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**Study of Fethullah Gulen's Thought for The Development of
 Multicultural Islamic Education in Indonesia**

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ABSTRACT

Conflicts that occur in Indonesia, such as the free aceh movement, the republic of South Maluku or even among fellow Islamic organizations provide an illustration as well as a sign of how fragile the multicultural-based national construction in Indonesia is. If this continues and does not receive serious attention, the integrity of the Unitary State of the Republic of Indonesia will be at stake. For this reason, awareness of the importance of multiculturalism needs to be instilled, among others, through education, including multicultural Islamic education. This paper aims to analyze Fethullah Gulen's thoughts on multicultural Islamic education and its integration for the development of multicultural Islamic education in Indonesia. This research is a type of qualitative research which is library research with content analysis as a research approach with primary sources in the form of Gulen's writings entitled *Toward a Global Civilization of Love and Tolerance* and supported by several related books and scientific articles as secondary sources, including books entitled *Multicultural Education: Issues and Perspectives* written by James A. Banks. The results of the research show that Gulen's thoughts have colored and become an inspiration for world life. Life is often decorated with disharmony and even violence and chaos caused by a poor attitude of respect and appreciation for sunnatullah in the form of diversity and multiculturalism. It is here that Gulen offers a solution to overcome these problems through love, dialogue and tolerance. This love, dialogue and tolerance can become principles and references for the development of multicultural Islamic education in Indonesia in order to produce a young generation of Indonesian Muslims who have an attitude and spirit of respect and appreciation for differences and diversity so as to create a safe and peaceful country.

**ARTICLE
 INFORMATION**

Keywords:

M. Fethullah Gulen,
 Multicultural Islamic
 Education, Love and
 Tolerance

1. Introduction

For at least the last three decades, centralistic policies and strict control over the issue of differences have eliminated people's ability to think about, discuss and solve problems arising from differences in an open, rational and peaceful manner. History shows that the negative interpretation of diversity has given rise to long suffering for mankind.

In Indonesia, violent conflicts involving ethnicity, religion, race and group (SARA) still often occur. Various bloody events such as the Ambon conflict that occurred in 1999 between Muslims and Christians. The beginning of the trigger was the case of the forgery of two mento a Christian. The conflict spread and made the two religious communities elbow each other, until the conflict claimed 12 lives and hundreds were injured, but this problem has subsided after the holding of reconciliation by the local government (Tobroni, 2007).

The conflict with the government has also become an international concern. This conflict arose because many GAM militia members wanted to secede from Indonesia. Unfortunately, the government does not want the power struggle to last for years. This conflict finally ended after an agreement emerged, one of which made Aceh a Special Autonomous Region. In addition to GAM there is RMS or Republic of South Maluku and Operation Papua Merdeka or OPM. This group wants independence and separation from Indonesia. To fulfill this desire, there are often acts of rebellion and cause great

unrest for the surrounding residents. Because separatist movements like this will only make things worse.

Some of the cases above illustrate how vulnerable friction occurs due to differences in views, lifestyles and cultures between the majority and minority communities in Indonesia. In addition, a culture born from the bad habits of Indonesian people who do not like to read and consider the meaning of a news or understand an issue can cause many cases of provocation. Provocation perpetrators easily spread fake news and divide the unity of this country. This is also a sign of how fragile multicultural-based national construction is in Indonesia. If this is continuously allowed and does not receive serious attention from the entire Indonesian nation, then disintegration actions that can endanger the unity and unity of the nation will continue which ultimately will affect the integrity of the Unitary State of the Republic of Indonesia.

The spirit to overcome the life of the nation and state and the recognition of human rights encouraged the emergence of a movement of recognition and equality of cultural diversity and its existence in society known as multiculturalism. In simple terms, multiculturalism can be understood as an attitude of how each group is willing to unite (integrate) regardless of cultural diversity owned. They all merge, so that in the end there is a hybridization process that asks each individual not to highlight the differences of each culture and build multicultural awareness and attitudes (Ramly, 2005; Choirul Mahfud, 2009).

Awareness of the importance of multiculturalism can only develop well if it is continuously trained and educated in future generations through education. With education, mutual respect for differences will develop when the next generation is trained and made aware of the importance of respect for other people and cultures. Therefore, multicultural education is important as well as a solution to diverse cultural realities as a process of developing all potentials that value plurality and heterogeneity as a consequence of cultural, ethnic, ethnic and sect or religious diversity (Maslikhah, 2007).

Once again that cultural neutrality as found in Indonesia places multicultural education very important (M. Ainul Yaqin, 2005; Ainurrofiq Dawam, 2003). This process to minimize conflict requires educational efforts in order to empower diverse and heterogeneous communities to understand and respect each other and form a character that is open to differences (H. A. R. Tilaar, 2004), including Islamic education that brings the mission of compassion and peace to all nature.

By seeing the urgency of multicultural education as one of the solutions to answer the problem of diversity in Indonesia, this paper aims to offer readers a discourse on multicultural Islamic education inspired by Fethullah Gulen's thoughts, especially about the concepts of love and tolerance and its integrity for the development of Indonesian multicultural Islamic education.

2. Literatur Review

2.1 Islamic Education

The terminology of education is a translation of the term pedagogy. The term comes from the Ancient Greek *paidos* and *agoos*. *Paidos* means "slave" and *agoos* means "to guide". Finally, pedagogy is defined as "a slave who delivers the master's child to study". In its development, pedagogy was intended as an "educational science". In the treasures of educational theorization, there is a clear distinction between education and teaching. The difference is generally based on the end result achieved as well as the scope of the changes targeted by the activity. It is called education if the activity includes results that are the addition (dimension) of knowledge as well as personality, while teaching limits activities to the *transfer of knowledge* whose area does not form personality (M. Jumali et. al., 2008).

Education is also interpreted as a conscious and systematic effort to achieve a better standard of living or progress (Darmaningtyas, 2004). While Indonesian anthropologist Koentjaraningrat in Ngainun Naim (2008) defines education as an effort to transfer customs and entire cultures from the old generation to the new generation. Almost the same thing is also explained by Amin Abdullah (2005), that education is the most effective tool to pass on, perpetuate, preserve, and conserve traditions from one generation to the next, from one century to another.

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Islamic education is an effort to develop, encourage and invite humans to progress based on high values and noble life so that a more perfect person is formed, both related to reason, feelings, and actions with Islamic teachings as a foundation (Qur'an and Hadith) (Ali Maksum and Luluk Yunan Ruhendi, 2004).

Islamic education by Sayyid Qutb (1975) is interpreted as an education system that emphasizes a comprehensive education pattern and is able to touch all the potential of students and aspects of human life. Educational material (lessons must be able to stimulate the nature of students, be it spiritual nature, reason and feelings, so as to provide patterns and at the same time color all their life activities on earth, both as caliphs *fil ardh* and as servants. Such a form of subject matter will be able to produce the figure of students as whole humans (*al-Insan al-Kamil*). Furthermore, in relation to the type of education of Muhammad Qutb based on good human characteristics and by the Islamic system, it is sought to be applied in the real world, namely complete integration, harmony, positivity, idealistic realism.

In the concept of Islamic education, humans are always viewed integrally and balanced. Therefore, it is natural that Islamic education is required to offer universal education and be able to protect all aspects of students as a whole, both as individual beings, as

God's creatures and social aspects (M. Yahya, 2010).

In Indonesia, Islamic education still faces various problems in various aspects. Efforts to improve it have not been carried out fundamentally, so it seems sober. So far, efforts to reform Islamic education fundamentally, have always been hampered by various problems ranging from funding issues to experts. Whereas Islamic education today, in any way, looks shaky mainly because of the increasingly unclear orientation (Muslim Usa, 1991).

Furthermore, there is a view that states that there is a dichotomy between worldly education and *ukhrawi* so that they see: a) the concept and practice of Islamic education is felt too narrow, meaning that it emphasizes too much on the interests of the hereafter, while Islamic teachings emphasize the balance between the interests of the world and the hereafter. So it is necessary to rethink the concept of Islamic education which is really based on basic assumptions about humans who will be processed into civil society, b) Islamic educational institutions that are owned today, have not been or are less able to meet the needs of Muslims in facing the challenges of the modern world, so that the dominance of education that is categorized as advanced and modern civilization is dominated by education in the West whose connotations are non-Islamic. So that the concept of Islamic education is needed that is able to answer all challenges that have now become global, as well as its fundamental participation in

empowering Muslims both in terms of human resources and in terms of facilities and infrastructure. Educational institutions must be able to fulfill the desire to make these institutions (M. Yahya, 2010).

2.2 Multicultural Education

Multicultural can be interpreted as cultural diversity. Other terms that are usually used for diversity, both religion, race, language and culture, namely *plurality*, *diversity* and *multicultural*. Multiculturalism according to Parsudi Suparlan is an ideology that recognizes and glorifies differences in equality, both individually and culturally (in Fitri Handayani, 2020). Multiculturalism can also be understood as an ideology that emphasizes equality in cultural-cultural differences (Suparlan Parsudi, 2009).

Multicultural comes from the word *culture*, in Dutch it is called *cultur*, in English it is called *culture*. While in Arabic it is called *tsaqāfah*, besides that in its meaning which comes from the Latin word, it means to cultivate, work, fertilize and develop, especially cultivating the land or farming. From this meaning developed the meaning of *culture* as "all human forces and activities to process and change nature" (Joko Tri Prasetya, 2009).

From the basis of this understanding, it can be said that multicultural education is education that emphasizes equality in cultural differences or student backgrounds. Multicultural education is one approach

that emphasizes towards recognizing students and appreciating cultures that are different from their home culture. In a broader scope, the national education system is one solution for the cultural diversity of the Indonesian nation consisting of various tribes, languages and religions.

Multicultural education was originally an educational reform movement in the United States in order to eliminate (at least reduce) the racial and ethnic and cultural discrimination attached to it, and to strive for all people to have equal opportunities for education. According to Banks (2013), multicultural education is a set of *beliefs* and explanations that recognize and assess the importance of cultural and ethnic diversity in shaping lifestyles, social experiences, personal identity, educational opportunities of individuals, groups, and countries.

According to HAR Tilaar (2004), multicultural education began with the development of the idea of awareness about "interculturalism" after World War II. The emergence of the idea and awareness of "interculturalism", in addition to being related to the development of international politics regarding human rights, independence from colonialism and racial discrimination, also increased plurality in western countries themselves due to increased migration from newly independent countries in America and Europe.

The idea of multiculturalism education has finally become a global commitment as recommended by UNESCO in October 1994 in Geneva which contains three main messages, namely: *First*, education should develop the ability to recognize and accept the values that exist in personal, gender, societal and cultural diversity and develop the ability to communicate, share and cooperate with others. *Second*, education should strengthen one's identity and encourage the convergence of ideas and solutions that strengthen peace, fraternity and solidarity between individuals and communities. *Third*, education should improve the ability to resolve conflicts peacefully and without violence. Therefore, education should also promote the development of peace in the minds of students so that they are able to build more firmly the qualities of tolerance, patience, willingness to share and nurture.

Social justice, educational equality, and dedication are the cornerstones of multicultural education in facilitating educational experiences so that all students can realize all their full potential and make them aware and active human beings locally, nationally, and globally. So that multicultural education can be said to be a renewal movement and process to create an equal educational environment for all students.

As a renewal movement and process to create an equal educational environment for all students, according

to Banks (2013) multicultural education must at least have the following principles:

1. Multicultural education is a movement that aims to ensure social justice for all citizens regardless of background.
2. Multicultural education contains two dimensions: learning (classroom) and institutional (school) and between them cannot be separated, but instead must be addressed through comprehensive reforms.
3. Multicultural education emphasizes that comprehensive educational reform can be achieved only through a critical analysis of the system of power in order to carry out comprehensive reform in education.
4. The purpose of multicultural education is to provide every student with the opportunity to achieve maximum achievement in accordance with their abilities.
5. Multicultural education is a good education for all students, regardless of background.

Furthermore, Banks (2013) explained that multicultural education has several dimensions related to one another, namely: The first dimension (*Contents Integration*), which integrates various cultures and groups to illustrate basic concepts, generalizations and theories in subjects or disciplines. The second dimension (*The Knowledge Construction Process*) brings students to understand the cultural implications of a subject (discipline). The third dimension (*An Equity Paedagogy*), namely adjusting

teaching methods to student learning in order to facilitate diverse student academic achievement in terms of race, culture (*culture*) and social (*social*). The fourth dimension (*Prejudice Reduction*), which identifies the racial characteristics of students that determine their teaching methods. The fifth dimension is training groups to participate in sports activities, interacting with all staff and students of different ethnicities and races in an effort to create a tolerant and inclusive academic culture.

Therefore, multicultural education aims at expanding not only tolerance for different cultures, but further than that is developing *mutual respect*. The implementation of this concept requires group experience built with attention to understanding which in turn becomes a relatively stable and consistent attitude. Of course, this process requires time and maintenance effort that must be the concern of teachers. In this connection, it should be noted that learning does not only occur at the level (level) of behavior, but also occurs internally at the abstract level, for example in belief in the basic assumptions of behavior.

In principle, multicultural education is education that respects the various differences possessed by each student, both cultural, linguistic, ethnic and religious backgrounds. There are two things that can be done to realize multicultural education that is able to provide space for freedom for all cultures to express. *First* is dialogue, multicultural

education is impossible without dialogue. In multicultural education, every civilization and culture that exists is in an equal position. No culture is higher or considered superior to another. With dialogue, it is hoped that there will be a contribution of ideas which in turn will enrich the culture or civilization concerned. *Second*, by practicing an attitude of tolerance, tolerance is the recognition that people are different from one another. Tolerance makes oneself more open in accepting all forms of differences that exist. Education that applies tolerance will be more able to prioritize respect for the nation's cultural values and traditions (Chairil Mahfud, 2013).

The objectives of multicultural education in general include:

1. To function the role of the school in viewing the existence of diverse students.
2. To assist students in establishing a positive treatment of differences in cultural, racial, ethnic, religious groups.
3. To provide resilience to students by teaching them decision-making and social skills; and
4. To assist learners in building cross-cultural dependencies and give them a positive picture of group differences (Skeel, 1995).

From the various explanations above, there are at least three keywords to understand multicultural education, namely: *First*, the process of developing attitudes and behavior. *Second*, respect

cultural differences and diversity. *Third*, respect for other cultures (Rustam Ibrahim, 2013).

2.3 Multicultural Islamic Education

Regarding the education of multicultural Islam, Amin Abdullah argues that denying the existence of religious traditions on earth, both in the West and in the East, is a futile work. Each has the same right to life and each has a way of maintaining its own traditions and identity in various ways that can be done. The most appropriate way is through education because education is the most effective tool to continue, perpetuate, preserve and conserve traditions from one generation to the next, from one century to another (in Achmad Rois, 2013).

The opinion about education expressed by Amin Abdullah is in line with the opinion of an Indonesian anthropologist, Koentjaraningrat. According to Koentjaraningrat as quoted by Ngainun Naim (2008), education is an effort to transfer customs and all cultures from the old generation to the new generation.

Based on this opinion, it is clear that education is a very important process for the continuity of the cultural history of any tradition or nation, even certain religious traditions. Therefore, education in this process is a difficult task for educators or teachers in carrying out the mandate as someone who not only

transfers knowledge, but also transfers the generation of culture.

In the context of "transferring the generation of culture", education in this case is a very long process, because every culture always starts from the history of how the culture was formed. In other words, there are many things in the time loop that will affect the "culture". For example, there is an ethical system or values that are no longer relevant and must be replaced with new ethics or vice versa, the newer value system is not appropriate and is considered "less good" and must return to take previous values.

This is certainly influenced by many factors, for example in the 70s, women were not too much attention in terms of education because the view of society at that time women were only second beings after men, although by nature it should be like that. But now, women have the right, even to (for some reason) to get an education equal to men. Through education, many perceptions can change, especially the assumption that women can only cook in the kitchen, wash in the well and lie on their backs on the mattress. In fact, women also do a lot of what men can do, for example become leaders of a company, vice presidents, regents and there are some countries that have been led by female presidents. While men themselves, in this contemporary era, many can cook and work in beauty salons. From this brief description, we can see how significant

the influence of education is in shaping the paradigm and culture of society.

In terms of effectiveness, Amin Abdullah thinks that to achieve this ideal goal, namely "transferring the generation of culture", education is one of the most effective media. In this case, education is a medium that is able to give birth to a generation that has foresight in facing reality. A generation that is able to make diversity a part that must be appreciated positively and constructively. Because education is usually systemic and accompanied by a fairly even level of distribution in various places. Educational institutions of various types, levels and paths have been widely spread in various regions of Indonesia. Therefore, education becomes a fairly effective means to achieve these ideal goals.

The phrase conveyed by Amin Abdullah above explains that there are two things that must be the main concern or focus of educators. *First*, educators must be able to convey, understand and pass on traditions that have been believed to be true. The delivery of this knowledge must be accompanied by the presentation of tradition historically and textually (*nash*) so that the understanding gained by students can be accepted as a whole and not biased. This method of conveying knowledge, especially religious knowledge will have implications for the next focal point.

The *second* focal point, educators must be able to provide understanding to

learners to be able to acknowledge, accept and appreciate the existence of other groups and all the traditions and beliefs that accompany them. Thus, the survival rights of certain groups will not clash with one another. These two focal points should be of particular concern to educators in the multicultural era.

In a multicultural era like now, education should be a medium in forming positive attitudes towards diverse social realities. This attitude starts from an understanding to accept, acknowledge and appreciate others with various backgrounds. Because other people, regardless of sect and religion, are God's people who have the same right to live on God's earth. The cultivation of inclusive attitudes and values will become the main bargaining chip in the multicultural education system, especially in Islamic education.

Islamic education has significant potential in directing students to tolerant views or vice versa. In addition, religious education also has strong potential to create unity, or vice versa. All these potentials are influenced by many factors, such as the environment, religious understanding, the influence of religious leaders or religious teachers in conveying religious teachings, and religious views on theology or religious doctrines.

If the understanding of religious doctrines is held to the extreme and supported by textual religious understanding, then even religious

exclusivity will be very difficult to avoid. This will be even worse if in terms of religious education, religious teachers familiarize themselves with the doctrinaire model of instilling religious values. In the end, the environment created is no longer a civil society living in peace, but an exclusive society with blind fanaticism and upholding intolerant attitudes towards the differences of others around him, especially if the other person is on the side of the minority.

Thus, a generation will be born that has high nationalism towards its traditions and beliefs and has the will and intellectual ability to maintain the tradition for generations, but is also able to accept, recognize and appreciate the existence of other different traditions and beliefs as the wealth of world culture.

As for normatively, the foundation of multicultural Islamic education refers to the principle of democracy (*al musyawarah*) found in Q.S. Asy Shura verse 38, the principle of equality (*al musawah*) in Q.S. Al Hadid verse 25 and the principle of justice (*al 'adl*) contained in Q.S. Al A'raf verse 181.

3. Methodology

This research is a type of qualitative research that is *library* research with *content analysis* as a research approach. This approach was chosen to explore Fethullah Gulen's thoughts on Multicultural Islamic Education and its relevance for the development of Islamic education in

Indonesia. The primary source in this study is Gulen's writing which is published under the title *Toward a Global Civilization of Love and Tolerance* which discusses the concept of love and tolerance to build a world society where it is part of the essence of multicultural education. To support these primary sources, several books and related scientific articles are also used as secondary sources including a book entitled *Multicultural Education: Issues and Perspectives* written by James A. Banks. From the various findings obtained from these libraries and references, then compiled and analyzed until finally a conclusion was obtained Fethullah Gulen's thoughts on multicultural Islamic education and its integrity for the development of multicultural Islamic education in Indonesia, both theoretically and practically.

4. Result and Discussion

4.1 Fethullah Gulen's Study of Multicultural Islamic Education

In the course of his life, Gulen's academic anxiety at least focused on the diligent, social, cultural, political and economic conditions of Muslims in all parts of the world. This condition is also a serious problem for the world, including: *First*, Islamic societies entered the 20th century, as oppressed societies were disadvantaged and colonized, and the first half of the century was preoccupied with wars of liberation and independence brought from the 19th century.

Second, there are many Islamic geographies whose governments ignore and demean society. In other words, only working for the welfare of their own dynasties and families is not working for the prosperity of the country. As if the poor and uneducated were enemies of their own government.

Third, in Islamic societies and other countries, there are roots of terror that always grow in poverty, ignorance and lack of education. In many places, the feudal and tribal systems still continue, most of the population considers developed countries from Western countries. Even though the West has invaded and occupied their country, as both "protector" and stooge of oppressive regimes.

Fourth, democratic values, human rights, dissemination of knowledge and education in society, economic prosperity, equality in production, consumption and institutionalization of income in a way that prevents class formation as well as the rule of law and justice, which are generally accepted throughout the world have never been fully realized in Islamic societies nor in other so-called third world countries.

Fifth, *the* New York WTC attack on September 11, 2001 which made Islam a scourge or ghost for the West (Gulen, 2004).

In Gulen's thoughts on education, he asserted that no individual or society reaches its full potential without education. In his view that education is

man's means to become a complete creature of God and that Allah created man to be a caliphate, so man must be educated and educate. Gulen (2004) says:

"The main duty and purpose of human life is seeking understanding. The effort of doing so, known as education, is a perfecting process through which we earn, in the spiritual, intellectual, and physical dimensions of our beings, the rank, appointed for us as the perfect pattern of creation."

Gulen's words illustrate his thinking that the main and purpose of human life is to seek understanding. The attempt to do so, known as education, that is, the process of refinement that we acquire, in our spiritual, intellectual, and physical dimensions, ranks for us as the perfect pattern of creation.

According to Fethullah Gülen, in carrying out social change, people need to be educated with non-violent education. Gülen explained that education today can overcome the problems of poverty, ignorance and division between various groups of society. This is explained in the book "Love and Tolerant" that the establishment of educational institutions as a means of developing science for all circles carried out by Gülen is one of the concrete actions to shape the personality of the nation's children who love peace. Gülen's vision of peace was a long-term plan initiated by Gülen not for himself but for the benefit of mankind. In the book "Toward a Global Civilization love and

tolerance" Gülen asserts that education must be viewed from three interrelated angles, namely human-psychological, national-social, and universal.

More specifically, looking at Gülen's multicultural educational thinking, departing from Gülen's concept of love that makes each individual not look at others with one eye. The existence of humanism, then everyone will have an attitude of mutual respect and respect for each other regardless of the differences that occur. When it comes to forgiving, humanism strongly encourages individuals to forgive each other, because humanism sees the bad deeds of the person as unintentional and not departing from their wishes. From an attitude of humanism or respect for each other, it will give freedom to individuals or groups to behave and express themselves in social life, not freely in the true sense but still within the lines of applicable norms.

On the other hand, altruism as one of the contents of Gülen's love was born when forgiveness and humanism were deeply embedded in the human heart. Altruism that is deeply embedded in humans serves to control their egos which leads to an attitude of prioritizing the interests of others. Those who have an altruist attitude never doatan, which harms others and benefits themselves, they prefer to choose to be loved by others by living for the benefit of others without neglecting or underestimating personal penniesthat should be done. In

other words, *the individual lifestyle* that has recently become a trend will never be touched by them (Ahmad Kholil, 2014).

God wants diversity but at the same time wants peace, not conflict or division. Since it is God who created the diversity in which people are created differently, it is logical that God would give His protection to all people with different religions and different places of worship.

Islam as *Rahmatan lil 'alamin* by Gülen was manifested not only in the form of texts (thoughts) but also through a movement known as *The Gülen Movement* (Gülen movement). Through this movement, Gülen's ideas were widely discussed through scientific meetings as well as in concrete actions. with which Fethullah Gülen elaborated that *rahmatan li'l alamin* in three important themes. Love and love for God, love of man and nature and tolerance and interfaith dialogue.

Explaining these themes in Gülen's thought, love is the most important part of living things, it is the brightest ray and the most powerful force that can resist and overcome all things. Love lifts every soul that permeates it to eternity. A soul that is able to establish an eternal relationship through love, spurs itself to inspire other souls to obtain the same (M. Fethullah Gülen, 2004)

"Only those who overflow with love will build tomorrow's happy and enlightened world. Their lips smiling with love, their hearts brimming with love, their eyes

radiating love and the most tender human feelings-such are the heroies of love who receive message of from the sun"s rising and setting and from the stars flickering light".

In Gulen's view that it is only those who are abundant in light who will build a future with the happiness of the brightness of the world. His lips smiled with love, in his heart perched all love, the look in his eyes flashed a ray of love and his gentle words brought the coolness of others. The anger of a love warrior, if there is hatred towards others, no matter how angry they still serve others both individuals and communities.

There is no way a soul that has no love can rise to the horizon of human perfection. Although he lived thousands of years, he could not have stepped into perfection. Those who lose love are like people caught up in selfishness, unable to love others and completely unaware of the love deeply ingrained in every chest.

Love with its basic character, allows the birth of a unifying relationship pattern. Thus, love truly becomes something very universal in creating harmony between human beings. Because with his consciousness, man will create an intersubjective relationship with fellow creatures of God on this earth. Everything exists because of love, and so does man with all his plurality.

As Gülen (2004) points out:

"Love is the reason for existence and its essence, and it is the strongest tie that

binds creatures together. Everything in the universe is the handiwork of God. Thus, if you do not approach humanity, a creation of God, with love, then you have hurt those who love God and God loves".

Love is the reason of existence and the essence of existence. Love is the strongest binder that binds the whole of creation simultaneously. Because everything that exists is God's creation. Therefore, approaching man as God's creation with love is inevitable because it is illogical for one to hurt man who loves God and who loves God.

Love is also the most important element for every living being and it is also love that can lift a person's dignity and prepare his soul for eternity. This power of love is told by Gulen as the driving force of everything, including the rotation of the universe. Even the day itself, says Gulen, moves and is moved by love; the water evaporates, towards that love, then becomes droplets of water up there and falls on the surface of the earth carried by the wings of love, then thousands of flowers bloom thanks to love offering a beautiful smile to those around them. Sheep and goats jump running around in merry and love, and birds chirp with love and form a chorus full of love. Therefore, love is an important basis for a Muslim in his interactions with other groups and the basic value of society is actually love. The universality of love is to point the whole cosmos to the fact that each particle helps

and supports every other particle (M. Fethullah Gulen, 2004).

Furthermore, he saw the rationale of Gulen's multicultural education, namely from an attitude of tolerance. Tolerance defined by Gülen as an attitude of respect for others, compassion, generosity, or patience. Tolerance teaches how to embrace and love others regardless of differences in opinion, ideology, ethnicity, or belief.

In Gülen's view, one should have an attitude of tolerance so as to understand the mistakes of others, respect different ideas, and forgive everything that deserves forgiveness. He stated that when faced with human rights violations, we must respect human values and try to build justice and respond coolly to the harshest thoughts, the cruelest ideas, and ideas that are impossible to convey, with the warning of a Prophet and without losing patience. The coolness presented in Al Qur'an as "soft words" will touch the hearts of others. The coolness is the result of a soft heart, a friendly approach, and cool behavior. One must have so much tolerance that one can benefit from even conflicting ideas (M. Fethullah Gülen, 2004).

The key words raised by Gulen are harmonization between modernity and spirituality as well as the spirit of serving and caring for humans. According to him, the problems faced by Muslims are rooted in a materialist view of life that limits the role of religion in

contemporary social life, few people realize that social harmony, peace with nature, between people and within man himself, can be overcome by reconciliation between material and spiritual. In the 21st century, Gulen's dream will develop along with spiritual dynamics that will revive moral values, become a century of tolerance, mutual understanding and good international cooperation. All of this will usher in human peace through *intercultural* dialogue, sharing values, and making the world a seedbed of a single, inclusive civilization.

Being open to all religious beliefs and traditions through dialogue is another characteristic that distinguishes Gulen from other religious leaders. Since 1991, despite constant criticism from religious leaders, politicians and the media, Gulen has remained steadfast to his beliefs and the idea of interreligious dialogue with Jewish leaders, the Eastern Orthodox Church, and he encourages his followers to do the same (Unal & Williams, 2000).

In terms of interfaith dialogue, Gülen's followers have the principle that "we don't want war, we don't want conflict" is the basic capital of the success of his follower movement. Gülen encourages his followers to respect and accept the opinions and beliefs of different organizations and individuals. He said, "differences are the most beautiful part of human life" and this is reinforced by quoting Badiuzaman Said

Nursi's phrase, "*We are devotees of love; we do not have time for antagonism*". According to Gülen (2004), true Muslims are the most trusted representatives of universal peace. It is explained that in Islam it is very advisable for deliberation or dialogue as a medium to solve problems and unite differences.

From Gülen's thoughts, it can be concluded that in the spirit of Gülen's multicultural education is taken from the Islamic concept of *Rahmatan lilaalamin*, where the basis of Islam *rahmatan lilaalamin* is based on three themes that have been described above and which Gülen has always preached, namely *first*, love; *second*, dialogue (between religions); *Third*, tolerance education.

4.2 *Integration of Muhammad Fethullah Gulen's Thought for the Development of Indonesian Multicultural Islamic Education*

The description of Muhammad Fethullah Gulen's thoughts as previously described provides refreshment as well as can be used as an alternative solution to the problems of national and state life in Indonesia as a consequence of diversity and multiculturalism, both from language, ethnicity, religion, culture and so on including in terms of education.

Love, dialogue and tolerance are the keywords offered by Gulen in building a multicultural Islamic education. Education that is able to manifest *rahmatan lil 'alamin* which is the

essence of Islamic teachings that spread compassion and peace for all mankind.

By looking at the various problems of Indonesian diversity as described at the beginning of this paper, starting from the cases of Ambon, GAM, OPM and so on, the thought of multicultural Islamic education offered by Gulen can be a solution to overcome the problem of distolerance towards differences and pluralism that exists in Indonesia, namely through multicultural Islamic education, especially for the young generation of this nation. By instilling in the younger generation of Indonesia an attitude of appreciation and respect for differences in all matters, harmony and harmony in the life of the nation and state will be realized as the heritage sentence listed in the Indonesian state emblem, namely *Bhineka Tunggal Ika*.

To realize the above, the multicultural Islamic education thought of M. Fethullah Gulen seems appropriate if integrated with Indonesian Islamic education in order to build a young generation of Islam who have a tolerant attitude with differences. The following are offered some discourses on the integration of Gulen's multicultural Islamic education thinking for the development of Indonesian Islamic education which are summarized in love, dialogue and tolerance, namely:

First, Indonesian Islamic education is built on love. There is a *maqalah* that explains the relationship between material (*madah*), method

(*thariqah*) and teacher / education (*ustaz*). The relationship of these three things is that *ath thariqatu ahammu minal maddah, al ustazu ahammu minaththariqah wa ruhul ustazi ahammu minal jami'*. The meaning behind the expression is that a learning method is more important than the material taught and the teacher is more important than a learning method. There is one thing that is more important than a material, method and teacher, namely the spirit as a teacher/ educator.

This phrase confirms that the spirit as a teacher has a high position compared to other elements in an education. If this is associated with the concept of love initiated by Gulen, then love becomes a part that must be in the spirit of a teacher in educating his students. Love as the basis of a teacher in educating his students. Because of the love of a teacher educates, by the love of a teacher educates and for the love of a teacher educates. Love is based on the Islamic foundation of *rahmatan lil 'alamin*. In other words, a teacher in him must be embedded in love in educating his students so that it will have an impact on the methods and material delivered cannot be separated from the element of love and this will also have implications for students who are fostered and awakened a sense of love.

Second, Islamic education is built on dialogue. Dialogue as a means of multicultural Islamic education has a strategic and appropriate role in building one's mindset and attitudes, both inter-

and interreligious. This dialogue is actually also one of the means in Islam to find solutions or consensus in a problem known as *musyawarah* (Achmad Rois, 2013).

The concept of dialogue or deliberation needs to be built in Indonesian Islamic education in order to produce a young generation of Islam who are able to appreciate differences of opinion and pluralism but still be critical. Dialogue or deliberation becomes a medium to bring together two or more thoughts which are then taken by consensus while respecting differences.

Third, the development of Indonesian Islamic education through tolerance education. Tolerance education is an important thing that needs to be given to the young generation of Indonesian Islam in their Islamic education. Currently, acts of intolerance have also developed no longer between religious people, but have penetrated interreligious communities. This can be seen from the increasing prevalence of unilateral truth claims and self-righteousness carried out by one group or religious understanding against other groups that have different understandings, ranging from heresy justification to takfiri. This is precisely what can be a source of division within Muslims themselves. If this is not immediately addressed, the internal disharmony of Muslims will continue.

To overcome the above, tolerance education for the young generation of

Islam is very necessary for now. Not only tolerance to inter-religious people but also to fellow people inter-religious people. To build this attitude of inter-religious tolerance, broad and moderate religious education and knowledge are key. With this religious moderation, mutual respect and tolerance towards various religious beliefs and practices will be built so that there is no longer an attitude of mutual blame to fellow Muslims who have different understandings and views on a matter in religious affairs, especially often what is in question is matters that are *furu'*.

The three things mentioned above, namely love, dialogue and tolerance have a strategic role and position in building and developing multicultural Islamic education in Indonesia, namely Islamic education that upholds respect for various differences that exist in order to realize Islam that is *rahmatan lil 'alamin*.

5. Conclusion

The thought of Muhammad Fethullah Gulen has colored and become an inspiration for the life of the world. Life is often decorated with disharmony and even violence and chaos caused by poor respect and appreciation for Sunnatullah in the form of differences and multicultural. This is where Gulen offers a solution to overcome these problems through love, dialogue and tolerance.

This love, dialogue and tolerance can be a principle and reference for the development of multicultural Islamic

education in Indonesia in order to produce a young generation of Indonesian Islam who have an attitude and spirit of respect and respect for differences and diversity so as to create a safe and peaceful country.

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