Identifying Values as An Antidote for Technology Impacted Society: Risale-I Nur Perspective

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Abstract
The effectiveness of technology as a method and approach in education is one of the results of technological revolution in the rapid developing education. The use of technology as a tool includes learning the use of technology itself, the readiness of educators and students in using modern equipment and its effective use. This rapid development requires awareness of the values and morals as well as ethics that need to be implemented in the learning of the new millennium. This study analyzes documents from the collection of Risale-i Nur by Bediuzzaman Said Nursi, an interpretation of Quran, applying values from the light of monotheism (*tauhid*) and Islamic light to be applied in educational technology. The study focuses on Nursi major writing which are Damascus Sermon (Nursi, 2014), Al-Kalimat (Nursi, 2011a) or *The Words* (Nursi, 2011d) and Al-Lamaat (Nursi, 2011b). The focus is to find definition of values that are defined with explanatory, the need for values in education, as well as the importance of developing ethical values in Islam are discussed. The themes extracted on values from the Risale-i Nur are (i) hope, (ii) enthusiasm, (iii) cooperation, (iv) honesty, (v) kindness, (vi) believing, (vii) love, (viii) trustworthy, (ix) sincerity, (x) patience, (xi) respect, (xii) keeping promises and (xiii) awareness. Each value discussed is not only for the importance of integration in educational technology, but these values are also part of human development values that acts as a cure for spiritual illness as well as personal development in the modern age.
Keyword: Values, Spiritual Values, Risale-i Nur, Nursi

Introduction

Education is the mainstay of the development of a country, globally and nationally. According to Hashim (2012), education is initially about the sharing of knowledge, skills and values that shape civilization, from an individual to society. However, the objectives of education in schools as well as colleges or universities changes according to the passage of time and certain political agendas though at the same time still provide the need for knowledge appropriate to the industrial era (Hashim, 2012). This in turn leads to the effectiveness of technology as a method and approach in education.

According to Kaser and Semerci (2019), the use of technology in the educational timeline shows that various different technologies are used to increase the effectiveness of learning and teaching from the beginning of the industrial revolution to the fourth industrial revolution (4IR) where various tools, techniques and preparations used in education is indirectly influenced by technological advances. Alkan (1996) also insisted the need to acknowledge and be aware about the impact of industrial, social, cultural, political, economic and demographic factors that influence the educational process to make a realistic diagnosis and take the necessary steps. The educational concept of the 4th industrial revolution era requires the use of different tools and techniques to suit the needs of students (Semerci et al., 2018). One of the latest technological developments in education is virtual reality (VR) or augmented reality (AR) technology where these tools make the learning process more interesting. The development and research from the usage of technology show positive results in the world of education although there is no denying that there are various challenges and limitations (Kaser & Semerci, 2019). The basic features of today's digital literate students can be defined as mobile-oriented or mobile experience-oriented (Oblinger, 2003). This is because today's students have already mastered the use of advanced and latest devices but still in need of monitoring and guidance of educators towards digital literacy and smart utilization in education.

The role of digital learning platform is increasingly important for the development of a new generation where digital skills are no longer additional skills but a necessity (Akkoyunlu, 2018). Furthermore, the younger generation generally has a high interest in mobile technology as well as the circulation of the use of modern applications thus opening up opportunities and potential in education. In line with the increasing use of mobile devices, several applications have also been developed so that educators are able to control from main center. Preliminary research by Kaser & Semerci (2019) also revealed that digital programs in education enhanced positive learning outcomes and reduced negative effects by providing access only to classroom-enabled training platforms (Mahesh et al., 2016). While mobile devices provide the opportunity to connect various digital learning platforms at the desired place and time, they also provide teachers with real-time analytics data and timely feedback on each student's performance (Ivanchuk & Kulchyncky, 2019; Peasgood, 2015). Many studies have shown negatively impacted society due to lack of ethics and socially accepted values. Issues regarding ethics with technology often revolves around privacy breach where the collection and recording of data without user knowledge or consent (Sullins, 2012). This showed that dishonesty and greed are causing the misused of the data. Halstead and Taylor (2000) also had long concluded that today's education does not seem successful in inducting young generation into civic virtues and democratic practices. Despite the on-going efforts to instill values in technology usage, it is still prominent that the element of values need to be aligned during learning session so that both teachers and students can see the results of the technology used during learning.

Ropp's study (1999) found that interactive multimedia learning materials are able to act as a cognitive tool to trigger the learning process, critical and creative thinking as well as problem solving and learning; even the learning environment immediately becomes more interesting (Yasak et al., 2010). This shows that the technological element is one of the tools or utilities in teaching and learning. Technology-based devices or internet of things (IoT) such as the use of iPads, LED screens connected to the internet or wireless projectors facilitate learning because this information sharing and presentation tools can help students and lecturers to achieve learning objectives in a better and more effective way (Yusoff et al., 2019). The results of the study of Yusoff et al. (2019) also found an increase in the potential of students to master a lesson content as well as increased feedback from students and interaction during online discussions. These positive results show that learning facilities not only save energy and time, but also increase student engagement as well as teaching effectiveness. In the meantime, the study done by Warohidah and Kusuma (2019) also supports that the effectiveness of education can be achieved by optimizing the use of the latest technology as an educational tool so that learning outcomes are more effective. Along with the era of the industrial revolution 4.0 (4IR), the education system is now utilizing more visualization based on digital technology used as an effective, efficient, interactive, and attractive teaching aid. This is also supported by the Halili and Sugumaran (2019) which shows that teachers have a high level of competence in the use of technological media as a tool or teaching aid in addition to helping students in understanding the content of the subject. However, the use of technology alone without integrating values as what is accepted in the society we live in can result with too many calamities. Thus, the purpose of this study is to present findings from a review of literature and document analysis from a collection of Islamic commentaries regarding values to be integrated in the use of technology in the process of teaching and learning in the era of 4IR.

Methodology
This study analyzes documents of Risale Nur by Bediuzzaman Said Nursi, an interpretation of the Quran, applying values from the light of monotheism (*tauhid*) and Islamic light to be applied in educational technology. Research method used is document analysis of Nursi famous works and major writing which are Damascus Sermon (Nursi, 2014), *Al-Kalimat* (Nursi, 2011a) or The Words (Nursi, 2011d) and *Al-Lama'at* (Nursi, 2011b) or *Kerdipan Cahaya* (Nursi, 2020) also known as The Flashes (Nursi, 2000). The focus is to find definition of values that are defined with explanatory and in-depth analogy which easier to understand hence relatable and comprehensible . The need for values in education as well as the importance of developing ethical values in Islam are well discussed in Nursi writing. The values obtained from Risale Nur are hope, enthusiasm, cooperation, honesty, multiplied kindness, belief, love, trustworthy, sincerity, patience, respect, keeping promises and awareness. These values are explained throughout Nursi's magnum opus, the Risale-i Nur and this research had focused on reading through documents via reading sessions that are conducted by researchers. This sessions encouraged engaged readers which results in strategic, knowledgeable, motivated, and socialize readers in their approach to learning and using literacy (Morrow, 1996). Reading sessions are held weekly with Risale-i Nur students through collaborations of 3 *madrasah* (small school that focused on studying the Quran), where engagements among students of Risale-i Nur are vital to start positive spiral of reading, knowing, and sharing (Guthrie, 1997; Braunger & Lewis, 1997) and the values studied has been analyzed in this study.

Values in Education

Etymologically, value is the view of the word 'moral value'. In daily life, value is something that is valuable, with quality, showing quality and useful for human beings (Zakiyah & Rusdiana, 2014). The same study also states that the term 'value' is used to denote an abstract noun that means equivalent to meaning, or goodness. The philosophy of value is also a knowledge that investigates the essence of value and is two things that cannot be left out of material objects and formal objects that is deep thinking. Zakiyah and Rusdiana (2014) also stated that 'value' is a principle that is seen in depth and achieves at the essential nature as far one intellect could achieve toward the truth and thus, the true meaning of value is very relative. Zakiyah and Rusdiana (2014) also explained the meaning of value according to Aristotle; everything consists of two things, namely the basis and the event. Value acts as something basic, that exists not caused by something else, but becomes the cause of the occurrence of another thing. While value as 'event' is something caused by something else and cannot cause the occurrence of something else. In the same study as well, the author questions the validity of value which is (i) right or wrong in logic; (ii) good and bad in ethics; (iii) good or bad in aesthetics; and (iv) complex in religiosity. Zakiyah & Rusdiana (2014) also explained the theory division of value that is often discussed as ethics or value as aesthetics where these two branches are among the popular fields among philosophers.

Ethics is a branch of axiology that discusses the predicates of the values of "right" and "wrong" in the sense of "moral" and "immoral". Ethics acts as the knowledge that determines the measure or method that underlies the perception or evaluation of actions. This science discusses the things that should be done, the things that should happen, and the things that allow people to set things up that are contrary to what should happen. Aesthetics, on the other hand, questions the assessment of something in terms of good and bad. The most famous figure in this field was Alexander Baumgarten (1714-1762) in which he expressed value to individuals who behaved well ethically, but poorly in terms of aesthetics would cause the first to be chosen to be a good person aesthetically even less ethically (Zakiyah & Rusdiana, 2014). These elaborations required in depth learning of the theory of ethics and aesthetics as well as philosophycal views on values which will not be discussed further in this research.

The Importance of Developing Values in Education

The diversity of concepts and the meaning of values as a whole includes the development of values in education, where the function of education is a constant effort made for knowledge, as well as economic progress and development. Absolute education is needed in order to provide the next generation who will further the development of the nation in the future. Based on that foundation, how can educators be able to introduce moral values that are the most important part in terms of overall human interaction? This can be achieved by developing the value of self-awareness by realizing that 'value' is what differentiates a group of people from other beings in this universe. If the value of a person's consciousness is lost, it is the same as losing one's identity and even wildly doing anything, like a person who is drunk or even more than that. Therefore, this explains the importance of building the awareness of values during the process of learning and teaching.

The concept of values that must be developed in the world of education is like two sides of a coin where each side has its own purpose and worth (Zakiyah & Rusdiana, 2014). However, to what extent is an educator able to raise the awareness of value among students without being pressured by using existing values? This can be done by understanding the value in

one's personal attitude which will produce a positive pattern of thinking while developing value as educators. This concludes that 'value' is the standard or measuring tool to measure everything and the knowledge learned.

Values in Islam

Bilici's (2008) study states that Islamic philosophy has inspired different ethical theories throughout different periods. Their emphasis has also changed with the contribution of various means of research including *tafseer* (understanding of the Quran), *fiqh* (jurisprudence) and *kalam* (theology), Sufi traditions and individual philosophy. This had formed the landscape of Muslim moral philosophy heritage. There are at least four ethical traditions in Islam and one of them is 'religious morality' where this is very relevant to describe Said Nursi's moral philosophy since the main source of Islamic ethics is the Quran. Bilici also stated that Nursi explained the ethics embodied through the *sunnah* (tradition) of the Prophet Muhammad SAW. The process of determining and explaining involves the results of deep thoughts and reflections as well as the continuous interaction between reasons and revelations which is the source of a broader theory of ethics in Islam. The main issues addressed by ethics in Islam include the nature of right and wrong (*makruf, munkar, khayr, sharr*), justice and divine power (*haqq, cadl, sidq, qudra*) as well as freedom and moral responsibility. Ethics also describes the nature of the relationship between man and God in which human responsibility is highly emphasized, hence good behavior is strongly encouraged. Ethics must be filtered through human reasoning, understanding and it should be considered as a given thing.

Bediuzzaman Said Nursi and Risale-i Nur Collection

Imam Bediuzzaman Said Nursi (1877-1960) was a religious mufti and scholar from Turkey who studied the Quran, science, philosophy and produced the interpretation of the verses of Quran and later collected in the Collection of Risale Nur (Abdulrahman, 2011). Risale-i Nur is derived from Turkish language that means 'Treatise of Light' as Nursi derived his writings from the light of Quran. Ahmed et al. (2019) states that Nursi's interpretation related to the Quran is closely related to spiritual values which is faith and belief in Allah. However, Fadel & Tatari (2015) claim that although Nursi's ideology equates Islam with all the spiritual values shaded under the umbrella of monotheism (oneness of God), the same can be said about other societies. Therefore, the spiritual values by Nursi can benefit all communities in terms of material and spiritual despite being a Muslim believer or non-believer.

According to Coruh (2017), Nursi wrote his *muhākamāt* (reasoning) during the period when he supported modern philosophy (*al-hikma al-jadīda*) and the new scientific approaches. However, the development of his intellectual thinking can be seen after he turns into a 'New Said' that is when he himself refers to the fact that various philosophies accepted the principles of human philosophy and Western thought to some degree, and they rely on these principles in response they are against Europe. However, Nursi believes that these philosophies accept certain principles first, assuming they are scientific principles even though it does not show true Islamic values. Hence, as philosophers himself, he insisted to strengthen Islam by incorporating deep branches of philosophy into Islam by believing that the pillars of Islam will be supported by philosophical principles. Nursi later abandoned this approach as he found that overcoming anti-Islamic tendencies this way was not very successful and even degraded Islam. He then went on to show that the foundations of values in Islam were so deep that Western principles, philosophies and thought could not be reached

which is through Risale Nur, a collection of scripture and reflections from verses of Quran that elaborates deeper thoughts on spiritual belief and convincing readers regarding the truth of Islam.

Integrating Values from Risale-i Nur into Technology Education

The use of technology is undeniably becoming the need and importance nowadays. In the midst of unexpected Covid-19 pandemic, the need for technological skills are increasingly demanded. The use of technology is not only an important criterion for a student's eligibility in finding a job but it is also demanded among educators. Hartman et al. (2019) also stated that educators need to adapt with the ever-changing technology and should be prepared to manage diverse students and changes in teaching and learning environment in line with new technology. To produce changes in terms of ethics in usage and understanding of technology in education, educators need to explore the humanistic aspects of the process of change experienced by deepening their understanding of the values, beliefs and beliefs of educators leading to the integration of technology into their classrooms. Serdyukov (2017) also emphasizes this in his study where system planning and the value of industrial education are not integrated in learning that is now solely based on innovation and digital tools. Therefore, the important values that shape individuals should be applied in today's digital and interactive virtual education.

There are many educational values that can be learned and emulated from the Risale Nur collection. Among the values are hope, enthusiasm, cooperation, honesty, multiply kindness, believe, love, trustworthy, sincerity, patience, respect, keeping promises and the value of awareness. These values are explained comprehensively and deeply by Said Nursi from his ultimate main writing namely Khutbah Syamiah (Nursi, 2014) or its english version, Damascus Sermon (Nursi,), *Al-Kalimat* (Nursi, 2011a) or The Words (Nursi, 2011d) and *Al-Lamaat* (Nursi, 2011b) also known as *Kerdipan Cahaya* (Nursi, 2020).

Results and Findings

The first six values are obtained from *Khutbah Syamiah* (Nursi, 2014) or Damascus Sermon namely hope, enthusiasm, cooperation or unity, honesty, love and multiple goodness. The Damascus Sermon is a sermon delivered by Said Nursi when invited to Syria in 1911 and attended by almost 10, 000 pilgrims, including at least a thousand of scholars. The sermon dismantled spiritual illness or spiritual sickness that spreads at the time; which still relevance to this day and Nursi also prescribed the cure for the diseases. respectively. The spiritual illness is despair that can be cured with the value of hope, selfishness that can be changed with the value of enthusiasm, the problem of division can be cured with unity while the disease of hypocrisy can be cured with honesty, bad deeds cured with multiple good deeds and the value of love and affection cures hostility and dispute.

In the sermon, Nursi (2014) stated that the value of hope is a request and expectation of God's grace and strong faith in it. Lack of hope leads to despair where it determines an individual's spiritual strengths or weaknesses. Despair is similar to a deadly cancer, which if left untreated, the disease will spread, weaken and makes a person feel helpless. If an individual feels hopeless or loses guidance, then religion and spiritual values should be used as dependence to strive. Nursi also guarantees that as an individual who has a direction and purpose, then there is no solid reason for a person to give up no matter what the obstacles ahead. Educators are able to apply these values in learning; where students often despair in small things, such

as difficulties in finishing task, ability to score in test and more, therefore by applying this value, learning and teaching process becomes more positive.

In the meantime, the value of enthusiasm is to cure the disease of despair due to the loss of hope and at the same time making a person weak, does not care about others, and even relinquishes responsibility by lazing around; insisted one has nothing to do with the others. This in turn degrading the individual into selfish thoughts and thinking that any individuals' affairs have nothing to do with the affairs of others. Nursi (2014) also reflects on the importance of social in human relationships by giving simple and appropriate examples that suit to apply in learning, such as food obtained; for example, rice. There are many hands and energy contributed to deliver rice to us through various different individuals such as farmers, workers, truck drivers, sellers, organisers, and cooks who provide it. From this one example alone, it has been found that selfishness does not exist in the reality of human life. Therefore, the value of enthusiasm needs to be nurtured with optimistic hope to encourage contribution in social life. This is also easy to relate with technology especially in education. For example, online class could not be done without host and participants, could not be achieve without internet provider and supported by technology workers that maintain the cloud and so on, which are all essential in order to ensure online class is possible.

The next value is cooperation or solidarity, also known as unity where Nursi (2014) emphasizes deliberation, or meeting, as the key of harmony for Muslims community and its importance as the basis of progress and development. Nursi added that deliberation along with sincerity is what gives meaning to life and progress of the community as well as avoiding dictatorial rule. Nursi provides an overview of cooperation from a family perspective; if one of the family members commits a crime, the whole family is responsible and becomes accused as if the crime seems to affected the whole family. Similar to the proverb 'one rotten apple spoils the whole barrel' hence, if one of the family members does good, the whole person feels proud as if the good was done by all of them. This shows that by working together and being united in working on something, the benefits are greater. Just like the previous example where a person eats rice and contemplates how many hands are involved in presenting the rice, therefore grateful to all the hands or parties involved in it. From this example, the value of cooperation itself shows that human beings are naturally related to other human beings because it is impossible for us to live on their own. This is very much related to the use of technology where its own use requires the cooperation of various parties such as online classes that are not possible to run alone; teachers need students, leaders need the cooperation of other members and learning also needs the presence of teachers and students.

Nursi (2014) further explains that among the diseases of Muslims today is the death of honesty in life. Honesty is the most valuable asset and needs to be applied in social life. Honesty is what comes out of the human spiritual being instead of coming out of from the results of thinking that revolves around lust. Although honesty is the basic nature of human beings, but in reality, there are still many who do not understand the true meaning of this word. This is evidenced by the fact that there are still many people who mixed up honesty with deception and lies that bring various kinds of disasters for one self and others. It is also not necessarily advisable to speak too frankly, in the name of being honest, this is because being too honest can also be dangerous. Nursi advised the assembly of his sermon at that time; it is better to remain silent than to tell a lie. This value is not only the *sunnah* of Rasulullah SAW for Muslims, but it is an important asset for an individual. This value also applies in education especially in the use of technology. Without this value of honesty, various

tricks and deception can occur therefore educators need to apply honesty in learning as well as emphasize its importance.

The next value is love and brotherhood from Nursi (2014) perspective, love is to love 'love' (*al-mahabbah*) itself and the most entitled to be hated is enmity (*al-khusumah*) itself. It is love that maintains the harmony of social life and colors it with happiness, while enmity and hatred will ruin it. According to Nursi, believers basically have love for each other through the bond of faith and Islam (*al-ukhuwwah al-imaniyyah wa al-islamiyyah*) as well as the bond of love for humanity (*al-ukhuwwah al-insaniyyah*) which supposedly stronger than blood relation (Husain, 1998). Nursi (2014) insisted that enmity between human being is a form of tyranny if viewed from the perspective of Islam that forbids a believer to be hostile to one another, thus causing unfair treatment. Therefore, it is better that enmity is not reciprocated with enmity but leave it to God to repay it. Nursi also called upon the community to be united, to feel the same rights and to fulfill our obligations together as one since everyone are created by the same God thus, must respect and love each other and avoid hatred and enmity. Among the factors that give birth to love are faith, Islam and humanity. Love, affection and brotherhood are the habits and bonds of Islam. For a person whose heart contains hatred, it is like a little kid crying because of a small thing or a pessimistic man who always thinks badly. Therefore, it is important to love and eliminate enmity in order to maintain the harmony of social life and happiness together.

The value of multiple goodness and kindness is explained by Nursi (2014) briefly where every good done, even small or seemingly insignificant, still has a multiple effect. This multiple goodness virtue is also defined as a virtue that can multiply into thousands like a luminous chain; from one small good deed, to another good deed and so on. The example presented by Nursi (2014) in his sermon is for the Arab authorities, as big power and influence, the higher authority should set an example to be emulated by other authorities with powers. An example from Husin (2017) states that when an individual's heart has been nurtured with goodness, then the light given by ones spiritual or the individual's conscience will multiplies; where the eyes not only sees what is on the surface, but reads what is implied, the ear not only hears the sound, but is able to hear the voice within and in turn portrays feelings into empathy and wisdom.

Next, the value obtained from the first collection of Risale-i Nur, namely *Al-Kalimat* (Nursi, 2011a) is the value of believing, diligence and earnestness, trustworthy, respect, keeping promises and awareness. *Al-Kalimat* or the English version; The Words (Nursi, 2011d), is the earliest scripture written by Said Nursi. There are 33 chapters that elaborated in depth which includes the results of his inspiration and interpretation of the Quran while in exile.

The value of belief can be concluded in the first chapter where Nursi explains the importance of *'Bismillah'* which means 'in the name of Allah' where he applies the individual's belief in himself, in others and especially in God. This is because initiating something in the name of God, shows a strong and rigid belief in the rewards and benefits that will be received. Meanwhile, the values of diligence and earnestness can be deduced from the fifth chapter where Nursi (2011d) explains the human task during this meaningful life based on the parable of an ordinary soldier who cannot meet directly with The King. This is because soldiers are initially started from a lower rank while The King is placed at the highest degree. Therefore, if the soldier wants the opportunity to meet The King, this soldier must work hard to be promoted hence, the higher the rank and duties, surely soon will be able to work in the palace or meet The King. Nursi (2011d) equates this with reality; if an individual wants to plan for significant changes or success, it is not necessarily to go directly to the superior, the individual

must start with himself or according to one's ability, then advance with hard work in order to get to the next level and pursue success correctly and respectfully, without sacrificing one's dignity.

The values of trustworthy, respect and keeping promises can be found from Nursi's debate about the hereafter or doomsday where Nursi (2011c) emphasizes the attitude of trustworthy (known as *amanah* in Arabic) with oneself, with the property of others, and to be trusted when dealing with the trust of others including precious divine trust, which is our lives here on earth. The value of respect is also emphasized in the same chapter by respecting every creature on earth because every creation has its creator and Nursi (2011c) also adds that with this value, individual will not arbitrarily take advantage or think to own power over something. In addition, the value of keeping promises can also be inferred from this tenth chapter, which is thoughtfully explained by Nursi (2011c) regarding the agreement made among human beings should emulate the meaningful promise; as Muslim should know that the promise of Allah is certain as Allah has emphasized in the Quran that the Day of Judgment will surely take place. By knowing that God will surely fulfill His words, Muslim should then be true to his or her words, knowing that it will be judged and used against us during The Ultimate Trial which is Judgement Day (*kiamat* in Arabic).

The value of awareness or consciousness is also applied in his writing where the individual should be aware that there is a God who controls the universe and every human behavior and deeds are always observed, noted and recorded. Not only that, Nursi (2011c) also discussed the awareness regarding the existence of other creatures living in this world; namely animals and plants, as well as other creatures in the universe. This world is a place where the bad and the good are all mixing together as well as awakening the reader's awareness that life in this world will have its own trials and challenges hence, convince our conscience that there is life after this that lasts forever.

The next values are sincerity and patience which are derived from *Al-Lama'at* (Nursi, 2011b) or The Flashes (Nursi, 2000) or its Malaysian version, *Kerdipan Cahaya* (Nursi, 2020) where Nursi describes the wisdom and the light of the Quran. There are many values gained but to relate to the value of education, only sincerity will be discussed. Nursi (2011b) elaborated on several factors about the sincerity that became a conflict among Muslim scholars. The lack of sincerity among Muslims is irrelevant because Muslims are among the individuals who receive guidance from God so there should be harmony and peace, but instead they have conflict with each other. This is where sincerity plays an important role. According to Nursi (2000), due the fact that pursuing God's love is more important and handling our duties for the sake of God and His grace, one will be fair and just, able to perform tasks with courtesy and does not focus on temporary rewards. This sincere action should be applied in our lives whether in social life or work where Rokhman (2010) states that Muslims who follow Islamic ethics are more satisfied with their role in an organization and even more committed and responsible. This is closely related to a person's sincerity in handling responsibilities by knowing that the work done is for God's sake and with that sincerity, it is easier to practice work ethic and fulfill the given task.

Conclusion

Based on the values that have been discussed, the values explained not only related to education technology, they are also basic manners of individuals and should be learned, understand and most importantly, applied in one's life be it in work, social, or education regardless of the specified field or subjects. Not only these values are universal, but they are

an important foundation for educated individuals as it is derived from most valuable and noble book, The Holy Quran. The values elaborated also enhanced our most core and foundation need which is spiritual values that is constantly challenged, continuously learning and redefining as we learn in our lifetime. Hence, these values definitions are worth to be studied further for redefining and relearning of what true values really means. Not only values redefining our way of thinking, they also reshape our manners and well-being as often advised by well-known scholars and philosophers tafsir al-Khatib al-Baghdadi, al-Jami 'li Akhlaq al-Rawi in Azmi (2019); *"We need manners (at least) a little more than having mountainous knowledge,"*

The Way Forward

From the perspective of faith and spirituality, Bediuzzaman Said Nursi believes that through the understanding of the Quran, the progress of individuals and mankind will not deviate from the path of truth. This is because the miracles and rays of the Quran belong to all individuals who seek it. All in all, to accept what is good is to appreciate the good values, while eliminating the bad is to discard the values that are contrary to it (Mohamad et al., 2018). This shows that each value described by Nursi is not only as spiritual remedies for believers, but it is also acts as useful advice for all individuals because every value and good morals will surely produce goods for all mankind.

Based on the principles that have been explained in this article, educators can explore more values and explanations that can be implemented in various ways and aspects as required by Nation Education Philosophy (Falsafah Pendidikan Negara). The value of human development should not only be applied across the curriculum and co-curriculum but should always be applied in personal lives of individuals and communities. There are various sources applicable to read the magnum opus by Bediuzzaman Said Nursi since reading the collection of Risale Nur is a shortcut to purify the soul, to reach closeness to Allah as well as to acquire treasurable values for educators who teach our next generation.

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