

CHAPTER V

CLOSING

A. Conclusion

Based on the review of the actualization of the *sufistic* concept of Muhammad Fethullah Gulen at Fethullah Gulen Chair, Jakarta in previous chapters, it can be concluded about the *sufistic* concept and its actualization in Fethullah Gulen Chair as follows:

1. Gulen considers that to achieve the perfect life is to live in *Mahabbah* and *Ma'rifat* to God. Because in living with *Mahabbah* and *Ma'rifat* to God that is greatness, perfection and happiness of human life both in this world and in the hereafter will be met so that it will realize a dynamic attitude. As for how to achieve *ma'rifat* is to perform the purification of the heart by passing *maqamat* in *tariqa* as *taubat*, ascetic, *fiqr*, *tawakal*, *wara'* and patient and also implements this attitude in everyday life, from here it appears that the *tariqa* conception of Muhammad Fethullah Gulen is no different from other Sufi figure, the different is that the conception of *tasawwuf* emphasizes on social cultural action and even political action that is as important as the belief that peace can only be achieved if it is supported by such attitude. The real action of each person can be a social action such as get involved in a community, sharing experiences with others, work hard to help others and bring peace to the entire world community. Gulen teaches about harmony and humility among human. As did his master Rumi and Said Nursi. Gulen emphasizes on the values contained in action in order to become a *tariqa* or the way to get closer to Allah SWT.
2. *Mahabbah* as the base for peace and devotion, as it was said earlier, *sufistic* values contained in each of the actions taken by Fethullah Gulen Chair has a positive value, in other words as the implementation of Gulen thought to be actualized in an action of

peace and community service. With the basis *mahabbah* so that bring a positive attitude, and will bring up the relationship between humans and God in an action that has a spiritual soul, highlighting the common interest in bringing about peace and dynamic devotion.

B. Suggestions

This study has tried to describe the ideas of thought concerning the actualization of the *tasawwuf* concept of Muhammad Fethullah Gulen in Fethullah Gulen Jakarta, for an insight into the treasures of *tasawwuf* science.

However, the scope of the study and description in this study is very limited that make it possible to develop further, which can be suggested as follows: Fethullah Gülen movement as a social community movement has spread to many countries. As a movement of international scale, this movement has a lot of interesting things to study and further developed especially *sufis* who became one of the values of universal Islam, such as the value of love for others, interfaith dialogue, harmony and tolerance in Islam which he often convey in lectures or in the books that he wrote.

Hopefully, through the writing, in the future will be many interest in studying and researching more deeply about the various aspects of the Fethullah Gulen Movement and sufistic thought.

C. Closing

Alhamdulillah, Praise be to Allah SWT, for His grace, *taufik* and *hidayah*, researchers can accomplish this scientific work. Hopefully, this work can provide benefits, especially for researchers themselves and the wider community are generally, further, the researchers realized that this study is still far from perfection, so that the criticisms and suggestions are still very much needed.

Wallahu A'lam bi as- Sawab