



Integration of Fethullah Gulen's Thought Values in Multicultural Islamic Education in Indonesia

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Abstract

Constructing the awareness of coexisting peacefully regardless of differences in religion, ethnicity or language is an absolute thing that must be instilled in Indonesia from an early age in the younger generation as a multicultural country. If there is no such efforts to construct that awareness, acts of intolerance will continue to develop and have even penetrated the younger generation of students. For this reason, awareness of the importance of multiculturalism needs to be instilled, including through multicultural Islamic education. This article aims to discuss Fethullah Gulen's thoughts on Islamic education and how it is integrated into multicultural Islamic education in Indonesia. This study uses a qualitative method with a content analysis approach. The main data sources are taken from Islamic education theories and two main books (Toward a Global Civilization of Love and Tolerance and Multicultural Education: Issues and Perspectives) and are supported by 20 related journal articles. All data were analyzed using the Miles and Huberman technique. The findings show that there are nine themes of integration for the development of multicultural Islamic education. The nine themes are grouped into three elements, namely: Love (love for God, compassion for human beings (humanism), forgiveness, love for science, and love for nature); Tolerance and Dialogue (respect for differences in thoughts and religions, love as the basis for tolerance, and dialogue as a means of building tolerance). These findings can be used as a reference on how multicultural education should be implemented in Indonesia as well as a multicultural education platform in an Islamic country.

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INTRODUCTION

For at least the last three decades, centralized policies and strict monitoring of issues of difference have diminished the ability of society to think about, discuss and solve problems arising from differences in an open, rational, and peaceful manner. History shows that the negative interpretation of diversity has resulted in long-suffering for mankind (Sutrisna et al., 2022; Usman et al., 2017).

In Indonesia, violent conflicts involving ethnicity, religion, race, and class occur frequently. For example, a conflict between Muslims and Christians in Ambon, it occurred in 1999. The initial trigger was the case of the bullying of two Muslims against a Christian. The conflict spread and made the two religious' communities against each other until 12 people died and hundreds were injured, but this problem subsided after the local government held reconciliation (Abdullah, 2020).

Another case is Aceh Separation Movement, in conflict with the government. It has also received international attention. This conflict arose because many members of the GAM militia wanted to separate from Indonesia. Unfortunately, the government does not expect the power struggle to last for years. This conflict finally ended after an agreement emerged, one of which was to make Aceh a Special Autonomous Region. Apart from Aceh Separation Movement, there are also other conflicts such as Republic of South Maluku, and Papua Separation Operation (Anwar, 2021; Sodikin et al., 2022). These groups intended the independence and separation from Indonesia. Therefore, there were often acts of rebellion that caused great loss for residents. This is because a separatist movement like this will only lead the problems worse.

Some of the cases mentioned above occurred among others as a result of a lack of understanding about diversity from an early age of education which gave rise to intolerance movements in society, including the younger generation. This is at the same time a sign of how fragile the multicultural-based national construction in Indonesia (Khamami, 2017). If this continues to be allowed and does not receive serious attention from the entire society in Indonesia, then intolerant actions that can endanger the unity and integrity of the nation will continue to proliferate, which will affect the integrity of the Republic of Indonesia.

The enthusiasm to overcome the fragility of the nation and the recognition of human rights has encouraged the emergence of a movement for the recognition and equality of cultural diversity and its existence in a society known as multiculturalism. In simple terms, multiculturalism can be understood as an attitude of how each group is willing to integrate regardless of the cultural diversity it has. They all merge so that in the end there is a hybridization process that asks each individual not to highlight the differences in each culture and build awareness and multicultural attitudes.

Awareness of the importance of multiculturalism can only develop properly if it is continuously trained and educated to the next generations through education. With education, mutual respect for differences will develop if the next generation is trained to construct the importance of respect for other people and other cultures. Therefore, multicultural education is urgent as well as a solution to diverse cultural realities as a process of developing all potentials that respect plurality and heterogeneity as a consequence of cultural, ethnic, ethnic, and religious diversity. The cultural plurality in Indonesia places multicultural education as very urgent (Nazihah & Maulana, 2020). The process of minimizing this conflict requires multicultural education efforts in the framework of empowering a pluralistic and heterogeneous society so that they understand and respect each other and form characters that are open to differences, including Islamic education that carries a mission of compassion and peace for all of nature.

By looking at the urgency of multicultural education as a solution to address the problems of diversity in Indonesia, this article aims to discuss Fethullah Gulen's thoughts on Islamic education and how it is integrated into multicultural Islamic education in Indonesia. This article has a distinction with previous writings on the integration of the thoughts of a world leader (Fethullah Gulen) to be adopted for solving the multicultural problems in Indonesia as well as a reference on multicultural education should be implemented in Indonesia as well as a basis for multicultural education in an Islamic country.

LITERATURE REVIEW

Biography of Muhammad Fethullah Gulen

Muhammad Fethullah Gulen was born in a simple and religious family on April 27, 1941, in Korucuk, a small village in Anatolia with a population of only around 60–70 families, this village is included in the province of Erzurum. He was born into a very religious family and was full of strong Islamic enthusiasm from a husband and wife who were very devout. His grandfather named Syamil Agha is a figure that reflects a serious and firm attitude toward religion (Ma'arif, 2019). It is this grandfather's figure who has a very strong bond with Fethullah Gulen as a grandson. Meanwhile, Gulen's father's name is Ramiz, his father is also known as a person who is highly knowledgeable, obedient, and intelligent, and Ramiz never even spends his time doing something useless.

In addition, he is also a person who is famous for his generosity. It was from his mother that he also studied the Qurán from an early age so it was not surprising that at the age of four, he was able to complete the Qurán within one month. What his mother often did was to wake up every night to give advice and teach Gulen to read the Qurán. In addition, it is known that long before he was born the house inhabited by Fethullah Gulen and his family often got visits from scholars living in the area because his father was indeed known as a person who loved scholars and liked to stay in touch so it was not surprising that almost every day scholars visited at his house and that is why Fethullah Gulen has been accustomed to gathering with scholars until he realized that he lived and grew up in a family environment fulfilled by knowledge and Sufism (Sholihah & Hidayah, 2020).

Currently, Fethullah Gulen lives in the Golden Generation Worship and Retreat Center (GGWRC) in the rural hills of Saylorsburg, Pennsylvania, about one and a half hours from the city of New Jersey, United States. As explained by Osma, a foundation administrator stated that the camp is not owned by Gulen, but is jointly built by Turkish businessmen in New York and New Jersey. The goal is to become a center for worship, a study of religion, meditation, and pray. Gulen has been living there since 1999, leaving behind the hustle and bustle of Türkiye and the hustle of America. He rarely leaves the camp and every day is spent giving lectures, leading lectures, discussions, and receiving guests. Gulen, who has dedicated his life to Islam, lives alone in his room because he does not have a wife or children. Gulen has no family because since 1960 he has been a preacher and has consistently been a preacher until now because he has donated his life for the advancement of Islam so that this cleric who was imprisoned for six months by the Turkish government did not think about having a family.

Regarding his educational background, the family environment is the initial (non-formal) education for Fethullah Gulen. Little Gulen started learning to read the Koran from an early age under the guidance of his mother. When he was four years old, he was able to complete the Qurán in just one month, and at the age of 12, he managed to memorize 30 chapters of the Qurán. Meanwhile, from his father, he learned Arabic and

Persian. As a child, he attended a religious school. In addition, he often went to the mosque to receive spiritual guidance and religious knowledge from well-known scholars including Uthman Bektasy, the most prominent cleric of his time. From him, Fethullah Gulen studied *nabwu*, *balaghah*, *ushul fiqh*, and *aqidah*. He also studied general sciences and philosophy. During his studies, he became acquainted with various al-Nur treatises and the al-Nur student movement and was greatly influenced by them (Prihantoro, 2019).

The education that Gulen started from his own home, then, continued in official educational institutions in the city of Erzurum. Meanwhile, the spiritual education that had been started by his father was then continued by studying (Sugiyanto & Arifin, 2022). Due to the education, he received from his teacher, his spiritual education was not interrupted and continued throughout his life side by side with Islamic sciences. As Gulen grew older and studied *Risale-i Nur* (Nur treatise book), which contains the very comprehensive and modern mission of Said Nursi's movement, at the same time, Gulen continued to study at a religious school so that all potential is opened up that Allah has bestowed upon him (Mashar, 2013).

Fethullah Gulen always loves to read and study various books on the general sciences that he studies at official schools, such as physics, chemistry, astronomy, and biology. Due to his perseverance that Fethullah Gulen had a very broad knowledge in these sciences. Fethullah Gulen at school began to read books written by Albert Camus, Jean Paul Sartre, Herbert Mascule, and various works of other existentialist philosophers, and it was during this time that Fethullah Gulen began to become acquainted with books which became the main references for western and eastern philosophers, which where all of these conditions form the character of Fethullah Gulen Hojaefendi who is well-known in Turkish society (Hadi & Muammar, 2022; Sulaiman, 2016).

Fethullah Gulen received Islamic knowledge from several great scholars, one of whom was Osman Bektas who was the most prominent jurist of his time. From this teacher, Gulen learned the sciences of *nabwu*, *balaghah*, *fiqh*, *ushul fiqh*, and *aqaid*. And it was at this time that he began to know Said Nursi through the enlightenment of his students. The enlightenment proclaimed by Said Nursi in the third of the twentieth century was a renewal enlightenment that covered all aspects of life.

Works by Muhammad Fethullah Gulen

During his lifetime, Gulen has published many works, as the following (Maksum, 2014): i) Questions and Answers about Islam Vol.1, (Published by: National Book Network, Print Publish Date: September 01, 2005, eBook Publish Date: October 31, 2007), ii) Questions and Answers about Islam Vol.2, (Published by: National Book Network, Print Publish Date: October 01, 2007, eBook Publish Date: September 30, 2007). iii) The Messenger of God-Muhammad: An Analysis of The Prophet's Life, (Published by: National Book Network, eBook Publish Date: March 31, 2009). iv) Selected Prayers of Prophet Muhammad and Some Muslim Saints, (Published by: National Book Network, Print Publish Date: January 01, 2008, eBook Publish Date: December 31, 2007). v) Key Concepts in the Practice of Sufism Vol.1, (Published by: National Book Network, Print Publish Date: April 01, 2007, eBook Publish Date: March 31, 2007). vi) Key Concepts in the Practice of Sufism Vol. 2, (Published by: National Book Network, Print Publish Date: April 01, 2007, eBook Publish Date: March 31, 2007). vii) Pearls of Wisdom, (Published by: National Book Network, Print Publish Date: January 01, 2005, eBook Publish Date: October 31, 2007). viii) The Statue of our Souls, (Published by: National Book Network, Print Publish Date: February 01, 2010, eBook Publish Date: February 15, 2010). ix) Essentials of The Islamic Faith, (Published by: National Book Network, Print Publish Date: January 01, 2005, eBook Publish Date:

March 31, 2006). x) Speech and Power of Expression: on Language, Esthetics, and Belief, (Published by: National Book Network, eBook Publish Date: July 15, 2010). xi) Terror and Suicide Attacks, (Published by: National Book Network, Print Publish Date: May 01, 2005, eBook Publish Date: October 31, 2008). xii) Toward a Global Civilization of Love and Tolerance, (Published by: National Book Network, Print Publish Date: March 01, 2010, eBook Publish Date: March 15, 2010).

Some of the works above have been translated into Indonesian such as *Qadar (Di Tangan Siapakah Takdir atas Diri Kita)*, *Islam Rahmatan Lil 'Alamin (Menjawab Pertanyaan dan Kebutuhan Manusia)*, *Cahaya Al-Qur'an Bagi Seluruh Makhluk, Bangkitnya Spiritualitas Islam, Membangun Peradaban Kita, Cahaya Abadi Muhammad Shallallahu 'Alaihi Wasallam, Cinta Dan Toleransi, Dakwah, Versi Terdalam Kehidupan Nabi Muhammad SAW, Menghidupkan Iman dengan Mempelajari Tanda-tanda KebesaranNya, Tasawwuf Untuk Kita Semua* and so on.

Some of these books, such as *Bangkitnya Spiritualitas Islam, Cahaya Abadi Muhammad Shallallahu 'Alaihi Wasallam, Cinta dan Toleransi* have been discussed in various symposiums at several universities in Indonesia. This activity was initiated by Fethullah Gulen Chair whose office is at UIN Syarif Hidayatullah Jakarta. Fethullah Gulen Chair (FGC) started the work in Indonesia since April 2009, this private institution collaborates with several educational institutions to carry out the vision of promoting research in various academic fields which is also the root of various activities that work towards positive social change, lasting peace, justice and social harmonization.

Fethullah Gulen Chair of Indonesia, chaired by Dr. Ali Unsal tried to introduce the thoughts of Fethullah Gulen, regarding the concept of tolerance, educational models, and others to Indonesian society. This effort is carried out by actively holding various national and international seminars at various universities in Indonesia and neighboring countries, such as Malaysia, Myanmar and the Philippines. Not only holding seminars, Fethullah Gulen Chair also visited to several national figures, such as Ministers, Chairpersons of religious organizations, and a number of university rectors. During his visit, the Fethullah Gulen Chair presented a number of books by Fethullah Gulen (Billa, 2015).

Multicultural Islamic Education

Educational terminology is a translation of the term pedagogy. The term comes from the Ancient Greek *paidos* and *agoos*. *Paidos* means "slave" and *agoos* means "to guide". Finally, *pedagogie* is defined as "a slave who takes the master's child to study". In the development, *pedagogie* is meant as "the science of educating". In the educational framework, there is a clear distinction between education and teaching. These differences are generally based on the final results achieved and the scope targeted by these activities. It is called education if the activity includes results whose dimensions are knowledge as well as personality, while teaching limits activities to the transfer of knowledge whose area does not shape personality (Ismail & Long, 2021).

Education is also interpreted as a conscious and systematic effort to achieve a better standard of living or progress. Meanwhile, the Indonesian anthropologist Koentjaraningrat in defines education as an attempt to transfer customs and all culture from the old generation to the new generation. Also explained almost the same thing, that education is the most effective tool to continue, perpetuate, preserve, and conserve traditions from one generation to the next, from one century to another. Islamic education is an effort to develop, encourage and invite people to be more advanced based on high values and a noble life so that a more perfect personality is formed, regarding the reasoning, feelings and actions with Islamic teachings as the foundation (Al Qur'an and Hadith). Islamic education is interpreted as an education system that emphasizes a comprehensive educational pattern and is able to touch all the potential of students and

aspects of human life (Khamami, 2017; Lukman Hakim, 2016). Educational material (lessons) must be able to stimulate the nature of students, including spiritual nature, reason and feelings, so as to provide a style and at the same time shape all their life activities on earth, both as *khalifah fil ardh* and as servants. That subject matter will be able to teach - produce the figure of the learner as a whole human being (*al-Insan al-Kamil*). Furthermore, in relation to Muhammad Qutb's kind of education based on good human characteristics and by the Islamic system, it is sought to be applied in the real world, such as complete integration, harmony, positivity, and the idealism of realism.

In the concept of Islamic education, humans are always seen as integral and balanced. Therefore, it is only natural that Islamic education is required to offer education that is universal and able to protect all aspects of students as a whole, as individual beings, as God's creatures and social aspects. In Indonesia, Islamic education still faces various problems in various aspects. Efforts to repair it have not been carried out fundamentally, so that it seems ineffective. So far, efforts to reform Islamic education fundamentally always meet various problems ranging from funding to expert staff. In fact, the current Islamic education, from any perspective, it looks unbalanced, especially because the orientation is increasingly unclear.

It is said that there is a dichotomy between worldly and *ukhrawi* education: a) the concept and practice of Islamic education seems to be too narrow, meaning that it places too much emphasis on the interests of the hereafter, while Islamic teachings emphasize a balance between the interests of the world and the hereafter. So, it is necessary to rethink the concept of Islamic education which is truly based on basic assumptions about human beings that will be processed towards civil society, b) the current Islamic educational institutions cannot meet the Muslims' needs to face the challenges of the modern world, so that the dominance of education in the category of advanced and modern civilization is dominated by education in the West with non-Islamic connotations (Haderi, 2016). So that we need the concept of Islamic education that is able to answer all the challenges, as well as its basic participation in empowering Muslims in terms of human resources, facilities and infrastructure. Educational institutions must be able to fulfill the desire to develop these institutions.

Multiculturalism can be interpreted as cultural diversity. Other terms for diversity such as the religion, race, language and different cultures (plurality, diversity and multicultural). Multiculturalism according to Parsudi Suparlan is an ideology that recognizes and glorifies differences in equality, both individually and culturally. Multiculturalism can also be understood as an ideology that emphasizes equality in different cultures (Isnaini, 2017; Ramli, 2017). Multicultural comes from the word culture. In Dutch, it is called culture. In English, it is called culture. Whereas, in Arabic, it is called *tsaqāfah*. Besides that, from Latin words, it means to cultivate, cultivate and develop, especially cultivating the land or farming. The meaning of culture develops as "all human power and activity to process and change nature".

From this basic understanding it can be said that multicultural education is education that emphasizes equality in cultural differences or students' backgrounds. Multicultural education is an approach that emphasizes recognizing students and respecting cultures that are different from their culture of origin. In a broader scope, the national education system is one of the solutions for the cultural diversity in Indonesia which consists of various ethnicities, languages and religions. Multicultural education was originally an educational reform movement in the United States in order to eliminate (at least reduce) racial and ethnic discrimination and the culture attached to it, and strive so that everyone can get equal opportunities to get an education. According to Banks (2013)

multicultural education is a set of beliefs and explanations that recognize and assess the importance of cultural and ethnic diversity in shaping lifestyles, social experiences, personal identity, educational opportunities from individuals, groups and countries.

According to HAR Tilaar multicultural education is originated from the development of the idea of awareness of "interculturalism" after World War II. The emergence of the idea and awareness of "interculturalism", apart from being related to developments in international politics regarding human rights, freedom from colonialism and racial discrimination, also increased plurality in western countries themselves as a result of increased migration from newly independent countries in America and Europe (Maksum, 2014). The idea of multiculturalism education has finally become a global commitment as recommended by UNESCO in October 1994 in Geneva which contains three main messages. They are: First, education should develop the ability to recognize and accept the values that exist in personal, gender, community and cultural diversity and develop the ability to communicate, share and cooperate with others. Second, education should strengthen identity and encourage convergence of ideas and solutions that strengthen peace, brotherhood and solidarity between individuals and society. Third, education should improve the ability to resolve conflicts peacefully and without violence. Therefore, education should also promote the development of peace within the minds of students so that they are able to build the qualities of tolerance, patience, willingness to share and care.

Social justice, educational equality and dedication are the foundation of multicultural education in facilitating educational experiences so that all students can realize their full potential and make them aware and active human beings locally, nationally and globally. So that multicultural education can be said as a renewal movement and a process to create an equal educational environment for all students (Amin Abdullah, 2014; Ismail & Long, 2021). As a renewal movement and process for creating an equal educational environment for all students, according to Banks (2013) multicultural education must at least have the following principles: 1) multicultural education is a movement that aims to ensure social justice for all citizens regardless of their background; 2) Multicultural education contains two dimensions: learning (classes) and institutions (schools) and the two cannot be separated, but instead must be handled through comprehensive reforms; 3) Multicultural education emphasizes that comprehensive education reform can be achieved only through a critical analysis of the power system so that comprehensive reforms in education can be carried out; 4) The aim of multicultural education is to provide guarantees for every student to have the opportunity to achieve maximum performance in accordance with their abilities; 5) Multicultural education is good education for all students, regardless of their background.

Banks (2013) further explains that multicultural education has several dimensions related to one another, namely: The first dimension (Contents Integration), which integrates various cultures and groups to illustrate basic concepts, generalizations and theories in subjects or disciplines. The second dimension (The Knowledge Construction Process), which leads the students to understand the implications of culture into a subject (discipline). The third dimension (An Equity Pedagogy), which adjusts teaching methods with students' learning methods in order to facilitate diverse student academic achievements in terms of race, culture or social. The fourth dimension (Prejudice Reduction), which identifies the racial characteristics of students that determine their teaching methods. The fifth dimension is training groups to participate in sports activities, interact with all staff and students of different ethnicities and races in an effort to create a tolerant and inclusive academic culture.

Therefore, multicultural education aims to expand not only tolerance towards different cultures, but also to develop mutual respect. The implementation of this concept requires group experience to pay attention to understanding which in turn becomes a relatively stable and consistent attitude. Of course, this process requires time and maintenance efforts that must be the concern of teachers. In this regard, it should be noted that learning does not only occur at the behavioral level, but also occurs internally at the abstract level, for example in beliefs about the basic assumptions of that behavior. In principle, multicultural education is education that respects the various differences that each student has, in terms of cultural, linguistic, ethnic and religious backgrounds (Mashar, 2013; Thoha, 2022). There are two things that can be done to realize multicultural education which is able to provide space for freedom for all cultures to express themselves. The first is dialogue, multicultural education cannot be accomplished without dialogue. In multicultural education, every existing civilization and culture is in an equal position. There is no culture that is higher or considered superior to other cultures. With dialogue, it is hoped that the brainstorming will occur which in turn will enrich the culture or civilization concerned. The second, is by adopting an attitude of tolerance. The tolerance is the recognition that one person is different from another. Tolerance makes a person more open in accepting all forms of differences that exist. Education that implements tolerance will be more able to prioritize respect for cultural values and national traditions.

The objectives of multicultural education in general include: 1) To function the role of schools in viewing the existence of diverse students; 2) To assist students in building positive treatment of differences in culture, race, ethnicity, religious groups; 3) To provide student resilience by teaching them decision-making and social skills; and 4) To assist students in building cross-cultural dependencies and providing them a positive picture of group differences. From the various explanations above, there are at least three keywords for understanding multicultural education, as follow: First, the process of developing attitudes and behavior. Second, respect cultural differences and diversity. Third, respect for other cultures.

Therefore, Islamic education in this article is Islamic education that upholds and teaches appreciation and respect, in the form of attitudes, behaviors, thoughts and utterances towards various differences (religion, ethnicity, language, ethnicity, and so on) for the sake of creation of harmony, peace and unity among human beings (Huda, 2017). Amin Abdullah argues that denying the existence of religious traditions, both in the West and especially in the East, is a futile job. Each has the same right to life and has a way of maintaining their own tradition and identity in various ways. The most appropriate way is through education because education is the most effective tool for passing on, perpetuating, and preserving traditions from one generation to the next, from one century to another.

The opinion regarding education put forward by Amin Abdullah is in line with the opinion of an Indonesian anthropologist, Koentjaraningrat. According to Koentjaraningrat as quoted, education is an attempt to transfer customs and all culture from the old generation to the new generation. Based on this opinion, it is clear that education is a very important process for the continuity of the cultural history of every tradition or nation, even certain religious traditions. Therefore, education in this process is a tough task for educators or teachers in carrying out the mandate as someone who not only transfers knowledge, but also transfers the generation of culture.

In the context of "transferring the generation of culture", education has a very long process, because every culture always starts from the history of how that culture was

formed. In other words, there are many things in the course of time that will affect the "culture". For example, there is a system of ethics or values that is no longer relevant and must be replaced with new ethics or vice versa, a newer value system is not appropriate and is considered "not good" and must return to old values. Of course, this was influenced by many factors. For example, in the 70s, women were not given much attention from an educational point of view because society viewed women as only second level after men (Sulaiman, 2016; Syihab, 2014). But now, women have the rights, even (for certain reasons) to get an education that is equal to men. Through education, many perceptions can change. In reality, women also do a lot of what men can do, for example being the leader of a company, vice president, regent and there are several countries that have been led by female presidents. While men themselves, in this contemporary era, many can cook and work in beauty salons. From this brief description, we can see how significant the influence of education is in shaping the paradigm and culture of society.

Amin Abdullah believes that in order to achieve this ideal goal (transferring the generation of culture), education is one of the most effective media. In this case education is a medium that is able to create to generations who have foresight in dealing with challenges. A generation that is able to make diversity to be appreciated positively and constructively. Because, education is usually systemic and accompanied by a level of distribution in various places. Educational institutions of various types, levels and pathways have been widely spread in Indonesia. Therefore, education is a fairly effective means to achieve this ideal goal. Based on Amin Abdullah, there are two things that must be the main concern or focus of educators. First, educators must be able to convey, understand and pass down traditions that have positive values (Anwar, 2021). The transmission of this knowledge must be accompanied by a historical and textual presentation of traditions, so that the understanding gained by students can be accepted as a whole and not one-sided. This method of conveying knowledge, especially religious knowledge, will have implications for the next focus point.

The second focus point, educators must be able to provide understanding to students to be able to recognize, accept and respect the existence of other groups along with all the traditions and beliefs. Thus, the rights of certain groups will not against with one another. These two points that must be of particular concern to educators in the multicultural era. In the current multicultural era, education should be a medium in forming positive attitudes towards various social realities (Ma'arif, 2019). This attitude begins with an understanding to accept, acknowledge and respect other people with various backgrounds. Since other people, regardless of belief or religion, are the people who have the same rights to live. The inculcation of inclusive attitudes and values will later become the main bargaining power in the multicultural education system, especially in Islamic education.

Islamic education has significant potential in directing students to a tolerant view or vice versa. In addition, religious education also has a strong potential to create unity, or vice versa. All of these potentials are influenced by many factors, for example the environment, religious understanding, the influence of religious leaders or religious teachers in conveying religious teachings, and the views of religious adherents towards theology or religious teachings. If the understanding of religious teachings is held to an extreme and supported by textual religious understanding, it will be very difficult to avoid an exclusive attitude in religion (Sholihah & Hidayah, 2020; Usman et al., 2017). This will get worse if religious teachers get used to the doctrinal model of inculcating religious values. In the end, the environment that is created is no longer a civil society environment

that lives in peace, but an exclusive society with blind fanaticism and adheres to intolerant attitudes towards the differences of other people around it, especially if the other people are on the minority side.

At this point, a generation will be created to have high nationalism towards the traditions and beliefs, and has sufficient will and intellectual ability to maintain these traditions from generation to generation, but is also able to accept, acknowledge and appreciate the existence of other traditions and beliefs that are different as cultural property (Azzahra et al., 2021; Engkizar et al., 2018). As for normatively, the foundation of multicultural Islamic education refers to the principles of democracy (*al musyawarah*) contained in Q.S. Asy Shura verse 38, the principle of equality (*al musawab*) in Q.S. Al Hadid verse 25 and the principle of justice (*al 'adl*) contained in Q.S. Al A'raf verse 181.

METHODS

This study applies a qualitative method with a content analysis approach. The main data sources are taken from Islamic education theories and two main books (Toward a Global Civilization of Love and Tolerance and Multicultural Education: Issues and Perspectives) and are supported by 20 related journal articles. All data were analyzed using the Miles and Huberman technique (Engkizar et al., 2022; Enri Auni & Hermanto, 2020). From the various findings obtained from the literature and references, they were then compiled and analyzed to finally obtain the formulation of Fethullah Gulen's thoughts for the development of multicultural Islamic education and how it is integrated in Indonesia as well as a platform for multicultural education in an Islamic country (Mutathahirin et al., 2022; Rahayu et al., 2022).

RESULT AND DISCUSSION

M. Fethullah Gulen's Thought for the Development of Multicultural Education

Based on the results of the authors' analysis of the two main books as data sources, then various theories of Islamic education and multicultural education as well as the results of previous studies, it is found three main themes. They are: Love (love for Allah, compassion for human beings (humanism), giving forgiveness to people who make mistakes, love for science, and love for the preservation of nature); Tolerance and Dialogue (respect for differences in thoughts and religions, love as the basis for tolerance, and dialogue as a means of building tolerance). All of these themes will be discussed as follows.

Love Concept

There are many beautiful concepts expressed by Gulen in interpreting love, among which are:

“Love is the most important part of every being. It is the most brilliant light and the most formidable force that can oppose and overcome all things. Love elevates every soul that permeates it, and prepares that soul for the journey to eternity. A soul that is able to build a relationship with eternity through love, spurs itself to inspire other souls to obtain the same thing. The soul dedicates the life to this sacred task, for the sake of which it is willing to endure the most painful sufferings, dedicate the "love" on the last breath. The soul will also say "love" on the Day of Judgment.”

In Muhammad Fethullah Gulen's perspective, a Muslim who resides in love will be able to accept and appreciate differences of opinion and beliefs, because that person truly lives the message of religion that differences of opinion among people are a form of affection. This phonetic spirit emphasizes that love and compassion is a source of tolerance which Muhammad Fethullah Gulen defines as respect for others, mercy,

generosity or patience. The love brought by Muhammad Fethullah Gulen is not a love that only has scope within certain limits, but love that is influenced by humans' values (Abdullah, 2020). The love containing human values (forgiveness, humanism, altruism, compassion, knowledge and faith) will create a higher and wider dimension of love, even without limits. Such love will be easily accepted by every society and its level, becoming the enlightenment of all people, especially in this current era where technological advances are very rapid. When considering the social differences that always come and go threatening society, people should begin to realize that the differences are not a problem, and make peace a common goal so that the unity of humanity can be accomplished.

A true love (*al-mahabbah al-haqiqiyah*) does not appear the same for everyone, because true love is a lover who wholeheartedly seeks a lover and is always inwardly with a lover, and free from all other desires and passions. The heart of one who attains this degree of love is always beating with new concern for the Beloved for every moment, the imagination is always wandering in the lover's mysterious feeling, connection of new messages from the lover every moment and the desires to see the lover very soon.

According to Muhammad Fethullah Gulen, there are 3 kinds of love, they are:

First, the love of the laity. That is *mahabbah* which always goes up and down. Those who have this type of *mahabbah* always have good views under *nur* Muhammad (*al-haqiqiyah muhammadiyah*). They always see the signs that can indicate the dawn of *makrifat*. Elsewhere they are always amazed at the unseen and feel extraordinary vibrations from far away.

Second, the love of the *khawash*. They are like an estuary attached to the *mahabbah* dimension, because they spend their lives in depth in implementing the morals of the Prophet Muhammad in the horizon of the Koran. In the implementation, they do not even look for *dzaug*. When they persist in carrying out their duties in the best possible way, they lower their wings of humble sense. When they are shaken by mistakes, losses, failures, they will bend their necks to carry out strict contemplation.

Third, the love of *khawash al khawash*. They are like dense clouds containing rain from the sky of Muhammad's teachings. With *mahabbah* they feel the entity, to live, to see, even to breathe, in an endless continuous cycle consisting of *imtila'* (filling) and *ifraqh* (emptying). When they fill (do *imtila'*) themselves using that *maahabbah*, then they fill it with longing, sorrow and closeness of relationship. When they emptied, they rode on a light that brought them down to earth to be courteous to all beings, both living and dead.

This concept of love is reinforced by a meaningful concept conveyed by Gulen:

"Our interest in the environment and our love for humans is our ability to protect the creation depends on the knowledge and understanding of our own identity, the ability to discover ourselves, and to feel a connection with the Creator. Along with the ability to discover and feel our inner depths and hidden potential within our true selves, we will also be able to appreciate the same potential that other people have. Moreover, because these inner values are directly related to the Creator, and for the preservation of the grace hidden in every creature, we will begin to see all things in life from a different perspective and in a different way. In fact, the degree to which we understand and appreciate one another depends on how well we recognize each other's qualities and gifts. We can sum up this concept with the words of the Holy Prophet, "A believer is a mirror to another believer." We can expand the meaning of this hadith with "human being is a mirror of another human being." If we succeed in doing this, and are able to understand and appreciate the gift hidden within each person, we will also understand how to relate this gift to the true Owner and thus we will accept that whatever is in nature is beautiful, or beloved belongs only to Him."

From the various narrations above, indicators of love in Gulen's view as part of the dimensions of multicultural education consist of love for God, compassion for human

beings (humanism), caring and willing to provide assistance to others in need (altruism), giving forgiveness to others, those who do wrong, love for science (enthusiast to study) and love for nature (preserving the environment).

Concept of Tolerance & Dialogue

Gulen lays the foundation for his concept of tolerance by starting with what he calls love. This is in accordance with Gulen's point of view:

“Love is the basis of tolerance. With love, one will care for others, do things selflessly, and make personal improvements to change life on earth. Violence and destruction in this world happened because there is no love in the human being. If love grows in the heart of a human being, then it is certain that tolerance will live in him.

Gulen teaches tolerance and love to his students by oriented to the Prophet Muhammad. and Jalaluddin Rumi. Prophet Muhammad is a human being full of love and compassion (pride of humanity). According to Rumi, love is an important element in a person's life. Love is also the essence of all human expression. It was the love and love of the Prophet that moved the heart of a Jew who always spat on him. In addition, a love that stopped Jibril from dropping mountains on the people of Taif who were so vicious to him, then, and the values of that love also lead Fathul Makkah not to be a place for bloodshed and revenge. In fact, it is very clear how the torment of the Kafir Quraish was to the Muslims while they were still in Mecca (Sutrisna et al., 2022).

Tolerance in Gulen's view does not mean being influenced by others or joining them, tolerance means accepting others as they are and knowing how to get along with them. No one has the right to impose anything on this type of tolerance. Everyone in this country is allowed to have their own views. People who have different ideas and thoughts, have two choices, find a way to get along by means of reconciliation or continue to fight with each other. There have always been those who thought differently from each other and there always will be. Therefore, the spokespersons for certain marginalized groups who do not follow the Qurán or the current realities which trigger fights, should immediately review their position. Are they claiming for the sake of human values or for the sake of destroying human values?

Gulen emphasizes that the current society needs tolerance. In fact, our nation today must own this dynamic and prioritize it. Our nation should represent world tolerance because our noble ancestors won a place in the hearts of the people by means of tolerance and became protectors of world peace. The longest period of peace in the Balkans and the Middle East, which has always been turbulent, has been realized by the enduring tolerance of the ancestors. Since the time when tolerance and great people left history, this region has been voided of peace and happiness. After several centuries of neglect, this great nation has begun to walk towards awakening. This great "banyan tree", whose leaves are budding in the bosom of Anatolia, by the mercy and grace of Allah, must once again breathe self-tolerance and teach others to breathe tolerance.

At this point, emphasizes one thing: tolerance does not mean no longer carrying out traditions that originate from our religion, or our nation, or our history. Tolerance is something that has always existed. The Ottomans were loyal to religion and other values and, at the same time, they were a great nation that could get along with other nations. If today's people who are civilized, enlightened and open to the world, disappoint those who lived at that time, then this means that they have not understood this era. In this regard, as individuals, families and communities, we must accelerate the process that has already started (Khamami, 2017). I personally believe that even people who do not share our feelings and thoughts will soften up if we visit them. Thus, in the name of dialogue

we can unite on basic matters and shake hands with one another. This is because the things that Allah glorifies the most are human beings, love, and compassion.

Gulen also seems to link tolerance with democracy. This can be seen in his statement that democracy is a system that gives everyone the opportunity to live and express their own feelings and thoughts. Tolerance comprises this important dimension. In fact, it can be said that there is no democracy in a place where there is no tolerance. In a democracy, everyone should be able to take advantage of his democratic rights and responsibilities. If one group of people is angry because of the existence of another group, then it is clear that those who are angry are not sincere, at least when they say "we are democrats and supporters of democracy." It is impossible for democracy to take root where there is zero tolerance.

The people who support the democracy must be able to accept even those who do not share their views and they must open their hearts to others. This is an important moment to stress this point. Accepting everyone as they are, regardless of who they are, does not mean putting believers and non-believers on the same side. Apart from tolerance, Gulen also gave his ideas about the contextualization of tolerance which is manifested in the form of dialogue. At this point, the tolerance is inter-religious tolerance. In other words, in Gulen's view we are asked to hold people of different faiths and not be hostile towards them, especially with Muslims, of course we must further strengthen brotherhood and not make differences as a source of hatred. This can be seen in Gulen's statement as follows:

"The Messenger of Allah (PBUH) has a special position and place in our hearts apart from and above all other people. In this regard, I want to share with you, my feelings. After returning from a visit to the Prophet's burial place, I was very sad that I did not die there. I thought that if I really loved him then I should stick to the iron fence and die there (Enri Auni & Hermanto, 2020). Until that day, I thought that my attachment to the Prophet Muhammad was so strong. Of course, he has a very high place in our hearts and we don't want anyone to hurt him in any way, but even though I have such strong feelings and thoughts for him, this does not prevent me from having dialogue with people who do not have the same thoughts or beliefs as mine."

Gulen's statement above further emphasizes his opinion that against other people who have different thoughts or even beliefs are not good. What actually needs to be done is to build good communication through dialogue with people who have different beliefs or thoughts as a form of tolerance based on love. Gulen also gave his views on the future of tolerance that even though humans have different feelings and thoughts, they are all members of a society. Although in some respects everyone may not share the same premise, each one lives in this world and is a passenger on the same ship. In this case, there are general things that can be discussed and conveyed to everyone from every segment of society.

The time will tell everything and prove that those who started their tolerance trend are right. Once again, time will also put aside feelings and thoughts of revenge and revenge. Only feelings filled with love, forgiveness, tolerance and dialogue will continue. Tolerant people will build a world based on tolerance. Those who are intolerant will drown in their own hatred and anger in the pool of intolerance (Huda, 2017). From the various views of Gulen on tolerance and dialogue above, it is shown that some indicators of tolerance and dialogue in Gulen's multicultural education consist of respect and appreciation for differences (differences in thought and religion), love as the basis of tolerance, and dialogue as a means of building tolerance.

Integration of M. Fethullah Gulen's Thought Values in Multicultural Islamic Education in Indonesia

Gulen emphasizes that no individual or society can reach the full potential without education. In his view that education is a human means to become a complete creature of Allah and that Allah created humans to become caliphs, so that humans must be educated and educate. Gulen (2004) asserts:

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

Gulen's thoughts illustrate his thinking that the main task and purpose of human life is to seek understanding. The effort to do so, known as education, is the process of refinement by which we get, in our spiritual, intellectual, and physical dimensions, the rank designated for us as the pattern of perfect creation. According to Gulen, in carrying out social changes, people need to be educated with non-violent education. Gulen explained that education at this time can overcome the problems of poverty, ignorance and divisions between various groups of society. This is explained in the book "Love and Tolerance" that the establishment of educational institutions as a means of developing knowledge for all people carried out by Gulen is one of the real actions to shape the personality of the nation's children who love peace. The vision of peace initiated by Gulen is a long-term plan initiated by Gulen not for himself but for the benefit of humanity. By looking at the explanation of education, in the book "Toward a Global Civilization love and tolerance" Gulen emphasizes that education must be seen from three interrelated angles, namely human-psychological, national-social, and universal.

More specifically looking at Gulen's multicultural education thinking, departs from Gulen's concept of love makes each individual not look at other people with one eye. The existence of humanism, then everyone will have an attitude of mutual respect and respect for each other regardless of the differences that occur (Thoha, 2022). When it comes to forgiveness, humanism strongly encourages individuals to forgive each other, because humanism sees the person's bad actions as unintentional actions and not based on their wishes. From an attitude of humanism or respect for one another, it will give freedom to individuals or groups to behave and express themselves in social life, not free in the true sense but still within the lines of the prevailing norms.

On the other hand, altruism as one of the contents of Gulen's love was born when the attitude of forgiveness or forgiveness and humanism was firmly instilled in the human heart. Altruism that is firmly embedded in humans' functions to control their ego which leads to an attitude of prioritizing the interests of others. Those who have an altruistic attitude never commit acts that harm other people and benefit themselves, they prefer to choose to be loved by others by living for the benefit of others without neglecting or underestimating personal interests that should be carried out. In other words, individual lifestyle which has recently become a trend will never be touched by them.

God creates the diversity but at the same time aspires peace, not conflict or division because it is God who creates diversity in which humans are created differently, it is logical if God gives His protection to all humans with different religions and different places of worship. Islam as *rahmatan li'l-alam* by Gulen is manifested not only in the form of text (thoughts) but also through a movement known as 'The Gulen Movement (Gulen movement). Through this movement, Gulen's ideas are widely discussed through scientific meetings and also in the form of concrete actions that *rahmatan li'l alamin* has three important themes: Love and love for God, love for fellow human beings and nature as well as tolerance and dialogue between faiths.

The explanation of these themes in Gulen's thought, love is the most important part of living things. It is the brightest light and the most powerful force that can fight and overcome everything. Love elevates every soul that permeates it to eternity. A soul that is able to build an eternal relationship through love, spurs itself to inspire other souls to obtain the same thing (Gulen, 2004)

“Only those who overflow with love will build tomorrow's happy and enlightened world. Their lips smiling with love, their hearts brimming with love, their eyes radiating love and the most tender human feelings-such are the heroes of love who receive message of from the sun's rising and setting and from the stars flickering light”.

In Gulen's view, only those who wallow in or abound in the light of love will build a future with the happiness of the world's brightness. His lips smiled with love, in his heart perched a love, his eyes radiate the light of love and his gentle words bring coolness to others. The anger of a warrior of love, if there is hatred towards other people, no matter how angry they are, they still serve other people, both individuals and communities (Anwar, 2021; Ma'arif, 2019). It is impossible for a soul without love to rise to the horizon of human perfection. Even if he lived for thousands of years, he could not possibly step towards perfection. Those who have lost love are like those who are trapped in selfishness, incapable of loving others and totally unaware of the love that is deeply embedded in every bosom.

Love with its basic character allows the development of a unifying relationship pattern. So, love really becomes something that is very universal in creating harmonization between human beings. Because with this awareness, humans will create intersubjective relationships with fellow God's creatures on this earth. Everything exists because of love, even so human beings with all their pluralism.

As Gulen (2004) mentions:

“Love is the reason for existence and its essence, and it is the strongest tie that binds creatures together. Everything in the universe is the handiwork of God. Thus, if you do not approach humanity, a creation of God, with love, then you have hurt those who love God and God loves”.

Love is the reason for existence and the essence of existence. Love is the strongest binder that binds the whole creation together. Because everything that exists is God's creation. So, approaching humans as God's creation with a sense of love is a necessity because it is illogical for someone to hurt a human who loves God and who is loved by God. Love is also the most important element for every living being and love is also what can elevate a person's dignity and prepare his soul for immortality (Billa, 2015). The power of love is told by Gulen as the driving force of everything, including the rotation of the universe. Even the sun itself, says Gulen, moves and is moved by love; the water evaporates, towards that love, then becomes water droplets up there and falls to the surface of the earth carried by the wings of love, then thousands of flowers bloom thanks to love offering beautiful smiles to everything around it. Sheep and goats were bounding about in joy and love, and the birds were singing with love and forming a chorus full of love. Therefore, love is an important basis for a Muslim during the interactions with other groups and the basic value of society is actually love. The universality of love is to point the entire cosmos to the fact that every particle helps and supports every other particle.

The basic thinking of Gulen's multicultural education is an attitude of tolerance. Tolerance is defined by Gulen as respect for others, compassion, generosity, or patience. In tolerance teaches how to embrace and love others regardless of differences in opinion, ideology, ethnicity, or belief. In Gulen's view, one must have tolerance so as to understand other people's mistakes, respect different ideas, and forgive everything that deserves to be forgiven. In fact, he stated that when faced with violations of human

rights, one must continue to respect human values and try to build justice and respond wisely to the most violent thoughts, the worst ideas, and ideas that are not possible to convey, with the warning of a Prophet and without losing his temper (Sulaiman, 2016; Zen et al., 2022). The wise action that is presented in the Qur'an as "gentle words" will touch the hearts of others. This coolness is the result of a soft heart, a friendly approach, and a wise action. One must have so much tolerance so as to be able to take advantage of even conflicting ideas.

The keywords raised by Gulen are the harmonization between modernity and spirituality as well as the spirit of serving and caring for humans. According to him, the problems faced by Muslims are rooted in a materialist view of life which limits the role of religion in contemporary social life, only a few people realize that social harmony, peace with nature, between humans and within humans themselves, can be overcome by reconciliation between material and spiritual. In the 21st century, Gulen's dream will develop along with spiritual dynamics that will revive moral values, become a century of tolerance, mutual understanding and good international cooperation. All of this will deliver human peace through intercultural dialogue, sharing values, and making this world a single, inclusive civilization seedbed.

Being open to all religious beliefs and traditions through dialogue is another characteristic that distinguishes Gulen from other religious leaders. Since 1991, despite a barrage of criticism from religious leaders, politicians and the media, Gulen has remained steadfast in his beliefs and the idea of interfaith dialogue with leaders of the Jewish, Eastern orthodox Church and he encourages his followers to do the same (Unal & Williams, 2000). In terms of inter-faith dialogue, Gulen's followers have the principle that "we do not want war, we do not want conflict" which is the basic capital for the success of the movement of his followers. Gulen encourages his followers to respect and accept the opinions and beliefs of different organizations and individuals. He said "difference is the most beautiful part of human life" and this was confirmed by quoting the words of Bediuzaman Said Nursi, "We are devotees of love; we do not have time for antagonism". According to Gulen (2004), true Muslims are the most trusted representatives of universal peace. It is explained that in Islam strongly recommends deliberation or dialogue as a medium for solving problems and uniting differences.

The description of Muhammad Fethullah Gulen's thoughts, as previously explained, provides insights as well as can be used as an alternative solution to the problems of national and state life in Indonesia as a consequence of the existence of diversity and multiculturalism, both in terms of language, ethnicity, religion, culture and so on, including in terms of education. Love, dialogue and tolerance are the keywords offered by Gulen in building a multicultural Islamic education (Engkizar et al., 2022; Mardiana et al., 2022). Education that is able to embody *rahmatan lil 'alamin* where this is the essence of Islamic teachings that spread love and peace to all mankind.

By looking at the various problems of the diversity of the Indonesian people as described at the beginning of this article, starting from the Ambon conflicts, Aceh Separation Movement, Papua Separation Operation cases and so on, the multicultural Islamic education concept offered by Gulen can be a solution to overcome the problem of intolerance to differences and pluralism that exist in Indonesia. Through multicultural Islamic education, especially for the younger generation of this nation (Hadi & Muammar, 2022; Ma'arif, 2019). By instilling in Indonesia's young generation an attitude of appreciation and respect for differences in all matters, harmony and harmony in the life of the nation and state will be realized as the heritage sentence stated in the Indonesian state symbol, namely *Bhinneka Tunggal Ika*.

To accomplish the goal, M. Fethullah Gulen's multicultural Islamic educational thought can be very appropriate if it is integrated with Indonesian Islamic education in order to build a young generation of Muslims who have a tolerant attitude with differences. The following offers several discourses on the integration of Gulen's multicultural Islamic educational thought for the development of Indonesian Islamic education which are summarized in love, dialogue and tolerance, as explained in the following:

First, Indonesian Islamic education is built on love. There is a *maqalah* which explains the relationship between material (*mada*), method (*thariqah*) and teacher/educator (*ustadz*). The relationship of these three things is *ath tariqatu abammu minal maddah, al ustazu abammu minaththariqah wa rubul ustazi abammu minal jami'*. It means that a learning method is more important than the material being taught and the teacher is more important than a learning method. So, there is one thing that is more important than a material, method and teacher, namely the spirit as a teacher/educator.

This expression emphasizes that the spirit as a teacher has a high position compared to other elements in an education. If this is related to the concept of love initiated by Gulen, then love is a part that must exist in the spirit of a teacher in educating his students. Love is the basis of a teacher in educating his students: due to the love of a teacher to educate, by the love of a teacher to educate and for the love of a teacher to educate (love that is based on the foundation of Islam *rahmatan lil 'alamin*). In other words, a teacher must instill a sense of love in educating the students so that this will have an impact on the methods and material delivered cannot be separated from the element of love and this will also have implications for students who are fostered and develop a sense of love (Fatahudin et al., 2019; Syihab, 2014).

In addition, the indicators of love expressed by Gulen are love for Allah, compassion for human beings (humanism), giving forgiveness to people who make mistakes (altruism), love for science, and love for nature preservation), all of this needs to be conveyed and instilled in Indonesian students and young people not only in theory but also in practice in the form of habituation in everyday life both in the school environment and in the family and community. For this reason, cooperation and synergy between schools, families and communities are needed to form and instill love as part of multicultural education.

Second, Indonesian Islamic education is built on the basis of tolerance and dialogue. The indicators of tolerance and dialogue derived from Gulen's multicultural thinking are respect for differences in thoughts and religions, love as the basis for tolerance, and dialogue as a means of building tolerance (Ismail & Long, 2021; Maksum, 2014). Tolerance education is an urgent matter that needs to be given to the younger generation of Indonesian Muslims in their Islamic education. At present, acts of intolerance are also developing, no longer between religious adherents, but have penetrated into interfaith communities. This can be seen from the increasing prevalence of unilateral truth claims and self-righteousness by a group or religious ideology towards other groups that have different understandings, ranging from justifications of *bid'ah* to *takfiri*. This is precisely what can be a source of division within the Muslim community. If this is not addressed immediately, the internal disharmony of Muslims will continue. Tolerance education for the younger generation of Islam is very much needed at this time. Not only tolerance for inter-religious adherents but also for fellow/inter-religious adherents. To build this attitude of inter-religious tolerance, broad and moderate religious education and knowledge is the key. With this religious moderation, mutual respect and tolerance towards various religious understandings and practices will be built so that there

is no longer an attitude of blaming each other among the Muslims who have different understandings and views on matters in religious matters, more often than not what is at issue is things that have the nature of *furu'*.

Dialogue is used as a means of multicultural Islamic education that has a strategic and appropriate role in building one's mindset and attitude, between and among religious believers. This dialogue is actually also one of the means in Islam to find a solution or consensus on a problem known as deliberation (Efendi et al., 2019; Nazihah & Maulana, 2020). The concept of dialogue or deliberation needs to be built into Indonesian Islamic education in order to produce a younger generation of Muslims who are able to appreciate differences of opinion and pluralism while remaining critical. Dialogue or deliberation is a medium to bring together two or more ideas which then reach a consensus while respecting differences. In the end, love, tolerance and dialogue have strategic roles and positions in building and developing multicultural Islamic education in Indonesia. The Islamic education is expected to uphold respect for the various differences that exist in order to realize Islam that is *rahmatan lil 'alamin*.

CONCLUSION

This article found eight values in Muhammad Fethullah Gulen's educational concept and how to integrate them into multicultural education in Indonesia. These eight values have relevance to the spirit of developing Islamic education in Indonesia which promotes moderation, especially in religious life. Gulen's concept of love is embodied in the form of love for God, compassion for human beings (humanism), giving forgiveness to those who make mistakes, love for science, and love for the preservation of nature as well as the idea of Tolerance-Dialogue in the form of respect and appreciation for good differences (differences in belief and religion), love as a basis for tolerance and dialogue as a means of building tolerance can be a solution for strengthening multicultural Islamic education in Indonesia.

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