

DISCOURSE OF SCIENCE, HUMANISTIC VALUES, AND ISLAMIC VALUES IN THE EDUCATIONAL SERVICES OF THE GULEN MOVEMENT IN INDONESIA

Heri Setyawan

Center for Religious and Cross Cultural Studies
Graduate School Gajah Mada University

Email: hherisetya@gmail.com

The binary opposition between modernity and religion is usually discussed. However, in last decades the growing of religious movements surprisingly does not eliminate modernity. This paper attempts to examine the rise of modernity and religion, namely in the Gulen Movement, an Islamic transnational movement from Turkey, inspired by Fethullah Gulen, a prominent public figure from Turkey. The rise of the Gulen Movement in Turkey is a result of discourse identity which synthesizes several social issues: secularism, Islamic identity, and political power. One of the results from the discourse identity in the Gulen Movement is the familiarity of the Gulen Movement to science and Islamic values. The rapidly growing of educational services called the Gulen Inspired Schools which spread throughout more than 120 countries seeks to educate students in highly standard in science and values. In Indonesia there are 10 high schools and several educational services. The Gulen Inspired Schools try to educate students in science and values. It results a discourse identity between being modern and Islamic which is called to promote a 'pious science' to show that on the one hand, every person is growing in values based on Islamic values but on the other hand every person is also fully growing in science, learning and implementing science in daily life. Based on those two qualities a person is understood could give much contribution for humanity.

Key words: Gulen Movement, Gulen Inspired Schools, science, modernity, values, service

Modernity and religion is usually discussed to be incompatible. Binary proposal that the secular and religious would not meet each other does not work in an era where, in one hand, the rise of religion also work in the spirit of modernity and in other hand, modernity also works together with religion. The desecularization recently occurred but religious revivalism also does not eliminate secularization (Voll, 1999).

Furthermore, in many cases and ways the secular and religious communities also tend to propose similar concern for humanity.

This paper explore one of religious movements which elaborates itself with modernity, namely the Gulen Movement, an Islamic transnational movement from Turkey, inspired by Fethullah Gulen, an *ulema*, Islamic scholar, and public figure from Turkey. This paper shows the rise of the movement from historical perspectives which cover the encounter of modernity and Islamism in Turkey and the struggle of the Gulen Movement to spread new Islamic humanism drawn from the encounter of Islamic values and modernity.

It explores three central questions. Firstly, how does the encounter of modernity, either political and ideas, and Islamic mysticism in Turkey creates the rise of the Gulen Movement. Secondly, how the Gulen Movement elaborates its movement in the global world. In the last part, I try to see the work of the Gulen Movement in Indonesia particularly its educational services which try to educate students highly standard in science and values. To see the discourse, at a glance I take an example of a Gulen Inspired School in Indonesia where I conducted a short fieldwork and doing depth-interview with the teachers and administrators. Understanding the movement, I use historical data to see the history of the movement and sociological perspective to understand the role of the Gulen Movement and its effort to spread its mission.

INTRODUCTION

The Encounter of Sufism, Modernity, and the Political in Turkey

The rise of the Gulen Movement in Turkey is a result of a discourse identity which synthesizes several social issues: secularism, Islamic identity, and political power in Turkey. This part will examine the encounter of modernity, Sufism, and the politic in Turkey as it is experienced by Fethullah Gulen which becomes a fertile breeding ground for Gulen Movement.

Secularism was occurred in Turkey in 1960s as a result of European's influences; while Islamic identity is tightly embedded in Turkey since Ottoman Empire (1299-1922) ruled Turkey and Sufism were also growing in Turkish society. Especially in the Ottoman Empire (1299-1922), the interaction was characterized by the coexistence between Islam with the *caliphs* as Islamic leaders and sultans as political leaders (Ebaugh, 2010: 13). The Ottoman Empire both set out Islam and managed the state (Mardin, 1983: 139). Islamic law (*sharia*) was implemented for all (Ebaugh, 2010: 13), and religion played a significant role as mediator between politics and society (Yavuz, 2003: 38).

In the *Tanzimat* era (1839-1876) all citizens were equally treated and the role of *sharia law* in society decreased (Ebaugh, 2010: 14, Yavuz, 2003: 39). These reformers tried to look for solution of the decline of the Ottoman Empire. The solution was Westernization in all aspects (Mardin, 1983: 140). Being influenced by modernization and the Enlightenment in Europe, particularly from France, the Ottoman reformers sought progress. In this period, the state tried to reform its governmental system particularly its commercial law following secular rules and educational reform following European educational systems (Ebaugh, 2010: 14, Mardin, 2006: 263). The role of the *ulema* in official governmental was replaced by the employee of the state (Mardin, 2006: 261). The *ulema* in this period moved away from teaching and began to write. It resulted in the emergence of many writings such as from Naksibendi orders (Mardin, 2006: 261). The *Tanzimat* era also saw the rise of a younger generation who struggled for modernization in Turkey. In the time of Sultan Abdulhamid II (reigned 1876-1908), a new Islamic nationalism which tried to unite Islamism and nationalism was introduced (Yavuz, 2003: 43). However, the reformers, who mostly came from Young Ottomans, were arising. They were called Young Turks who were familiar with very modern education which emphasizes science and reason (Yavuz, 2003: 42). This movement was also arising when rationality and the idea of citizenship occurred in Turkey (Yavuz, 2003: 42).

The rise of the modern Turkey came out from the early 1913 when the law was gradually changing not based on *sharia* but to secular courts. In 1922, Mustafa Kemal Atatürk (1881-1938) as the leader of the movement gradually found a new Turkish Republic. The *sharia* courts were placed under the Ministry of Justice, the Islamic schools (*madrasas*) under the Ministry of Education, and the Islamic properties under the Ministry of Finance. Atatürk also established Directory of Religious Affairs to take control of Islamic sphere. He also came to the idea of secularizing public life. He closed Sufi orders, banned veil wearing, and change Arabic into Turkish. In the governmental system, Atatürk tried to change it into a secular state where the separation between religion and state is clear. The Kemalists established a process of laicism (*laicite*) to put religion into private life and implement secular ideology in public sphere. The Republic of Turkey was also changing gradually when multiparty system was implemented in the political system.

Fethullah Gulen (b. 1941) and the Gulen Movement emerged from these social situations where the comingling of the politics and Islam were coexisting in public sphere. Gulen was born in Erzurum, Turkey in 1941, raised in an Islamic family. His hometown, Erzurum,

was well known for its traditional Islam with Sufi influences (Ebaugh, 2010: 30). His childhood came during a period when in Turkey religion was kept in private while in public a secular ideology was implemented by Ataturk. Learning Islam from his father and family, by the time he was only five years old, Gulen had memorized the whole Qur'an (Incetas, 2014: 18, Yavuz, 2013: 29-30). His early studies were much influenced by many Islamic scholars and imam surrounding him since his father welcomed many scholars and *ulema* to come to his house. He studied Islam and spirituality from Naksibendi members, such as Sheikh Muhammed Lutfi Efendi, Rasim Baba, Osman Bektas, Solakzade Sadik Efendi, and Siddik Efendi (Yavuz, 2013, 29-30, Ebaugh, 2010: 24). After finishing his secondary school, in 1958 Gulen got a licence from the Turkish State's Directorate of Religious Affairs (*Diyanet Isleri Bakanligi*) to be an imam dan preacher. His intellectual formation continued as he studied philosophy and science, literature, and history. In philosophy, Gulen read existentialism and other philosophical thoughts, such as from Leo Tolstoy, Fyodor Dostoevsky, Jean-Paul Sartre and Albert Camus, etc. (Conway, 2014: 3). In modern sciences he learned physics, biology, astronomy, etc (Acar, 2012: 15).

Growing up in Erzurum where the Naksibendi order greatly influenced the life of the people, Gulen was influenced by the spirit and intellectual understanding of Naksibendi. The teaching of Naksibendi order emphasizes the need to control desire (*nefs*). Through disciplining the soul with routine practices, they try to discern between the spiritual and the sensual. It teaches the members to take distance with the material world, not to be posed by material world and not to follow self esteem. The practices of caring, being calm, doing fasting and doing refrain from such desires, doing prayers and worshiping God would help them to discipline the soul. Moreover, as Yavuz states, they both emphasize the role of "human virtue and ritual activity" (Yavuz, 2003: 134).

Moreover, instead of taking human reasoning as its central point of reference, Sufi order focuses on the role of the "heart". They try to find the truth in the Qur'an through "the eye of the heart" (Yavuz, 2003: 134). Reason, for Naksibendi, is dedicated to understand the Qur'an and *shari'a*, but it does not put reason as its center. Taking human reason to understand the divine is not enough; therefore, it needs revelation. In this regard, the role of "heart" to understand the divine is significance in order to give space for revelation to come. Although the role of reason is not primary in understanding the divine, but it is significance in understanding natural sciences. According to Naksibendi, natural sciences are important but they do not stand alone, separated from the Qur'an.

Another figure which plays important influence to Gulen and the Gulen Movement is Said Nursi. Gulen who have learnt about the teaching of Nursi in Izmir met with people who were familiar and live in the spirit of Nursi. Gulen began to practice the teaching of Nursi into action. He gathered people in Izmir and preached about Islam and social actions. One important influence from Nursi is about faith and reason. According to Nursi, faith and reason are not in opposition. Faith is fundamental and reason should be use to support faith. As Gulen said about it, Nursi tried to reconcile faith with reason. In the words of Gulen, “The future will be dedicated to reason and science. The Qur’anic interpretation, which addresses problems in the light of reason and science, will shape the future” (Yavuz, 2003: 152). Going further than Naksibendi, Nursi supported a rationalist approach to interpret Qur’an, but at the same time he opposed reason as standard to understand Qur’an (Mardin, 1989: 81). In this situation, Nursi supported the natural sciences and at the same time called on the people to be faithful to Islam.

The influences of Said Nursi to Gulen’s ideas are obviously understood in the Gulen’s ideas to be both integrated in “intellect and moral character, thought and action” (Conway, 2014: 3). Gulen strongly emphasizes high standard of science and reason but at the same time he also emphasizes the strong values of living in Islamic tradition. Gulen was also inspired by Nur movement which supported educational services by founding students groups and supporting young people to study in high schools and universities. These educational services were founded by Gulen and his followers in the Gulen Movement.

The Development of the Gulen Movement

The works of Fethullah Gulen gave birth to the Gulen Movement. The works of Fethullah Gulen are a synthesis of his Islamic thoughts and his involvement in the society which come out from his Islamic faith (Ozipek, 2009). Hakan Yavuz, a sociologist from Turkey divides the development of Gulen Movement into three stages. The first stage is religious community building (1966-1983), the second stage is expansion to the public sphere (1983-1997), and the third stage is forced liberalization (Yavuz, 2003: 179-185). Several scholars such as Ebaugh and Eposito show the evolution of the Gulen Movement into a transnational movement (Ebaugh, 2010, Esposito, 1996).

The first stage began when Fethullah Gulen worked after he received a license to preach in 1958. Doing his duties as a preacher, he wanted, particularly, to help youth who were under the influences of secularism and atheism. He was also assigned to teach morality and faith to the military service in Ankara and Iskenderun (1961). In 1963 he gave

a series of lectures on Rumi. He moved to Edirne and gave lectures to many people who accepted him very well. He also moved to Kirklareli (1965) to teach there.

The remarkable turning point was in 1966 when Yasar Tunalgur, a colleague of Gulen, became a deputy in Directorate of Religious Affairs. Gulen was assigned to Izmir. In Izmir he got a duty to manage a mosque, students boarding house and preaching in several places. Here, he began to organize many young people and anybody who wanted to work together, especially for the sake of education (Gulen Institute, 5, Ebaugh, 2010: 26-27). He gave lectures to many places and conducted discussion in coffeehouses to many people. As his works developed very well, many people from many different backgrounds tried to work with him. They were college students, academicians, and common people; they were all supported his works. These works becomes the basis of the Gulen Movement.

In 1970s Fethullah Gulen organized several educational activities. The most accepted activities were summer camps for many students from high schools and university. Gulen's interest was educating young people with strong Islamic teaching and values because in the public schools they do not learn Islam. Gulen saw the rise of secularization, positivism, and materialism in Turkey tend to lead young people to leave Islamic values (Yavuz, 2003: 158, Ebaugh, 2010: 28). Gulen was also aware that young people should learn natural science; thus, they also needed to study biology and other natural sciences in the summer camps (Ebaugh, 2010: 27).

In 1970, the political situation in Turkey was in peril due to a military coup in response to political conflict. After the coup occurred in Turkey, many religious leaders who were active in Islamic education were arrested. Gulen was also arrested for six months and was released afterwards. His concern in educations which inspired many people was misunderstood by military. After he was set free, his concern to educate young generation was always arising; therefore, he asked many donors to found a dormitory and a place for study for youth. In the new dormitory in Aegean, Gulen introduced the students with Islamic sciences with discipline and simplicity as a way of life.

Gulen's interests in education were put into practice in every place he was assigned. In 1974, Gulen opened a study center to prepare youths for entering university. This center became a breakthrough in social situations in Turkey where only students from good economic backgrounds were able to study in university (Ebaugh, 2010: 29). His concern for education also led him to travel in Northern Europe talking, lecturing, and preaching in many Turkish communities to support

education in Turkey. He always encouraged people to be altruistic; helping others in needs and take the *hizmet* (service) as a core value. He established Teacher's Foundation called (*Turkiye Ogretmenler Vakfi*) in 1976 and Foundation of Middle and Higher Education in Akyazi (*Akyazi Orta ve Yuksek Egitim Vakfi*). In 1979 his foundation published a monthly journal, *Sizinti*, about science, literature, culture, and faith. Gulen had a special column in every edition where he wrote his ideas continually (Yavuz, 2003: 185). He always said about education, faith, science, and against violence, terror and political debates. Moreover, Gulen also used technology and media by recording his sermons into videotapes (Ebaugh, 2010: 31). The spread of the Gulen Movement also continued after the third coup in 1981. The members of the Gulen Movement found a private school for high school students in Izmir, Yamanlar Koleji. This school became the first of the Gulen-Inspired Schools in Turkey.

The second stage began in the early of the 1980s. The members of the Gulen Movement in the beginning of 1980s were businessmen, educators, and common people from many different places in Turkey. They were inspired by Gulen to give services in education through schools, dormitory, and study center founding. The followers of Gulen were inspired by the life and thought of Fethullah Gulen. However Gulen himself does not call their followers as his followers or the movement as the Gulen Movement. Gulen does not become a leader but only give inspirations. In his teaching and preaching, Gulen always urged people to practice Islamic value, particularly service (*hizmet*); so he called people around him as volunteer (Cetin, 2010).

Yavuz (1999) notes that in Turkey, the Gulen Movement supports publications so that the Gulen Movement has several medias. They have a scientific monthly (*Sizinti*), an environment-related magazine (*Ekoloji*), a theological journal (*Yeni Omit*), a weekly magazine (*Aksiyon*), a daily newspaper (*Zaman*), and an English-language religious publication (*The Fountain*). They also ran television, Samanyolu TV, and radio, Burch FM. They also ran health services including six Gulen-Inspired hospitals, and Bahar hospital. The Gulen Movement does not only work intern in their institution, but it also builds networking with many other institutions including the state, public and private educational institution, and other religious institutions (Yavuz, 1999).

The rapidly growing of the Gulen Movement in Turkey was gradually followed by the rise of the Gulen Movement in international levels. Political chaos in Soviet Union in 1991 and the independence of several countries in Central Asia became the seed of the spread of this movement. The works of the Gulen Movement in Central Asia were

rapidly growing. Moreover, the works of the Gulen Movement were also spread throughout Europe, US, Australia, and Asia. The Gulen Movement takes their works in various fields, but they take education as their primary activity which makes it grows in many places.

The fastly growing of the Gulen-Inspired Schools in Central Asia was a response to the need of education after they were left by the Soviet Union. The Gulen-Inspired Schools tried to serve high standard in education so that many people wanted to join them. Moreover, as a young country, several countries were having problems on national identity and on pluralism. According to Gulen, education became a main tool to unite people, so that the Gulen-Inspired Schools also try to engage in building unity through education (Aydin, 2011: 74-75).

The third stage comes to the development of the Gulen Movement in global contexts. The Gulen Movement also found schools in several countries in Eastern Europe such as in Bulgaria, Romania, Moldova, Ukraine, and Georgia (Ebaugh, 2010: 44). In Western Europe they found schools particularly for Turkish communities in Germany, France, and the Netherlands (Balci, 2003: 155-156). In Asia-Pacific, the Gulen Movement has also founded schools in the Philipines, Australia, Indonesia, Cambodia, Thailand, Vietnam, South Korea, Japan, Malaysia, and Taiwan (Ebaugh, 2010: 44). In the USA, there are more than 85 schools which called themselves as Charter Schools. They are in Texas, Ohio, California, Arizona, and Utah, (Schwartz, 2010). It excludes the Gulen-Inspired Schools in Western Europe, United States, and several countries such as the Philipines and Taiwan which in recent years began to find Gulen-Inspired Schools. Ebaugh notes that now the numbers of the Gulen-Inspired Schools in the world are growing rapidly, with more than 1,000 schools in 120 countries (Ebaugh, 2010: 97).

The Gulen-Inspired Schools in Indonesia

The Gulen Movement offers several social activities in many different places taking their Islamic values as a spirit to give service (*hizmet*) to the people. The Gulen Movement with their schools called the Gulen-Inspired schools (includes elementary, junior, and high school) known in combining a highly standard of education in modern science with ethics and spirituality (Yilmaz, 2005: 394). As a result of their highly standard in science students of their schools regularly achieve national and international scientific competitions. Although the movement is rooted in a specific religion, the Gulen-Inspired schools are also accepted and success in many different places with its different cultural background.

In Indonesia the Gulen-Inspired schools are also rapidly growing. Starting in 1995 now there are 10 Gulen-Inspired schools which take the name Bilingual Boarding Schools spread out in many provinces and islands. In Java they are in Depok, Banten, Bandung, Tangerang, Yogyakarta, Sragen, and Semarang. They are also in Aceh, West Sumatra, and South Kalimantan. PASIAD as an organization from the Gulen Movement working with local institutions include non government and government. They organize the Gulen-Inspired schools, build network and make collaboration with many institutions. Because of Indonesia Law, as an international NGO, PASIAD could not found a school. So they collaborate with local government and local foundation (see the table from the PASIAD below in school year 2014).

Gulen-Inspired Schools in Indonesia			
Bilingual Boarding School	Collaboration	Students	Dormitory
SD-SMP-SMA Pribadi Bilingual Boarding School Depok (1995)	Yenbu Indonesia Foundation	SD:139, SMP:107, SMA:124	79
SD-SMP-SMA Semesta Bilingual Boarding School Semarang (1999)	Al Firdaus Semarang Foundation	SD:160, SMP:133, SMA:355	489
SD-SMP-SMA Pribadi Bilingual Boarding School Bandung (2002)	Pribadi Indonesia Foundation	SD:116, SMP:113, SMA:251	133
SD-SMP-SMA Fatih Bilingual Boarding School Banda Aceh (2005)	Fatih Indonesia Foundation	SD:19, SMP:75, SMA:113	102
SD-SMP-SMA Kharisma Bangsa Bilingual Boarding School Tangerang Selatan (2006)	Kharisma Bangsa Foundation	SD:163, SMP:164, SMA:317	250
SMP-SMA Sragen Bilingual Boarding School Sragen (2008)	Local Government of Sragen	SMP:70, SMA:165	235
SD-SMP-SMA Teuku Nyak Arif-Fatih Banda Aceh (2009)	Fatih Banda Aceh Foundation	SD:190, SMP:64, SMA:106	103
SMP-SMA Kesatuan	Kesatuan Bangsa	SMP:73,	264

Bangsa Bilingual Boarding School Yogyakarta (2011)	Mandiri Yogyakarta Foundation	SMA:204	
SMAN Banua Bilingual Boarding School Banjarmasin, South Kalimantan (2012)	Local Government of South Kalimantan Province	SMA:124	124
SMAN 1 Sumatera Barat (2014)	Local Government of West Sumatra Province	SMA:260	260

As institution under the PASIAD, the Gulen-Inspired Schools are also doing collaboration with other institutions especially in the educational activities. They have *Kompetisi Matematika PASIAD* (KMP, Mathematic Competition) and other competition such as debating in foreign language and cultural event. PASIAD is very active in promoting educational scholarship in the national and international contexts. For examples, PASIAD held Indonesian Science Project Olympiad, International Science Project Olympiad, *Olimpiade Seni dan Bahasa Indonesia* (Art and Bahasa Indonesia Olympiad), and PASIAD Education Awards.

The Gulen-Inspired School has a dormitory for the students. The students have a tight schedule include doing prayers, sport, recreation, and study. Several administrators would accompany them in their daily study. The PASIAD sent several teachers to the Gulen-Inspired School, teaching in the school and became an administrator of the school. Mostly teacher from Turkey teach science such as chemistry, mathematics, physics, computers, and others.

DISCUSSION

Nurturing Science and Values in the Gulen-Inspired Schools

Nurturing science and values are fundamental in the Gulen Inspired School. From my fieldwork in one of the Gulen Inspired Schools in Indonesia, namely the Semesta Bilingual Boarding School in Semarang, Central Java, I find the discourse of science and values, particularly Islamic value, in the school activities. Daily activities in school and dormitory show its discipline of practices regarding mastering in science and values. It can be said that the discourse of science and values derive from the spirit of the Gulen Movement which show an intersecting between Islam and modernity.

a. School as a disciplinary practice of Islamic tradition and scientific learning

The Semesta Bilingual Boarding School states in the vision of the school the importance of science and value as its fundamental goal. It is written, the vision of the school is “Excellent in science and technology, have a virtuous characters and embodied in Indonesian culture” (Semesta, 2013). Three cores of the school vision are highly standard in science, good characters, and being Indonesia. There are also other words to say the vision in a simple way. It is commonly known to say it to be a “German mind, Arab heart, and Indonesian culture”. It means they want to have intellectual capacity like German who is known for their intellectual capacity, to have good characters like people of Arab, and to be Indonesian for they live in Indonesia.

Taking those three characters as a focus, in the daily activities, the students focus on studying and doing school activities. Study is central in daily activity. Beginning at the early morning after doing personal prayer, taking breakfast, and doing personal study, students study in the school until lunch time. After having lunch students do school activities and continued with personal study. Students do study club such as study specific subjects preparing for exams or Olympiad. Teachers from school or outside the school are invited to teach students learning several subjects. Former students who have graduated from the school are also invited to teach students studying specific subjects especially for Olympiad preparation. The situation in the school at the afternoon which is not study hours seems very busy with school activities. (See table 2 bellows)

Table 2

Time	Activity
04.30 – 05.00	Wake up and Sholat <i>Shubuh</i> for Muslim students
05.00 – 06.15	Take a bath, school preparation, breakfast
06.15 – 06.55	Individual Study
07.00 – 07.15	Morning parade in school preparing the school process
07.15 – 12.00	School activity
12.05 – 12.30	Lunch
12.30 – 12.50	Sholat <i>Dhuhur</i> for Muslim students
13.00 – 14.25	School activity in Tuesday, Wednesday, and Thursday
13.00 – 15.10	School activity in Monday and Friday
15.00 – 15.30	Sholat <i>Ashar</i> for Muslim students
15.30 – 17.00	Extracurricular/study club/free time
17.20 – 18.00	Take a bath and dinner
18.00 – 19.00	Sholat <i>Magrib</i> (followed by Qur’anic recitation) for Muslim students

19.10 – 19.30	Sholat <i>Isya</i> for Muslim students and individual study
19.30 – 21.30	Individual study
21.30 – 22.00	Night program in dormitory
22.00 – 04.30	Sleep

It is not surprising that study become a focus of students' activity. For the Semesta Bilingual Boarding School study is not understood merely as doing a school obligation or to get a good point and school achievement but more than that studying and mastering in science is part of the human perfection. The principle of the school and vice principle that has in charge in curriculum said similar understanding that science together with good characters would help students to be a good person. Those two characters according to them could not be separated. This understanding is not only a policy of the Semesta Bilingual Boarding School, but it could be found in the spirit of the Gulen Movement and Fethullah Gulen as well. Gulen emphasizes the goal of education to educate young people who are able to help society solving the real problem of humanity (Gulen, 2011: 198). As mentioned by Ali Unal, the director of the Fethullah Gulen Chair in Jakarta, Indonesia, "Gulen believes that young people, who are well-trained and firm in their beliefs, will play major roles in solving the problems of humanity" (Unal, 2010: 52). The principal of the Semesta Bilingual Boarding School mentions that through masters in science and good values, a person could be useful for the world. "Our world needs people with good manners but also have ability to help," he says (Interview, 7 May 2015).

In Turkey, Fethullah Gulen was deeply concern about science which he saw without religion and value has brought young generation into materialism (Gulen, 2004:195-196). However, for Gulen science is also important. Moreover, science needs value so that with science people could serve people and work for the development of the world. Gulen gives example when people with highly standard in science but lack of good characters they would destroy the earth and society (Gulen, 2004: 196-197).

The researches being done by students of the Semesta Boarding School to participate in the science competitions also shows its significant contribution for society. It could be mentioned several researches which got medal either in international competition or national competition. In 2007, Choirudin and Anas students of the Semesta BBS got gold medal in the International Environmental Project Olympiad in Istanbul Turkey with their research on the role of water hyacinth as biofoler for heavy metal in the water. In 2008, in the 2nd International Environmental Project Olympiade Inepo Euro Asia in Azerbaijan, students Setyo Budi Premiaji Widodo and Reyhan Pradnya Pradana also

got gold medal for their research on the impact of heavy metal in the hair of the villagers who use water from the river in Semarang. For this achievement President Susilo Bambang Yudhoyono in 2008 gave them an honorable medal called Satyalancana Wira Karya together with several students from different places for their contribution to be a representative of Indonesia. In 2010, Aditya Putrawan and Endo Sadewa, students of SMA Semesta BBS also got silver medal in the Info Matrix Project Competition in Bucharest, Rumania in 22-26 April 2010 for their research on "Box Soft Drink Seller via SMS". As champion in the ISPO 2010, student SMA Semesta BBS Healtha Padmanusa and Nabila Binti Ahmad Anshori also became representatives in International Sustainable Energy Engineering and Environment Project Olympiad, 14-19 April 2010 in Houston Texas, Amerika Serikat. They got silver and bronze medal for their research on Utilization of Anthocyanin Compounds from Senduduk Plant (*Melastoma malabathricum*) as Sensitizer in Dye Sensitized Solar Cell".

To educate students in value, another focus of the daily activities in dormitory is doing personal prayer and religious practices. Although the Gulen Inspired Schools in Indonesia are known as secular schools which are called Bilingual Boarding Schools, religious practices become important activity. In the Semesta Bilingual Boarding School, doing prayer is not an obligation so that there is no punishment to those who are not doing prayers. The administrators say that prayer should come from personal awareness. However, to stress the importance of doing religious duties, in many occasions the administrators encourage students to do prayer and doing religious activity. During Islamic annual feast, the school also does religious activity. In Idul Adha, the school does religious practices such as doing prayer together and doing sharing the meat from the sacrificed animal (*kurban*). The school also invites the villagers surrounding the school and orphanage Panti Asuhan to get the meat from the sacrificed animal.

School also regularly organizes Religion Week. In the end of September to the beginning of October 2014 the school held Religion Week. Many activities such as competitions, creativity, and friendship were held in the Religion Week. There was a 'five-minute speech competition' for students to deliver speech about *kurban* in five minutes, calligraphy competition, *shalawat* (*blessings*) competition, reading Qur'an etc. There were also charity activities to donor books and other study equipments. The activities were held together with other activities such as Biology Week etc.

Looking at the school identity it is interesting that they perform themselves as public school. The school known as Bilingual Boarding

School which emphasizes the importance of science and being international by using English in class for natural science class. It is known also that school is a Turkish school with many teachers from Turkey and students are introduced about Turkish culture. Therefore, they do not show Islamic identity as a public identity, but in its private activity, students who are Islam live in the spirit of Islam while others who belong to other religion also doing their religious practices freely. It is interesting that religion is kept in a private life while in public they perform as a person with good values derive from their religious practices but also with modern thought. Moreover, the school body is very open, welcomes other religious affiliations, and familiar with modernity with science and many form of it.

b. Learning Based on Habitual Practices

The Semesta Bilingual Boarding School also offers many annual school activities which become central part of their educational system. Students involve in organizing and doing school activities in extracurricular and annual activities such as science competitions, charity activities, and religious activities. I see the school activities become central part of their educational processes to educate students by habitual practices rather than by knowledge and theory. As known from the Gulen Inspired School it is through practice students learn about values rather than by word and theory.

Moreover, educational processes which emphasizes the importance of practice needs teachers who are able to accompany students carefully. I found from my observation that teachers in school become a central figure for students. Teachers are close, become friend, and companions of the students. I found many teachers keep staying in the school even though out of work hours. Several teachers mention that they feel responsible with the students so that they have responsibility to accompany the students. For them, teaching is also part of doing Islamic practices. Several teachers mention the teaching of Fethullah Gulen that accompanying students is part of *hizmet* (service) to young generations.

Looking at the school activities in the Semesta Bilingual Boarding School above, school as an agent plays its strong role in performing school identity and shapes it into what Arslan calls a “body politics’ (Arslan, 2009). School shapes its identity to be globally accepted through the “cultural capital” they have. High standard in science in which they put natural sciences as one of priorities in education make them capable to compete in global educational field through participating in National and International Science Olympiad. This highly educational performance in National and International Science Olympiad shapes school identity to be globally accepted.

Moreover, religious identities are also kept in the school not as public identity but as a personal identity which strongly become fundamental in daily life of the students. The modern which in some point shapes the secular that is natural science, in the Gulen Inspired Schools is maintained to be compatible with the religious.

CONCLUSION

The Gulen Movement which is arising from the intersection of modernity, secularism, and Islamic Sufism in Turkey spreads out to many countries bringing an Islamic understanding which welcomes science and modernity. The Gulen Movement gives educational services to many countries taking Gulen's teaching as its inspiration. In many places it is called the Gulen Inspired Schools. In Indonesia, the Gulen Movement does a collaboration services with local government and civil foundations to run the Gulen Inspired Schools.

In the Gulen Inspired Schools, schools become a disciplinary of practice to educate students about science and values. School becomes a cultural field where students, teachers, the Gulen Movement, and local institutions encounter to shape their school identity. School with school habitual practices nurture students to have highly standard in science and values. Through those qualities of life, the Gulen Movement believes that young generation could give much contribution for humanity. Moreover, for the Gulen Movement, to be modern and to be Islamic is not incompatible. And it is only through to be modern and to be religious a person could do more for society and be saved in term of after life as a religious person.

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