

CHAPTER I

INTRODUCTION

A. Background

Generally, Sufism identified with the system of spiritual practice.¹ 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.² And the main thing is to know Allah.³ In the development of Sufism is a combination of concepts with movement, Sufism not only focus on individuals but also a concern for social and build civilization. Nowadays Sufism should be able to practical and positive impact on the community and grow spiritually grounded.

In relation, as expressed by Abdul Halim Mahmud was quoted by Sokhi Huda, Sufism is often understood as *zuhud*⁴ practice, the attitude of the ascetic life. It can not be ignored that the Sufi is an ascetic. However, only a *wasilah* or purification efforts form the soul of the temptations of the world so as to perform *musyahadah* to God. Thus man dressed in a

¹ Moenir Nahrowi Tohir, *Menjelajahi Eksistensi Tasawuf; Meniti Jalan Menuju Tuhan*, (Jakarta: As-Salam Sejahtera, 2012), p. 9

² Yunasril Ali, *Pengantar Ilmu Tasawuf*, (Jakarta: Pedoman Ilmu Jaya, 1987), p. 42-46

³ Simuh, *Tasawuf dan Perkembangannya dalam Islam*, (Jakarta: PT. RajaGrafindo Persada, 1996), P. 33.

⁴ *Zuhud* linguistically means the opposite of love and the spirit of the world. Ibnu Qoyyim said, “ I heard the Syakh al-Islam Ibnu Taimiyah said, *Zuhud* is leaving nothing useless in the hereafter, while *wara*’ “is leaving nothing feared the dangers in the hereafter” then he commented this is definition of the most good the meaning of asceticism and *wara*’ and most covers that range. Sufyan ats-Tsaury says, *zuhud* the world is short of wishful thinking. And is not meant ascetic was eathing solid food (bad) and wear (clothes) sack, the comparison with Sufism is equally cleanse ourselves from worldly problems, to enhance the spiritual in order to get closer to God . Amin Syukur, *Menggugat Tasawuf*, Yogyakarta: Pustaka Pelajar, Cet III, 2012, p. 18

simple, simple meal, simple home or residence is not always prove himself a Sufi because there are still other indicators are more complex.⁵

Sufism in the old sense of the word, is often regarded as a source of setbacks for Muslims. Since its emergence, Sufism has been criticized in some quarters even reject it as an integral part of Islamic teachings. One target of criticism against Sufism has been primarily on asceticism and ascetic teachings that are considered irrelevant to the era of progress and development. Sufism instead accused as inhibitors of Muslims to advance. According to Ahmad Syafii, Sufism only invites people to "drift-drifting" in the river esotericism regardless of the socio-political situation.⁶

Similar criticisms we often read in various news media, particularly criticism from people who are always relate mysticism with the progress and development processes. Teachings of Sufis often accused of ignoring the mundane life, because they are more fun-in the pursuit of life *ukhrowi*. Sufis synonymous with being poor, do not have anything, and simple, indifferent to the socio-political conditions of turbulent or developing, ascetic, contemplation and so on. Sufis have a good heart and noble qualities are ideal commendable often mentioned in the books of Sufism. But emphasizing the ascetic life, in the sense of the past, is a sign that a Sufi can be referred to as outdated.⁷

Some religious organizations openly deny the existence of Sufism. Some thinkers contemporary Islam also less sympathetic to Sufism, like Hassan Hanafi and Fazlur Rahman, however, since received criticism from various circles, both in the East itself and in the West, finally some dimensions of Sufism is experiencing change and adaptation to the context

⁵ Sokhi Huda, *Tasawuf Kultural* (Fenomena Sholawat Wahidiyah), Yogyakarta: Lkis Pelangi Aksara, 2008, p. 21-22

⁶ Ahmad Syafii Maarif, *Islam: Kekuatan Doktrin dan Kegamangan Umat*, Pustaka Pelajar, Yogyakarta, 1997, p. 49

⁷ Andi Eka Putra, *Tasawuf dan Perubahan Sosial* Jurnal TAPIS Vol.8 No.1 Januari-Juni 2012

of space and time. Of course the defenders of Sufism later dismissed the allegations that Sufism reject or ignore the mundane life, even in the course of history many examples of Sufi away from the world while engrossed in the pursuit of reward hereafter. The defenders of Sufism say that Sufism is Sufism alternative that emphasizes a balance between the aspects of physical and spiritual, godly individually at once pious socially, brooding but also acts and works in real life.

From then sprung study of Sufism new model. One of them is the linking of Sufism with social-political dimension, and not just an ethical issue alone. The basic assumption behind the birth of the model social and political dimensions of Sufism is that Sufism, as it is said Said Aqil Siradj, is a humanitarian mission which fulfills the mission of Islam holistically. Starting from the dimensions of faith, Islam until *ihsan*, where Sufism took up his position as the actualization of the dimensions of charity in Islam. In the practice of everyday Muslims, said Said Aqil Siradj, *ihsan* dimension is manifested in the form and patterns of religious *tawassuth* (moderate), *tawazun* (balance), *i'tidal* (intermediaries), and *tasamuh* (tolerant).⁸

Mysticism is not just trying to create human beings who live properly, diligently worship, to be *akhlak al karimah*, but also can feel the beauty of life and the joy of worship. Sufism also seeks to answer the essential question of why humans should be *akhlak al karimah*, if ethics can bring about a spirit of fairness and ability to respond to everything appropriately, Sufism can make the action and human life broader and richer.⁹ As written by Amin Syukur gratitude in his book entitled *Menggugat Tasawuf*, that in the present era of Sufism have a social responsibility more heavily than in the past, because of the conditions and the situation is more complex, so that its reflection can be different to

⁸ Said Aqil Siradj, *Tasawuf Sebagai Kritik Sosial*, Mizan, Bandung, 2006, p. 16

⁹ *Ibid*, p. 37

provide answers to how the social responsibility of Sufism in the days this modern.¹⁰

Ahead in the XXI century, Sufism is required to be more humanistic, empirical and functional. Appreciation of the teachings of Islam, not only to God, not just reactive, but as well as giving directions to the attitude of human life in this world, whether it be moral, social, economic and so on. And when Sufism became a breakout from the visible world to the spiritual world, can be regarded as a reaction and social responsibility, the obligation to perform tasks and respond to social problems.¹¹ Historical evidence also supports the argument Said Aqil Siradj above. That is, the model Sufism as social criticism not only in recent years have emerged as a reaction to the changing times, but there have been at least in embryonic in the early days of Sufism birth itself.

In the history of the sufi library, most Sufi contributing heavily in the development of various fields of science. In education, for example, the Sufis participate directly establish universities or *madrasah*. Sufi centers (*zawiyah*) in Arabic, or *khaniqah* language (Persian), plays an important role in developing the education system and social change. Regardless as to what educational model that they employ, but a difficult one disputed that they play a major role in embellish classical Islamic studies.¹² Some Sufis historically sought refuses to accept gifts from the rulers, they are more favorable to the masses mostly in their struggle to obtain the rights Islam granted to them. At one time there were Sufi movement which expressed disapproval against the tyrannical rule of the Umayyads, and they assemble and protest.¹³

¹⁰ Amin Syukur, *Menggugat Tasawuf*, Op.cit, p. 111

¹¹ Amin Syukur, *Tanggung jawab social tasawuf*, dalam buku Islam agama santun, cet I JUNI 2011 H. 10

¹² Nurcholish Madjid, *Islam Agama Peradaban: Membangun Makna dan Relevansi Doktrin Islam Dalam Sejarah*, Paramadina, Jakarta, 1995, p. 96-105

¹³ *Ibid*, p. 108

Movement of the congregation during the *Abbasid* to overthrow the *Umayyads* had Sufi character, and this is still very rare find because of skewed and negative impression to the Sufis had taken root in classical Islamic studies. Likewise movement *Ismaili* congregation who works in the middle of the community, organizing community based on esoteric ideas. Therefore, aspects and socio-political content of the historical roots of Sufism is hard to deny.¹⁴

According to Said Aqil Siradj, the emergence of Sufism is nothing but a critique of power. In the first century *Hijriyah*, the current rulers are often used Islam as a tool of legitimacy for the realization of personal ambition. Then came the group of people who criticize such power, the movement called for moral as well as a warning to the despotic ruler.¹⁵ So here it can be concluded that now is not the teachings of Sufism which is always synonymous with seclusion, contemplation and ascetic life. In its history until today, Sufism proved to have a flow by some experts can be identified as a socio-political Sufism; meaning of Sufism which emphasizes social change, responsive to social life and to follow and engage in political upheaval there. Therefore, Sufi in this context are not indifferent to the affairs of the people around him.

Now it appears Sufis progressive, unique in concept and movement, call Muhammad Fethullah Gulen he was known for his considerable efforts to strengthen the bonds between humans, because, as he stated so eloquently, the bond that unites us is more than what divides us. As a step towards this end he became a founding member of the foundation of journalists and writers, which promotes dialogue and tolerance among all social strata and was warmly welcomed everywhere. on a personal level, he is visiting and receiving visits luminaries leading Turkish and international.

¹⁴ *Ibid*, p. 109

¹⁵ Said Aqil Siradj, *Op.Cit.*, h. 34

Today he is known and respected among Muslims, both Turkey and Muslims from around the world, as an authoritative Muslim scholar of the Sunni tradition. He is also known as a thinker, poet, prolific writer, and activist education. His influence outside Turkey is growing along with his works translated into various languages, including English, Arabic, Russian, German, Spanish, Urdu, Bosnia, Albania, Malay and Indonesian. He was also recognized by the consistent stance against all forms of violence, both in the name of religion and others. He was the first Muslim scholar to publicly condemn the 9/11 attacks (ad in the Washington Post). He supported the publication of scholarly books on the Islamic perspective on terrorism and suicide bombing attacks, condemning such acts on humanitarian grounds and religion. This view is not only he revealed to Western readers, but he voiced aloud through mosque sermons in front of thousands of Muslims.¹⁶

Fethullah Gülen actively promoting interfaith and intercultural dialogue for over a decade, starting long before the tragedy of 9/11. In Turkey, he was said to have brought a positive atmosphere for relations between the majority Muslims and adherents of minority religions, such as the Greek Orthodox, Armenian Orthodox, Catholic, and Jewish communities. Outside Turkey, the ideas of interfaith dialogue have inspired many organizations set up to mediate interrelatedness of costly disputes, acceptance, empathy, peaceful coexistence and cooperation among religions. The attempt at dialogue and religious tolerance is recognized by his personal audience with the late Pope John Paul II and an invitation from the chief Sephardic Rabbi of Israel, as well as his meetings with leaders of various Christian parties.

The pillars in establishing inter-religious dialogue, Gulen wrote, include: love (love), compassion (sympathy in others), tolerance (tolerance), and forgiving (forgive one another). Another moral dimension

¹⁶ “*Introducing Fethullah Gülen*”, <http://www.fethullahGülen.org/about-fethullah-Gülen/introducing-fethullah-Gülen.html>, tanggal 13 Maret 2015. 12.37

of Islam, Gulen said Muslims should distancing oneself from destructive behavior and disturbing others with all his ability, whether it be physically or spiritually. The duty of every segment of Muslim society is to uphold a sense of security and peace. ¹⁷ Gulen promotes cooperation on many occasions as the antithesis of civilization clash of civilizations, namely through dialogue, mutual understanding and respect for shared values. As a religious social activist, he supports Turkey's bid to join the EU (european union) and assess these efforts will benefit both parties.

Gulen is also known by its focus on Islamic spirituality (sufism), which was also reflected in his attitude "embrace" their fellow human beings. Thoughts on love, affection, and open-heart approach to all the problems of humanity, made him known as "*Rumi modern*." He even asked Şefik Can, the last descendant of Rumi Sufi Murshid, to write the foreword to the book on Rumi's life and teachings. Gülen also wrote a two-volume textbook on Sufism as the spiritual traditions of the world to study in college.

Gulen looked at science and faith are not only consistent (compatible) but complementary. Therefore, he encouraged scientific research and technological development for the good of mankind. In addition, Gülen also recognizes democracy as the only system of government it deserves. He even carried denounce religion into a political ideology, while groups of citizens fighting specify which exact understanding of the religion became the official state ideology.

In general, the vision and ideas of Gulen is not merely rhetorical, but it has been organized globally as civic projects. Hundreds of educational institutions, such as K-12 schools, universities, and language schools operating throughout the world, inspired by Fethullah Gulen and was founded with the sponsorship of local businessmen, educators and parents who are dedicated, like schools in southeast Turkey, Central Asia ,

¹⁷ Thomas Michel dalam pendahuluan *Toward a Global Civilizat in of Love and Tolerance*, (Clifton: Light Publications. Gundem,Mehmet) p. 90.

several African countries, the Far East and Eastern Europe. These schools became a symbol of harmonious interfaith and intercultural relationships, became a symbol for the successful unification of faith-sense and dedication of humanitarian services. In areas of conflict, such as the Philippines, southeast Turkey and Afghanistan, these institutions help reduce poverty and improve access to education for those in need, which in turn lowers the attractiveness of global terrorism.¹⁸

These successes would return to the Gulen movement's tireless apply dialogisnya Sufism, both in personal life and social life-global. Sufism Dialogic with sakhshi menavi as an internal activity and hizmet as external activities, as well as dershanes as an operational framework, has paved the way while securing the dynamic relationship (dynamic interconnectedness) between the movement Gülen with the world community, by religions, with diverse cultures and civilizations different.

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Gülen in defining Sufism when viewed in terms of its nature, mysticism is not something that came later in Islam, but as something that comes with the presence denagan basics, Sufism has been a "Lifestyle" Muhammad and his companions in the golden era of Islam. But lately they change in shape of the congregation, and by Gülen that there is a normal development, Gülen said: "As a life-style, Sufism was practiced at the most sublime level during the Age of Happiness, the Time of the Prophet and the Four Caliphs, upon them be peace and blessings. Later, this teaching was systemized According to the individual character, spiritual make-up, and understanding of men Whom we can call "*tariqah*

¹⁸ Mutamakin Billa, *Pemaknaan Teologis M. Fethullah Gülen Tentang Relasi Agama dan Sains*. (Theological meanings M. Fethullah Gülen about the relation between religion and science) Teosofi-Volume 1 Nomor 2 Desember 2011, p. 295

¹⁹ *Ibid*, p. 297

dignitaries." This is a completely normal occurrence.²⁰ However, Gulen themselves tend mengkampanyekan activism to revive the Prophet and the scholars of the Salaf.

In terms etymological Gülen emphasizes mysticism as a spiritual dimension of Islam that emphasizes personal human person with God. *"Sufism is the path Followed by an individual who, having been Able to free himself or herself from human vices and weakness in order to acquire angelic qualities and conduct pleasing God, lives in accordance with the requirements of God's knowledge and love, and in the the resulting spiritual delight that ensues."*²¹ but in this context, Gulen emphasizes that Sufism and sharia is a unity that is not separated, although in the history of the scholars have been debating, but in fact there is nothing more important one is compared to the others. *"The two aspects of the same truth the commandments of the Shari'a and Sufism have sometimes been presented as mutually exclusive. This is quite unfortunate, as Sufism is nothing more than the spirit of the Shari'a, the which is made up of austerity, self-control and criticism, and the continuous struggle to resist the temptations of Satan and the carnal, self evilcommanding in order to fulfill religious obligations."*²²

Judging by historical roots, thought construction Gulen Sufism can not be separated by the thought Said Nursi. Even Risale-I Nur Nursi's work became the basis of philosophical thinking Gulen Sufism and also most pemikiranya in other fields. Even Gulen always said that our mind is the maker Nursi ("yapıcımız Beyin"). One example keterpengaruhan Nursi on Gulen is the definition of the steps undertaken in leading a salik to the true path. Gulen describes the stages of mystical journey that must be done

²⁰ Fethullah Gulen, *Toward a Global Civilization of Love and Tolerance*, new Jersey The Light, Inc, 2004, p. 166

²¹ M. Fethullah Gulen, *Key Concept in the practice of Sufism: emerald hills of the heart*, Volume 1, New Jersey: The Light, Inc, 2006, p. xii

²² *Ibid*, p. xvi

by a salik is ilallah seyr (journey to Allah), fillah seyr (traveling in Allah), maallah seyr (traveling with Allah), seyr anillah (traveling from Allah), and several stages of repair themselves (nafs) in the classical Sufi understanding.²³

Additionally Gulen consistently uses the definition of the terms Sufism ever developed by al-Qushayri, al-Muhasibi, al-Tusi, alKalabazi, Abu Talib al-Makki, al-Hujwiri, al-Gazali, and even by Ibn alQayyim. The main core of the Sufi thought is peace between Sufism Law. They criticized the behavior and thinking Shari'a some Sufis, and then return the thought of it all into the foundation of the Qur'an and Sunnah. But even without writing a new definition of the terms of Sufism, Gülen interpreting practical and specific approach to modern society in the context of spiritual refreshing. With this method Indeed Gülen has drawn a line yan Sufism join the new thinking with the thinking of classical Sufism Said Nursi. As expressed by prominent scholars of Iran Seyyed Hossein Nasr, that Sufism is similar to the breath that gives life, he has given his spirit to the whole structure of Islam, in both the embodiment of social and intellectual.²⁴

However, one aspect of "new" ideas of Gulen compared with the previous Sufism is its emphasis on the social dimensions of Sufism. Gulen said that the practical dimension 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 developing a lifelong spiritual man who demanded the participation of any individual in it. In the form of concrete, the

²³ Mustafa Gokcek, "Gülen and Sufism: A Historical Perspective," dalam Robert A. Hunt dan Yuksel A. Aslandogan, *Muslim citizens of the globalized world: contributions of the Gülen movement*, New Jersey: The Light. Inc, 2007, p. 187

²⁴ Sayyed Hossein Nasr, *Tasawuf dulu dan sekarang*, Jakarta: Pustaka Firdaus, 1991, p.

spirituality of "teaching" Gulen is able to put Muslims in the context of modern life with a dialogue between Sufism and modernity.²⁵

Significant renewal Gulen and his relationship with Sufism cultural emphasis on social action and political action even as important as the belief that peace can only be achieved if it is supported by such measures. The real action of each person can be a kind of social action, get involved in the community, sharing experiences with others, worked hard to help others and bring peace to the whole world.²⁶ As a reformer unique. Gulen has combined with the positive science of divinity to unite the "difference" in fact. In writings and his sermons, he brought ideologies and philosophies of East and West. He said that in everyday life, we have to maintain a delicate balance between the values of material and spiritual if we are to enjoy peace and true happiness, so we have to keep ourselves from unbridled.²⁷

Rumi's teachings that inspire thought Gulen teaches harmony, harmony and humility among men. Implicitly that Rumi and his teachings are considered fully supports tolerance, reasoning, goodness, charity and awareness through love that has been recognized to the teachings of every religion there, whether Muslims, Jews, Christians, and others.

Gulen now lives in America and is still active as a writer and leader of the Gulen movement is international. He has written 60 books, one of which has been translated into Indonesian, entitled Sufi secret keys. Published in 2001. For many people, Gulen is seen as a figure with moderate views. But many who accuse him as the representative of

²⁵ Thomas Michel, S. J., "Sufism and Modernity in the Thought of Fethullah Gülen" dalam Jurnal the Muslim World, Vol. 95, Juli 2005, p. 341-358

²⁶ Ihsan Yilmaz, "Tajdid for Coexistence: Social Innovation and Activism Socio-Cultural Initiatives for Peace from Rumi and Gülen," dalam Peaceful Coexistence: Fethullah Gülen's Initiatives in the Contemporary World (New Jersey: Tughroh Books, 2009), p. 6.

²⁷ Fethullah Gulen *Menghidupkan IMAN dengan mempelajari tanda-tanda kebesarannya*, PT RajaGrafindo Persada, Jakarta, 2002, p. vii

Mustafa Kemal Atatürk with its secularism that wants mengibiri Islam from political life in Turkey.²⁸ The concept of Sufism and the movement spread to control every aspect of the State, M. Fethullah movement Ghulen success seen by the appearance of the schools established by the members of the Movement of Fethullah Ghulen in more than 100 negara spread across five continents, including in Indonesia.²⁹

The concept of Sufism and the movement spread to control every aspect of the State, M. Fethullah movement Ghulen success seen by the appearance of the schools established by the members of the Movement of Fethullah Ghulen in more than 100 negara spread across five continents, including in Indonesia. In addition the number of members of this movement reaches eight to ten million people worldwide. One of them in Indonesia that is precisely in Ciputat West Java on campus Uin Syarif Hidayatullah Tangerang as "Fethullah Gulen Chair". In addition the numbers of members of this movement reach eight to ten million people across the world.³⁰ Where there Fethullah Gulen Chair convey the concept actualization form Sufi Muhammad Fethullah Gulen bias accepted by society, the State and ideology.

Fethullah Gulen Chair including the Gulen movement forms called Hizmet Movement (service to society that comes from thinking Fethulllah Gulen Hojaefendi), which involves so many people in various fields. Without hope strings attached from any side and while complying with the laws and regulations in Turkey, by carrying the slogan "Love and

²⁸ Sulaiman al kumayyi, Konsep Sufisme “*Shakhs-I Manevi Dan Hizmet Muhammad Fethullah Gulen*”, Jurnal Studi Keislaman, volume 17 Nomor 2 (Desember) 2013, p. 365

²⁹ Savira Rahmayani Faturahman, *Fethullah Gulen Sebagai Tokoh Sentral Dalam Gerakan Fethullah Guln*, FIB, UI, 2011

³⁰ Helen Rosen Ebaugh. *The Gulen Movement: A Sociological Analysis of a Civic Movement Rooted in Modern Islam*. New York: Spriger. 2010, p. 4

Tolerance".³¹ Through this hizmet value Fethullah Gülen movement member in numerous schools with the aim to apply the Sufi value by establishing various schools with the aim to educate the community.

Fethullah Gulen Center in Indonesia began to develop the teaching of Sufism, and then developed in the social sphere that is adapted to the culture and the problems to Indonesiaan. Gulen movement arrived in Indonesia in 1993 by establishing various schools gathered in a foundation PASIAD and has 10 branch schools in Indonesia one in Depok, Bandung, Tangerang, and Semarang, and in April 2009 made the foundation Fethullah Gulen chair , The result of the cooperation between the Fethullah Gülen Chair with UIN Syarif Hidayatullah Jakarta. Fethullah Gülen Chair was born as a concrete step peace of the world, carrying the implementation of dialogue between religions and cultures, uphold the philanthropy and dedication to others.³²

As written by Ali Unsal director for Fethullah Gulen Chair disebuah its website Fethullah Gulen Chair that Fethullah Gülen Chair's mission is to put a sophisticated means of communication, media and mobility in the service of social harmony. Fethullah Gulen Chair aims to promote tolerance, mutual respect and understanding, and working with people from diverse backgrounds, and thus serves the whole of humanity without any discrimination. Fethullah Gulen Chair is a non-partisan, but in principle to support activities related to better service for humanity, such as encouraging the resolution of internal conflicts and among nations. Thus, the Fethullah Gulen Chair is committed to the universal values of humanity, freedom, peace, justice, democracy, and the rights of all living things.³³

³¹ Fethullah Gulen, *Cahaya Abadi Muhammad Saw kebanggaan Umat Manusia*, *Republika*, Jakarta, 2012, p. 1208

³² Gueln Chair, *Mengenal lebih dekat Fethullah Gulen Chair*, (Maret 2014), p. 10

³³ <http://fgulenchair.com/index.php/en/> diakses januari 27 2015, 13.23

Fethullah Gülen Chair main objective is to promote the achievement of world peace and contribute to peace coexistence with a variety of different religions, cultures, ethnicities, and races. For the purposes of the Fethullah Gülen Chair promote the sanctity of the rights of mankind, and also democracy. Fethullah Gülen Chair believes that respect for humanity in general should regulate the creation of a conducive environment and provide the right for all creation that exists. Fethullah Gülen Chair also promotes education, exchange of information, opinions, and expertise with a focus on pluralism, and various other possible viewpoints in the activities of Fethullah Gülen Chair.³⁴

See above regarding the background is what makes the writer interested in discussing research on how the actualization of the concept of Sufi Muhammad Fethullah Gülen Fethullah Gülen Chair in Jakarta. As few authors describe how attitudes and thoughts to manifest Islam Rahmatal lil 'Alamin in modern times.

B. Research Question

Regarding the study, problems that may arise are:

1. What is the Sufistic Concept of Muhammad Fethullah Gülen?
2. What is the Actualizing Sufistic Concept of Muhammad Fethullah Gülen at Jakarta Fethullah Gülen?

C. Aim and Significance of Research

The purpose of scientific writing is to provide in-depth overview, what the Actualizing Sufistic Concept of Muhammad Fethullah Gülen at Jakarta Fethullah Gülen the Actualizing Sufistic Concept of Muhammad Fethullah Gülen at Jakarta Fethullah Gülen, and This research is expected to be useful for the people of Indonesia in general and scholars in particular in the scope of the campus Uin Walisongo Semarang especially

³⁴ Ali Unsal, *Fethullah Gülen Chair*, (Agustus, September, Oktober, 2011), p.3

in the faculty of Islamic Theology and Humaniora department of Tasawuf and psychotherapy in increase knowledge about Sufism and its application.

D. Prior Research

The author will elaborate on some of the relevant literature about Muhammad Fethullah Gulen and other forms of mystical actualization of the modern era, to clarify the discussion which will be discussed in writing this essay. Literatures guide the writing of this includes:

1. *Fethullah Gulen sebagai tokoh sentral dalam gerakan fethullah gulen*, 2011 oleh Savira Rahmayani Fathurrahman mahasiswa Universitas Indonesia Depok. *Fethullah Gulen sebagai tokoh sentral dalam gerakan fethullah gulen*, 2011 oleh Savira Rahmayani Fathurrahman mahasiswa Universitas Indonesia Depok. In this study discusses the Fethullah Gülen movement called Hizmet (community service).
2. *Islam moderat analisis terhadap pemikiran m. fethullah gulen periode pra dan pasca tragedi 11 September 2001* oleh Sulaiman Alkumayyi. This study discusses how attitudes Gulen who cons of the tragedy, more emphasis on Islam Rahmatan lil 'Alamin.
3. *Konsep sufisme Shaks-I manevi dan hizmet fethullah gulen* oleh Sulaiman alikumayyi. This article discusses the concept of Sufism and hizmet movement.
4. *Konsep Rahmatan lil 'alamin menurut Muhammad fethullah gulen* oleh Achmad Bisri. *Konsep Rahmatan lil 'alamin menurut Muhammad fethullah gulen* oleh Achmad Bisri. This study discusses how the concept rahmatan lil 'Alamin offered by Fethullah Gülen.
5. *Taqdir dan kebebasan menurut Muhammad fethullah gulen* oleh Anang Hadiri jurnal 25 nomer 2 juli-desember 2014 fakultas ushuluddin Uin Walisongo Semarang. This study discusses the

Imam Mubin, Mubin, lahw Mahfouz, taqdir formal and actual taqdir

6. *Pemikiran Muhammad Fethullah Gulen dalam Pendidikan islam*, oleh Ali Sahin Mahasiswa Uin Syarif Hidayatullah Jakarta Fakultas Tarbiyah PAI. This study discusses how Islamic education offered by Fethullah Gülen and urgency.
7. *Dialog dan pendidikan sebagai media gerakan* (Studi fethullah gulen movement di turki) oleh Mursyid Romli mahasiswa IAIN Nurul Jadid fakultas tarbiyah Paiton Probolinggo. This study discusses how the Gulen movement through dialogue and education.
8. *Hubungan Sains dan Agama Fethullah Gulen*, oleh Mahasiswa Akhmad Rizqon Khamami, (2014). PhD thesis, UIN Sunan Ampel Surabaya. This study discusses the Science, hizmet and Gulen Movement.
9. Islam modernitas dalam pandangan Fethullah Gulen, oleh Sehat ihsan Sadiqin Mahasiswa fakultas Ushuluddin IAIN Ar-Raniry Banda Aceh. This article describes how Fethullah Gülen view of modernity
10. Islam Kosmopolitan dalam Ajaran-ajaran M. Fethullah Gulen oleh A. Rizqon Khamami mahasiswa Stain Tulungagung This study discusses how cosmopolitan Islam by Fethullah Gülen which include inter-religious dialogue.
11. Menguak Konsep Kebersandingan Fethullah Gulen dan Asimilasi Budaya Tariq Ramdhan oleh Ika Yunia Fauzia ISLAMICA, Vol. 3, No. 2, Maret 2009. This article discusses the concept of Fethullah Gulen and Tariq kebersandingan Ramdhan
12. Fethullah Gulen Sang Inspirator Gerakan Damai Masyarakat Sipil di Turki. Zulfahmi. This study discusses the Fethullah Gulen as an Islamic movement leaders Turkey.

From some research on the specific forms of thinking Gulen, while differentiating with this study is fieldwork for the study was conducted on the spot Fethullah Gulen Chair Jakarta.

E. Methodology of Research

1. Research of Site

This study will be conducted in Fethullah Gulen Center Jakarta, precisely Jl. Ir. H. Juanda No. 95 15412 Ciputat around the campus of the State Islamic University Syarif Hidayatuallah.

2. Type of Research

This study included field research (field research) the steps taken by the collection, classification and analysis or processing of data, make conclusions and report with the main objective to make describe a situation objectively from a description.

Furthermore, the authors also apply the methods of literature study (library research).³⁵ The approach of this research study used a qualitative approach (Qualitative approach)³⁶.

3. Source of Data

As for as the type and source of the data in this study are as follows:

a) Type of Data

This study uses two (2) types of data, namely primary data and secondary data.

1) Primary of Data

³⁵ Material or written sources that can be used in studies such as manuscripts, books magazines, newspapers, and other documents, Sumardi Suryabrata, *Metodologi Kajian* (Jakarta: Rajawali Press, 1989) P. 6

³⁶ A study that produces descriptive data in the form of words written or oral from the object being observed, see Lexy J. Moleong, *Metodologi Kajian Kualitatif* (Bandung: PT Remaja Rosda Karya, 1997) P. 5

Primary data is data obtained directly from the first source (first hand) through observation or interviews in the field. In this case the desired data between the data judgments about How actualization mystical concept of Muhammad Fethullah Gulen Fethullah Gulen Chair in Jakarta.

2) Secondary of Data

Secondary data is data obtained from sources both in the form of documentation as well as events that are spoken and written like structure and organizational management, the results of the seminar and the opinion of others, and other data pertaining to the object of study.

b) Source of Data

Sources of data in this study consisted of, people, situations / events and documentation.

- 1) The data source shaped human word and action. The data sources, the data sources that can provide data in the form of answers to the oral interviews.³⁷ As arrives at the interview is the manager of the institution Fethullah Gulen Chair Jakarta.
- 2) Data source ambiance / atmosphere in which the event is moving (events) or silent (the atmosphere).³⁸ The atmosphere is moving or stationary object of study of social institutions of society are built Fethullah Gulen and his followers.
- 3) Source of the document data, that is data paper, literature or various references into reference

³⁷ Suharsimi Arikunto, *Manajemen Kajian*(Jakarta: Rienka Cipta, 1990), P. 114

³⁸ *Ibid*, 114

material and directly related to the issues, and can be used as a document³⁹

4. Method of Collection Data

Data collection techniques that researchers will do 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 symposium international and other -other.

Since the time the assessment is quite short (only 6hari location, Jakarta) as well as a considerable distance, the researchers also used the approach etic which refers to the existing theories to understand the object of study such as characters, communities and related organizations community Fethullah Gulen in Jakarta, to get optimal primary data.

The method of data collection used this study is the observation, documentation, and interviews. The third method can be further explained as follows:

a) Observation

In this observation method the researcher's recording and researched phenomenon.⁴⁰ Terms of the observations made in this study are nonparticipant observation, where the researcher as an observer is not entirely as an actor as well, but only to observe the role of observer, which are beyond the object of study were studied.⁴¹ Researchers will only act as an observer of the state of events and the atmosphere there. This means that all variables will be analyzed further observation and profound.

b) Interview

³⁹ *Ibid*, 115

⁴⁰ Sutrisno hadi, *Metodologi Research*, Yogyakarta: UGM Press, 1980, P. 45

⁴¹ Lecy J, Moleong, *Op. cit.*, P. 223

Interviewing is a method of data collection by way of oral or face to face between researchers with human data sources. Interview techniques are divided into two techniques, namely structured and unstructured interviews, the interviews that have been clarity issues that will be asked. Direct contact (face to face) with data sources in data collection practices in the assessment carried out in such a way.⁴² As for the respondents (source data) are the instigators Hizmet involved in efforts to broaden thinking Fethullah Gülen Fethullah Gülen Chair in Jakarta.

Author interviews conducted among other things, with Ali Unsal (Director Fethullah Gulen Chair) and some teaching staff therein.

c) Documentation

Documentation is a method of data collection through documents such as notes, transcripts, books, newspapers, magazines, inscriptions, agenda, journals and so on.⁴³ Therefore, in practice, researchers are investigating written records such as organizational structure, the results of the seminar, clippings, magazines and newspapers, and other documents form.

5. Analysis

The data analysis was applied in this study is an analysis of the data model flows (flow model), through a three-step analysis, namely:

a) Data Reduction

Data reduction is a step in data analysis through the reading and review of the raw data obtained through observation,

⁴² Hadari Nawawi, *Metode Kajian Bidang Sosial* (Yogyakarta: Gajah Mada University Press, 1963). P. 23

⁴³ Suharsimi Arikunto, *Prosedur Kajian* (Jakarta. Bumi Aksara, 1989), P. 188

interviews and documentation. Furthermore, the raw data is selected, focused, simplified and abstracted to generate informative data. The reduction process continues until the study is completed.

b) Presentation of data

Presentation of data is done through the efforts of displaying and communicating informative data that have been obtained in the process of data collection. Forms of presentation of textual or narrative.

c) Withdrawal conclusion

Conclusion is the end of the analysis phase in this study. The efforts of researchers did in concluding the findings of this study. Which was considered as the core stage of the review process.⁴⁴

F. Writing Systematic

Systematics of writing this scientific work outlined in chapter five. Chapter 1 is an introduction, this chapter explains the background of the problem, formulation of the problem, benefits and research objectives, literature review, research methodology which consists of the research sites, types of research, types and sources of data, methods of data collection and systematic writing.

Chapter 2, the theoretical framework that the researchers wrote as a foundation for understanding and explaining the actualization sufistik Fethullah Gülen Fethullah Gulen in the chair which will be discussed in the next chapter Chapter 4, beginning of Sufism as a method, function, and substance and also actualization Sufi values.

Chapter 3, is a section which describes the profile figure Fethullah Gülen which include family background, education, propaganda and movement, his works and ideas of Sufism yes. It also will be discussed in

⁴⁴ Matthew B Miles dan A. Michael Huberman, *Qualitative data analysis a Source book of Methods* (Baverly Hilss: Sage Publications, 1984), P. 21-14

Chapter about Fethullah Gülen Chair covering the history of the establishment, the vision and mission, and Activity.

Chapter 4, is the core of the results of studies focused on the Actualizing concept sufistic of Muhammad fethullah Gulen At Jakarta Fethullah Gulen Chair..

Chapter 5, a cover that contains conclusions and suggestions. To the conclusion of a response to the main issues the authors obtained after research and analysis.