

PAPER NAME

Islamic Civilization

AUTHOR

nabila huringiin

WORD COUNT

7435 Words

CHARACTER COUNT

41205 Characters

PAGE COUNT

25 Pages

FILE SIZE

625.6KB

SUBMISSION DATE

Jun 11, 2023 9:59 AM GMT+7

REPORT DATE

Jun 11, 2023 10:00 AM GMT+7

● 5% Overall Similarity

The combined total of all matches, including overlapping sources, for each database.

- Crossref database

● Excluded from Similarity Report

- Internet database
- Crossref Posted Content database
- Quoted material
- Small Matches (Less than 8 words)
- Publications database
- Submitted Works database
- Cited material

See discussions, stats, and author profiles for this publication at: <https://www.researchgate.net/publication/350321654>

Islamic Civilization According to Muhammad Fethullah Gulen

Article in *Tasfiyah* · January 2021

DOI: 10.21111/tasfiyah.v5i1.5270

CITATIONS

0

READS

218

3 authors, including:



Miftah Ahmad

Universitas Gadjah Mada

2 PUBLICATIONS 0 CITATIONS

[SEE PROFILE](#)



Nabila Huringiin

University of Darussalam Gontor

7 PUBLICATIONS 12 CITATIONS

[SEE PROFILE](#)

Islamic Civilization According to Muhammad Fethullah Gulen

Miftah Ahmad*

Kajian Timur Tengah, Universitas Gadjah Mada (UGM) Yogyakarta-Indonesia
miftahahmad@mail.ugm.ac.id

Nabila Huringiin**

Universitas Darussalam Gontor- Indonesia
nabilahuringin@unida.gontor.ac.id

Umi Nur Hasanah**

Universitas Darussalam Gontor- Indonesia
nur.hasanah@unida.gontor.ac.id

Abstract

This article describes the confusion of the West phenomenon which is often declared by the glorious civilization according to modern society. But, Islam as a great religion is known to be a backward civilization and left behind from the West. A Turkish scholar named Muhammad Fethullah Gulen observed this phenomenon and tries to declare that the Islamic civilization is not backward. This type of research is library research, listing all literature and data related to Gulen's perspective in the concept of Islamic civilization development. Researchers used descriptive-analysis methods to describe and analyze the concept of Islamic civilization according to Gulen and how to build it. The Researcher concludes that the pillars of Islamic civilization according to Muhammad Fethullah Gulen include four pillars, moral-spiritual, aesthetics, and love for the Creator.

Keywords: *Civilization, Gullen, Islam, Society.*

* Kajian Timur Tengah, Universitas Gadjah Mada Bulaksumur, Caturtunggal, Kec. Depok, Kabupaten Sleman, Daerah Istimewa Yogyakarta 55281.

** Kampus Universitas Darussalam (UNIDA) Gontor, Jl. Raya Siman, Ponorogo Jawa Timur 63471. Telp: 0352-483764, Fax: 0352-488182.

Abstrak

Artikel ini mendeskripsikan kerancuan fenomena peradaban Barat yang kerap diibaratkan sebagai kiblat peradaban gemilang ditengah huru-hara kehidupan manusia modern. Akan tetapi, Islam sebagai agama besar dikatakan sebagai peradaban yang terbelakang dan tertinggal jauh dari Barat. Seorang ulama Turki yang bernama Muhammad Fethullah Gulen mengamati fenomena tersebut. Gulen berusaha untuk menunjukkan kepada dunia bahwa peradaban Islam bukanlah peradaban yang terbelakang. Jenis penelitian ini merupakan penelitian library research, mendata semua literatur dan data yang berkaitan dengan Gulen dalam konsep pembangunan peradaban Islam. Peneliti menggunakan metode deskriptif-analisis untuk mendeskripsikan dan menganalisa konsep peradaban Islam menurut Gulen serta cara membangunnya, peneliti menyimpulkan bahwa pilar peradaban Islam menurut Muhammad Fethullah Gulen mencakup empat pilar: moral, spiritual, estetika dan kecintaan terhadap Pencipta.

Kata Kunci: Peradaban, Gullen, Islam, Masyarakat.

Introduction

The conflict between Islam and Christian, Democratic of Liberalism, and Marxism-Leninism are globalizing social civil.¹ The Renaissance had a great impact on Iran, Sudan, Libya, Somalia, Afghanistan, Irak, Egypt, and Syria.³ The clash of civilizations is the result of this conflict. The Muslim culture will eventually obsolete due to the clash of civil conflicts.² The nation's officials better than solve the clash of civil conflicts, the nation's are concerning in the political, social, and independence fields. Thus, Islam developed gradually to enforce its civilization, but the West used all means to tear it down. It makes differences between the two sides, in which Islam was drowned along the time, but the West was kicked Islam out from modern civilization.

¹ Samuel P. Huntington, *The Clash of Civilization Remarking of World Order* (New York: Touchstone, 1997), 209.

² Usman Syihab, 'Peranan Agama Dalam Restorasi Peradaban Umat Islam Menurut Muhammad Fethullah Gulen', *Tsaqafah* 10, no. 2 (Ponorogo: UNIDA Gontor 2014): 343–44, <http://dx.doi.org/10.21111/tsaqafah.v10i2.192>.

The West succeeded in reviving their journey to modern civilization by explored the noble values of Christian, Greek, and Roman teachings.³ So, Islamic civilization analyzing the Islamic cultural heritage and roots, exploring the philosophical thinking and moral principles of *Sufism*. Other Islamic scholars give full attention, such as Muhammad Fethullah Gulen, Malik Bennabi, Syed Naquib Al-Attas, etc.

Muhammad Fethullah Gulen, a Turkish Muslim thinker born in Erzurum⁴ who has some group of his followers (*hizmet*),⁵ grew up in Turkey revolution era which secularized under the leadership of Mustafa Kemal Atatürk; a transformation that changed Turkish social life. The Turkish transformation also changed the spiritual and material conditions of society directly and the world community indirectly.⁶ The Turkish transformation was impacted by the international relationship and crisis of Islamic identity. In that time, the Islamic values begin to secularize and the society can't survive through the impact of Turkish transformation.

According to Gulen, the important foundation to raise Islamic civilization is love, with all its blessings, inner strength, the sharpness of mind, determination, freedom, and self-confidence. Muslims must have depth, thoroughness, freedom, worldview, and the spirit of revelation contained in philosophy and all actions. Gulen called it “representation of science, faith, morals, and art”. Therefore, it concluded there are four main pillars of building Islamic civilization according to Gulen, such as 1) moral-spiritual

³ Muhammad Fethullah Gulen, *Bangkitnya Spiritualitas Islam* (Jakarta: Republika, 2012), 40.

⁴ Sulaiman Sulaiman, ‘Perubahan Sosial Berbasis Tasawuf: Studi Kasus Fethullah Gülen Dan Gülen Movement’, *Al-Tahrir: Jurnal Pemikiran Islam* 16, no. 1 (24 June 2016): 29, <https://doi.org/10.21154/al-tahrir.v16i1.359>.

⁵ Hizmet is taken from the Arabic language *khidmah* which means devotion, they devote their lives serving the people.

⁶ Anang Haderi, Aktivisme Tasawuf menurut Fethullah Gulen, *In Journal of Theology*, Vol. 26, No 2 July-December 2015, 2.

2) science 3) aesthetics, and 4) love.⁷ This will spur the movement of Muslims who founded the Gulen Movement to spread Islamic knowledge.

The Definition of Islamic Civilization

In the terminological term, the word civilization comes from the word “*adab*” to mean modesty, subtlety, and good manners, morals. Civilized means: 1) Impolite language cultivation, and 2) an advanced level of life in body and soul.⁸ Civilization means 1) progress (intelligence, culture) body and soul; 2) of the language and civil culture. Thus, Civilization is closely related to good manners. Harun Nasution said that “*adab*” comes from the Arabic word *adaba-ya’dibu-adaban*, it contains a few meanings, such as 1) called or invited to eat, 2) manners and morals.⁹

The New Webster’s Dictionary Of The English Language written the meaning of civilization, such as 1) making or becoming civilized, 2) the state of being civilized, 3) the sum of qualities of a particular civilized society.¹⁰ While in Oxford, Civilization is a noun, the first meaning of civilization is a state of human society that is very developed and organized. The second is a society, its culture, and its way of life during a particular period or in a particular part of the world. Third, all people in the world and the societies they live in, considered as a whole. And the last meaning of civilization in Oxford is a place that offers you a comfortable way of life in modern society.¹¹

⁷ Gulen, *Bangkitnya Spiritualitas Islam*, 229.

⁴ Tim Penyusun Kamus Pusat Pembinaan dan Pengembangan Bahasa, ‘Kamus Besar Bahasa Indonesia’, in *Kamus Besar Bahasa Indonesia* (Jakarta: Departemen Pendidikan dan Kebudayaan, 1988), 5. See also ⁶ W.J.S Poerwadarminta, ‘Kamus Umum Bahasa Indonesia’ (Jakarta: Balai Pustaka, 1976), 15.

⁹ Harun Nasution, *Ensiklopedia Islam Indonesia* (Jakarta: Djambatan, 2020), 20.

¹⁰ Philip Friedman, *The New Webster’s Dictionary Of The English Language* (USA: Lexicon Publications. Inc. 2004), 180.

⁵ A S Hornby, *Oxford Advanced Learner’s Dictionary Of Current English* (UK: Oxford University Press, 2015), 266.

In other terminology, *al-badllarah* in Arabic linguistic meaning is associated with the social life product. In Arabic, *al iqamah fi al-badllar* meaning resides in the port or city. In the Islamic context who interpreted it as an Islamic culture/civilization. According to Jamil Saliba, Ibn Khaldun was the first Muslim who use *badllarah* as the civilization term. The sources of *al-badllarah* in *Ibn Khaldun* perspective are *al-badawah*,¹² because it is doing the agricultural activities and maintenance of animal breeding to produce the necessities of life. Among the scholars, the difference between *al-badllarah* and *tsaqafah* was discussed, some of them suggested that as-*tsaqafah* is used to denote the meaning of development in thoughts and feelings terminology, while *al-badllarah* is more like the development of the social life in the community, especially in the physical-life and materials.

In the etymological term, Syamsuddin Arif stated that civilization is the overall achievements and results of the work of people who live together in a city or country. Civilization is synonymous with Medina or civitas, in Latin, that sign the happening of agreement between many social groups to live together safely, peacefully, and fairly. Thus, the nomadic tribes will never give birth to civilization. Also, the tribes of Barbarians love to fight each other. Those requirements were fulfilled by the Prophet after migrated and lived in Madinah. By building relationships between many important and different groups, such as Arab Khazraj and the Aws, the Muhajirun and Anshor, Jews, Christians, and some kind of an agreement with Majus “social contract”.¹³ Islamic civilization appeared slowly and shown luxuriously in all the achievements of the political, military, economic, scientific, cultural, and so on, contained in literary works, philosophy, science,

¹² *Al-Badawah* is the contrary of *al-badllarah* which means to live in the desert or the countryside, Azyumardi Azra, etc, *Suplemen Ensiklopedia Islam* (Jakarta: Ichtisar Baru Van Hoeven, 2000), 143.

¹³ Syamsuddin Arif, ‘Peradaban Islam, Sains, Dan Khalifah’, *INPAS Online*, 15 March 2016, 1.

technology, architecture, and arts.

Professor Arberry said the Islamic civilization was born out of a very long journey and process. The Nation's excellent assortment of original and different has been tied up by one vision, one mission, one tradition, and a way of life.¹⁴ Syed Qutb declared that Islam is a civilization. To find out, we need to know the meaning of Islam firstly. First, Islam means the statement of a man to believe in God, or a God sent His Messengers to guide mankind to the straight path and goodness, it can also mean comprising two aspects as the spiritual and material aspects of human life. And the second is the developed the practice in Islam as The Islamic civilization, called by social civilization.

Hamid Fahmi Zarkasyi said 'the worldview' as the basis of world civilization. The worldview comes from the religious framework that influences the action and the sole manifestation. The worldview is the concept of the values, the motor of social change, the basis of real understanding, the intellectual based, and all of the Islamic content. The Islamic civilization substance is the unlimited Islamic studies to the religion system, the thought, the values, furthermore, the super-system including the Existence view to The Creator. Thus, Islamic civilization's substance is the Islamic worldview.¹⁵ The Islamic worldview as Hamid Fahmi Zarkasyi argues is the substance of Islamic civilization.

Other opinions come from Gulen, civilization is a concept that has a variety of different forms, following the views, concepts, philosophy, and the power of reason which belonged to the person concerned. Civilizations include: first, a set of activities related to human life; Second, patterns of thought, belief, and science of a people; Third, any specific special characters both materially

¹⁴ Arberry, *Aspect of Islamic Civilization as Despacited in The Original Texts* (London: Routledge, 1964), 9.

¹⁵ Hamid Fahmi Zarkasyi, *Peradaban Islam Makna Strategi Pembangunannya* (Ponorogo: CIOS, 2015), 14.

and non-materially.¹⁶ both of that is an indicator for the Islamic civilization with the support conditions and individual character in the middle of the community from children, young people, and elderly people.

From this description-explanation above it concluded that Islamic civilization is a civilization that built the long journey through the process with all the philosophy, beliefs, character, thought patterns, which are comprehensive and universal, based on the Qur'an and the Sunnah of the Messenger which is held to be developed to keep an old-fashioned, a developed society to build his thoughts and *syummul* in all things.

The Element of Islamic Civilization

Professor Thomas Arnold¹⁷ who able to stir up Islamic civilization is the constancy in worship one God that is God Almighty, and trust Muhammad, he also applies the *Shari'ah* in The *Qur'an* and *Hadits*. It has been a fundamental dogma for Muslims because of the consequences of religion.¹⁸ In this case of Prof. Thomas Arnold said that basic Islamic civilization is awakening from unity. Malik Bennabi revealed that the core of civilization is a culture. Without a culture then it will never materialize and exist. The culture is a nutrient for civilization and a place to reforming all elements of the civilized community, such as the blacksmith, artists, pastoralists, and faith.¹⁹ Thus, the most important element of the culture in building a civilization should be conserved and

¹⁶ Muhammad Fethullah Gulen, *Membangun Peradaban Kita*, 1st ed., Terj. Fuad Sayifuddin Nur & Syarif Hade Masyah (Jakarta: Republika, 2013), 16.

¹⁷ Prof. Thomas W. Arnold is a major of science which taught in Aligarh in 1896, his best student is Muhammad Iqbal after moved to Lahore University in Government College, See Thomas Arnold, *The Spread of Islam in The World* (London: Goodword, 2001), 1.

¹⁸ Arnold, 414.

¹⁹ Malik Bennabi, *Musykilat Al-Tsaqafah*, 3rd ed. (Damascus: Daar al-Fikr Press, 1989), 76–77. See also Syihab, 'Peranan Agama Dalam Restorasi Peradaban Umat Islam Menurut Muhammad Fethullah Gulen', 351.

examined the values virtue to continue to grow as time passes.

Malik Bennabi added, to build a civilization was not practically, by purchasing or importing goods or works of civilization from the outside (the Western civilization) and civilization sell his works in the inside and outside, without the spiritual aspect, mind, personality, and values.²⁰ In this context, Bennabi explained that the main element of civilization is non-material aspects. If it was the Islamic aspect, then the metaphysics is the foundation of community life that serve as guidelines in the act, customs, habits, thoughts, concepts, frameworks, and laws that govern, the Qur'an and Al-Hadith.

According to the Directorate-General of Institutional construction of the Indonesian Islamic society, it is a container of cultural development, the society construction will create a glorious civilization, by building it through Islamic culture with the digging of treasure-*khazanah*, so that the Islamic community created sturdily and strongly. The Prophet put these values in his good example that govern human beings and society to the religious, social, economic, and political aspiration of the Qur'an and as-Sunnah.²¹ Furthermore, civilization can rebuild through the values exemplified by the Prophet Muhammad. Moreover, the Muslims to examine more deeply a treatise of Prophet Muhammad in the Qur'an and al-Hadith. Because both are staples of life guidelines for human beings.

The most important essence of Islamic civilizations according to Isma'il Raji Al-Faruqi was unity, which asserts that God is one, the absolute main Creator, the Lord of hosts. The first is the methodological dimension includes unity, rationalism, and tolerance. While the second is the content dimension, which

²⁰ Malik Bennabi, *Syurut Al-Nabdab*, Terj. 'Abd as-Shabur Syahin & Umar Kamil Miskawi (Damascus: Daar al-Fikr Press, 1987), 47. See also Syihab, 'Peranan Agama Dalam Restorasi Peradaban Umat Islam Menurut Muhammad Fethullah Gulen', 355.

²¹ Ali Shodiqin and Dudung Abdurrahman, *Sejarah Peradaban Islam Dari Masa Klasik Hingga Modern* (Yogyakarta: Lesfi, 2002), 30.

includes unity as the first principle of unity as metaphysics, ethics, core principles of unity as the first principle of axiology, unity as the first principle of society, and unity as the first principle aesthetics.²² Unity in al-Faruqi's view as binding all parts to make them an integral body and organisms who we refer to as civilization.

Religion is the beginning of civilization. By understanding the meaning of religion and its teachings, with a clear dialogue will foster a true understanding among religious people. In Islam, the main runway in the dialogue/touch is the Qur'an which becomes a basic outlook on life, values, and the source of all goodness. Nasr added tolerance is the primary keyword in civilization. Ethics also commands is an important component in developing civilization. Many elements supported Islam civilization according to Nasr such as art treasures, the past, and the enforced worship instructed in the religion before.²³ ²⁴So, the most important aspect to support the Islamic civilization by Nasr is the religion based on the Qur'an as a human view of life.

The Pillar of Building Islamic Civilization According to Muhammad Fethullah Gulen

Moral-Spiritual

The Islamic moral-spiritual as an important principle in the building of civilizations is the foundation of knowledge. It had great value as the content of love in the aesthetics for building the social relationship. Gulen argues the worship pillar of *Mukemin* was reflected in his behavior and actions, as well as the actions based on *jihad* and sincerity for the life of the hereafter. If such feelings are

²² Isma'il K. Al-Faruqi and Lois Lamy Al-Faruqi, *Atlas Budaya Islam Menjelajah Khazanah Peradaban Gemilang*, vol. 6, Terj. Ilyas Hasan (Bandung: Mizan, 2003), 109–26.

²³ Seyyed Hossein Nasr, *Religion and Dialogue Among Civilizations*, *Journal of Transcendent Philosophy*, Vol. 17, December 2016, (UK: London Academy of Iranian Studies, 2016), 38–43.

²⁴ Seyyed Hossein Nasr, 'Religion and Dialogue Among Civilizations', *Journal of Transcendent Philosophy* 17 (2016): 38–43.

already arising inside of the *Mukmin*, then he will not be defending itself from the world life and the hereafter, between heart and intellect, as well as between feelings and common sense. All will be harmonized as a whole. His thought result, never mistaken with the heart's intuition.²⁵

According to Salih Yucel,²⁶ there are several sources of spiritual strength be able to evoke the Muslims spirituality spoken by Gulen, such as the ability of people to understand the meaning of the faith return and its essence, the faith entrance into the heart, making God's will as the intake of the human being and giving priority to the benefit, apply the faith and the degree of Ihsan to realize the essence of "I have a time with God", hooking everything with the afterlife, and has a breadth of spirituality.²⁷ So, spirituality will rise and develop when the man realized the essence of the faith and continue to improve the degree of faith through the sources above.

Gulen assumed that moral wealth above on someday:²⁸

"When the spring comes replaces this dry season, we will all be able to see the seeds we have spread through the enjoyment of worship that blossomed around the world. That's when we will experience periods of interest amid a gloomy world society".

In the religious life, the urgent elements as the catalyst believers do good deeds, which is known by the term reward, which as determinant and creator of networks between individuals in public life.²⁹ If religions realize it, then the societies will compete with each other to reproduce the reward with a good moral in every

²⁵ Gulen, *Bangkitnya Spiritualitas Islam*, 27.

²⁶ Dr. Salih Yucel is the lecture of the School of Philosophical, Historical and International Studies, The Religion Center of Theology Monash University, Clayton, Victoria, Australia, See Salih Yucel, 'Spiritual Role Models in Fethullah Gülen's Educational Philosophy', 2011, 65.

²⁷ Yucel, 68.

²⁸ Gulen, *Bangkitnya Spiritualitas Islam*, 9.

²⁹ Gulen, 263.

walks of life. The reward is a factor that spread the tendencies and the human instinct to gather, to communicate, and as the basis of society is important to develop. The reward as well as the catalyst to create harmony between values and social obligations to transmit attitudes.³⁰ In this case, religion plays an active participant role to help realize the social value system that is complete and intact.

Science

Besides the moral-spiritual as elements of Islamic civilization, Gulen has full attention towards the world of education. In the belief of Gulen and members of the Gulen Movement, education is the first and foremost way to change the Turkish paradigm as the hopeless country category (a country without hope). Education and the Gulen Movement as the two currencies are inseparable. Gulen as a teacher and traveling requires a container that can provide space against his thought. Awareness of Gulen, this is inspiring the community and encourage the Gulen Movement. The movement is led directly and some are carried out by a group of people from Gulen followers.³¹ Therefore, many communities participate in the Gulen Movement because of their awareness of the importance of education. Since the Gulen Movement is focused its activities in the educational world seriously.

According to Gulen, the sort of education that distinguishes human nature from God's creation. According to him, humanity would never be born into this world without the education process "*servicing humanity through education*". Education made the younger generation that understands the interests of others and himself. As he stated, "*I encourage people to serve the country in particular, and*

³⁰ Elizabeth K. Nottingham, *Agama Dan Masyarakat; Suatu Pengantar Sosiologi*, Trans. Abdul Muis Naharong (Jakarta: Rajawali, 1985), 36. See also Syihab, 'Peranan Agama Dalam Restorasi Peradaban Umat Islam Menurut Muhammad Fethullah Gulen', 363.

³¹ Shodiqin and Abdurrahman, *Sejarah Peradaban Islam Dari Masa Klasik Hingga Modern*, 7. See also Kuntowijoyo, *Metodologi Sejarah* (Yogyakarta: Tiara Wacana, 1994), 485–86.

humanity in general, through education".³² Indeed according to Gulen tolerance-based education will bring future generations aware of the importance of mutual support to each other.

There are three categories of institutions that are carried by the Gulen Movement, such as Fatih University, Gulen Inspired School, and The board Institute courses. The first was opened in 1994 in Istanbul Turkey, which developed the tradition and culture in the analytical study process, teach Gulen's concept and thought even books and Gulen's thought are studied in that university.³³ The second is the cross country project implemented by the Gulen Movement, making love, tolerance, and humanities as a concept of education.³⁴ In education terms, Gulen not only inspiring but also the founder of educational importance.

The first schools were placed in Izmir, Turkey. But increasingly long and over the world, indeed in Indonesia, these institutions include Fethullah Gulen Chair that has been opened in the Islamic University (UIN) Syarif Hidayatullah Jakarta since 2009. There are other institutions with Gulen associated. First, Pasiad-Pacific Countries Social and Economic Solidarity Association. The cooperate institutions with Indonesian parties established several educational institutions, known as the Indonesia-Turkish School. Sekolah Pribadi Depok, Pribadi Bandung, Kharisma Bangsa South of Tangerang, Semesta Semarang, Kesatuan Bangsa Yogyakarta, SBBS Sragen, Fatih Putra Aceh, Fatih Putri Aceh, and Banoa's School of South Borneo.³⁵ Those institutions were founded not just an ordinary school but as a place to instill Islamic life and civilization development.

³² Muhammad Fethullah Gulen, *Essays, Perspective, Opinions* (New Jersey: Taghura Book, 2009), 36.

³³ Halen Rose Ebough, *The Ghulen Movement; a Sosiological Analisis of Civic Movement Rooted in Moderate Islam* (New York: Springer, 2010), 91–92.

³⁴ Ebough, 105.

³⁵ Syihab, 'Peranan Agama Dalam Restorasi Peradaban Umat Islam Menurut Muhammad Fethullah Gulen', 343.

1) Aesthetics

The aesthetic spirit embedded in the spirit born of faith, that aesthetic spirit invoking to the astonishment and the admiration towards beauty. The believer artistic reached the absolute essence in the middle stretch of the entity and the mortal.³⁶ In this case, according to Gulen, faith is necessary to support the formation of an aesthetic spirit. It drives a human to do a favor, not only the relation between human beings but nature. Cry out towards the astonishment and admiration and awe the impermanence, so people will create beauty through the art faith.

Most of the art who reject the subjectively or objectively unable to restrict Islamic art, or something to consider it. *Ruh*, meaning and aesthetic content of the one that blends into the witness will be the relationship between the entities and events, so it felt, sense, and be able to understand. Islamic art is the fusion of the feeling languages and also of the senses.³⁷ The Islamic art according to Gulen was art containing the beauty to lead as well as ushering in the direction of the Existence of the One God, that no one resembles Him, with all kinds of aspirations and suggestions in the different levels and degrees.³⁸ The aesthetics are one of the important aspects to build the culture and all the supporting values, thus, the aesthetics are the main framework to build the civilization. The aesthetics as the motor foundation toward and forward the willingness to be better and deeper than the important aspects, it adds the positive values in the personal *akhlak*, that relevance with humanity.³⁹ In this state, the human awareness to have the *akhlak karimah* spread the civilization, because each person willing to deliver him to be better than others.

³⁶ Gulen, *Membangun Peradaban Kita*, 98.

³⁷ Gulen, 99.

³⁸ Syihab, 'Peranan Agama Dalam Restorasi Peradaban Umat Islam Menurut Muhammad Fethullah Gulen', 367.

³⁹ Malik Bennabi, *Ta'ammulat* (Damascus: Dar al-Fikr, 1991), 150.

The faith, worship, *akhlak*, and rules that exalts human values towards notability, though, science and art are the coverage of Islam. Islam teaches his members to behave and do in earnest and no half-measures. That makes the adherents be able to weight his life, as well as knowing the purpose of the life lived. So believers can experience the beauty of paradise in the hereafter.⁴⁰ According to Gulen, the definition of *akhlak* is temperament, habits, or character. The main purpose of the creation is *akhlak*, which became the main dimension for all beings. And with the *akhlak Illahi* then the human effort in line with the objectives of its creation.⁴¹ From the explanation above, the purpose of man's creation is noble because God guides his creatures to temper according to the God commanded.

In the same context, Gulen argues that a Muslim must have good morals (*akhlaqul karimah*), as exemplified by the Prophet Muhammad SAW in any adherence to follow-up.⁴² Because the Prophet is the minimal model of the and always exalted human values towards the notability of and aspects of other goodness. Then the Muslims should imitate the behavior- that's supposing by the Prophet Muhammad SAW. Gulen expresses the intent of the Qur'an in the Al-Qalam fourth verse, God Almighty Prophet with flattering their ways are commendable. Because his possession

⁴⁰ Gulen, *Membangun Peradaban Kita*, 100.

⁴¹ Muhammad Fethullah Gulen, *Tasawuf Untuk Kita Semua* (Jakarta: Republika, 2014), 143.

⁴² Ika Yunia Fauzia, 'Menguak Konsep Kebersandingan Fethullah Gulen Dan Asimilasi Budaya Tariq Ramadhan', *ISLAMICA: Jurnal Studi Keislaman* 3, no. 2 (22 January 2014): 8, <https://doi.org/10.15642/islamica.2009.3.2.1-19>. this paper is about the analysis of the cultural dilemma that Muslims face in Europe by referring to the thought of Gulen and Ramadhan on the issue at hand. Although the context of the paper is limited to Europe, the content of the analysis is presented in such a way that it may also be relevant to similar problems faced by Muslims in different cultural and social settings." "container-title": "ISLAMICA: Jurnal Studi Keislaman", "DOI": "10.15642/islamica.2009.3.2.1-19", "ISSN": "2356-2218, 1978-3183", "issue": "2", "journalAbbreviation": "jisl", "page": "1", "source": "DOI.org (Crossref

akhlak is the great *akhlak*, and man can't have *akhlak* as completely and as beautiful as the Messenger's *akhlak* because the morals the apostle is sourced from the Quran and is based on Traditional Prophet.⁴³ So the *akhlaqul karimah* will be beautifully decorated for every creature. Because the *akhlaqul karimah* are practiced according to the teachings of the Prophet will be good anyway.

To reach out to the Islamic spirit, full of beauty, the firmness of intention needs, the truth of the way of thinking, a high fighting spirit, *istiqomah*, raring to go in straightway up, as well as holding fast to a strong grounding in developing themselves.⁴⁴ Therefore, it takes determination and sincere intentions were preceded to realize the noble character of the personal so beautiful to look at.

Human as the subject of good manners can change himself, the communities, and the surrounding world. Allah SWT as the Creator of humans to guard the ethic as His desire. The *akhlak Illahi* is the foundation of the human being to behave and do something. Without hold on the *akhlak Illahi*, the world will be dissolved and impossible to spread it again.⁴⁵ The *akhlak Illahi* will command the human to *akhlaqul karimah*, if the human understood it well, it's so easy to build the Islamic civilization.

2) Love

The principal foundation to build civilization is the relation among the communities. The harmony of these relations and according to the citizen values. Love is based on blessed each person. Gulen explains in his book, under the title *Essays, Perspectives, Opinion-* that:

“Love is a person's most essential element. It is a most radiant light, a great power that can resist and overcome every force. Love elevates every soul that absorbs it, and prepare it for eternity. Those who make contact

⁴³ Gulen, *Tasawuf Untuk Kita Semua*, 145.

⁴⁴ Gulen, *Membangun Peradaban Kita*, 158.

⁴⁵ Al-Faruqi and Al-Faruqi, *Atlas Budaya Islam Menjelajah Khazanah Peradaban Gemilang*, 6:110–17.

with eternity through love seek to implant in others what they receive. They dedicate their lives to this, and endure any hardship for its sake".⁴⁶

Love is a part of life that has the most important role. Love fights and overwhelms everything because it is the brightest light and the great source of power. Love elevates the understanding soul, and prepare the soul to wander into his place. The soul can build a relationship with immortality through love, spurred it to inspire other souls to step in the same direction.

The universality of love is demonstrated throughout the universe on the fact that each particle help and supports other particles. Including living beings especially mankind in the social community. Which should be mutually supportive and tolerant to one another.⁴⁷ According to Gulen, the human race participates in love blowing in the universe consciously. The spread of love will be growing in the right place, with human consciousness to show love humanely. Therefore, without abusing the spirit of love and for the whole person's love, every person should be willing to offer help and mutual between each other. Human should consider their good deeds to obey natural laws or laws that have agreed to protect the harmony together.⁴⁸ Muhammad SAW, as the Prophet and The Pride of Humanity, which means it is a person full of love and compassion. The famous of Prophet Muhammad as *Habibullah* or lover of Allah SWT has the meaning that the Prophet is a loved one, people who love Allah SWT and loved Allah SWT.⁴⁹ With love

⁴⁶ Gulen, *Essays, Perspective, Opinions*, 41. See also Muhammad Said, 'RETHRETHINKING ISLAMIC THEOLOGY Mengagas Teologi Sosial Dalam Konteks Pluralisme Dan Multikulturalisme (Perspektif Pemikiran Teologi Fethullah Gulen)', *SENSLA: Jurnal Ilmu-Ilmu Ushuluddin* 16, no. 2 (1 October 2015): 101, <https://doi.org/10.14421/esensia.v16i2.991>.

⁴⁷ Imam Maksum, 'KONSEP M. FETHULLAH GULEN TENTANG HERMENEUTIKA PERADABAN ISLAM KOSMOPOLITAN', *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 9, no. 1 (17 June 2014): 216, <https://doi.org/10.21274/epis.2014.9.1.205-222>. See also Muhammad Fethullah Gulen, *Toward a Global Civilization of Love and Tolerance* (New Jersey: The Light, 2004), x.

⁴⁸ Gulen, *Toward a Global Civilization of Love and Tolerance*, 8.

⁴⁹ Mursyid Romli, 'Dialog Dan Pendidikan Sebagai Media Gerakan (Studi

even if humans could be loved by the Creator and its Creator will give it greater affection than love to him.

Sayyed Hossein Nasr also stated that tolerance is one of the major keys in building civilizations. Tolerance not only as a pioneer in social and religious tolerance but more leads to the truth, namely *al-Haqq*, which in Arabic means truth and reality. Without tolerance, then it would be impossible to understand something.⁵⁰ Therefore, tolerance is the main source of truth that will spread the lofty values. The great value will be understood by the community and it is making a harmonious society that understands the importance of socializing.

Love is commendable and the nature of the principle is tolerated by a fellow human being, in this case, the Gulen based upon the verse of the Qur'an in Al-Furqan verse 63.⁵¹ These verses emphasized that Islam encourages believers to tolerant and forgiving. Because of those two things is the main principle as a servant of God Almighty. If humans have this trait, then their nature is already aligned with the servant of God who gets His Grace.⁵² Thus, Muslims have to be mutually and distance themselves from the bad traits which may cause a split between them.

Muhammad Fethullah Gulen's Contribution to The Building of Islamic Civilization

Gulen inspires communities through movements he did, known as the faith movement that is based on tolerance. Gulen

Fethullah Gulen Movement Di Turki), *Tadris: Jurnal Pendidikan Islam* 7, no. 1 (2012): 53. See also Said, 'RETHRETHINKING ISLAMIC THEOLOGY Mengagas Teologi Sosial Dalam Konteks Pluralisme Dan Multikulturalisme (Perspektif Pemikiran Teologi Fethullah Gulen)', 105.

⁵⁰ Nasr, 'Religion and Dialogue Among Civilizations', 39.

⁵¹ 'QS Al-Furqon' (25), 63.

⁵² Ahmad Faizuddin bin Ramli, 'Pemikiran Dan Sumbangan Fethullah Gulen Dalam Dialog Antara Agama', *International Journal of Islamic and Civilisational Studies, Universiti Teknologi Malaysia* 4, no. 2 (2017): 38, <https://doi.org/10.11113/umran2017.4n2.152>.

is increasingly recognized as a significant contributor to the development of Turkish education and the country's economy which is taken from the Islamic Shari'ah.⁵³ Gulen was the motor and inspirator of the establishment of the Gulen-Inspired School. The school is not funded by Gulen directly but supported by local entrepreneurs, educators, and the elders who devoted themselves to education in its development. Originally the school was placed in Turkey, but these schools teach both formal and non-formal education, it appreciated and given in recognition of his services. So nowadays almost all over the world, there are educational establishments over the Gulen's name.⁵⁴

Gulen confirmed that the position of the golden generation through education is love and mutual respect. He would say:

“The Golden Generation is encompassed of a generation of universal ideal individuals, individuals who love the truth, who integrate spirituality and knowledge, who work to benefit society. One processes two wings, and that manifests a marriage of mind and heart, merging of universal ethical values with science and knowledge. This will nurture genuinely enlightened people, who are motivated by love, unity, dialogue, and tolerance to “serve humanity.”⁵⁵

With this, Gulen gives reason to be more concerned with education for the golden generation, because of education as the transmitter between the teenager with their future. Also as one of the sturdy foundations for the creation of growth and development of children's to build a better future. The educators are requiring to pay attention to the education that shall be given to their students.

⁵³ Moh. Samsudin, 'Membumikan Islam Rahmatan Li Al-Alamin Studi Gerakan Dialog Dan Toleransi M. Fethullah Gulen', *Journal of Lisan Al-Hal, University of LAI Ibrahimy Situbondo* 7, no. 2 (2013): 277.

⁷ Mairul Imam, 'Prespektif M. Fethullah Gulen Tentang Golden Generation Dan Relevansinya Dengan Pendidikan Islam Di Indonesia', *Marâjî: Jurnal Ilmu Keislaman* Koordinatorat Perguruan Tinggi Keagamaan Islam Swasta Wilayah IV, 2, no. 2 (2016): 249, <https://doi.org/10.36835/maraji.v2i2.48>.

⁹ Gulen, *Toward a Global Civilization of Love and Tolerance*, 206.

In order not to regret in the future to advance the nation.⁵⁶ The great attention to furthering the Islamic civilization is by providing appropriate science for generations to continue the relay nation-building.

Furthermore, to create the Golden Generation by integrating spirituality and science education as a contribution to the Gulen thinking. He said that Islam is a religion that was created out of love and compassion. Gulen struggles and strives to uphold Islam as *rahmatan lil alamin* religion. Gulen took a role to fill the advancement of technology, drying the humanitarian values remaking radicalism and terrorism grown.⁵⁷ Creating the Golden Generation is shown that Gulen is the figure to foster community awareness of the importance of spirituality.

Fethullah Gulen contributes to the Islamic frame development studies, by exploring the esoteric Islam of transcendent and fused in the oneness of the religions transcendence, in the construction of religion-based on the love humanity, infused in an attitude of tolerance, and actualized by the careful media dialogue, Gulen also contributes in the development of community-based Humanities management via a movement named Fethullah Gulen Movement.⁵⁸

Conclusion

The Western dichotomy was attacking the Islamic civilization. The Islamic scholar tried to revive Islamic values. One of them is Muhammad Fethullah Gulen, the Turkish scholar, the influence of social movement, called the Gulen Movement. The Gulen Movement's member was called by *hizmet* (the server for people). *Hizmet* ought to remind the society of harmonious life without the fight and debate. Gulen Movement's purpose to restore and

⁵⁶ Gulen, *Essays, Perspective, Opinions*, 62.

⁵⁷ Shodiqin and Abdurrahman, *Sejarah Peradaban Islam Dari Masa Klasik Hingga Modern*, 494.

⁵⁸ Shodiqin and Abdurrahman, 495.

rebuild the Islamic civilization in their way.

The Islamic civilization according to Gulen is the Muslim's activities, worldview, and not materially and immaterially characters based on the Islamic way of life. Includes the core of Islamic studies, such as Al-Qur'an and as-Sunnah. The Islamic civilization is a Muslims identity without any additional external indentation, not obtained from the other civilization. The role of religion is very urgent to spur civilization. Islam is the powerful religion can realize it with the pillar themselves. Al-Qur'an and as-Sunnah as the main foundation of Islam, it engrafts the great values to build the Islamic civilization. Gulen said the pillar of Islamic civilization is the moral-spiritual, science, aesthetics, and love. As the pillar to build the Islamic civilization, each contributes to harmonizing the societies.

Moral-spiritual as the based of the behave, the source of virtue, and the main foundation to learn the science-based on religion. The science-based religion spread the careless, include formal and non-formal education, and its integration between science and religion studies. The aesthetics are the main sources of beauty, come from the *akhlak Illahi*, actualized to the *akhlak karimah*, so the Prophet exemplified is the foundation to realize it, to goal the universal ideal person. To love the Creator is the main to restore the Islamic civilization, with throw the debate and conflict. These all were the way to build the Islamic civilization according to Gulen.

The golden generation is the goal of Gulen's movement. Islamic education as the transmitter to the young as the foundation of their future. To integrate spirituality and science, the golden generation will be creating ideally. Besides the golden generation as the Gulen's contribution to developing the Islamic civilization, the religion based on humanity love takes a place as the same as before, by infusing in an attitude of tolerance.

Bibliography

- Al-Faruqi, Isma'il R.,¹ and Lois Lamya Al-Faruqi. *Atlas Budaya Islam Menjelajah Khazanah Peradaban Gemilang*. Vol. 6. Terj. Ilyas Hasan. Bandung: Mizan, 2003.
- Arberry. *Aspect of Islamic Civilization as Despacited in The Original Texts*. London: Routledge, 1964.
- Arif, Syamsuddin. 'Peradaban Islam, Sains, Dan Khalifah'. *INPAS Online*. 15 March 2016.
- Arnold, Thomas. *The Spread of Islam in The World*. London: Goodword, 2001.
- Azra, etc, Azyumardi. *Suplemen Ensiklopedia Islam*. Jakarta: Ichtiar Baru Van Hoeven, 2000.
- Bennabi, Malik. *Musykilat Al-Tsaqafah*. 3rd ed. Damascus: Daar al-Fikr Press, 1989.
- . *Syurut Al-Nabdah*. Terj. 'Abd as-Shabur Syahin & Umar Kamil Miskawi. Damascus: Daar al-Fikr Press, 1987.
- . *Ta'ammulat*. Damascus: Dar al-Fikr, 1991.
- Ebough, Halen Rose. *The Ghulen Movement; a Sosiological Analisis of¹⁷ Civic Movement Rooted in Moderate Islam*. New York: Springer, 2010.
- Faizuddin bin Ramli, Ahmad. 'Pemikiran Dan Sumbangan Fethullah Gulen Dalam Dialog Antara Agama'. *International Journal of Islamic and Civilisational Studies, Universiti Teknologi Malaysia* 4, no. 2 (2017): 33–43. <https://doi.org/10.11113/umran2017.4n2.152>.
- Fauzia, Ika Yunia. 'Menguak Konsep Kebersandingan Fethullah Gulen Dan Asimilasi Budaya Tariq Ramadhan'. *ISLAMICA: Jurnal Studi Keislaman* 3, no. 2 (22 January 2014): 1. <https://doi.org/10.15642/islamica.2009.3.2.1-19>.
- Friedman, Philip. *The New Webster's Dictionary Of The English Language*. USA: Lexicon Publications. Inc, 2004.
- Gulen, Muhammad Fethullah. *Bangkitnya Spiritualitas Islam*. Jakarta: Republika, 2012.
- . *Essays, Perspective, Opinions*. New Jersey: Taghura Book, 2009.
- . *Membangun Peradaban Kita*. 1st ed. Terj. Fuad Sayifuddin Nur & Syarif Hade Masyah. Jakarta: Republika, 2013.
- . *Tasawuf Untuk Kita Semua*. Jakarta: Republika, 2014.

13. *13* *Toward a Global Civilization of Love and Tolerance*. New Jersey: The Light, 2004.
- Hornby, A. S. *5* *Oxford Advanced Learner's Dictionary Of Current English*. UK: Oxford University Press, 2015.
3. Huntington, Samuel P. *The Clash of Civilization Remarking of World Order*. New York: Touchstone, 1997.
- Imam, Hairul. 'Prespektif M. Fethullah Gulen Tentang Golden Generation Dan Relevansinya Dengan Pendidikan Islam Di Indonesia'. *Marâjî: Jurnal Ilmu Keislaman* Koordinator Perguruan Tinggi Keagamaan Islam Swasta Wilayah IV, 2, no. 2 (2016): 248–78. <https://doi.org/10.36835/maraji.v2i2.48>.
12. K. Nottingham, Elizabeth. *Agama Dan Masyarakat; Suatu Pengantar Sosiologi*. Trans. Abdul Muis Naharong. Jakarta: Rajawali, 1985.
- Kuntowijoyo. *Metodologi Sejarah*. Yogyakarta: Tiara Wacana, 1994.
- Maksum, Imam. 'KONSEP M. FETHULLAH GULEN TENTANG HERMENEUTIKA PERADABAN ISLAM KOSMOPOLITAN'. *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 9, no. 1 (17 June 2014): 205–22. <https://doi.org/10.21274/epis.2014.9.1.205-222>.
- Nasr, Seyyed Hossein. 'Religion and Dialogue Among Civilizations'. *Journal of Transcendent Philosophy* 17 (2016).
- Nasution, Harun. *Ensiklopedia Islam Indonesia*. Jakarta: Djambatan, 2020.
- Poerwadarminta, W.J.S. *6* 'Kamus Umum Bahasa Indonesia'. Jakarta: Balai Pustaka, 1976.
- 'QS Al-Furqon', 25.
- Romli, Mursyid. 'Dialog Dan Pendidikan Sebagai Media Gerakan (Studi Fethullah Gulen Movement Di Turki)'. *Tadris: Jurnal Pendidikan Islam* 7, no. 1 (2012).
- Said, Muhammad. 'RETHRETHINKING ISLAMIC THEOLOGY Mengagas Teologi Sosial Dalam Konteks Pluralisme Dan Multikulturalisme (Perspektif Pemikiran Teologi Fethullah Gulen)'. *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 16, no. 2 (1 October 2015): 111. <https://doi.org/10.14421/esensia.v16i2.991>.
- Samsudin, Moh. 'Membumikan Islam Rahmatan Li Al-Alamin Studi Gerakan Dialog Dan Toleransi M. Fethullah Gulen'. *Journal of Lisan Al-Hal, University of LAI Ibrahimy Situbondo* 7, no. 2 (2013).
- Shodiqin, Ali, and Dudung Abdurrahman. *15* *Sejarah Peradaban Islam Dari*

Masa Klasik Hingga Modern. Yogyakarta: Lesfi, 2002.

Sulaiman, Sulaiman. 'Perubahan Sosial Berbasis Tasawuf: Studi Kasus Fethullah Gülen Dan Gülen Movement'. *Al-Tabrir: Jurnal Pemikiran Islam* 16, no. 1 (24 June 2016): 21. <https://doi.org/10.21154/al-tahrir.v16i1.359>.

Syihab, Usman. 'Peranan Agama Dalam Restorasi Peradaban Umat Islam Menurut Muhammad Fethullah Gulen'. *Tsaqafah* 10, no. 2 (Ponorogo: UNIDA Gontor 2014). <http://dx.doi.org/10.21111/tsaqafah.v10i2.192>.

4 Tim Penyusun Kamus Pusat Pembinaan dan Pengembangan Bahasa. 'Kamus Besar Bahasa Indonesia'. In *Kamus Besar Bahasa Indonesia*. (Jakarta: Departemen Pendidikan dan Kebudayaan, 1988.

16 Lucel, Salih. 'Spiritual Role Models in Fethullah Gülen's Educational Philosophy', 2011, 12.

Zarkasyi, Hamid Fahmi. *Peradaban Islam Makna Strategi Pembangunannya*. Ponorogo: CIOS, 2015.

Halaman ini sengaja dikosongkan

● **5% Overall Similarity**

Top sources found in the following databases:

- Crossref database

TOP SOURCES

The sources with the highest number of matches within the submission. Overlapping sources will not be displayed.

- 1

Hariyatoni Hariyatoni, Hasep Saputra. "The Mapping of Dakwah Potenc... <1%

Crossref

2

Damianus Krisnantoro. "Sejarah dan Perkembangan Hukum Agraria di... <1%

Crossref

3

Turan Kayaoglu. "Constructing the dialogue of civilizations in world pol... <1%

Crossref

4

Christin Yuliani, Isna Fitria Agustina. "EFEKTIVITAS PELAKSANAAN ON... <1%

Crossref

5

Samuel A. Eyitayo. "Book, Technology and Infrastructural Development... <1%

Crossref

6

Friska Hasibuan, Fermanto Lianto, Samsu Hendra Siwi, S. Martinus Ba... <1%

Crossref

7

Muhammad Anas Ma'arif. "Konsep Pemikiran Pendidikan Toleransi Fet... <1%

Crossref

8

Ach Baiquni. "Perkembangan Pemikiran Hadis Kontemporer di Indones... <1%

Crossref

9

Jonathan Lacey. "'Turkish Islam" as "Good Islam": How the Gülen Mov... <1%

Crossref

- 10

Ryan Paulik, Aditya Gusman, James H. Williams, Gumbert Maylda Prat... <1%

Crossref
- 11

Lester R. Kurtz. "Gülen's Paradox: Combining Commitment and Toleran... <1%

Crossref
- 12

Ahmad Taufik. "AGAMA DALAM KEHIDUPAN INDIVIDU", Edification Jo... <1%

Crossref
- 13

David Tittensor. "The Gülen movement and the case of a secret agend... <1%

Crossref
- 14

Siti Nikmatul Rochma, Umi Mahmudah, Yuangga Kurnia Yahya. "Utilizin... <1%

Crossref
- 15

Aris Fauzan. "Al-Nabiy Al-Ummiy dalam Telaah Historis-Semiotik", FOK... <1%

Crossref
- 16

Salih Yucel. "Tajdid (Renewal) by Embodiment: Examining the Globaliz... <1%

Crossref
- 17

Shuko Takeshita. "Social and human capital among Japanese-Turkish ... <1%

Crossref
- 18

Muhammad Faizin. "Hermeneutika Sufistik-Filosofis: Penafsiran Ibn 'Ar... <1%

Crossref
- 19

Achyar Zein, Syamsu Nahar, Muchlis Muchlis. "Konsep Pendidikan Isla... <1%

Crossref
- 20

Nasrudin Nasrudin. "Dakwah Islam dalam Pemikiran Isma'il Raji al-Faru... <1%

Crossref