

SHAIKH NURUDDIN AR-RANIRI'S EDUCATION IDEA AND ITS UPDATE IN THE MODERN ERA

GAGASAN PENDIDIKAN SYAIKH NURUDDIN AR-RANIRI DAN AKTUALISASINYA DI ERA MODERN

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ABSTRACT

This research is motivated by the urgency of re-examining the legacy of educational thought by Shaykh Nuruddin ar-Raniri (1590–1658) to respond to the challenges of contemporary Islamic education; the focus of the study is the analysis, synthesis, and development of ar-Raniri's ideas so that they can be actualized in current educational practices. The research objectives are (1) to describe ar-Raniri's educational ideas, (2) to examine their relevance to the demands of modernizing Islamic education, and (3) to formulate an applicable actualization framework. The method used is a qualitative literature study with a review of ar-Raniri's primary texts and a review of recent secondary literature (including research from 2020–2025), as well as a qualitative-descriptive analysis to synthesize the findings. The results and discussion show that the core of ar-Raniri's thoughts is the integration of knowledge, morality, and spirituality; attention to a holistic curriculum that combines religious knowledge and rationality; and pedagogical principles that emphasize character building. Synthesis with contemporary practices recommends strengthening value-based curricula, contextual and dialogical methods, and improving educator competencies as steps to actualization, while the main obstacles are limited mastery of classical texts and the influence of secular educational paradigms. In conclusion, the educational thinking of Sheikh Nuruddin ar-Raniri remains relevant and can be actualized in contemporary Islamic education through the formulation of value-oriented curricular policies and educator training.

Keywords: ar-Raniri, Islamic education, actualization

ABSTRAK

Penelitian ini dilatarbelakangi urgensi mengkaji kembali warisan pemikiran pendidikan Syaikh Nuruddin ar-Raniri (1590–1658) untuk merespons tantangan pendidikan Islam kontemporer; fokus kajian adalah analisis, sintesis, dan pengembangan gagasan ar-Raniri agar dapat diaktualisasikan dalam praktik pendidikan masa kini. Tujuan penelitian adalah (1) menguraikan gagasan pendidikan ar-Raniri, (2) menelaah relevansinya dengan tuntutan modernisasi pendidikan Islam, dan (3) merumuskan kerangka aktualisasi yang aplikatif. Metode yang digunakan adalah studi kepustakaan kualitatif dengan kajian teks primer karya ar-Raniri dan telaah literatur sekunder terkini (termasuk penelitian 2020–2025), serta analisis kualitatif-deskriptif untuk mensintesis temuan. Hasil dan pembahasan menunjukkan inti pemikiran ar-Raniri berupa integrasi ilmu, akhlak, dan spiritualitas; perhatian pada kurikulum holistik yang menggabungkan ilmu agama dan rasionalitas; serta prinsip-prinsip pedagogis yang menekankan pembentukan karakter; sintesis dengan praktik kontemporer merekomendasikan penguatan kurikulum berbasis nilai, metode kontekstual dan dialogis, serta peningkatan kompetensi pendidik sebagai langkah aktualisasi, sementara hambatan utama adalah keterbatasan penguasaan teks klasik dan pengaruh paradigma pendidikan sekuler. Kesimpulannya, pemikiran pendidikan Syaikh Nuruddin ar-Raniri tetap relevan dan dapat diaktualisasikan dalam pendidikan Islam kontemporer melalui perumusan kebijakan kurikulum dan pelatihan pendidik yang berorientasi nilai.

Kata Kunci: ar-Raniri, pendidikan Islam, aktualisasi

1. INTRODUCTION

Islamic education in the archipelago in the 17th century underwent a significant transformation, especially in the Aceh Sultanate which became an intellectual and religious center. One of the prominent figures in the field of education is Shaikh Nuruddin ar-Raniri (1590-1658), a scholar and scholar who combined religious knowledge and philosophy in the education curriculum. The study of ar-Raniri's thoughts is important because it reveals the principles of classical Islamic education that are holistic and relevant to responding to the dynamics of contemporary education.

Ar-Raniri emphasizes the integration of knowledge and character building, with the aim of educating individuals who are not only intellectually intelligent but also have noble character. In such monumental works *Bustan al-Salatin*, he emphasized the importance of teaching morals, mastering Islamic knowledge, and developing rational thinking. This idea forms the basis for educational thinking that emphasizes a balance between cognitive, affective, and spiritual aspects, an approach rarely applied consistently in modern Islamic education.

Ar-Raniri's educational thinking can be understood through three main dimensions: mastery of knowledge, strengthening morals, and developing individual potential. Ar-Raniri's definition of education is not simply the transmission of knowledge, but rather a process of moral and spiritual transformation directed toward individual piety and contribution to society. In modern concepts, this concept is relevant to emphasize the importance of education that does not only rely on mastery of material but also builds students' character.

The urgency of examining ar-Raniri's thought arises as contemporary Islamic education faces the challenges of globalization, digitalization, and the rapid flow of information. Many educational institutions face a dilemma between the demands of modernization and the strengthening of traditional values, making the synthesis of classical ideas and contemporary practices a crucial strategy for maintaining the identity of Islamic education. Research into ar-Raniri's ideas helps find a balance between knowledge and morality in the context of modern learning.

A recent literature review (2020–2025) shows growing academic interest in the integration of classical and modern education. The relevance of classical moral education principles in character formation for students in modern Islamic boarding schools (*pesantren*) is discussed. Meanwhile, Rahman's (2023) study analyzed the adaptation of traditional values-based curriculum in contemporary Islamic schools. These data reinforce the urgency of research because they show a gap between classical theory and modern practice that requires academic synthesis.

Some previous studies emphasize the historical and biographical aspects of Shaykh Nuruddin ar-Raniri. One of them is Nasution's study (2020) which comments on the intellectual contribution of ar-Raniri in the development of Islamic education in Aceh. However, most studies are still limited to the historical context without connecting these ideas to contemporary educational challenges, so new studies are needed that emphasize the relevance of actualizing ar-Raniri's thoughts.

Based on this background, the research problem is formulated as to how the educational thought of Sheikh Nuruddin ar-Raniri is analyzed, synthesized, and developed to be relevant to the world of contemporary Islamic education. The purpose of this research is to comprehensively describe ar-Raniri's educational ideas, examine their relevance to the challenges of modern education, and offer a conceptual framework for the actualization of these thoughts in the digital era. The benefits of this research are expected to provide theoretical contributions to the development of Islamic education studies, enrich the academic literature on the thoughts of classical figures, and provide practical guidance for educational institutions in designing a curriculum that balances mastery of knowledge and character building.

2. METHODS

This research uses a qualitative approach with a literature study method (library research). A qualitative approach is one that produces descriptive data in the form of written or spoken words, focusing on an in-depth understanding of a particular phenomenon. Meanwhile, a literature review is a research method that relies on the review of literature, books, journal articles, and other written sources to obtain data relevant to the problem being studied. This method was chosen because it is suitable for exploring the educational thoughts of Shaykh Nuruddin ar-Raniri through analysis of classical works and modern research.

The data sources in this study consist of primary and secondary data. Primary data include the works of Shaykh Nuruddin ar-Raniri, such as *Bustan al-Salatin*, and literature directly reviewing his educational thinking. Secondary data include books, journal articles, and academic research related to Islamic education and its relevance in the modern era, particularly those published between 2020 and 2025. Data collection techniques used documentation methods, namely collecting, reading, analyzing, and recording important information from various literature relevant to the research focus.

The collected data was analyzed using qualitative-descriptive analysis through three main stages: data reduction, data presentation, and conclusion drawing. Data reduction was carried out by filtering information according to the research focus, data presentation was systematically arranged based on important themes, while conclusions were drawn to synthesize the educational thoughts of Shaykh Nuruddin ar-Raniri and their relevance to contemporary Islamic education. This process produces a deep understanding and answers to the research problem formulation.

3. RESULT AND DISCUSSION

Shaykh Nuruddin ar-Raniri was a great scholar of Gujarat descent who was born around 1590 AD and then settled in Aceh, the intellectual and religious center of Islam in the archipelago in the 17th century. He is known as a scholar who masters various disciplines, ranging from theology, Islamic law, philosophy, to education. His arrival to the Sultanate of Aceh at the time of Sultan Iskandar Tsani brought great changes in the intellectual and religious development of the region. Ar-Raniri's important role in spreading knowledge and developing the Islamic education system made him one of the central figures in the history of Islamic education in the archipelago.

Shaykh Nuruddin ar-Raniri left many written works that reflect his broad religious thought. One of the monumental works is *Bustan al-Salatin*, an encyclopedia of history and moral teachings that became an important reference in education and government. In addition, he also wrote *Asrar al-Insan* which discusses the nature of humankind and morality, as well as *Hujjat al-Siddiq* which contains theological views on faith. Through these works, ar-Raniri not only emphasized the mastery of knowledge but also the formation of noble morals.

In *Bustan al-Salatin* Ar-Raniri outlined the importance of education encompassing spiritual, moral, and intellectual dimensions. He emphasized that education should be directed toward strengthening faith, morals, and knowledge in accordance with Islamic law. His views are in line with the concept/treatment, namely education that not only transfers knowledge, but also forms a civilized personality. This idea is very relevant to the principles of character education which are currently the focus in the contemporary Islamic education system.

Ar-Raniri sees education as a means of building morals that is inseparable from the mastery of knowledge. According to him, knowledge that is not accompanied by good morals can lead people astray from their purpose in life. Therefore, he emphasized the need for balance between knowledge and charity in the educational process. This view reminds us that educational modernization must not ignore the moral dimension that is at the heart of Islamic teachings.

One of ar-Raniri's key ideas was the integration of religious knowledge and science. In the 17th century, he emphasized the importance of mastering broad scientific knowledge without abandoning its spiritual foundation. Education, according to ar-Raniri, must produce a generation capable of rational thought and moral piety. This idea is relevant to answer the dichotomy between religious knowledge and general knowledge that often appears in the modern Islamic education system.

Ar-Raniri also focused on the educational curriculum. He emphasized the importance of studying religious sciences such as tafsir, hadith, fiqh, and Sufism, along with mastery of rational sciences such as logic and philosophy. This comprehensive curriculum demonstrated his view of education as a means of developing the whole person. This concept is very valuable to be reformulated in the Islamic education curriculum in the modern era.

In the modern era, education often emphasizes cognitive aspects and mastery of technology, while moral and spiritual aspects tend to be neglected. Ar-Raniri's thinking that emphasizes the balance between knowledge, faith, and morals can be the basis for planning Islamic education that can answer the challenges of globalization without losing Islamic values. This relevance makes ar-Raniri's ideas very important to be reviewed and actualized.

The actualization of ar-Raniri's thinking can be done through a synthesis between classical values and the demands of modern education. For example, information technology-based education can be combined with the learning of morals and spirituality taught through the classic works of Ar-Raniri. In this way, Islamic education not only produces an intellectually intelligent generation, but also one with noble character and morals.

The modern Islamic education curriculum can adapt the principles of ar-Raniri by including learning material about morals, Sufism, and Islamic ethics into every level of education. In addition, discussion-based learning methods, book studies, and the use of digital technology can be used to facilitate students' understanding of moral and spiritual concepts. This implementation is expected to be able to produce a generation that is faithful, knowledgeable, and moral.

The actualization of ar-Raniri's thought also faces challenges, such as the lack of understanding of classical texts, the limited teaching staff who master the integration of knowledge, as well as the dominance of the Western education paradigm which tends to be secular. Therefore, serious efforts are needed from academics, education practitioners, and the government to review and develop strategies for implementing classical thinking in the modern curriculum.

4. CONCLUSION

Based on the analysis, Sheikh Nuruddin ar-Raniri's educational thinking emphasizes the integration of knowledge, morality, and spirituality as the primary foundation for developing knowledgeable and noble individuals. His works include: *Bustan al-Salatin* demonstrates a holistic and relevant educational vision to address the challenges of modernization and the moral crisis in contemporary Islamic education. By actualizing the principles of ar-Raniri education into a modern curriculum and learning methods, Islamic education can produce a generation that excels not only in knowledge but also in moral and spiritual values.

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