

## CHAPTER III

### THE CONSTRUCTION SUFISTIC CONCEPT OF MUHAMMAD FETHULLAH GULEN AND ACTIVITIES FETHULLAH GULEN CHAIR JAKARTA

#### A. A Brief Biography of Muhammad Fethullah Gulen

Fethullah Gulen was born in a farming village called Korucuk near Erzurum in eastern Turkey on April 27, 1941. He was the fourth child of six siblings. His father named Remiz Efendi, as a Mulla (imam) in the village. Erzurum is known as an area with a population that is conservative and pious. There also was born and lived great Sufi Said Nursi. He began his education in government schools for three years. After he completed his primary education, his father was transferred to a mosque in another city where there is no secondary school. From that moment he learned Arabic autodidact under the guidance of his father and studied the Qur'an with his mother.<sup>1</sup>

After completing education at home, he became an assistant a Sufi sheik where he expedites the Arabic and the recitation of the Qur'an. Subsequently he studied Sufism to Muhammad Lutfi Efendi, an important Sufi *shaykh* at that time and had a genealogical relationship with Jalaluddin Rumi. Sheikh Efendi he not only studied Sufism, but also other Islamic sciences. In fact, he was introduced to the knowledge of general popular in the Western world, as well as begins to learn thinking renowned philosophers and writers such as Immanuel Kant, David Hume, Albert Camus and Jean Paul Sartre. Then he proceeded to *Madrasah* Imam Hatib where he studied Islamic law, especially the Hanafi School. He also started learning methodology interpretation of the Koran. So when he gets a diploma teacher training in

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<sup>1</sup> Muhammad Fethullah Gulen, *Cahaya Abadi Muhammad SAW: Kebanggaan Umat Manusia*, (transl.) Fuad Saefuddin, Jakarta, Republika, , 2012, P. xi

1959, he has been very fluent in Arabic, theology, Sufism, fiqh and Islamic philosophical thought and Western philosophy.<sup>2</sup>

In the age of 19 years Gulen was assigned as a lecturer in Endirne, an area that is far more heterogeneous than in the region of origin. Because this area is mostly inhabited by Muslims who came from the Balkans. In this period also Gulen began studying the *Risale-i Nur* works of Said Nursi. And this work has influenced the way the consideration of Islam in order locality to Islam in order cosmopolitan. In 1966 he was transferred to Izmir, a region that is far more liberal in understanding religion. At that time Gulen started confidently with the thinking and teaching methods. He introduced the "summer camp" (a kind of *Pesantren Kilat*) to children and adolescents. In this program they not only taught the science of religion, but also the history and biology. The goal is the creators of well-educated generation of Islam are aware of the wide range of knowledge from an early age. Unfortunately, with this method Gulen considered by governments have provoked students to challenge the state and teach Islam heretical. He was arrested and imprisoned for six months. After his release, he returned to teaching in Izmir until 1980.<sup>3</sup>

After getting out of prison he changed the teaching methods to be softer and not confrontational with the regime. He began using print media, educational institutions; dominate the market and encouraging his followers to pursue a career with being a businessman, teachers, engineers, doctors and others. He emphasized the importance of religious teaching by example, not by doctrine and something normative. Gulen and his followers benefited the regime change in Turkey. Under the administration of Turgut Ozal in 1980 Gulen get a chance to perform the movement more open to develop their education to the Muslims. He became known through the publication in the

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<sup>2</sup> Muhammad Fethullah Gulen, *Membangun peradaban kita*, (transl.) Fuad Saefuddin, Jakarta, Republika, 2012, P. xvii

<sup>3</sup> *Cahaya Abadi Muhammad SAW*, *Op.Cit.*, P. xii

media and television, he has written over 40 books and contributed to many other publications. He himself published magazine *The Fountain and Zaman*.

To convey his ideas, Gulen besides disseminated through the establishment of institutions, it also has built a special website, the issuing agency, and has produced many books. Just to mention that here, the books he had written, among other things, Here are some of the works of Muhammad Fethullah Gulen translated into Indonesian: *Al-Qadru fi Dhau-I Al-Kitab wa Sunnah* (Qadar, In the hands Who Fate upon ourselves ?, Republika Publishers, 2011), *Turuqul Irsyadi fi Al-Fikr wa Al-Hayati* (Da'wah, Best street in Thinking and Living in response, Republika Publishers, 2011) *As'ialatu Al-Asr Al-Muhayyirah* (Islam Rahmatan lil ' alamin, answer the question and Human Needs, Republika Publishers, 2011), *An-nur -Al- mafkhirat Khalid Muhammad Al-insaniyah Adwaun Qur'aniyyatun fi sama'I al-Wijdani* (Light of the Quran, Tafsir verses options In accordance World Current Conditions, Republika Publishers, 2011), *An-Nur Mohammad Al-Khalid Al-Insaniyah Mafkhi>rat* (Eternal Light of Muhammad sallallaahu 'alaihi wa sallam, Republika Publisher 2012)<sup>4</sup>

While books by Fethullah Gulen is published in English, namely *Toward the Lost Paradise*, 1998, *Emerald Hills of the Heart: Key Concept in the practice of Sufism*, 1990, *Sonsuz Nur: Insanligin iftihar Tablosu: Prophet Muhammad: Aspect His life*, 1993, *Golgesinde inancin, Essentials of the Islamic Faith*, 1989-1990, *Pearls of Wisdom*, 1997, *Fethullah Gulen: Advoate of Dialogue, Love and Essence of Being Human and Toward a Global Civilization of Love and Tolerance*, 1990. The books the Sufi explained humanitarian, religious tolerance. Fethullah Gulen's books that describe him are *Kitap ve Sunnet Prenpektifinde decade of (Gülen, 2009) Enginligiyle*

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<sup>4</sup> Muhammad Fethullah Gulen, *Cahaya Abadi Muhammad SAW: Kebanggaan Umat Manusia*, (transl.) Fuad Saefuddin, Jakarta, Republika, 2012, P. xx

*Bizim Dunyamz*, 1970, bee Testi "Cracked Pitcher, reissued 2008 *Vuslat Mustusu*.

And some of the latest books also published by Repulika among others Tasawuf Utuk kita semua, Bangkitnya spiritual islam, membangun peradaban kita, Cahaya abadi Muhammad SAW itu semua diterbitkan pada tahun 2014-2015.

### **B. The Construction Sufistic of Muhammad Fethullah Gulen**

Gulen is a scholar, who never established a Sufi brotherhoods (*tariqa*), aims for updating and combine activism of the Prophet Muhammad and his companions, asceticism (ascetic) of Sufis early generations, as well as knowledge of the terminology of the Sufi and awareness of the scholars of Sufi later. When the estrangement (gap) between the Sufis and the main criticism of the salafi, the main objective is to rebuild Gulen Sufism based on the Qur'an and Sunnah. Gulen's most significant contribution to the Sufi literature is its emphasis on religious activism (religious activism).

Approach Gulen to passivism, asceticism and exclusively focused on the inner world (inner world) under the guidance of the sheikh in many works of early Sufis were placed back in the purification of oneself (self) through struggle and action are constantly in the community under the direct guidance al-Quran and sunnah. This approach offers a new balance (new equilibrium) in the Muslim world and promote understanding of Islam that is tolerant and peaceful with peaceful coexistence with non-Islamic communities.<sup>5</sup>

From the essence, Sufism is not something that came later in Islam, but it as something that comes along with the presence of Islam. A basic of Sufism has become a "lifestyle" of the Prophet and his companions on a golden ere

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<sup>5</sup> Quoted from Mustafa Gokcek, "*Gülen and Sufism: A Historical Perspective*," in Robert A. Hunt and Yuksel A. Aslandogan, *Muslim citizens of the globalized world: Contributions of the Gülen movement*, New Jersey: The Light. Inc., 2007, P. 187

Islam. But later he changed the shape of the congregation, and according to the Gulen there is a normal development. Gulen 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 is 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 dignitaries.” This is a completely normal occurrence*<sup>6</sup>. However, Gulen itself tends to campaign to revive the activism of the Prophet and the scholars of the Salaf.

From the etymological Gulen emphasizes mysticism as a spiritual dimension of Islam that emphasizes a personal relationship with God the human family; “*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 resulting spiritual delight that ensues.*”<sup>7</sup> 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 than the other one. “*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, which is made up of austerity, self-control and criticism, and the continuous struggle to resist the temptations of Satan and the carnal, evil-commanding self in order to fulfill religious obligations.*”<sup>8</sup>

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<sup>6</sup> Fethullah Gulen, *Toward a Global Civilization of Love and Tolerance*, New Jersey: The Light, Inc, 2004, P. 166

<sup>7</sup> M. Fethullah Gulen, *Key concepts in the practice of Sufism: emerald hills of the heart*, Volume 1, New Jersey: The Light. Inc, 2006, P. xii.

<sup>8</sup> *Ibid.*, P. xvi.

When viewed historical roots, thought construction Gulen Sufism cannot 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 of his thoughts in other fields. Even Gulen always said that our mind is the maker Nursi (*yapıcımız Beyin*). One example of Nursi influence on Gülen is his definition of the steps undertaken in leading a *salik* to the true path. Gulen describes the stages of mystical journey that must be done by a *salik* is *ilallah seyr* (journey to Allah), *fillah seyr* (traveling in Allah), *maalla>h seyr* (traveling with Allah), *seyr anillah* (traveling from Allah), and several stages of repair themselves (*nafs*) in the understanding of classical Sufi.<sup>9</sup>

Additionally Gulen consistently uses the definition of the terms Sufism ever developed by al-Qushayri, al-Muhasibi, al-Tusi, al-Kalabazi, Abu Talib al-Makki, al-Hujwiri, al-Gazali, and even by Ibn al -Qayyim. We know the main core of the Sufi thought is peace between Sufism Law. They criticized the behavior and thinking *Shari'a* some Sufis, and then returns 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 actually Gulen has drawn a line that joins the new classical Sufism thinking with the thinking of Sufism Said Nursi.

However, one of the new aspects of the Gulen thought compared to the previous Sufism is its emphasis on the social dimensions of 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 developing a lifelong spiritual man who demanded the

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<sup>9</sup> Quoted from Mustafa Gokcek, *Op.cit.*, P. 188

participation of any 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 this regard, he introduced two important treasures in the thinking and action of the mystical: *shakhs-i manevi* (collective personality) and *hizmet*. Two distinctive treasures Gulen, which distinguishes it from earlier Sufis. Through these two treasures he revives Sufism in his form is active and dynamic lives of modern humans.

### 1. Shakh>s-i Manavi (*Personality Collective*)

Sulamain al-kumayyi and mutamaqin billa cites in his article Choul Heon Kim said that this concept explains how personal spirituality evolved and transformed into a collective personality. As noted by Gulen and expound it into some points of the first, *First*, Gulen equate *shakhs-i manevi* the collective consciousness (collective consciences), which acts as a bridge between 'spirituality personal' (personal spirituality) and 'spirituality personal collective' (collective personal spirituality). As an embedded cultural (culturally embedded), legacy behaviors and ideologies, the collective consciousness prepares individuals naturally to attach together through sharing the same feelings. A community arose as a result of this bond, making personal spiritualities are involved together to figure *shakhsi manavi* collective and sublime. *Second*, Gulen look and turned further a community as a collective person (private collective), strongly emphasizes the 'non individualities in it any longer'.

Third, Gulen conceptualize *shakhs-i manevi* as spiritual terminology that reflects the depth of Sufi thought. In particular, as already mentioned before, he idealizes the evolution of a community to a representation of *qutbiyyat* (being the axis or pole) and *ghausiyyat* (a source of assistance) formulated by Ibn 'Arabi in his Meccan surah al Futuhat. Thus, Gulen associate Sufi concept *walaya* (sainthood,

sainthood) to *shakshs-i manevi*. On top of it all, he explained that "a trustee can obtain all manifestations. But, even there is a guardian must be connected with the people and live in harmony with each other. "In this context, Gulen asserts that 'If there *walaya*, then he is in *shakshs-i manevi*, and if there *qutbiyyat*, he is also in *shakshs -i manevi*. "He saw this *walaya* representation with *shakshs-i manevi* as the shortest and most convincing. Because that 'there are no conditions in *shakshs-I manevi* that drive an individual to be happy with himself. Points earned owned *shakshs-i manevi*. For this reason, it aims to protect an individual from all sorts of difficulties were attacked with egoistic pride (*nafs*).<sup>10</sup>

Gulen characterize people unite (united people) as a group that has Islamic spirituality that guides them to be happy 'to and by' the happiness of others like them, face the loss of another, saying, "I can feel if it happened to me. "thus, *shakshi Manawi* essentially leads directly to *hizmet*.<sup>11</sup>

Hoel Choul Kim as quoted by Sulaiman, Gulen characterize, that these people come together as a community-led Islamic spirituality to achieve true happiness through the happiness of others. He further explained:

Being *shakshs-i manevi* means connected with the people and melt in it. As is the community, is a collection that occurs and is comprised of individuals who have the same thoughts and ideals ambitin. For into society-in this case- requires the establishment of "collective consciousness." Furthermore, the collective consciousness of each individual merge into society and placing each on its dimensions, so there is no longer called an absolute individual, but what remains is the community.

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<sup>10</sup> Sulaiman Al-Kumayi, *Ulumuna: Jurnal Studi Keislaman*, Volume 17 Nomor 2 (Desember) 2013, h. 372

<sup>11</sup> *Ibid.*, h. 373



Individuals become part of the community and the community into individual single / unified (collective personality).<sup>12</sup>

Similarly what is written by Muttaqin billa Gulen that *shakshs-i manevi* can only be achieved through "collective consciousness", a bridge to the spirituality of personal and collective personality ". There has been a collective consciousness as a cultural heritage, ideology, tradition and constantly directing people to stay together and share with each other. A community emerged as a continuation of this consciousness. According to Gulen, each individual brings a personal spirituality different, they then together in a container called a "community," sharing, and eventually realized *shakshs-I manevi* strong, the spirit of togetherness.<sup>13</sup> A condition in which individuals have no individual tendencies in whatever they do. Although they sometimes seem now paying attention to themselves, but in fact they are showing awareness that their safety depends entirely on their efforts to save others. In fact, as illustrated by Gulen 'figure of a firefighter who must fight to extinguish the fire to save others, and ignores all our own personal interests.<sup>14</sup>

## 2. Hizmet Manavi (*Human Services*)

Implications of *shakshs-i manevi* is mandatory for every Muslim to provide services to humans that is based on love and affection, which is known as *hizmet*. *Hizmet* said the uptake of Arabic (means of service, devotion). In the language of Inggirs or *Hizmet*

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<sup>12</sup> *Ibid.*, h. 374

<sup>13</sup> Mutamakkin Billa, "*Dialogic Sufism*" and "*Piestistic Activism*": Bids MF Gulen for Interfaith Dialogue ", quoted from <http://www.dialogic-sufism-dan-pietisticactivism--mf-gc3bclen-bid-for-dialog-interfaith.pdf> 27/03/2016 / 12:30 pm

<sup>14</sup> M. Fethullah Gulen, *Bangkitnya Spiritualitas Islam*, (terj.) Fuad Saefuddin, Jakarta: Republika Penerbit, 2012, P. 59.

defined service, good commond which means service, the common good, and in KBBI (Dictionary of Indonesian Language) services means devotion and service to the community. Thus, it can be concluded that the Hizmet The universal language means service or dedication to the common good.

According Fethullan Gulen, *Hizmet* is a holistic concept that addressed service to fellow human beings and is rooted in the Islamic faith that each individual will be responsible for all the deeds he did in this world, namely in the letter Az-Zalzalah verses 7-8.

﴿ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴾ ﴿ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴾

*Means: 7. Then shall anyone who has done an atom's weight of good, see it! 8. And anyone who has done an atom's weight of evil, shall see it.*<sup>15</sup>

There are two runways in Hizmet value, namely religious foundation and the foundation of humanity. The cornerstone of religious values in implementing hizmet contained in the Qur'an, namely Surah At-Tu>r verses 24.

﴿ وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ هُمْ كَأَنْهَمُ لَوْلُؤُ مَكْنُونٌ ﴾

*24. Round about them will serve, (devoted) to them. Youths (handsome) as Pearls well-guarded.*<sup>16</sup>

With this verses based Fethullah Gulen movement invites followers to do *hizmet* to the younger generation because they are an investment in social, especially the power mat ekuatan Muslim. In

<sup>15</sup> Ali Unal. *Bir Potre Denemesi: Fethullah Gulen (An Essay in Potrait: Fethulah Gulen)*, Istanbul: Nil Yayinlari, 2002, P. 267

<sup>16</sup> *Ibid.*, h. 59

addition to the runway *Hizmet* derived from spiritual values, there is a foundation of humanity yan form the basis for doing *hizmet*. Gulen's view that there are still many people who desperately need help in both the education and humanity. By arena it takes a sense of devotion and desire to do service is the motivation for the followers of Fethullah Gulen Movement.

According to Gulen, that every individual should be aware of the responsibility to guide humanity through the boundaries of our individual and to form living cells in the system that protect the universe as a whole will certainly be the most important source for the peace of the universe. Conversely, people who never cared about the entity of the universe and systems prevailing around him would never have survived. They will spend their lives in the dark maze of endless selfishness. They really cannot be saved. In fact, they also will bring destruction to anyone who has a good prejudiced against them.<sup>17</sup>

In the scheme of Gulen, *hizmet* refers to the service of humanity that must be fought for and achieved, both individual and communal. In this case, the Gulen movement makes *hizmet* as ideology. As a statement, "For this movement, the religious dimension is important. Religiosity does not only regulate inward, but more than that, outwardly. The concept is a significant *hizmet*" ("for this movement, religious dimension is important. This religiosity directs not inwardly, but more than that, outwardly. Thus the concept of *hizmet* is significant").<sup>18</sup> *Hizmet* for Gulen means outward reflection of inner spirituality (*shakes-i manevi*), then this concept has become one of the core of Sufism carried.

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<sup>17</sup> M. Fethullah Gulen, *Bangkitnya Spiritualitas Islam*, *Op.cit.* P.148-149.

<sup>18</sup> Heon Choul Kim, *The Nature and Role of Sufism*, P. 267.

Gulen stressed that the suffering self-run sincerely and dedicatedly intended for the happiness of others. Spiritual qualities acquired precisely born of the willingness to guide and bring the happiness of others. Such a situation is the more heartfelt when Gulen comment on the expression of his spiritual teacher, Said Nursi. Sufism does not have to always be a way of purifying the mind, but it should be reflected in social life. Someone who has tasted the spiritual pleasure in his way, to and with God, he went back to evaluate and perpetuate the experience or spirituality achieved through divine consciousness in society.<sup>19</sup>

According to Gulen, just a social environment that can make these processes occur, in the sense that every individual can deepen, enrich the divine consciousness, and reflect a new spiritual experience they gain, simply by serving others. So far this process, the experience personal and emotional Sufi reconstructed into appreciation, awareness and discipline in daily life and work, which further oriented to the common good.

### **C. A Brief History of Fethullah Gulen Chair Jakarta**

Fethullah Gulen Chair is located in the campus environment UIN Syarif Hidayatuallah Jl. Ir. H. Juanda No. 95 Ciputat, Indonesia, precisely in Building Ex. Pharmaceutical second floor which is now in the Faculty of MT and Science Teaching.

Before the Fethullah Gulen Chair (FGC) is formed in an institution with the mission began when Gulen *Hizmet* has evolved in various continents and many countries that have given birth to seven universities, two of which

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<sup>19</sup> M. Fethullah Gülen, *Toward a Global Civilization of Love and Tolerance* (New Jersey: Tughrabooks, 2009), P. 244-262.

are Almati Suleyman Demirel University and Fatih University in Istanbul. Gulen movement arrived in Indonesia in 1993 when three students from Turkey who came to study in this country, when the students were named Hakan Islamoglu, Kerim Tursun and Galip kayar. They came to Indonesia to study the language and culture of Indonesia and also one gained from teaching in Gulen to spread understanding of the Hizmet across the country.

When they come to Indonesia not one person that they recognize not only that they did not master the Indonesian slightest. Their arrival in Indonesia, the first time they did was to contact Haji Alwi who used to study in Turkey. Initially Haji Alwi surprised to see the arrival of these three Turkish students to Indonesia, but he still helped them. in order to lecture at various universities in Indonesia. Islamoglu, one of the Turkish students successfully passed the test and became one of the students of Indonesian Literature Department, Faculty of Letters, University of Indonesia.

In 1994, after about a year studying at the University of Indonesia, Alwi Haji Islamoglu explained to the Fethullah GULen movement and expressed a desire to start up a school in Indonesia. Haji also alwi then introduced to the Governor of Bank Indonesia, Burhanuddin Abdulllah. As for the other parties involved in the establishment of the school is Dr. Arip Syarifuddin, an Indonesian politician besides Dr. Syarifuddin and Word katriman. To create a school in Indonesia needed a foundation official. In 1995 PASIAD Indonesia was formed to facilitate the administration of the school. Therefore, together with the Foundation Yenbu PASIAD Indonesia Indonesia which is based Fethullah Gulen with the name of a private High School in Depok which is located on the road Margonda Raya no. 229 Depok.

In 1996, islamoglu his study decided to transfer to the University of Gajah Mada in Jogjakarta. When I became close to the islamoglu mahasiswa UGM Prof. Siti Chamamah Soeratno, Dean of the Faculty of Humanities, University of Gajah Mada. Because of this proximity and is invited Prof. Siti Chamamah

Soeratno to visit a private school in Depok. After seeing the quality of education, Prof Soeratno impressed and inspired to start a similar school in Semarang. This became the beginning of junior-high school Universe Boarding School, founded by Yayasan Al-Firdaus who cooperate with PASIAD Indonesia. In 2002, private built Bilingual Boarding School in Bandung. The school also built after the 2005 tsunami in Aceh, named Fatih Bilingual Boarding School in Pondok Cabe, Tangerang. This school was built with the support of wealthy and prominent family in Indonesia.

Seeing the development of PASIAD in Indonesia began to grow rapidly once rector of UIN Jakarta Komaruddin Hidayat came to Turkey and asked to make Fethullah Gulen Chair in Indonesia precisely in the campus UIN Jakarta.<sup>20</sup>

#### **D. Vision and Mission of Fethullah Gulen Chair Jakarta**

Fethullah Gulen Chair does not have an agenda or a particular ideology attached, in addition to respect and genuine concern for strengthening the spiritual quality and the welfare of life on earth. 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, Fethullah Gulen Chair is committed to the universal values of humanity, freedom, peace, justice, democracy, and the rights of all living things.

The objective of establishing Fethullah Gulen Chair is to promote research in various academic fields which is also the root for various activities on the activities that work towards positive social change, namely the establishment of the achievement of lasting peace, justice and social harmony. Fethullah Gulen Chair working to achieve these goals by focusing on education, research, service, and community initiatives. Fethullah Gulen Chair believes that any lasting solution to the fundamental problems of humanity must

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<sup>20</sup> Author interview with Dr. Ali Unsal, Director of Fethullah Gulen Chair, Jakarta: June 2015

involve civil initiative and should include educational components. Fethullah Gulen Chair has attempted to show the importance of the involvement and participation of people from various ethnic backgrounds, religions and cultures around diverse, especially Indonesia as a pluralist country to move forward together, hand in hand to build and create values and expectations and appreciate various forms of humanitarian concerns together.

Fethullah Gulen Chair imagine a world community in which the achievements of human civilization in relations among human beings surpassed the achievements in science and technology. Various layers of diverse community members around the world now have found themselves interdependence with one another. Fethullah Gulen Chair 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 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 Gulen 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 Gulen Chair also promote education, exchange of information, opinions, and expertise with a focus on pluralism, and various other possible viewpoints in the activities of Fethullah Gulen Chair. Among the values, hopes, and concerns, Fethullah Gulen Chair shared empathy, hope, philanthropy, compassion, altruism, honesty, dignity, trust, integrity, coexistence of peace, social justice and harmony, elimination of violent conflict and human suffering, airport substantively prevention and drug abuse

are saving the youth from self-destruction and moral degradation, as well as protecting natural resources and habitats.

Additionally, Fethullah Gulen Chair also aims to help improve the quality of the learning experience UIN through educational and cultural activities. Fethullah Gulen Chair wants to bridge the brotherhood between the two countries, namely Indonesia and Turkey related in terms of issues of cultural, educational, economic, commercial, and social. In order to achieve this goal, Fethullah Gulen Chair organizes various academic and public events, such as symposia, conferences, panel discussions, scientific forums, and seminars. Publishes various works of popular science, facilitate common projects, scholarships, meetings, cultural exchange visits, and various other agenda.<sup>21</sup>

#### **E. The Activities of Fethullah Gulen Chair Jakarta**

##### **1. Academic activities**

Fethullah Gulen Chair regularly organized several activities focused on the development of science by having adequate facilities to conduct activities such as research and other academic activities. Among classrooms equipped with Smart boards are used for foreign language courses, namely Arabic, English and Russian with the purpose to participate to educate the children of the nation in terms of foreign language skills.

The activities of foreign language courses are routine every semester and is free of charge. With a competent teaching force and directly from native speakers (Native Speaker). This activity takes place during the active period of study in each semester followed by students of the State Islamic University Syarif Hidayatuallah and academics around the university. The course is divided into several levels according to the degree of difficulty of each.

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<sup>21</sup> Ali Unsal, *Fethullah Gulen Chair*, (Agustus, September, Oktober, 2011), P. 3-4



Other activities students are invited to visit at the institution shade Hizmet as practiced by the students end strata I majoring in a science, such as physics, mathematics, biology, and graduate student UIN Syarif Hidayatuallah Jakarta which is a participant in Turkish course in Fethullah Gulen Chair visited the School Kharisma Bangsa in Depok.

At the end of the semester Fethullah Gulen regularly hold competitions such as the "Contest Book Reading Islam Rahmatan Lil Alamin" by Muhammad Fethullah Gulen, in cooperation with the Big Family Student Activity Unit, Propagation Institute Campus (LDK), UIN Syarif Hidayatuallah Jakarta, and Publisher Republika with the theme *"Aku Membaca, Mengikuti Lomba, dan Menjadi Sang Juara"*.

Associate in Hall Building, Campus UIN Syarif Jakarta. The event was attended by at least 300 entries from various universities throughout JABODETABEK.

Fethullah Gulen Chair also organizes seminars, conferences, panel discussions, book, Held every month, in collaboration with universities and other agencies in Indonesia and other foreign countries all over the world. Elicit a variety of resource persons who are competent in various fields from around the world, with a variety of issues raised include; contemporary social issues, religion, culture, art, world peace, as well as various other important issues that most ter up to date. Fethullah Gulen Chair perspective overall inspired by the life and works of an academic, a contemporary philosopher, and the figure for Interreligious Dialogue and the World Cultural namely Muhammad Fethullah Gulen.

In addition Fethullah Gulen also hold a sort of outbound, book bazaar and also formed several student clubs such as cooking clubs and language clubs, amongst clubs audition stretcher is "White Pearls" is

the best student auditions of the talent possessed. Besides, reading a book by the method of camp and picnic areas to travel into one of the regular activities of the club.

Fethullah Gulen Chair also equipped library with books from home and abroad, and other supporting facilities. Fethullah Gulen chair also provides research guidance to students who are doing research thesis or research related about hizmet and Fethullah Gulen. Each end of the semester Fethullah Gulen Chair for school visits Hizmet.<sup>22</sup>

What is interesting here students or students in each of her meeting directed to always instill the values of devotion in every achievement of science that they can, to keep away from the cavalier or arrogant nature, to implement it in the form of spreading love and care about others.

This is in keeping with what is taught by Muhammad Fethullah Gulen that education has a strong foundation of Sufism, By introducing his students to always instill the love, faith, and the Sunnah of the Prophet in any behavior. Dan teaches his students to always cleanse themselves, apply the basic principles hizmet, that is to serve the community and always apply the basic concepts in Sufism is *taqwa, taubat, zuhud, ikhlas, muraqaba, istiqamah, tawakkal, tawadu',syukur, ihsan, sabar, dan ma'r ifah.*

According to Gulen Love is the most important element in every living creature. With less love for the Divine can come in the form of humanistic spirit of love for fellow human beings and respect for the values of the differences among human beings. This is the background for why Gulen giving great attention to the development

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<sup>22</sup> Gulen Chair, *Mengenal lebih Dekat Fethullah Gulen Chair*, Maret 2014, P. 147-156

of education. One thing that always points to are a devout Muslim must, once mastered the various sciences.

2. Activities Seminars, discussions, panels and interviews

Fethullah Gulen Chair several occasions making seminars, conferences and panel discussions both in collaboration with universities and other institutions, organizing their own or participate in activities organized by other institutions, either domestic or foreign performance.

Such as, the International Conference Of Theasian Philoshical Association (ICAPA) 2009, Seminar of Economics at the faculty of Economics Uin Syarif Hidayatullah Jakarta, 2009, Prof. Dr. Vildan Serin from Fatih University and Dr. Ali Unsal as Speaker, Seminar on "Fethullah Gülen movement, thought and action" Dr. Ali Unsal as Keynote Speaker at the University of Indonesia (ui) 2010, Public Lecture at the Graduate UIN Jakarta, in 2010 Dr. Ali Unsal as Lecture, Fethullah Gulen Chair invited academics from Indonesia include Prof. Dr. Nurdin Amin and Prof. Dr. Abdul Choir following the International Seminar on "Thought Fethullah Gulen" in Jordan, 2010, a seminar on "Arab-Turkish Relationsin History and Present Time", 2010 by: VictorZmeter, besarLebanon ambassador, Prof. dr. Komaruddin Hidayat and Dr. Ali Unsal, a seminar by margaret. johnson, Ph.D. "Gulen movement in the USA, in the UI 2010, seminar in UMJ 2010, seminar at UIN Bandung, 2010, seminar at UIN Ar-Raniry Banda Aceh, 2010, seminar by dr. Necati Aydin economic faculty, Uin Syarif Hidayatullah, 2010.

Seminar by Dr. Necati aydin UM Jakarta in 2010, the Forum of Fethullah Gulen - Houston, USA 2010 speaker: Dr. Ali Unsal, prof. dr. Nasaruddin Umar, Prof. Dr. Gumilar RS, Dr. And Dr. Lynn Motchel Ade, the forum "family as a value" 2010, University of Paramadina

with Fethullah Gulen Chair and PASIAD held a Forum themed Family as a Value. "A World Wide Look of the Macro Economic Situation of the World" economic seminars, Masters Uin Syarif Hidayatullah Jakarta, 2011.

Seasoned economist from the United States, Mr. Sol Palha a speaker in a seminar organized by the Fethullah Gülen Chair in collaboration with several universities in Indonesia with the theme "A Worldwide Look of the Macro Economic Situation of the World". The seminar was held at the University of Gajah Mada, Universitas Diponegoro, Universitas Islam Negeri Syarif Hidayatullah Jakarta, University of Indonesia, Jakarta State University, University of Muhammadiyah Jakarta, Mercu Buana University and Syiah Kuala University in Banda Aceh. In the event seminar Sol Palha explained, that the best solution of economic revival of Muslims today is to restore all things in nature, as the messages conveyed Fethullah Gulen in every speech and dialogue. He also appealed, if all the people of the world were able to follow the ideas and the idea of Fethullah Gulen, it guarantees the Islamic world economy likely will grow stronger and victorious.

Fethullah Gulen Chair held a seminar themed "Hizmet" in the title in Malaysia in three different institutions, namely the University Kebangsaan Malaysia (UKM), University Industri Selangor (UNISEL) and Malaysia-Turkey Dialogue Foundation. The seminar was held with the participation of Malaysian-Turkish Dialogue Foundation, UNISEL, SMEs, IKRAB and FAMILIAR in the state of Selangor with the theme "Dialogue between Hizmet and the State". And Dr. Ali Unsal clearly explained the Hizmet.

Fethullah Gulen Chair in collaboration with the Syarif Hidayatullah State Islamic University of Indonesia, UIN Sunan Kalijaga, Gadjah Mada University, and also UIN Sunan Gunung Jati International

Seminar on the theme "Coexistence of Civilizations and the Role of Hizmet between East and West". Two Jordanian professor Prof. Dr. Suleyman M. Ali el Dgoor and Prof. Dr. Amjad M. Merza Qourshah present as a speaker.

Fethullah Gülen Chair and The Fountain Magazine (Magazine Fountain), Organize panel was attended by 300 participants, including professors, deans and students. The panel entitled "Media and its values" in the title in Jakarta Islamic State University and the State University of Jakarta to witness the detailed study of the media and justice by local journalists and academics. Seminar speakers: Jon Pahl from the Lutheran Theological Seminary in Philadelphia, USA, Radhi al-Drunk from the University of Northern Iowa, United States and Hakan Yesilova, Fountain Magazine editor.

Fethullah Gulen Chair held International Conference on thinking Fethullah Gülen was held at the University of the Punjab, Lahore-Pakistan. The event titled "Ideal Human & Ideal Society in the Thoughts of M. Fethullah Gülen" This has been followed by hundreds of intellectuals from around the world. From Indonesia alone, the group fronted by Fethullah Gülen Chair Director, Dr. Ali Ünsal, were present in a series of conference events procession that took place in the second largest city in Pakistan. Dr. Ali was accompanied Teukeu Chairul Wishal (Republika Publishing Director), Prof. Dr. Didik Junaedi Rachbini (Paramadina Foundation Chairman 2011-2006) and his wife, Dr. Ir. Yuli Retnani, M.Si (Lecturer Technology & Industry PakanIPB), Dr. Drs. Ricardi S. Adnan M.Si (Lecturer Sociology UI), and Mrs. Ade shalihat, M.Sc. (Lecturer of Arabic Studies Program, UI), seemed enthusiastic to follow the proceedings. The opening ceremony of the conference begins with the inscription planting trees as a symbol of peace represented by Dr. Ali Unsal.

University Kebangsaan Malaysia (UKM) invited the Director Fethullah Gülen Chair, Dr. Ali Ünsal to attend a seminar on "Religion Dialogue Towards a Peaceful Society". Seminars were also invited Dr. Sophia Pandya (Associate Professor of California State University of Long Beach) as a resource in the event, presented a paper entitled "The Role of the Hizmet Movement." International Seminar on "Thought Fethullah Gülen and Urgency in Today". The forum was attended the Director of Fethullah Gulen Chair, Dr. Ali Ünsal along with a group from the Middle East as well as resource persons, namely; Fouad Albanna (Professor of Taz University, Yemen), Mohammad Jakeeb (Professor of Souayb Dokali University, Marocco), Mohammad Babaami ( Professor Al Manahej Institute, Algeria), as well as the Chief Editor Hira Magazine Turkey, Nevzat Savas. "

Dr. Ali Unsal a speaker while attending the "4th International Conference on Indonesian Studies" held in Bali. The conference, titled urgency education in a variety of perspectives was attended by a wide range of world-class education experts, both Indonesia and other countries. In the event, Dr. Ali Ünsal which also provide presentation material on "Gülen Education Model".

Director Fethullah Gülen Chair, Dr. Ali Ünsal a speaker in a public lecture at the Graduate School (SPS) State Islamic University (UIN) Syarif Hidayatullah Jakarta. The event themed "Sekulerism, Militerism, and Islam: Turkey Experience" that explores in depth the history of the development of Islam in Turkey from time to time. Also present was also Prof. Dr. Amany Lubis as a moderator who is also Deputy Director of SPS II UIN Syarif Hidayatullah.

This seminar 5 speakers from the Middle East, namely; Prof. Samir Boudinar (Director of the Research Center for Social Community,

Morocco), Prof. Said Chabbar (Chairman of Majlis Ulama Morocco), Prof. Amar Djiydel (Professor, Islamic University of Algeria), Prof. Abdurrahman Nakip (Professors, Mansura University, Egypt), Doc. Dr. Emad Shrifteen (Yermuk University of Education, Jordan), and the two speakers of UIN Syarif Hidayatullah Jakarta; Prof. Dr. Amani Lubis, M.A., (III Deputy Director of Graduate UIN Syarif Hidayatullah) and Dr. Usman Shihab (Assistant Dean of the Faculty of Dirasat Islamiyah). The event was opened by UIN Rector, Prof. Dr. Komaruddin Hidayat is unpacking a bit of ideas and thoughts Fethullah Gulen about character education was divided into two panel sessions.

Fethullah held surgical M. Cetin's book that contains a complete guide on a bit of thought M. Fethullah Gülen and the Hizmet titled "The Gülen Movement, Civic Service Without Borders", was launched UI Press in Indonesian language translation with the title "Enlightenment Gülen, Social Movement Without Limit". Symposium and book launch, which was held belted cooperation between the Department of International Relations, Faculty of Social and Political Sciences, University of Indonesia (HI Social UI) with publishers UI Press and Fethullah Gülen Chair was held in the Auditorium Juwono Social UI. A two-day symposium which was attended by scholars from 80 countries exchanged views on the concept of ijma, in Islamic terms, which means the deal in terms of religion, in Istanbul. The event was organized thanks to the cooperation and Hira magazine Yeni Ümit, and takes place at the Halic Congress Center in Istanbul Golden Horn. The symposium is titled "consensus as a roadmap (Roadmap) general and Collective Consciousness". Among the speakers who attended the ceremony were leaders of En-Nahda from Tunisia Rashid al-Ghannushi, Professor Ahmed Abbadi, Mohammed Saad Ebu Bekir,

the former Mufti of Egypt Professor Ali Gomaa, Professor Isam Beshiri, Professor Muhammad Imara and Selman Hussein en-Nedvî. The total number of participants of the symposium about 4000 people. during the event there was simultaneous translation in five language-Turkish, Kurdish, Arabic, English and French.

Director Fethullah Gülen Chair Dr. Ali Ünsal be one of the sources in a intrnasional seminar with the theme "Empowering Madrasah in The Global Context". This event was attended by about 200 invited guests from the various components of education in Indonesia. This event took place in a series of events that took place from 3-5 September 2013 in collaboration with the Research and Development Center (Research and Development) and their religious education and religious Training and Development Agency and the Ministry of Religious Affairs of the Republic of Indonesia. Keynote speakers in this seminar is Vice President of Indonesia Prof. Dr. H. Budiono. He gave a speech about the importance of Islamic education as part of the national education and the importance of the role of madrassas in building generations know and be able to practice religion and to face the challenges of the future.

November 28, 2013, for the umpteenth time the State Islamic University Sunan Gunung Jati Faculty of Shariah and Law in collaboration with the Fethullah Gülen Chair held an international seminar. The event was held at the Puri Equator Bandung. Seminar titled "Islamic Law, Democracy, and Human Rights in contemporary World" attended by the rector of UIN Sunan Gunung Jati Prof. Dr. H. Deddy Ismatulla, SH, M. Hum, Cate Sumner Ph.D. (Australia), Drs. H. Purwosusilo, SH, M.H, Prof. Dr. Juhaya S. Praja, M.A. Prof. Dr. Mohd. Nasran Mohamad. Dr. David H. Rashid, M.A, Nirman Syafrin, M.A, Ph.D., and director of the Fethullah Gülen Chair Dr. Ali Ünsal,



M.A. As one of the sources, Dr. Ali Unsal (director Fethullah Gülen Chair) presented the concept of "Human Rights in the idea of Fethullah Gülen".

Fethullah Gulen Chair, during the first semester of 2013 held a "lecture series", followed by students who were 30 people from several faculties at UIN Syarif Hidayatullah. Event held in the seminar room in Fethullah Gulen Chair. This activity is intended to introduce M. Fethullah Gulen and Hizmet. During these activities Dr. Ali Ünsal, director of the Fethullah Gülen Chair, act as a resource.

Fethullah Gulen Chair economic seminar held under the theme "The American Economy and the Future of it". This seminar invited speakers from America, Mr. Sol Palha, an economist who had been in the world economy. A similar seminar was held in several others, namely Mercu Buana University, Bandung Telkom university, UI, Padjadjaran University, ITB. In the seminar which was attended by about 300 students from the faculty of economics and dean of the officials, resource persons explained the state of the world economy is still in recession where one of the causes of economic instability in the United States. From some of the seminars held all gave a positive response to their cooperation in this seminar. And expected on other occasions can create a similar collaboration with different themes and speakers.

On November 14, 2013, UPI (Universitas Pendidikan Indonesia) organizes a national conference on education. The event was held in the main hall themed "Building a Dream Break Harmony Gold Indonesia Education Excellence for 2045". The conference opened by rector UPI, Prof. Dr. Sunaryo Kartadinata, M. Pd which also gave the keynote speaker for the conference escort. On that occasion, the director of Fethullah Gulen, Dr. Ali Ünsal, gave a lecture on the

importance of moral education based al-karimah as taught by the Apostles.

Ciputat, on Wednesday 27 November 2013 to coincide with the entourage of staff came to the Fethullah Gülen Chair Elementary School Cempaka Putih Ciputat in the "National Culture Day". The event is an annual program that invites Fethullah Gülen Chair to cooperate by making the theme of Turkey. Attended by representatives of MORA South Tangerang and the local municipality, the event was very lively. The delegation was greeted with a traditional dance that symbolizes respect to guests. And begins with the opening speech by the committee along-speech, and then the appearance of traditional taritarian from various regions in Indonesia. While the Fethullah Gülen Chair gave a presentation on Turkey in terms of culture, types of food and tourism.

Dr. Ali Ünsal (Director Fethullah Gülen Chair) gave a lecture in a seminar at the Faculty of Sharia and Islamic Economics IAIN North Sumatra. In addition to the director of FGC, a seminar with the theme "Islam, the State and Civil Society" was also attended by other sources, Muhammad Iqbal, MA (lecturer of Political Islam FASEI IAIN North Sumatra) and Dr. Phil. Zainul Fuad, MA (Head of Languages and Cultures of North Sumatera IAIN) which together provide materials related to civil society. Events held in the main auditorium IAIN North Sumatra, was attended by hundreds of students and academics who enthusiastically followed the events until it ends. The event closed with the submission of a memento of IAIN North Sumatra to the director of FGC.

On December 22, 2013, the director of Fethullah Gülen Chair, Dr. Ali Ünsal, M.A invited to become one of the sources in a internasional seminar organized by the State Islamic University of Sultan Syarif

Kasim (UIN SUSKA) Pekanbaru. Other sources go round the university's rector Prof. SUSKA H. Muhammad Nazir Karim, M.A. Seminar with the theme "enhancing the role of the Muslim youth in building the civilization of the world" at the Auditorium of the Islamic Center second floor UIN SUSKA and was attended by hundreds of students and academics. Visible antuaise seminar participants as they gave up any questions and objections submitted by the presenters. Fethullah Gülen Chair, invites entrepreneurs in a discussion held at the hotel Ibis Pekanbaru. In the discussion, the director of Fethullah Gülen Chair, Dr. Ali Ünsal, M.A hizmet giving lectures about the history and development of the serve and serve the community. The description of this propaganda little to enlighten the entrepreneurs who attended the self-awareness to serve and serve the community.

Saturday, December 23, 2013, the Institute of the College of the Koran (PTIQ) south of Jakarta held an international seminar organized by PTIQ in collaboration with the Graduate Student Association PTIQ. A resource in this seminar are Prof. Dr. Nasaruddin Umar, M.A (Rector PTIQ), Dr. Ali Ünsal, M.A (director Fethullah Gülen Chair), Dr. Hojjatollah Ibrahimian (Cultural Counsellor of the Republic of Iran), Prof. Dr. M. Dervish Hude (Director of Graduate PTIQ), and Dr. Husein Heriyanto. In this seminar, the director of Fethullah Gülen Char gave a lecture on 'Generating Scientific Reason of Quranic Civilization'

Bandung, on Saturday January 11, 2014 Nusantara University (UNINUS) Bandung in cooperation with the Fethullah Gülen Chair held an international seminar with the theme "The Hizmet Movement of Education". The seminar, which was held in the hall invites UNINUS graduate academic staff and students paskasarjana. On this

occasion director Dr. Fethullah Gülen Ali Ünsal, M.A giving lectures about Hizmet, inspired from the ideas of Fethullah Gülen.

Jombang, on February 8, 2014 Tebuireng boarding school held a seminar with the theme "Development of Islamic education". The event was attended by three speakers. Ir. K.H. Salahuddin Wahid (pesantren Tebuireng), Ir. H. Abdul Kadir Baraja (chairman of the foundation YLPI al-Hikmah Surabaya) and director of the Fethullah Gülen Chair, Dr. Ali Ünsal. Cumhur Cil and acting as a moderator who lead the seminar. Prior to the event, there was held a speech contest with the theme of the book "Eternal Light; Muhammad". And at the seminar sessions provided an award for the winners<sup>23</sup>.

The focus of each seminar above is how FGC introduced the figure of Gulen with various concepts and movements, to be invited to be able to imitate the Gulen that always puts compassion, as well as Sufi figures other, in each of his actions reflect the personality wise and prudent, FGC also expects in any event as above there is follow-up by starting from the personal to apply the values sufistik in everyday life so as to form a dynamic society, much of the debate and malice which resulted in damage.

### 3. International Conference Event

Fethullah Gulen Chair actively holding an international conference to introduce ideas and thoughts Fethullah Gulen in some universities in Inodonesia, as already dilakukana an international conference held on September 20 and October 21 in Jakarta to discuss the idea of education an Islamic leader Fethullah Gülen, who has pioneered educational activities in a number of countries together with efforts to promote the activities of intercultural and inter-religious

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<sup>23</sup> *Ibid*, P. 21-69

worldwide. The conference with the theme «Model Pendidikan Gülen» This was attended by 32 academics from 14 countries as a speaker and is organized in cooperation with the University of Indonesia, State Islamic University (UIN) Syarif Hidayatullah Jakarta and Fethullah Gulen Chair Jakarta.

The opening ceremony of the conference was held at the Grand Melia Hotel Jakarta on October 19 and was attended by nearly 200 participants, including high-level Indonesian officials from both local and international academics. Gulen sent a message to participants of the conference and expressed regret over absence due to health problems, say many thanks to the organizers, participants and speakers for their sincere efforts. Gulen expect at this conference to be successful and bring good results.

A total of 32 academics from 14 countries presented their papers during the conference, which was held at the University of Indonesia and UIN Jakarta. The rector of two universities delivered the opening speech at the event which was held two days. Rector of the University of Indonesia, Prof. Dr. Gumilar rusliwa somantri, and rector of UIN Jakarta, Prof. Dr. Komaruddin Hidayat, expressed his happiness to host an important conference at their university.<sup>24</sup>

This activity is tucked away in a caring attitude towards the advancement of society while pursuing the enhancement of spirituality and modern insights to bear thoughts focused on harmony

#### 4. Social Activities

Fethullah Gulen Chair in addition to the emphasis on developing educational values also develop humanistic values one of which is undergo various social activities, undertaken every year such

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<sup>24</sup> *Ibid*, P. 17-20

as holding Maulid, Benefit Orphans, and Distribution of Meat Sacrifice.

Since 2010, Fethullah Gülen Chair organized a social event in the form of distribution of sacrificial meat on every Eid al-Adha. This event is regularly held in cooperation with Kharisma Bangsa School and Kimse Yok Mu. This event was held in Uin Sharif Mosque Hidayatuaallah and Fethullah Ciputat which is managed by a committee of local distribution of sacrificial animals were then distributed keada society.

This activity is intended to provide service to the poor in the form of sacrifice and sharing daging closer Fethullah Gülen Chair with Indonesian community in order to create an atmosphere of mutual trust and mutual benefit.

Other annual activities by providing donations to orphans and underprivileged. The program is usually implemented in various schools hizmet partners and in cooperation with donors, the form of compensation in the form of school supplies such as bags, shoes, stationery and cash assistance to orphans underprivileged residents around the school.

And the last of the Social activities Fethullah Gülen Chair is a warning and the Prophet's Birthday held in schools or in the hizmet partner universities in Indonesia. The warning is usually presented in the form of seminars and discussions with invited scholars and students.<sup>25</sup>

Social activity is not merely a social activity that seeks only to share but the Fethullah Gülen Chair teaches will love his fellow beings without expecting any compensation, because each and every activity

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<sup>25</sup> *Ibid*, P. 141-146

performed these agencies should be in line straight as the principle hizmet is spreading compassion on fellow.

#### 5. Art Event Turkey

Since 2010, Fethullah Gulen Chair of Turkish culture held a recognition program with the theme "Turkish Cultural Day" is an activity that aims to provide information about Turkey both in terms of culture, education, tourism, and so on. In the process, the name of the event transformed into "Indonesian-Turkish Friendship and Culture Day". In this annual event, presented some traditional dance performances, food, and unique artistry Turkey and Indonesia. Bring with artists from Turkey to the students by teaching them how to play traditional Turkish music and art expertise Ebru.<sup>26</sup>

This activity is intended to introduce the value of art in Turkey and collaborate on Indonesian art, because art can give birth spritualits dynamic, this activity also aims to strengthen relations between Turkey and Indonesia as both have some of the diversity in the community.

#### 6. Activities Visits and Silaturrahim

Fethullah Gulen chair proactive visits to Bureaucrats, Figures, religious leaders, academics, and several institutions in Indonesia to establish silaturrahim, as has been done previously Fethullah visit, the former president of Indonesia, Susilo Bambang Yudhoyono, meet Turkish president Abdullaha gul, silaturrahim plae of marzuki Ali to leave the book by M. Fethullah Gulen, Silaturrahim place of Prof. Dr. Jimly Assiddiqie member of the Presidential Advisory, friendship place Salim Al-jufri (minister of social), Muhaimin Iskandar (the Minister of Labor and Migrants), Bahtiar Hamzah, SE, Hidayat Nur

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<sup>26</sup> *Ibid*, P. 158-163

Wahid, Sri Sultan Hamengkubuwono X, Bahr MORA Secretary General Hidayat of Indonesia, and visit in Nasarudin Umar deputy minister of Religion, and Mahfouz MD.

In addition to visits to bureaucrats Fethullah Gülen Chair also visited the embassies such as the Embassy of Turkey, Azerbaijan, Brazil, Lebanon, Poland, Nigeria. Fethullah Gülen Chair visited also some figures like Prof. Dr. Din Syamsudin (Muhammadiyah), K.H. Salahuddin Wahid (NU), Prof. Dr. M. Quraish Shihab, Prof. Dr. Komaruddin Hidayat (rector Uin Jakarta) and Dr. Sudarto Abdulhakim (Vice Chancellor Bid. Student UIN Jakarta), visit the place of Prof. Dr. Azmuardi Azra (Director Pascasarjana UIN Jakarta), a visit to Prof. Dr. Dr. M. Masyitoh, M.Ag (Rector of the University of Muhammadiyah Jakarta), Visit to Prof. Dr. Gumilar Rusliwa Sumantri (Former Rector of UI), Visit to Prof. Dr. Anis Baswedan (rector of Paramadina University), a visit to Prof. Dr. Bambang Cipto, MA (Rector of the University of Muhammadiyah Yogyakarta), visit to the Dean of the Faculty Tabiyah, visits to Prof. Dr. MK Tajuddin dean of the Faculty of Medicine, kunjungan to Prof. Dr. Bahtiar Efendy dean of the faculty of Social and Political Sciences. a visit to Dr. Agus Salim dean of the faculty of Science and Technology.

Fethullah Chair Gülen also visited the University of luminaries such, a visit to UGM, UNY, UM Malang,. Continued engunjungi bebrap Figures like, visit to Ustadz Abdullah Gymnasti, visit the madrasa Darul Hikmah Pekan Baru, visit to PTIQ Jakarta, a visit to Dr. Didier Wahidin Rector of the University of the archipelago, and the latter Fethullah Gülen visit Media like, Compass Group, Republika, Antara News, Post and Media Indonesia.<sup>27</sup>

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<sup>27</sup> *Ibid*, P. 89-116



The visit undertaken by FGC here other than to strengthen and introduce themselves also do comparisons solely for the development actions by the FGC to be accepted in the Indonesian people, especially with some cooperation with silaturrahmi is also a form of encouraging instructed by the Apostle because in silaturrahmi will childbirth humanist attitude.

Writer, activities undertaken by Fethullah Gulen Chair jakarta this very emphasis on aspects of concern to the public in accordance with the vision and mission to bring peace and devotion, which is consistent with an active attitude Gulen in spreading the idea of mystical about harmony, harmony and humility between fellow human beings. FGC teaches that every gesture or action taken positive can be used as an avenue to pursue in God and bring a reward, as already described in the Qur'an and Hadith. Because active attitude will bring forth a salik policy stance and a dynamic life.