

## Harmonizing Society: Bediuzzaman Said Nursi's Vision of Islamic Politics

Nabila Huringiin<sup>1</sup>, Achmad Reza Hutama Al-Faruqi<sup>2</sup>, Achmad Wildan Sayyidul Bachr<sup>3</sup>

<sup>1</sup> Universitas Darussalam Gontor, Indonesia; [nabilahuringin@unida.gontor.ac.id](mailto:nabilahuringin@unida.gontor.ac.id)

<sup>2</sup> Universitas Darussalam Gontor, Indonesia; [hutama@unida.gontor.ac.id](mailto:hutama@unida.gontor.ac.id)

<sup>3</sup> Universitas Darussalam Gontor, Indonesia; [achmadwildan2019@gmail.com](mailto:achmadwildan2019@gmail.com)

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### Abstract

Contemporary politics has given rise to various humanitarian disasters. The political world seems too preoccupied with personal, group, and factional power interests. One tangible impact is the destruction of social stability. In contrast, Islamic politics ontologically views human beings holistically and universally, and then epistemologically derives from the Revelation of Almighty God and the Sunnah of His Messenger. History has proven that Islamic politics has contributed significantly to social harmony in a civilization. Based on the aforementioned political paradigm, the question is how Said Nursi addresses these issues by applying his political principles. This research aims to uncover and explain the definition, purpose, politics, and solutions to contemporary political problems according to Bediuzzaman Said Nursi. Said Nursi's political principles play a crucial role in the modern political world, especially concerning issues of social harmony. The researcher employs a qualitative method and an Islamic political approach, using narrative data rather than numerical data. This research discovers that the Islamic political thought of Bediuzzaman Said Nursi holds a concrete vision in harmonizing society.

### Keywords

*Politic; Bediuzzaman Said Nursi;; Social Harmony*

### Corresponding Author

Nabila Huringiin

Universitas Darussalam Gontor,  
Indonesia;

[nabilahuringin@unida.gontor.ac.id](mailto:nabilahuringin@unida.gontor.ac.id)

## 1. INTRODUCTION

The reality of modern Islamic political issues cannot be separated from the latest developments in the Muslim world in the West due to influences related to the development of modern thought, where Islam and Muslims interact with democracy, human rights, feminism, nation-states, globalization, and controversial topics like liberalism, secularism, pluralism, etc., which receive different responses from Muslim thinkers. For comparison, modern political thought in the scientific tradition that developed in the West deals with current questions dialectically, treating various types of modern political thought and addressing more current topics such as global political stability, global economy, political globalization, cultural globalization, cultural differentiation, individualization, identity politics, new technologies, and the ultimate questions of theorists and ideologies. (Apperley,



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2004, p. 8, 11)

Political science is the study of politics or governance. Politics is the effort to achieve a good life. In Indonesia, we are reminded of the saying "*gemah ripah loh jinawi*." (Cahyono, 2017) Ancient Greeks, especially Plato, and Aristotle, referred to it as "eudaimonia" or "the good life." (Miriam, 2007, p.13) From the statement above, it is explained that politics aims to create tranquility or peace, fertility, justice, and prosperity in human society. Thus, the discipline of political science significantly influences the creation of a society with a harmonious social order. Political science systematically and analytically deals with state affairs and is one of the oldest social sciences in the world. Political science operates with its own philosophical concepts and ideas, practiced through methods of questioning and analysis regarding the organization of a nation, with the goal of enabling people to live prosperously and happily. (Harrison Lisa, Little Adrian, & Lock Edward, 2015, p.160)

The influence of politics in the present era is very significant, as, since ancient times, societies have been organizing collective life effectively, considering the limited natural resources they faced. Thus, politics was formed to regulate the distribution of resources so that all citizens can feel happy and satisfied. (Harrison Lisa et al., 2015) However, it cannot be denied that in its implementation, political activities, besides their positive aspects, also encompass negative aspects. In fact, in practice, politics has disrupted social stability in community life. This is because politics reflects human nature, including both its good and bad instincts. Human feelings, with their diverse and profound nature, often contradict each other, encompassing feelings of love, hatred, loyalty, pride, shame, and anger. (Okpanachi, Abba, & Bello, 2020, p.101-102)

It is common in the reality of daily life that we encounter undesirable activities, or as formulated by Peter Merkl: "Politics, in its worst form, is a selfish grab for power, glory, and riches." (Merkl, 1967, p.13) In short, politics is a struggle for power, throne, and wealth. These things have disrupted the order of social harmony, which is an essential element in building a stable society.

Contemporary Islamic politics is often referred to as modern Islamic politics that developed in the Muslim world in the 20th century. (Ikeda & Enayat, 2005, p. xii) Contemporary Islamic politics, besides presenting different views from various figures or trends in recent times, also discusses current issues such as conflicts and integration among Muslim groups, Islamic thought, nationalism, democracy, socialism, human rights, and other modern ideas or concepts in the political life of the Muslim community, in accordance with the development of the modern world. (Haedar Nashir, 2017)

In the above issue, it is necessary in the contemporary era to make improvements concerning Western ideas that pose a threat to the stability of social harmony. Previous research has extensively discussed the positive aspects of Islamic politics as a solution to Western political issues. However, there has yet to be research addressing how politics plays a role in harmonizing pluralistic societies. Therefore, this study of Bediuzzaman's political thought aims to explore Nursi's political ideas in harmonizing society. Thus, the political thought of Bediuzzaman Said Nursi, a revolutionary figure in Islamic studies, becomes significant. (Said Nursi, 2014a, p. 241) It is considered important as one of the solutions for social disarray caused by political confusion. This research contributes to enriching the treasury of Islamic political thought and its relevance to the phenomenon of pluralistic societies.

## 2. METHODS

The data sources for this research include primary and secondary data. As this is library research, the study begins with the process of gathering materials and data in the form of books, papers, articles, and writings related to the research topic. Subsequently, the author reads and takes notes on this data. Then, the data is categorized and selected for identifying the basic concepts of Said Nursi's thoughts. The data collection technique involves using documents related to the research topic. This study employs the Islamic Politics approach. This research employs the Islamic political theory of Ibn Taimiyah, which emphasizes that social order is created by individuals who depend on each other and require leaders to govern their social lives. (Taimiyah, n.d.) The author will use the content analysis method, (Mudjia Rahardjo, 2010) a scientific way of analyzing the message of a communication that includes classifying signs used in communication, using criteria as a basis for clarification, and using

specific analytical techniques to make predictions. Using this method, the author aims to elaborate on the content aspects, analyze them from a linguistic perspective, depth, breadth of content, and the central issues encompassing them, and draw coherence and consistency among various materials for conclusions. The data and literary sources found are then discussed in a descriptive-analytical manner.

### 3. FINDINGS AND DISCUSSION

#### 3.1. *Said Nursi on Politics*

The political ideas in the *Risale-I-Nur* are not compiled in a comprehensive discussion. They are divided into various discussions according to the topics addressed. Some of these political concepts are presented in defense speeches in the Military Court (*Divan-i Harb-i Orfi*), and conversations with the leaders of the East Anatolian tribes in 1911, which were later compiled in a book titled *Munzharaat*. He also preached in a mosque in Damascus known as *Al Khutbah Asy-Syamiyah* and wrote about them in the book *Sunuhat* when he was still a member of *Dar Al-Hikmat Al-Islamiyyah*. Additionally, some parts of his political thoughts were included in his biography. Sa'id Nursi had distinct views on the concept of the state among the subjects that emerged in his time. (Abubakar, 2021, p. 193)

Sa'id Nursi's views on the concept of the state originate from several different initial measures. One of these is the biological dimension. Nursi perceives that the earth is born, grows, and develops like a human being. When the time comes, it may eventually die and disappear. In *Risâlatul I'jâz*. (Bedi'uzzaman Sa'id Nursi, 2004, p. 169) And in his book "*Al Malahik*," it is also explained that the political law of humanity is this: individuals are sacrificed for the sake of the nation, people are sacrificed to defend the group, and everything is licensed to protect the state. (Said Nursi, 2014b, p. 356)

Nursi wants to emphasize that every nation goes through the process of birth, growth, and development. Physical development should be considered, as it is essential to pay attention to the soul of the people. Time plays a crucial role in the journey of this Earth. Without the ability to adapt and confront constantly changing challenges, the strength of a nation can weaken and eventually perish. (Bedi'uzzaman Sa'id Nursi, 2004, p. 169) Thus, the country must continue to struggle for survival, progress, and development. Everyone has a significant role and responsibility in this matter, especially those in leadership positions. In the second part, Nursi explores the concept from the perspective of a family. He sees the nation as a large national family. Therefore, the state should be organized as one family, where each member chooses a specific role for the common good. (Bedi'uzzaman Sa'id Nursi, 2004, p. 170)

#### 3.2. *The Principle of Nursi's Islamic Politics*

The principles of politics according to Said Nursi are deeply rooted in his Islamic thought and worldview. Some key principles of politics according to Said Nursi include: **consultation** (*musyawarah*), **Freedom, Justice, Equality, Nationalism, Jihad**. According to Said Nursi, to actualize consultation (*musyawarah*), we should take an example from the time of the Prophet Muhammad, where decision-making mechanisms were based on human rationality and consultation supported by divine revelation to avoid doubts and errors. For Nursi, consultation is not only limited to individuals but should also be implemented among groups, even between countries and continents. With such a consultative system, the Muslim community can face real challenges of the time. (M. Hakan Yavuz, 1998, p. 28) that one of the ways proposed by Nursi to solve Islamic issues is through reflection. This indicates that when presenting his proposals to the *İttihat ve Terakki Cemiyeti* (Party of Union and Progress), Nursi emphasized the significance of introspection, contemplation, and deep thought as a means to address the challenges faced by Islam. The consultation is a fundamental aspect of social harmony. It promotes inclusivity, cooperation, trust, and empowerment, leading to a more cohesive and harmonious society. By involving people in decision-making processes and valuing their opinions, social harmony can be strengthened, and conflicts can be resolved peacefully.

Freedom is of utmost importance to Nursi; in fact, he said, "I can live without food, but I cannot live without freedom." (Said Nursi, 2014b, p. 119) Freedom is usually understood as doing something according to one's own will without disturbing others. Lorens Bagus, in his philosophical dictionary, defines freedom as the quality of the absence of fate, necessity, or circumstances in one's decision or

action. (Lorens Bagus, 2005, p. 406) In addition to that, in his expressions, Nursi also acknowledges the freedom of thought and religion. He states that the republican system ensures freedom of thought and religion. No one can be punished for their beliefs as long as they do not disturb public security and regulations (Said Nursi, 2014b, p. 339) Therefore, it can be said that in Nursi's view, there is freedom of thought, religion, and expression. The relationship between freedom and social harmony is complex and multifaceted. Both concepts are essential elements for the well-being and prosperity of a society, and their interaction can significantly impact the overall dynamics of a community.

Nursi argues that justice in Islam is not sufficient merely in writing. Instead, justice must be accompanied by its implementation. This practice can be incorporated, for example, in court decisions. (Said Nursi, 2014b, p. 232) Nursi exemplified such a practice, which can be seen during the time of Caliph Ali bin Abi Thalib, who collaborated with judges to uphold the Law of Justice at that time. (Bediuzzaman Said Nursi, 2004, p. 401) Sa'id Nursi even stated that one of the four *Maqashid Al Quran*, namely: Monotheism, Prophethood, Resurrection, and Justice. (Bediuzzaman Said Nursi, 2005, p. 252) In its application, Sa'id Nursi distinguishes between two meanings of the expression: first, "absolute justice" (*Al'adl al-Mahdah*). This is the administration of justice without depriving anyone of their rights, regardless of how small or impractical those rights may be. Second, "relative justice" (*Al adl Al Idhafiyyah*), which focuses more on the practical implementation of the issues, thereby eliminating their non-essential rights with their consent. (Bediuzzaman Said Nursi, 2005, p. 252) Just as it is expressed in the Quran, Al-Maidah : 32; justice is a foundational principle that underpins social harmony. It ensures that individuals are treated fairly, their rights are protected, and conflicts are resolved in a just manner.

According to Nursi, the principle of equality is that we are all equal towards other human beings; there is nothing that distinguishes us from one another because all humans have intellect and can think. Conversely, for beings that do not have intellect, it means they are not humans. (Said Nursi, 2012, p. 237) In Hasbi Sen's writing, he commented that justice can be obtained through absolute equality before the law, and absolute equality can be achieved through a change in human nature and liberation from the fundamental wisdom in human creation. Nursi was a member of the general public and a person who intellectually and characteristically embraced the notion of equal rights. (Sen, 2007) Because love and justice emanate from Islam, Nursi opposes despotism and pressure from the elite class referred to as the bourgeoisie. (Said Nursi, 2014a, p. 237-238) In conclusion, equality and social harmony are mutually reinforcing concepts. Promoting equality leads to greater social harmony, and in turn, social harmony nurtures a sense of equity and inclusiveness. Striving for equality in all aspects of society is essential for creating a cohesive and harmonious community where individuals feel respected, valued, and united in their shared vision of a just and equitable society.

In his speech, *Huriyete Hitap* (Said Nursi, 2013, p. 32) (The Speech of Freedom) Bedi'uzzaman Said Nursi mentioned that unity is one of the five gates to paradise for progress and civilization. These five gates, or five principles, are what a nation must embrace to achieve paradise. The first gate is the Alliance of Hearts, which means maintaining awareness of the unity of the Ottoman Empire, particularly in relation to nationalist movements and separatist movements. Another gate is the love of the people, implying that every individual in society should be conscious of their nationality and nurture love and affection for one another. The third gate is education, elevating the nation's education to a higher level. The fourth gate is human effort, ensuring that everyone can find work and receive a fair wage for their labor. The fifth gate is the end of oppression, signifying the conclusion of the speech. (Vahide & Abu-Rabi, 2005, p. 93) According to Nursi, after religion, language, nationalism, and national sentiments, territorial boundaries are the main factor for national integration. Positive nationalism is a nation's strength, which, when surpassing the needs of society members, creates a sense of mutual cooperation and high solidarity. In such circumstances, nationalism becomes a fortress, shield, and one of the dynamic factors that strengthen Islamic brotherhood (*ukhuwah Islamiyah*). (Bediuzzaman Said Nursi, 2020, p. 32) Positive nationalism that emphasizes unity, inclusivity, and shared values can contribute to social harmony by fostering a sense of belonging and cooperation. On the other hand, negative or extreme nationalism can lead to division, discrimination, and conflict, undermining social harmony and stability in a society. The key lies in promoting a form of nationalism that embraces

diversity, respects differences, and works towards the common good for all members of the nation or society.

Bediuzzaman Said Nursi explained that it requires a spirit of struggle and willingness to sacrifice from every individual in society, including in the political sphere. He wrote these political principles in a detailed manner in his book. (Said Nursi, 2014c, p. 57) However, in times of peace like this, the form of Jihad is through evidence and arguments to prove the beauty and glory of Islam. Physical Jihad with wealth and life is the highest form of Jihad in Islam when it is commanded to advance knowledge and culture as is the case today. Jihad aims to prove that Islam is true. In Islam, Jihad is often understood as an internal struggle to purify one's heart, maintain faith, and adhere to the teachings of Islam. This spiritual Jihad can lead to a sense of inner peace and contentment, which can positively contribute to social harmony. When individuals are at peace with themselves and their faith, they are more likely to interact with others in a harmonious and respectful manner.

### **3.3. Tauhid as the foundation of Said Nursi's Political Principles**

In Nursi's view, there are two kinds of tauhid, tauhid *Dzohiri* and tauhid *Haqiqi*. (Bediuzzaman Said Nursi, 2005, p. 236) Tauhid *Dzohiri* is proclaimed by the faithful: 'God, the One, without partner or equal. This universe belongs to Him.' Tauhid *Haqiqi* perceives in all His power, His seal of glory, and His script, opening the direct path to His light. Then, a person acknowledges and believes with absolute certainty through direct observation that everything exists by His power, that He has no partner or helper in His divinity, glory, and absolute power. In this way, a person attains a constant state of awareness of the existence of God."

Tauhid is crucial in social life because it can maintain relationships with others. It can be implemented in various ways, including mutual respect for one another to create a peaceful and harmonious society. (Masruroh, Mutmainah, Juanita, Aziz, & Huda, 2022) Examples of applying the creed in community life are cooperation, tolerance, consultation, and fear of Allah and their differences are the values of piety. (Walisyah, Faridah, & Ihsani, 2022) A group of modern Muslims state that the principle of "syura" is the original form of representation or constitutional governance in Islam. As a constitutional principle, consultation (musyawarah) functions as a "brake" or deterrent to absolute power of a ruler or head of state. (Al-Maududi, 1998) So, the "brake" here is to return to Allah SWT.

Tauhid also leads to the recognition of the principle of freedom. Everyone is granted the freedom to choose according to their abilities and talents. People are free to choose their faith or disbelief, to believe or not believe, and to do good or not. However, the wise should choose to do good, not otherwise. Therefore, there should be no compulsion imposed on people regarding their religion and beliefs. As humans, our task is only to warn in a peaceful and wise manner, not to force or play to judge others. (Jamal, 2010) the concept of tauhid in Islam has a profound relationship with social harmony, particularly in the matter of freedom. The belief in the oneness of God leads to the recognition of the equality and dignity of all individuals, promotes freedom of belief and worship, encourages responsibility and accountability, and fosters a commitment to justice and fairness. These principles are essential in creating a society where individuals can coexist peacefully, respect each other's rights and beliefs, and work together for the greater good of humanity.

Tauhid also leads to the principle of justice. With tauhid, we believe that there is only one God, and that we humans are all His creations. One of God's attributes is justice. As servants, we believe that Allah is always just to all His servants without exception. Because God is just, we humans should also follow His good attributes (*Asma'ul Husna*). (Murtadho, 2012) The concept of tauhid has a profound impact on promoting social harmony through the lens of justice. The belief in the oneness of God leads to a recognition of the inherent equality of all individuals, a sense of accountability for one's actions, protection of human rights, peaceful conflict resolution, elimination of oppression, and a culture of mutual responsibility. These principles are essential in building a just and harmonious society where individuals coexist peacefully, respect each other's rights, and work together for the common good.

Tauhid impacted also to the principle of equality, (Akbar, Fadhlullah, & Karim, 2022) where the belief that no human is equal to God and that there are no children or incarnations of God, in turn, leads to the understanding of human equality with God as created beings. There is no first man and

second man. No human should be deified in the sense that they become the purpose of life and a place of trust, fear, worship, and all their actions are considered absolutely right. the concept of Tauhid reinforces the idea of equality among individuals, promoting a sense of unity and solidarity in society. It encourages people to treat each other with respect and fairness, leading to a more harmonious and inclusive social environment.

The reality of nationalism within the Muslim community is to fulfill the mission of "rahmatan lil alamin" (a mercy to all creation) so that their exclusivity is minimized. For them, citizenship is also a reflection of Tauhid, which is the core of their belief, where all realities, including exclusivity and individuality, must be denied, and only Allah is the true essence of "la ilaha illallah" (there is no god but Allah). This standard was then applied in the time of the Prophet Muhammad (PBUH). (Azman, 2017) By embracing the concept of Tauhid, Muslims can develop a sense of belonging to a broader global community, which in turn fosters a spirit of cooperation and solidarity with fellow citizens, regardless of their backgrounds. This sense of unity and inclusivity can contribute to social harmony and stability within a nation, fostering a positive environment for the collective progress and well-being of its people.

Jihad is a word that will never eliminate the stigma of Islam. The term 'jihad' has been a discourse since the Islamic religion was brought by the Prophet Muhammad (PBUH) and has a very broad meaning. The history of the Prophet Muhammad's (PBUH) journey in preaching Islam and defending Tawhid (the oneness of God) is recorded as a Jihad movement in the history of the Prophet Muhammad's (PBUH) journey. (Siregar & Yusuf, 2018). By embracing the concept of Tauhid, Muslims can develop a sense of belonging to a broader global community, which in turn fosters a spirit of cooperation and solidarity with fellow citizens, regardless of their backgrounds. This sense of unity and inclusivity can contribute to social harmony and stability within a nation, fostering a positive environment for the collective progress and well-being of its people.

#### ***3.4. The Relevance of Said Nursi's Political Principles to Social Harmony of Contemporary Life.***

The main topic in modern Islamic politics is not only the discussion of conventional normative aspects of classical Islamic subjects, women's human rights and politics, political parties, interest groups, pluralism in politics, political ideologies, etc. Contemporary Islamic politics deals with conflicts between Shia and Sunni Islamic movements, fundamentalism, caliphate and Islamic state, nationalism, democracy, socialism, constitutionalism, and other issues. Real political issues from an Islamic perspective. (Ikeda & Enayat, 2005) The reality of the problems of modern Islamic politics cannot be avoided from the last issue that has developed with the advancement of life in the Muslim world in the West due to the influences related to the development of modern thought that is combined with Islam and Muslims, with democracy, human rights, feminism, nation-state, globalization, controversial topics such as liberalism, secularism, pluralism, etc., which receive different responses from Muslim minds. In comparison, modern political thought in the scientific tradition that developed in the West, besides dealing with current issues, dialectically treats various types of modern political thought and reaches more current topics, such as global political stability, global economy, political globalization, cultural globalization, cultural differentiation, individualization, identity politics, new technologies, and the ultimate questions of theory and ideology experts. (Apperley, 2004)

In contemporary politics, the issue of selecting the Head of State is crucial for the survival of the nation. Therefore, good consultation (Musyawarah) is needed to achieve this goal. In the matter of selecting the head of state, Islam also provides comprehensive guidelines. Although the Qur'an and Hadith do not explicitly provide a textual mechanism for the selection, it is implicitly regulated by Islamic jurisprudential principles. The concept of Islam regarding the selection of the head of state does not specifically mention a standardized mechanism, but based on the agreed Islamic practices, one can draw the conclusion that the mechanism relies on the election of a head of state through divine guidance, the guidance of the Prophet's companions, and the consensus (ijma'). (Hasjmy, 1975) the process of selecting the head of state plays a crucial role in shaping social harmony within a community. A fair and just selection process based on Islamic principles fosters unity, trust, and a sense of inclusion, while an unfair or unjust process can lead to divisions and social tensions. Therefore, ensuring a

transparent, consultative, and fair selection process is vital for maintaining social harmony in any society, particularly in an Islamic context.

General elections are a process in which citizens participate in governance. Citizens actively take part in determining who has the right to govern for a specified period. This process assumes that sovereignty lies in the hands of the people. The sovereign people have the right to decide who rules and governs the lives of citizens. This state sovereignty is transferred only to the rulers, as the ultimate sovereignty still lies with the people. A ruler has the legitimacy to govern and exercise power as long as it does not harm the interests of those who delegate their sovereignty. The transfer of some sovereignty occurs in the process of elections. (Pahlevi & Amrurrobi, 2020) People who have delegated some of their sovereignty can still control the operations. Sovereignty can be used to control government activities through political parties, for example, or parts of sovereignty can be transferred to and from the government through a transactional process known as vote-buying or commonly referred to as Money Politics. Vote-buying essentially means buying the people's sovereignty. The person receiving the money is essentially surrendering their sovereignty to the ruler, and in essence, we cannot take back that sovereignty. (Pahlevi & Amrurrobi, 2020) Therefore, the solution to overcome this issue is through proper and true Musyawarah (consultation) as taught in Islam. As previously mentioned by Said Nursi, the principle of Musyawarah emphasizes Islamic values based on Revelation or the Quran and Sunnah.

In the political world, genuine freedom is highly regarded for the welfare of the people and the country. However, in the contemporary world today, there are many deviant forms of freedom, one of which is Liberalism. Liberalism is a concept introduced by John Locke in the year with three foundations: life, liberty, and property. It aims to protect individual property, and individuals have the right to use their property to achieve happiness. The last point is about freedom, meaning that according to Locke, a person has freedom, and the state is obligated to protect it. Another way to safeguard freedom, according to Locke, is through free trade. Free trade, according to David Ricardo, is a foreign trade system where each country conducts trade without barriers, promoting freedom as trade protects individual freedom to negotiate without state interference. (Charvet & Kaczynska-Nay, 2016) Therefore, with the statement above, Nursi rejects freedom that is not in accordance with Islamic teachings. What Islam teaches is freedom based on Islamic law (sharia) and not forsaking its Creator. This is elucidated by the fundamental principles of Nursi's politics. Tauhid's relationship with social harmony in the matter of freedom lies in the understanding that true freedom comes from aligning one's will with the divine will of Allah. This fosters a sense of unity, justice, and equality, leading to social harmony and a cohesive community that values the well-being of all its members.

In matters of justice, the author intends to focus on the issue in Indonesia. Indonesia is considered a rule of law country, but in law enforcement, it falls short of its intended objectives. Many corruption cases are perceived as unfair due to their peculiar decisions, which is strange because Indonesia is considered one of the most corrupt countries in the world, yet only a few corrupt individuals are sent to prison. One of the challenges in eradicating corruption is the varying judgments made by judges handling corruption cases, which fails to create a sense of justice in society. (Kenedi, 2016) The fact above is actually caused by law enforcement trapped in the paradigm of mere legalistic formalism and proceduralism. (Ali, 2002) Therefore, it is not surprising when legal observers, including international legal observers, give negative comments, stating that the legal system in Indonesia, especially criminal law, is considered the worst legal system in the world. From the statement before, it is evident that there is a need for equal justice for all people, regardless of their position, race, or wealth. (Abu Muslim, 2018) As expressed by Said Nursi, justice must be in accordance with the rights of individuals. If someone is guilty, they must still receive an appropriate sanction. In summary, the concept of Tauhid in Islam serves as a moral foundation for justice, equality, and fairness in social interactions. Belief in the Just God inspires Muslims to uphold justice and work towards creating a society that values social harmony and the welfare of all its members.

In the contemporary political world, there is also an issue called Multiculturalism. According to Azyumard Azra, "multiculturalism" essentially is a "worldview that can be translated into various

cultural policies that emphasize the acceptance of religious, pluralistic, and multicultural realities in society." (Azyumardi Azra, 2007) The issue of multiculturalism continues to pose a threat to various countries, including Indonesia. Tragic events related to religious, ethnic, or tribal differences have occurred in several regions of Indonesia over the past decade. The diversity of this nation can lead to conflicts that result in violence, attacks, destruction, arson, persecution, arrests, and intimidation. Some recorded examples include: the tragedies in Poso, Sampit, and May 1998; the closure and burning of places of worship; the Monas tragedy; and several other disputes that exploit diversity. (Abidin, 2016)

Next, there are groups that support "regionalism" and "separatism." The goal of separatist groups is to clearly separate from the central government and then establish their own autonomous government. Racism is also present, which is an extremely dangerous ideology for nationalism, as it involves excessive mentality or belief in the supremacy, superiority, and domination of one group over others. For example, there are anti-Chinese sentiments from political, religious, and business elites who consider themselves "native." (pribumi) (Sumanto al Qurtuby, 2021) So, Said Nursi's role towards the Nationalists is highly influential. It is to safeguard the State and the Nationalists from being influenced by such deviations. the relationship between tauhid and social harmony in the matter of nationalism lies in Muslims recognizing their shared humanity, upholding Islamic principles, and transcending narrow nationalistic tendencies to foster a sense of unity, mutual respect, and cooperation with people of diverse backgrounds and nationalities.

In the world of politics, oppressive rulers are prevalent in several regions, for example, in Indonesia and Palestine. In the history of Indonesia's struggle, the Muslim community has engaged in jihad against the colonial powers of Portugal, England, the Netherlands, and Japan, resulting in suffering and hardship for the predominantly Muslim nation. Some resorted to guerrilla warfare, while others pursued peaceful means through organizations that promoted education and cultivated a culture carrying an anti-colonial message. (Islam, 2006) Hence, in accordance with Said Nursi's thoughts on Jihad, we must fight against oppressive rulers for the victory of Islam. The belief in Tauhid instills a sense of responsibility and accountability in Muslims during Jihad. They are reminded that their actions should be for the sake of Allah and aligned with His divine guidance. Consequently, Jihad in the context of Tauhid is a means to preserve social harmony by seeking justice and truth while upholding the values of unity and compassion among the Muslim ummah.

#### 4. CONCLUSION

Researchers conclude that Said Nursi has six basic principles of Islamic politics: Consultation (Musyawarah), Freedom (Kebebasan), Justice (Keadilan), Equality (Persamaan), Nationalism (Nasionalisme), and Jihad. These principles all converge to one focal point, which is Tauhid (the belief in the Oneness of Allah). Said Nursi refers to Tauhid as the core principle to create a harmonious society based on Islamic values.

Contemporary problems, when related to Nursi's political principles, have solutions to improve the condition of the Muslim ummah. Among the principles, Consultation (Musyawarah), addresses various issues, one of which is the selection of the Head of State. In the current era, there are many problems with the Head of State election, including fraudulent practices like Money Politics, where elections can be manipulated with money. The solution to overcome this issue is through proper and genuine Musyawarah, in accordance with Islamic teachings. As stated by Said Nursi before, the principle of Musyawarah prioritizes Islamic values based on Revelation (Wahyu) and the Quran and Sunnah.

In the world of politics, the term Liberalism is not unfamiliar. However, Nursi rejects the distortions of Liberalism and refuses any freedom that contradicts Islamic teachings. Islam teaches a freedom that is grounded in Islamic law (*Syariat*) and does not forsake its Creator. In the realm of justice, there are also many issues, one of which is Corruption. Many corrupt individuals are not punished according to the law, and this calls for equal justice for all, regardless of their position, race, or wealth. As expressed by Said Nursi, justice should be in line with its rights. If one is guilty, they should be subjected to appropriate sanctions.



Multiculturalism is the understanding of differences in race, ethnicity, religion, and others. With this perspective, many conflicts arise that differentiate people based on these factors. Hence, the principles of Said Nursi need to be applied in the context of Multiculturalism. That is, we are all equal as human beings; there should be no distinction among us, as all humans have intellect and the ability to think. On the other hand, those creatures without intellect are not considered humans. The differentiating factor is one's devotion to Allah SWT (*Takwa*).

Regarding Nationalism, there are several issues, namely pseudo-nationalists (pretending to be nationalists), regionalism, separatism, and racism, all of which essentially undermine the sense of nationalism within a society. Hence, the role of Said Nursi towards the Nationalist movement is very influential. It aims to ensure that the country and the nationalist community are not influenced by these deviations, based on Positive Nationalism. The last principle is Jihad, which is often associated with Terrorism. However, the jihad referred to here is not terrorism but rather a struggle to uphold the Islamic faith and resist oppressive leaders.

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