The Concept Of Faith and Moral In Badiuzzaman Said Nursi’s Philosophy

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Abstract: Said Nursi wants to actualize the progress in Islam which is part of the nation and the manifestation of the Shari’a rules. The idea of faith and morality concept initiated by Said Nursi shows that other things from the faith not only about the theological field, but also the sociological field, especially in morals. The method used in conducting this research is Library Research with Character Study approach supported by socio-historical analysis. The supporting data are collected from the library through books or literacy works, as well as several documents that used as the main data in this research. The concept of faith according to Said Nursi is tashdiq bil qolbi waikraru billisan ‘amalu bil arkan and the concept of morality shown by Said Nursi is not only an attitude of nationalism towards the country, but also maintaining the honor and glory of Islamic nationalism and loving the motherland and religion at the same time.

Keywords: Faith, Morality


Kata kunci: Iman, Akhlak

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INTRODUCTION

Faith is one of the important keys to live. The discussions regarding to faith have been talked over a lot in Prophet’s hadith, then most of Muslims are understand the meaning of faith partially by looking at the theological aspects issues to Allah, Prophets, Al-Qur’an, Angels, the Day of Judgment, and destiny. Whereas the Qur’an and Hadith have explicitly stated that the existence of faith is associated with good deeds and morals. One example is in surah al-Kahf verse 30: Inna aamamuu wa ‘amilus{h-shooli{h-aa{tii inna laa nud{hii ‘ajro man ah{sana ‘amalaa. "As for those who have faith and do righteous deeds, We do not waste the reward of those who are good in deeds."

The position of morals in human life is very important, since it has a role in the weakness and strength of an individual, society, and even a nation. Then, the strength of society depends on how their moral it is. If the individual’s character is good, then he will experience the well-being life, both physically and mentally. On the contrary, if someone has bad morals, he will experience the bad life in physically and mentally. A person with good morals will make himself calm, safe, and there will be no reprehensible actions in him. People will conduct their obligations to themselves regarding to their rights, to God which is the right of God, to other creatures, and to fellow human beings.

Risa in her research entitled Badiuzzaman Said Nursi's Perspective Concept of Faith and Its Relevance in Indonesia (Azizah, 2020) stated that Each of Said Nursi's thoughts are based on his experiences and events in politics, faithcrisis, and so on. The basic human problem is belief that must be re-implemented and minimized the human bad attitudes such as selfish, materialist, ambitious, and immoral. The Said Nursi’s concept is tashdiq, heartjustifying, verbally or by actions with the balancing of mind and heart. Kurrota A’yun with his thesis research entitled Moral Education according to Said Nursi and its Relevance to Islamic Education in Indonesia (A’yun, 2018) found three aspects of moral education concept, called morality to God, morality to humans, and morality to the universe. The method initiated by Said Nursi is to combine the religious knowledge with modern science, then the concept of Said Nursi's moral education is relevant to Indonesia’s decadence moral condition through developing Faith and Morals, also placing humans as caliphs on earth.

Badiuzzaman Said Nursi is one of Islam reformers or Islam Contemperor who come up with the concept of Faith and Morals as partiture which able to move the nation’s live, social and society live. His experience in many fields has changed his mind in finding ways for ummah to be able to produce and have comprehensive and fundamental actions in various fields. The concept idea of faith and morality initiated by Said Nursi shows that other things from faith not only about the theological fields, but also the sociological fields, especially in terms of morals. The studied subject matter also includes the opinions of several modern thinkers and Islamic thinkers.

The problems questioned in this study are: 1) Who is Badiuzzaman Said Nursi? 2) What is his opinion about the Faith and Morals concept?. Therefore, this research aims to find out Badiuzzaman Said Nursi’s history and Said Nursi’s opinion about Faith and Moral concept. When people know the Said Nursi’s thought, this research can be useful as a reading material that need to be studied for teenagers, general
public, and also as a concern in Islamic world in order to keep implementing the social and nation life in safe, calm, well-being, and controlled manner.

The method used to conduct this research is Library Research with a Character Study approach which is supported by socio-historical analysis. The data supporters are collected through books or literacy works from the library, as well as several documents that are used as the main data in the research.

In responding to the description above, the researchers hope that Muslims around the world will keep on to move towards the improvement era by maintaining in using Islam as the law, because the religion significance in civilization history is not only human nature, but is able to provide the guidance, orientation, understanding mode of product, and also offers the various models in problem solving.

**RESEARCH METHOD**

This study uses a type of literature study research which is a method to obtain the research information through the data or materials needed in completing this research. The literature tends to use the data sources from books, journals, magazines, encyclopedias, and supporting documents with the same theme in finding the problem formulation and problem solving.

Based on the explanation from Mirshad (Mirshad, 2014, pp. 57–58) and Mirzaqon (Mirzaqon, 2018) that there are several important components in compiling and conducting the library research:

First, the type of research conducted. During the research, the researcher must explain the type of research that he is doing.

Second, the setting in conducting research. In organizing the research, researchers are able to get the data sources from libraries, bookstores and the internet.

Third, the origin of data source. The materials from data sources are selected and used in research must be related to the studied topic. Usually, the data sources are separated into two, primary and secondary data sources. Primary data is the main data source or used as a reference for conducting the research. While secondary data is supporting data with the same topic in order to support the accuracy or validity of primary data.

Fourth, data collection techniques. Library study data collection techniques can be conducted through data searching based on the discussion topic or variables by notes, articles, papers, books, journals, and etc.

The discussion topic in this research is the study of Badiuzzaman Said Nursi’s thoughts on the Faith and Morals concept since the research material is biographies, books and documents about the analysis of his thoughts on religion and social (data used as a source of research material). The approach model used is Character Study. Character study is an approach that examines in depth, critically, and systematically about the history of the original character, idea or thoughts, includes the social history of the studied character. The analysis of character studies usually includes as a qualitative studies that use the socio-historical field by containing the history, understanding, and thoughts of the studied character. The research with character
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studies allows to examine the character (a person) in relation to history of his time and investigate social, economic, religion, politics, and culture (Furchan & Maimun, 2005, p. 11). Has the analysis of thoughts or mindset of a character used as a topic in research. The analysis process is to find certain patterns or themes, seeking for the logical relationships between the characters thoughts in various fields.

The sources of research data are various materials from written texts that are significant enough to be used as references, especially the discussions about the concept of Said Nursi's thoughts in religion and social life. There are two sources of data, called: 1) Primary data obtained directly from the research object through Translated Biography book titled Biografi Badiuzzaman Said Nursi (Nursi, 2020c) from the original title Sirah Badi’uzzaman Said an-Nursi, and 2) Secondary data obtained through other parties as supporter from primary data consisting of books, articles and journals to complement the research reviews that discuss about Said Nursi's thoughts, also the relevant literature in this research.

There are several procedures conducted by researchers in collecting the character studies, such as: 1) Determining the studied character, 2) Determining the variable as a formal object, 3) Collecting data related to the character being studied, 4) Identifying the character’s thoughts, 5) Analyzing the character's thoughts by stating his strengths and weaknesses adequately with the accurate evidence.

1. The Biography of Badiuzzaman Said Nursi

Badiuzzaman Said Nursi was born in the 18th century; exactly in 1293/1877 AD in Nurs village which is still part of Hizan city, Bitlis province, Eastern Turkey. He is the fourth child born in ordinary family with a mother named Nuriye and a father named Mirza. Said Nursi's family life was filled with religious knowledge. Since he was nine years old, Said Nursi already has a critical mind, high curiosity, and a desire to travel wherever he wants. Once he asked his brother, Abdullah, who at that time had to go to study about what his brother had obtained during his education, because his brother used all his time to study and use it as a provision for his life.

Having a beautiful and cold village has not satisfied Said Nursi to stay and living there. He wants to satisfy his curiosity about science, then he decided to go to Ispir in the madrasa of Sheikh Muhammad Amin Effendi. While studying at Ispir, young Said Nursi could not accept orders that were dictated to him and he left the madrasa and returned to Nurs. Since returning to Nurs, Said Nursi studied with his brother once a week. This does not mean that there are no schools in his village. In fact, there are many schools in Nurs village which are geographically an area of Turkey that is protected by eternal snow mountains, where the snow is surrounds and inhabits in the peaks of the mountains throughout the year. The applied regulation in establishing the madrasa in the eastern part of Anatolia at that time was ulama that already had a diploma are able to choose a village to open his madrasa. When the teacher is able to meet the needs of his students, teaching at the madrasa is free of charge because he only seeks the pleasure from Allah SWT and Said Nursi is the only student who does not take zakaah in any form, or does not want to accept anyone's help. The society's economy is more dependent on agricultural products and livestock. The population consists of many tribes, but the
majority of it is Turkistan people and the rest are occupied by Kurds in southeastern Turkey.

His struggle in science caused him to move to other places often, such as: Pirmis, Nursyin, Baghdad, Surwan, Siirt to study with several ulama, including Sheikh Fahim, Sheikh Muhammad Al-Jalali, Sheikh Muhammad Al-Kafrawi, Sheikh Mulla Fatullah, as well as 6 other scholars. Many of the scholars who had met and taught Said Nursi admitted that his intelligence and critical attitude was a miracle at that time. He was once asked by his teacher about the science according to Said Nursi’s character; however, Said Nursi refused to sort out the knowledge since according to him all knowledges can be learned or not studied at all. This is evident from his deep interest not only in the religious field, but also political, social, economic, and educational field. In knowing that Said Nursi was a genius, his teachers and friends gave the title Badiuzzaman (miracle of the times) to Said Nursi.

Said Nursi’s can be described as a person who is full of firmness and brave, he is not afraid in doing anything. However, Said Nursi is a figure that is needed today. Said Nursi was asked many times to teach at madrasa, but Said refused that offers due to the respect for his teachers. Finally, when Said Nursi agreed for becoming a teacher, he emphasized to his students that he will only taught Arabic language, then the students will still learn the Islamic science to Sheikh Muhammad Amin Efendi (El-Shirazy, 2018, p. 197).

When dealing with people who are jealous and want to hurt Said Nursi, he is actually faced it. When they found out that many people had bad intentions towards Said Nursi, the villagers provided a house for him to stay and hide. However, Badiuzzaman Said Nursi was not a coward, then he came out from the house and told the insurgent that they could kill him by still maintaining the honor and knowledge position (Nursi, 2020c, p. 34). Because, an educated person is not someone who are able to do everything with knowledge, but they must have faith and morality in studying and maintaining their knowledge. In another case, when he met a governor who drank khamr with his staff, without fear Said Nursi advised him firmly but lovingly in every his sentence. He was threatened with the death penalty by the governor’s aide, but Said Nursi replied calmly that never thought he would be sentenced to death; maybe he would only be exiled or imprisoned as his consequences. He was willing to die to prevent the evil things (Nursi, 2020c, pp. 42–43).

When Said Nursi seeing Muslims who need guidance and enlightenment, Said Nursi realizes that Muslims cannot lose anything, whether it is works, figures, or even history. During Said Nursi’s being a teacher, he wrote the pages of his written work that he wanted to print. His first printed work consisted of twelve written works that discussed the pillars of faith, worship urgency, the sincerity of charity, and the exclamation that addressed to Muslims (Nursi, 2020d, p. 88). The money used to print his works at that time was from his own salary and free distributed except for one or two treatises. The result of his works collections are became Risale-I Nur with 6000 pages. Nowadays, these works have been translated into several languages and series for making it easier for readers to know and study the nature and concepts according to Said Nursi in a systematic and detailed manner.

2. The Concept of Faith and Moral in Islam
   a) Concept
The concept is always needed in implementing something. The word concept comes from the Latin term conceptum, which is something that can be understood. The concepts can be interpreted as a part of knowledge which built by various characteristics. The concept is defined as a carrier of meaning that has components, characteristics, and elements that can be formed into one name. KBBI (Indonesian Dictionary) defines the word concept as a design or idea based on a concrete event. In this case, the concept is represent to Faith and Morals.

b) Faith

Faith comes from the Arabic language, *aman*-yu’*minu*-iman*an* which means safe, peaceful, and calm. It also can be interpreted as believing, while in terms it can be interpreted as truth that comes from the heart, spoken orally, and does with the action (Muhayati, Christiana, & Trisnani, 2015). With this deep meaning, faith has a very important part and role in religion. Faith will come up with Tawhid which led people in accepting their fate as the realization of Tawakkal. Then Tawakal leads the path into eternal happiness in the world and the hereafter (Nursi, 2019b, p. 10). This stated in *al-Baqarah* verse 3: *Allaz{iina yu-minuuna bil-ghoibi wa yuqimmunass[h-s]holaata wa mimmaa rozzaq naahum yun>fiquun* “Who believe in the Unseen, are steadfast in prayer, and spend out of what We have provided for them”.

Basically, humans have been gifted with belief in God Almighty. This fitrah is the human nature of monotheism made by Allah SWT when humans were created. When we pay attention to the historical aspect of faith, the dispute with the meaning of faith is the first dispute between Muslims and it is divides the ummah into different sects.

That reason also makes faith is a way out or a solution in solving every problem in life. The various conditions in human life are the result of God’s commands and everything is lead to Him through His laws, orders, and arrangements (Nursi, 2020b, p. 24). When human is used to doing anything with his faith, then he can easily overcome his problems and developing is faith.

c) Moral

Moral comes from etymology language with the form of jama’ *khuluq (khuluqun)* which has the meaning of temperament, character and behavior. In language terms, morality is interpreted as a condition with a soul that has been trained, then it was attached the easy and spontaneous character which lead people in doing actions without thinking. Ali Rajab has divided morals based on two types: 1) Morals strength to cause *ba’its d*hoi*y atau *ba’its ih*ti*ari actions, and 2) Morals based on the strength from action with certain goals (Yatimin, 2007, p. 8). Then, the essence of *khuluqun* (character) is developed condition or trait in the soul and becomes human personality that occurs spontaneously without being made up and without having to think first.

There are two sources in human actions (Yatimin, 2007, p. 8), called lust (*ghorizah*) and reason which influence and dominate each other. Sometimes, the element in lust dominates the mind and vice versa. However, the source of moral teachings in Islam comes from the Qur’an and Hadith. The behavior of the Prophet Muhammad is an exemplary picture as *Rahmatan Lil ‘Alamin*. This has been confirmed in the Qur’an: *Laqod kaana lakum fii rosualillaahi uswatun hfasanatul liman>kaana*
yarjulloha wal-yaumal-aakhiro wa zakarollaha kasiiroo. “Surely there was a good example for you in the Messenger of Allah, for all those who look forward to Allah and the Last Day and remember Allah much.” (Surah al-Ahzab: 21)

It is explained that Qur’an and hadith are guidelines and basis for every Muslim in their live. Then, it is clear that both sources are akhlaqul karimah in Islamic teachings. The Prophet said: I have left for you two things that will never let you astray forever when you keep it, the Qur’an and my sunnah (Narrated by Al-Bukhari).

3. The Urgency of Faith and Morals for Muslims

The perfection of a Muslim can be seen from the 6 pillars of faith that implemented in their awareness and their daily lives. The pillars of faith in Islam are faith in Allah, faith in angels, faith in Al-Qur’an, faith in His Prophet, faith in the Day of Judgment, and faith in qad’ha’ and qad’har (the destiny). The classification of the 6 pillars of faith has been used as a reference as human nature in living in the world. The implementation of this faith is very important because the strong faith impact in human character in becoming polite, having empathy and sympathy, and carefully in speaking. The bigger of Muslim’s belief and faith, the bigger opportunity for him to have a good moral.

In fact, Muslims are able to present a different situation from the ideals that have been built through the prophets in ancient times. The worship performed by Muslims such as prayer, fasting, zakaah, and hajj are only considered as obligations and religious symbols. Religion is lived more as individual salvation and not as a social blessing that God gives to His servants. This situation is same as God is not come in every problem of His servant, even though His name is mentioned everywhere. The religion seems to be a decoration in conducting the obligations through the collection of myths and symbols without any meaning (Yatimin, 2007, p. 19). This happened because the enjoyment of worship has been lost, then it able to cause continuous suffering (Nursi, 2020a, p. 14).

Having faith in Muslim has many benefits and influences realistically, ideally, and dynamically. Among of them are evidence to eliminate the power of objects, developing the courageous spirit in facing death, developing the self-help attitude, providing the soul peace, realizing the good way of life, having sincere and consistent attitude, and able to provide the benefits in life (Subhi, 2015, p. 8). The decreases in faith will also reducing the human good deeds while he is living the world. When the faith in people is increased, it will also increase his good deeds in his live. This condition is same as filling the water in a bottle, the more you fill the water in the bottle, the more thirst will be get rid off. When the bottle is filled with only a little water, you will still thirsty.

The morality also has the important role in human life, as it has changed as a standard value for the nation and also parameter in human personality. The human morals are in accordance with Islamic rules, then it can be reflected in their daily life through thoughts, actions, and words. Also, keep the Qur’an and Sunnah as a guide for their life (Rimasasi & Astutik, 2021, p. 45). In actualizing human safety and peace in world and the hereafter, the faith and morals have become something that encourages humans to live their best lives with good and right actions. The position of morality in Islam must be based on faith, since faith is not enough when
it only saved in the heart, then it must be practiced in daily life along with the good morals.

4. The Concept of Faith and Morals According to Said Nursi

The presence of Islam brought by Prophet Muhammad SAW is able to guarantee the realization of prosperous human life both physically and mentally. The Islamic rules that have been brought by Prophet Muhammad discussed about Aqidah, Faith, and Morals. This proves that Islam has taught many things about the happy life that humans can do properly and correctly. The concept of faith and morals in human life is not an easy thing for many humans to do, even among Muslims themselves. Since the more advanced civilization is it actually makes the essence of faith and moralities begin to have deterioration. This made Said Nursi tried to find a way out in bringing the spirit and understanding of Muslims back as before.

The arrival of Said Nursi to Istanbul made him feel pressured and restricted by the regulations. The love for freedom and independence within him fostered the courage to oppose the understanding from outside Islam that had influenced his country. Said Nursi is reluctant in obeying the absolute depotism from materialistic which is contradict to Al-Qur’an. Then, what influence in his efforts and struggles for civilization and Islamic freedom, a true freedom.

The eternal world is the hereafter and because the world is a temporary, the living things in it will also go to the same place (hereafter) (Nursi, 2018a, p. 80). The faith for Said Nursi is to make the Qur’an as a spiritual sun that will not be dimmed or extinguished (Nursi, 2020c, p. 50) It means that Al-Qur’an cannot be matched by modern literary sciences. The faith includes not only obligations and life, but also death. On the basic of common sense and heart, faith takes care of all that in the body spiritually. In the partial, mellowing pleasures that human feels are capable in neglecting them, then there is no fear of the afterlife (Nursi, 2019a, p. 17). Human mind is able to attract other people to leave their faith, since the mind will thinks without being based on faith from the heart. It is a scary, dark, and deadly. The imagery is like the sun light that closes through a mirror (Nursi, 2016, p. 97), when the sun had a feeling, it would speak through the mirror. In reality, humans are very far from him by four thousand years (journey).

God’s grace and the abundance of God's love are very visible when He hides the unseen problems and closes the occured disasters. However, with the gift of sense to humans, the past and the future will no longer be magical on the one hand. The concept of faith according to Said Nursi is tashdiq bil qolbi waikraru billisan ‘amalu bil arkan which is interpreted meaningfully as a justification or confession in the heart with the tongue or oral speech and practice it through the action. When humans are able to get away from the bad thoughts, it is good things. Meanwhile, when human don’t want to get away from bad thoughts, they need to get rid of it through the light of faith and listening to the Qur’an (Nursi, 2019a, p. 21). Whatever is based on the light of faith, the eternal happiness of the All-Merciful whose mercy is all-pervading and His all-encompassing mercy will never appear as dark, gloomy, and frightening. The faith are actually contains the meaningful seeds that come from the tuba tree of heaven and vice versa, kufr saves the meaningful seeds that exhaled by the Zaqqum Jahannam tree (Nursi, 2019c, p. 13) The salvation and peace can only be found in Islam and the faith. Everyone recognizes that the way to escape from eternal destruction, free from secular prisons, and to turn death into eternal happiness is simply by obeying to God (Nursi, 2018b, p. 9).
The concept of faith discussed is related to morality concept which is the reason why Islam in Turkey at that time had a sense of enthusiasm and passion in developing the country to follow the Europe. Although, since the moving of Said Nursi’s to Istanbul has some political nuances, he is not affected by the hustle and bustle of the political world and remains focused on Muslims revival. Said Nursi's courage made him the main character who was given a lot of support and affection by the people in the villages he visited. Through the speech, Said Nursi (Nursi, 2020c, p. 56) said that the nation and the people in it can compete with developed nations since the developed countries already have horse-drawn carriages, while in their countries they will ride facilities such as trains and balloons. According to him, this is the essence of Islam from the good morals accumulation, also instinctual conscience due to the gift of faith and the ease of understanding the conditions caused by a long lag.

The development of society begins to get into a stage where scientific and human knowledge focuses on observation activities to find regularities between the physical and social worlds. Nowadays, humans have become the power that capable in using their minds to discover new knowledge. In this stage, the thought of human mind are able to change the theological knowledge that was previously become the main reference to becomes the main reference that must have the additional reference, called sociological and positivist field. Giddens' opinion in Zainuddin Maliki's book (Maliki, 2012, p. 299) stated that social life must be understood as an intersectional link between things that are done and the actions.

Said Nursi wanted to actualize the progress in Islam which is part of nationalism and the manifestation of Shari'a rules (Nursi, 2020c, p. 83). Like Ibn Khaldun, who has a strong commitment in the study of society based on empirical research and the searching for the factors that cause the emergence of various social phenomena (Maliki, 2012, p. 30). This proves that Ibn Khaldun's attitude supports the Said Nursi attitude, because both of them are having a great attention to institutional issues or social interactions and their interrelationships, both politically and economically. The renewal or progress in Islam is an effort in adapting Islamic religious understanding to the developments and advances results of science and modern technology. Thus, renewal in Islam does not mean changing, reducing or adding the text to Qur'an and Hadith, but only adjusting the understanding of both (Muttaqin, 2015, p. 26).

The morality shown by Said Nursi is not only an attitude of nationalism towards his country, but also maintaining the honor and glory of Islamic nationalism and loving for the homeland as well as loving the religion. The leadership spirit embedded in Said Nursi’s soul is the superior character owned by the leader. George R. Terry's opinion in his book which was reviewed in the book “The Religion of Young Generation and National Integration in the Future” (Aly, Ali, Syafi’i, Darmaputera, & Sinaga, 1999, p. 17) regarding to ten characteristics that must be owned by leaders, such as, 1) Physical Strength, 2) Emotional Stability, 3) The Knowledge of individual potential, 4) Honesty, 5) Intelligence, 6) Guiding skill, 7) Objective, 8) Social skill, 9) Technical skill, 10) Personal drive.

*Bismilla*h is the sentence for the beginning of all goodness and important matters because all entities through *lis[alnul h[a]l (their circumstances) in saying *bismilla*h. Al-Qur'an has commanded humans in conducting the worship in surah al-Baqarah verse 21: *Yaa ayyuhan-naasu buduu... “O people, worship your Lord!” When
everything has been based on one thing, the ease will be realized and reach the obligation level. F. Schuon for Imam al-Ghazali’s opinion stated he saw that the outward religion is a projection that comes from the religion of the heart (Romadlon, 2018, p. 10). Said Nursi argued that the hakekat is truth and the truth will remain superior and cannot be surpassed by anything, because the freedom of thought is the freedom of opinion, good intentions and the clean heart (Nursi, 2020c, p. 86). When viewed in the past about Prophet successfully building Medina community through togetherness, unity and mutual help and respect for one another. The efforts made by Said Nursi in responding to Turkish society development which is in a political transition period and has an impact on the religious crisis, is the same as what happened in Prophet time long time ago.

According to Said Nursi, the concept of faith and morality can be found through al-Isyq, which is a very strong love. When it comes to a lover who has a mortal characteristic, these feelings can make the owner tormented or able to find another true lover (God), where a mortal lover cannot find such a true love like that. Humans are capable in showing covetousness towards wealth and position, but the awareness of property and position is only temporary. For Islam, the sense and revelation are two things that have an important role with complementary nature (supporting each other) (Islam, 2018, p. 36). At that time, the awareness directs to an essential position in a meaningful level, closeness to God, and provisions for hereafter. Then, it will able to direct human in doing the good deeds which are the essential characteristic of glorious and good character.

CONCLUSION

Faith is one of the important keys in live. The topic about faith have been discussed a lot in the Prophet Hadith, then most of Muslims are understand the meaning of faith partially by looking at theological aspects that issues to Allah, Prophets, Al-Qur’an, angels, the Day of Judgment, and also destiny. The position of morality in human is very important, since it has a role in the weak and strength of an individual, society, and even a nation. The quality of the community depends on how society moral it is.

Badiuzzaman Said Nursi is one of the Islam reformers or Contemporary Islam who came with the concept of Faith and Morals as partiture which is able in moving the nation, social and community life. The concept of faith according to Said Nursi is tashdiq bil qolbi waikraru billisan ‘amalu bil arkan which is interpreted meaningfully as justification or confession in the heart with the tongue or orally speech and practice it through the action. The morality that shown by Said Nursi is not only an attitude of Nationalism towards his country, but also maintain the honor and glory of Islamic nationalism, and loving the homeland as well as loving the religion. According to him, the concept of faith and morals can be found through al-Isyq, which is a very strong love. When it comes to a lover who has the character of mortality, these feelings can make the owner tormented or seeking the true lover (God), where a mortal lover cannot get this kind of love.
DAFTAR PUSTAKA


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