

**INTEGRASI AGAMA DAN SAINS
DALAM PENDIDIKAN ISLAM BERBASIS TAUHID:
PERSPEKTIF BADIUZZAMAN SAID NURSI**

DISERTASI

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LEMBAR PENGESAHAN

**Integrasi Agama dan Sains dalam Pendidikan Islam Berbasis Tauhid:
Perspektif Badiuzzaman Said Nursi**

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Demikian pertanyaan ini saya buat dengan sebenarnya untuk dipergunakan sebagaimana mestinya.

Malang, 30 Mei 2025

Yang menyatakan,



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Hari ini, sains dan teknologi menjadi *backbone* bagi peradaban modern. Namun supremasi ini tidak dapat serta merta ‘menyisihkan’ peran agama bagi manusia. Potret tersebut membawa konsekuensi logis pada perlunya integrasi agama dan sains, salah satunya dalam bidang Pendidikan Islam. Penelitian ini mengambil fokus pada rekonstruksi pemikiran integrasi agama dan sains menurut Badiuzzaman Said Nursi, seorang ulama asal Turki yang hidup pada masa transformasi Dinasti Utsmani menjadi Republik Turki. Gagasan integrasinya dikemukakan pada akhir abad ke-20, yang secara historis mendahului perbincangan dan perdebatan integrasi pada tahun 1960an. Said Nursi membuka ruang bagi integrasi agama dan sains yang kemudian diupayakan melalui reformasi Pendidikan Islam, sebuah langkah revitalisasi iman di tengah arus kuat de-Islamisasi yang melanda Turki.

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Ana Maulida Sabila

PEDOMAN TRANSLITERASI

Penulisan transliterasi Arab-Latin dalam penelitian ini berdasarkan Keputusan Bersama Menteri Agama dan Menteri Pendidikan dan Kebudayaan RI No. 158 tahun 1987 dan No. 0543 b/u/1987 yang secara garis besar dapat diuraikan sebagai berikut:

1. Konsonan

Fonem konsonan bahasa Arab yang dalam sistem penulisan Arab dilambangkan dengan huruf, dalam Transliterasi ini sebagian dilambangkan huruf dan sebagian dilambangkan dengan tanda, dan sebagian lagi dilambangkan dengan huruf dan tanda sekaligus. Di bawah ini daftar huruf Arab itu dan Transliterasinya dengan huruf Latin.

Huruf Arab	Nama	Huruf Latin	Nama
ا	alif	tidak dilambangkan	tidak dilambangkan
ب	ba	b	be
ت	ta	t	te
ث	ša	š	es (dengan titik di atas)
ج	jim	J	je
ح	ħa	ħ	ha (dengan titik di bawah)
خ	kha	kh	ka dan ha
د	dal	d	de
ذ	žal	ž	zet (dengan titik di atas)
ر	ra	r	er
ز	zai	z	zet
س	sin	s	es
ش	syin	sy	es dan ye
ص	šad	š	es (dengan titik di bawah)
ض	ḍad	ḍ	de (dengan titik di bawah)
ط	ṭa	ṭ	te (dengan titik di bawah)

ظ	za	z	zet (dengan titik di bawah)
ع	'ain'	koma terbalik di atas
غ	gain	g	ge
ف	fa	f	ef
ق	qaf	q	ki
ك	kaf	k	ka
ل	lam	l	el
م	mim	m	Em
ن	nun	n	en
و	wau	w	we
ه	ha	h	ha
ء	hamzah	...'	apostrof
ي	ya	y	ye

2. Vokal

a) Vokal Tunggal

Tanda	Nama	Huruf Latin	Nama
—	Fathah	a	a
ِ	Kasrah	i	i
ُ	Dammah	u	u

b) Vokal Rangkap

Tanda dan Huruf	Nama	Gabungan huruf	Nama
ى....	Fathah dan ya	ai	a dan i
و....	Fathah dan wau	au	a dan u

3. Maddah

Harkat dan Huruf	Nama	Huruf dan Tanda	Nama
------------------	------	-----------------	------

ا... ا...	Fathah dan alif atau ya	Ā	a dan garis di atas
ي...	Kasroh dan ya	Ī	i dan garis di atas
و... و...	Dammah dan waw	Ū	u dan garis di atas

4. Ta' Marbutah

Transliterasi untuk ta' marbutah ada dua, yaitu:

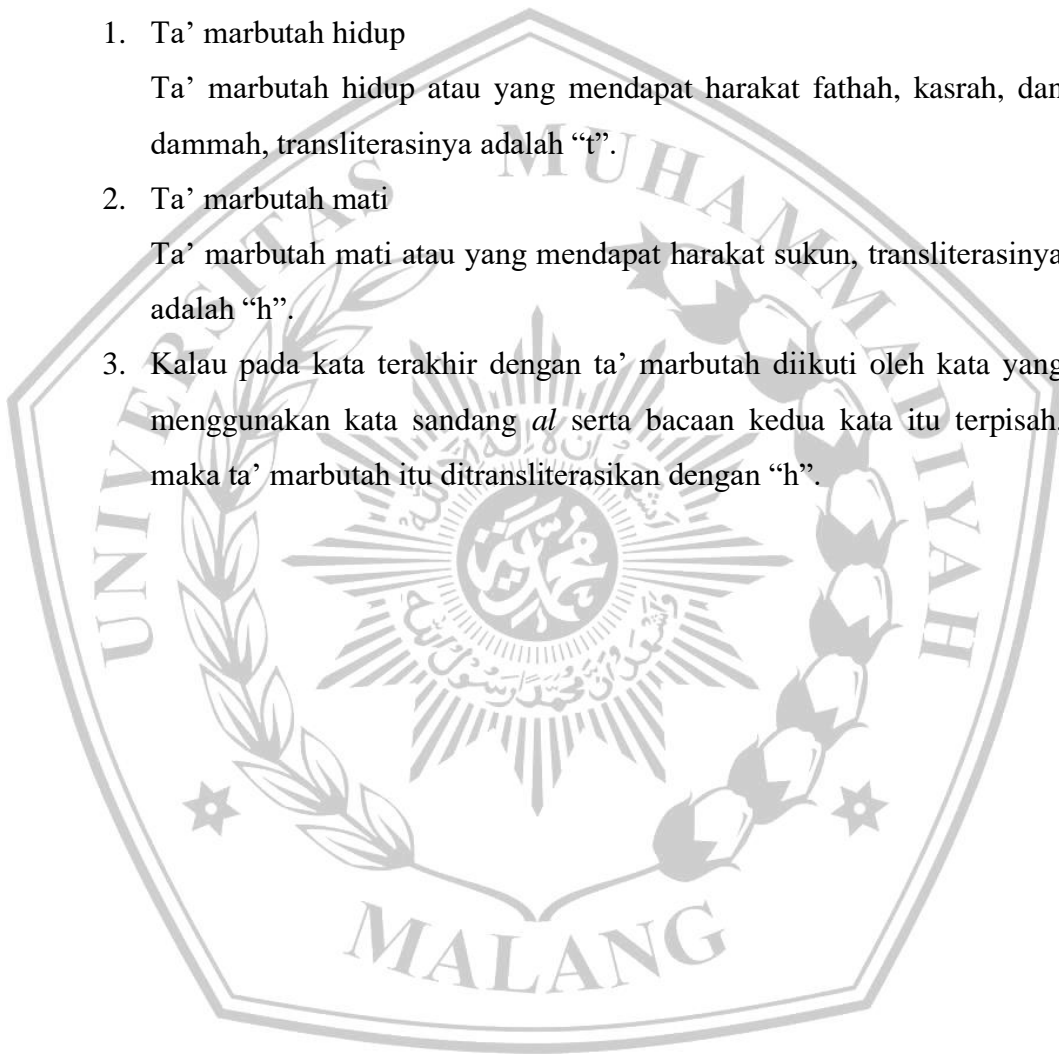
1. Ta' marbutah hidup

Ta' marbutah hidup atau yang mendapat harakat fathah, kasrah, dan dammah, transliterasinya adalah "t".

2. Ta' marbutah mati

Ta' marbutah mati atau yang mendapat harakat sukun, transliterasinya adalah "h".

3. Kalau pada kata terakhir dengan ta' marbutah diikuti oleh kata yang menggunakan kata sandang *al* serta bacaan kedua kata itu terpisah, maka ta' marbutah itu ditransliterasikan dengan "h".



ABSTRAK

Penelitian ini bertujuan untuk menggali konsep integrasi agama dan sains dalam pemikiran Badiuzzaman Said Nursi berikut implikasinya terhadap Pendidikan Islam. Metode penelitian ini menggunakan paradigma interpretatif, pendekatan kualitatif, jenis penelitian studi kepustakaan (*library research*), dan analisis isi (*content analysis*). Hasil penelitian menunjukkan bahwa: (1) Said Nursi menawarkan model integrasi metafisik dengan memasukkan paradigma tauhid yang bersumber dari Al-Qur'an pada wilayah *metaphysical pre-assumption* (pra-anggapan metafisik) sebagai basis keyakinan seorang saintis. Paradigma ini menggunakan pendekatan *ma'nā ḥarfī* (makna signifikan segala sesuatu) untuk membaca realitas dan menentukan status ontologisnya. Pada dimensi epistemologis, sumber pengetahuan berasal dari indera, akal, dan hati yang diproses dalam tujuh tahapan. Adapun titik temu integrasi agama dan sains tampak pada dimensi aksiologis yang mencakup tujuan dan etika. Model ini meniscayakan pendefinisian ulang sains, yang sebelumnya terbatas dalam arti temuan atau teori, menjadi aktivitas atau proses ilmiah yang dibangun di atas sebuah paradigma tertentu yang dianut seorang saintis sekaligus menetapkan paradigma sebagai bagian integral dari sains. Oleh karena itu, tidak diperlukan perumusan ulang 'sains khas Islam' yang sepenuhnya berbeda dengan sains modern. Yang diperlukan adalah mengganti paradigma sekuler dengan paradigma tauhid, di mana agama dapat memberikan orientasi terhadap penerapan sains sekaligus dapat merevitalisasi keimanan. (2) Model integrasi metafisik Said Nursi secara fundamental membentuk kembali Pendidikan Islam dengan menanamkannya dalam kerangka filosofis yang berpusat pada tauhid. Prinsip dasar ini, berfungsi sebagai karakteristik utama yang membedakan Pendidikan Islam dengan pendidikan secara umum. Pendidikan Islam bergerak lebih dari sekadar transmisi pengetahuan dan pengejaran intelektual, tetapi juga mencakup perjalanan spiritual dan menghantarkan individu yang merealisasikan tugas sebagai *abdullāh* dan *khalīfatullāh*. Di samping itu, ia mengajukan gagasan reformasi Pendidikan Islam melalui pendirian universitas terpadu (Madrasah Al-Zahra) yang menyatukan *medrese* (sekolah agama), *mektep* (sekolah umum), dan *tekke* atau *zawiyah* (pondok sufi) beserta tradisi keilmuannya. Meski upaya ini belum terealisasikan, namun garis besar tujuan, kurikulum, dan metode Pendidikan Islam Said Nursi masih memiliki relevansi dengan Pendidikan Islam saat ini.

Kata kunci: Badiuzzaman Said Nursi, Integrasi Agama dan Sains, Pendidikan Islam

ABSTRACT

This research aims to explore the concept of integration of religion and science according to Badiuzzaman Said Nursi and its implications for Islamic Education. This research method uses an interpretative paradigm, qualitative approach, library research, and content analysis. The results show that: (1) Said Nursi offers a model of metaphysical integration by incorporating the tawhid paradigm, derived from the Qur'an, into the realm of metaphysical presupposition as the foundation of a scientist's beliefs. This paradigm uses the *ma'nā ḥarfī* approach (the significant meaning of everything) to interpret reality and determine its ontological status. In the epistemological dimension, knowledge originates from the senses, reason, and heart, processed in seven stages. The integration of religion and science occurs in the axiological dimension, which includes goals and ethics. This model redefines science as scientific activities or processes built on a certain paradigm adopted by a scientist, establishing the paradigm as an integral part of science. Therefore, there is no need to reformulate an "Islamic science" that is completely different from modern science. Rather, the secular paradigm should be replaced with the paradigm of tawhid, in which religion provides guidance for the application of science and revitalizes faith. (2) Said Nursi's metaphysical integration model fundamentally reshapes Islamic Education by embedding it in a philosophical framework centered on tawhid. This basic principle, serves as the main characteristic that distinguishes Islamic Education from education in general. Islamic education goes beyond the transmission of knowledge and intellectual pursuits, but also encompasses a spiritual journey and delivers individuals who realize their duties as *abdullah* and *khalifatullah*. In addition, he proposed the idea of reforming Islamic education through the establishment of an integrated university (Madrasah Al-Zahra) that brought together *medrese* (religious schools), *mektep* (public schools), and *tekke* or *zawiyah* (Sufi huts) and their scholarly traditions. Although this effort has not yet been realized, the outline of Said Nursi's Islamic Education goals, curriculum, and methods still have relevance to Islamic Education today.

Keywords: Badiuzzaman Said Nursi, Integration of Religion and Science, Islamic Education

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