

## **Badi'uzzaman Said Nursi on Philosophy of Education and It's Implications for the Muadalah Pesantren Model in Indonesia**

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### **Abstract**

*Islamic education today is experiencing a lot of shifts. Starting from the emergence of dualism in our educational system and the confusion of the purpose of Islamic Education that exists in modern educational institutions today. This is due to the confusion of the foundation of educational philosophy itself as well as the consequences of westernization and secularization carried out by western educational models that have developed in many Islamic countries. Bedi'uzzaman Said Nursi is a figure who strongly opposes this westernization education, he believes that education should be based on faith and taubid, religious sciences and modern sciences should be taught side by side and not separately. This paper aims to analyze Bedi'uzzaman Said Nursi thought in reforming Islamic Education based on his idea of Medresatus al-Zabra in Turkey and Its relevance to the educational model in Indonesia. This study is qualitative research and kind of library research. The analysis used based on a content analysis framework. The data used are the work of Bedi'uzzaman Said Nursi Risale-i Nur, and the data obtained from papers, journals, and writings related to the research topic. The study found that the idea of establishing Medresatus al-Zabra by Bedi'uzzaman Said Nursi was a comprehensive model of Islamic education. This model can be a solution to the problem of the dualism of Islamic education in the world in general and in Indonesia in particular, and it is relevance to implement this model on Muadala Pesantren in Indonesia.*

**Keywords:** *Reform, Islamic Education, Bedi'uzzaman Said Nursi, Muadalah Pesantren, Medresatus al-Zabra.*

## Abstrak

*Pendidikan Islam dewasa ini banyak mengalami pergeseran. Mulai dari munculnya dualisme dalam sistem pendidikan dan kerancuan tujuan Pendidikan Islam yang ada di lembaga pendidikan modern saat ini. Hal ini, disebabkan adanya kerancuan landasan filsafat pendidikan itu sendiri serta akibat dari westernisasi dan sekularisasi yang dilakukan oleh model-model pendidikan Barat yang telah berkembang di banyak negara Islam. Badiuzzaman Said Nursi adalah tokoh yang sangat menentang pendidikan model Barat ini, ia berpendapat bahwa pendidikan harus berdasarkan iman dan tauhid, ilmu agama dan ilmu modern harus diajarkan secara berdampingan dan tidak terpisah-pisah. Tulisan ini bertujuan untuk menganalisis pemikiran Badiuzzaman Said Nursi dalam mereformasi Pendidikan Islam berdasarkan gagasannya tentang Madrasah al-Zahra di Turki dan relevansinya dengan model pendidikan di Indonesia. Penelitian ini merupakan penelitian kualitatif dan jenis penelitian kepustakaan dengan menggunakan metode deskriptif dan analisis. Data yang digunakan adalah karya Badiuzzaman Said Nursi Risale-i Nur, dan data diperoleh dari makalah, jurnal, dan tulisan yang berkaitan dengan topik penelitian. Kajian ini menemukan bahwa gagasan pendirian Madrasah al-Zahra oleh Badiuzzaman Said Nursi merupakan model pendidikan Islam yang komprehensif. Model ini dapat menjadi solusi atas permasalahan dualisme pendidikan Islam di dunia pada umumnya dan di Indonesia pada khususnya, dan relevansinya untuk diterapkan pada Pesantren Muadalah di Indonesia.*

**Kata Kunci:** *Reformasi, Pendidikan Islam, Badiuzzaman Said Nursi, Muadalah Pesantren, Medresetus al-Zahra.*

## Introduction

Currently, Islamic education has now undergone many shifts. This is due to the emergence of confusion over the foundations of the philosophy of Islamic Education itself and the results of the westernization and secularization processes adopted by many models of Islamic education today. The modernization process which led to the westernization of Islamic Education Institutions finally eliminated the values and characteristics of Islamic Education. This modernization process was carried out by many Islamic countries to catch up and match the progress made by western countries. One of them is Turkey, which has experienced this modernization process through westernization

and secularization.

This modernization process has been started since the early 17th century, then some policies were formed during the era *Tanzimat*. In that era, the Ottoman sultanate began to adopt the western education system, but on the other hand, it retained traditional Islamic educational values and institutions. Education in the Ottoman Empire was manifested in the education institution *Medrese* and *Mekteb*, at which time all education organizations, administration, teacher selection and staff appointments were under the supervision of *Syeikhul Islam*. However, in 1796 Sultan Selim III began to adopt the French education system, he made new regulation that separated this education system from the madrasa system, and the regulations made were no longer under the supervision of *Sheikhul Islam*. This was the beginning of the dualism of education in Turkey.<sup>1</sup>

The modernization process was then indicated by the arrival of a new, educated generation in the west (*Young Turk*) which at the same time weakened Islamic values and traditional institutions. The peak was when the Ataturk revolution changed the institutional structure of eastern society to become a western model through westernization and secularization.<sup>2</sup> Mustafa Kemal then drafted a law that gave up all responsibility for Islamic Education under the Ministry of Public Education, which ultimately eliminated the role of *Sheikhul Islam*. This means the dualism of education in Turkey makes the teaching of religious sciences more marginalized.<sup>3</sup>

The degradation of the values of Islamic Education in the Ottoman Turks was also caused by the development of western-style schools and universities funded by Christian Protestants and Roman

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<sup>1</sup> Sabahaddin Zaim, *The Development of Educational System in Turkey; The Impact of Westernization On the Education*, (Istanbul: Istanbul University, 1948), 493.

<sup>2</sup> *Ibid*, 500.

<sup>3</sup> Mohd Nasir Ayub, Surita Hartini Mat Hassan, and Mohd Asmadi Yakob, 'Gagasan Madrasah Al-Zahra: Pemikiran Said Nursi Dalam Pendidikan', *Journal of Contemporary Islamic Studies*, Vol.6 No.1 (2020), 119.

Catholic Mission. For example, Robert University was founded in 1863 (now Boğazici University in Istanbul Turkey) and the Syrian Protestant *Mekteb* founded in 1866 (now American University of Beirut). Both institutions are fostered and financed by citizens of the United States.<sup>4</sup> The attempt to establish a modern university in the Islamic world first was *Dar Al-Funūn* (now Istanbul University) founded in Istanbul in 1870, which was intended to imitate the West, particularly the ideas of French Education.<sup>5</sup> The term *funūn* is deliberately used to refer to modern sciences which are different from the term *‘ulūm* which means traditional or Arabic sciences.

These modern educational institutions have been criticized by Bediuzzaman Said Nursi, a modern Turkish scholar. He was not satisfied with the Western model of education that separated science from Islamic religious values. Their main aim is to infuse the Muslim mind with a secular view of knowledge that has no spiritual connection.<sup>6</sup> Nursi argued that Islamic education should be based on the principles of faith and *tauhid*, not instead of alienating people from religion. Nursi criticized the existing institutions and mentality and tried to provide alternatives with an authentic Islamic and modern approach to meet today's challenges. The concept of Nursi's education which is based on *Medresetus al-Zabrah* opens new perspectives for the Islamic education system. Through this concept, Nursi promoted the concept of knowledge integration as a positive action to revive Islamic civilization.<sup>7</sup>

In this paper, the researcher tries to describe Bediuzzaman

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<sup>4</sup> *Ibid*, 117.

<sup>5</sup> Wan Mohd Nor Wan Daud, *The Educational Philosophy and Practice of Syed Muhammad Naquib Al-Attas* (Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC), 1998), 193.

<sup>6</sup> Adibah Abdul Rahim, 'An Alternative Method toward Educational Reform in Turkey in the Light of Said Nursi Badiuzzaman (1877-1960)', *Journal of Islam in Asia*, 2017, 329.

<sup>7</sup> Rahimah Embong and others, 'Integrated Education As a Solution for Educational Dualism From Said Nursi'S Perspective', *PEOPLE: International Journal of Social Sciences*, Vol. 3 No. 2 (2017), 917.

Said Nursi's thoughts about Islamic education based on *Medresetus al-Zabrah* and implementation of Nursi's concept of 'Integrated Education' into an education system of the *Muadalah Pesantren* and its universities in Indonesia.

### **Islamic Education Reform Based on the *Madrasah Al-Zahra* Model**

Bediuzzaman Said Nursi has a wide vision in terms of education. This occurred to him when he saw the condition of the Ottoman Empire which experienced a sharp decline in terms of politics, economy, education, and national morals. At that time there had been a lot of decline in the education system at the madrasa, and the emergence of education which adopted from the Western system. Nursi also saw that the existing education model was not the right form. Furthermore, he analysed a solution to what happened in the Ottoman Empire and West. Nursi wanted to realize a unified system in education and eliminate the bigotry that comes from ignorance. To fix this situation, he sparked his idea through education by establishing an institution called *Medresetus al-Zabrah*. The higher education he aspired to especially in the eastern region of Anatolia.

Hakan Çoruh said that Nursi's ambition in establishing *Medresetus al-Zabrah* was closely related to old Said Nursi's thought.<sup>8</sup> Nursi argued that only through freedom and constitutionalism that the Ottoman Empire could be saved. Nursi considered it very important to adjust constitutionalism to Islamic law and insisted on asking to use Islamic law as the basis of constitutionalism. In general, it can be concluded that the main objective in this period was to strengthen the unity of the Ottoman Empire and the Islamic world, as well as to encourage its development and progress through the revival of madrassas in the eastern provinces of the

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<sup>8</sup> Hakan Çoruh, *Modern Interpretation of The Qur'an: The Contribution of Bediuzzaman Said Nursi*, (Switzerland: Palgrave Macmillan, 2019), 22.

Ottoman Empire, and as a whole revitalization of the region, state administration, and Islamic unity.

In 1908, Bediuzzaman Said Nursi went to Istanbul for the first time with the aim of presenting his idea to the Sultan and petitioning him just before the constitutional proclamation of the monarchy. However, he was not allowed to speak to Sultan Abdul Hamid II. The Minister of Home Affairs at that time, Şefik Pasha, chatted with him. Nursi felt that this conversation was not enough. He then voiced his ideas through articles, newspaper, and speeches, his ideas were printed in *Syark ve Kurdistan Gazetesi* (Kurdistan and East Newspapers).<sup>9</sup>

Nursi wanted to remind the Sultan of the importance of education rather than building a Cavalry army and using public taxes to eradicate ignorance and disease of the nation. He attached great importance to the community's need for a new education system in accordance with Islam.<sup>10</sup> However, the idea of reforming education was faced with a tough challenge after Sultan Abdul Hamid stepped down in 1909. The idea of education from Nursi was similar and had appeared before as stated in Hoca Muhyidin's thoughts about the introduction of modern sciences into Madrasas and about outdated curriculum, and equalization of madrasah status with secular public schools.

The educational reform proposed by Nursi was based on *tauhid* and the need for faith.<sup>11</sup> He prioritized faith in God in seeking knowledge and argued that knowledge should be based on faith in God. That is, humans must first attain knowledge of God before acquiring other fields of knowledge. This foundation is in line with

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<sup>9</sup> Ali Mufrodi, 'Madrasah Al-Zahra As an Ideal Education Institution', in *International Symposium Bediuzzaman Said Nursi on Civilization* (Jakarta, 2014), 1-12.

<sup>10</sup> Said Nursi, *The Words*, ed. by S. Vahide, 8th edn (Istanbul: Sozler Publications, 2008), 501.

<sup>11</sup> 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*, Vol. 2. No. 9 (2014), 216.

the concept of educational goals according to al-Attas which stated that Islam has broad educational goals to create 'good individuals' and 'good citizens', However, Islam places great importance on the aspects of faith, piety, and moral values as the foundation of Islamic education goals.<sup>12</sup>

Said Nursi's idea of education focuses on the unification of three main branches of the education system, namely *Medrese* or traditional religious schools, *Mekteb* or new secular schools, and *Tekke* or Sufi institutions. Nursi argued that religion represents heart and conscience, while science represents reason. Therefore, both are very important for achieving true progress. Nursi aspired to realize the al-Zahra Madrasah which unites these three educational systems. *Mekteb* symbolizes superior intellect, *Medrese* as the best symbol for the heart, and *tekiyye* symbolizes the most sacred conscience.<sup>13</sup> Nursi appreciated the three groups of intellectuals represented by the *medrese*, *mekteb* and *tekiyye institutions* and their contributions in different ways. However, Nursi also emphasized that there should not be any barrier between them. For him, education must consist of the values of the three streams in a holistic manner. According to Adibah Abdul Rahim Nursi's educational model initiative should be appreciated because it is very comprehensive and combines three streams of education in a holistic manner that meets the needs of religion, science, and morality.<sup>14</sup>

Nursi saw that the main cause of the decline of Islamic civilization was due to deviations between the education system. The people of Madrasa accused those of the Mekteb of being weak in faith. Meanwhile, those from Mekteb also said that the Madrasah output was stupid and did not understand modern science. Alumni Madrasah also thinks that Tekke followers are experts in heresy.

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<sup>12</sup> Syed Muhammad Naquib Al-Attas, *Aims and Objectives of Islamic Education*, (Jeddah: Hobber and Stoughton 1979), 32.

<sup>13</sup> Ali Mufrodi, 'Madrasah Al-Zahra As an Ideal...', 9.

<sup>14</sup> Adibah Abdul Rahim, *An Alternative Method...*, 332.

This view should indeed be eliminated, namely by uniting these three forms of education into one unified whole. This is intended to prevent ongoing conflicts between institutions from modern, traditional schools and the Sufi education model that has been happening so far.<sup>15</sup> Nursi said:

*“Those in the madrasabs accuse those in the maktabas of weakness in belief because of their literalist interpretation of certain matters, whereas those in the maktabas consider the former to be ignorant and unreliable because they have no knowledge of modern science. While those in the madrasah look at those in the takkiyyes as following innovations...”*<sup>16</sup>

Marazi mentioned that the educational model of *Medresetus al-Zahra* presented by Nursi is a representation of the concept of ‘integration knowledge’, and Nursi believed that religious subjects should be taught in secular schools (*mekteb*), and modern science should be taught in religious schools (*medrese*), so that secular school students are saved from irreligious behavior, and religious school students are saved from bigotry.<sup>17</sup> Nursi’s perfect combination of modern science and religious knowledge can be concluded from Nursi’s statement:

*“The light of the conscience is the religious sciences. The light of the mind is exact sciences. Reconciliation of both manifests the truth. The student’s skills develop further with these two (sciences). When they are separated, from the former superstition and from the latter corruption and skepticism is born.”*<sup>18</sup>

Nursi saw that the West is eradicating its backwardness by raising standards in science and learning. Nursi offered an educational institution which called *Medresetus al-Zahra*, which made Al-Azhar University as a model. Nursi determined the basis and form of this institution, including

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<sup>15</sup> *Ibid*, 332.

<sup>16</sup> Şukran Vahide, *Bediüzzaman Said Nursi; The Author of the Risale-i Nur*, (Selangor: Islamic Book Trust, 2011), 57.

<sup>17</sup> Hamidullah Marazi, Empowering Education With Values And Integration of Religion And Science: Madrasah Al-Zahra Model, *Proceedings of ICIC2015–International Conference on Emporing Islamic Civilization in the 21<sup>st</sup> Century*, (2015), 64.

<sup>18</sup> Said Nursi, *Sirah Dzatiyah*, ed. by Ihsan Kasim Salihi, 5th edn (Istanbul: Sozler Publications, 2011), 568.



its objectives, organization, and funding. At a meeting in Kosovo, there was a lot of talk about the establishment of a large university to be built in the Albanian region to appease their demands as well as some other autonomous regions. On this occasion Nursi expressed his idea to the Sultan and his entourage that the eastern region of Anatolia needed this kind of university more because of its strategic position, which is right in the middle of the civilization of the Islamic world.<sup>19</sup> Sultan Mehmet V then granted his request, he promised to open an Islamic university in the eastern Anatolia region. Nursi proposed a fund of 19,000 gold lira to build the *Medresetus al-Zahra*. Nursi has chosen a place on the shore of Lake Van in Edermit, he laid the first stone for the foundation of *Medresetus al-Zahra*. However, the university that Nursi dreamed of never materialized, because of the outbreak of World War I.

Although the establishment of the university could not be realized, Nursi continued to carry out teaching activities. He was given the mandate to teach at *Medrese Khurkbur* in a former castle in Van region that belong to the Ottoman Empire Government's Ministry of Foundations and Endowments. *Khurkbur* is a name taken from the sound that appears in the spring around the area. *Medrese Khurkbur* later became famous, its students were recorded at 200 students. *Medrese Khurkbur* developed by Nursi was a set of principles or the initial foundation of *Medresetus al-Zahra*. This institution also had a similar fate and had to stop its activities after the secular Turkish government at that time closed all religious schools throughout Anatolia.<sup>20</sup>

The three main objectives of the idea of establishing *Medresetus al-Zahra* are: (1) ensuring the welfare of Kurdish scholars and the Turkish nation in the future, (2) spreading knowledge in the Kurdistan region by establishing madrasas, (3) showing goodness in the process institutionalization (*al-Masyruthiyyah*) and freedom

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<sup>19</sup> Şükran Vahide, *Islam in Modern Turkey: An Intellectual Biography of Bediüzzaman Said Nursi*, ed. by Ibrahim M. Abu-Rabi' (New York: State University of New York Press, 2005), 102.

<sup>20</sup> Said Nursi, *Sirah Džatıyah...*, 567.

(*al-Hurriyyah*) by the kingdom and benefiting from both processes.<sup>21</sup> The specific objectives include: (1) uniting (*tauhid*) religious schools and implementing improvements (*Isblah*), (2) purifying Islam from mythical stories, Israiliyyat, bigotry and hatred, (3) opening the door as wide as possible to spread goodness through state institutions (*al-Masyruthiyyah*), (4) paving the way for modern science to flow into religious schools, this is so that there is no suspicion and misunderstanding of the people *Medrese* towards modern science, (5) unifying the relationship between religious schools (*Medrese*), modern science schools (*Mekteb*) and tarekat schools (*tekeke*). At least it can be united in achieving the goal (*al-Maqsad*).

In this regard, there are seven conditions in growing *Medresetus al-Zabra*, including: (1) naming *Medrese* because it is easy to recognize and interesting, besides that it is closely related to the nature of truth contained therein; (2) combining modern science with religious knowledge and make the use of Arabic compulsory, Turkish is necessary, and Kurdish is permissible; (3) teacher selection, must be Kurdish scholars or scholars who come from Kurdish and Turkish territories, or those who know the local language in order to attract students' interest; (4) deliberation with the preparation of the Kurds and their acceptance as reasonable beneficiaries. It aims to see the need for Kurdish people in the region; (5) implementing the method of division of tasks (*Taqsim al-A'mal*), to produce proficient and competent students in one field; (6) creating avenues for alumni and ensuring the progress of students so that they are equal with alumni of other universities; (7) establishing cooperation with universities (*Dar al-Mu'allimin*) for the meantime with the aim of focusing on schools and the integration process, and to facilitate the process of compiling and complementing the fields of religion and science.<sup>22</sup>

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<sup>21</sup> *Ibid*, 570.

<sup>22</sup> *Ibid*, 567.

## Curriculum Integration Based on the Model *Medresetus al-Zahra*

Nursi offered an integration of knowledge and technology that will benefit Islamic society. He emphasized an Islamic educational institution which called *Medrese*. Nursi has developed his own ideas about educational reform, teaching methods, and integrating modern and religious sciences.<sup>23</sup> Nursi viewed that modern science and modern logic are the way to the future so he recommended that religious sciences be taught in secular schools, while modern sciences should be introduced in religious schools.<sup>24</sup> Although the idea of the integration of science in Islam is not a new phenomenon, this issue concerns the idea of harmonization between the two branches of knowledge; traditional religious sciences and modern secular sciences which look different but are essentially complementary.

Nursi's educational model is very supportive of understanding of the Qur'an and its teachings. There are three basic principles of the Nursi education process contained in *Risale-i Nur*, namely (1) using reason, and feeling in revealing the truth of the Qur'an, (2) describing and explaining the essence of the creation of the universe, (3) aiming at to save people's faith.<sup>25</sup> Nursi combined the reason and nature of the universe in revealing the verses of the Qur'an with a scientific scientific approach. The establishment of this institution aims to combine the teaching of religious and modern sciences. Then promote the integration of religious education and modern science in one integrated system and emphasize that modern science and religious teachings will complement each other to achieve happiness and prosperity in Muslim societies.

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<sup>23</sup> Rahimah Embong, et al., 'Integrated Education As a Solution...', 917.

<sup>24</sup> Ian S. Markham, *An Introduction to Said Nursi: Life, Thought and Writings, An Introduction to Said Nursi* (Farnham: Ashgate Publishing, 2011), 41.

<sup>25</sup> Nur Kholis, Islamic Education by Badiuzzaman Said Nursi in Secularic Period of Turkey, *ATTARBIYAH: Journal of Islamic Culture and Education*, Vol. 4, No. 2 (IAIN Salatiga, 2018), 169.

Nursi also presented his idea to reform traditional education which has failed in facing the challenges of the western model. An explanation of the decline in traditional Islamic education can be concluded from the words of Nursi as follows:

*“If, like students of a school of higher education, the vast majority of mankind were clothed in the same sort of social life and attained the same level, then all the schools could be united. But just as the state of the world does not permit that, so the schools of law cannot be the same the traditional Islamic schools of thought and spirituality had degenerated, and they had to be replaced with a different school”.*<sup>26</sup>

The concept of ‘Integrated Knowledge’ and the interpretation of the Qur’an on modern science and the nature of the universe have been contained in the collection of *Risale-i Nur*. In Nursi’s view, *Risale-i Nur* collection came to fill this gap and he was sure that the collection would be successful in combining thought and spirituality in one work. However, modern societies who have been exposed to secularism cannot provide a satisfactory answer to the question of why they think traditional schools have failed and declined. The statement made by Nursi here is very important about the relationship between the emergence of modern science and the lack of success of traditional schools. The totality of this statement reflects the basic premise of Nursi’s thought which was formulated during the old Said period in a clear and important way.<sup>27</sup>

According to Nursi, the only solution to this problem as mentioned by Marazi is to teach religious knowledge properly in modern schools and teach new branches of science and exact science instead of teaching ancient Greek philosophy, which is no longer needed in religious schools, and to produce scholars who are highly competent in their fields.<sup>28</sup>

As stated by Ali as quoted by Embong et al., in creating an integrated education system Nursi identified several points that

<sup>26</sup> Said Nursi, *Sirah Dżatıyah...*, 127.

<sup>27</sup> Said Nursi, *İşarat-Ül İcaz Fi Mazann Al-İjaz*, ed. by S. Vahide (Istanbul: Sozler Publications, 2007), 88-89.

<sup>28</sup> Hamidullah Marazi, *Empowering Education With Values...*, 68.

could serve as guidelines for Muslims, namely: (1) conducting a comprehensive study of the entire current education system in order to revive a sustainable civilization.; (2) critical study of the traditional religious education system and restructuring the entire curriculum; (3) unifying three different education systems, namely traditional religion, modern and Islamic spiritualism (Sufism) into an efficient and comprehensive education system; (4) harmonizing the three main elements in education, namely material, spiritual and moral which are very necessary in the educational curriculum; (5) practicing three languages or what is called “tri-lingual” as a media in teaching and learning, with a mandatory for Arabic and more emphasis on native language; (6) considering Islam to be a source of reference for all kinds of knowledge, including modern science; (7) encouraging the establishment of an integrated Islamic university that applies real integration between religious and modern sciences.<sup>29</sup>

The points above are very progressive considering that Nursi has aspired to a capable Islamic university in the early 20th century. The concept of ‘Integration of Knowledge’ which is manifested in the form of *Medresetus al-Zahra* is very worthy of being a role model and reference for developing the current Islamic education system.

### **Implementation of Concept *Medresetus al-Zahra's* on the Model *Muadalah Pesantren* in Indonesia**

We all know that Indonesia has long been immersed in the dualism of its education system because of the long process of Western colonialism. Western education teaching models and styles of science have spread and merged with the Islamic world along with Western colonization which has resulted in a clash of morals and values in Islamic countries, especially in Indonesia. It can be concluded that the Western education model with the absence of harmony between modern science and religious values has harmed

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<sup>29</sup> Rahimah Embong, et al., ‘Integrated Education As a Solution...’, 919.

the Islamic world, giving rise to many challenges and dilemmas in the Islamic education system, especially in Indonesia. This westernization of education has resulted in the loss of education based on faith and teaching based on religious values. Therefore, the concept of Nursi education which is based on faith is very relevant to the challenges of Muslims today.<sup>30</sup>

The separation of our education system breaks down into two model religious schools and modern schools. In the case of the Nursi education model, the project *Medresetus al-Zahra* has been affected by many government interventions adhering to the secular system at that time, nor has the creation of independence in development that really depends on the government. However, the based education model is *Medrestus al-Zahra*- very worthy of consideration to be implemented in the current *muadalah pesantren* education system. *Pesantren*, which at the beginning of their existence did not get recognition from our government, were able to survive and continue to develop in the education system that gave to produce excellent alumni. This ability to survive cannot be separated from the vision and mission of establishing a *pesantren* which is solely for worshiping Allah and implementing the function of the caliph of Allah on earth. Armed with this vision and mission, the *pesantren* education system can stand independently and free from government intervention.<sup>31</sup> This is because an educational institution must be free from outside intervention, especially in the foundation of the educational philosophy that becomes its reference.

The concept of 'Integration of Knowledge' offered by Bediuzzaman Said Nursi is also very possible if it is applied in *muadalah pesantren* and its universities. This is due to the similarity in the concept of unifying religious teachings and modern science which are taught simultaneously in an integrated manner. As written in the Regulation of the Minister of Religious Affairs of

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<sup>30</sup> Anees Ahamed, 'Said Nursi's Concepts of Education...', 221.

<sup>31</sup> Moh. Hamzah, 'Transformasi Pondok Pesantren Muadalah: Antara Fakta Historis Dan Tantangan Masa Depan', *Jurnal Reflektika*, Vol. 13 No.1 (2018), 30.

the Republic of Indonesia about *muadalah* education unit which explains that the Islamic boarding school with *muallimin* model is an integrated education system that unifying Islamic religious knowledge and modern science and is comprehensive by combining intra, extra, and co-curricular.<sup>32</sup> This means that *muadalah pesantren* system is on the right track in realizing the ideals of the education model *Medresetus al-Zabra*. The modern *muadalah pesantren* education model has also implemented a 'tri-lingual concept' system as proclaimed by *Medresetus al-Zabra*, namely Arabic, English, and Indonesian. This is intended so that alumni master the sciences of religion and modern science simultaneously, while the role of Indonesian such as Kurdish as expressed by Said Nursi is to expand the benefits of this education system to the entire community.

The concept of Islamization of Modern Science in Bediuzzaman Said Nursi's view was also able to be applied well in the *Muadalah Pesantren* system. This is due to the integration of the curriculum of religious sciences and modern sciences. The simplest example in implementing the Islamization of modern science in our education institution is by cleaning the influence of the Western knowledge concept on science subjects that are contrary to the teachings of Islam, such as the concept of Darwinism which plunges Muslims into atheism and materialism. The concept offered by Nursi is also was in accordance with the concept of 'Islamization of Knowledge' which was initiated by Ismail Raji al-Faruqi, namely as an effort to Islamize modern scientific disciplines in Islamic perspective.<sup>33</sup> Educational model *Medresetus al-Zabra's* which makes Islamic teachings a reference source for all types of knowledge including modern science, is very relevant and able to be the answer to the various challenges of Western scholarship.

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<sup>32</sup> Kementrian Agama, *Peraturan Menteri Agama Republik Indonesia Tentang Satuan Pendidikan Muadalah Pada Pondok Pesantren*, Jakarta: 2014, 3.

<sup>33</sup> Ismail Raji Al-Faruqi, *Islamization of Knowledge; General Principles and Workplan* (Herndon Virginia: International Institute of Islamic Thought, 1989), 30.

## Conclusion

Based on the explanation above, it is very clear that Bediuzzaman Said Nursi's thoughts which are based on the education system *Medresetus al-Zahra* are a very ideal model for the problems of Islamic education facing the Islamic world today. Nursi offered a comprehensive alternative as an effort to reform the Islamic education system rather than westernizing as is often done by Islamic countries. Nursi believed that through this reform of education system, Muslims will be able to restore the glory of Islamic civilization that had previously been achieved. He also saw that the future of the Islamic world was very dependent on future generations and their education system.

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