

THE DA'WAH APPROACH OF BEDIUZZAMAN SAID NURSI : A PRELIMINARY ANALYSIS BASED ON THE BOTTOM-UP STRATEGY

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ABSTRACT

The bottom-up strategy is an initiative done at the grassroots level with its own approach. Policy development, decision-making and implementation are carried out independently by such grassroot approach. In the field of da'wah, the bottom-up strategy represents an approach that is mobilized internally based on the formation of a community that has the right to determine their affairs. The bottom-up strategy is seen as a necessity in delivering da'wah as such an approach encourages development and collective awareness as well as upholding the concept of balanced development from both the spiritual and material points of view. Therefore, this paper attempts to discuss the da'wah approach of a religious figure, namely Bediuzzaman Said Nursi from the bottom-up strategy's perspective. The study was conducted in relation to the bottom-up strategy related to the concept of reform and the approaches of da'wah by Bediuzzaman Said Nursi. This study is carried out based on a review of literature with content analysis as the tools of analysis. The findings suggest that Bediuzzaman Said Nursi's approach to da'wah fits in well within the ambit of bottom-up strategy which, although was not well received initially from the political powers of the day, nonetheless exhibits sustaining features which has proven its relevance to surpass beyond his time as his message survives and is used as a guide by heads of state and the society until this day.

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INTRODUCTION

A bottom-up approach is an approach that starts from the implementation of the lowest level or the target party in a target community. Based on this bottom-up approach, the target party has the advantage and power in determining the outcome of the approach taken. Through the initiatives carried out with this approach, the target parties from the community work together with each other in building the dimensions and decisions that are implemented. In addition, the bottom-up approach has four aspects and important measures for the success of the strategy and

the desired goal. First, decision making. Second, the implementation or implementation process. Third, the distribution and receipt of benefits. Fourth, the evaluation or assessment process. The bottom-up approach consists of a continuation of cooperation between the target party and local community to further enhance and strengthen the cooperation with the passing of time to collectively determine the direction of the desired life with the target group (Faleh Suaedi & Genut Wahyu Widiono, 2017).

This article aims to identify and analyze the bottom-up approach based on the *da'wah* approach implemented by Bediuzzaman Said Nursi. Bediuzzaman Said Nursi is a religious figure who is a revered and a point of reference to his community during his lifetime and to heads of state today. Bediuzzaman Said Nursi conveyed the message by spreading religious understanding through various efforts. In addition, he had successfully managed to garner cooperation with the community that lived at the same time with him, albeit those in authorities were cautious and held a watchful eye on him that resulted ultimately in his imprisonment. So, the question arises as to what are the important bottom-up features found in the *da'wah* approach done by Bediuzzaman Said Nursi?

To answer the questions in this paper, a focus on past studies and literary work on the subject matter were embarked upon. This qualitative study collects secondary data mainly from the collection of scholarly materials such as journals, previous studies, and research as well as related books on three main themes namely *da'wah* approach, bottom-up strategy and on Bediuzzaman Said Nursi.

This article consists of five sections. The first part is an introduction to the discussion above. The second part discusses the studies and works related to the delivery of *da'wah*. The third part is about the bottom-up strategy. The fourth section is devoted to selected studies and works related to Bediuzzaman Said Nursi. The fifth part which is the last part is the conclusion to this paper.

STUDIES AND LITERATURE ON *DA'WAH* DELIVERANCE

Da'wah is an approach that contributes to provide benefit to the individuals and the global community to live a life within the tenets of Islam. *Da'wah* is defined as an effort to bring others to Islam to follow the guidelines of this religion, implement all religious rulings on earth, and is regarded as a personalised form of self-slavery to the Creator, Allah SWT. *Da'wah* is supplication and obedience to Allah SWT alone, and represents efforts to escape from all the entanglements that are not from Allah SWT (*taghut*), the carrying out of worships and deeds that have to be obeyed, give rights to others as determined by Allah SWT, call to goodness and prevent all evil, and to strive in the way of Allah SWT. Moreover, *da'wah* is an approach that brings or changes society from a state of disbelief to a state of faith, from a state of darkness to a state of light and from a state of narrowness to a state of openness, in this world and in the hereafter (Ab. Aziz Mohd Zin, 1997).

According to Amini Amir Abdullah (2014), Islam is a religion of preaching and a religion of truth that is complete, universal and can be followed by anyone practically without any barriers as to race, ethnicity, descent, skin color and economic status. In the effort to deliver

da'wah, Allah SWT states that the effort to deliver *da'wah* will be evaluated whether a Muslim or a preacher has done the effort to deliver the *da'wah* wisely or otherwise. The effort to convey *da'wah* is the sunnah of Rasulullah SAW and the command of Allah SWT. Thus, *da'wah* efforts has been explained by Allah SWT in the Qur'an which bears the following meaning:-

“And who is better in speech than one who invites to Allah and does righteousness and says, "Indeed, I am of the Muslims.”

(Surah al-Fussilat, 41:33)

In addition, Sidi (2010) is of the opinion that *da'wah* is an effort and activity towards goodness in the form of oral, written, behavioral and so on that is done consciously and strategically as an effort to influence others either individually or in groups so that awareness arises. The message is to be delivered without the elements of coercion. This effort is also defined as the closest way used in implementing the delivery of *da'wah* to attract and influence the target to accept the teachings of Islam delivered and practice it in life. Therefore, the preacher or the *da'wah* approach mobilized is based on clear strategies and goals that are intended to leave a positive impact on the target.

Sidi (2010) further explains that Allah SWT has taught the method of preaching to Prophet Muhammad SAW through various means, but the mainstay and basis of all forms of preaching is the delivery of wisdom (*al-hikmah*), good teaching (*al-mawizah al-hasanah*) and discussions in the most beautiful way (*al-mujadalah bi al-lati hiya ahsan*). This is as explained in the Qur'an the meaning of which is as follows.

“Invite to the way of your Lord with wisdom and good instruction and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided”

(Surah al-Nahl, 16: 125)

There is also the *da'wah* delivery process that can be implemented by the *da'i* (preacher) to mobilize and drive the target community to always comply with religious instructions and to abandon misconduct. Among the *da'wah* delivery process carried out is through the means of giving advice or motivation. *Da'i* are required to provide guidance and role modelling in directing the behavior of the target community (*mad'u*) with good manners and wisdom in accordance with the purpose of *da'wah* so that success in calling for doing good and strive for noble characteristics can be achieved. This follows that the formation of the actual target behavior of the target community through *da'wah* requires the constant support and encouragement from the *da'i* (Mohamed Hamdan Abdullah, et al, 2017).

According to Mohamed Hamdan Abdullah, et al. (2017), effective advice or motivation is rooted by divine guidance in the form of the Qur'an and Sunnah. This concept of advice and motivation is synonymous with one of the methods of *da'wah*, namely *al-Targhib* (good news) and *al-Tarhib* (bad news). *Al-Targhib* generally means things that can motivate a person to do

goodness through encouragement and stimulation from matters of pure value. While *al-Tarhīb* means to give a sense of fear and dread to a person of punishment and retribution from Allah SWT. *Al-Targhīb* and *Al-Tarhīb* are elements that have a direct relationship with the human soul through instincts and inclinations. It gives the impression that human instincts such as fear, anger, curiosity and so on are the emotions of the soul that can be directed to something good as required by religion.

Through the study of Ab. Mumin Ab. Ghani (1996), there are two main groups that are closest to the *da'wah* approach, namely the preachers and the community who are known as the target community. For the first group, the preachers, there are six basic characteristics required. First, they are knowledgeable. Second, they are skilled. The third, they understand the ins and outs of propaganda. Fourth, they are a source of reference for the target community. Fifth, they have admirable qualities. Sixth, they have the perseverance to improve themselves to have a good understanding of true religious knowledge. These six basic characteristics are important because the preachers must face the society (target of *da'wah*) that does not have deep knowledge of religion, deviates from the path of truth, is bound by lustful desires of the world and are sometimes hostile to the preachers themselves. The initial preparation required of the preachers, is the ability to know the intricacies of *da'wah* in relations to the environment and the target community as well as the *da'i*'s sincerity that all actions done are only for the sake of Allah SWT.

For *da'wah* to have a successful outcome and impact, the target community represents the second group. There are three main aspects that are of significance. First, identification of the background in terms of the members' aspirations and habits, individually and collectively, of the target community. Second, their age and education level. Third, the place and location of the target community. Each of these three aspects is an important factor that needs to be closely examined so that the *da'wah* approach used provide the desired impact that truly benefit and influence the target community (Ab. Mumin Ab. Ghani, 1996).

Providing a positive and uplifting environment that is surrounded with words of encouragement or enthusiasm and opportunity to acquire knowledge so that it can be accepted by the community requires hard work and wisdom. In addition, the *da'i* who deliver the message must always be sensitive to the nuance of the target community and the message that is to be conveyed does not hover in his own world. Instead the *da'i* strives to actively connect with the community and the environment (Ab. Mumin Ab. Ghani, 1996). A *da'i* needs to know and understand the surrounding environment of the target community. Such a knowledge helps to improve *da'wah* activities and delivery.

The influence on the environment can be divided into two parts. First, opportunity and second, constraints. Opportunity has the power to influence and enhance *da'wah* approach and the activities carried out to be more effective which leads to achieving the planned goals. Constraints on the other hand, refers to the power to curb or limit the direction of the activities carried out and the journey of conveying the *da'wah* to ensure the message is delivered smoothly and meets the target community. According to Ab. Mumin Ab. Ghani (1996), each element that makes up the target community and their environment has a strong influence on the way and pattern of the course of *da'wah* approach carried out.

Apart from the two groups mentioned above, the *da'wah* approach is also another important aspect. There are three main cores of formation in *da'wah* approach. First, the introductory stage (*al-ta'rif*), refers to the most general because the process focuses on awareness, providing guidance to society on the basics and principles of Islam to be revealed and practiced in life. Second, the stage of formation (*al-takwin*), is a stage that focuses on the *da'i*'s development which is more in-depth than the stage of introduction. Third, the stage of execution (*al-tanfizh*), which is based on the results of the stage of introduction and the stage of formation. At this stage (execution), the *da'i* is routinely tested physically and mentally every time the *da'i* presents his message to the target community. Islam, as a practical religion is not just a mere theory, but that the *da'wah* approach needs to take into account the level of ability of the *da'i* in delivering *da'wah* (Ibtisam Ibrahim & Berhanuddin Abdullah, 2019).

Therefore, *da'wah* approach can be referred to as the ability to disseminate religious teachings by using communication methods to the public or target community through various means and mediums such as sermons, talks, discourses, dialogue whether in formal or informal settings. In addition, *da'wah* approach also refers to the actions or efforts of the *da'i* with the aim to create togetherness and solidarity with the target community. The right *da'wah* approach thus suggest that *da'wah* is basically an important element in reviving the functions of togetherness among the community (Muslimin Ritonga, 2019).

Da'wah is regarded as a process of nurturing and educating, defending, training, purifying, improving, controlling lusts, forming obedience to Allah SWT, forming a polite and civilized attitude, and having good morals and avoiding all reprehensible traits in human self. Thus, it can be understood that the endeavours to *da'wah* can provide understanding and awareness to people that almost all activities of *da'wah* relates to the spiritual education of human beings as servants of Allah SWT on this earth with the aim to radiate moral clarity and high character as well as the development of knowledge. *Da'wah* is thus a very important medium to develop the treasures of human knowledge in this world (Zakaria Stapa, 2012).

THE BOTTOM-UP STRATEGY

Bottom-up strategy refers to an approach initiated by subordinate groups through various forms of organization and collective activities of non-governmental organizations (Muhammad Syukri Salleh, 1999). Such a strategy evolves from the bottom at the grassroots or target level to the larger community through a process of gradual change. The action taken is based on the foundations of the epistemology and philosophy of the community because it emerges from the awareness and independent will of the community itself. This is due to the organization and strategy that is built collectively, independently, and cooperatively, ideally and without the intervention of others. The focus of the driving force to this approach is the forward thinking, skills, and efforts so that the plans can be realized and consolidated through a systematic organization.

Muhammad Syukri Salleh (1999) further states that the construction of a bottom-up strategy at the target group level is not easy to do if it collides with the complex socio-economic and political constraints of the target group. The perception that the action must start at the top

level is also in fact a mistake. This coincides with the aspects of human existence that live in groups in a community. It is an approach that must start from within oneself which is the grassroots stage of human existence. Thus, the construction of a comprehensive and robust approach at the lower group level can be implemented together. If the approach starts directly from the top (top-down approach), surpassing the grassroots level, then it gives a picture of the wrong strategy because it denies the Islamic-based approach that starts from the bottom-up. Therefore, a fundamental or grassroots strategy towards goal outcomes of the target community is a must.

To achieve the goal of a bottom-up strategy effectively requires that the construction of collective action for mutual benefits and progress is applied. The strategy implemented can avoid problems, disruptions, difficulties, suffering and unrest between both lower and upper groups and simultaneously create a common developed and sustainable and comprehensive approach. In this regard, it can be understood that the combination of the bottom-up strategy practiced by the people and the top-down strategy applied by leaders is a necessity to achieve strength in a community. While the government works at the top, the people should be allowed to operate at the lower levels to create a comprehensive model of approach at the grassroots level (Muhammad Syukri Salleh, 1999).

According to Kartini Aboo Talib @ Khalid and Rachel (2018), the implementation of the bottom-up approach by Western thinkers such as Hjern 1982; Hjern and Porter 1981; Lipsky 1980; Elmore 1979, had looked at the context of the policy and the implementation of the policy which resulted in the change and collaboration between members of the community that experience their own conditions, advantages or disadvantages that occur in the atmosphere and daily activities of the community. The changes undertaken require the need to reform, to correct weaknesses or strengths that have been identified. The reforms that are being worked on are from the community by using different methods before a policy is implemented. These reforms will not be successful without the support of the community who are also moving to make an impact and get a response from the authorities to consider all the efforts undertaken before it can be implemented as a policy. Thus, the authorities are only a motivator to the community but the efforts and unity among the communities themselves are determinants of the success of the implementation of this approach.

Mohd Shukri Hanapi (2014) sees a bottom-up strategy as an initiative of its own target group that involves individuals or an organization either from non-governmental organizations, villages, congregations, or a movement. In addition, there is a mobilization of distinctive ideologies and struggles brought about through this approach. Policymaking, decision-making, and personal implementation are the most important features in carrying out the grassroots bottom-up approach by the target community in the process of achieving goals and outcomes. Based on this bottom-up approach, the target community has the knowledge and considers local wisdom that covers the sociocultural aspects as a whole and includes the target place as well as the local community to achieve the purpose of the initiative. As in Ban Nua in Thailand and Darut Tauhid in Indonesia, the approach taken involves communities from a lower group known as the people to an upper group known as the ruling class.

In terms of the process of this bottom-up strategy, Stephen Roche (2017) sees this strategy through a process of understanding through consultation, observation and analysis which is a necessity for an approach that starts from the grassroots. In addition, to achieve the effectiveness and outcomes of this strategy requires the attitude of tolerance, confidence and trust that exists among members of the target communities which opens opportunities for reconciliation and agreement to achieve the goals implemented. As such, the confidence and trust possessed is the most important basis in producing truth and peace for the target community that carry out the mission with the aim of gaining approval and encouragement from the upper group.

Therefore, this bottom-up strategy is appropriate to be implemented and carried out if the goals and objectives in building the strength of the target community are not altered by the upper group or the government. In addition, the goals and the objectives to be achieved are appropriate to be implemented if the process of achievement and capability among the target community continues to take place that involves this bottom-up strategy. According to Chetkovich (2004), a bottom-up strategy is an observation of changes made within a community that focus on larger goals and become the primary focus of improvement efforts within a community group. Thus, effective social change is one of the ways to achieve the goal by increasing the strength of the underprivileged target group to achieve greater consensus and optimum results in the future. So one of the bottom-up strategies that can be examined in-depth was done by Bediuzzaman Said Nursi based on his *da'wah* approach.

BEDIUZZAMAN SAID NURSI

Bediuzzaman Said Nursi was a leading Islamic scholar, born in 1877 AD (1298 H) in Bitlis, Eastern Turkey. According to Muaz Hj Mohd Nor et al. (2021), Bediuzzaman Said Nursi is a strong and intelligent character who has wisdom and a very good memory. The diversity of Bediuzzaman Said Nursi's character and the exceptional nature of his abilities, all of which he developed to the highest degree (Vahide, 2011) made him to be famous for his purity of heart, piety (avoidance of sins), and courage. Bediuzzaman Said Nursi emphasizes the integration between rationalism and spiritualism, with the aim of strengthening faith while taking advantage of scientific advances (Mohamad @ Mat, Che Noh, Md Lateh@Junid, Wan Khairuldin & Yusof, 2024).

Bediuzzaman Said Nursi's commitment in the field of *da'wah* is evident. He mastered good communication methods and skills while preaching, either orally and non-verbal communication or in writing. Bediuzzaman Said Nursi's advocates for purpose-driven life, rooted in religious and spiritual principles (Yucel, 2024). This religious figure also never hesitated to state the right way and action (*amar bi al-ma'ruf*) and condemned the wrong way and action (*nahyu 'an al-munkar*), but he was able to do so in a wise and prudent manner, against the unjust leaders and governors at that time.

Mohd Nasir Ayub (2015) sees this religious figure as a reformist (*mujaddid*) in the 20th century who had contributed a lot to the community and Muslims in defending the faith. Bediuzzaman Said Nursi was an icon of Islamic struggles in his time in Turkey for defending

the creed and faith of Muslims from being swept away by the influence of Western ideology. The understanding of secularism and socialism from the West has eroded the core of the faith of Muslims with attempts to discard the teachings of Islam that have been practiced since time immemorial. Therefore, Bediuzzaman Said Nursi strove that Muslims must work together, stay united and rise together with the light of faith and comprehensive educational development (*tarbiyah*) so that dependence on Western ideology can be minimized and abandoned.

Bediuzzaman Said Nursi's greatness is also evident within the context of his wisdom and level of knowledge (Shafie Abd. Rahman, 2014). Although Bediuzzaman Said Nursi faced various hardships and tribulations in his path of *da'wah*, his fighting spirit did not break his determination and dreams of getting his community to return to the Islamic way of life. He was able to display courage and boldness in his struggles at a time when everyone was frightened to open their mouths (Vahide, 2011). Bediuzzaman Said Nursi's life was marked by frequent periods of imprisonment and exile (Dressler, 2024).

Habiburrahman El Shirazy's (2015) work relates to the priority of deepening the basic knowledge, namely the knowledge of faith or monotheism, as an important factor in the *da'wah* approach of Bediuzzaman Said Nursi. He held a steadfast belief to his Islamic faith which he was able to describe with utmost confidence. This stoic unperturbed stance reveals the ingenuity of Bediuzzaman Said Nursi in disseminating knowledge on the Islamic way of life, which is part of his *da'wah* approach, as a means and effort in restoring the glory of Islam for the whole society. Bediuzzaman Said Nursi's approach and method of *da'wah* is comprehensive - through writing, presentation in person and the ability to deliver *da'wah* in various forms. All of these were done to safeguard the faith of the community and protect them from ignorance that had misled their lives from the truth and understanding of religious knowledge.

In addition, Bediuzzaman Said Nursi's *da'wah* approach are now accepted and used as a guide by dignitaries and leaders of the country such as Recep Tayyip Erdogan, Prime Minister of Turkey. According to Mat Rofa Ismail (2016), the Turkish leader is seen practicing a comprehensive way of life guided by aspects of the *da'wah* approach pioneered by Bediuzzaman Said Nursi. In addition, Ilyas Fahmi Ramadlani (2019) stated that during the life and time of Bediuzzaman Said Nursi, Islam was in a very threatened position and little by little, the Islamic way of life was slowly eroding away in Turkey. Bediuzzaman Said Nursi lived in a situation and state of Islam that was filled with pressures and difficulties because the Ottoman Turkish government and several other Islamic governments at that time were challenged by the secular-minded proponents at that time. Thus, there are concerted efforts in Turkey to restore the sovereignty and civilization of the country based on Islam, to restore the spirit and glory of Islam in its place in Turkey, which was bequeathed through the teachings delivered by Bediuzzaman Said Nursi.

Based on the existing work found, there are three fundamental aspects of the conduct and *da'wah* approach by Bediuzzaman Said Nursi. First, his *da'wah* approach has elements of struggles in conveying the *da'wah*, especially through his written works (Mat Rofa Ismail, 2016). Second was his strong personality. He persevered in the continuity of his *da'wah* without getting tired. Even while being imprisoned he was able to move the prisoners to follow the path of the Islamic way of life – establishing obligatory prayers in *jema'ah* (congregation) – he

ensured that his fellow prisoners had the freedom to practice their religious duties, albeit they were captivity (Vahide, 2011). Bediuzzaman Said Nursi lived in a time when he saw that the society needed basic knowledge, particularly knowledge of faith and monotheism. Third, due to limited movement and pressure from the enemies of Islam at the time, Bediuzzaman Said Nursi's dominant *da'wah* approach was by way of *da'wah bi al-kitabah* (conveying message on Islam through writings). According to Wan Rashidah Hanim Wan Mohamad (2015), there were various methods used by Bediuzzaman Said Nursi to convey the message regarding Islam. However, the one method that was more significant and proved to have sustainable impact was Said Nursi's method in the field of writing. Based on his writings, it is found that his *da'wah* approach was more refined and had a profound effect on his community. This eventually led to the creation of *Kulliyat Rasa'il Al-Nur*. His message focused primarily on the principles of faith (Khosim, Mohamed Saniff & Ibrahim, 2022).

In addition, the work written by Abdul Latip Talib (2014), gives the impression that the *da'wah* approach of Bediuzzaman Said Nursi had evolved and brought awareness among the community on the message of Islam and the Islamic way of life which impacted positively the harmony of life of the global community through religious mould. The *da'wah* approach through the pillars of religious understanding as its bulwark of *da'wah* provided the strength to Bediuzzaman Said Nursi to spread his knowledge on Islam in facing the various walls of immorality and the moral collapse of the *ummah*.

Therefore, the continuity of Bediuzzaman Said Nursi's efforts in conveying *da'wah* by using a bottom-up strategy shows the breadth of knowledge, intelligence and wisdom of this religious figure in formulating strategies to convey *da'wah*. In addition, Bediuzzaman Said Nursi had succeeded to leave behind a legacy and made a big impact to encourage and influence leaders and the community based on the activities of his *da'wah* approach. He is known to always look for space and opportunities in various ways so that the goal of conveying the message on Islam to the target community can be re-established, during the time of Bediuzzaman Said Nursi, in its entirety, in this era.

Based on the works of Kucuk (2018) and Gulen (2009), eight main principles of Bediuzzaman Said Nursi's his *da'wah* approach through the bottom-up strategy can be summed up as listed below:-

1. Empowering the Individual through Personal Reflection and Spiritual Development
2. Faith as a Rational and Empirical Foundation for Knowledge
3. Social and Moral Reform Starting from the Grassroots Level
4. Strengthening Faith through Islamic Science and Philosophy
5. Promoting Collective Unity through Spiritual Brotherhood
6. Critique of Blind Authority and Intellectual Stagnation
7. Interfaith Dialogue and Universal Moral Values
8. Combining Faith with Action: The Role of Service to Humanity

These eight principles of Said Nursi's bottom-up strategy emphasizes personal responsibility, self-reform, and the integration of faith with reason and science. Said Nursi believed that true social change begins with the moral and spiritual development of individuals, achieved through education, particularly in Islamic teachings and philosophy. Said Nursi advocated for a rational, empirical approach to understanding faith, arguing that science and religion could complement each other. His teachings stressed unity and brotherhood, transcending social, ethnic, and political differences, and he rejected blind authoritarianism, promoting independent thought and personal engagement with knowledge. Said Nursi also emphasized dialogue with non-Muslims and the importance of universal moral values. His approach viewed faith as practical, with individuals expressing it through acts of service to others, contributing to both personal and societal transformation.

CONCLUSION

The bottom-up approach in an organization or community refers to an approach that involves the target community. The target community is regarded as the subordinate group that moves to achieve goals and outcomes that necessitates the cooperation of the local community. The bottom-up approach by the subordinate group is an initiative undertaken to achieve the goals and objectives of the subordinate group as the target community. The *da'wah* approach implemented by Said Nursi is a continuation of the approach that is parallel to the bottom-up approach. It is related to the efforts and methods carried out through *da'wah* approach that is carried out in small steps to achieve big goals.

Therefore, the *da'wah* approach by Said Nursi through a bottom-up strategy is found related to the concept of reform while the success in the *da'wah* approach was due to various activities carried out and his noble tireless efforts to disseminate knowledge even at the micro level. Apart from that, based on his skills and fields of knowledge, Said Nursi has greatly inspired the leaders of the country and the Muslim community due to the progress and ability of Said Nursi in mastering various fields of knowledge. While from the aspect of the *da'wah* approach, this religious figure is seen to have had a profound effect through the field of writing in his *da'wah* approach to expand the influence of the concept of knowledge pertaining to Islam among the community.

Said Nursi method focused on engaging ordinary people with deep, rational reflections on faith, science, and morality. He believed that every individual had the potential to understand the truth and engage with religious teachings in a meaningful way, provided they took responsibility for their own spiritual development. His *da'wah* approach, deeply rooted in Islamic principles, is practical, accessible, and empowering for individuals at all levels of society.

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