

**ACTUALIZING SUFISTIC CONCEPT OF MUHAMMAD FETHULLAH
GULEN AT JAKARTA FETHULLAH GULEN CHAIR**

THESIS

Submitted to the Faculty of Ushuluddin and Humaniora in Partial Fulfillment
of the Requirements for the Degree S-1 of Islamic Theology
on Tasawuf and Psychotherapy Department



By:

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**SPECIAL PROGRAM OF USHULUDDIN FACULTY
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SEMARANG
2016**

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Assalāmu'alaikum Wr. Wb.

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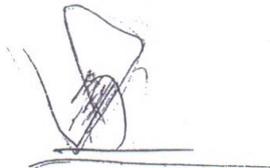
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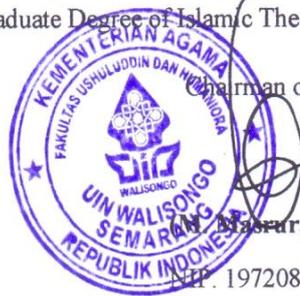
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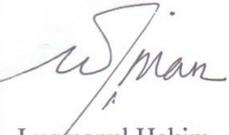
DECLARATION

I declare that this thesis is definitely my own work. I am completely responsible for content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

Semarang, July 13, 2016

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MOTTO

خير الناس انفعهم للناس

"The Good Man is Most Beneficial to Others"

(HR.THOBRONI)

DEDICATION

Alhamdulillahirabbil'amin

All the praises and thanks be to Allah, the Lord of the 'Alamin

The thesis is dedicated to:

My dear parents; Dajalal Suyuthi and Ummi Kulsum
love and respect are always for you. Thank you for the valuable efforts
and contributions in making my education success.



My beloved families, As'ad Syamsul Arifin and Ummi Zumrotul A'immah
Your smile is a great support for me.



My classmates, my great friends from FUPK TP
who coloring my spirit and feeling in unforgettable moments, I LOVE
YOU GUYS.



A big family of FUPK DEPAG, it is an honor to be part of you.



All of my friends thanks for lovely friendship.

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Glory to Allah, who created all, to man He gave special place in His creation. He honored man to be His agent, and to that end, endued him with understanding, purified his affections and gave him spiritual insight. So that man should understand nature, understand himself, and know God through His wondrous Signs. Glory Him in truth, reverence, and unity. The Glorious God who sent Muhammad (peace always be upon him) as Messenger, preaching and working in the dim twilight of history. He stood for all humanity, orphans, women, and slaves, whom the world neglected or oppressed. He comes to us, bringing the light to lighten the shadow, disclosing the cover of my indecision and inspiring me with his love to keep struggling, to win God's gifts.

This final assignment entitled **Actualizing Sufistic Concept of Muhammad Fethullah Gulen at Jakarta Fethullah Gulen Chair** will not be finished if not with the help and encouragement of those who always take their time to help me accomplishing this final task. Likewise, nothing I can convey except the thanks coming sincerely from the deepest of my heart for their contributions to give moral and material assistance.

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Last, but not least, I would like to thank to the big family of my friends from FUPK Depag of Ushuluddin Faculty (TP and TH) who supported me to hold on and keep my spirit in finishing this paper.

Semarang, July 12, 2016

The Writer,

Luqmanul Hakim

094411046

TRANSLITERATION

English transliteration system
International version¹

Arabic	Written	Arabic	Written
ب	B	ط	ṭ
ت	T	ظ	ẓ
ث	Th	ع	‘
ج	J	غ	Gh
ح	ḥ	ف	F
خ	Kh	ق	Q
د	D	ك	K
ذ	Dh	ل	L
ر	R	م	M
ز	Z	ن	N
س	S	و	W
ش	Sh	ه	H
ص	ṣ	ء	’
ي	ḍ	ي	Y

¹ Tim penyusun skripsi, *Pedoman Penulisan Skripsi Fakultas Ushuluddin*, Fakultas Ushuluddin, Semarang, 2013 p, 142–144.

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ABSTRACT

Sufism is generally identified with the system of spiritual practice. Useful to appease hearts and mind, purify the soul from the influence of the material, creating a balance between physical and spiritual life by constantly surrendered to Allah, In the development of Sufism is divided between the concept of movement, Sufism not only focus on the individual but also pay attention to the social good and build civilization. Nowadays Sufism should be able to practical and positive impact on the community and grow spiritually grounded.

Muhammad Fethullah Gulen offers building Sufi conception to its emphasis on the social dimension in Sufism, Gulen said that the practical dimensions of Sufism is more important than the historical definitions and terminologies. He put Sufism as the Islamic spirituality or a spirituality training process of the Muslims. Therefore it becomes a process of spiritual development throughout human life that demands the participation of every individual in it. In the form of concrete, spirituality Gulen's teachings were able to put Muslims in the context of modern life with a dialogue between Sufism and modernity. In its application Gulen create institutions in many countries one of them is Indonesia with a focus on the activities of social and inter-religious peace dialogue to create a harmony to the institution named Fethullah Gulen Chair.

The focuses of this study were (1) What is the concept of Sufi Muhammad Fethullah Gulen? (2) What is the actualization Sufistic concept of Muhammad Fethullah Gulen at Jakarta Fethullah Gulen Chair?

This research is research literature (library research) and field research (field research), thus obtained comes from the study of texts or books that are relevant to the subject of the above problems as well by performing a step-by-step collection, classification and analysis or data processing , make conclusions and report with the main objective to make describe a situation objectively from a description. Here is the object of the study is thought Sufi Muhammad Fethullah Gulen and Fethullah Gulen Chair Jakarta as a form of institution. Data collection method used is to obtain primary data through the works of Fethullah Gulen and the data of the secondary in the form of comments from the followers of Gulen and scholars towards thinking through books, magazines, papers symposia internationally and also observation, documentation and interview. Then the data analysis applied in this study is an analysis of the data model flows (flow model), through a three-step analysis, data reduction, data presentation and conclusion.

Results from this study is the first, Sufism as a lifestyle in which the conception of the stretcher is esotericism that wants to be active and engaged in society but also remain active every practice that exists in Sufism collected in a maqomat and happenings can be implemented in everyday life so that it can foster positive attitudes in themselves and the surrounding community for the realization of *ihسان kamil*. Both *mahabbah* as the basis of peace and devotion will give birth to human

relationships and God in an action that has a spiritual soul, highlighting their shared interest in bringing about peace and devotion dynamic.

Keywords: *Mysticism, actualization value and Fethullah Gülen Chair*