



## **Transformation of Religious Moderation Education in the Ideology of Hizmet Fethullah Gulen**

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### **Abstract**

Religious moderation education is an effort to teach a balanced and tolerant understanding of religion, promote interfaith dialogue, and minimize the potential for conflict, with the aim of building harmony between religious communities. Gulen's ideology in the realm of education has the main goal of forming a person's character in respecting diversity, strengthening the values of peace, and creating an inclusive learning environment. So the research is qualitative-based in the form of literature study and context analysis. The three main works of Hizmet Fethullah Gulen's Ideology studied are *Tasawuf untuk Kita Semua*; *Wa Nahnu Nuqimu Sharh Al-Ruh*; and *Islam Rahmatan lil Alamin*. The results of this research are the promotion of inclusive education, interfaith dialogue, and the development of social skills. The focus on character education, interfaith dialogue, and social skills development aims to form individuals who are academically intelligent and have strong moral values. Through the application of values such as tolerance and social service, Hizmet Gulen's ideology seeks to create an inclusive, peaceful and just society.

**Keywords:** education, ideology of Hizmet, religious moderation

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## **A. Introduction**

Religious moderation in Indonesia has developed along with the history of this country. During the Dutch colonial period, the influence of Dutch education formed an intellectual group that tended to be moderate in religious views. The Indonesian national movement brought the emergence of figures such as Haji Agus Salim and Mohammad Natsir, who supported nationalist ideology while maintaining Islamic values. After independence in 1945, Pancasila became the basis of a state that recognized religious freedom and expressed moderate and inclusive values. The Old Order and New Order periods noted efforts to combine religious values with national ideology. Post-Reformation, there was an expansion of religious freedom, with the emergence of moderate Islamic parties such as PKB and PPP. Various initiatives, such as Islamic Boarding School and Community Development Movement (GP2M) and Indonesia Mengajar, try to promote Islamic moderation as a basis for harmony and tolerance amidst Indonesia's cultural and religious diversity (Musfiroh et al., 2022). Despite ongoing complex dynamics, this history reflects ongoing efforts to advance moderation as a cornerstone for Indonesia's progress and sustainability.

Religious moderation is promoted in Indonesia as a response to the complexity of religious diversity in this country. As a nation that views diversity as wealth, religious moderation is the basis for achieving peace and harmony between religious communities (Abror, 2020). In this context, Indonesia faces the challenge of religious extremism and interfaith conflict, so the main driver of religious moderation is to prevent polarization and promote tolerance. The government and civil society are trying to involve all parties, including educational institutions, in an effort to build a deeper understanding of religious values and foster inclusive attitudes. By encouraging religious moderation, Indonesia aims to create a society that respects each other, collaborates across religions, and is united in a national spirit based on Pancasila. Religious moderation is also seen as a strategy to maintain social stability and encourage sustainable development through cooperation between religious communities in various aspects of life.

Meanwhile, religious moderation in the scope of education refers to an approach that combines religious values with the principles of tolerance, inclusiveness and cooperation (Hamidy et al., 2022). The main aim is to form a balanced and respectful understanding of religious diversity among students. In this context, religious moderation not only involves providing religious information, but also emphasizes the importance of understanding mutual respect, supporting diversity, and building interfaith relationships. Religious moderation education aims to produce a generation that can live side by side peacefully, respect religious differences, and contribute to the development of a harmonious society (Istiqomah & Hidayah, 2023). With a focus on universal values, religious moderation in education creates an environment where students can grow and develop by understanding the importance of interfaith harmony in a multicultural society.

This concept integrates the values of religious diversity in the curriculum and educational practices, with the aim of forming a generation that has a deep understanding of diversity and is able to live side by side peacefully. This can be seen through several main aspects including: 1. Development of understanding of different religions is not only from a theological perspective, but also from a historical, cultural and social perspective (Mashuri, 2021); 2. Emphasize universal values such as peace, justice and tolerance (Habibah et al., 2022); 3. Prioritize social approaches (Marhayati et al., 2020) in the realm of learning; 4. Promote a non-

authoritarian approach to religion, giving students freedom of thought (Sholehuddin Badri, 2023). By implementing the concept of religious moderation in education, it is hoped that Indonesia's young generation can grow as individuals who respect and celebrate religious diversity, and are able to contribute to an inclusive and harmonious society.

Based on the explanation above, the researchers want to explain the transformation of religious moderation education in Hizmet Fethullah Gullen's ideology which is oriented towards a sense of love and peace in the order of social life, where policies related to religious moderation have been promoted at all levels of basic educational institutions to tertiary institutions, which are then implemented in everyday life in social society in general.

## **B. Literature Review**

Religious moderation education occurs through preaching in schools, socio-religious interactions, interactions in the classroom, and teaching religious moderation (Liando, 2022). Religious moderation in Islamic education highlights the role of PAI teachers in transforming knowledge to their students, emphasizing a learning paradigm that provides an active role for students to develop the potential of reason, creativity, spirituality, morality, personality, intelligence, aesthetics, as well as physical and spiritual health (Muaz & Ruswandi, 2022). Basically, the term religious moderation has long been used by several scientific fields, especially in the realm of Sufism which leads to the order of religious social life.

In fact, the term religious moderation is almost similar to the ideology of Hizmet Fethullah Gullen in the realm of Sufism which is currently being developed through the language of love and peace in all aspects of people's lives to fulfill social needs as living creatures, as many studies have explained the meaning of love of peace in various ideologies and thoughts, or spiritual concepts such as Fethullah's views are the main principle as the key to the unity and unity of religious communities in the realm of da'wah (Noviyanto, 2021), apart from that the majority of the Indonesian population who are Muslim are the forerunners of the policy of religious moderation based on the motto *rahmatan lil alamin* written in the Koran (Shari, 2022), then religious moderation in Indonesia is a solution offered to overcome social and religious disparities (Santoso, 2023). So the slogan of diversity moderation has become a current trend as a remedy for overcoming the dependency on diversity in Indonesia.

Apart from that, the ideology of multiculturalism is a pillar in Hizmet's thinking to bridge inter-religious dialogue (Harisman et al., 2023), which can then be applied in the world of education so that it teaches students about the importance of creating a sense of love and peace so that they can live in prosperity and respect each other.

## **C. Method**

The qualitative approach used by researchers in describing the transformation of religious moderation education in Hizmet Fethullah Gullen's ideology, while the method used is literature study and content analysis, in order to unite the concept of Hizmet ideology towards the implementation of religious moderation-based education. The data collection was obtained through Hizmet Gulen ideology and religious moderation policies in the realm of education. The focus of this research is on Gulen's works which provide an overview of the creation of religious moderation, including *Tasawuf untuk Kita Semua*; *Wa Nahnu Nuqimu Sharh Al-Ruh*; and *Islam*

*Rahmatan lil Alamin*. Then, based on what is stated in these three pieces of literature, the researchers analyze through data collection, data reduction, data presentation, and conclusions, then to get relevant results, data triangulation is carried out to review its validity.

#### **D. Findings and Discussion**

##### **1. History of the inception of Hizmet Gulen Ideology in the realm of education**

The term "Hizmet" is an absorption from Arabic (خدمة) meaning service or devotion. In the English context, the word Hizmet is interpreted as "Service" or "Common Good". This term reflects the concept of community service or dedication to the common good which is prioritized by several movements and organizations, especially in the context of social thought and action inspired by religious and humanitarian values. Referring to the definition in the Big Indonesian Dictionary (KBBI) which states that service means devotion and service to the community, the conclusion is that the term "Hizmet" has a similar meaning, namely service or devotion for the common good (Nazihah & Maulana, 2020). This concept includes various actions and efforts undertaken to serve and provide benefits to society at large, with the aim of achieving the common good and prosperity.

According to Fethullah Gulen, the concept of Hizmet includes an overall understanding that explains service to all humans, and comes from the Islamic belief that every individual is obliged to bear responsibility for all his actions in this world.

Fethullah Gulen realized his ideas about education through the implementation of Hizmet. For him, the formation of civilized individuals is not only obtained through educational aspects alone. Education is considered an effective means of serving society and creating human civilization. Providing proper education to others through community service activities oriented towards Hizmet activities to create and develop individuals with morals, noble character and ethics, as well as bringing happiness to humans both in this world and the hereafter. So apart from family education, schools are responsible for forming a person's character.

The Gulen Movement provides educational services with a focus on overall individual development, both intellectually and spiritually. This approach encompasses both dimensions, demonstrating Gulen's desire for humans to understand and master their nature as God's perfect creation. The implementation of Gulen's ideas in the field of education cannot be separated from his experiences during the educational process (Putra, 2018). Gulen underwent a significant process of religious formation, influenced by his parents and teachers. His thoughts on modern Sufism were influenced by Said Nursi's "Risala-i an Nur" (Khamami, 2018). In his approach to education, Gulen teaches his students to gather once a week and study Said Nursi's book.

The education implemented by Gulen integrates dimensions of esoteric (Saihu, 2020) and exoteric (Setyabudi, 2021). These two aspects are considered capable of guiding humans towards diversity. The esoteric and exoteric dimensions in Islam are considered inseparable from each other, as they are likened to two sides of a coin with the same value (Ma'arif, 2019). The esoteric dimension in Gulen's education is also known as *tazkiyah an-nafs*, which aims to shape the heart and deepen the spiritual aspects of the individual. Meanwhile, the

exoteric dimension focuses on science education. Therefore, the ultimate goal of education promoted by Gulen is to achieve love and harmony in humans, by uniting understanding of spirituality and science. Gulen's thoughts regarding education are the main foundation as the basis for the inception of the Hizmet ideology, so that the concepts that emerge include:

a. *Tazkiyah an-Nafs* (soul purification)

Gulen in this context explains that a person who takes the path to God must cleanse himself from all kinds of bad deeds, because light only comes to people who are clean from despicable traits, not to people who are still restrained by bad traits and worldly things. So, in order to purify the soul, Gulen gives us direction on several points;

First, Repentance (forgiveness of sins) where this is owned by the experts of the Truth (Kusnadi et al., 2022), the repentance meant by Gulen is to exert every effort earnestly to obtain His guidance and pleasure with the guidance of light and to avoid prohibitions from Allah SWT.

Second, *Muhāsabah* (self-introspection) in this matter Gulen explains that people should ask themselves, whether it is good or bad things that they have (Waliyuddin, 2021), the truth that they have done or even the evil that they have done. Then he examines those things more deeply so that he can be grateful for the good he has done or the pleasure he has received, then apologize and regret any evil he has done.

Third, *Tafākkur* (considering) this matter, Gulen explains that the tafakur in question is the light that is in the heart, where with this light, humans can differentiate between good and evil, between what is useful and what is dangerous. By practicing meditation, the universe can be used as a new science that can be studied more deeply, just like the Koran, which verses can be explored more deeply.

b. *Az-Zuhud* (simplicity)

Gulen explained that what is called *zuhud* is abandoning the pleasures of the world and trying to fight physical tendencies, in this case according to Gulen it is leaving the serenity of the mortal world, to achieve eternal happiness, namely the afterlife. *Zuhud* itself is an act of the heart (Dewi, 2021). In this case, Gulen explains that *zuhud* is similar to *Khauf* and *Raja'* but has slight differences between the two characteristics, because in *zuhud* the condition and behavior of the perpetrators of *zuhud* are depicted which then determines the direction and goal, this is what is meant by the dimensions of charity and behavior of a *zuhud* person.

As for the signs of a person belonging to a *zuhud* person, they are 1) Not proud of all praise, and not sad when criticized; 2) Not being happy for what is in the world, and not feeling sad for what has been lost from him; 3) Always puts his servant before the Creator and likes to abstain from everything that is not related to God. It can be concluded that the reflection of a person who can occupy this *maqom* is someone who is able to maintain and carry out with *istiqomah* the meaning of *hablum minallah* dan *bablum minanas*.

c. *Taqwā* (obedience)

Gulen explained that *taqwa* comes from a root called *al-wiqayah* which means to take maximum care. The Sharia explains that *taqwa* is an effort to fulfill all the commands of Allah SWT and avoid all his prohibitions in order to avoid his punishment. According to the definition of the terminology, *taqwa*

can also be interpreted as *Khauf* (fear) where these two words can be considered mutually exclusive.

Humans who are able to understand the primacy of *taqwa* can be defined as "humans who strive to appreciate all forms of effort to obtain the path of goodness and avoid all forms of injustice" (Syafeie, 2020). So, the quality of piety can be called Kautsar (a very valuable wealth). Sufis who have *taqwa* are the happiest figures because not many people give up their hearts which are always accompanied by pain to get a vessel for the fountain of greatness in piety.

d. *Murāqabah* (spiritual awareness)

This point means putting things under attention, supervision, and feeling that the life of a servant is being watched by the Creator", is the definition of the word *Muraqabah*. In this case, we can also define *muraqabah* as a serious effort in living life and soul by coordinating the heart and actions under the supervision of Allah SWT.

Regarding the implementation of *muraqabah*, the earliest step that a person can take is to prioritize the things that God commands and make those things the priority in the deepest heart (Supriyatno, 2019), as well as minimize the things that God considers small so that the person can get rid of those things from the bottom of his heart.

By having the characteristic of *muraqabah* a person can do *muhasabah* to himself and to the Creator, where he can remember the *Khaliq* wherever and whenever. When he contemplates the universe, he also feels the presence of Allah SWT in his mind. A Sufi who is doing *muhasabah* in his *muraqabah* can find a truth and implement that truth in his life.

e. *Ikhlas* (sincerity)

Gulen in this context explains that what is meant by sincerity is avoiding everything that can pollute the heart and living life with clarity of heart, *istiqamah* of mind, and shunning all tendencies related to the worldly world, as well as fulfilling service well to the *Khaliq*.

Sincerity is an entity and an act of the heart (Zulfikar & Abidin, 2019), this is because Allah SWT grants sincerity to people who have a pure heart. Sincerity is a magical entity that will always make something little into a lot, something shallow into a lot, and make all deeds in worship that were previously limited become unlimited.

f. *Akhlāk* (personality)

Gulen in this case explains that morals (*Khuluq*) are temperament, habit, or character. Morals are the main goal in creation, the main dimension for all creatures, and efforts to make human desires be in line with the essence of creation which has the aim of being in line with Divine morals. A person who is able to wear moral clothing on himself will be able to carry out pious deeds.

In fact, the word "akhlak" is all forms of good morals which contain a noble meaning. However, as time progressed, the terms "good morals" and "bad morals" emerged (Sari et al., 2023). Given this, Gulen only wants to explain morals as "good morals", where morals can correct all the ugliness of appearance and deceptive external forms, so that morals become an interpreter for us and reveal what is hidden inside.

g. *Tawādhu'* (heart simplicity)

Gulen defines *Tawadhu'* as human awareness of their true position before Allah SWT, taking the path to Him, measuring their position before creatures with *tawadhu'an*, and considering themselves the same as other humans. True *Tawadhu'* are those who are able to position themselves and feel that they have no meaning before the Absolute and infinite Essence (Saleh et al., 2020), and are also able to reflect this in their lives. People who have perfect morals are people who show humility in their relationships with fellow human beings so that they have perfect calm.

h. *Syukur* (gratitude)

Gulen explained that gratitude means "*al-Imtinan*" (thank you). Terminologically, gratitude means using the gifts humans receive in the form of feelings, thoughts and all parts of their body in accordance with the purpose of their creation (Muhammad Fauzhan 'Azima, 2022). Just as gratitude can be expressed verbally and, in the heart, the whole body can express that gratitude.

Gratitude is something that is actually experienced by all living creatures in this world, especially humans, sometimes small things such as being immersed in pleasure can make humans forget their gratitude for what they are enjoying now, forgetting the existence of the *Khaliq* who has given them enjoyment at the right time for him.

The most accurate sense of gratitude is only possessed by a few people who are able to understand the perfect knowledge of the blessings that exist. Not just grateful for a piece of bread that he gets, or just grateful for a decent place to live, a good family and children, health, good events, and well-being, except for those who understand the gratitude for the blessings of faith, wisdom, spiritual feeling that he experienced. A person who has understood correctly what is a lack and weakness and makes it a capital in being grateful is the person who succeeds in being truly grateful.

i. *Sabar* (patience)

Gulen explained that patience means being steadfast in undergoing suffering and sorrow when facing things that are difficult to face or avoid. If you look at this, patience is part of gratitude, because patience is a complementary part of gratitude. Gulen divides patience into six parts (Arrasyid, 2020), including:

- 1) Patience of *lillah*, the first level of patience where this patience is due to being patient for the sake of Allah SWT.
- 2) Patience of *billah*, this is because humans know that Allah is the One who is able to make them patient.
- 3) Patience of *'alallah*, do not rush when faced with the manifestation (tajalliyat) of the beauty and majesty of Allah SWT. While saying "By Allah, in everything there must be secrets and wisdom."
- 4) Patience of *fillah*, harmonizing strength and gentleness on the path to the *Khaliq* (does not differentiate between blessings and disasters).
- 5) Patience of *ma'allah*, keep guarding all the secrets he has with Allah SWT, this secret is in the form of *maqam* (al-ma'iyah) togetherness with Allah and (al-qurb) closeness to Allah.
- 6) Patience of *'anillah*, the level of patience of a true longer, namely those who steadfastly endure the pleasure of connecting with Allah SWT, while they must remain in the midst of other creatures.

j. *Ridhā* (accepting gracefully)

*Ridha* is not being shaken in one's heart when faced with a disaster and being able to face the manifestations of destiny with a calm heart (Mutaqin, 2022). In connection with this, there is another explanation, namely, *ridha* is calmness of heart and peace of mind towards the decrees of Allah SWT, as well as the ability to respond to these decrees steadfastly. Carrying out what is his responsibility or resolving the problem he is facing can make this matter a foundation for the afterlife. Someone who is happy should do it with love and honor, just like a teacher who is obliged to carry out continuous teaching and education to his students.

Likewise for those who have the quality of contentment, in their hearts there should not be envy, cheating, and bad behavior towards others, because in any case that is a sin against Allah SWT, and it is a moral and etiquette that we have not known all this time. A pleased person is a person who always follows guidance. While for those who have the nature of anger and displeasure, they are people who only follow their lust, and they are easily swayed by the devil to anger with what God has decreed and determined for him.

k. *Inbitsāt* (internal depth)

*Inbitsāt* is the openness and satisfaction of the heart towards everything through good speech and a radiant face, in accordance with the limitations that have been determined by religious law (Harimulyo et al., 2021). This issue Gulen divides *inbitsāt* into two parts; 1) *Inbitsāt* in our relationship with fellow human beings; namely maintaining our relationship with Allah SWT in the form of social interaction between individuals one with another individual like humans in general; 2) *Inbitsāt* in our relationship with the Creator; that is the existence of the nature of *khauf* and *raja* in the soul in the life we live from our current position to reaching the highest position in relation to Allah SWT.

This *inbitsāt* characteristic only appears in those who are willing to reflect and manifest the attributes of Allah contained in His *Asma al-Husna*. This can be realized if someone is able to let go of the shackles of physical desires and carnal desires.

l. *Ihsān* (kind)

Etymologically, *Ihsān* means *ahsanahu* which means doing good, being conscientious, following good manners, or pursuing perfection. Second, *ahsana ilaihi* which means giving pleasure to him, or doing good for others (Ahmad Mujahid & Haeriyah, 2020). For experts in essence, *Ihsān* is an action of the heart that is implemented with reflection, *tafakkur* with high sensitivity according to the standards of truth, being careful and holding on to good things, and accompanied by the awareness that it will be directed towards Allah SWT.

Meanwhile, *Ihsān* towards fellow human beings with behavior, feelings and thoughts is the creation of an orderly expression of conscience in accordance with the *ihśān* that is formed for oneself, meaning that the feeling of *ihśān* arises within oneself perfectly and then spreads because this quality becomes more abundant day by day. In other words, *Ihsān* is doing everything carefully, without shortcomings, also with all the sense of faith and awareness in the dimensions of divine nature, sensitivity and feeling because this is intended to gain the pleasure of Allah SWT.



m. *Futuwwah* (courage)

*Futuwwah* is courage; the definition of this word is an individual who combines several characters at once, such as generous, charitable, warrior, knowledgeable, and other commendable qualities. The origin of the word *futuwwah* is *al-fata*, namely young youth; this word is used as a symbol of resistance to damage and hatred and is a symbol of sincere self-devotion.

These concepts form the basis of Gulen's approach to education and reflect the spiritual and ethical values upheld in the Sufistic worldview. The Sufistic concept applied by Gulen is an effort to enlighten and form a generation that has faith, love and takes an example from the life of the Prophet Muhammad SAW (Purnomo & Umiarso, 2018). Authentic evidence of concepts manifested in serving the community (Hizmet), preaching through tolerant dialogue, and not only governing but leading to role models. Thoughts about the concept of Islamic education, known as the realm of Sufism, are often found in various written works, which can then be implemented according to the needs of all levels of society.

## **2. Hizmet Fethullah Gulen's ideology as the forerunner of Religious Moderation**

Hizmet Fethullah Gulen's ideology includes a holistic approach to spirituality and social service. The Hizmet movement, which was founded by Muhamad Fethullah Gulen, has its roots in the Islamic Sufism tradition, but adapts it in a contemporary manner to the policies that have been established in the religious realm, especially in the world of education which is oriented towards religious moderation. There are several concepts of Gulen's ideology as a basis for the transformation of religious moderation education, including:

a) Education as Transformation Instrument

The context in Hizmet's ideology emphasizes the central role of education as the main means of achieving social and spiritual transformation. This concept recognizes that education is not only about accepting and understanding science, but also as a powerful tool in forming character, ethics and a deep understanding of spiritual values (Khamami, 2019). Education does not only refer to the intellectual aspect, but also includes the moral and spiritual dimensions of the individual. The educational process is directed at forming individuals who are not only academically intelligent, but also have good character, strong ethics, and a deep understanding of Islamic spiritual values.

Education is considered a means of forming a character that is dedicated, has integrity and is able to serve society. Through a holistic educational process, Hizmet's ideology aims to create individuals who not only achieve success in terms of knowledge, but also become positive contributors in the social and spiritual development of society. By emphasizing education as an instrument of transformation, social Sufism in Hizmet ideology and Fethullah Gulen's thought underscores the importance of forming individuals who not only have intellectual intelligence, but also have strong moral and spiritual values. Education, in this view, is the foundation for building a better and more cultured society, which is capable of creating positive changes in individuals and their environment.

b) Character and Ethics Education

Hizmet's ideology focuses on combining character and ethics education as an integral element of personal development. Within this framework, character and ethics education is not considered an optional extra, but rather an essential part of the educational process designed to form individuals holistically (Yasin & Sutiah, 2020). Character and ethics education in social Sufism in the Hizmet ideology has the main aim of forming individuals who have high moral and ethical values. It includes the development of traits such as honesty, fairness, empathy, and responsibility, which are considered important aspects of a balanced and moral personality.

Through character and ethical education, Hizmet's ideology aims to create an educational environment that not only focuses on academic achievement, but also on the formation of good character. This education teaches Islamic values as a basis for positive action, and views character and ethics as a strong foundation for interacting positively in society.

In practice, character and ethics education can include a curriculum that specifically emphasizes the development of these values, as well as a learning environment that supports moral and ethical development. It is hoped that this education can form individuals who are not only intellectually intelligent, but also have deep moral awareness and are able to contribute positively to society.

c) Interreligious and Intercultural Dialogue

The social and educational movement associated with Muhammad Muhammad Fethullah Gulen, encourages positive dialogue between different religious and cultural groups (Argenti, 2019). This means that Hizmet actively promotes open and constructive communication between communities with diverse religious and cultural backgrounds.

The importance of this positive dialogue lies in creating deeper understanding between these groups. By communicating openly, different communities can understand each other better, recognize each other's values and beliefs, and capture perspectives that may not have been previously understood. This deeper understanding is the first step towards tolerance and cooperation between groups.

By creating space for positive dialogue, Hizmet seeks to reduce tensions between religious and cultural groups, open the door to tolerance, and create a foundation for better cooperation in society. Thus, Hizmet views interreligious and intercultural dialogue as an effective way to promote peace, mutual understanding, and cooperation across group boundaries.

d) Servant Leadership

The concept of servant leadership is strongly emphasized in Hizmet, reflecting the movement's fundamental values. In this context, the leader style in Hizmet ideology is expected not only to be an authoritative figure or decision maker, but also a public servant who makes a real contribution to the common welfare.

Apart from that, the leadership concept based on this ideology is based on direct service to the community. Leaders are expected to not only focus on personal or group interests, but also be actively involved in social and humanitarian service projects. This creates a direct connection between the leader and the community, strengthening the bond between the two.

Responsibility for the common welfare is an important aspect in Hizmet leadership concept. Leaders are expected to have an awareness of the needs and aspirations of society, and be committed to act for welfare and social justice. In other words, leadership in Hizmet is seen as a mandate to serve society, serve the common interest, and create a better environment for all.

e) Individual Development in Social Context

Hizmet's ideology is not only focused on the spiritual dimension alone, but also has an important role in guiding individuals to understand themselves and their role in the social context (Mukharom & Arroisi, 2021). This concept emphasizes the importance of self-examination and social awareness as an integral part of personal development. So that education and self-development are directed at creating individuals who are not only intellectually intelligent, but also have a deep understanding of themselves and how they can make a positive contribution to society. It involves a process of deep personal reflection to understand an individual's values, motivations, and life goals.

Education in social Sufism in Hizmet ideology provides guidance for exploring and understanding aspects of spiritual, moral and social life. Through this approach, individuals are invited to recognize the connection between their personal lives and the life of society more broadly. This education provides a foundation for positive character development and a better understanding of how each individual can play a role in improving collective prosperity.

The importance of self-development in Hizmet ideology leads to the idea that every individual is directed to be useful to society by having a deep understanding of themselves and awareness of the social environment with the aim of improving social conditions and helping those in need. Thus, Hizmet ideology guides individuals to not only develop personal potential, but also to understand and carry out their role positively in building a better society.

f) Respect for Diversity and Tolerance

Hizmet's ideology regarding the values of tolerance (Ustadi Hamsah, 2018) that is instilled emphasizes not only respect for differences, but also the willingness to understand and accept other people despite these differences. With this approach, Hizmet creates an inclusive environment where every individual feels respected, accepted and has a valuable contribution to social dynamics. Overall, Hizmet's philosophy of respect for diversity and tolerance has had a positive impact in forming a society based on mutual respect, cooperation and living peacefully in diversity.

g) Holistic Approach to Well-being

Hizmet's ideology adheres to a holistic approach to welfare, which includes spiritual, moral and material aspects to create a balanced and just society (Khaidir, 2019). This holistic approach refers to the recognition that true well-being is not only limited to meeting material needs alone, but also involves the spiritual and moral development of individuals and society.

Firstly, the spiritual aspect in this concept refers to the understanding and practice of spiritual values in everyday life. Hizmet teaches that spiritual growth can provide deeper meaning and purpose in life, creating individuals who are aware of values, love and responsibility towards others.

Second, the moral aspect includes the formation of character and ethical behavior that emphasizes values such as honesty, justice, empathy and solidarity as a moral foundation for individuals and society. This helps create an environment of ethics and integrity.

Third, material aspects in this concept include fulfilling basic needs such as education, health and a decent living. Hizmet strives to make a real contribution in improving the material welfare of society, by building educational institutions, health facilities, as well as economic development projects.

By integrating these aspects, Hizmet's ideology aims to create a balanced society, where spiritual, moral and material developments occur simultaneously. This not only creates comprehensive individual welfare, but also contributes to the formation of a fair, just and empowered society.

Through the implementation of Hizmet ideology, Muhammad Fethullah Gulen and his followers seek to create a society based on human values, tolerance and social service. In the contemporary era, where the complexity of social challenges is increasing, this concept offers a holistic and integrative view to form a more just, cultural and sustainable society.

### **3. The Relationship of Hizmet Gulen's Ideology to Religious Moderation Education**

Hizmet Gulen's ideology in the era of Modern Globalization currently has an important role in addressing several challenges that have issues in several matters of the Islamic religion, which the author mentions in several points as follows;

#### **a. Radicalism and Exstremism**

Hizmet emphasizes the values of love, tolerance and peace. The application of these values can be the basis for fighting radicalism (Rumahuru, 2019). Gulen's solutions, which are offered to minimize problems such as terrorism, radicalism and other acts of violence, can be summarized as follows:

- 1) Love as a Unifier: If we love each other, Gulen believes that this will eliminate all awkwardness and skepticism, allowing unity in all differences.
- 2) Love as a Source of Peace of Mind: Love that grows in the hearts of each individual will synergize with other individuals to create peace of mind.
- 3) Love as a Panacea: Gulen believes that love is an antidote that can create happiness for each individual and their environment; this is a form of universal love.
- 4) Love as a Tool of Unity: Love is considered the most effective means of uniting individuals into various groups, associations, societies, and so on, which consist of various elements, including in terms of thoughts, tendencies, personalities, origins, and beliefs.
- 5) Love to enliven the principle of Peace between Religious Communities: Love is considered an effective effort in enlivening peace between religious ummah. This love can be the glue that brings harmony between different beliefs.

b. Social Injustice

The values of justice in Hizmet encourage active participation in social activities aimed at reducing inequality and injustice. The following are some of the values upheld in Hizmet;

- 1) Respect for people and basic human rights: Hizmet members believe that every human being has inherent value and everyone should be treated with dignity (Mukhooyaroh, 2019). Everyone is equal as a human being and before the law, and no one is superior to another. Hizmet participants uphold the UN Universal Declaration of Human Rights for all human rights and freedoms. Social justice and equality of opportunity are conditions for equality among humans.
- 2) Respect the rule of law: respect the supremacy of law. They do not view anyone as above the law, and they act within the framework of the protection of human dignity, universal legal principles, and the laws of the country where they live. They manage their organizations in such a way as to meet or exceed their society's norms of transparency and accountability. This implementation can strengthen the role of society in creating a more just social structure.
- 3) Peaceful and positive actions: Hizmet is a peaceful movement (Setiadi, 2019), rejecting the use of violence as a political tool. In addition, prefer positive and constructive actions and reject hostile and destructive actions.

c. Social Conflict

Hizmet emphasizes conflict resolution through dialogue and understanding (Triono, 2020). This can be proven from several important points in the core of Hizmet movement as follows;

- 1) Ethical actions: Hizmet pays attention to ethical norms and moral principles in its activities. They adhere to basic ethical principles, including honesty, trustworthiness, harmlessness, and fairness. They believe that good and right goals must be achieved through good and right means.
- 2) Respect for diversity and pluralism: Hizmet views collective and individual diversity as wealth as long as it does not conflict with human rights. Hizmet practitioners take the necessary stance to avoid conflict stemming from differences in sacred beliefs.
- 3) Voluntary Participation and Altruism: For Hizmet practitioners, joining activities or leaving them is their own choice. Hizmet actors contribute to projects that live out their values and benefit humanity through donations or volunteer work.

These values can reduce social tensions and facilitate the peace process in the midst of conflicts that may currently arise or in the future will cause divisions between religious communities.

**4. Forms of Transformation of Religious Moderation Education in Hizmet Fethullah Gullen's Ideology**

The transformation of religious moderation (Ridho, 2021) in the realm of education based on Hizmet Gulen's ideology is an effort to promote education that upholds the values of tolerance, inter-religious dialogue, peace and social

justice in an educational environment. Below is a further explanation of the main aspects of this transformation:

- a) **Inclusive Education:** The concept of Hizmet Gulent encourages inclusive education, which provides opportunities for everyone, regardless of their religious, ethnic or cultural background (Arriani et al., 2021). In an inclusive educational environment, students are taught to respect differences and learn from diversity, thereby fostering better understanding between individuals from different backgrounds.
- b) **Promotion of Interreligious Dialogue** (Albab, 2019): Hizmet Gulen encourages interreligious dialogue as a means of building understanding and tolerance between followers of different religions. In the educational context, this can be achieved through training programs, seminars, or extracurricular activities that facilitate interfaith dialogue between students and teachers, as well as collaboration with other religious and religious institutions.
- c) **Social Skills Development:** Education based on Hizmet Gulen concept also emphasizes the importance of developing social skills such as empathy, cooperation and inclusive leadership. Through this approach, students are taught to understand other people's perspectives, respect their needs, and work together to create an environment of peace and harmony.
- d) **Education for Peace:** Hizmet Gulen's concept views education as a means of promoting peace and overcoming conflict (Ganes Harpendya et al., 2022). Therefore, in an educational environment based on Hizmet Gulen, students are taught to develop a deep understanding of the root causes of conflict, as well as skills to resolve conflicts peacefully and build harmonious relationships.
- e) **Values-Based Leadership:** Hizmet Gulen-based education also emphasizes the importance of leadership based on values such as integrity, justice, and service to society (Hilmy, 2019). Teachers and educational leaders are expected to be role models in applying these values in their interactions with students and in the management of schools.

Through this approach, the transformation of religious moderation in the realm of education based on Hizmet Gulen concept can contribute to the formation of a generation that has a deeper understanding of the values of tolerance, interreligious dialogue, peace and social justice, as well as the ability to apply these values in their daily life.

## **E. Conclusion**

The transformation of religious moderation in the realm of education based on Hizmet Fethullah Gulen's ideology represents an effort to promote inclusive education, interreligious dialogue, development of social skills, peace and values-based leadership. This concept recognizes the central role of education as the main means of achieving social and spiritual transformation, where education does not only focus on intellectual aspects, but also includes the moral and spiritual dimensions of the individual. Character education, interfaith dialogue and social skills development are the main focus in forming individuals who are not only academically intelligent, but also have strong moral values and are able to contribute positively to society. Through the application of values such as tolerance, love and social service,

Hizmet Gulen's ideology encourages the creation of an inclusive, peaceful and just society, bringing a positive impact in building harmony between religious communities and overcoming contemporary social challenges.

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