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Islamic Education Approach: Fethullah Gulen's Perspective

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Abstract

Introduction to The Problem : Ideal education is viewed as a comprehensive process that fosters the full development of human potential, particularly intellectual growth, within educational institutions like schools. It emphasises the transmission of knowledge, traits, and abilities from one generation to the next. Nevertheless, contemporary education is frequently regarded as being surpassed, tending towards dehumanisation, and being accessible solely to the majority. Contemporary school education sometimes fails to ensure equitable chances for all pupils, particularly those who do not fall under the classification of "gifted children" (Suryadi, 2018). According to the perspective of critical education, it is advocated that education should adopt a more humanistic approach, emphasising on learning that promotes critical consciousness and social equity (Nuryatno, 2011). **Purpose :** The objective of education should transcend limitations and actively contribute to the betterment of society. Furthermore, the concepts put out by influential individuals like Gulen hold great significance and can serve as a foundation for rectifying shortcomings in education. **Design/methods/approach:** This study employed a qualitative methodology, involving the collection of descriptive data through written or spoken words from individuals or through the observation of their behaviour. This study also references the perspectives of Bodgan and Taylor regarding research methodologies that provide descriptive data, as well as Sugiyono's explanation that qualitative knowledge can be conveyed through many mediums such as images, sentences, and words (Pratiwi, 2017). In order to obtain research sources, researchers seek references from diverse publications with comparable titles, obviating the necessity of conducting field research. **Findings :** This study will analyse the viewpoints of these individuals under the topic of Islamic Education Approach: Fethullah Gulen's Perspective. Gülen viewed education as a transformative journey that guides individuals towards the attainment of human excellence, encompassing both intellectual and spiritual dimensions. Hence, the principles of Islam should be employed as a crucial framework to prevent errors in life. Education, in this context, is regarded as a significant obligation to assist others with the principles of empathy and benevolence (Sulaiman, 2016). Gülen characterised education as a system that equips individuals with the necessary skills and knowledge to adapt to the evolving world, while upholding Islamic beliefs. **Research implications/limitations:** Education should be grounded in the ideas of both science and religion, with a strong emphasis on the significance of love, tolerance, and discourse. Nevertheless, Gulen imposed restrictions on educational freedom grounded in religious tenets. Gulen has spearheaded efforts in educational development institutions, such as schools, to enhance the cohesion and resilience of communities. **Originality/value :** This study gives novel perspectives on Islamic teaching methodologies from the viewpoint of Fethullah Gulen, providing potential remedies for existing educational difficulties. This research proposes an educational framework that is inclusive, humanist, and relevant to current requirements. It takes into consideration the principles of science and religion, while emphasising the significance of love, tolerance, and conversation.

Keywords : Islamic Education, Fethullah Gulen, Inclusive Education, Moral Education, Multiculturalism

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Introduction

Ideal education is seen as a process that can develop human potential holistically, through enlightenment through educational institutions such as schools, focusing on insights, qualities, and skills passed from generation to generation. However, today's education is often seen as disoriented, approaching dehumanization, and becoming exclusive only to the majority. School education today is often a place that does not guarantee equal opportunities for all pupils, especially for those who do not fall into the category of "smart children" (Suryadi, 2018) In the view of critical education, education should be more humanistic, with a focus on learning that promotes critical awareness and social justice (Nuryatno, 2011). Educators have an important role to play in instilling these values, making the learning atmosphere a comfortable and democratic place, and encouraging learning based on unimpressive dialogue such as indoctrination. With the principle of total reflection, education can move from static to dynamic, reflecting changes in education and social life as a whole.

Fethullah Gulen, a well-known scholar from Turkey, has offered criticism and ideas related to educational concepts that are relevant to generating the ideal pupil output. Gulen has criticized Islamic educational institutions for being unable to meet the needs of today's life. According to him, Islamic educational institutions failed to integrate knowledge and technology into their curricula, as well as to convey ethics and spiritual values despite being equipped with more advanced technology and knowledge. Gulen stressed the importance of education based on love, tolerance, and democracy. With criticisms from figures like Gulen, education is expected to reformulate its concepts of education to fit the developments of the times.

The researchers chose this topic because Fethullah Gulen sees education as the right of every individual to be considered. This character has a high spirit to criticize education, especially in relation to school problems. The objectives of education must be removed from all constraints and can contribute to the well-being of the community. Besides, the ideas put forward by this figure are very relevant and can serve as a basis for correcting the gaps in education. This research will examine the figure's thinking with the title Islamic education approach: fethullah gulen's perspective.

Literature Review

Fethullah Gulen, a leading figure in education from Turkey, is famous for his Hizmet movement, which advocates the integration of science and religion for all mankind, regardless of race, ethnicity, religion, and culture. This perspective is highly influential in contemporary Islamic education, with Gulen recognized as a progressive thinker.

The importance of education in life is emphasized as a conscious and deliberate effort to create an atmosphere of learning and learning process. The process aims to actively develop the potential of the individual to have spiritual strength, self-control, personality, intelligence, character, and skills that are important to himself, society, nation, and country.

Gulen's approach to education is characterized by its holistic nature, integrating spiritual, moral, and intellectual dimensions. The integration of science and religion into Gulen's educational philosophy is proof of his belief in the interconnection of knowledge and faith, which aims to cultivate a balanced and enlightened society.

Methods

The method used in this research involves the use of library research, which includes data from library studies such as journals, books, and research documents. The research also adopted a qualitative approach, which included collecting descriptive data of written or oral words from observable people or behavior. This research quotes Bodgan and Taylor's views on research procedures that produce descriptive data, as well as Sugiyono's explanation that qualitative knowledge can be expressed in various forms such as images, sentences, and words.(Pratiwi, 2017). To obtain research sources, researchers search for references from different libraries with similar titles, without having to do field research.

Result

Education is a very important part of mankind. Good education is the process of shaping one's behavior within the scope of a society. (Setiyadi, 2010). It can then be concluded that education is an important part of human life because education will raise the degree of a person who is in the lowest category to high when he is educated. But according to John Locke, education is a collaboration of various human experiences developed by each person, forming patterns between humans one with another and triggering a valuable idea. (Renna, 2022).

Experience will drive man to grow better even though he doesn't feel how hard others feel. John Locke said that a very important foundation in educating a human being is experience. Because when man without experience or knowledge he will not be able to develop. The human opinion will indirectly evolve naturally with its experience. Another person who has many ideas is John Dewey, in whom he has the opinion that education is the one that will pave the way for a person's ability to think and create a civilized human being. John Dewey Notes where education is a tool that can rearrange an event or human experience in a life so that it has a certain meaning.

From this idea John Dewey saw that education begins from birth to death. So from that one can learn anywhere and anytime and he doesn't have to be in an educational institution because basically the concept presented by the character John Dewey is an individual experience of the personal self. (Arifin, 2020).

As for some other figures like Rousseau also has another opinion in which he states that the principle of education is one thing that comes from human nature, interesting things in which man is not trapped and does not enslave the other. Humans themselves have a sense of freedom to think and flow like nature. (Piter, 2021).

Dari tokoh lain yang berasal dari Indonesia yaitu Ki Hajar Dewantara justru memandang bahwasanya pendidikan memiliki Tri pusat pendidikan apabila terlaksananya tri pusat pendidikan itu maka pokok dari karakter pemikiran manusia itu akan berjalan, adapun tri pusat itu meliputi lingkungan keluarga, sekolah, dan masyarakat (Febriyanti, 2021).

In Islam, there are three basic principles which, when implemented in a learning, trigger a strong understanding. There are three terms that support it: tarbiyah, ta'lim and ta'dib.

Tarbiyah itself has the meaning of knowledge. But according to Al-Maraghi who quotes the words of Abdul Majid in his book, al-tarbiyah is listed as having two first names, tarbiyah khalqiyah, that is, physical learning as a means of development of spiritual potential that two tarbiyas in the era of tahdzibiyah is the learning of religion for the soul and behavior in society. It shows that Islamic education has a broad dimension not only in physical but also in ethical, mental, and social. But in its development, Islamic education remains guided by the Quran and Hadith. (Nata, 2016).

Ta'lim refers to the learning process aimed at enriching knowledge and knowledge in human beings. According to Rasyid Ridha, ta'lim is an important step in the process of formation of knowledge and science. On the other hand, Muhaimin argues that teaching is not only limited to theoretical knowledge, but also covers practical aspects. Thus, this teaching is aimed at producing skills and abilities that can be beneficial (Muhaimin, 2005).

Ta'dib has a broad and comprehensive meaning in the context of Islamic education, with two main views put forward by Mahmud Yunus and Naquib Al-Attas. It reflects the approach of ta'dib as the formation of character and good behavior, which is an important aspect of Islamic education. Meanwhile, Naquib Al-Attas has a broader and more comprehensive view of ta'dib. The purpose of the introduction to the creation of nature is for the student to know God. This shows that the ta'dib in the view of Al-Attas covers intellectual, ethical, and social aspects, as well as has a broader purpose to develop an individual understanding of the world and God. (Nata, 2016).

Al-Attas rejected the use of the words "tarbiyah" and "ta'lim" separately or in combination to refer to the meaning of Islamic education comprehensively, indicating deficiencies in their approach. He stressed that ta'dib covers aspects already included in the meaning of ta'lim and tarbiyah, but with a broader and comprehensive dimension. Al-Attas also emphasized the importance of Ta'dib in Islamic education, which is aimed not only to produce citizens or good workers, but also to produce good human beings.

Overall, the ta'dib in the views of Mahmud Yunus and Naquib Al-Attas reflects a comprehensive Islamic education approach and a focus on the development of individuals in a holistic way, including intellectual, ethical, and social aspects, as well as the recognition and appreciation of the truth of nature's creation.

According to Muhammad Ibrahim, Islamic education is defined as a tool to guide individuals to lead a life in accordance with Islamic principles, which includes knowledge, skills, morals, and Shariah. Meanwhile, Ibn Khaldun sees Islamic education as an attempt to optimize human potential, thus creating a civilized society with a strong culture. Ibn Khaldun stressed the importance of each individual to develop their potential according to their time, so that they can work and support their families.

Philosophy, which originated in Greece, was an important foundation in education, both in practical and theoretical aspects. This philosophical stream, known as the philosophy of modern education, has made some important contributions to the modern education system.(Rizal, 2014). The following are the famous currents:

Parentalism is a movement that sees education as a way to go back to the past, the golden age, in the hope of finding a solution to the current crisis. Muhammad Noor Syam explains that this movement wants to restore customs and cultures to eternal and enduring conditions, so that education based on cultural values of the past becomes its primary foundation.(Mukarromah, 2017).

Essentialism, as a stream of conservation education philosophy, emphasizes the importance of cultural heritage and knowledge to learners to prepare them for becoming beneficial members of society. This stream is oriented towards learning the cultural values that have existed since the beginning of human civilization, including skills, ethics, attitudes, and knowledge. It covers mathematics, science, and other subjects as the substance of the curriculum that is valuable to life in society. This stream is also oriented to the past, looking back to the ancient culture and history of heritage that has proven its good for human life.(Iswantir, 2017).

Existentialism assumes that education should focus on self-development and individual development. This philosophy emphasizes that every individual has the freedom to develop their own potential responsibly. In the context of education, existentialism encourages educators to help students define their own essence by exposing them to the various paths that they may take in life, as well as creating an environment in which they can choose their own paths freely. This philosophy also emphasizes creativity and self-expression, by reducing the emphasis on the disciplines of science and science, as well as considering career education as a way to educate students about themselves and their potential. Existentialist educational methods focus on the individual, with self-directed learning and involving many individual contacts with teachers.(Sadulloh & Pd, 2019).

Progressivism is an educational stream that sees education as a process of development of individuals, societies, and cultures through various methods to produce dynamic science. This stream argues that change is the core of reality, so education must be prepared to update the methods and the development of science itself.

Reconstructivism is the ongoing teaching of progressivism, with a major focus on the improvement of methods and the development of science. Meanwhile, reconstructivism seeks to reorganize society.(Mukarromah, 2017). In this context, reconstructivism emphasizes the importance of education in recreating social structures to improve quality of life. Therefore, in this stream, education is expected to prepare individuals to adapt to the changes and developments taking place in society.

Islamic philosophy of education is a view or concept of education that is rooted in the teachings of Islam. According to Muzayyin Arifin, the philosophy of Islamic education deals in a comprehensive way with the foundations of education, educational resources, curricula, methods, subjects, and objects of education.(Parid & Rosadi, 2020).

One of the main differences between the philosophy of Islamic education and Western education is its primary reference. The philosophy of Islamic education comes from the Quran and Hadith, while in Western education, the main reference is the theories that have been developed by Western educators. This leads to differences in the concepts, values, and purposes of education

between the two education systems. Jawad Ridla divided the Islamic philosophy of education into several categories, among others:

The Agamis-Conservative Stream sees education through the lens of religion, with a focus on science that has an impact in the Hereafter. This stream emphasizes a narrow understanding of science and is limited to religious necessities. Thoughts of such figures as Ibnu Jama'ah, Al-Tusi, Sahnun, and Al-Ghazali are at the heart of this stream. These currents tend to give priority to existing traditions and customs, and divide science into two categories: compulsory science, such as the worship system, and the fictional science, which is non-compulsory but important to master, like agricultural science, medicine, and mathematics.(Kurniawan, 2019). Al-Ghazali had different views, emphasizing the importance of education that approaches God, using religion as the basis of education, and the formation of morality.(Parid & Rosadi, 2020). Although Al-Ghazali sees religious education as the summit of science, he also states that religious science is accessible in the ratio of reason and perfection, enabling humans to carry out God's commandments and ordinances with reason.

In the context of Islamic education, Imam Al-Ghazali emphasized the importance of education that achieves happiness in the world and the Hereafter, with the Quran and Hadith as the main guidance. He also emphasized the importance of early intention in educating to approach God and competence in teaching. Al-Ghazali also stressed the importance of curricula adapted to the development of pupils and the environment that supports their development.(Parid & Rosadi, 2020).

Al-Ghazali also emphasized the importance of the values of Islamic education in the curriculum of modern education, such as Sholat Dhaha, Tadarus al-Qur'an, and Sholat berjama'ah. Al-Ghazali argues that any science learned as long as it does not conflict with the teachings of Islam can make its owners better and contribute to the development of the nation.

The current pressure on the merger of religion and philosophy, with Greek philosophies as the main influence, argued that the understanding of science and religion should be based on philosophical principles. This stream tries to combine these two aspects to understand the whole world. According to this view, the primary goal of education is to develop the potential of the individual to become a whole human being. This thought was influenced by such figures as Ibn Maskawih, Ibn Sina, Al-Farabi, and Ikhwan Shafa. (Mughni & Abu Bakar, 2022).

Al-Farabi, one of the leading figures in this stream, argues that to be a full human, each individual must develop six human potential. This process begins with the digestive potential in the baby, followed by the potential to smell, walk, remember, record, imagine, and finally float. This latter potential is considered essential to making individuals innovative and creative. Al-Farabi argues that Islamic education should develop human potential according to the development of such potential.

It is divided into intrinsic and extrinsic. Intrinsic science is theology, religion, Kalam, Quran and Hadith. Extrinsic knowledge is philosophy, mathematics, language and skills. This stream is oriented to practical needs. Although Ibn Khaldun combines religion and philosophy in this stream, it appears that philosophical dominance. It is reinforced by the use of reason that becomes an important instrument in this flow. This is the mind that can then be analyzed and explored. This stream understands that to see reality requires a competent reason(Kurniawan, 2019).

Education cannot be separated from the economic, social, and political context. Therefore, education is not only about learning and teaching, but also as a means to solve the various problems that exist in human life. According to Henry Giroux, the paradigm of education can be divided into three main streams.(Adnan, 2015).

Conservative education puts pressure on the preservation of social values and traditions that have been proven all the time. This paradigm highly values the past and is based on two main educational philosophies, perennialism and essentialism. According to Paulo Freire, this conservative paradigm produces a magical consciousness, that is, a conscience that is incapable of connecting one factor to another, thus having the belief that external factors are the cause of all events.

This educational paradigm focuses on the development of unique and personal behavior for each student, as an alternative to a conservative approach to education. The paradigm path of liberal education is based on the philosophy of existentialism and progressivism. This education marks a perspective that recognizes that every individual has the right to choose his own way of life. This paradigm emphasizes individual rights and freedoms.(Adnan, 2015) An important educational paradigm that emphasizes the importance of justice and equality in the education system, teaches students to have a critical awareness of reality. Critical education derives from the philosophies of reconstructivism, existentialism, and progressivism. Paulo Freire describes education as an essential tool for understanding and transforming the realities as well as the awareness of students of freedom and constraints. Freire also refers to critical education as a liberating and humanistic education.(Ramadhansyah & Ali, 2019). While Mansour Fakhri sees critical education as a process of forming critical consciousness to humanize humans. Critical awareness is the understanding that drives humans to see reality in a different way, choosing between the systems that exist in society. (Al-Fadhil, 2016).

Educators have an important role in guiding or training a person to enhance knowledge and change behavior for the better. In the English context, similar terms to educators are teachers and trainers.(M. Ramli, 2015). In Pestalozzi's view, an educator is an individual who acts as a facilitator in the development of knowledge based on the ability of the student.(Nazirwan, 2019).

John Dewey understood that an educator is an individual who gives guidance to students to develop themselves through experiences they encountered throughout their lives. Students can only grow when they understand how to master each of their life experiences. Therefore, educators must master the various teaching methods to facilitate the learning process(Wasitohadi, 2014).

The learning method proposed by John Locke emphasizes three main principles: first, the educator must encourage the student to have a high sense of curiosity or enthusiasm to ensure comprehensive learning. Second, in exploring interest in a particular topic, educators can use a psychological approach by paying attention to the student's progress. Third, before the learning process begins, educator should create a supportive classroom environment to trigger the active participation of the student in learning, so that they gain valuable experiences that encourage them to understand and develop themselves.

In the context of Islamic education, the term educator is often combined with several words such as ustadz (teacher), mudarris (teaching), and murabbi. (mendidik). Ahmad Tafsis defines educators as individuals who provide guidance to learners to develop their potential, which includes cognitive (creative), psychomotor (moving), and affective potential. (rasa). Meanwhile, Abdul Mujib describes educators as people who build behavior and give understanding of science.(M. Ramli, 2015).

Thus, we can conclude that in Islamic education, the educator is the individual responsible for developing the potential of the student, both in cognitive, psychomotor, and affective aspects, as well as building behavior and providing understanding of science. Terms such as ustadz, mudarris, and murabbi are often used to refer to the role of educators in Islamic education.

Al-Zarnuji argued that an educator should have high moral qualities, such as the ability to teach with deep knowledge, show good behavior, be trustworthy, and have a patient attitude. In its concepts, the religious aspect is more dominant than the educational aspect.(Hayat, 2018).

In Ibn Sina's view, educators are regarded as individuals who have the ability to direct and develop students' potential in both professional, ethical and intellectual aspects. These skills include the ability to understand and design optimal learning strategies to explore students' potential to the maximum. This is important because each student has unique characteristics, so it requires a tailor-made learning approach. In addition, Ibn Sina stressed the importance of educators having good character, including attractive appearance, friendly attitude, and moral integrity.

Ibn Sina gave some approaches in learning. One of them is the Talqin method, which involves reading the Quran verse by verse gradually to understand and memorize it. In addition, compression methods are also used, which focus on practical learning such as simulating wudu movements or prayers. The matching methods in which educators give real examples of good

behavior, both inside and outside the classroom, are also one of the ways taught. Finally, the targhib method or reward method, which involves appreciation of pupils, becomes one way to encourage motivation and involvement in the learning process.(Rasyid, 2019).

Appreciating educators through praise or motivation to students can enhance the involvement and relationship between educators and students. Thus, the learning environment becomes more open and supportive.

Fethullah Gulen, also known as Muhammad Fethulla Gulen was a great scholar who held the Hanafi mazhab. He is known as a thinker, sufist, writer, and educational activist. Gulen started a movement known as the Hizmet Movement or the Gulen Movement, which focused on service and improvement in the educational, social, and humanitarian fields. Gulen earned recognition as one of the world's 100 intellectual figures by The Guardian magazine. Born in the village of Korucuk, Anatolia, Turkey, on April 27, 1941, Gulen grew up in a harmonious and religious family environment (Huda, 2017).(Habibi, 2015). Gulen is the son of Ramiz Afandi and Rafiah. Syamil Agha, who was Gulen's grandfather, is known in Korucuk as an individual who frequently performs worship in the mosque. Khadijah Hanim, Gulen's grandmother, was also honored as a nobleman at that time.(Hidayat, 2020).

Besides, his father was a very famous religious figure at the time. Gulen also learned Persian and Arabic from his father. On the other hand, her mother taught the Qur'an to the people of her village in order. At that time, Kemal Ataturk's government applied the principle of secularism, which is the separation between state and religion, and prohibited its citizens from studying the Qur'an.(Mashar, 2011). Gulen from childhood taught by his father very well. His father often read books and poems, and was known as a book collector. In his home library, there were many books about religion, which were the source of Gulen's studies. One of his father's advice was to love and imitate the worship of the Prophet. Gulen's childhood was very supportive of his personality growth, making him an agamistic and humble figure.

Despite being born into a highly religious family, Gulen underwent significant political and state changes in Turkey during his childhood. Turkey, under the leadership of Mustafa Kemal Atatürk, underwent a major revolution that turned the Turkish Sultanate into a Turkish Republic in 1923. Atatürk also halted the Ministry of Religion, infiltrated several Sufi congregations, and religious schools and replaced Sharia law with civil law in 1926.(Hidayat, 2020). In 1950, the Democratic Party became a winner in democracy with the support of Muslim groups. However, later in 1960, a group of Turkish soldiers carried out a coup and hanged President Celal Bayar and Prime Minister Adnan Menderes. Such a power struggle leads to poverty and chaos. That condition is what made Gulen intend to fix Turkey through his Movement.

The intellectual journey and work of Fethullah Gulen in Gulen's education began under the influence of his family, where he was taught the Quran by his parents. Gulen began studying the Koran with his mother at the age of four, but his formal education was stopped after three years in elementary school because his father was transferred as a priest to another mosque in Erzurum. Gulen then took the knowledge of religion and language from his father, and he enriched his knowledge by reading the Quran and other books. His father, a religious figure and a famous priest, often received scholars for discussions on social and religious issues. This allowed Gulen to understand the teachings of tasawuf. In 1950, Gulen obtained a traditional Islamic degree and a lecturer's license, and completed his secular education through an external examination.(Mashar, 2011). Gulen later met Said Nursi through Muzaffer Arslan, who became the most influential figure in his life. Gulen and Said Nursi had different approaches, with Gulen more focused on personal and social transformation, while Said Nurse more on personal transformation.(Al-Kumayi, 2013). Gulen obtained a lecturer's license in 1958 and began active teaching and lecturing in Edirne, Turkey. Gulen then studied various disciplines and became a lecturer in various cities in the Marmara region. Following the second military coup in Turkey in 1970, Gulen was released after six months in prison and then started the "Gulen Movement" or "Hizmet Movement", establishing a student dormitory and granting scholarships. This movement was the beginning of Gulen's education that included formal and non-formal education, as well as social service and justice.(Al-Kumayi, 2013).

With the presence of the hostel, the name and movement of Fethullah Gulen became famous. Widespread public support motivated Gulen to be more active in spreading his ideas. People began to be eager to face the violence and political chaos in Turkey at the time. In 1966, Gulen's speeches began to be published and disseminated throughout Turkey through various media, so that Gulen became nationally known. Between 1974 and 1976, Gulen was frequently invited as a lecturer and speaker at universities in Turkey, focusing on education and social justice. In 1979, Gulen and his movement began to publish the magazines *Era* and *The Fountain*, with a mission to show that religion and science are not contradictory. In 1990, the Gulen Movement began to expand rapidly and reach outside Turkey. Gulen's ideas are no longer a mere discourse, but are truly embodied in the construction of educational institutions of schools and universities. This movement has the support of a wide range of people who agree with Gulen's thinking. (Syamsudini, 2013). In 1994, Gulen began interreligious dialogue by holding a seminar, where he invited speakers from minority religions in Turkey and several Vatican representatives to discuss social issues.

In 1999, Fethullah Gulen stayed in the United States to deal with his health problems. (Mashar, 2011). The doctor advised that he stay there for further treatment. However, a year later, in 2000, Gulen was suspected of plotting a coup, but the uncertainty was not proven. In 2006, Gulen was removed from all charges. Currently, Gulen lives in Pennsylvania, United States. Despite having experienced many events, Gulen still has time to create several works, including: a. "Wa Nahnu Nuqimu Sharh Ar-Ruh" (The Revival of Islamic Spirituality) which contains Gulen's ideas to restore the spirit of human life to Islamic values. b. "Chirdekten Cinara" (from seed to tree to cedar tree) containing Gulen's ideas in educating children in Islam from marriage to adulthood. c. "Thuruqul Irsyadi fi al-Fikri wa al-Hayati" (Dakwah: Best Way in Thinking and Making Life) which contains Gulen's ideas in practicing the principles of love, tolerance, and tasawuf. d. "Wa Nahnu Nabni Hadharatana" (Building Our Civilization) containing Gulen which recalls the success of Islam in the past and how the present can be re-enacted. e. "Kalbin Zumrut Tepeleri" (Tasawuf for All of Us) which contains the identification of tasawuf and how tasawuf can calm the human soul. "Al-Qadaru fi dhau-i al-Kitab wa al-Sunnah" containing Gulen's understanding of Qadar and how the destiny set by God can affect people. g. "An-Nur Al-Khalid Muhammad Mafkhirat Al-Insaniyah" (The Light of Muhammad SAW Pride of Humanity) containing the biography and journey of the prophet Muhammad SAW. h. Besides, Gulen also has thousands of video lectures and cassettes as well as some documentation of seminars that are now widely disseminated on the Internet.

A few decades ago, Islam had the ability to lead the world through effective system and governance of the state. However, the social, educational, and moral crises facing Muslims today lead to many problems, including dehumanization, a decline in the quality of education, and the desire to seek fulfillment. (Gulen, 2012). Previous scholars played an important role in education and discovery, injecting moral and spiritual values into society. They equip children with skills and knowledge relevant to the development of the times. Gulen described education as a major problem facing Muslims, with poor educational conditions hindering the development of knowledge. (Shadiqin, 2012). Gulen argued that education should integrate spiritual and intellectual values, with a focus on social service and education. Education is not just about learning, but also about instilling a spirit of service to society. Gulen urged education to be a real movement that can revive trapped souls, with many initiatives being made to support education and society.

According to Gulen, an effective education system can be a catalyst in changing societies, dealing with social problems such as stupidity, poverty, and social disease. Education must include a good learning process, teaching tolerance and peace, as well as being a real act in shaping a peace-loving human character. Human prosperity will not be achieved without peace first created. Gulen urged Islamic educational institutions to pay more attention to technology issues and means of supporting learning, given that Islamic education is often too focused on cultivation of morality and worship without dealing with real social problems. Islamic education is considered to be lacking attention to the media and methods of preparing for the future, especially because it fails to integrate science and religion. Gulen stressed that good education should take into account the personal and universal aspects, as well as integrate sciences and religion without separation. Gulen's

education is critical and anti-automatic, with four main points: the integration of science and religion, love and humanity, tolerance, and dialogue. Gulen encouraged Islamic education not to separate science and religion, as well as emphasizing the importance of love and humanity in education. Tolerance and dialogue are also seen as an effective way to solve problems and create clashes.(A. F. Ramli, 2017).

Discussion

Gulen sees education as a process that directs individuals towards human achievement that has intellectual and spiritual aspects. Therefore, the teachings of Islam must be integrated as an essential program to avoid mistakes in life. Education, in this case, is considered a precious task of serving others with principles of compassion and humanity(Sulaiman, 2016).

Gulen described education as a structure that prepares individuals for a future that matches the progress of the times, while preserving Islamic principles. Education not only educates about skills and knowledge, but also fosters spiritual values. According to Gulen, an effective education system will contribute to social transformation in society, such as increased knowledge, skills development, and improved life expectancy.(Isnaini, 2017).

Gulen believed that education had the potential to transform humans into ideal individuals, as well as supporting a humanistic approach to education without limiting freedom. Gulen argued that education should be based on principles of science and religion, and stressed the importance of love, tolerance, and dialogue. Nevertheless, Gulen established restrictions on freedom in education based on religious principles. Gulen has taken the initiative of building educational institutions, including schools, to strengthen the community.

Conclusion

Gulen sees education as a process that directs individuals towards human achievement that has intellectual and spiritual aspects, with the teaching of Islam as an essential program to avoid mistakes in life. Education is considered a precious task of serving others with principles of compassion and humanity. Gulen pointed to education as a structure that prepares individuals for a future consistent with the progress of the times, while upholding Islamic principles. Education not only educates about skills and knowledge, but also fosters spiritual values. Gulen argued that an effective education system would contribute to social transformation in societies, such as increased knowledge, skills development, and improved life expectancy. Gulen believed that education had the potential to transform humans into ideal individuals, as well as supporting a humanistic approach to education without limiting freedom. Gulen argued that education should be based on principles of science and religion, and stressed the importance of love, tolerance, and dialogue. Nevertheless, Gulen established restrictions on freedom in education based on religious principles. Gulen has taken the initiative of building educational institutions, including schools, to strengthen the community.

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Author contribution statement (Optional)

In this study, the author collectively contributed to the analysis and interpretation of Fethullah Gulen's views on education. The lead author was responsible for the preliminary preparation of the summary, which outlined Gulen's perspective on education as a process leading to the ideal human development with intellectual and spiritual aspects. Co-authors provide insights and clarifications about Gulen's approach to integrating Islamic teachings into education, emphasizing the importance of service, humanity, and individual preparation for the future in line with society's progress. The collective effort aims to synthesize Gulen's education philosophy, highlighting its

potential for social transformation and the role of education in cultivating humanism without sacrificing freedom.

Declaration of interests statement

Based on the information provided and the context of the question, it seems there may be a misunderstanding. The request for a "Interest Statement" of a previously given conclusion appears to require a statement outlining a potential conflict of interest or bias that may affect the interpretation or presentation of information. However, the conclusion given does not contain specific details or context that would allow the creation of a "interest statement."

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