



PROTEKSI ISI LAPORAN AKHIR PENELITIAN DOSEN PEMULA

Dilarang menyalin, menyimpan, memperbanyak sebagian atau seluruh isi proposal ini dalam bentuk apapun kecuali oleh pengusul dan pengelola administrasi pengabdian kepada masyarakat

LAPORAN AKHIR 2024

Rencana Pelaksanaan Penelitian Dosen Pemula: tahun 2024 s.d. tahun 2024

1. JUDUL PENELITIAN

Implementasi Konsep Harapan Badiuzzaman Said Nursi dalam Mengatasi Krisis Kepercayaan Rakyat Terhadap Politik Indonesia

Bidang Fokus	Tema	Topik (jika ada)	Prioritas Riset
Sosial Humaniora, Pendidikan, Seni, Dan Budaya	Seni, identitas, kebudayaan, dan karakter bangsa	Pembudayaan nilai-nilai karakter utama	Green Economy

Rumpun Ilmu Level 1	Rumpun Ilmu Level 2	Rumpun Ilmu Level 3
ILMU SOSIAL HUMANIORA	ILMU POLITIK	Ilmu Sosial dan Politik

Skema Penelitian	Strata (Dasar/Terapan/Pengembangan)	Nilai SBK	Target Akhir TKT	Lama Kegiatan
Penelitian Dosen Pemula	Riset Dasar	50.000.000	2	1 Tahun

2. IDENTITAS PENGUSUL

Nama, Peran	Jenis	Program Studi/Bagian	Bidang Tugas	ID Sinta
NABILA HURINGIIN 0707119201 Ketua Pengusul Universitas Darussalam Gontor	Dosen	Aqidah dan Filsafat Islam	1.Koordinasi dalam penyusunan proposal 2.Menyelenggarakan presentasi rancangan penelitian 3.Pengumpulan data terkait studi Bediuzzaman Said Nursi 4.Analisis data 5.Penyebaran hasil penelitian 6.Penyusunan laporan bersama anggota pengusul penelitian	6740143
ACHMAD REZA HUTAMA AL FARUQI 0706119204 Anggota Universitas Darussalam Gontor	Dosen	Aqidah dan Filsafat Islam	Mendukung Ketua Peneliti dengan: 1.Mengumpulkan data terkait penelitian tentang Krisis Politik Indonesia 2.Melakukan analisis data 3.Mengorganisir alokasi dana 4.Menyusun laporan penelitian	6755865
Siti Nurhalisa 422021223097 Mahasiswa Universitas Darussalam Gontor	Mahasiswa	Aqidah dan Filsafat Islam	membantu Ketua Peneliti dengan: 1.Pengumpulan data terkait penelitian mengenai kata kunci harapan dan krisis politik Indonesia 2.Melakukan analisis data 3.Penyusunan laporan	-

Nama, Peran	Jenis	Program Studi/Bagian	Bidang Tugas	ID Sinta
			penelitian	

3. MITRA KERJASAMA PENELITIAN (Jika Ada)

Pelaksanaan penelitian dapat melibatkan mitra kerjasama yaitu mitra kerjasama dalam melaksanakan penelitian, mitra sebagai calon pengguna hasil penelitian, atau mitra investor

Mitra	Nama Mitra	Dana
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4. LUARAN DAN TARGET CAPAIAN

Luaran Wajib

Tahun Luaran	Kategori Luaran	Jenis Luaran	Status target capaian	Keterangan
1	Artikel di Jurnal	Artikel di Jurnal Bereputasi Nasional Terindeks SINTA 1-4	Accepted/Published	https://ejournal.insuriponoro.ac.id/index.php/adabiya/

5. ANGGARAN

Rencana Anggaran Biaya penelitian mengacu pada PMK dan buku Panduan Penelitian dan Pengabdian kepada Masyarakat yang berlaku.

Total RAB 1 Tahun Rp34.020.000,00

Tahun 1 Total Rp34.020.000,00

Kelompok	Komponen	Item	Satuan	Vol.	Biaya Satuan	Total
Bahan	ATK	Notebook	Paket	2	15.000	30.000
Analisis Data	Penginapan	Penginapan di Jakarta	OH	2	700.000	1.400.000
Analisis Data	HR Pengolah Data	Pengolah Data	P (penelitian)	1	1.540.000	1.540.000
Analisis Data	Honorarium narasumber	Narasumber Tringulasi	OJ	2	900.000	1.800.000
Pelaporan Hasil Penelitian dan Luaran Wajib	Biaya Pendaftaran KI	HKI Poster Penelitian	Paket	1	850.000	850.000
Pelaporan Hasil Penelitian dan Luaran Wajib	Biaya konsumsi rapat	Kudapan	OH	15	15.000	225.000
Pelaporan Hasil Penelitian dan Luaran Wajib	Biaya Publikasi artikel di Jurnal Bereputasi Nasional	Jurnal Adabiya INSURI	Paket	1	3.000.000	3.000.000
Analisis Data	Uang Harian	Perjalanan Dinas Dalam Negeri	OH	4	410.000	1.640.000
Bahan	ATK	Tinta Epson L3110	Paket	1	93.000	93.000
Bahan	ATK	Kertas HVS A4	Paket	3	47.000	141.000
Bahan	ATK	Kertas HVS F4	Paket	2	51.000	102.000
Bahan	ATK	Pena Standar	Paket	2	22.000	44.000
Pelaporan Hasil Penelitian dan Luaran Wajib	Uang harian rapat di luar kantor	Fullboard dalam kota	OH	3	140.000	420.000
Bahan	ATK	Map Plastik dan Kertas	Paket	3	30.000	90.000
Bahan	ATK	Amplop besar	Paket	2	20.000	40.000
Pengumpulan Data	Uang Harian	Perjalanan Dinas Dalam Negeri	OH	8	410.000	3.280.000
Pengumpulan Data	Transport	Perjalanan Dinas Dalam Kota	OK (kali)	3	255.000	765.000
Pengumpulan Data	Tiket	Transportasi kegiatan ke	OK (kali)	4	1.700.000	6.800.000

Kelompok	Komponen	Item	Satuan	Vol.	Biaya Satuan	Total
		Yayasan Nur Semesta PP				
Pengumpulan Data	Penginapan	Penginapan di Jakarta	OH	4	700.000	2.800.000
Pengumpulan Data	Biaya konsumsi	Makan	OH	20	30.000	600.000
Pengumpulan Data	Biaya konsumsi	Kudapan	OH	20	15.000	300.000
Pengumpulan Data	HR Pembantu Peneliti	Pembantu Peneliti	OJ	40	25.000	1.000.000
Pengumpulan Data	Honorarium narasumber	Narasumber FGD	OJ	3	900.000	2.700.000
Analisis Data	Tiket	Transportasi kegiatan ke Yayasan Nur Semesta PP	OK (kali)	2	1.700.000	3.400.000
Pelaporan Hasil Penelitian dan Luaran Wajib	Biaya konsumsi rapat	Makan	OH	15	30.000	450.000
Analisis Data	Transport Lokal	Perjalanan Dinas Dalam Kota	OK (kali)	2	255.000	510.000

*. KEMAJUAN PENELITIAN

A. RINGKASAN

Urgensi Penelitian: Fenomena politik Indonesia mencakup berbagai aspek yang melibatkan dinamika, perkembangan, dan perubahan dalam ranah politik. Politik yang sehat seharusnya mencerminkan kepercayaan yang saling bertautan antara masyarakat dan pemimpin. (1) Hubungan antara kepercayaan masyarakat dan pemimpin krusial untuk stabilitas pemerintahan dan dinamika sosial-ekonomi. Krisis kepercayaan pada pemimpin Indonesia dapat muncul karena korupsi, kurang transparan, kebijakan kontroversial, atau ketidakmampuan memenuhi harapan rakyat. Kepercayaan adalah elemen kunci dalam pembentukan berbagai aspek kehidupan negara. (2) Rasa putus asa sering kali muncul ketika rakyat merasa bahwa pemimpin mereka tidak berhasil memenuhi harapan atau memecahkan masalah yang dihadapi masyarakat. Pelanggaran dan tindakan yang tidak menyenangkan oleh pemimpin negara dapat secara berkelanjutan merusak integritas institusi publik, menyebabkan keruntuhan infrastruktur, meningkatkan ketidakpercayaan masyarakat terhadap lembaga pemerintah, dan menghilangkan harapan di kalangan masyarakat. (3) Dengan memperkuat kepercayaan antara masyarakat dan pemimpin, negara dapat menciptakan lingkungan politik stabil dan berkelanjutan. Kepercayaan tinggi menjadi landasan kuat untuk pembangunan sosial dan ekonomi berkelanjutan.

Tujuan penelitian ini adalah mengungkap konsep Harapan dalam pandangan Bediuzzaman Said Nursi, menganalisis konsep-konsep kunci terkait Harapan dalam konteks Islam, dan mengeksplorasi relasi dengan konsep politik sebagai dasar politik universal, berkontribusi sebagai solusi krisis politik di Indonesia.

Metode Penelitian kualitatif ini menjelajahi karya-karya Bediuzzaman Said Nursi dengan pendekatan multi-disipliner, melibatkan filsafat sosial politik dan aqidah. Metode penelitian terdiri dari empat langkah: perancangan data, penyaringan elemen utama, pencarian substansi dan pola relevan, serta analisis, tafsiran, dan penyimpulan hasil penelitian. Data verbal yang dikumpulkan dipilih dan direduksi untuk menggali makna esensialnya. Tahap kedua melibatkan klasifikasi data, tahap ketiga menyajikan data dalam peta, dan tahap keempat menganalisis hasil penelitian.

Luaran yang ditargetkan : Penelitian ini merupakan riset dasar Tingkat Dua, fokus pada formulasi konsep dengan pengamatan terhadap prinsip-prinsip dasar. Hasilnya akan dipublikasikan di Jurnal Nasional Adabiya: Jurnal Kebudayaan dan Keagamaan.

B. KATA KUNCI

Harapan; Indonesia; Krisis Kepercayaan; Politik; Said Nursi

Pengisian poin C sampai dengan poin H mengikuti template berikut dan tidak dibatasi jumlah kata atau halaman namun disarankan ringkas mungkin. Dilarang menghapus/modifikasi template ataupun menghapus penjelasan di setiap poin.

C. HASIL PELAKSANAAN PENELITIAN: Tuliskan secara ringkas hasil pelaksanaan penelitian yang telah dicapai sesuai tahun pelaksanaan penelitian. Penyajian meliputi data, hasil analisis, dan capaian luaran (wajib dan atau tambahan). Seluruh hasil atau capaian yang dilaporkan harus berkaitan dengan tahapan pelaksanaan penelitian sebagaimana direncanakan pada proposal. Penyajian data dapat berupa gambar, tabel, grafik, dan sejenisnya, serta analisis didukung dengan sumber pustaka primer yang relevan dan terkini.

Tim peneliti telah melakukan pengumpulan data baik primer maupun sekunder, klafisikasi kata kunci, analisa data, dan display data atau penyesuaian data-data dengan kerangka penelitian.



Jenis penelitian ini merupakan penelitian kualitatif atau studi literatur. Data yang digunakan mencakup data primer, sekunder, dan tersier. Referensi utama yang akan digunakan oleh peneliti adalah karya-karya yang dihasilkan oleh tokoh yang menjadi objek penelitian, yakni Bediuzzaman Said Nursi, seperti al-Lama'at, al-Maktubat, al-Kalimat, al-Syu'at, al-Mathnawi al-Arabi al-Nuri, Isharat al-Ijaz fii Mazann al-Ijaz, Sayqal al-Islam, al-Malahiq, dan Sirah Dzatiyah, serta buku Realitas Komunikasi Politik Indonesia Kontemporer, yang menjelaskan realitas komunikasi politik di Indonesia pada tahun 2019-2020. Selain itu juga, dalam mendalami data tersebut, peneliti juga melakukan Forum Group Discussion (FGD) bersama pakar, di antaranya pengkaji

Risale- Nur yang berpusat di Yayasan Nur Semesta Jakarta dan peneliti Risale Nur di Nursi Centre for Research and Studies (NCRS) UNIDA Gontor.

Sementara itu, data sekunder terdiri dari karya-karya para ahli, seperti penjelasan, komentar, kritik, dan perbandingan dengan tokoh lain mengenai berbagai aspek terkait pembahasan, termasuk disertasi, tesis, skripsi, makalah ilmiah seminar, dan jurnal. Data tersier, sebagai pendukung data primer dan sekunder, melibatkan sumber seperti kamus, hasil penelitian, internet, berita dari surat kabar, dan sebagainya.(1)

Untuk mendapatkan pemahaman yang mendalam terhadap pemikiran Bediuzzaman Said Nursi, peneliti menggunakan analisis kritis dan reflektif. Hal ini dilakukan agar tercipta suatu deskripsi, gambaran secara sistematis dan objektif mengenai fakta-fakta, sifat-sifat, ciri-ciri serta hubungan di antara unsur-unsur yang ada.(2) Adapun langkahnya sebagai berikut:(2) Pertama, langkah pertama adalah mereka atau mereduksi data, yang berarti merangkum, memilah, dan memilih aspek-aspek kunci untuk difokuskan pada hal-hal yang relevan dan mencari substansi serta pola-pola yang mungkin ada. Data yang diungkap dalam bentuk uraian verbal pada akhirnya akan diseleksi dan direduksi untuk mengekstraksi esensi maknanya. Philipp Mayring mengartikannya dengan kondensasi data.(3) Kedua, langkah berikutnya adalah klasifikasi data, yang melibatkan pengelompokan data berdasarkan ciri khas masing-masing sesuai dengan objek formal penelitian. Ketiga, tahap mendisplay data melibatkan organisasi data dalam bentuk peta yang sesuai dengan objek dan tujuan penelitian. Keempat, tahap analisis melibatkan memberikan tafsiran dan interpretasi, serta menyimpulkan hasil dengan maksud untuk mengungkapkan makna yang terkandung dalam bahasa yang ditulis oleh tokoh terkait. Semua metodologi di atas dapat dirangkum dalam kaidah *“in kunta naqilan fassihhah, aw muddai`an fa ad-dalil”* (proporsional dalam mengutip, mengemukakan bukti-bukti otentik dalam argumen).(4)

Capaian luaran (wajib) hasil penelitian ini adalah artikel ilmiah yang dipublikasikan di jurnal ilmiah nasional terakreditasi (Jurnal Adabiya: Jurnal Kebudayaan dan Keagamaan (Sinta 4).

D. STATUS LUARAN: Tuliskan jenis, identitas dan status ketercapaian setiap luaran wajib dan luaran tambahan (jika ada) yang dijanjikan. Jenis luaran dapat berupa publikasi, perolehan kekayaan intelektual, atau luaran lainnya yang telah dijanjikan pada proposal. Uraian status luaran harus didukung dengan bukti kemajuan ketercapaian luaran sesuai dengan luaran yang dijanjikan. Lengkapi isian jenis luaran yang dijanjikan serta mengunggah bukti dokumen ketercapaian luaran melalui BIMA.

Status luaran penelitian ini yang diterbitkan pada Fokus: Jurnal Kajian Keislaman dan Kemasyarakatan (Sinta 3) telah disubmit pada tanggal 19 September 2024, dan pada tanggal 9 Desember naskah sudah *“Accepted”* dan sudah *“terbit”* [JURNAL FOKUS](#)

The screenshot shows the journal's website interface. The article title is "The Implementation of Badiuzzaman Said Nursi's Concept of Hope in Addressing the Crisis of Public Trust in Indonesian Politics". The authors listed are Nabila Huringlin, Achmad Reza Hutama Al Faruqi, and Siti Nurhalisa. The article is published in Volume 9, No. 2 (2024). The website also features a sidebar with navigation options like "CURRENT", "ARCHIVES", and "ANNOUNCEMENTS".

The screenshot shows a formal letter of acceptance from FOKUS (Jurnal Kajian Keislaman dan Kemasyarakatan). The letter is dated November 28th, 2024, and is addressed to the author, Nabila Huringlin. It states that the article "The Implementation of Badiuzzaman Said Nursi's Concept of Hope in Addressing the Crisis of Public Trust in Indonesian Politics" has been accepted for publication in the journal. The letter is signed by the Editor in Chief, Prof. Dr. Murni Yanto, M.Pd.

E. PERAN MITRA: Tuliskan realisasi kerjasama dan kontribusi Mitra baik *in-kind* maupun *in-cash* serta mengunggah bukti dokumen pendukung sesuai dengan kondisi yang sebenarnya. Bukti dokumen realisasi kerjasama dengan Mitra dapat diunggah melalui BIMA.

Catatan:

Bagian ini wajib diisi untuk penelitian terapan, untuk penelitian dasar (Fundamental, Pascasarjana, PKDN, Dosen Pemula) boleh mengisi bagian ini (tidak wajib) jika melibatkan mitra dalam pelaksanaan penelitiannya

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.....
.....

F. KENDALA PELAKSANAAN PENELITIAN: Tuliskan kesulitan atau hambatan yang dihadapi selama melakukan penelitian dan mencapai luaran yang dijanjikan, termasuk penjelasan jika pelaksanaan penelitian dan luaran penelitian tidak sesuai dengan yang direncanakan atau dijanjikan.

Kendala dalam pelaksanaan penelitian adalah tidak tepatnya rencana awal yaitu tidak tepatnya sasaran luaran penelitian yang direncanakan, terpublikasikan di jurnal Adabiya karena akreditasi sinta masih 4, sehingga tim peneliti melakukan beralih ke jurnal Fokus (sinta 3).

G. RENCANA TAHAPAN SELANJUTNYA: Tuliskan dan uraikan rencana penelitian selanjutnya berdasarkan indikator luaran yang telah dicapai, rencana realisasi luaran wajib yang dijanjikan dan tambahan (jika ada) di tahun berikutnya serta *roadmap* penelitian keseluruhan. Pada bagian ini diperbolehkan untuk melengkapi penjelasan dari setiap tahapan dalam metoda yang akan direncanakan termasuk jadwal berkaitan dengan strategi untuk mencapai luaran seperti yang telah dijanjikan dalam proposal. Jika diperlukan, penjelasan dapat juga dilengkapi dengan gambar, tabel, diagram, serta pustaka yang relevan. Jika laporan kemajuan merupakan laporan pelaksanaan tahun terakhir, pada bagian ini dapat dituliskan rencana penyelesaian target yang belum tercapai.

Luaran wajib yang sudah dicapai menerbitkan naskah artikel penelitian ke jurnal Fokus: Jurnal Kajian Keislaman dan Kemasyarakatan, dan sebagai tambahan tim mengikuti konferensi internasional yang diselenggarakan di Surakarta. Untuk rencana tahapan selanjutnya adalah tim fokus pada laporan akhir penelitian, termasuk sedang mengerjakan video dan poster hasil penelitian.

H. DAFTAR PUSTAKA: Penyusunan Daftar Pustaka berdasarkan sistem nomor sesuai dengan urutan pengutipan. Hanya pustaka yang disitasi pada laporan kemajuan yang dicantumkan dalam Daftar Pustaka.

1. Arikunto S. *Prosedur Penelitian: Suatu Pendekatan Praktik*. 2nd ed. Jakarta: Rineka Cipta; 2002.
2. Kaelan. *Metode Penelitian Keagamaan Kualitatif Interdisipliner*. Yogyakarta: Paradigma; 2010.
3. Mayring P. *Qualitative Content Analysis: Theoretical Foundation, Basic Procedures and Software Solution*. Austria: Forum Qualitative Social Research; 2014
4. Al-Buthy MSR. *Ḍawābith al-Maslahah fī al-Syarī'ah al-Islāmiyah*. 1st ed. Damaskus: Daar Al-Fikr; 2005.



Implementasi Konsep Harapan Badiuzzaman Said Nursi dalam Mengatasi Krisis Kepercayaan Rakyat Terhadap Politik Indonesia

Universitas Darussalam Gontor

Skema: Penelitian Dosen Pemula (PDP) 2024

Rp. 34.020.000,-

TKT akhir: 2 (Dua)

Tim Peneliti

- Nabila Huringiin, M.Ag. (Ketua)
- Achmad Reza Hutama Al Faruqi, M.Ag. (Anggota 1)
- Siti Nurhalisa (Anggota 2)

Kata Kunci:

Harapan; Indonesia; Krisis Kepercayaan; Politik; Said Nursi.



Ringkasan Penelitian

Fenomena politik Indonesia mencakup berbagai aspek yang melibatkan dinamika, perkembangan, dan perubahan dalam ranah politik. Politik yang sehat seharusnya mencerminkan kepercayaan yang saling bertautan antara masyarakat dan pemimpin. Hubungan antara kepercayaan masyarakat dan pemimpin krusial untuk stabilitas pemerintahan dan dinamika sosial-ekonomi. Krisis kepercayaan pada pemimpin Indonesia dapat muncul karena korupsi, kurang transparan, kebijakan kontroversial, atau ketidakmampuan memenuhi harapan rakyat. Kepercayaan adalah elemen kunci dalam pembentukan berbagai aspek kehidupan negara.



Rasa putus asa sering kali muncul ketika rakyat merasa bahwa pemimpin mereka tidak berhasil memenuhi harapan atau memecahkan masalah yang dihadapi masyarakat. Pelanggaran dan tindakan yang tidak menyenangkan oleh pemimpin negara dapat secara berkelanjutan merusak integritas institusi publik, menyebabkan keruntuhan infrastruktur, meningkatkan ketidakpercayaan masyarakat terhadap lembaga pemerintah, dan menghilangkan harapan di kalangan masyarakat. Dengan memperkuat kepercayaan antara masyarakat dan pemimpin, negara dapat menciptakan lingkungan politik stabil dan berkelanjutan. Kepercayaan tinggi menjadi landasan kuat untuk pembangunan sosial dan ekonomi berkelanjutan.



Sesuai dengan latar tersebut, penelitian ini bertujuan: pertama mengungkap konsep Harapan dalam pandangan Bediuzzaman Said Nursi, kedua, menganalisis konsep-konsep kunci terkait Harapan dalam konteks Islam, dan ketiga, mengeksplorasi relasi dengan konsep politik sebagai dasar politik universal, berkontribusi sebagai solusi krisis politik di Indonesia.

Penelitian ini merupakan riset dasar Tingkat Dua, fokus pada formulasi konsep dengan pengamatan terhadap prinsip-prinsip dasar. Hasilnya akan dipublikasikan di Jurnal Fokus: Jurnal Kajian Keislaman dan Kemasyarakatan.

Luaran Penelitian

Jurnal Fokus: Jurnal Kajian Keislaman dan Kemasyarakatan (Sinta 3)



The Implementation of Badiuzzaman Said Nursi's Concept of Hope in Addressing the Crisis of Public Trust in Indonesian Politics

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Abstract. This research aims to analyze how the concept of hope proposed by Badiuzzaman Said Nursi can be implemented to address the crisis of public trust in politics in Indonesia. The crisis of political trust in Indonesia has become one of the issues hindering the development of democracy and public participation. Badiuzzaman Said Nursi, through his works, emphasizes the importance of hope as a spiritual force that can revive the spirit of social and political awakening in society. This study conducts a literature review of Nursi's concept of hope, along with a qualitative analysis of the factors influencing the crisis of political trust in Indonesia. The research also connects this concept with the Indonesian political context, exploring its relevance in offering solutions to political apathy and public disillusionment. The findings of this research conclude that Said Nursi addressing the crisis of trust in politics demands not only structural reforms but also a focus on spiritual and moral development. The findings of this study are expected to provide both theoretical and practical contributions to the development of a more optimistic and constructive political discourse in Indonesia, with the hope that the spiritual values taught by Nursi can help revitalize public trust in the political system.

Keywords: Badiuzzaman Said Nursi, Hope, Crisis of Political Trust, Indonesia Politics

Introduction

Nowadays, the crisis of trust in politics is increasingly becoming a problem in Indonesia. (Febriansyah et al., 2024) This arises because many people feel disappointed with the performance of the government, political parties, and the democratic process, which is accompanied by corruption, identity politics, injustice, and failure to fulfil political promises. This research can provide a solution to these problems by contributing both conceptual and practical solutions with spiritual and philosophical approaches, based on the teachings and ideas of Badiuzzaman Said Nursi, by offering the concept of hope as a moral and ethical basis for rebuilding trust.

Badiuzzaman Said Nursi is an Islamic scholar whose work has inspired many people spiritually and socially. (Edi Amin, 2015) The concept of hope gives a dimension of optimism and deep hope to God as a way out of various social and political crises. (Keskin, 2015) The application of his ideas in the context of Indonesia can be the beginning of a new perspective on the use of Islamic spirituality and ethics to revive the spirit of public participation and trust in the political system. This research can act

Article info:

<https://doi.org/10.29240/jf.v9i12.11294>

as a link between Islamic studies and political science, showing how the concept of hope in Islamic teachings can be adapted to modern politics. It offers an alternative viewpoint for political studies in Indonesia, which is generally dominated by conventional approaches such as economic, legal, and social. (Djati, 2013) Nursi's concept of hope can offer a view that emphasizes fortitude, patience, and belief in good change through spiritual awareness, which may help reduce political apathy in the community. The crisis of trust in politics is not only happening in Indonesia but also in many other countries. (Dewi, 2013) This research could contribute to a global discussion of how religious values and spirituality can be used to improve the relationship between people and their leaders. It is one of the efforts to offer a non-materialistic approach to addressing political problems and public trust.

The research with the theme "Implementation of the Concept of Hope of Badiuzzaman Said Nursi in Overcoming the Crisis of People's Trust in Indonesia Politics" is critical because it presents a new perspective that combines spirituality with politics in the face of a worsening crisis of trust. Amid a society that is increasingly sceptical of political integrity. (Febriansyah Putra & Patra, 2023) and governments as a result of corruption, injustice, and uncertainty, Nursi's concept of hope offers an ethical and spiritual approach to restoring public trust. As an Islamic scholar, Nursi's thinking about hope provides a moral foothold and confidence in change for the better (Yesilhark, 2008), which can inspire a more honest and responsible political transformation. By integrating these spiritual teachings into the political context of Indonesia, this research not only contributes to the enrichment of academic discourse but also offers practical solutions to foster social resilience and restore people's confidence in democratic and governance processes.

Method

This research is qualitative research that uses data in narrative form, not numbers or nominals. (Bhandari, 2023; Bloor & Wood, 2006; Given, 2008; Mayring, 2014; Sandi Q, 2011) Qualitative research departs from an interpretive or naturalistic paradigm, which views all elements as interrelated (Mudjia Rahardjo, 2014) The researcher seeks to criticize the idea of a crisis of trust using the views of Bediuzzaman Said Nursi. To achieve this goal, the data obtained comes from Said Nursi's works and some secondary data related to Islamic thought and politics in general.

The researcher uses descriptive-analytical data processing techniques with a domain analysis model, as an effort by the researcher to get an overview of Bediuzzaman Said Nursi's thoughts, especially in the study of the concept of hope. The Domain Analysis Model is a data analysis model in qualitative research that answers the focus of research by reading the data in general and thoroughly to obtain the domains in the data. (Mudjia Rahardjo, 2010) The term crisis of trust in politics and the issue of hope are the focus points criticized in this study based on the conception built within the framework of the Islamic worldview. I use references from around eight English-language treatises by Bediuzzaman Said Nursi, as well as other sources such as journals, theses, dissertations, and even informal writings, totaling more than 20 references.

Discussion

Hope According to Badiuzzaman Said Nursi

According to Bediuzzaman Said Nursi, hope is a positive belief (Muhammed Haron, 2017) that is profound towards God's mercy and generosity in all situations, especially in the midst of life's trials. For Nursi, hope is an optimistic outlook on life that comes from faith in God and belief (Muhammed Haron, 2017) that everything is in its proper place according to His wise and planned plan. Hope, for Nursi, is a trait of faith in divine virtue and spiritual power (Saleh, 2018) which inspires man to continue to be steadfast in his worship and efforts even when challenged by great difficulties. Hope is not just a vain hope—hope is an active faith that spurs a person to keep praying, keep trying, and surrender goals to God. (Faruqi et al., 2021) In the context of faith, hope is related to hope itself and is inseparable from belief in life after death (Yesilhark, 2008) where the retribution for all the injustices and trials of this world will be replaced with merit.

The role of hope in Said Nursi's thinking is very important in overcoming crises, both personal and social crises. Nursi sees hope as a spiritual force that can provide calm and optimism (Jarman Arroisi & Manzilatul Fadhilah, 2022) amid difficulties. In facing crises, both personally and socially, hope plays a role as a driver of self-resilience. (Bediuzzaman Said Nursi, 2005) Nursi emphasized that hope in Allah gives courage and strength (Bediuzzaman Said Nursi, 1997) For individuals to stay strong and not give up when faced with life's difficulties. Faith in Allah, that He always gives the best through His destiny, fosters hope in a person that the trials he faces are temporary and will end in goodness. One of the biggest dangers in a crisis is despair, which Nursi says is a form of spiritual and psychological disorder. (Bediuzzaman Said Nursi, 2004) Despair can paralyze human efforts to confront problems and find solutions (Wahidah, 2018) Nursi teaches that hope is the antidote to despair. By adhering to Allah's grace and justice, an individual will be able to maintain a spirit of optimism (Gamon et al., 2020) Even though the situation looks difficult. For Nursi, there is no reason to despair as long as one has faith and hope in Allah.

Hope does not mean being passive or waiting for change to come by itself. In Nursi's view, hope based on faith encourages a person to continue to try and work hard. (Bediuzzaman Said Nursi, 2004) Hope in Allah is a motivation to remain proactive in finding solutions and making necessary changes. Thus, in the context of a crisis, hope serves as a driver of effective actions and solutions. Nursi lives in turbulent times, both in political and social contexts, (Abubakar, 2021) And he witnessed how despair can destroy people's spirits. In this regard, he teaches that hope based on faith in God can help people rise from crises, with the belief that a better future is possible as long as they do not lose hope and remain steadfast in moral and religious values (Saleh, 2018) This hope also encourages the community to be patient, act wisely, and fight for the common good. One of the most important aspects of hope in Nursi's view is the hope of recompense in the afterlife (Bediuzzaman Said Nursi, 2004) By understanding that the life of this world is only temporary and that there is justice waiting in the hereafter, one can remain optimistic and hopeful despite the great

suffering .(Ananda R et al., 2023) This perspective provides great spiritual strength in facing various forms of crises, both material and non-material.

Through hope, Said Nursi encourages Muslims not to be easily discouraged in facing difficulties, both in personal and community life. Hope is the foundation of inner peace, spiritual strength, and encouragement to continue striving to achieve self-improvement and the environment.

The Crisis of People's Trust in Indonesia's Politics

A crisis of people's trust in politics is a situation in which people lose faith, hope, or trust in the political system, government institutions, as well as leaders or political parties. (Efriza, 2019) This is characterized by scepticism, cynicism, or distrust of the ability of the government or political actors to manage the country properly, fairly, and transparently. (Raidar, 2023) This crisis of trust arises due to various factors, first, is corruption (Dwiputrianti, 2009) Corruption scandals involving public officials, politicians, or political parties often trigger a loss of public trust. Corruption damages public trust in institutions, both in the public and private sectors. This distrust can reduce public participation and damage the reputation of the organization or government. With reduced trust, cooperation between the community and institutions decreases, which results in worse performance. Second, Poor Performance (Aprianingsih, 2016) When governments fail to deliver on political promises, provide adequate public services, or manage the economy well, public trust tends to decline.

Third, lack of Transparency and Accountability (Ulfiyyati Alifa et al., 2023) Lack of clarity in the decision-making process, non-transparent policies, and lack of accountability of public officials can exacerbate a crisis of trust. Transparency helps build trust between members of the organization or between the government and the community (Utomo, 2019) When information is not open or easily accessible, people begin to doubt the motives and integrity of leaders or decision-makers. This lack of trust affects cooperation and collaboration, which is essential for achieving common goals and improving performance. Fourth, money politics (Atok Syihabuddin, Bakhrul Huda, 2022) and clientelism, The practice of money politics and political favouritism, in which power is abused for the benefit of certain individuals or groups, makes people feel that politics no longer serves the public interest. When money politics becomes prevalent, people lose faith in the political process and government. (Sumarno et al., 2022) People began to feel that power could be bought and that the people's representatives or political leaders did not represent their interests, but rather the interests of those who paid or provided financial support. This deepens the crisis of public trust in democracy and political institutions. Money politics has a significant impact on political conflicts, especially because it undermines the integrity of the political process and creates injustice in the distribution of power. Fourth, polarization and political conflicts (Ulfiyyati Alifa et al., 2023) Political competition that divides society often makes people disappointed in the entire political process, because they feel that politics is only a battle for group interests, not for the common good. This crisis of trust has major consequences for political stability (Febriansyah et al., 2024) because it can reduce political participation, encourage

apathy, and even cause radical protests or social movements. In addition, this crisis can also worsen the government's legitimacy in the eyes of the people.

The crisis of trust in Indonesia has experienced significant developments since the New Order era until now. During the New Order period, President Suharto ruled with an authoritarian approach and centralization of power (Silalahi, 2011) Despite political stability and economic growth at first, the government was also marked by widespread corruption, nepotism, and human rights abuses. People increasingly feel that the political and economic system is unfair and that wealth is controlled by a few people close to power. (Raidar, 2023) This resulted in widespread discontent. This crisis of trust continued with the reform era. The Reform Era was marked by a transition to democracy and institutional reform. (Sriwati & Sudiman Sidabukke, 2003) The public hopes that the reforms will bring improvements in transparency, accountability, and better governance. Despite reform efforts, the transition to democracy has not been smooth. Corruption remains a big problem (Joniarta, 2018) And some new officials are also involved in the same practices as in the previous era. The crisis of trust also continues in the Post-Reformation Era, corruption cases involving public officials and politicians often trigger scandals that undermine public trust in the political system (Modami et al., 2023) Despite efforts to combat corruption, the results are often unsatisfactory. Overall, the crisis of trust in Indonesia has developed from injustice and corruption in the New Order era to new challenges in the Reform and post-Reformasi era. Despite progress in the democratic and reform process, problems of corruption, social injustice, and political instability continue to affect public confidence in the system of government.

The crisis of people's trust in politics has a wide and significant impact, affecting various aspects of political, social, and economic life. When the people's trust in political institutions, parties, or political leaders weakens, there is political instability (Efriza, 2019) Distrust makes public satisfaction low so there are protests, demonstrations, then violence or social unrest. Similarly, political instability makes it difficult to make political decisions because the government loses the legitimacy or political mandate to carry out any policy. The crisis of trust makes many people feel that there is no point in participating in politics, so the level of participation in elections and other political activities decreases. People who do not believe in the political system tend to be apathetic or even choose not to be involved in the political process at all (Sriyana & Mardani, 2019) which in turn weakens democracy itself. Political instability and crises of confidence often harm the economy (Wahyu Nurhidayat et al., 2024) Domestic and foreign investment may decline due to political uncertainty, which ultimately hampers economic growth. Political crises can also result in inconsistent or stalled economic policies, which worsen the country's economic conditions. Political trust crises often have an impact on decreasing social solidarity among the community. (Larasat & Noviani, 2021) People who feel neglected or not represented by the government may be polarized and divided into competing groups. This can deepen social tensions, exacerbate conflicts, and reduce harmony in society. Overall, a crisis of popular trust in politics can lead to multidimensional instability, which hinders state development and community welfare.

Implementation of the Concept of Hope of Badiuzzaman Said Nursi in the Political Context

Hope is a crucial element in maintaining social resilience, especially in the midst of political crises, as it gives individuals and societies the motivation to keep moving forward despite uncertainty. Amid a political crisis full of uncertainty, hope serves as a psychological force that maintains optimism. (Badiuzzaman Said Nursi, 2014) Hope gives people confidence that the future can be better, which helps reduce the anxiety and depression that often arise in crises. Hope allows individuals to remain involved in the political process, whether through elections, social action, or other participation. With this hope, people tend not to be apathetic to political problems but continue to strive to improve conditions. (Bediuzzaman Said Nursi, 1996) When people share the same hopes for a better future, it creates a sense of togetherness. This solidarity is important to build social resilience because people support each other and work together to face common challenges. (Syed Omar & Musa, 2018) Hope encourages the community to demand change and reform. Instead of succumbing to unfair or corrupt circumstances, hope can be a trigger for social movements that seek to repair corrupt political and social systems. (Edi Amin, 2015). In a situation of political crisis, hope can be a counterweight to potential conflict and violence. If people see possible solutions or improvements in the future, they are more likely to choose peaceful ways of expressing dissatisfaction rather than resorting to violence. (Jannah, 2012) In the context of Badiuzzaman Said Nursi, hope is also closely related to faith and belief in divine intervention. Nursi emphasized that although the conditions of the world may seem difficult, hope in God's wisdom provides moral and spiritual strength to face crises, both on an individual and social level. This hope also helps in maintaining morality and the spirit of struggle despite facing severe political or social pressure.

The concept of hope in Badiuzzaman Said Nursi's thinking is very relevant in helping people maintain confidence and optimism for a better future, especially in situations of social, political, or spiritual crisis. Nursi places hope in the framework of faith and man's relationship with God, which ultimately influences the way we view the future. Nursi emphasized that hope is part of faith in God and His mercy. (Zulkipli et al., 2021) He taught that even though the conditions of the world seem full of suffering or uncertainty, faith in God's justice and wisdom gives firm hope. With faith, people can believe that every crisis is part of a test and a process of improvement (M. Jamil Yusuf, 2022) and God will ultimately provide a just and good solution. This is relevant in maintaining optimism for a better future despite the current gloomy situation.

In facing difficulties, Nursi emphasized that hope is the key to maintaining mental and spiritual resilience. (Dinia et al., 2015) He stated that without hope, individuals and society will easily fall into despair (Bediuzzaman Said Nursi, 1996) which can destroy their morale and endurance. With this hope, people can face challenges with a more positive attitude, trying to find a way out rather than giving up on the situation. This relevance is especially important in the context of societies facing

political or social crises, where morality and conviction can be shaken (Fadel & Tatari, 2016) In political crises, there is often a decrease in public trust in the government or existing system. Nursi's concept of hope is relevant in helping society maintain the belief that there is a higher power that watches over and regulates everything wisely. (Sahin, 2020) This hope allows people not to completely lose faith in the process of change and remains optimistic that justice and improvement can be realized despite the seemingly humanly difficult process. Nursi teaches that hope is not only related to spiritual things but can also motivate social improvement efforts. (Ichwansyah, 2015) He believes that hope for a better future can spur people to work hard, improve themselves, and create a more just and prosperous environment. In this case, hope becomes a force that drives social transformation, in which society seeks to improve its political, economic, and social conditions based on moral values and justice. Overall, Nursi's concept of hope provides a framework of thought that allows people to survive and be optimistic, not only in the face of political crises but also in living their daily lives. By combining hope with faith, morality, and hard work, society can build a better future according to God's will.

Nursi emphasized the importance of maintaining hope and optimism even amid a crisis (Fadel & Tatari, 2016) In Indonesia, where people are often skeptical of political change, it is important to build a narrative that gives hope. The government, the media, and community leaders can promote optimistic messages about the future of politics by highlighting the reform measures that are being undertaken, such as efforts to eradicate corruption or improve public services. Nursi believes that education is the key to building hope (Saleh, 2018) The people of Indonesia need better political education, especially about their rights and responsibilities as citizens. Empowerment through knowledge can help them see that positive political change is possible. Nursi emphasized that hope will grow when public trust in the government is restored. (Bediuzzaman Said Nursi, 2004) The Government of Indonesia can demonstrate its commitment by prioritizing transparency and accountability in every policy, as well as involving the public in the decision-making process. Clear transparency will increase public trust in political institutions. Nursi teaches that morality and spirituality must be the basis of political action. (Bediuzzaman Said Nursi, 2004) Muslim-majority Indonesia can take inspiration from this concept, where hope grows as moral integrity among political leaders increases. Nursi emphasized the importance of unity to raise hope (Bediuzzaman Said Nursi, 1996) In the context of Indonesia's politics, where polarization is often present among various groups, efforts to knit unity through dialogue between different levels of society can help rebuild political trust. By applying Nursi's ideas of hope to restore political trust, the people of Indonesia will get moral, spiritual, and practical encouragement to believe that positive changes in politics and social life can be achieved. Hope is not just idealism, but manifested in real and sustainable actions.

The concept of hope, according to Badiuzzaman Said Nursi, plays a role as a moral and spiritual foundation in dealing with political crises by providing confidence that positive changes are still possible (Pramono, n.d.) even in a difficult situation. Hope encourages individuals to remain optimistic and act constructively, not

succumbing to despair or chaos. In the political context, Hope invites the community and leaders to focus on moral values, integrity, and justice, which are the basis for social and political improvement. (ALI, 2018) By incorporating the concept of hope in political and social strategies, political crises can be confronted with morality and a commitment to the common good, inspiring people to believe in a better future.

Ideal Political System Based on Said Nursi's Expectations

The ideal political system based on the concept of hope of Bediuzzaman Said Nursi focuses on spiritual and moral values aimed at creating justice, peace, and prosperity in society. Nursi teaches that hope is a spiritual force that can motivate individuals and communities to rise from crises, both in social, political, and spiritual contexts.

Leadership Based on Spiritual and Moral Values, Leadership must be carried out by individuals who have moral integrity, who always prioritize truth, justice, and the interests of the wider community above personal or group interests. (Mohd Nasir bin Ayub et al., 2023) Leaders who have spiritual values will radiate hope and inspire their people. Justice and Balance, Justice is the main pillar of the political system according to Nursi. (Bediuzzaman Said Nursi, 2016) He argued that fair politics would be able to overcome various dissatisfactions of the people, be it economic, social, or legal injustices (Huringiin et al., 2023) The state must ensure that the rights of every citizen are respected and protected. Universal Peace and Fraternity, Nursi promotes the concept of unity and brotherhood among human beings, regardless of religious, ethnic, or ideological differences. (Bediuzzaman Said Nursi, 1997) An ideal political system should support global peace and distance itself from any form of violence or oppression. Education as the Key to Change, Nursi strongly emphasizes the importance of education in shaping people's political and spiritual awareness. (Mohd Noor & Latif, 2012) An ideal political system must promote a balanced education between religious science and modern science to create a generation that is sensible and clean-minded. Optimism and Hope as Driving Forces, Hope in Nursi's view is a spiritual foundation that moves individuals and society to continue to strive to improve political and social conditions. (Saleh, 2018) The ideal political system must be able to maintain a spirit of optimism amid challenges and ensure that the people have hope for a better future.

Nursi emphasized the importance of balancing this life and the hereafter in the political system, where the political goal is not only to achieve material success but also spiritual growth. (Bediuzzaman Said Nursi, 2004) For Nursi, the main goal of politics should not only focus on worldly success such as wealth, power, or influence, but should also be aligned with spiritual values that support obedience to God. He emphasized that human beings were created not only for the life of this world but also for the afterlife (Bediuzzaman Said Nursi, 2005) Therefore, good political policies must pay attention to the welfare of society as a whole—both material and spiritual. In his view, politics that only prioritizes the worldly will distance people from moral and religious values, as well as create injustice and corruption. (Bediuzzaman Said Nursi, 2004) On the other hand, politics that is based on religious teachings and aims for

spiritual benefits can bring true prosperity, both in this world and in the hereafter. Thus, this balance is necessary to create a society that is just, prosperous, and based on Divine values. (Bediuzzaman Said Nursi, 2005) Nursi also emphasized the importance of morals and morals in political leadership, where leaders are not only responsible for the physical welfare of the people but must also pay attention to the moral and spiritual growth of their people. (Bediuzzaman Said Nursi, 1996) This means that politics must function to bring people closer to goodness and truth, as well as strengthen faith in God. Thus, Said Nursi's concept of hope provides the foundation for a political system that is not only oriented towards power or material gains but also on spiritual transformation that brings goodness to the entire society.

Conclusion

The researcher concluded that Said Nursi's thinking about hope includes several main ideas, namely, the Importance of Spiritual and Moral Values; Said Nursi emphasized that the crisis of trust in politics can not only be solved through structural reforms but also requires spiritual and moral improvement. Hope based on good faith and morals is the key to rebuilding public trust in political leaders. Building Connectivity between Religion and Public Life, Nursi emphasized the importance of the role of religion in social and political life. In Indonesia, the implementation of this view means that religion can be used as a guideline in shaping the moral integrity of politicians, as well as creating a more transparent and fair political atmosphere. Hope as a Tool of Social Transformation, Hope in Nursi's perspective is a force that encourages people not to give up on bad situations. In the context of Indonesia, this hope can arouse public awareness to be more involved in the democratic process and clean politics, while still holding on to optimism that positive change can be achieved. Education as a Long-Term Solution, Nursi believes that education is the main way to improve society. Its implementation in Indonesia is to prioritize education that includes spiritual and moral aspects so that the younger generation has an ethical and responsible political understanding so that they can build a better country in the future.

So it can be understood that the implementation of Said Nursi's concept of hope has the potential to strengthen moral values in politics, inspire political ethics reform, and encourage public participation with optimism that the crisis of trust in politics can be overcome through an approach based on spirituality and education. The next practical research recommendation is to develop a political education model based on the spiritual values taught by Nursi, to promote more ethical and responsible political participation among the younger generation.

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SURAT PERNYATAAN TANGGUNG JAWAB BELANJA

Yang bertanda tangan di bawah ini :

Nama : Dr NABILA HURINGIIN S.Fil, M.Ag

Alamat : Jl. Empu Panuluh I

berdasarkan Surat Keputusan Nomor 0667/E5/AL.04/2024 dan Perjanjian / Kontrak Nomor 109/E5/PG.02.00.PL/2024 tanggal 11 Juni 2024, 059/SP2H/PT/LL7/2024 tanggal 12 Juni 2024, 35/UNIDA/LPPM-PE-y/XII/1445 tanggal 13 Juni 2024 mendapatkan Anggaran Penelitian Implementasi Konsep Harapan Badiuzzaman Said Nursi dalam Mengatasi Krisis Kepercayaan Rakyat Terhadap Politik Indonesia Sebesar Rp.34.020.000


Dengan ini menyatakan bahwa :

1. Biaya kegiatan Penelitian di bawah ini meliputi :

No	Uraian	RAB 100%	Realisasi
1	Bahan ATK	Rp.540.000	Rp.1.046.000
2	Pengumpulan Data HR Narasumber, HR Pembantu Peneliti, Transportasi, Uang Harian, Penginapan, Konsumsi Rapat dan FGD, Pph 21, Pph 23, dan Pph 26	Rp.18.245.000	Rp.20.490.000
3	Analisis Data HR Narasumber, HR Pengolah Data, HR Pembantu Peneliti, Konsumsi FGD, Pph 21	Rp.10.290.000	Rp.5.680.000
4	Sewa Peralatan	Rp.0	Rp.0
5	Pelaporan Luaran Wajib Proofreading naskah artikel, APC Jurnal Fokus, Biaya Registrasi Seminar Nasional, Transportasi, Uang Harian, Penginapan, Pph 23	Rp.4.945.000	Rp.6.804.000
6	Lain-lain	Rp.0	Rp.0
Realisasi (100 %)			Rp.34.020.000

2. Jumlah uang tersebut pada angka 1, benar-benar dikeluarkan untuk pelaksanaan kegiatan Penelitian dimaksud.

Demikian surat pernyataan ini dibuat dengan sebenarnya.



10-12-2024, Ketua
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NIP/NIPK 0707119201