi was an important figure in the 20th century. Nursi is present in restoring the glory of Muslims, who are dominated by people who have faith and morality. Nursi explained that the people in the heyday of Islam were people who practiced their religion. So, faith is not just a matter discussed and echoed; it has been practiced in writing, orally, or indeed. Said Nursi's phenomenal work, *Risalah An-Nur*, is a masterpiece that has positively contributed to the Islamic World in building moral values. Based on this background, the researcher wants to analyze faith or Iman's relationship with the *akhblaq*, especially in the modern era.

In writing, this study used the type of library research.<sup>9</sup> Research whose object is the character's thoughts written in books and articles related to this study. The approach that the researchers used is Sufistic and philosophical. This combines the rational and spiritual approach in the same way as Nursi's approach in his works. This is relevant to the main topic of this research, producing the perfect result of studies. The research used two methods: descriptive analysis and content analysis. Descriptive analysis is to analyze and conclude data from confirmed opinions. Content analysis is interpreting the meaning of assumptions, ideas, or statements to get an understanding and conclusions.<sup>10</sup>

### **The Worldview of Modern Human Life**

The currents of globalization and modernity that change human habits<sup>11</sup> and form a way of life have become a particular

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<sup>9</sup>Winarso Surakhmad, *Penelitian Ilmiah* (Bandung: Tarsito, 1994), 251.

<sup>10</sup>Sumardi Suryabrata, *Metodologi Penelitian* (Jakarta: Rajawali Press, 1997).

<sup>11</sup> Dendy Suseno Adhinarso, Prahastiwi Utari, and Sri Hastjarjo, "The Impact of Digital Technology to Change People's Behavior in Using the Media,"

concern for academics. This view of life is a Western view that corrupts the Muslim youth. There are various views of life in Western philosophy, including secularism, materialism, communism, and atheism. Nursi opposes all worldviews that lead humanity on a path that is not following Islamic values. Here is a brief explanation of the Western view.

Secularism has always been an important topic of debate in every discussion. According to Mulyadi, secular is the opposite of sacred. Secularization liberates humans from the sacredness of life.<sup>12</sup>The word comes from the Latin "*saeculum*," which means worldly as opposed to "spiritual" or "religious." Secular is a view that only cares about earthly life and ignores the hereafter. Ontologically concerned with material things and ignores the spiritual dimension.<sup>13</sup> Saduloh discusses the development of materialism knowledge from the classical to the 18th century; He explained that there are educational implications of behaviorism positivism rooted in the philosophy of materialism so that the purpose of positivist education is material, not non-material such as morals, personality, or mortality.<sup>14</sup> Communism is the representation of socialism. The government of communism imposes its policy on society.

Secularism is contrary to Islamic principles,<sup>15</sup> which always balance the affairs of the World and the hereafter. The principles presented by Nursi invite every human being to worship Allah

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*Digital Press Social Sciences and Humanities* 2, no. 2018 (2019): 00005, <https://doi.org/10.29037/digitalpress.42256>.

<sup>12</sup>Nabila Huringin, "Syed Muhammad Naquib Al-Attas' Critics Toward Secularism," *Akademika: Jurnal Pemikiran Islam* 27, no. 1 (2022): 89, <https://doi.org/10.32332/akademika.v27i1.4801>.

<sup>13</sup> Mulyadhi Kartanegara, *Integrasi Ilmu, Sebuah Rekonstruksi Holistik* (Bandung: Mizan, 2005).

<sup>14</sup> Uyoh Sadulloh, *Pengantar Filsafat Pendidikan* (Bandung: Alfabeta, 2011).

<sup>15</sup> Ihsan and Ahmad Fatah, "Pancasila and Islamic Education: The Deradicalization Model of Madrasahs Based on Islamic Boarding Schools in Central Java," *Qudus International Journal of Islamic Studies* 9, no. 1 (2021): 245–78, <https://doi.org/10.21043/QJIS.V9I1.8941>.

SWT. Western secularistic and positivistic patterns make humans mere physical and chemical creatures who ignore spiritual values. This view distances humans from spiritual values and metaphysical matters, including the existence of God. So, secular people assume that everything that happens in the World is just a Physic-chemical reaction without the presence of a first cause, God. From all the explanations above, it can be concluded that the modern human view of life is a view that is dominated by materialism. Meanwhile, in the opinion of Nursi, the ideal human being draws closer to Allah and imitates the attitude and personality of the Prophet. Humans have good morals toward their God, humans, and the universe.

Alain Touraine describes modernity as:

"The idea of modernity makes Science, rather than God, central to society and, at best, relegates religious belief to the inner realm of private life. The mere presence of technological applications of Science does not allow us to speak of modern society. The intellectual activity must also be protected from political propaganda or religious beliefs; ....public and private life must be kept separate.....the idea of modernity is therefore closely associated with rationalization."<sup>16</sup>

The way of thinking of modern Western people, also called the "modern mind," (modern mind) had created a new way of looking at things. This new method is closely related to the resulting scientific knowledge. So, this definition of worldview states that modernity is a modern view of life. Modernity places more emphasis on Science and technology rather than religion. This modern Western worldview is called the scientific worldview.

The Western scientific view of life finally marginalizes religion. Discourse that puts God in the center is limited to theologians, while philosophers are more interested in Science. This

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<sup>16</sup> Alain Touraine, *Critique of Modernity* (London: Blackwell Publishing, 1995).



real secularization movement seeks to initiate the desacralization of Science and social organization. According to James E. Crimmins, the process of desacralization, or in Weber's terms, 'disenchantment,' is directed against religion. As well as acting as the principal agent to displace and shift traditional religion.<sup>17</sup> The result of the religious desacralization movement is the marginalization of religion from its central function in public life, and various discourses cannot be avoided. Apart from elements of materialism and secularism, Modern West also adheres to the philosophical view of empiricism, A logical consequence of rationalism and scientism. Ontologically, the modern West is also colored by dualism, a perspective on separating reality. Duality is closely related to the dichotomous view. Furthermore, the last is humanism. This appears as a logical consequence of secularization, desecularization, and disenchantment of Nature. So the brief description of the modern Western worldview above shows that the elements of the Western worldview consist of secularism, materialism, rationalism, empiricism (positivism), dualism or dichotomy, and humanism.

### **The *Jihad* and Academic Journey of Said Nursi and his works**

Said Nursi's real name is Said, and because he is Mirza's son, he was also called Said bin Mirza.<sup>18</sup> While Said Nursi, Molla Said, Said Masyhur, and Said Kurdi were titles that had been pinned during his lifetime, which referred to his homeland, genius, and lineage.<sup>19</sup> Badiuzzaman Said Nursi was born in the year 1293 Rumi, just before the dawn of spring in Nurse, District Parit, Rain City, Bilitis Province.<sup>20</sup> As a child, he was very passionate about studying

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<sup>17</sup>James E. Crimmins, *Religions, Secularizatim, and Political Thought* (London: Routledge, 1990), 7.

<sup>18</sup>Mohammad Zaidin, *Badiuzzaman Said Nursi: Sejarah Perjuangan Dan Pemikiran* (Malaysia: Selangor Darul Ehsan: Malita Jaya Publisher, 2001), 7.

<sup>19</sup> Zaidin, 13–23.

<sup>20</sup>Badiuzzaman Said Nursi, *Biografi Badiuzzaman Said Nursi*, ed. Terj. Fauzi Faisal Bahreisy (Banten: Risalah Nur Press, 2020).

and had an extraordinary memory. He completed the basics of religious knowledge with scholars in Turkey.<sup>21</sup>If appropriately analysed, many things Said Nursi did to spread Islamic da'wah in Turkey. Here are some of Nursi's religious activities: **First, teaching people is free of charge**, recorded in 1907 AD; at that time, Nursi was in the capital city of Istanbul. There he lived in Khan al-Shakrizi, where he offered to answer all questions free of charge. **Second, become a member of Darul Hikmah Al-Islamiyah.** In Istanbul, Nursi became a member of Darul Hikmah al-Islamiyah as a form of appreciation for him.<sup>22</sup> **Third, spiritual transformation;** While at *Darul Hikmah*, he felt a change in himself.<sup>23</sup>This transformation caused the evolution of the old Nursi to the new Nursi.

As for the political activities carried out by Nursi during his life: **First, against the British.**<sup>24</sup> **Second, the turbulent period in which many people opposed the Shari'ah.**<sup>25</sup> **Third, take part in World War 1.**<sup>26</sup> **Fourth, against Mustafa Kemal Ataturk.** Thus, the end of Nursi's struggle gave an accurate, priceless legacy to the heroes of Islam and humanity. The proof of his battle is a collection of *Rasail Nur* after 6000 pages, litigated in various courts about 2000 times. Furthermore, its noble principles are dimensions that cannot be recorded.

The educational process of character building and knowledge of Nursi is divided into informal, formal, and non-formal education. Informal education is mostly family education. Family education is primary education for the formation of spiritual potential. For eight years, Nuri was under the care of his parents

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<sup>21</sup>Bediuzzaman Said Nursi, *Siiratu Adz-Dzatiyah* (Kairo: Dar Sozler an-Nasr, 2013), 57–58.

<sup>22</sup>Bediuzzaman Said Nursi, 34–36.

<sup>23</sup>Bediuzzaman Said Nursi, 487–88.

<sup>24</sup>Bediuzzaman Said Nursi, 487–88.

<sup>25</sup>Zaidin, *Bediuzzaman Said Nursi*, 32.

<sup>26</sup>Zaidin, 38.

before going abroad to study.<sup>27</sup> The process of family education as a responsibility towards children includes at least three things: Faith, morals, and intellect. Eight years is Nursi's precious time, and he became the basis of his attitude and intelligence. Nursi's informal education from his family has provided a solid foundation for shaping his character and personality. The formal education *Madrasah* for Study Religion and Modern Science, Nursi realizes the need to be knowledgeable. So, he began to strive to study various kinds of traditional science and modern science. Nursi's formal education includes Madrasah Muhammad Amin Affandi Tagh,<sup>28</sup> Madrasah Muhammad Nur in Birmis,<sup>29</sup> Madrasah Muhammad Amin Afandi in Arwas Bitlis,<sup>30</sup> Madrasah Mir Hasan Wali in Muks,<sup>31</sup> Madrasah Muhammad Jalali di Beyazid,<sup>32</sup> Madrasah Fathullah Afandi di Si'rid.<sup>33</sup> The Non-formal education: Environment and Gaining Inspiration (Laduni Science). This education comes from the community. The acquisition is natural because it is held in the community and outside informal and formal education. Nursi did many things, such as travel activities, discussions, and scientific debates, living together with his closest people and famous scholars.

From the discussion above, it has been understood that informal, formal, or non-formal education influences thoughts, behaviour, attitudes, and spirit in all aspects of life. Significant influence on developing analytical, critical, and happy dialogue and debate. This educational process made Nursi a Philosopher-Sufi.

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<sup>27</sup>Syukran Vahide, *Biografi Intelektual Badiuzzaman Said Nursi: Transformasi Dinasti Usmani Menjadi Republik Turki* (Jakarta: Anatolia, 2007), 342–43.

<sup>28</sup>Vahide, 7.

<sup>29</sup>Zaidin, *Badiuzzaman Said Nursi*, 10.

<sup>30</sup>Ihsan Kasim Salih, *Said Nursi Pemikir Dan Sufi Besar Abad 20: Membebaskan Agama Dari Dogmatisme Dan Sekularisme* (Jakarta: Muria Kencana, 2003), 10–13.

<sup>31</sup>Kasim Salih, 10–15.

<sup>32</sup>Kasim Salih, 8–15.

<sup>33</sup>Vahide, *Biografi Intelektual Badiuzzaman Said Nursi*, 16.

Mastery of critical-analytical thinking and broad insight into religious studies.

Nursi's treatise, now better known as "*Kuliyatul Rasail al-Nur*," is a collection of commentaries by Nursi named "Risalah Nur." What is meant is a collection of writings of Nursi total in 14 volumes. Nursi's monumental work was written by hand with his students, with a thickness of approximately 6000 pages; besides that, Nursi's other works were written during the Old Nursi and New Nursi times. The following are Nursi's works in full:

**Table 1: Collection of 14 Volumes of *Risalah Nur***

No	Chapter	Year	Language
1	Sozler	1926-1929	Turkey
2	Mektubat	1929-1932	Turkey
3	Lema'alar	1921-1932-1934	Turkey
4	Su'alar	1936-1940	Turkey
5	Isyaratul Ijaz	1916-1918	Turkey
6	Mesnavi Nuriye	1922-1923	Arabic and Turkey
7	Barla Lakihasi	1925-1930	Turkey
8	Ermidag Lakihasi	1944-1949	Turkey
9	Kastamonu Lakihasi	1936	Turkey
10	Tariche Hayati	1948-1950	Turkey
11	Asyari Musa Iman ve Kufur	-	Turkey
12	Munavazeleri	1948-1950	Turkey

13	Sikke-I Takdiff Qaibi	1948-1950	Turkey
14	Muhakamet	1911	Turkey

**Table 2: Other work of Nursi**

No	Chapter	Year	Language
1	Talikat (Mantik)	-	Arabic
2	Kull Icaz (Mantik)	-	Turkey
3	Isarat	-	Turkey
4	Munazarat	-	Turkey
5	Divani Harbi-Orfi	-	Turkey
6	Sunuhat	-	Turkey
7	Iserat	-	Turkey
8	Sunuat Nubuwyat	-	Turkey
9	Hutbei Saniye Nutqah min Ma'rifatillah	-	Turkey
10	Jalla Jalahu	-	Turkey
11	Nutuk (Khutbah, Pidato)	-	Turkey
12	Hair Risalasi	-	Turkey
13	Geclik Rehberi	-	Turkey
14	Kosferan Ankara	-	Turkey
15	Konsferan Ankara 1950	-	Turkey

16	Yirni Ucucu Soz	-	Turkey
17	Otuz Ucu Pencere	-	Turkey
18	Nur Alemini Anahtari	-	Turkey
19	Uhuwet Risalesi	-	Turkey
20	Ramazan Iktire Risaleler	-	Turkey
21	Was Risafeleri	-	Turkey
22	Tabiat Risalesi	-	Turkey
23	Haftimlar Rehberi	-	Turkey
24	Hastalar Risalesi	-	Turkey
25	Sunnet Seniyye Risalesi	-	Turkey
26	Latief Nukteler	-	Turkey
27	Zahretin Nur	-	Turkey
28	Ayat-I Kubra	-	Turkey
29	Meyve Risalesi	-	Turkey
30	El Huccetuz Zahra	-	Turkey
31	Hakekat Nurlar	-	Turkey
32	Iman Hakikatleri	-	Turkey
33	Mifathul Iman	-	Turkey
34	Siracin Nur	-	Turkey
35	Tilsinflar Mecmuast	-	Turkey

	Ecnebi Filozoflarm		
36	FilowflannSehadetleri	-	Turkey
37	Encebi Filozoflarin Sehadtlari	-	Turkey
38	Adfekar Mecmuasi	-	Turkey
39	Nur Gegmesl	-	Turkey
40	Tuluit	-	Turkey
41	Runifiz	-	Turkey
42	Tiryak Riale-I Nur	-	Turkey
43	Kulliyatindin Fihrist Risalesi	-	Turkey

Based on the explanation above, the researcher concludes that Nursi has intelligence and scientific authority as a Sufi - philosopher. Nursi's works also contribute to the civilization of science, especially in building the values of *akhlaq al-karimah*. *Risalah Nur*, as his most outstanding work, has a qualified scientific authority to be discussed from all sides of a scientific perspective, both Islamic studies and modern science.

### ***Akhlaq to God, Humans, and Nature***

Some philosophers describe God's existence and philosophically state the limitations of human reason in understanding the absolute reality called God. This recognition comes not only from Eastern philosophers but also from Western philosophers. Ibn Sina describes the existence of God by rational demonstration through his theory of emanation; in the end, he acknowledged the weakness of the ratio in understanding absolute

reality.<sup>34</sup> Some philosophers have a paradoxical view of the existence of God. On the one side, they describe God logically; on the other side, they reveal the powerlessness of their ratio in capturing the true Nature of God. In one aspect, they make God the object of discursive reasoning; in another, they claim their intellect's limitations in understanding God as reason understands other phenomena.

The perspective built by Nursi is closer to that of the philosophers.<sup>35</sup> However, his view of God is not entirely paradoxical. Nursi views God as the perfect and excellent essence, incomparable to anything and incomprehensible to reason. However, the perfection and majesty of God are manifested in the universe<sup>36</sup> so that it becomes a book that the human ratio can understand. According to Nursi, Allah's perfection in all aspects is too great for the weak human mind to comprehend. However, Allah's perfection is manifested on the sheet of the universe through His Attributes, Names, and Acts are very transparent to be accommodated by the power of human reason.<sup>37</sup> Nursi fought the philosophical doctrine of materialism by building philosophical arguments framed by cosmologists, ontological and teleological. Thus, the importance of understanding moral education to God is absolute. This is the highest concept of Faith.

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<sup>34</sup>Kartanegara, *Integrasi Ilmu, Sebuah Rekonstruksi Holistik*. 26.

<sup>35</sup>“Bediuzzaman Said Nursi and the Nature of Human Creation in His Major Works,” *JITC* 12, no. 1 (2022): 115–37, <https://doi.org/https://journals.umt.edu.pk/index.php/JITC>.

<sup>36</sup> Authors Prof and Mohammad Mahdi, “Manifestation of the Essence of God in Ibn Ara Bi ’ s and Meister Eckhart ’ s View,” *Journal of Pure Life* 07, no. 24 (2020): 59–81.

<sup>37</sup> Seyyed Hosein Nasr, *Islamic Spirituality: Manifestations* (New York: Crossroad, 1991). Annemarie Schimmel, *Dimensi Mistik Dalam Islam* (Jakarta: Pustaka Firdaus, 2003), 340–41. Also compare in some detail in Sachiko Murata and Terj. Rahmani Astuti, *The Tao of Islam* (Bandung: Mizan, 2004), 47–66.



As humans ought to manifest these morals in obedience and piety to Allah.

Nursi explains *akbalaq* to God but also describes *akbalaq* to humans. Nursi argues that humans have two elements: the ruh and the body. The soul and body have their level of creativity. Soul or *Ruh* is the highest creation. While the material (*al-ajsam*) or the lowest creation body.<sup>38</sup> The movement of the human body is not the soul but the movement of the body itself. Therefore, the motion of the human body is not a circular motion but a material movement. However, there is a supreme soul in man, *al-natiqah* (thinking). This thinking soul is essentially a spirit that manifests the understanding of the names of Allah. This soul, in the language of the Qur'an, is called al-ruh, breathed by Allah when the fetus is in the womb for four months.<sup>39</sup> So *Akbalaq* to humans is a manifestation of understanding the natural human creation. Giving *ruhani* and *jasadi* their rights is one form of embodiment of *Akbalaq* to humans.<sup>40</sup>

According to Holmes Rolston III, the shift from the Aristotelian causality paradigm to the Newtonian paradigm by Newton, David Hume, and Jacques Loeb was the beginning of the secularization of science.<sup>41</sup> If the Aristotelian tradition describes scientific explanation includes four reasons: efficient, material, formal, and final. So, modern scientists of the Newtonian tradition

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<sup>38</sup> Nabila Huringin, Miftah Ahmad, and Alifah Yasmin, "Abnormal Concept Problem in Modern Psychology (An Analytical Study of Islamic Psychology Studies)," *Islam Transformatif: Journal of Islamic Studies* 6, no. 1 (2022): 1–17.

<sup>39</sup> Imam Al-Nawawi, *Al-Arbain Al-Nawawiyat* (Cirebon: Mathba'at Indonesia, 2006), 16–17.

<sup>40</sup> Nur Hadi Ihsan, Hasanah Purnamasari, and Dhita Ayomi Purwaningtyas, "Said Nursi Education Concept: Integration of Spiritual Intellectual, and Moral Dimensions," *MUADDIB* 11, no. 1 (2021): 76–87.

<sup>41</sup> Holmes Rolston III, *Science and Religion A Critical Survey* (New York: Randon House, 1987), 34–35.

limit it to only two reasons: material causes and efficient causes. Formal causes and final causes are rejected because they are more inclined to meaning, even though scientific studies must be related to facts. Since then, scientific studies of the universe have only been concerned with facts and left the dimension of meaning, which they think is more related to belief or religion.<sup>42</sup> The discussion about the materialistic Nature of the universe is summarized in the understanding of mechanical materialism. Mechanical materialism holds that all forms can be explained according to the laws that regulate matter and motion. This materialism has that all events and Conditions are the usual consequences of previous events and conditions. In other words, the creation and emergence of the universe with all its components is random or coincidental without the systematic rules of the Lord Creator. According to physicist Steven Weinberg, "*How can a true scientist who takes science seriously come to any conclusions other than that the idea of a personal God is now completely untrustworthy?*"<sup>43</sup> Science does not indicate that there is a divine person who underlies this universe or cares about it.

Materialist scientists claim that physics does not need anything else to explain itself. Other than natural principles. Physics can build a foundation for itself. Therefore, for them, theology has no role in Science and thus becomes an intellectual orphan. It is no exaggeration to say that theology takes physics and not religious experience as its basis. Ultimately, it helped spread intellectual atheism. This statement contradicts Nursi's. According to Nursi, the cosmos and all of its elements, from the largest to the smallest, from non-living to alive objects, are created with a dose proportionate to their respective portions.<sup>44</sup> The existence of regularity and

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<sup>42</sup>Mulyadhi Kartanegara, *Menyibak Tirai Kejabilan* (Bandung: Mizan, 2003), 126.

<sup>43</sup>John F. Haught and Terj. Fransiskus Borgias, *Perjumpaan Agama Dan Sains* (Bandung: Mizan, n.d.), 35.

<sup>44</sup> Md Abu Sayem, "BEDIÜZZAMAN SAID NURSI (1876-1960) AND ISLAMIC ECO-THEOLOGICAL ETHICS" Sayem, Md

interconnectedness, mutual support and help, meeting each other's needs, and harmonious cooperation for a universal goal demonstrate that all creatures are governed by the Sole Regulator and Sustainer, Allah SWT.

However, Nursi had a statement that the universe had a significant relationship between God and the universe:

"Pay close attention to the environment around you. Record what you find from the universe. Look, there is a hidden force at work controlling all of this. The meaning is that all beings do not work by their power, but rather a hidden power causes them to work."

The description above explains that the universe has a sacred dimension. According to David Ayduz, human responsibility towards the environment is the metaphysical foundation of Islamic environments. Anyone who opposes this view or destroys Nature has defied God.<sup>45</sup> It explains that *Akhlāq* to Nature is keeping and caring for the universe. Because destroying and damaging the universe is a form of violation of *aqidab*. This explanation tried to describe that the *akhlak* to humans and the universe is a part of the *akhlāq* to God. However, *Iman* is the foundation of this *akhlāq*.

### The Principle of *Akhlāq* According to Said Nursi

*Akhlāq*, according to al-Ghazali, is a stable mental condition based on which various activities are carried out efficiently without consideration.<sup>46</sup> This is in line with Ibn Miskawaih, who said that morality is a state of the soul that encourages or invites one to do

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AbuPublisehdonline:13April2022ABSTRACTThe Present Paper Attempts to Show HowBediüzzaman SaidNursisees the Environment in Light of the Qur'anic Understanding of the Metaphysical," *QUEST: Studies on Religious & Culture in Asia* 5, no. April (2022): 1–16.

<sup>45</sup>Davud Ayduz, "The Approach to The Environment of The Qur'an and the Risale-i Nur", in *A Contemporary Approach to Understanding The Qur'an: The Example of The Risalei Nur* (Istanbul: Sozler Nesriyyat, 2000), 632.

<sup>46</sup>Imam Al-Ghazali, *Ihyau Ulumuddin* (Yogyakarta: Marja', 2020), 4–5.

something without going through a thought process and consideration first.<sup>47</sup> Different from Ghazali and Miskawaih, Al-Attas uses the term *Adab*. The existence of *Adab* results in a process called "*Ta'dib*." According to its Islamicized definition, *Adab* is the recognition and acknowledgment of the reality that Science and everything that exists consists of a hierarchy according to the categories that have their respective places about the fact, capacity, physical, intellectual, and spiritual potential.<sup>48</sup> From all these understandings of *Akhlaq*, researchers conclude that morality is a mental condition that arises from repeated actions. This condition of the soul is formed from education and habits through obedience to Allah and His Messenger. Obedience to Allah and His Messenger has been enshrined in the Qur'an as a guide for humanity.

According to Nursi, morality is a deep commitment to creating a balanced physical and mental behaviour. The basic principles of morality, in Nursi's view, are closely related to faith, belief in the Qur'an, and understanding the primary purpose of the creation of humans, the creation of the cosmos, asma' al-husna, the Day of Judgment, following the morals of the Prophet Muhammad, and habitation of sincerity, taqwa, and charity.<sup>49</sup> Thus, Nursi's moral meaning is closely related to Sufism's view, where all the ethical principles he introduces lead to the *ma'rifatullah*.<sup>50</sup>

As for all these fundamental commitments, Nursi formulated the *Akhlaq* principles into nine parts. **First, Strengthen**

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<sup>47</sup>Ibnu Miskawaih, *Tabdzib Akhlak Ibn Miskawaih* (Beirut: Dar Al-Kutub Al-Alamiyah, 1985), 2.

<sup>48</sup>Mohd Nor Wan Daud, *Filsafat Dan Praktik Pendidikan Islam Syed M. Naquib Al-Attas*, 94.

<sup>49</sup>Badiuzzaman Said Nursi, *Al-Kalimat* (Kairo: Dar Sozler an-Nasr, 2013), 4.

<sup>50</sup>Nurhadi Ihsan, Ridani Faulika Permana, and Muhammad Fawwaz Rizaka, "Transformasi Mahabbah Menjadi Cinta Abadi Dalam Konsep Tasawuf Badiuzzaman Said Nursi," *JAQFI* 6, no. 2 (2021): 178–92, <https://doi.org/https://doi.org/10.15575/jaqfi.v6i2.13962>.

**faith.** According to Nursi, faith is essential in human life, which is necessary for the sentence *La illaha illa Allah*, which is a full acknowledgment of the power of Allah.<sup>51</sup> The strengthening of this faith will have to do with other elements. **The second element, Holding Firm to the Qur'an.** Nursi said that holding fast to the Qur'an is a fundamental commitment because the Qur'an is a revelation or word of Allah SWT. According to Harun Nasution, the Qur'an is a revelation that functions as a message from the metaphysical realm.<sup>52</sup> The Qur'an comes from the Creator of the heavens and the earth and all their inhabitants.<sup>53</sup> **They are third, Understanding the Nature of the Creation of Humans, and understanding the Nature of human creation** is closely related to understanding the meaning of life in the context of Nursi's teachings. Understanding life will always raise questions of itself. Humans have had to learn about their existence for almost all their life.<sup>54</sup> And understanding human Nature must be accompanied by faith. **Fourth, Understanding the Universe;** In one *RasailNur*, it is stated, "Why does the Qur'an not discuss the universe as discussed in modern philosophy and science?".<sup>55</sup> The question explains that Nursi believes that the universe is a manifestation of the names of Allah, which is used as a fundamental commitment in fostering oneself toward perfection towards Allah SWT. Nursi is very sure that the creation of the universe is proof of the oneness, the greatness of Allah's name.

**Fifth, Understanding asma' al-husna.** For Nursi, understanding *asma'al-husna* is a fundamental commitment. Nursi explained *asma' al-husna* in "The Light of the Thirty" that Allah has

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<sup>51</sup>Ismail Raji Al-Faruqi, *Taubid* (Bandung: Penerbit Pustaka, 1995), 30.

<sup>52</sup>Harun Nasution, *Akal Dan Wahyu Dalam Islam* (Jakarta: UI Press, 1983), 81.

<sup>53</sup>Bediuzzaman Said Nursi, *Iisyaaratu Al-I'jaaz Fii Madzaanu Al-Ijjaaz* (Kairo: Dar Sozler an-Nasr, 2013), 22.

<sup>54</sup>Nursi, *Iisyaaratu Al-I'jaaz Fii Madzaanu Al-Ijjaaz*:74

<sup>55</sup>Badiuzzaman Said Nursi, *Al-Maktubat* (Risalah Press, 2020), 252.

*al-ismu al-a'zhom*, which means the names of Allah are the greatest.<sup>56</sup> Among them: *al-Quddus, al-Adl, al-Hakam, al-Fard, al-Hay, and al-Qayyum*. **Sixth, Knowing the Signs of the End Times.** According to Nursi, understanding the signs of the end of time is an element of increasing faith. **Seventh, Believing in the Day of Judgment.** Faith in the hereafter is the basis of human life as a society and individual. On one occasion, Nursi said, "Do not be afraid of death. Death is not eternal extinction but only a change of the World, deliverance from the strenuous tasks of earthly life, and a ticket to the eternal World where all kinds of beauty and grace await you. The Merciful Allah who sent you into the World and kept you alive for some time will not leave you in the darkness of your grave to His bosom and guarantee you eternal life that is always happy. He will give you the gift of heaven."<sup>57</sup> In Islamic literature, the meaning of death is to move from a life of sorrow and suffering to a permanent life of peace and comfort.<sup>58</sup> A statement like this can cheer the older generation and make them face death with a smile.

**Eighth, imitate the Prophet Muhammad SAW.** The principle of imitating the Prophet Muhammad is Nursi's primary commitment to realizing Islamic teachings in daily life to achieve happiness in this World and the hereafter. If a human being has declared that he is a Muslim, he must realize this Islam by following all the *sunnah* of the Prophet seriously in all aspects of life.<sup>59</sup> With such a principle, Nursi emphasized that someone who has made a vow that he is a follower of the Prophet Muhammad should follow all the methods and ways of life established by the Prophet Muhammad in all aspects of life. It is said that Nursi is a scholar who devotes much attention to teaching religious knowledge to form noble character following the teachings of the Prophet

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<sup>56</sup>Nursi, *Al-Maktubat*.281

<sup>57</sup>Nursi.7

<sup>58</sup> Petras Bahadur, "Rituals and Beliefs Surrounding Death in Islam," *Journal of Adventis Missoin Studies* 16, no. 1 (2021): 1–20.

<sup>59</sup>Ismail Raji? Al-Faruqi, *Tauhid*, 17.

Muhammad Nursi teaches this noble moral foundation in a recitation model called *dersbane* (a place of learning).<sup>60</sup>

**Ninth, instilling sincerity, piety, and charity.** Sincerity Makes Man a Sufi-Philosopher; sincerity is the character of a true Muslim. Sincerity is the key to the heart's victory, elevation, and glory. A sincere person will always bring good because he knows it will benefit everyone when sincerity accompanies every deed. Sincerity does not require compensation. He extends help without being asked.<sup>61</sup> Then, piety makes *Ulul Albab*, the righteousness level, always placed as a noble place. Taqwa is a form of maintenance from Allah's torment by obeying His commands and prohibitions. Piety became very important in forming Muslims because the ideal human being expected righteousness to have charm.<sup>62</sup>

The principles above are related to each other that cannot be separated and even complement each other. Concerning the pattern of thought, pattern of attitude, and behaviour pattern. The moral principles conveyed by Nursi are appropriate to be practiced in modern life with various ethical problems. Applying these principles in our daily life will create a harmonious and beautiful sphere of life.

### **The Relevance of *Akhlaq* to The Modern Life**

The Qur'an explains the modern meaning and its principles in Islam. In the word of Allah SWT, which means: O you who believe, fear Allah and let everyone pay attention to what he has done for tomorrow (hereafter), and fear Allah. Indeed Allah is aware of what you do (Al-Hasyr: 18). From the verse, it can be understood that modern is forward, not backward. This means that there must be a change in humans from being childish to adult, those who have

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<sup>60</sup>Zaidin, *Badiuzzaman Said Nursi*, 39–53.

<sup>61</sup> Bediuzzaman Said Nursi, *Al-Malaabiq* (Kairo: Dar Sozler an-Nasr, 2013), 312.

<sup>62</sup> Badiuzzaman Said Nursi, *Sīratu Adz-Dzatiyah*, 3.

no religion become religious, and those who are not pious become pious.

That is what is called modern in Islam. However, this does not mean that humans are just sitting around waiting for change; a movement is needed to produce change (Ar-Ra'd: 11). In other words, Allah, Verily Allah, does not change the condition of a people until they change the situation in themselves. This change occurs because there is a will and movement to produce a change. Moreover, changes in the lives of Muslims must be carried out because Islam contains modern values, and everything called modern is included in Islamic teachings.

The researchers analyse the relevance between these principles: Human **Aqeedah in Modern Life**. The basis of Aqidah is Faith. According to Nursi, the true essence of religion lies in the sentence *La Ilaha Illa Allah*, which is a form of acknowledgment of the totality of God's power. In contrast, the proof of their faith can be manifested in their daily actions and worship.<sup>63</sup> However, the level of belief in every human being cannot be known with certainty. However, faith can be seen in the human heart itself. Human faith is not enough just with the justification of the heart and verbal acknowledgment but deeds.<sup>64</sup> And *Mu'min* always emphasizes to himself that he is a caliph on earth (Al-Baqarah: 30). *Mu'min* always reminded himself that he had a huge mandate from his Lord to be carried out properly, so the Messenger of Allah was sent to the perfect noble character. Humans possess *ihsan* morals: responsibility, self-respect, purity, compassion, pride-humanity, love, physical and spiritual strength, self-control, and dynamism. These traits are valid with a sense of beauty, balance, and behavior like the Prophet Muhammad SAW.

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<sup>63</sup>Bediuzzaman Said Nursi, *Asy-Sya'aa'at* (Kairo: Dar Sozler an-Nasr, 2013), 8.

<sup>64</sup>Amal Fathullah Zarkasyi, *Aqidah At-Taubid 'Inda Al-Falsafah Wa Al-Mutakalimin Wa as-Shufiyyah* (Ponorogo: Darussalam Press, 2008), 91.



**Second, the view of human life in modern life.** Nursi's principle is to hold fast to the Qur'an as a form of resistance and prevent bad things that will affect the way of life of a Muslim. Because the Qur'an is a guide for humans in each of their deeds directed to worship,<sup>65</sup> anyone who holds fast to the Qur'an will have a life outlook on life to religious and spiritual Islamic laws. And learning the Qur'an must be done from a young age, either through formal or non-formal education. The key to getting out of this increasingly materialistic World is to increase faith and observe Allah's signs that spread widely in the universe. The term used by Nursi is "*Himmatul Iman wa Al-Qur'an*."<sup>66</sup>

**Third, the purpose of human life in modern life.** Imitating and following all the sunnah of the Prophet Muhammad SAW will direct us to choose the meaning of life. Following the attitude and character of the Prophet is a commandment of Allah SWT. Because if someone follows it, will be loved by God. Of course, people worship Allah to be loved by Him too.<sup>67</sup> In addition, humans must understand well the purpose of human creation in the World. Knowing and understanding its meaning will allow humans to determine the purpose of their lives. Even the explanation of the intention of human creation is contained in the Qur'an very clearly.<sup>68</sup> Humans study the meaning of life in themselves to know a good view of life. This view will direct him to the purpose of his life. Nursi leads the goal of humans to create humans who believe and understand the meaning of a balanced life. An unbalanced life is a factor in the decline and decline of all aspects of life. This balance of life is the result of perfect faith and obedience to Allah SWT.

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<sup>65</sup>Amal Fathullah Zarkasyi, 91.

<sup>66</sup>Nursi, *Al-Kalimat*. 139

<sup>67</sup>Badiuzzaman Said Nursi, *Al-Lama'at* (Risalah Press, 2018), 76.

<sup>68</sup>Nursi, *Ayy-Sya'aa'at*. 165

**Fourth, Worship Allah SWT.** In one of Nursi's presentations that emphasizes the mortal World's life, Allah always sows many seeds humans can plant to get many rewards.<sup>69</sup> Humans prefer to spend their time working without paying attention to the provisions of life that they must prepare for in the afterlife. This happens because human Nature thinks they will live in the World forever. Worshipping Allah is the one way to maintain a good relationship with good. A good relationship is a way of forming a Muslim personality while worshipping Allah.

**Fifth, Human Environment in Modern Life.** Human personality is shaped by the environment, especially education at home or school. Education has a goal in the formation of noble character and morals for every educated individual. Noble qualities are tied to his level of Faith. The appearance of a noble character is the goal of forming the personality of a Muslim. Robert H. Thouless classifies four factors that shape religious attitudes: social influence, various experiences, human needs, and thought processes.<sup>70</sup> These factors make people as spiritual as possible for each purpose they want. This noble character follows Nursi's principle of understanding the creation of Nature. This principle makes us appreciate even the most minor living things on earth. Understanding Nature well makes us position ourselves to maintain all life in our environment, whether it is animate or inanimate. Furthermore, this is a noble character towards the environment in Nursi's principle. The Human Environment in modern life is affected by many factors, such as family environment, social environment, and government environment.

Meanwhile, Nursi prioritizes environmental aspects in *Dersbane*. This is what is called a traditional heritage. If it is a family

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<sup>69</sup>Bediuzzaman Said Nursi, *Shiiqalu Al-Islam* (Kairo: Dar Sozler an-Nasr, 2013), 315.

<sup>70</sup>Robert H. Thouless, *Pengantar Psikologi Agama* (Jakarta: Raja Grafindo Persada, 1972), 43.

environment will raise a topic that follows the characteristics of the domain. Meanwhile, rural and urban areas have discussions—even the affluent and low-income families. And then the school environment is not mentioned, but there is a tremendous influence in that environment. The relationship between educators and students who set an example for their students illustrates the formation of noble character. It is generally understood that Nursi's educational environment is inclusive. It does not limit the responsibility of moral education to anyone. However, all humans have the right to contribute efforts to channel noble character through education in the closest or furthest environment.

**Sixth, Human Psychiatric Situation in Modern Life.** Kartini Kartono argues that the psychological characteristics of young people are as follows: learning to be independent in an atmosphere of freedom, trying to break the ties with parents, and the object of love. Trying to build new emotional relationships and find identification with new things is considered more valuable than old objects.<sup>71</sup>

In general, humans have different cycles in the development of their souls. Youth is a time of emotional instability, especially in behaving and determining the future. Meanwhile, adult humans can manage their problems well, improve their emotions, and be more stable.<sup>72</sup> Nursi's moral principles help humans stabilize the soul's condition and direct human life's goals in a better direction.

The principle of imitating the Prophet cannot be separated from our daily life; for example: eating moderately and not excessively is the best way to train and maintain a healthy body because eating in Islam is not just a momentary pleasure. The attitude of the Prophet always provides wisdom for anyone who wants to reflect. Wisdom will always affect both materially and non-materially. Nursi gives immediate attention to the human psyche by

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<sup>71</sup>Kartini Kartono, *Psikologi Patologis* (Jakarta: Rajawali, 1990), 33.

<sup>72</sup>Sudarsono, *Kenakalan Remaja* (Jakarta: Rineka Cipta, 2004), 15.

teaching the values of *Aqidah* and faith to form a tough person to face the currents of modernity today. The existence of *Aqidah* and faith will weaken mental illnesses such as envy, jealousy, anger, or excessive sadness. This mental illness will cause misery and harm humans.

**Seventh, the Development of Human Personality in Modern Life.** Discussions about human personality will always produce questions about human Nature, purpose, and even the meaning of its existence. Back again to the previous discussion, the formation of the human person can be formed from an early age. Education is needed in an appropriate way to form human beings with noble characters. As explained in the previous explanation, human personality is influenced by education at school and home. Therefore, proper education is needed to achieve the desired goals, and it is necessary to find the right way to educate people from an early age.<sup>73</sup>

The family is the smallest miniature of society, and there are many processes of character-building, morals, and daily habits. So, it is necessary to implement *Aqidah* in the family as the foundation of noble character. Implementing this *Aqidah* is one way to maintain a good relationship with Allah SWT because a good relationship between the servant and his Lord is the primary key for forming the personality of a Muslim, the character as a servant, family, or community.

All forms of modern human life juxtaposed with Nursi's moral principles are centred on one point of discussion. The main discussion is to make faith the basis for forming morals in humans.<sup>74</sup> Faith will guide humans in actions and words that are applied daily. Faith also allows humans to take wisdom in every journey of their lives. Thus, humans will constantly study and

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<sup>73</sup> Badiuzzaman Said Nursi, *Asy-Sya'aa'at*, 8.

<sup>74</sup> Badiuzzaman Said Nursi, 8.

understand God's existence, manifested in His *qauliyah* and *kauniyah* verses

## Conclusion

*Akblaq* is an essential element in human life. *Akblaq* is a tool that will guide humans to become good human beings according to Allah's commands and prohibitions. Nursi fought hard to improve the *akblaq* of the community throughout his jihad journey. The principles of morality introduced by Nursi focus on one main discussion; strengthening faith. Strengthening faith will lead people to a more noble and perfect life goal. The principles that Nursi presented are relevant to modern life today. According to researchers, applying Nursi's principles is one of the efforts to maintain Muslim unity and awaken Islamic civilization. To keep the solid foundation of the people in all corners of the world to become an advanced nation.

A tree with strong roots is a parable of noble character. Morals are the fruit or result of an educational process based on the value of Faith. The faith here includes various aspects that are the core of *syajarah thayyibah*. This faith grows and emerges from strong roots sticking out of the ground, which consists of a fundamental source in forming faith. Faith is the driving force of a person to do well as a manifestation of his character. A person with noble ideals will not disappoint his Lord with his behaviour and actions. So an impossibility if someone claims to believe but has a low taste in behaviour. From the various explanations above, it is concluded that the principles of faith that Nursi instilled in himself and his students are relevant to be realized in modern life. However, humans cannot know the level of faith in every human soul. Nevertheless, with one belief, by consistently strengthening faith, the desire to become a pious person will be achieved.

So it is clear that Nursi's idea is based on strengthening Muslims' faith to uphold all aspects of life. Nursi's view is reasonably

representative of what Islamic scholars want to try to return to Islamic traditions and ideas compared to modern human pictures, which are inspired by the spirit of dichotomy and secularism. The combined two powers of knowledge simultaneously are explained in the work of Risale-I Nur, written by Nursi. Rasail Nur wanted a renewal in the study of morality, so Nursi came up with the Philosopher-Sufi model that combines rationality and spirituality.

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