

REVITALIZING SAID NURSI'S SPIRITUALITY THROUGH EDUCATION AS AN IMPACT OF MATERIALISM

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Abstract

The objectives of this study are: (1) Knowing the urgency of spirituality in education according to Said Nursi, (2) Knowing the phenomenon of the decadence of spirituality caused by the spread of the paradigm of materialism, (2) Knowing the efforts to revitalize spirituality through education offered by Said Nursi. This research is library research that uses a library research approach with a type of philosophical research that uses a descriptive-qualitative approach. The data collection technique in this research is a literature study with Said Nursi's writings as the primary reference. At the same time, data analysis uses content analysis. The results of this study: 1) Knowing Said Nursi's thoughts on the urgency of spirituality in education, 2) Understanding the impact of the materialism paradigm on spirituality, 3) Understanding the solutions that modern society can do as a result of Said Nursi's revitalization of spirituality with alternative education. In conclusion, education is an important medium for Said Nursi to revitalize spirituality, which he considers to have decadence due to the rise of the materialism paradigm, which has directly changed the dynamics of the life of the community where he lives and Nursi's thinking is considered very relevant to be used as a reference in revitalizing spirituality in this era.

Keywords

Spirituality, Materialism, Education, Said Nursi



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INTRODUCTION

The influence of modernization has succeeded in bringing modern society in general to a new benchmark in determining happiness. To achieve it, not a few facilitate all means. One of the reasons for this condition is the materialistic way of life that was widely advocated by a number of Western thinkers, one of which is Karl Marx. The paradigm he built only saw phenomena from reality that could be sensed and had space and time, while he denied the variant of spirituality (Umiarso & Rijal, 2019).

This paradigm of Marx ultimately has a very significant influence on the dynamics of modern society, which is not only constant but changes to be rapid, radical, and simultaneously. Among the variants of change is aggressive competition caused by neoliberalism's belief that free markets are considered more efficient for allocating human resources to meet their needs (Umiarso & Rijal, 2019). From this framework are born consumptive attitudes as a consequence of systemic cultural propaganda constructed by neoliberalism oriented towards materialistic-hedonistic currents.

By Richnis and Dawson, materialism is defined as a set of main beliefs concerned with how important the acquisition and selection of objects (goods) is in life (Marsha L & Dawson, 1992). More specifically, Karl Marx divided materialism into two. The first is historical, and the second is dialectical. In this study, the author raised the main theme in the second part. He views dialectical materialism as an understanding that makes material objects a fundamental reality.

Muthahari mentions in his book that the organization and function of the Christian church in Europe was the initial cause of the emergence of people's tendency towards materialism (Muthahari, 2014). The insufficiency of his theological ideas and his inhumane attitude towards religious leaders and society caused Europeans to seek new refuge. He analyzes this in two parts: the insufficiency of religious ideas about God and the violent behavior of the church. The second part about the shortcomings of the Church is its violence against people. The Church imposes its religious and scientific views on promoting and exploring progressive elements in the treasury of Islamic thought. This intense repression of ideas naturally resulted in the development of negative reactions against religion. At the same time, the materialist attitude in the Islamic view builds the argument that everything related to this religion, starting from its holy book, its prophetic apostolate, its ritual system, its paradigm, its culture, and traditions, are built on the foundations of materialism.

With such conditions, spirituality is considered to have a very important role in balancing modern society. Through the emphasis of spiritual values on the soul, humans can gain peace of mind and discipline in carrying out religious values (Ramadan, 2007). Humans can be seen from their souls because the soul makes humans think, have desires, and act. If the management of the soul is good, then speech and action will also be good. This is where spiritual values play a role in controlling humans. Meanwhile, if the values adopted are far from religion, the results will lead to deviant actions or speech. Therefore, humans must manage their souls well.

One of the ways that can be used to apply these values is education. However, the different views of the figures regarding education have raised a problem, namely the separation of general and religious knowledge in education, so efforts are needed to overcome this problem (Khojir et al., 2022). One of the most influential figures in terms of education and spirituality is the Turkish scholar Said Nursi. He argues that religious knowledge and science are mutually sustainable. For him, religious knowledge is the light of the heart, while science is the light of the mind, so the two cannot be separated and need to be integrated (Nursi, 2001). This is similar to Syed Naquib Al-Attas' ideas on the meaning and concept of spirituality in Islamic education. He argues that the term education is more appropriate to use the word "ta'dib," which is the cultivation of adab in individuals. He tends to use the word ta'dib in referring to the term education rather than the terms tarbiyyah and ta'lim. The Quran confirms that the ideal example of a civilized person is the Prophet Muhammad, whom most people call insan kamil.

Specifically, the intended insan kamil is a balanced human being who integrates the two dimensions of personality: 1) the esoteric dimension, vertical, which essentially submits and obeys God, and 2) the exoteric dimension, dialectical, horizontal, carrying a mission of salvation for the social environment. Similarly, human beings are balanced in the quality of thought, remembrance, and action (Muhaimin, 2006). This description shows that the real purpose of education that integrates the two sciences is to create a balanced human being who has intellectual abilities and moral and spiritual awareness so that he is guided to carry out his daily activities as a human being properly.

According to Maria Montessori, carrying out educational work must be accompanied by spiritual awareness because, for her, without spirituality, a person will grow up with morals that are not in accordance with positive values. Therefore, she initiated an educational model called Montessori cleverly designed materials (Montessori, 2013). It aims to transform modern

assumptions about teaching. Learning, childhood, and the ultimate purpose of human existence on this Earth. This was recognized as early as 1912 by one of the first Americans to visit Montessori's experiments in Rome, Dorothy Canfield Fisher, who reported that Montessori considered "ideas, hopes and visions" "far more important" than the techniques she developed (Montessori, 2013).

According to Maria, contact with new ideas will not provide any benefit if an educator does not play the role of a strong stimulant for all thoughts about life, especially the cultivation of moral values (Montessori, 2013). He asserted that in order to create an intellectual and moral human being, it is necessary to emphasize both components and not leave out one of them (Nashi Ulwan, 1992). These two thinkers have differences in interpreting the positive values in question, but both emphasize the importance of morals or character that must be instilled in education. This means that integrating religious values is very important to realizing moral, intellectual humans.

In this case, John Dewey, as an education observer, also expressed his opinion that education is the right way to form fundamental skills both intellectually, spiritually, and emotionally toward nature, humans, and the Creator (Dewey, 2004). One of the main principles in his theory of education is the principle of the experiential continuum, which means that every experience affects attitudes for better or worse, both of which will determine the quality of subsequent experiences (Maksum & Yunan Ruhendi, 2004). It means that if a person adheres to spiritual values that are full of goodness, the results of the search for further experience will also be good.

Not only Maria Montessori and John Dewey but another figure who also saw the urgency of spirituality in education was Rudolf Steiner. He carries the concept of humanist education, which is familiar as Waldorf Education (Dahlin, 2017). Among the principles in Rudolf's concept of education are the higher senses and the lower senses. As a tool that captures reality, the senses are divided into higher and lower levels. The lower-level senses (life, balance, touch, smell) can affect the higher level (taste, sight, warmth, hearing, word, and thought). Steiner pointed out that if a person does not care about his surroundings, it may be because, since childhood, he has never listened to friendliness and care, instead always listening to cursing (Steiner, 1999). Hearing is the lower senses, but unfriendly behavior is the higher senses. Therefore, the lower senses affect the optimization of the higher senses.

More specifically, the main principle in Waldorf Education is the combination of science, art, and spirituality. For him, these three things are a unity that cannot be separated. In undergoing the education process, a person should not only be introduced to a scientific discipline but also taught

art so that his soul is flexible and honed his spirituality so that his soul is broad (Steiner, 1999). So, in Waldorf Education, one is guided to live with these three elements.

Some research on Revitalising Said Nursi's Spirituality Through Education as an Impact of Materialism. Firstly, (Hakim Siregar) With the discussion of the phenomenon of people's spirituality in the modern era, which is experiencing decadence, sees the need for efforts to increase spiritual values in society as an effort to reduce the number of moral decadence. In this study, the author not only discusses educational alternatives as a solution for improving the spirituality of modern society but also discusses the indicators that cause the spirituality of modern society to experience decadence, namely the outbreak of the materialism paradigm that is widely practiced by modern society.

Secondly, "Spiritual Education: Solusi Terhadap Dekadensi Karakter dan Krisis Spiritualitas di Era Global" (Eka Susanti, 2009) in the research report of a lecturer at the Zainul Hasan Institute of Islamic Sciences (INZAH) Kraksaan Probolinggo. This research examines the dynamics of people's spirituality, which in this era of globalization has experienced decadence. According to the author, modern society needs to strengthen the teaching and cultivation of religious values, one of which is through education. However, the author does not examine the thoughts of educational figures in depth in his research. In this study, the author not only discusses the above but also criticizes the indicators that cause the importance of revitalizing the spirituality of modern society, namely the outbreak of the materialism paradigm, which has succeeded in changing the mindset of modern society in general about the material by using Said Nursi's thought building.

Third, "Spiritualitas Masyarakat Modern Dalam Tasawuf Buya Hamka" (Azizah & Jannah, 2002). The results show that modern society is trapped by a rational mindset that leaves the spiritual dimension, which has an impact on the birth of a materialistic lifestyle and reduced spiritual values. In this case, the author wants to emphasize that one of the alternative solutions to deal with this crisis is to review the spiritual values of religion as taught in Buya Hamka's Tasawuf but does not mention education as a powerful medium to deal with the crisis mentioned. Meanwhile, this research specifically discusses alternatives to revitalize spirituality in modern society through education that integrates science and religion.

Fourth, "Materialisme dalam Prespektif Kitab Tafsir Al-Azhar Karya Buya Hamka" (Khudzaifah dkk., 2022). The research above examines and criticizes the paradigm of materialism significantly by using Hamka's theory in his Tafsir book entitled Al-Azhar. Meanwhile, this research

not only discusses the paradigm of materialism but also the impact of the practice of this thought as well as the solutions offered by the Turkish scholar Said Nursi, who made education one of the important alternatives.

Fifth, "Pembaharuan Pendidikan Islam Prespektif Said Nursi dan Relevansinya dengan Era Society" (Khojir dkk., 2022). This study examines specifically the contribution of Said Nursi in carrying out Islamic education reform and its relevance in Indonesia to date. In this study, the author not only discusses Said Nursi's efforts in carrying out reforms in the field of education but also criticizes the indicators that create spiritual decadence in modern society and considers that Islamic education is one of the good alternatives for the solution of this decadence.

From the explanation above, the author classifies the research objectives into two. 1) Knowing the impact of the materialism paradigm on the spirituality of modern society. 2) Knowing the efforts to revitalize people's spirituality through education made by Said Nursi.

METHOD

This type of research is a library study (library research), namely research that uses literature (literature) as material and research. At the same time, the study is presented descriptively and analytically, namely, of the revitalization efforts of spirituality made by Said Nursi due to the outbreak of the paradigm of materialism. Data concerning the thought methodology of Said Nursi thought is traced from his own thoughts as a primary source as well as the opinions of other figures related to the discussion.

Furthermore, the data collection technique used in this research is the documentation technique because documents are a collection of data obtained by collecting something written, printed, or recorded to be used as evidence or information. The data analysis technique uses content analysis. In this case, the researcher uses the main theory of Said Nursi's thought, which is supported by a number of theories relevant to the discussion of the urgency of spirituality in education. Among the figures in question are John Dewey, Maria Montessory, and Rudolf Steiner. Furthermore, researchers also juxtaposed a number of previous studies related to the discussion of materialism and the urgency of implementing spiritual values in the educational process.

FINDINGS AND DISCUSSION

Findings

Table 1. Revitalising Said Nursi's Spirituality Through Education as an Impact of Materialism

No.	Spirituality in Education According to Said Nursi Revitalisation	The Impact of Materialism Paradigm on Spirituality	The Strategy of Said Nursi's Spirituality Through Education
1.	Ignorance and dullness resulting from a lack of awareness of the importance of holistic education are indicators of the moral and intellectual decline of Muslims.	The tendency of modern society to be consumptive in material things	Establishing a holistic educational institution in the form of Medretus al-Zehra madrasa and university
2.	Religion is the light of the heart, science the light of the mind. The two are inseparable.	Separation of religion from science and nature	Integration of science and religion
3.	Teaching science through a theological approach from 4 sides: cosmological, ontological, theological, and intuitive.	Eliminating God and His Values	Writing Risalah Nur and teaching it

(Nursi, 2001)

According to Said Nursi, education has a very important role to be used as an intermediary in conveying religious values. For him, ignorance is an indicator of spiritual decadence that occurs in modern society due to the paradigm of materialism that can keep people away from religious values and God (Nursi, 2001). The growing interest in this paradigm by modern society has led to a number of negative impacts, including 1) The tendency of modern society to be consumptive in material things, 2) the Separation of religious aspects from science and nature, 3) Not considering God and His values which results in the emergence of deviant behavior, indicated by the fact of moral decadence such as the increasing cases of murder due to the struggle for material things and the soaring news of free sex among teenagers. These examples are proof of the increasing number of attempts to satisfy material things.

Because of this, he firmly rejects the paradigm of Western products that separate religion from everyday life, including the separation of religion from science. For him, religion is the light of the heart, and science is the light of the mind. Both are inseparable (Nursi, 2001). He did this in order to increase his faith in God. Specifically, he explains the existence of God through four arguments: cosmological, ontological, theological, and intuitive. Through this thought, he implemented the form of developing thoughts that he poured into writing entitled *Risalah Nur*, as well as the

movement to integrate religious and general sciences. As evidence, he built a number of madrassas and the University of Medretus Zehra and then implemented the concept of education that he had initiated with his followers (Nursi, 2001).

Discussion

Said Nursi's Thoughts on Spirituality in Education

Education is very important. If it is not prioritized, this will result in the creation of an uneducated society. For Nursi, ignorance is an indicator of the moral and intellectual decline of Muslims. According to him, the main education is the education of the soul to obey and serve the Creator of the universe by doing moral development based on the norms of the Qur'an (Nursi, 2011).

However, western scholars seek to separate the elements of religion in the world of general education or science. This is the main reason Nursi implemented educational reform by integrating the two because, for him, religion is the light of the heart, while science is the light of the mind that is mutually sustainable and cannot be separated.

The integration above aims for humans to have a good relationship with God. To make people understand the importance of these two things. He presents an argument regarding the existence of God in four points (Nursi, 2002). Firstly, the cosmological argument states that all the diversity in the universe, the relative perfection, and the dependence of all creatures show that God is the *wajibul wujud* who created all of that. In other words, God is the sole first cause for all creatures and the universe.

Second is the ontological argument. Nursi emphasizes that everything in the universe, both the animate microcosm and the inanimate macrocosm, equally voices the oneness and majesty of God. Not only humans but also the universe, the earth, the heavenly bodies, and the invisible atomic particles testify to God with the language of nature (Junaidi, 2016).

Third, teleological argumentation. Nursi considers that the universe and its contents experience order, regularity, interconnectedness, and harmonious cooperation between each other. Therefore, in other words, there is someone who designs and organizes, namely the All-Wise Designer. Fourth intuitive argumentation. According to Nursi, conscience is the most transparent evidence of God's existence. Conscience, in contrast to reason, which sometimes neglects God, intrinsically never forgets God.

The Impact of Materialism Paradigm on Spirituality

Advances in the field of transformation and information have made almost the entire world touched by modernity, including aspects of religious character. The modernity in question is a variety of thoughts launched by the West, including materialism. The impact of this thought has changed the order of religious and spiritual values and pillars of character (Nata, 2009).

Advances in the field of transformation and information have made almost the entire world affected by modernity, including religious character. The modernity in question is a variety of Western thoughts, including materialism. The impact of this thinking has changed many religious and spiritual values and pillars of character (Nata, 2009).

The issue becomes more complex as there are many offerings of norms and values. If one chooses incorrectly, one will certainly fall into humanistic reasoning that goes too far, as the transcendental spiritual orientation has been eradicated and replaced by a pragmatic, materialistic, and hedonistic culture, leading to deviant behavior (Maragustam, 2012).

Some of the facts of moral decadence in question are the culture of hedonism among the community that has led to criminal acts that harm others and even take lives. Reporting from the Kompas page, there was a murder case in Musirawas Regency, South Sumatra, which killed a man named Ardeni, the uncle of a perpetrator named Alex Sander (26), who lost his eyes because he did not accept his father's inheritance land being cultivated by the victim. Ardeni, who was in a hut at KM 4 of Jadi Mulya Village, was assaulted by the perpetrator with a sharp weapon until he died. After sadistically killing his uncle, the perpetrator immediately ran away but was later secured by the authorities.

In addition to the rise of murder cases caused by the struggle for material things, other moral and spiritual decadence is marked by the spread of promiscuity (free sex), especially among young teenagers who carry HIV / AIDS. The results of research conducted by the Indonesian Child Protection Commission (KPAI) 2012 explained that: "About 62.7% of adolescents in Indonesia have had sex outside of marriage. 20% of the 94,270 women who experienced pregnancy outside of marriage also came from the teenage group, and 21% of them had abortions. Then, in the case of HIV infection, as many as 10,203 cases, 30% of the sufferers are teenagers".

Among the most visible facts of decadence is the tendency of modern society to be consumptive in material things. This materialistic view of life that leads to hedonism has penetrated into the joints of modern human life. The loose understanding of religion and ethics forms the nature

and character of a dissident, spree, and wasteful or, in other words, unable to be wise when faced with material things. This means that religion can be a bull for the formation of a hedonistic and materialistic lifestyle (Nadjib, 2013).

The last impact that is closely related to education is the secularisation of science and religion. The separation of these two components creates imbalances in modern society with the emergence of immoral intellectuals and vice versa, so the development of religion and the nation does not really go well because of the emergence of a number of deviations in modern society today.

Strategies for Revitalising Said Nursi's Spirituality Through Education

Based on the foundation of the metaphysical and ethical principles of the Islamic worldview, Muslim societies at least have the formation of ideal educational institutions based on religious insights from the main source of the Qur'an towards the insight of scientific disciplines, one of which is through education in order to build Islamic personalities. This concept can be the basis for the birth of ethics that are expected to be able to heed the holistic and integral values of Islam. (Asmanto, 2015).

Education is believed to be an intermediary for the development of human potential in order to carry out the humanizing process, namely the process of making someone human (humanization) and the process of developing human humanity (humanization). Education with this goal can emphasize the process of liberation so that true education is education that is planned as a process of change in order to change unjust social structures to become more just and humane. (Maksum & Yunan Ruhendi, 2004).

In this case, Nursi attempted to reform. In 1925-1960, Said Nursi, with his persistence, made frontal movements through education and teaching. In this case, he gave birth to ideas and concepts of Islamic education that tried to combine religious and secular education. He said, "In this way, students in modern schools can be protected from kufr, and students in modern schools can be protected from fanaticism."

Nursi's observations and awareness led him to organize a movement towards reforming the education system on the firm principle that in the modern world, religious sciences and modern sciences need to go hand in hand. Nursi's style of reform was "education for the people." for him, ignorance was one of the main causes of decline, so Muslims were very easily colonized and lived under foreign rule in their own country. Therefore, Said Nursi's first effort was to make people aware of the importance of education. This effort was accompanied by an awareness of the unity

and cohesion of religion and modern science and was realized by teaching at his school, called the Khurkhur Madrasah, and various madrasahs in other small towns. This is where Said Nursi emerged as a reformer who was considered successful in "saving faith and Islam" through his movements and works, especially *Risalah Nur* (Said & Affar, 1987).

Nursi's version of religious humanist education is an attempt to unite religious values with humanity. That religion is not only a belief but also a value orientated to humanity. He made the Qur'an a basis on which various sciences are collected. Science and technology are used as the basis for understanding the universe. For Nursi as well, the Qur'an has perfect eloquence, extraordinary argument and clarity, firm coherence, and strong proportion and harmony (Arifin, 1996). The educational approach he developed was an integralist approach. This thinking is quite advanced when compared to the thinking patterns of the people at that time who saw education partially. He seemed to want to present Islam as a universal religion that contains teachings of liberation and human salvation, both in life in the present world as well as in the hereafter, for the sake of certain eschatological ideals (Ramayulis, 2005). Therefore, the altruist orientation he developed was based on transcendental ethics and objective-empirical life. This is a necessity because the two value approaches are the result of the conditions of the socio-economic and political-historical system of Muslims at that time.

Through the above concepts, bases, and approaches, he realized his ideas and ideas by building madrassas in the city of Van and the Medretus al-Zahra University as a model of education that combines three main elements (Abdullah, 2004). The concept of madrasa as the center of religious knowledge. The mekteb, or public school, is a place for teaching science and technology, and the zawiya which is the center of activity of the Sufi order. Not only this, but in order to attempt to revitalize the spirituality of the people at that time, he also wrote treatises containing comprehensive observations on spiritual values, which were later booked under the title *Risalah Nur*, and this masterpiece is still very relevant to modern society.

CONCLUSION

Education is the heart of civilization. If education is not prioritized, this will have an impact on the creation of an uneducated society. For Said Nursi, the main education is the education of the soul to obey and serve the Creator on the basis of the Qur'anic norms. Therefore, Nursi initiated the concept of integration of science and religion, considering that there are a number of scholars who

try to separate them. This dichotomy is partly due to the rise of Western materialism-secularism. Other impacts of materialism specifically: 1) The rise of murder cases due to the struggle for material things, 2) The increasing consumptive attitude of the people makes them live a hedonistic lifestyle, 3) The soaring number of HIV/AIDS sufferers due to promiscuity that is concerned with material satisfaction and, 4) Secularisation of science and religion. Because of these conditions, Said Nursi offered a solution as a form of spiritual revitalization efforts, one of which was through education by using an integralist approach that did not separate religious values in general science learning. As evidence, he established a madrasa in Van and the University of Medretus Zehra, which combines three main components, namely madrasa, mekteb, and zawiya. From this conclusion, the results of his research are as follows: 1) Knowing Said Nursi's thoughts on the urgency of spirituality in education, 2) Understanding the impact of the materialism paradigm on spirituality, 3) Understanding the solutions that modern society can do as a result of Said Nursi's revitalization of spirituality with alternative education.

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