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The Spirit of Morality within Sufistic *Da`wah* of the *Hizmet* Movement of Fethullah Gülen

Moh. Ali Aziz¹, Sokhi Huda²

¹Fakultas Dakwah dan Komunikasi, Universitas Islam Negeri (UIN) Sunan Ampel 201007, Surabaya, Jawa Timur, Indonesia
Email: malzis@yahoo.com

²Fakultas Agama Islam, Universitas Hasyim Asy'ari (UNHAS) 071080, Jombang, Jawa Timur, Indonesia
Email: sokhi.huda@yahoo.co.id

Abstract

Hizmet is the most globalized, transnational Islamic movement, emphasizing altruistic service, and attracts many supporters in more than 160 countries. Hizmet moves as a da`wah movement based on Sufism as an approach, centered by M. Fethullah Gülen. The inspiration of this movement includes education, interfaith and intercultural dialogues, and social assistance and services. The spirit of morality the hizmet movement is "life is dedication" with the characters: oriented transcendental, the gait of the movement's personnels derived from the sufistic values, the existence of the inspirational power that always lives on every member of the propagation movement, representing almost entirely the visionary idealism of da`wah into uswah (exemplar), positioning itself in participation in the great vision of building a peaceful and mutually rewarding future of the world.

Keywords: Spirit of Morality, Sufistic Da`Wah, Hizmet Movement.

Introduction

Hizmet movement has become a transnational movement to various parts of the world. This movement was originally born in Turkey and experienced fast and rapid development to all continents of the world. This development is an important phenomenon in social reality in the Islamic world itself and the global world in general in the contemporary era. There is an indication that the *hizmet* movement is a *da`wah* (Islamic preaching) movement with the Sufism approach pioneered by M. Fethullah Gülen. His teachings are poured into concepts of thought (articles, books, and other media) and his practical reality embodies a number of *hizmet* movement activities. Gülen's Sufistic teachings seem to fertilize the moral spirit for the activists of the movement.

As the central notable of the *hizmet* movement, Gülen is an imam, preacher, speaker ("Fethullah Gülen in Short", 2009, September 30) and scholar who contributes in the thought and praxis areas. This matter makes Gülen an organic intellectual. In the area of thought, Gülen wrote a

number of works that substitute Sufism as the main basis of thought and movement. Some of his works explicitly use the term "Sufism" such as *Key Concepts in the Practice of Sufism* and others do not explicitly use such terms as *Essentials of the Faith*, *the Statue of Our Souls*, *Pearls of Wisdom*, and other works (Huda, 2017c, pp. 10-12). In the praxis area, Gülen was a brilliant success with his *hizmet* movement as a *da`wah* movement. This praxis area also provides data that the success of the *hizmet* movement based on the teachings and examples of Sufism provided by Gülen. An important fact for this, among others, appears in Thomas Michel's statement as follows:

I can quote my own case as an example. I am a Catholic priest, an American living in Rome. I have known members of the enlightenment initiated by Fethullah Gülen for over a decade, and I can state that they are sincerely and impressively observing the teachings of their spiritual guide. They respectfully address Gülen "Hoca Effendi", which means "Master". What is in this book is taken from the Qur'an and Hadith, forming attitudes that Muslims can use to practice their religious commitment. In bringing along his writings that have appeared in various journals and interviews, some of which have not yet appeared in English, Fethullah Gülen has well served those who want to know the ideals that mark this enlightenment (translated from Indonesian as an original source in Gülen Chair, 2013, p. 70).

This statement is a testimony of Michel and the affirmation of Gülen's status as a spiritual guide to the *hizmet* movement. In addition, *hizmet* is a form of religious commitment of its activists sourced from the Qur'an and Hadith and the form of expression of ideals that marks enlightenment. This fact is part of a series of other facts that encourage the understanding that the main base of the *da`wah* of the Gülen *Hizmet* movement and all aspects of the movement is Sufism.

Sufism shows its significant existence in the spread of Islam to various parts of the world, with efforts to provide strong moral support for international relations. The content is the moral spirit in Sufism as an expression of the social responsibility contained in it. Thus, the spirit of morality and social responsibility is an indicator of the Sufism movement from time to time in the dynamics of Islamic history. This can be confirmed in the statements of John Renard and Marshall G.S. Hodgson. Renard states that Sufism is a significant part of Muslim's historical experience. Easily, the textbook defines Sufism as "the mystical expression of Islamic faith" (Renard, 1996, p. 307). Hodgson further states that Sufism is the mainstream of the international social order. In this Sufism international relations are given strong moral support, when *shari`ah* is already provided and madrasah-based colleges help to maintain in the concrete form of the relationship (Hodgson, 1977, p. 220). This confirmation of Renard's and Hodgson's statements can be an esteem for the understanding of the constellation of Sufism-based movements, including the Gülen's *hizmet* movement.

As far as the data lies, the *hizmet* movement is a typical designation that belongs to the Gülen movement. Although there are many movements with the substance of "*hizmet*" but the claims of the world community towards the identity of the motion *hizmet* given primarily to the Gülen movement because of its glorious success. Even Today's Zaman states that this *hizmet* movement is very successful as the world's most global movement ("Turkish schools world's most global movement, says sociologist", 2008, June 10). This can be further understood through empirical reality as far as data is available. These data are provided by social reality, *da`wah* reality, and the reality of

Sufism as *da`wah* approach. In a number of these realities can be seen the existence of a certain moral spirit that became the prime mover of the movement of *da`wah sufistic hizmet* movement. This spirit is interesting to examine in relation to the fast and rapid development of the movement.

In the narrative description above there are three important issues to be studied: (1) what is the *hizmet* movement? (2) what is the profile of sufistic *da`wah* of the *hizmet* movement? and (3) what and how is the spirit of morality in the *da`wah* of the *Hizmet* movement? These three problems need to be answered and described by textual and empirical data. This study therefore seeks to achieve that explanation through three approaches. Hermeneutical approach is used to describe and analyze textual data. Phenomenological approach is used to describe and analyze empirical data. Finally, existential approach is used to describe and analyze the profile of the spirit of morality and its role within sufistic *da`wah* of the *hizmet* movement of Fethullah Gülen.

This study aims to describe, analyze, and discover the spirit of morality within sufistic *da`wah* of the *hizmet* movement of Fethullah Gülen. This purpose departs from the authors' assumption that *hizmet* movement has a powerful approaches and strengths so that it becomes the most global movement in the world. The approaches and strengths undoubtedly derive the supplies of thought and example from its pioneering figure, Fethullah Gülen. Furthermore, the authors seek to trace the spirit of morality that lies behind these approaches, strengths, and supplies. With this study, the authors intend to contribute to the studies of social sciences related to religious social movements, contemporary Sufism, and Islamic preaching.

A Brief Description of the *Hizmet* Movement

Hizmet can be traced back from two things, namely the task of Gülen as a priest and preacher and pilot of the study house. First, in 1959 (18 years old) Gülen moved to Edirne (old town in the border region of the Balkans) to perform official duties as priest and preacher at Uc Sefere mosque. This task is carried out by Gülen in capacity as a civil servant at the Turkish Ministry of Religious Affairs. After four years of duties as imam of the mosque, he attended military service in the cities of Ankara and Iskenderun. After the military service was undertaken by Gülen, he began his career until 1966 (25 years old) when he was transferred to Izmir, one of the largest cities in Turkey (M.F. Gülen, 2006d, pp. ix-xii). Secondly, it is in Izmir that Gülen begins to pioneer the construction of a study house (*dersane*). By collecting funds from his salary as a civil servant, as well as funds from his closest students Gülen together they began to rent an apartment that is home to his spiritual students. This Gülen effort demonstrates his passion as an innovative actor, not limited by the space and routine of his duties as imam of the mosque (Albayrak, 2011, p. ix; Somantri, 2010, para. 13). *Dersane* further developed and realized as a transnational movement of *hizmet* until now.

Those two sources serve as an estuary for understanding, as Lester R. Kurtz argues, that the *hizmet* movement is a term derived from the Gülen movement, a transnational Islamic movement inspired by Gülen's teachings. His teaching on *hizmet* has attracted a large number of supporters in Turkey, Central Asia, and is increasingly widespread in other parts of the world (Kurtz, 2005, pp. 373-384), in more than 160 countries as informed by Ali Unsal (personal interview, January 15, 2014). The movement's main inspiration includes two areas, namely interfaith and intercultural education and dialogue. Other areas are social assistance and services. An example of these areas is the psychological healing service in Iraq for the psychological recovery of citizens in violent areas (Kirk,

2011, p. 44). In social services, *hizmet* activists work on the basis of a sincere value of service. For example, doctors, who respond to Gülen's programs, work without pay in affected countries (Kinzer, 2013, para. 1). In this *hizmet* movement Sufism acts as a moral foundation. The moral substance in Sufism really manifests itself in the realm of social devotion praxis sincerely. This dedication represents the component of the noble character manifestation and the component of praxis orientation of Sufism (Huda, 2017c, pp. 15-16). In the *hizmet* movement, these two components will undoubtedly acquire a theological basis and spiritual tool as the narrative explanation below.

Hizmet movement in Gülen's Sufism approach of *da`wah* emphasizes the *uswah* method (exemplary, praxis action). With this method, the *hizmet* movement became the center of the movement of various activities of strategies, methods, techniques, and tactics of *da`wah* (Aziz, 2012, pp. 346-347; al-Baya>nu>ni>, 1993, pp. 195-198) to various parts of the world, even Muhammad Cetin wrote *The Gülen Movement Civic Service without Borders* (Cetin, 2010, p. 2). This movement is related to the loyalty of the *hizmet* movement members.

The selfless loyalty of the members of the *hizmet* movement is a huge warranty of power in the *hizmet* movement to various parts of the world. Therefore, the important issue that is interesting to trace is what lies behind this power. After the authors have been elaboratively tracking, it can be found that *hizmet* activists derive the supplies of intellectual-cognitive, spiritual, and theological energies, and intensive moral guidance. In this way, the field phenomenological data provide strong evidence to understand the great power movement channeled from Gülen to his students, the *hizmeters*, and to the active participants of the *hizmet* movement and its supporters from various academics, businessmen, media players, and international notables.

First, the supply of intellectual-cognitive energy is channeled through direct instruction and Gülen's already scattered books. Valkenberg notes that the book on the Prophet Muhammad and the books on Islam seem to be directed primarily to Gülen's students who are well acquainted with the Muslim tradition. The title and style used clearly match the traditional Islamic discourse. This type of discourse clearly focuses on the members of the *hizmet* movement and presupposes the Islamic worldview. One consequence is that Islam is clearly promoted as the best religion in this book. Agai explains that there is a clear distinction between a book written with a view to an Islamic audience with the use of traditional religious arguments, and a book written with a view to a larger audience which type of traditional religious argument is lacking (Valkenberg, 2010, pp. 46-47).

On the field data, the supply of intellectual-cognitive energy reaches its goal not only to direct students and cadres in *dersane* (learning houses of *hizmet* cadres) but also to Gülen Inspired Schools (GIS) students. For example, at the SBBS (Sragen Bilingual Boarding School), as reported by Tempo.Co, Jakarta, "foreign teachers from the Turkish PASIAD organization carry a number of books by Fethullah Gülen. 'The books are in Turkish, a kind of handbook for students when the time of spiritual guidance,' as Deputy Head of Public Relations SBBS, Ari Mayang, said when he was met by Tempo, Friday, July 29, 2016" ("Di SBBS Sragen, Guru dari Turki Bawa Buku Karya Gülen", 2016, July 30), two weeks after the coup in Turkey.

The intellectual energy supply of GIS students changed after the July 2016 coup in Turkey, as follows:

Following a military coup in Turkey on July 15, 2016, the Turkish government through the Indonesian Embassy requested schools in Indonesia deemed to be related to the organization they call the Fethullah Terrorist Organization (FETO) to be closed. The Turkish government accused Gülen of the organization they called FETO as the intellectual actor of the coup.

Ari said the use of Fethullah Gülen's books was not school policy. Because, in cooperation with Sragen regency, PASIAD role as SBBS management. "Because those who hold management, we cannot do anything (related to the use of books by Gülen)," Ari said.

Nevertheless, the school is not concerned about the existence of these books because they are considered not possessed ideology or extreme ideology. According to some SBBS students, Ari said, the books of foreign teachers are more inclined to religious lessons, alias not books that are politically charged. "We are a public school, not a Fethullah school," Ari said.

As for general subjects, SBBS uses foreign books purchased from Oxford, Cambridge, and others. According to the Head of SBBS Primary School, Nur Cipto, Fethullah Gülen's books became the reading material of the students in reading camp activities (translated from Indonesian as an original source in Tempo.Co., 2016, July 30).

Secondly, the supply of spiritual energy is channeled through the tradition of "reading the book of *Risale-i Nur* by Said Nursi". This tradition is carried out on pre-working joint activities, especially in the Gülen movement institutions. Workers of institutions or activities gather together before starting work for participation in the reading of the book. One of them served as a reader, while others listened to him solemnly. Typically, authority as a book reader is a priority right of the leader. However, the leader can provide an opportunity for the person chosen by him to become a reader of the book. Status as a "reader of the book" is an honor in the tradition of reading books on the *hizmet* movement (observation and interview with Ibrahim Terzizade, Yusuf Altuntas, and Dahrul Muhtadin on January 16, 2014). The authors met this fact at the institution of Fethullah Gülen Chair Indonesia based in the campus of the State Islamic University of Syarif Hidayatullah Jakarta.

With the phenomenological involvement of the interview, the authors understand that the tradition of "read the book" is a powerful supply of spiritual energy in its influence on the movement of *hizmet* in daily activity to its rapid spread to various parts of the world. According to the author's opinion, spiritual energy is the fuel in the movement of *hizmet* movement. With the packaging of a gentle, courteous, friendly, and appreciative look to others, *hizmet* activists are hardworking workers with full responsibility and dedication. It is this reality which phenomenologically can be used to understand the power of that spiritual energy. This spiritual energy supply goes on to supply theological energy supplies.

Thirdly, the theological supply of energy is channeled directly to Gülen's students through teachings (sayings) or also called oral tradition (*fatwa*) in the history of Sufism. As is the tradition in all Sufi orders, teaching (*dawuh* in tarekat tradition in Java, Indonesia) holds a strong position in the transformation of science and spiritual and theological awareness to the disciples or followers. This Gülen teaching tradition achieves a collection of forms listed in the *Essentials of the Islamic Faith* (Gülen, 2006a) and other books of his works.

Fourth, moral guidance contains teachings and guidelines for the formation of personality integrity and signs of activity execution for all *hizmet* activists. From the results of field interviews, the authors obtain this moral guidance information for *hizmet* activist as follows:

Hizmet is conducted in 160 countries, without politics, and no donations from the government. *Hizmet* people must: (1) faith, (2) imitate the Sunnah of the Messenger, (3) responsibility, (4) honest, (5) 'afi>fi> (chastity), (6) focus on solemn, (7) live for another, not themselves (service). *Hizmet* people have to sacrifice, do not like conflict, like cooperation with others (A. Unsal, personal interview, January 15, 2014).

This moral guidance culminates in the dedication of life through service and cooperative attitude with others.

The Profile of Sufistic *Da`wah* of the *Hizmet* Movement

A number of Gülen's works and his *hizmet* movement indicate the existence of mega-project ideals to build a peaceful and mutually rewarding future of the world. This idealism is poured into writings and manifested seriously into the form of praxis. Therefore, the Sufistic mission of the Gülen *Hizmet* movement can be understood through the areas of thought and praxis. First, in the area of thought, as Gülen teaches, Sufism is the fundamental spirit upon which all concepts of thought are based. These concepts are expressions of the enlightenment undertaken by Gülen, while *da`wah* is a direct consequence of this enlightenment. This form of *da`wah* is a *hizmet* that prioritizes *uswah*. This Gülen Sufis philosophical thought can be traced from the *Criteria or the Light of the Way, Pearls of Wisdom*, and *The Necessity of Interfaith Dialogue: A Muslim Perspective*.

The continued search of Gülen's works gained a systematic description of the Sufism of *da`wah*. The main posts can be described as follows:

1. Gülen establishes the paradigm of his *da`wah* ideality, which is a mercy for the whole universe. This ideality can be found in his work of *Islam Rahmat li al-'Alamin* (Gülen, 2013a).
2. The paradigm is based on the ideality of the grace of Islam from the Qur'an and the Sunnah of the Prophet. The basis of the ideality of the Qur'an can be found expressively in the works of Gülen; *Reflections on the Qur'an* (Gülen, 2006c); *Windows onto the Faith, Volume 5 (The Qur'an: the Final Revelation)* (Gülen, 2005b). The Qur'an also appears strong as a normative basis and logical argument as Gülen explains the urgency and framework of interfaith and intercultural dialogues in his book of *The Necessity of Interfaith Dialogue: A Muslim Perspective* (Gülen, 2005a). The subsequent basis of the Islamic grace ideal of the Sunnah of the Prophet can be found from Gülen's works on *Sirah Nabawiyyah* (the Life History of the Prophet) (Gülen, 1996b, 1998, 2000, 2006b).
3. Gülen establishes his *da`wah* approach, the Sufism approach with an emphasis on love and tolerance as it was described in his book of *Toward a Global Civilization of Love and Tolerance* (Gülen, 2004).
4. Gülen establishes the approach within the framework of action, that is *da`wah* as the best way of thought and attitude of life (Gülen, 2011a). This framework of action is a Gülen *da`wah* design like blueprint for a building. This framework is read by scientists' views of Gülen's teachings, among which are his teachings that the Muslim community has a service duty (Kalyoncu, 2008, pp. 19-40) with "the common good" of society and nation (Turam, 2006, p. 61) as well as Muslims and non-Muslims worldwide (Saritoprak and Griffith, 2005, pp. 337-378).

5. Gülen prepares enlightenment devices and solutions that include: (a) the spirit values of doing the goodness (Gülen, 2012) for enlightenment and normative solution; (b) the act of building the world (Gülen, 2013b) for enlightenment and praxis solution, and (c) the effort to build psychic readiness for the dynamic of life in the public sphere (Gülen, 2011b) for enlightenment and psychological solution.
6. Gülen provides the concept of golden generation with the ideal projection of ideal human and ideal people (Gülen, 1996, pp. 86-87; 2004, pp. 81-132; 2006d, pp. 101-109). This projection is placed within the framework of Gülen's expectation of the Embodiment of the New Age of Faith and Moral Values.
7. The sufistic *da`wah* thought of Gülen movement is directed towards achieving the goal of the ideal conditions of the Golden Age (Age of Happiness) (Gülen, 2004, p. 37). This condition can be called "the New Color of the Contemporary History: A Reliable Association of the Global Society and Civilization" (Huda, 2017b, pp. 399-400).

Gülen's Sufistic *da`wah* spread rapidly across the globe. This accelerated deployment is mainly pumped by the translation of Gülen's thought works into 40 languages, including Indonesian. This matter allows his thought to display its existence as follows:

1. packaging of progressive new thought,
2. the spread of the values of peace in various corners of the world,
3. the great absorption of global community participation,
4. the strength of the accelerated spread of universal values of Sufism,
5. actualization of the thought in its unity with the practice (Huda, 2017b, pp. 396-423).

Secondly, in the area of praxis, the sufistic *da`wah* of the Gülen *Hizmet* movement has shown its existence significantly in the development of the life of the global community and especially of the Islamic world itself. This existence can be seen on five points as follows:

1. The praxis of sufistic *da`wah* of Gülen prepares "golden generation" (GG) with projecting of "ideal human" (IH) and "ideal people" (IP) with a widely constructive, developmental, and progressive education curriculum.
2. The praxis of sufistic *da`wah* of Gülen absorbs a variety of moral support, facilities, and even financial from various circles widely. The moral support and facilities for the Gülen movement are present from various elements of the global community; religious and community notables, academics, statesmen, artists, entrepreneurs, to the general public. This moral support also involves a network of interreligious and intercultural dialogue institutions and study forums.
3. The praxis of sufistic *da`wah* of Gülen contributes to the improvement of positive image of Islam and Muslims. This is related to the reduction of the positive image of Islam in the view of the world community, especially the West. In the contemporary era, the polar faces of Islam that are friendly and fierce (Schwartz, 2002) is more prominent in its fierce face with the tragedy of 9/11 (Abu-Rabi', 2002), bombing in some areas by terrorists who claimed or claimed to be responsible of the radical Muslims (Lieberman and Collin, 2011; Pillar, 2001), and the actual case, ISIS.
4. The praxis of sufistic *da`wah* of Gülen contributes to the enhancement of Muslim contributive image to the global territory. The data presented in advance show plainly that Gülen's sufistic *da`wah* praxis contributes greatly to the enhancement of Muslim contributive image. Muslims are able to contribute (in areas of the educational system, moral development, economic strengthening, democracy, epistemological solutions of science, interreligious and intercultural

reconciliations) and gained great support globally as shown by Hunt and Aslandogan study (2007), Conway study (2014), studies of Saritoprak (pp. 632-642), Pratt (pp. 391-427), Uygur (pp. 176-186), Keles (pp. 362-376), and Osman (pp. 334-406) in Yilmaz (2007), and the study of Greg Barton, Weller, and Yilmaz (2013). Muslims are not just consumers and objects in those fields but as actors (Waardenburg, 2007). Through this contribution, Islam is not an opposition but a partner to other religions and cultures.

5. The praxis of sufistic *da`wah* of Gülen contributes to the moral development of the world community, with an emphasis on love, tolerance, pluralism, and humanism through dialogues, educational and study institutions, service programs, and centers of *da`wah* movement. Some of the facts for this are presented by Helen Rose Ebaugh. According to Ebaugh, all organizations inspired by Gülen, whether hospitals, schools, relief organizations, media, or institutional centers have absorbed ideas: 'educating youth in society to combine spirituality with intellectual training, providing modern education in all life areas, emphasizing Turkish nationalism and Turkish past appreciation, engaging in intercultural and interreligious dialogues, tolerating different ideas and opinions, love and respect for all humanity, global perspective, hospitality, and providing service and helping to fellow human beings' (Kirk, 2001, p. 44).

The Spirit of Morality within Sufistic *Da`wah* of the *Hizmet* Movement

This spirit of morality can be traced back to the teachings given by Gülen. In all the supplies and forms of *hizmet* activities the main source of the spirit can actually be found. This spirit can be found from the fundamental view Gülen gives in his *Key Concepts in the Practice of Sufism* as follows:

'Sufism' is a lifelong journey of unceasing effort leading to the Infinite One; it is a marathon to be run without any pause, with yielding resolution, and without anticipating any worldly pleasure and reward. In practical dimension, Sufism becomes the search of hakikat (reality) and implementation of that reality to one's own life. 'Sufism' is the spiritual life that a Muslim lives (Gülen, 1999, as cited by Koc, 2006, p. 7).

Gülen taught that Sufism is a lifelong journey to God and takes place in a marathon. The term marathon is linear with the meaning of *istiba>q fi> al-khayra>t* (competition in kindness) as the core meaning contained in the word *ih}sa>n* in the hadith of the Prophet (al-Ima>m Muslim, *S}ah}i>h} Muslim, al-l>ma>n* chapter, hadith number 10) as the main source of Sufism teachings. In the practical dimension of human life, the motion of this race leads to the search for the nature of life without anticipation of worldly pleasures and rewards. The spirit in this teaching is to race in the kindness of a lifetime.

Further tracking found the source of the spirit from the Gülen's book of *Toward a Global Civilization of Love and Tolerance* as follows:

Sufism is the spiritual life of Islam. Those who represent Islam according to the way of the Prophet and his Companions have never stepped outside this line. A tariqah is an institution that reaches the essence of religion within the framework of Sufism and by gaining God's approval, thus enabling people to achieve happiness both in this world and in the next (Gülen, 2004, p. 166).

Gülen taught that Sufism is the spiritual life of Islam as well as the behavior of the Prophet and his companions. This behavior is a necessity for the person who represents Islam to achieve the happiness of life in this world and the hereafter. It is for this achievement that the organization of tarekat is present to facilitate it. The spirit in this doctrine is the happiness of life can only be achieved with Sufism as the behavior of the Prophet and his companions.

The spirit can be used to understand the strong dedication of *hizmet* activists who seem always thirsty to improve their lives. *Hizmet* became a place to enjoy the spiritual life, not the ambitions of social transactions. The essence of this spirit is the dedication of spirituality; with spirituality, life is dedication (*al-haya>t hiya al-khidmat*). This substance in academic terminology is known by the term of *shakh-i manevi* in Gülen's ideas relating to the substance of reformation in Islam.

Hermansen notes that the idea of renewal (*tajdi>d*) and reformer (*mujaddid*) for Gülen points to the collective personality of the community rather than individual leader (Hermansen, 2009, p. 296). This matter can be an argument for Gülen that emphasizes the idea of golden generation (Turkish: *altin nesil*) and the urgency of education above the urgency of one person. From the individual's spiritual consciousness, *shakhs-i manevi* expands as collective consciousness, for there is social responsibility; live with empathy, live for others.

At its peak, Sufism as a selfless service spirit can be traced back from Gülen's statement in his *Pearls of Wisdom* as follows:

Goodness, beauty, truthfulness and being virtuous lie in the essence of the world. Whatever happens, the world will one day find this essence, and no one will be able to prevent that happening. I have no other goal then to please God (Gülen, 2006d, p. 104).

Gülen's statement "I have no other goal then to please God" gained confirmation from Woodhall's study on Gülen's lack of unity and great inspiration. Woodhall explains that in January 1995, *Sabah* newspaper reporter, Nuriye Akman, asked Gülen: "Can humility change the reality? Since a group has gathered around your name, don't you automatically become a leader?" Gülen replied:

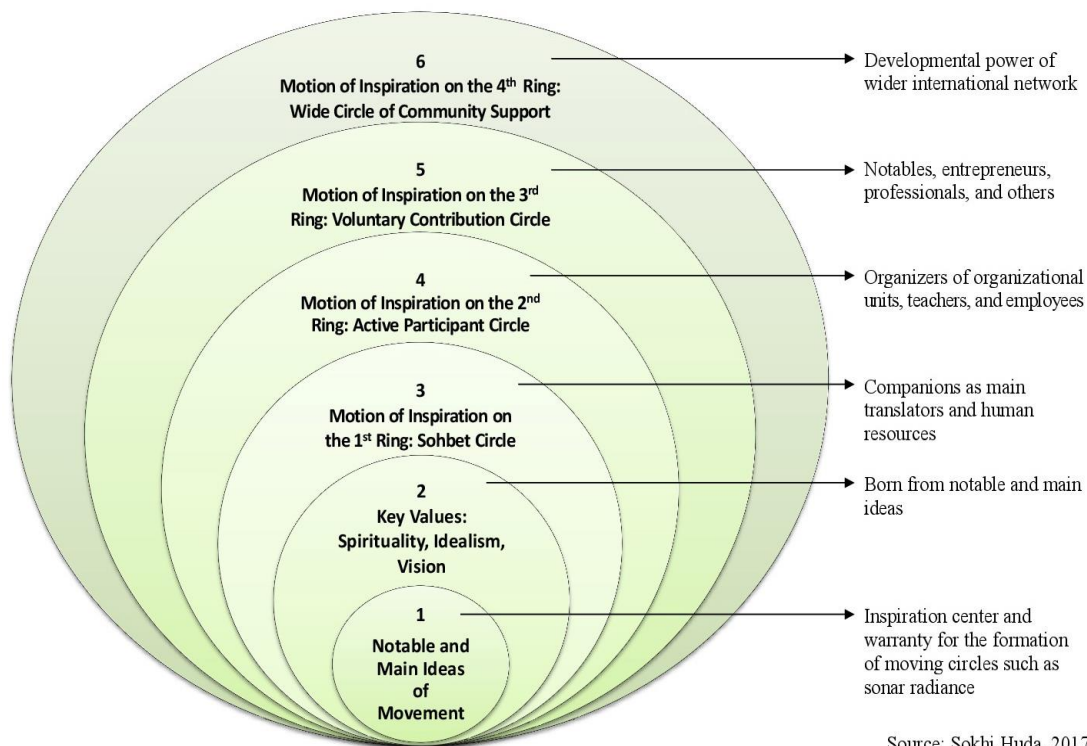
I insist on saying "I am not a leader" because I expressed my thoughts for 30 years in the pulpits (of mosques) and people sharing the same feelings and thoughts responded. For example, I said to them: "Establish university preparatory courses. Establish schools." As an expression of their respect for me, they listened to what I said. This might have been a mistake, but they listened and we met at that point. I saw that just as I was saying "schools", I found that a lot of people were saying "schools". They come to ask about other, especially religious, issues as well. Sometimes they even ask about economic matters. I tell them that "such issues require subject-specific expertise," and send them to experts (Ünal and Williams, 2000, p. 34).

Gülen's statements and Woodhall's study can be understood that Sufism is a great power as a selfless service spirit in the *hizmet* movement. Acceleration of the development of *Hizmet* is due to the inspiration of the thought and personality of a character named Gülen. Although Gülen on a

condition or for some reason just dwells somewhere, but this inspirational power makes the movement of *Hizmet* continues to grow fast and rapidly.

The *uswah* model given by Gülen for the *hizmet* movement provides a large share of inspiration in this movement. For inspiration, *uswah* is an emission like ray emission that comes from one personality and duplicates the behavior of as many people and institutions that absorb the first emission as the illustration figure below. The duplication of this behavior continues to grow as far as the power of the emission is concerned. The phrase "its impact exceeds their graduates to be a model for reform and revitalization of schools across Indonesia", as Johnson's study in Indonesia (Johnson, 2010), gives meaning that the *uswah* motion of Gülen's Sufism is relatively able to survive the quality of its emission at the stages of duplication of its behavior.

Figure 1. Inspirational Circle with Sonar Model



Gülen's thought on the praxis area earned a significant place of dedication to activists of the *hizmet* movement with a very wide range of coverage. This outreach is driven by the support of many interfaith and cultural parties, with no resistance in any region, except in Turkey itself due to the problem of political prejudice. This reality also describes the dedication as a progressive assurance for the development of the *hizmet* movement with its sufistic *da`wah*.

The narrative explanation above, with the support of field data, explains that the spirit of morality in the sufistic *da`wah* of the *hizmet* movement is "life is dedication". This dedication is a transcendental dedication derived from Gülen's spirit of "I have no other goal than to please God".

This dedication is built with the following characters:

1. oriented transcendental,
2. the gait of the movement's personnels derived from the sufistic values,
3. the existence of the inspirational power that always lives on every member of the propagation movement,
4. representing almost entirely the visionary idealism of *da`wah* into *uswah*: in Gülen Schools there is the fact of "teaching with example", beyond "teaching with syllabus",
5. positioning themselves in participation in the great vision of building a peaceful and mutually rewarding future of the world; this vision represents *rah}mat li al-`a>lami>n* nature of Islam in the true reality.

Conclusion

Hizmet is a transnational Islamic movement that emphasizes altruistic service and has attracted a large number of supporters in Turkey, Central Asia, and is increasingly widespread in other parts of the world in more than 160 countries. The central notable of this movement is M. Fethullah Gülen. The inspiration of this movement includes education, interfaith and intercultural dialogue, as well as social assistance and services. In *hizmet* Sufism serves as a moral foundation for genuine social dedication. This dedication represents the components of the noble character manifestations and the component of praxis orientation of Sufism. These two components derive the theological foundations and spiritual tools of Sufism taught by Gülen. The main strength of the *hizmet* movement is *uswah* inspiring so that the Gülen Movement becomes Civic Service without Borders.

The spirit of morality in the sufistic *da`wah* of the *hizmet* movement is "life is dedication". This dedication is built on the characters of: (1) oriented transcendental, (2) the gait of the movement's personnels derived from the sufistic values, (3) the existence of the inspirational power that always lives on every member of the *da`wah* movement, (4) representing almost entirely the visionary idealism of *da`wah* into *uswah*, (5) positioning itself in participation in the great vision of building a peaceful and mutually rewarding future of the world.

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