

CHAPTER ONE

INTRODUCTION

A. Background of Study

Humans are busy with their business of world life hunting. Majority of human made the world as the life of priority. The human felt difficulty to increase their material world life. The issue is more detailed in the special regulation and education in every country, which gives the effect to Islamic education centres.¹ The modern thought criticizes to Islamic teaching by occupying their thought until attacked the people and special circles (Islamic intellectual). The issue had affected to civilization, especially the Islamic civilization.

Islam as the civilization, getting weaker in the dichotomy of Western civilization. The conflict between Islam and Christian, Democratic of Liberalism, and Marxism-Leninism are globalizing social civil.² When The West renaissance their civil, Islam drowned in the deep hole of their dichotomy. The West renaissance had a great impact to Iran, Sudan, Libya, Somalia, Afghanistan, Irak, Egypt, and Syria. The clash of civilization are the result of this conflict.

The Muslim culture will eventually obsolete due to the clash of civil conflicts.³ 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 develope gradually to enforce its civilization, but the West used all means to tear it down. It makes differences between the two side, which

¹ Muhammad Fethullah Gulen, *Qadar*, translated by Ibnu Ibrahim Ba'adillah, (Jakarta: Republika, 2015), 2nd press, Turkish editorial editor, p. vii

² Samuel P. Huntington, *The Clash of Civilization Remarking of World Order*, (New York: Touchstone, 1997), p. 209

³ Usman Syihab, *Peranan Agama dalam Restorasi Peradaban Umat Islam Menurut Muhammad Fethullah Gulen*, In the Tsaqafah Journal, Vol. 10, No. 2, November 2014, p. 343-344

Islam was drowned along the time, but the West was kicked Islam out from the modern civilization.

The West succeeded in reviving their journey to modern civilization by explored the noble values of Christian, Greek and Roman teachings.⁴ So, Islamic civilization is able to apply this practice to look for cultural heritage and roots. Exploring the philosophical thinking and moral principles of *Sufism*. There are other Islamic intelligent who>s give the full attention, such as Muhammad Fethullah Gulen, Malik Bennabi, Syed Naquib Al-Attas, and etc.

One of them was Muhammad Fethullah Gulen, a Turkish Muslim thinker born in Erzurum⁵ who has some group of his follower (*hizmet*),⁶ He grew up in Turkey revolution era which secularized under the leadership of Mustafa Kemal Ataturk; 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.⁷ The Turkish transformation was impacted by the international relationship and crisis Islamic identity. In that time, the Islamic values begin to secularize and the society can>t survive through the impact of Turkish transformation.

In the Malik Bennabi>s view, quoted by Usman Syihab, the Islamic society is a post-civilization society. Post-Civilization society refers to the society that has gone beyond the phase of civilization.⁸ The post-civilization society was some people who have already made up their minds and move

⁴ Muhammad Fethullah Gulen, *Bangkitnya Spiritualitas Islam*, (Jakarta: Republika, 2012), p. 40

⁵ Sulaiman, *Perubahan Sosial Berbasis Tasawuf: Studi Kasus Fethullah Gulen dan Gulen Movement*, in the Al-Tahrir Journal, Vol. 16, No. May 1, 2016, p. 29

⁶ *Hizmet* is taken from the Arabic language *khidmah* which means devotion, they devote their lives serving the people.

⁷ Anang Haderi, *Aktivisme Tasawuf menurut Fethullah Gulen*, In Journal of Theology, Vol. 26, No 2 July-December 2015, p. 2

⁸ Usman Syihab...p: 345, see also Malik Bennabi *Musyilat al-Afkar al-'Alam al-Islam*, Translated by Bisam Barkah and Ahmad Sakbu, (Damascus, Syria: Dar el Fikr, 1980), p. 40

backwards. Post-civilization society, not only move from its place but people who retreat or walk backwards, after distorting and breaking away from their civilization. And its being in Islamic civilization, Islam must have the powerful foundation to move forward, like a final view, concepts, or reason to raise Islamic civilization.

According to Gulen, civilization is the concept which had a lot of factors and differences variety of different forms. The factor and variety include the views, concepts, philosophy and reasoning power possessed by the person concerned. The civilization includes⁹ 1) a set of activities related to human life or 2) the worldviews, beliefs, and the people knowledge, or 3) any particular special character, both material and non-material. Supported by the pillars of the civilization concept.

The pillar of civilization for Gulen is religion. Religion that has great values, actually the religion has very comprehensive teaching covered politics, economy, social, humanity, etc. The religion that contains the worship (*ritual*) and the nurtures human life comprehensively, both as individuals and social beings.¹⁰ The religion that is able to penetrate all the elements, such as the human mind, spirit, and heart. The human is able to act and intense for human life.

Islam with all content, understanding, mindset, expectations, and the approach as the strong foundation for building civilization.¹¹ The strong foundation of Islamic civilization building was *Al-Qur'an* and al-Hadits. Furthermore, with both of the main sources, there are several other sources, such as *ijma*, *qiyas*, *istihsan*, *mashallah*, *tasawuf*, knowledge of *kalam*, habits (*'urf*), customs, *tafsir*, *hadits*, *ushul tafsir*, *ushul hadist*, *fiqh*, and *ushul fiqh*. Thus, civilization has a great impact on the main sources which had a lot of sciences.

⁹ Muhammad Fethullah Gulen, *Membangun Peradaban Kita*, (Jakarta: Republika, 2013), p. 16

¹⁰ Muhammad Fethullah Gulen, *Bangkitnya Spiritualitas Islam*,... p. 26

¹¹ Muhammad Fethullah Gulen, *Membangun Peradaban Kita*, ...p. 135

In Gulen's perspective, the important foundations 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 by «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 2) science 3) aesthetics, and 4) love.¹² This will spur the movement of Muslims who founded the Gulen Movement to spread Islamic knowledge.

B. Problem of Study

Based on the problem described above, the specification of the problem formulation that will be discussed by the researcher will be explained as: What is the building Islamic civilization according to Muhammad Fethullah Gulen?

C. Purpose of the Study

This research aimed to find out the understanding of building Islamic civilization according to Muhammad Fethullah Gulen.

The results of this study are expected to add the view of Islamic civilization nowadays, in order to increase and revive Islamic values that have long been delayed. And build a brilliant Islamic civilization on the basis of the Qur'an and the Hadits.

D. Significance of the Study

In this study, the researcher has uses in their research:

1. Practical Uses

- 1) To enrich the treasures of scientific works in the study of Islamic civilization.

¹² Muhammad Fethullah Gulen, *Bangkitnya Spiritualitas Islam*,... p. 229

- 2) As a condition for obtaining a Bachelor's degree in the Department of Aqedah and Islamic Philosophy, Faculty of Ushuluddin, University of Darussalam Gontor.

2. Academical Uses

- 1) To add the extensive view into Islamic civilization according to philosophers.
- 2) To add a broad view into the understanding of building Islamic civilization according to Muhammad Fethullah Gulen.

E. Previous research

Here the researcher will explain the results of previous studies on a similar topic so that their contribution is clearly known. Until, there is no repetition of the same problem, especially in terms of the concept of Islamic civilization, those are:

Pemikiran M. Fethullah Gulen Dalam Pendidikan Islam, a thesis which discussed by Ali Sahin, University of Syarif Hidayatullah UIN Jakarta in 2014. This study discussed Fethullah Gulen's thinking in the concept of education that is relevant in the present. Which concludes that education is the most important principle to build human civilization, especially Muslims throughout the world. But in this thesis, the researcher wants to discuss the other principle concept to building human civilization, not only the education but the spirituality, love, tolerance and more other elements. Which more detailed as the pillar of building Islamic civilization. Education as a link to restore cultural roots, will explain more in this thesis.

Peranan Agama Dalam Restorasi Peradaban Umat Islam Menurut Muhammad Fethullah Gulen, which was discussed by Usman Syihab in the journal *Tsaqafah* vol. 10, no. 2, November 2014. In this journal, it is thoroughly discussed about the concept of Islamic civilization in which the Islamic religion itself is the main foundation, also explained about the period of enlightenment of Islam in the present. And in the thesis, the researcher will discuss the pillar of building Islamic civilization according to Gulen.

It's not only the religion but also the love as the important pillar. Love is a way to unite people. Disappeared all of misanthrope and raise the tolerance to each other.

Perubahan Sosial Berbasis Tasawuf: Studi Kasus Fethullah Gulen dan Gulen Movement, discussed by Sulaiman in the journal *al-Tahrir*, vol. 16, no. 2, May 2, 2016. This journal discussed the activism of Sufism Gulen, the movement of his thoughts and the results thereof in the form of establishment of the Gulen Movement which is not only in Turkey but has spread to various countries in the world. But the researcher will discuss further the elements of re-building Islamic civilization on Gulen perspectives such as spirituality, love, tolerance, and aesthetics. *Sufism* as spirituality give an effect to reform the *Ummah*.

Fethullah Gulen Sebagai Tokoh Sentral dalam Gerakan Fethullah Gulen, discussed by Savira Rahmayani Faturahman. The thesis in University of Indonesia, Jakarta in 2011. The thesis discussed the *hizmet* movement as the basis of Muhammad Fethullah Gulen movement. The *hizmet* contribute through the world such as the servant of society and the social educational movement. Furthermore, Muhammad Fethullah Gulen as the principal foundation through The Gulen Movement. The researcher will discuss moreover the pillar of building Islamic civilization, nor the *hizmet* and Gulen movement.

The Role Of Education For The Nationalizing Regimes In Central Asia: The Case Studies Of Fethullah Gulen Schools In Uzbekistan And Kyrgyzstan, the thesis by Temirlan Moldogaziev, American University of Central Asia, 2005. The thesis contains the education role for the nationalizing in Kyrgyzstan and Uzbekistan, The Gulen school related to the state educational system in terms of promoting the state-sponsored nationalizing projects, moreover, the different responses of the state the movement's educational activities. Furthermore, the researcher will discuss the understanding of Islamic civilization and the pillar of building the Islamic civilization according to Muhammad Fethullah Gulen.

F. Theoretical Framework

This theoretical framework is describing the point of the theory used to solve the underlying problem, which is able to obtain from all directions.¹³ In this study, the researcher using philosophical theory. A philosophical theory is an approach taken to reason and compile data system based on certain points of view. In this theoretical framework includes an applied approach, from the science method with a certain theory. The approach is associated with the assumption, concept, theory or philosophy on the research-based.¹⁴ The foundation of concept as an affirmation of the research title or giving some definition of several concepts used in research by referring to reliable and credible sources in the scientific field.¹⁵ According to the urgency from the theoretical framework, the researcher sees that opinions and concepts are needed from highly competent figures, and in this study, the research will be protected from the wrong discussion.

Muhammad Fethullah Gulen, born in Erzurum in Eastern Turkey, in 1941 M. He is an Islamic scholar and thinker, and a prolific writer and poet. He was trained in the religious sciences by several celebrated Muslim scholars and spiritual masters.¹⁶ Fethullah Gulen revives to the world, the Islamic civilization nor backtrack or move back. Islam is the once religion include all of the ways of life-based on The Qur'an and as-Sunnah to harmonious life among the societies. Gulen was analyzed the causes of Islamic civilization backwardness, and learn the way to build the Islamic civilization before.

Samuel P. Huntington -the famous political scientist from the highly prestigious Harvard University, and a person of the most powerful nation on earth- write an article under the title "The Clash of Civilization?" in

¹³ Nasrullah Zainul Muttaqin, et. Al. *Pedoman Penulisan Skripsi*, second edition, (Gontor: Trimurti Press, 2007), p. 18

¹⁴ Tri Wiratno, *Kiat Menulis Karya Ilmiah dalam Bahasa Inggris*, (Yogyakarta: Pustaka Pelajar, 2003), p. 94

¹⁵ Tim Penyusun, *Pedoman Penulisan Skripsi*, (Ponorogo: Unida Press, 2015), p. 28

¹⁶ Muhammad Fethullah Gulen, *The Messenger of God Muhammad*, (New Jersey: Light, 2005), p. vi

foreign affairs. He states that the civilizations raise from Islam, its cause Islam brought the Islamic light¹⁷. At the peak of Islamic political power, the Persians illuminated the world with their brilliance Islamic cultural. He called it by "An Islamic core state", it means Islam nowadays as the indicator for the future. By processing the economic resources, military power, organizational competence and Islamic identity and commitment to providing political and religious leaders to the *ummah*. But all of the Islamic characterized above must come with the understanding and harmonize the Islamic sources (*Al-Qur' an* and *al-Hadits*) with the civilization retreat factors.¹⁸ And Islam becomes absence from the core of the harmony. So, the young generation would be able to survive their future to restore the Islamic civilization.

The other Islamic thinker was Isma'il R. Al-Faruqi, was born in Jaffa, Palestine in 1921, he was once of Islamic scholar and writer. He is the master of Islamic thought in Temple University as Master department of religion.¹⁹ Al-Faruqi's state to raise the Islamic civilization the society need for reconstructing the worldview, is based on the epistemology of *tawhid*, reclaiming the scientific achievements and intellectual tradition of Islamic civilization, and to reinvigorate spirit of *ijtihad*.²⁰ He also said that Islamization of knowledge is very urgent against the Western from destroying Islamic civilization.

The philosophy of educational outlined by Syed Muhammad Naquib al-Attas -a contemporary Muslim scholar and the intellectual philosopher in the disciplines discuss he has mastered, such as theology,

¹⁷ Taufik Abdullah, *The clash of civilization: a prognosis of the future or lure of the past*, journal of STUDI ISLAMIKA, Vol 5, No. 2, 1998, p. 89

¹⁸ Ibid, p. 90

¹⁹ Isma'il R. Al-Faruqi, Lois Lamy Al-Faruqi, *Atlas Budaya Islam Menjelajah Khazanah Peradaban Gemilang*, Translated by Ilyas Hasan, 6th edition, (Bandung: Mizan, 2003), p. 6

²⁰ Wan Sabri, Zuriarti, Tasnim, Ahmad, *Islamic Civilization: its significance in Al-Faruqi's Islamization of Knowledge*, International Journal of Islamic Thought, Vol 7, June 2015. IIUM, Malaysia, p. 56

philosophy, metaphysics, history and literature²¹- maintained that the aim of Islamic education is to produce the “*adab*”, the wholesome and cultured, comprehensive and balanced, and well-mannered person, and perfecting moral vision. Furthermore, instilling holistic worldviews and integrating the refined quality and wisdom of rational man, as opposed to the concept of *ta`lim* in western construct.²² To restore the glory of Islamic civilization, societies ought to live full of *adab*.

Moreover, Syed Naquib Al-Attas, who see civilization from its source. He said that the Islamic civilization is the result of a process of collective-selective-creative called by the Islamization. Sourced from the Qur'an and as-Sunnah which became it is internal. While the east is from a foreign civilization. Then its being process by retrieval, collection, filtering, and engineering. However, these elements not only adopted but also on the adapted, accepted and modified so that it does not conflict with Islamic values or worldview.²³ Al-Attas stated that Islamic civilization is a blend of diversity and diversity integrated. That includes the Qur'an and Sunnah as well as its main source. Thus, the Islamic civilization will not develop if the Muslims own refuse to dig deeper into the cache in the Qur'an nor the Sunnah.

Muhammad Fethullah Gulen's argue to rebuild the civilization, the people ought to learn what caused the collapse of the civilization before. Rebuild the Islamic civilization by viewing on the actual and anthropological side. Through a socialist approach, especially to make human resources as the main teacher of civilization and its solid foundation is a society that is free and punctual, then the development of civilization will be achieved.²⁴ Islam

²¹ Joseph Lombard and Aref Ali Nayed, *The 500 Most Influential Muslims 2010*, (Amman: The Royal Islami Strategic Studies Centre, 2010), p. 102

²² Wan Sabri, Zuriarti, Tasnim, Ahmad, *Islamic Civilization: Its Significance in Al-Faruqi's Islamization of Knowledge*,... p. 55

²³ Syed Naquib al-Attas, *Historical Fact and Fiction*, (Johor Bahru: Universiti Teknologi Malaysia Press, 2011), p. xv

²⁴ Muhammad Fethullah Gulen, *Membangun Peradaban Kita*, p. 26

has strong factors to rebuild its civilization with moral and spiritual values that have not changed from the beginning of this downward religion. With this, Gulen stated that in order to rebuild Islamic civilization we must have a form of sensitivity, thought and the ability to continue towards Western civilization. Without destroying the balance that preserves the benefit of our people, in facing various conditions and maintaining internal and external balance to maintain our true identity, though, worldview, civilization, and culture.

Understanding these opinions about building Islamic civilization, the researcher agreed that to build and revolve the Islamic civilization based on the powerful foundation such as Islamic education as the identity, the Islamic spirituality as the core, the Islamic society full of *adab*, and the certain worldview as the frame. Without any synergy of it, its impossible to raise the Islamic civilization.

G. Methodology of the Study

The research method is a scientific way to get data with a specific purpose and usefulness, scientific way means that the research project is based on the characteristics of science, which is rational, empirical, and systematic.²⁵ Since writing and researching this theme, the writer was passed some parts of literature research, which divide into:

1. Type of research

The type of research conducted is qualitative and the type of data taken is literary, which is library research, it means research conducted by collecting data, literature that supports and researches through references relating²⁶ to the elements Muhammad Fethullah Gulen who talked about concepts, basics, and so on. And other scientific works such as previous thesis, documentation, and scientific journals.

²⁵ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, R&D*, (Bandung: PT. Alfabeta, 2009), p. 2

²⁶ Anton Bakker and Achmad Charris Zubair, *Metodologi Penelitian Filsafat*, (Yogyakarta: Kanisius, 1990), p. 54

2. Method of Data Analyze

Related to various literature, the main object in this research is the book of Muhammad Fethullah Gulen, such as :

Membangun Peradaban Kita, a book by Muhammad Fethullah Gulen with the original title *was nahnu nabni hadharatana*, translation of Fuad Syaifudin Nur and Syarif Hade Masyah, 2013, Jakarta. In this book, Gulen discusses the Islamic civilization which once triumphed but experienced old pregnancy. In this book, Gulen also outlines the basics of Islamic civilization and ways to build and strengthen the Islamic civilization. The researcher finds the relation of Islamic study as the main pillar of building Islamic civilization, and the researcher so agreed with Gulen in this way.

Bangkitnya Spiritualitas Islam, a book by Muhammad Fethullah Gulen with the original title *was nahnu nuqimu sharh al-ruh*, translation of Fuad Syaifudin, 2012, Jakarta. In this book, Gulen discusses the future of the Islamic world and how to rebuild the spirituality of Muslims to achieve truth, so that Muslims are able to adopt the philosophy of Muslim life and find an identity as an essential Muslim. The researcher was in harmony with Gulen in this perception.

Qadar, a book by Muhammad Fethullah Gulen with the original title *al-qadaru fi dhau-i al-kitab wa al-sunnah*, Ibnu Ibrahim Ba'dillah's translation, the second printing of 2015, Jakarta. In this book, a discussion of the nature of God's will and human will by Gulen. Which results will make humans as creatures who want to work hard without expecting any reward, this is what will spur the rise of Islamic civilization. And the researcher in the same way with Gulen in this point.

While secondary data sources are data that be able to obtain from books or media or other sources that support and are relevant in carrying out analyzes around the themes to be discussed.

3. Data Collection Techniques

Because the data plays a very important role in the research, and by analyzing the data, it may get the meaning and significance for solving the problems of research.²⁷ The data collection technique in this study is documentation, the data will be taken by notes, manuscript, book, newspaper, magazine, prasasti, notulen, agenda, and etc.²⁸ The researcher used this way to collect the data by reading deeply about Muhammad Fethullah Gulen from the notes, manuscript, book, newspaper, magazine, notulen, agenda, and etc.

4. Data Analysis Techniques

The analysis technique is intensive activities that require deep understanding, ingenuity, creativity, conceptual sensitivity and hard work in the study.²⁹ And in this study uses qualitative techniques, it means research that intends to understand the phenomenon of what is experienced by the subject of research such as behavior, perception, motivation, action, etc, in a holistic, analytical descriptive manner in the form of words and language, in a special natural context and by utilizing various natural methods. By using a historical approach, including by describing past conditions or seeing someone's biography. According to this, the researcher will use this way to describe Muhammad Fethullah Gulen's biography and his past condition in his life.

H. System of Study

To facilitate discussion, a systematic discussion is arranged, including:

The first chapter discourse, which consists of a background of the study, the problem of study, the purpose of study, the significance of the study, previous research, theoretical framework, the methodology of the

²⁷ Moh. Nazir, *Metode Penelitian*, (Bogor: Ghalia Indonesia, 2014), p. 304

²⁸ Muhammad Fajar Pramono, Nurhana Marantika, and all, *Panduan Penyusunan Skripsi Universitas Darussalam Gontor*, (Ponorogo: Unida Gontor Press, 2018), p. 28

²⁹ Tim Penyusun, *Pedoman Skripsi*, ...,p. 29

study, a system of study.

The second chapter: which contains a discussion about the biography of Muhammad Fethullah Gulen's, the description of his life background, personality, education, and works, building Islamic civilization according to other figures or philosophers, and the elements of Islamic civilization.

The third chapter: a discussion that explains the meaning of building Islamic civilization according to Muhammad Fethullah Gulen, and the pillars that build Islamic civilization according to Gulen, such as moral-spiritual, science, aesthetics, and love.

The fourth chapter: containing conclusions and suggestions.

