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MAYOR STUDY ON USHULUDDIN: THEOLOGY AND PHYLOSOPHY

**POPULAR SUFISM
IN CONTEMPORARY INDONESIA**

(Survey on Mainstream of Spiritual Activities in Pekalongan and Jakarta)



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ABSTRACT

In Indonesia to day, has been growing the sufi practices and promote it as preferable to tariqa-based sufism. Substantial numbers of people in Muslim societies are in fact eager to engage with sufism in this way, particularly in urban areas. Movement of popular sufism in Indonesia in recent decades, more and showed an increase both quality and quantity. Many group of dzikir (remembering Allah) founded in moslem communities over the cities. Those program also founded in some television menu, and have good respont from the audiens. Several official program from Goverment in local level until nasional, the sufistic colour of the program shown very dominant. This is what called by Martin Van Bruinessen and Julia Day Howell as urban sufism, or cosmopolitan sufism, social sufism, positive sufism and actual sufism. Populars sufism phenomena can be found ranging from government officials, until the bottom of society who all have an impact on cultural practices in general. Study of the practices and activites of sufism in contemporary Indonesia is what draw us to be appointed in this research.

This research will be more specialized on important issues relating to (1). The factors behind the popular Sufism in contemporary Indonesia, (2). The forms and fields that become a means of popular of Sufism in Indonesia, (3). Actors and institutions which involved in the practices of popular sufism, (4). The role of popular Sufism and its prospects for future development of Islamic culture.

The type of this research is field research on sufi case rests on the fundamental principles of sufism and data about their activities in the 2 centres of sufism activities in Indonesia; Pekalongan and Jakarta. The method of collecting data are, (1) interview, which will be ask to the board and the followers who becomes the object, (2) Observation, will be conducted to see the the activities of Sufism in various programs, (3) Documentation, this method is done to add secondary data needed for the improvement of primary data.

This research finding as an conclusions are: (1) There are several factors that influence the process of popular culture in the field of Sufism in Indonesia this contemporary era. Internal factors include the figure of leaders of Sufism, the nature of Sufism, congregation or community awareness of the need of coolness and inner peace. The external factors include: consumer culture and materialistic destructive, media evolving technologies, number crime cases (2) Several forms of popular culture of contemporary Indonesian Sufism are: seminars, training, coursesbook publishing, and journals buliten, a study in the online media and television, mawlid celebrations, recitals akbar, regular recitals, book review, the nationalist movement, the environmental movement, art of dance and song. While the media used, among others: the majlis taklim, mosques, colleges, books, magazines, newspapers, television, the internet and social media and civil society organizations. (3) There are 6 figures were sampled in this study, 3 of Jakarta and 3 of Pekalongan. The figures from Jakarta City are Prof Nasaruddin Umar, as a representation of academic Sufi, using agencies Ministry of Religion, University of Islam, State Mosqua of Istiqlal and TV. KH Wahfiuddin Sakam, as Sufi corporate representation, using institutions of Thariqah Qadiriyyah Naqsyabandiyah (TQN), Majelis Ulama Indonesia (MUI), Nahdlatul Ulama and Jamiyah Ahlith Thariqah Muktabarah al-Nahdhiyyah and State Owned Enterprises as well as a variety of companies. KH Lukman Hakim, as a post-

traditionalist Sufi figures, which uses media company, mosques and taklim and youtube channel. While from Pekalongan City they are KH Habib Muhammad Lutfi bin Ali bin Yahya, as the Sufis nationality, with institutions Jamiyah Ahlith Thariqah Muktabarah al-Nahdhiyyah, foundations kanzus shalawat, forum taklim, the Indonesian Armed Forces, National Police, mosques and cultural forums and televisi Aswaja. (b) KH.Muhammad Taufiq, a traditional Sufi figures, which uses the boarding school institutions and (c) KH Habib Muhammad bin Syahab as multicultural Sufi figures, which uses social institutions and groups of musical art.

From this finding, we believe that popular Sufism in Indonesia have significant role for the future development of Islamic Indonesian cultures. (a). The driving force for the growth of the culture inspires sourced from tradition and integrate Dialogic with religious values in the frame of modernity. (b). Trend Setter for the tendency of the religious culture of the new populist and fused with the people. For a culture that comes from the people themselves awareness will last a long time because it is owned jointly by actors and users at once. (b). Color poster for Indonesia Islamic practices that are acculturative and accommodating to the existing tradition, while taking the positive side of the new culture, so as to reflect the model of Islam Nusantara, which characterized as *Islam rahmatan lil 'alamien*.(c). Movers peaceful Islam, which can be used as an antidote for the growth of radical Islamic practices, fundamental and anarchic. With popular Sufism culture, promote the creation of social integration so as to reduce conflict either due to economic factors, political and cultural.(e). Unifying the nation, as proven steps popular Sufi leaders was very strong concern for the growing sense of nationalism which emphasizes the brotherhood and unity among the components of the existing society.

Therefor, Sufism as part of Islamic teachings, must be studied intensely, through a comprehensive and integrative approach. Culture Sufism shown to synergize with local and global cultural traditions, thus becoming a Sufi, is a process that people become actual, contextual and can adapt to social development. It is supporting the development of the nation, so it is fitting all components helped support him. The model religiosity practiced by Sufism, particular play a central and strategic in order to form the character of a religion of peace, polite and away from violence, especially anarchic and terror. Thus form of Sufism culture can be used as a ward movement of religious radicalism and anarchism Islam. Even efforts to de-radicalization of Islam, can effectively through sufism culture. The threat of national disintegration, can also be anticipated through cultural activities Sufism nationality, who have the power of unifying and strengthening the social bond, so to maintain and develop a culture of Sufism, means concretely helped strengthen the unity of the nation as well as evidence of love and defense of the nation, ensure the sustainability of national life.

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CHAPTER 1

INTRODUCTION

A. Research Background

Since the early development of Islam in Indonesia, Sufism has a significant role for the transformation of Islamic values in public culture system¹. Characteristics of sufism that is flexible, tolerant, accommodative and adaptive community makes readily accepted Islam, so that cultural practices in society may change relatively quickly and massively. Sufism important role played by the characters struggle against Dutch colonial oppression in the archipelago², the activities of Sufism is dominated by various mental and physical training to confront the occupation. The popular Sufism tradition since the 18th century that is more socially based seems to have contributed to the long-term foundation of Indonesian cultures in the 20th century. Yet the market of indigenous cultures ideology has also been influenced by nationalism and socialism, although neither can challenge the breadth and depth of popular sufism.

In the 20th century popular sufism became the essential factor for the growth of anti-colonial political movements. Popular Islam also became the

¹See Alwi Shihab, *Islam Sufistik*, (Bandung: Mizan,1999)

²See Ajid Thohir, *Gerakan Politik kaum Tarekat: Telaah Hostoris Gerakan Politik Antikolonialisme Tarekat Qadiriyyah Naqsyabandiyah di Pulau Jawa*, (Bandung: Pustaka Hidayah,2002). Also may see Sartono Kartodirjo, *Protes Movement in Rural Java*, (Oxford: Oxford University Press, 1973). Abdul Jamil, *Perlawanan Kyai Desa; Pemikiran dan Gerakan KH.Ahmad Rifai Kalisalak*,(Yogjakarta: LkiS,2001)

basic material for the growth of non-state organizations, *extra state*, with their civil political agendas. Finally, in its interaction with the ideological sources of other anti-colonialism movement, such as nationalism and socialism, popular sufism has become differentiated. In the national politic constellation, popular sufism eventually interacts with the sources of the wider movement and thought at the same time as differentiation and pluralism occur. Popular sufism from independence up to the Suharto era was not only the domain of the traditionalists, but also of the modernists and liberalists (or “secularists”).

After rolling the reform era, Indonesian society experienced significant changes in various spheres of life. Democratization encourage the emergence of various socio-religious groups. Although there are radical groups who gave birth to the movement of fundamental terrorism, but in general the more Islamic religious movement characterized by the practice of Sufism in various fields. Movement of popular Sufism in Indonesia in recent decades, more and showed an increase both quality and quantity. Many group of dzikir (remembering Allah) founded in moslem communities over the cities in Indonesia. Those program also founded in some televesion menu, and have good respont from the audiens. Several official program from Goverment in local level until nasional, the sufistic colour of the program shown very dominant. This is what called by Martin Van Bruinessen and Julia Day

Howell as urban sufism, or cosmopolitan sufism³, social sufism⁴, positive sufism⁵ and actual sufism⁶.

Julia Howell has affirmed that in Indonesia to day, has been growing the sufi practice without the guidance of a syekh authorised by his predecessor to initiate seekers has a problematic status in Muslim communities. Many Muslims disapprove of it as dangerous. Nonetheless, others approve and even promote it as preferable to tariqa -based Sufism. Substantial numbers of people in Muslim-heritage societies are in fact eager to engage with Sufism in this way, particularly in urban areas⁷.

When viewed from the outlook of ideology Indonesia societies, Sufism was indeed relevant and good value in accordance with the basic spirit of Indonesia. Therefore, populars sufism phenomena can be found ranging from government officials, until the bottom of society who all have an impact on cultural practices in general. Study of the practices and activities of sufism in contemporary Indonesia is what draw us to be appointed in this research.

³ See Martin van Bruinessen and Julia Day Howell, *Urban Sufism* (Jakarta: Rajawali Pers, 2008)

⁴ Amin Syukur, *Tasawuf Sosial*, (Yogyakarta: Pustaka Pelajar, 2003.)

⁵ Muhammad Dawami, *Tasawuf Positif dalam Pemikiran HAMKA*, (Yogyakarta: Fajar Pustaka, 2000)

⁶ Muhamad Solikhin, *Tasawuf Aktual menuju Insan Kamil*, (Solo: Pustaka Nun, 2004)

⁷ See Julia day Howell, *Introduction: Sufism and New-Sufism in Indonesia to Day*.in www.academia.edu, p.3-4.

B. Research Problem

Based on the above background, there are some problems that can be studied. The issues in question are why Sufism becoming popular in Indonesia? whom and from where the popular Sufism in Indonesia come from and how this process is controlled. Whatever field of activity that makes the popular Sufism? What is the role of Sufism popular ideology for the development of Islamic culture in Indonesia so far. What are the implications of spiritual activities for the development of Indonesian Islam?

Restriction Problem:

This research will be more specialized on important issues relating to:

1. The factors behind the popular Sufism in contemporary Indonesia.
2. The forms and fields that become a means of popular of Sufism in Indonesia.
3. Actors and institutions which involved in the practices of popular sufism
4. The role of popular Sufism and its prospects for future development of Islamic culture.

C. Purpose and Significance of the research

1. Finding the reasoning and factors that shape the process of popularization of sufism in contemporary Indonesia.

2. Describe the various activities of popular Sufism and its relation to cultural development in general major ones.
3. Knowing the actors and institutions involved the popularization of sufism.
4. Knowing the prospective implications of the phenomenon of popular Sufism for the future of Islam in Indonesia.

The result of this research will give significance understanding about practices and performs contemporary sufism in Indonesia. This are studies will be usefull to make descriptions comprehensively about spirituality of Islam in Indonesia.

D. Research Methode

The type of this research is field research on sufi case rests on the fundamental principles of Sufism and data about their activities in the 2 centres of Sufism activities in Indonesia; Pekalongan and Jakarta. The approach to be used is qualitative-descriptive. As a consequence of this approach, this study will work with a variety of information, testimonies and explanations in the form of words. The choice of qualitative data based on the fact that the field is the data alive, dynamic and changing, descriptive approach here not only exposure data is passive, however the description is critical analysis with correlational perspective, The objective of the approach

descriptive-critical is to examine the ideas or data on the scope of the problems that credible and relevant.

The sources of data retrieved in this study are: Primary sources such as city administrators sufism in Pekalongan and Jakarta, and the followers with their programs and activities in various field. For the secondary sources of literature and the concept of Sufism and popular cultures.

The object of this study is Sufism management in Pekalongan city and Jakarta, which will take several core board, amounting to 5 people. The population of followers will be sampled in proportion, which represents the presence of each level and variants of followers. The number of followers will adjust the data in the field, because it snowball model analysis would be applied here.

The method of collecting data are:

1. Interview, which will be ask to the board and the followers who becomes the object. This method is performed to obtain data about the acativities of Sufism in various fields, its relationship with popular culture.
2. Observation, will be conducted to see the the activities of Sufism in various programs. This method is done in such center of activities in Jakarta and Pekalongan.
3. Documentation, this method is done to add secondary data needed for the improvement of primary data.

The data will be treated critically and exposure based on certain characteristics, after which it will be analyzed further by comparative analysis, analysis of causal and non causal relationships and analysis, development, good development and the development of rational model based on time, in particular critical analysis steps are as follows: (1) Describe the basic idea that the object of study, (2) Discuss the main idea, the discussion aimed to give interpretation of the data collected.(3) Interpretation can be strengthened, which means to agree with the main idea, or maybe an entirely different, which means researchers have their own ideas of originality, either reinforce or differentiate, can be done by comparing with other people's views are similar to the subject matter.(4) To conduct a critique of the principal ideas that have been interpreted, criticism here would aim to find a conclusion the advantages and disadvantages of a good basic idea in the context of compliance with time, structure, material truth or main script itself (5) To conduct an analytical study of correlation to a series of key data in the form of comparison, relational or relevance, the development model.

This conclusion is the next step after the last step of processing and data analysis above, the conclusion in question is a statement of justification in this regard credible and convincing. Justification is derived from an analysis of the results of what has been studied previously. The conclusion technique can be inductive, deductive and reflective, all three can generally be used simultaneously to find out the trustworthiness conclusions and relevance

of existing data, both scientifically rational, philosophical paradigm, as well as the correlation of practical-pragmatic-sociological.

E. Literature Reviews

Patrick D.Gaffney in the study of *Popular Islam* says that the group of liver religion that motivates a protest movement in the Islamic world are often categorized as popular Islam. This concept popular as opposed to an official, practices has deep roots, however, extending back to the formative period of muslim tradition. Patrick's study explores the history of Islam in general and found that Sufism has a significant role for the development of popular Islam in Islamic history. but this study did not include review of existing zoning in the Islamic world, including Indonesia, especially in the contemporary period⁸.

C.W.Watson in his research entitled *A Popular Indonesian Preacher: The Significance of Abdullah Gymnastiar*, confirmed that AA Gym is a figure that is very popular Islamic cleric, who represents moderate sufim teachings in Indonesia. figure derived from the secular military family, with self-study, he mastered the science of Sufism and developed in a wise, polite and tolerant. he was the right figure represents the practice of Sufism Indonesia, different from radical terrorist group. this

⁸ Gaffney, D. Patrick, *Popular Islam*, ANNALS, AAPSS, 524, November 1992.

study is too specific, because only examine one character alone, not seeing the broader role of Sufism in the context of contemporary Indonesia⁹.

Martin Van Bruinessen and Julia Howell, edited some paper from modern scholars and published in the book *Urban Sufism*, described that sufism phenomena in muslim countries, have adaptability power facing sosio-politico-cultural change. Also have special strategies to survive and perform the sufi doctrins in modern societies. In case of practices of sufism in Maroko, Egypt and Turkey, tarekat as the institutional sufism have good respons from muslim communities. Even in South India, the tarekat Chistiyyah under leader Hazrat Inayat Khan, have founded modern institusion that promoted internationalization of sufi movement. Also in Indonesia, in the case of some sufi practices in Jakarta, as described by Julia Howell, have confirmed that sufi movement exacly interesting for muslim comminities in midle social class, to follow and implement the sufi doctrin in their social life, such in entrepreneurial activities, fashion, food, cinemas, music and politics.¹⁰

Robert AFl Woltering, in his article of *The Roots of Islamist Popularity*, he answered the question why in the islamic world, Islamic activist finds the support that it apparently does among segments of the

⁹ CW Watson, *A Popular Indonesia Preacher: The Significance of AA Gymnastiar*, (Royal Antropological Institute, Vol. 11, 2005) hlm. 773-792

¹⁰ See Martin Van Bruinessen and Julia Day Howell, *Urban Sufism* (Jakarta: Rajawali Pers, 2008)

general public of the various countries. This study only examines the factors that affect Muslim activists in the Islamic world in general, whether related to economic factors, political, cultural, art and so forth. he saw a connection between the activists by making use of modern technological developments are supported also by the environmental circumstances of each. This study clearly did not specifically look at Indonesia, especially relating to the teachings of Sufism¹¹.

Ariel Heryanto, in an article presented at the Asia Reserach Institute National University of Singapore, entitled *Becoming Religiously hip* (3 November 2010), explains the phenomenon of popular culture in Indonesia is very rapid. Ariel retrieve objects of Islamic art that become a trend in Indonesia nowadays, namely the films that lifted the screen width, the theme of romance in Islam, as written by a young Muslim filmmakers, like the verses of love (*Ayat-Ayat Cinta*), on a prayer rug in love (*Dalam Sajadah Cinta*), women with the turban (*Wanita berkalung Surban*), and so forth. Booming film was followed by industrialization in various fields, thus having a significant economic impact. He also published the book (*Budaya Populer di Indonesia*) as compiled paper from foreign scholar.¹² Ariel's study only looked at the relationship between the response of Indonesian society on popular films with industrialization, which made

¹¹ AFL Robert Woltering, *The Roots of Islamist Popularity*, (The World Quarterly, Vol.23.Nomor 6, 2002), hlm 1133-1143.

¹² Ariel Heryanto (ed.) *Budaya Populer di Indonesia; Mencairnya Identitas Pasca-Orde Baru*, (Yogyakarta: Jalasutra, 2012).

religion (Islam) became popular. There for he described as popularization process based on religious teachings. Regarding the role of Sufism, he did not discuss it.

F. Theoretical Framework

Gramsci gave much thought to the question of the role of intellectuals in society. Famously, he stated that all men are intellectuals, in that all have intellectual and rational faculties, but not all men have the social function of intellectuals.^[6] He claimed that modern intellectuals were not simply talkers, but practically-minded directors and organisers who helped to produce hegemony by means of ideological apparatuses such as education and the media. Furthermore, he distinguished between a "traditional" intelligentsia which sees itself (wrongly) as a class apart from society, and the thinking groups which every class produces from its own ranks "organically". Such "organic" intellectuals do not simply describe social life in accordance with scientific rules, but rather articulate, through the language of culture, the feelings and experiences which the masses could not express for themselves. The need to create a working-class culture relates to Gramsci's call for a kind of education that could develop working-class intellectuals, who would not simply introduce Marxist ideology from without the proletariat, but rather renovate and make critical of the *status quo* the already existing intellectual activity of the masses. His

ideas about an education system for this purpose correspond with the notion of critical pedagogy and popular education as theorized and practised in later decades by Paulo Freire in Brazil, and have much in common with the thought of Frantz Fanon. For this reason, partisans of adult and popular education consider Gramsci an important voice to this day.

Raymond Williams defined the culture as a general process of intellectual, spiritual, religion and aesthetic development. Culture is also defined as a specific way of life or the customs of the people and as well as signifying practices. It has been emphasized that the term is hard to define knowing the different interpretation of its broad concept. Popular culture considered as the most conceptual aspect in the study of culture. It's a set of ideas as articulated by group of individuals and expressed by them. Another definition of them is that it as a distortion or a masking of ideas. In line with that, ideology is also a power relations for some group of individual and this time the term is understood in general sense.

Popular culture is also defined as a set of thought and practices of individual and groups. The definition of popular culture amidst the fact that it admits different interpretation. It's culture is highly-favored by many people. Popular culture is that is the culture that is left after we have determined the high culture. It's also considered an inferior culture due to the presence of high culture. Those aspect of culture that cannot be defined under high culture will

only be considered a popular culture. As residual factors, popular culture includes values judgment on specific text or practices.

CHAPTER II

POPULAR CULTURE AND RELIGION

A. People and The Emergence of Popular Culture

Popular culture in industrial societies is contradicted by the source. On the one hand, the culture of industrialized-commodity-commodity produced and distributed by industry motivated by profit only following its own economic interests. But in other side, that culture means social culture. To be categorized into popular culture, a commodity must also bring the benefit of society. Popular culture is not consumption, it is a culture of active -the process emerge and circulate various meaning and satisfaction in a social system: the culture, although industrialized, can never be adequately described in relation to the buying and selling of commodities.

The culture is a process that is alive and active: a growing and applied only from the inside. In fact, various fears theoreticians of mass culture does not arise in practice because of the mass culture is a contradiction in terms that it does not happen. Popular culture is made by people, not generated by a cultural industry. That can be done by merely cultural industries generate a repertoire of text or cultural resources for various community formation to be used or rejected in a process that is continuing to produce their popular culture. Society is not a sociological category stable: it cannot be identified and subject to empirical studies, because people do not exist in objective reality. Society, popular culture, community groups are set to shift loyalty across all social

categories: the various individuals included in formations of different society at different times, often moving between the formations fluidly.¹

Raymond Williams expresses much of the complexity of the issues which intersect in defining “popular”. It’s extension in the sense of being well liked, he argues, was firmly established by the nineteenth century. By this point, he claims:²

Popular was being seen from the point of view of the people rather than those seeking favour or power from them. Yet the earlier sense has not died. Popular culture was not identified by the people but by others, and it still carries two older sense: inferior kinds of work (popular literature, popular press as distinguished from quality press); and work deliberately setting out to win favour (popular journalism as distinguished from democratic journalism, or popular entertainment): as well as the more modern sense of well-liked by many people, with which of course, in many cases, the earlier sense overlap.

Raymond, in turn, included both “culture” and “popular” among the keywords he explored. His exploration of the word “culture” starts with the assertion that “Culture is one of two or three most complicated words in the English”.³ Culture talk about distinctiveness of social group in order to show

¹ John Fiske, *Undertsanding Popular Culture*, translated by Asma Bey Mahyuddin (Yogyakarta: Jalasutra, 2011), p. 25-26.

² Raymond William in Martin Conboy, *The Press and Popular Culture*, (London: SAGE Publication, 2003), hlm. 5.

³ Paola Pugliatti, “People and The Popular, Culture and The Cultural”, *Journal of Early Modern Studies*, n. 2 (2013), pp. 20.

their identity. Many sociologists are interested to analyze the norms and values which inform their action to the meaning of that action and to the many things or products which they used and also have the meaning for them.⁴

Martin (2003) mentioned that popular culture, emerges alongside printing in the early modern period. Both textually and politically it is far from uniform or stable set of practices. It cannot be regarded as an entity nor even as an evolution from one distinct cultural formation to another. It is not an object nor is it a fixed category which can be observed consistently across the miscellany of popular print culture.⁵ Popular culture works as a discourse in that it provides a framework of expectations which allows an idealized version of the ordinary people to emerge.⁶

For many people, the important product of culture industry is the commodified audience, which to sell for advertiser. For consumer people, all commodities had a cultural value and functional value. To explain this, it must wider the economy ideology which content economy culture which the circulation not about money circulation, but the meaning and satisfaction circulation.⁷

Another concept which recurs in attempts to define of popular culture is that of process. This is of particular importance if we refute any notion of culture as a fixed entity. Popular culture may be manifest in specific practices and, for our purposes, in all the stability of printed artifact, but the idea of

⁴ Graeme Burton, *Media and Popular Culture*, terj. Alfathri Adlin (Yogyakarta: Jalasutra, 2012), hlm. 31

⁵ Martin Conboy, *The Press and Popular Culture*, (London: SAGE Publication, 2003), hlm. 7

⁶ Martin Conboy, *The Press and Popular Culture*, (London: SAGE Publication, 2003), hlm. 8

⁷ John Fiske, *Undersanding Popular Culture*, translated by Asma Bey Mahyuddin (Yogyakarta: Jalasutra, 2011), p. 29

process allows us to keep in view the flexibility of popular culture overtime and, perhaps most importantly, its reception. The element of process also distinguishes popular culture from the relative stability of high culture. This is not to say that popular culture does not have its own traditions and characteristics, its own genres and rhetoric, but it is less likely that they will be formed into a canon as is the case with elite/ high culture. Part of the explanation for this is that popular culture is a difficult space to own: difficult for the elite, because of the resistance it encounters from the people, and difficult for the people because of the encroachment of the political and commercial motives of the elite on what they perceive as their popular space.⁸

According Peter Burke (1978), Martin identified the commercially reproduced printed matter as an important element in the formation of something which could properly be called popular culture as distinguished from common culture or folk culture. This folk culture had been organic, associated with distinct ways of life and dependent on long-standing traditions of communal behavior, both economic and in terms of entertainment. It was the commercial imperatives of print culture to generalize formats and maximize profits that created the conditions in society, which saw the division between the elite and the populace and the erosion of a common culture. Inspiring by Hayes (1992:3), who said that "...with the rise of the middle classes and the spread of print, folk culture was simultaneously represented, appropriated and marginalized". It was therefore, most pertinently for our argument, with print

⁸ Martin Conboy, *The Press and Popular Culture*, (London: SAGE Publication, 2003), hlm. 9

capitalism that a taste formation, which could be called popular culture, emerged. This taste formation was at ordinary people.⁹

There are many debates about popular culture. In turn, the debates describe the propositions:¹⁰

1. Mass production had resulting the mass culture and being the popular culture.
2. Mass culture replace the folk culture), which is the true social culture
3. Mass culture dominated by production and consumption of material thing not by the true arts and social entertainment
4. The mass culture creation pushed by benefit motivation.

From structural and cultural scholars, the debates about different opinion between Marxis and postmodernist. For them the popular culture is about social behavior and the process how their mass production was used. The important point is to learn about the meaning and social relation which resulted by many artifacts and popular culture behavior. From elitism and low culture arguments, the essentials debates close relation with culture status in society and the ownership by one group and another.

B. Islamic Popular Culture in Indonesian Context

In the context of Indonesia, Hasan (2009:231) has observed “the development of an Islamic pop culture has taken place in Indonesia where Islam has become part of an extensive consumer culture and served as much an

⁹ Martin Conboy, *The Press and Popular Culture*, (London: SAGE Publication, 2003), hlm. 23

¹⁰ Graime Burton, *Media and Popular Culture*, terj. Alfathri Adlin (Yogyakarta: Jalasutra, 2012), hlm.

important identity marker as a sign of social status and political affiliation”. Likewise, Heryanto (2008: 34), has argued that popular culture can at times be “at the very heart of Indonesian national politics”. Defining what makes art forms particularly “Islamic” is complicated, wrought with assumptions about what constitutes both art and religion (George, 2010). The films of Islamic cinema are known in Indonesian as *film religi* (religious films), *film kearab-araban* (“Arabised” films) or *film Islami* (Islamic films). The films of this genre – much like their aesthetic equivalents in calligraphic artworks, religious novels and music – are said to “breathe Islam” (*bernafaskan Islam*). The *film Islami* genre is especially remarkable in its capacity to articulate forms of aspirational piety that resonate with the anxieties, desires and frustrations of middle-class Muslim in Indonesia. ¹¹

¹¹ James B. Hoesterey and Marshall Clark, “Film Islami: Gender, Piety and Pop Culture in Post-Authoritarian Indonesia”, *Asian Studies Review*, June 2012, Vol. 36, pp. 207-226

Chapter III

POPULAR SUFISM IN PEKALONGAN AND JAKARTA

A. Popular Sufism in Pekalongan

Pekalongan is a region located in the northern part of Central Java Province, and majority of the population is Islam. The strategic location, because by land can connect to major cities in Java, beside the existence of the beach in Pekalongan support their fish auctions nationwide scale, so Pekalongan categorized fairly central trading town. Moreover, batik dan textile production both large enterprises and small medium business unit, a supplier needs 65% of national batik. This proves that Pekalongan as a regional dynamic, creative and innovative.

In the context of the social life of religious communities, Pekalongan community is students community (santri), characterized by the presence of the habaib, religious leader (kyai), and mosques are mutually supportive in Pekalongan. The function of mosques or mushollah (prayer rooms) and majelis taklim become a religious and social activities. The existence of the habaib and religious leaders who strengthen the function of the mosque or mushollah or majelis taklim, make public adherence to religious leaders so strong. So that the habaib, religious leaders/clerics (kyai) and ulama placed in the highest social strata. In the implementation of the field of sufism as an important aspect of the teachings of Islam, can be described in three models Sufi religiosity. The models are getting a lot of public attention and embraced by majority of muslims are Habib Luthfi bin Yahya's model, Habib Muhammad Sahab's model, and Kyai Taufiqurrahman's model.

All three models have quite a lot of followers, from various backgrounds and from different regions. Also the high popularity because of its role, as well as sufistic

events that attracts many parties. In more detail, the popularity of the three profiles can be explained as below.

1. Nationality of Sufis Performance of Habib Luthfi

a. Biography Habib Luthfi bin Yahya

Habib Luthfi bin Ali bin Yahya was born in Pekalongan on Monday morning 27th of Rajab year 1367 H, coinciding date 10 November 1947 M. His born of a Syarifah, which has the name and nasab Sayidah al-Karimah al-Syarifah Nur binti Sayid Muhsin bin Sayid Salim bin Sayid al Imam Shalih bin Sayid Muhsin bin Sayid Hasan bin Sayid Imam ‘Alawi bin Sayid al Imam Muhammad bin al Imam ‘Alawi bin Imam al Kabir Sayid Abdullah bin Imam Salim bin Imam Muhammad bin Sayid Sahal bin Imam Abd Rahman Maula Dawileh bin Imam ‘Ali bin Imam ‘Alawi bin Sayidina Imam al Faqih al Muqadam bin ‘Ali Ba Alawi.

While his nasab from his father continued to Rasulullah Muhammad SAW, through Sayidatina Fatimah az-Zahra + Amirul Mukminin Ali bin Abi Thalib, Imam Husein ash-Sibth, Imam Ali Zainal Abidin, Imam Muhammad al-Baqir, Imam Ja’far Shadiq, Imam Ali al-Uraidhi, Imam Muhammad an-naqib, Imam Isa an-Naqib ar-Rumi, Imam Ahmad al-Muhajir, Imam Ubaidullah, Imam Alwy Ba’Alawy, Imam Muhammad, Imam Alwy, Imam Ali Khali Qasam, Imam Muhammad Shahib Marbath, Imam Ali, Imam al-Faqih al-Muqaddam Muhammad Ba’Alawy, Imam Alwy al-Ghuyyur, Imam Ali Maula Darak, Imam Muhammad Maulad Dawileh, Imam Alwy an-Nasiq, Al-Habib Ali, Al-Habib Alwy, Al-Habib Hasan, Al-Imam Yahya Ba’Alawy, Al-Habib Ahmad, Al-Habib Syekh, Al-

Habib Muhammad, Al-Habib Thoha, Al-Habib Muhammad al-Qadhi, Al-Habib Thoha, Al-Habib Hasan, Al-Habib Thoha, Al-Habib Umar, Al-Habib Hasyim, Al-Habib Ali, Al-Habib Muhammad Luthfi.

The first educational of Maulana Habib Luthfi received from his father Al-Habib al-Hafidz ‘Ali al-Ghalib. Furthermore, he studied in Salafiyah School (Madrasah Salafiyah). The teacher at the madrasah that include:

- 1) Al Alim al ‘Alamah Sayid Ahmad bin ‘Ali bin Al Alamah al Qutb As Sayid ‘Ahmad bin Abdullah bin Thalib al Athas.
- 2) Sayid al Habib al ‘Alim Husain bin Sayid Hasyim bin Sayid Umar bin Sayid Thaha bin Yahya (his uncle)
- 3) Sayid al ‘Alim Abu Bakar bin Abdullah bin ‘Alawi bin Abdullah bin Muhammad al ‘Athas Bâ ‘Alawi
- 4) Sayid ‘Al Alim Muhammad bin Husain bin Ahmad bin Abdullah bin Thalib al ‘Athas Bâ ‘Alawi.

He studied at the school (madrasah) for three years.



This picture al-Habib Luthfi bin Yahya rests with his teacher named K.H Abdul Malik is more famous as “Mbah Malik”, when the age he was still a teenager and he was studying in a boarding school in Purwakerta.

Although it's still confusing about a young age, but history proved since graduating from Junior High School Salafiyah Kauman cared for Habib Ahmad bin Thalib bin Ahmad Al Athas, he immediately determined to deepen religious knowledge nuanced tasawuf. For the first time, he studied with a teacher is a wise and pious called "Mbah Kaukab" who live in remote areas with names Benda Kerep in Cirebon. Narrated when Habib Luthfi midnight patrolling alongside the students while carrying food. During this trip, he saw a child crying while sleeping on the ground. So Habib Luthfi asked to him, the child said that he had three days of not eating. Then, Habib Luthfi immediately stirred his heart by giving food to the child was crying, and he prayed with tears description: "*Ya Allah, if your servant become a great scholar/ulama even be your guardian/wali, so stick with your servant's heart always istiqamah for the love slave of the class of people weak Ya Allah.*" So naturally, if we look at the Habib Luthfi now, he doesn't antipathy or keep away to weak community. In fact he's always tried to make them and especially the orphans to be his adopted son. After that, he moved again to boarding school that nurtured by Mbah Malik in Purwakerta.

According to the story, when he studied at boarding school, he hasn't finished the book of *Al-Jurumiyah* and *Safinah*. Because his time not only used for learning, but to serve and to behave well to the teacher. And thanks to the blessing and prayers of the teacher so we can see his life now. He even dubbed as the one who got *maqam Al Arif bi Allah*.

Later in 1959, he continued his studies at the boarding school Benda Kerep, Cirebon. Then Inderamayu, Purwokerto, and Tegal. after that proceed to Mecca, Medina and other countries. he received a sharia sciences, thariqah, tasawuf of the great scholars, saints of God are a major, and teachers mastery of knowledge is no doubt.

Thariqah pedigree and allegiance Habib Luthfi:

Al Habib Muhammad Luthfi Bin Ali Yahya take *thariqah* and *hirqah* Muhammadiyah of the prominent scholars. Of the teachers he received a diploma for allegiance and become Murshid. Among his teachers were:

- a. Thariqah Naqsyabandiah Khalidiyah and Syadziliyah al ‘Aliah

Of Al Hafidz al Muhadits al Mufasir al Musnid al Alim al Alamah Ghauts az Zaman Sayidi Syekh Muhammad Ash’ad Abd Malik bin Qutb al Kabir al Imam al Alamah Sayidi Syekh Muhammad Ilyas bin Ali bi Hamid.

- b. Sanad Naqsyabandiayah al Khalidiyah:

Sayidi Syekh ash’ad Abd Malik from his father Sayidi Syekh Muhammad Ilyas bin Ali bi Hamid from Quth al Kabir Sayid Salaman Zuhdi of Qutb al Arif Sulaiman al Quraimi from Qutb al Arif Sayid Abdullah Afandi of Qutb al Ghauts al Jami’ al Mujadid Maulana Muhammad Khalid until Qutb al Ghauts al Jami’ Sayidi Syah Muhammad Baha’udin an Naqsyabandi al Hasni.

- c. Thariqah Syadziliyah :

Of Sayidi Syekh Muhammad Ash'Ad Abd Malik of al Alim al al
Alamah Ahmad an Nahrawi al Maki of Mufti Mekah-Madinah al Kabir
Sayid Shalih al Hanafi ra.

- d. Thariqah al 'Alawiya al 'Idrusyah al 'Atha'iyah al Hadadiyah and
Yahyawiyah:

Of al Alim al Alamah Qutb al Kabir al Habib 'Ali bin Husain al
'Athas.Afrad Zamanihi Akabir Aulia al Alamah al habib Hasan bin
Qutb al Ghauts Mufti al kabir al habib al Iamam 'Utsman bin Abdullah
bin 'Aqil bin Yahya Bâ 'Alawi. Al Ustadz al kabir al Muhadits al
Musnid Sayidi al Al Alamah al Habib Abdullah bin Abd Qadir bin
Ahmad Bilfaqih Bâ 'Alawi. Al Alim al Alamah al Arif billah al Habib
Ali bin Sayid Al Qutb Al Al Alamah Ahmad bin Abdullah bin Thalib al
'Athas Bâ 'Alawi.Al Alim al Arif billah al Habib Hasan bin Salim al
'Athas Singapore. Al Alim al Alamah al Arif billah al Habib Umar bin
Hafidz bin Syekh Abu Bakar bin Salim Bâ 'Alawi. Of the teachers, he
gets diploma to be mursyid, hirqah and diploma for the allegiance,
talqin dhikr of khas and 'Am.

- e. Thariqah Al Qadiriyyah an Naqsyabandiyah:

Of al-Alim al-'Allamah tabahur in sharia sciences, thariqah, haqiqat and
tashawuf Sayidi al Imam 'Ali bin Umar bin Idrus bin Zain bin Qutb al
Ghauts al Habib 'Alawi Bâfaqih Bâ 'Alawi Negara Bali. Sayid Ali bin
Umar dari Al Alim al Alamah Auhad Akabir Ulama Sayidi Syekh
Ahmad Khalil bin Abd Lathif Bangkalan. ra. Of two teachers, al Habib

Muhammad Luthfi gets diploma to be mursyid, hirqah, talqin dhikr and diploma for the allegiance to talqin.

f. Jami'uthuruq (all thariqat) with a sanad and genealogy:

Al Imam al Alim al Alamah al Muhadits al Musnid al Mufasir Qutb al Haramain Syekh Muhammad al Maliki bin Imam Sayid Mufti al Haramain 'Alawi bin Abas al Maliki al Hasni al Husaini Mekah. From him, Maulana Habib Luthfi gets mursyid diploma, hirqah, talqin dzikir, allegiance to khas and 'Am, books of essays syekh Maliki, wird-wird, hizib-hizib, kitab-kitab hadith with sanad.

g. Thariqah Tijaniah:

Al Alim al Alamah Akabir Aulia al Kiram ra'su al Muhibin Ahli bait Sayidi Sa'id bin Armiya Giren Tegal. Kyai/religious leader Sa'id receive from his two teachers; first Syekh'Ali bin Abu Bakar Bâsalamah. Syekh Ali bin Abu Bakar Bâsalamah receives from Sayid 'Alawi al Maliki. Second, Syekh Sa'id receives direct from Sayid 'Alawi al Maliki. Of Syekh Sa'id bin Armiya that Maulana Habib Luthfi gets diploma, talqin dhikr, and got mursyid and allegiance diploma to khas and 'am.

B. Principles of Sufism Habib Luthfi

1. Friday Kliwon: The Beginning of The Movement of Sufism

Pekalongan is one of the cities in Central Java, which is famous for city students because it has many scholar, religious leaders/clerics (kyai) and habaib. There are many religions and beliefs, most are moderate Islam in

Pekalongan. Therefore a lot of mosques, mushollah, boarding school, mosque committees (majelis taklim), and other all of which are places of worship and proselytizing muslims.

In the middle of an urban no one place that is visited by many people from different regions, in order to attend recitation/lectures every once a month exactly every Friday Kliwon. It was called the building “Kanzus sholawat” located on DR. Wahidin Street Noyontaan Pekalongan, nurtured by a charismatic scholar of Pekalongan namely Muhammad Lutfi bin Ali bin Hashim bin Yahya.

One of these activities there is one event attended by many pilgrims, both from within the city and outside the city is the Kliwonan recitation . According to KH. Zakariya Anshor (Caregiver PP. Al Mubarak Medono Pekalongan), recitals Kliwonan beginning of KH. Abdul Fatah Yasran, he is the caretaker of JATMAN. He suggested that thariqah recitals held in the city of Pekalongan.

Primary purpose is spread of Islam *Ahlu Sunnah Wal Jama'ah* and for the pilgrims of ahluth thoriqoh as a means *tawajuhan* to teachers *mursyid*.

According to KH. Zakariya, *tawajuhan* can be likened mobile phone battery that sometimes needs to be charged, because because mobile phones are rare in cas will be weak. so did those who practice thariqah, met with mursyid teachers such as charging (add) faith.

Finally, they held lectures/recitation of Kliwonan housed in Kanzus sholawat every Friday Kliwon. Became a question why he held Friday Kliwon because according to the narrative closest people, he had met with

the Rasulullah SAW both dream and waking more or less two thousand times and his one encounter a with Rasulullah SAW suggested that recitation event was held right on Friday with using kliwon from trade names/java name/pasaran, so do not be surprised if when Kliwonan of Habib Lutfi always took time to attend the proficiency level amid preoccupations.

Figures that play a role:

- 1) KH. Habib M. Lutfi bin Ali bin Hashim bin Yahya
- 2) Habib Abdullah Al Hadad Kledok Kauman
- 3) KH. Abdul Fatah Yasran Kauman
- 4) KH. Abdul Fatah Kertijayan
- 5) KH. Abu Almafahir
- 6) KH. Busroni Solo
- 7) KH. Zakariya Anshor
- 8) Bp. Cashuri Kajen

With their kliwonan study the response of the community was exceptional, based on information from KH. Zakaria Anshor, both from residents and outside of Pekalongan, such as Jakarta, Inderamayu, Tegal, Pematang, Demak, Semarang, Bojonegoro and others. Based on observations at the time of study, a lot of visitors to the building Kanzus sholawat not fit for the congregation until the streets around kanzus used to sit paved the visitors even with a newspaper or carpet.

Recitation begins with reading *aurod* jointly led by Habib Lutfi, formerly at the start began to study the readings lead *aurod* is Habib Abdullah Al Hadad, and he led the prayer is KH. Abdul Fatah Kertijayan, after reading *aurod* together continued with the reading of the *Jami'ul Usul ul Auliya* read by KH. Zakariya Anshor. The book is a bouquet of Sheikh Dhiyauddin Ahmad Musthofa Al Kamasyqonawi consisting of one Juz, reading this book had ever complete it once, then repeated again.

After reading the book is completed, followed by *mauidhoh khasanah* repertoire of Habib Lutfi. The tausyiah heard by the congregation with humility and khidmah, although many pilgrims seat in highway lined paper and carpet, and the sun did not deter them to follow the teachings. The recitation ended with the reading of prayers that directly led by Habib Lutfi and closed with sholawat. Then the congregation shook hands with him, because the visitors very much at all possible to the thousands of people who packed the building. So do not be surprised if they jostle when want to shake hands with him, the committee is already preparing a safety team from start to show until the end of the show that is on the board Kanzus cooperate with "Banser". After completion of study many visitors are waiting Habib Lutfi in Kanzus sholawat for consultations daily life problems and issues thoriqoh.

In a Kliwonan recitation used is Kanzus sholawat building, because the growing number of pilgrims, finally walks around Kanzus was used to seat the visitors although repose newspaper or carpet. And from the organizers

provide tents and sound system for the pilgrims who were outside the building.



The Figura indicatd that Habib Luthfi always give guidances for ummah



The Figura indicatd that Habib Luthfi always give attantion for the problem of people



The Figura indicatd that Habib Luthfi participant on Young Anshor



The Figura indicatd that Habib Luthfi has international networking for tasawuf activities

2. Understanding of Sufism (Thariqah)

Thariqah is the path to Allah SWT. After that we know about the principle of faith/akidah, so that we know where that is required, which is impossible and what is allowed but not required for Allah. And can know and be able to distinguish what is right and what is false, what is halal and what is haram, and to know the obligations of the individual to his god, like prayer, especially with the conditions. Although, way to learn not as easy as we had hoped. But at least we have stepped in accordance with the provisions of (the law) and agree with science. (Habib Lutfi, Secercah Tinta: 193).

if it has been studied sufficiently If, it would be nice soon to learn or get into thariqah, so that it can deliver care in finding calmness in performing the prayer. From there we added in his soul, was seen and heard by Allah SWT. It is thus not just a mere prayer, but it will be the provision of everyday life.

But not easy to get calmness. Feel seen and heard by Allah SWT. Because it is in accordance with the words of Rasulullah SAW:

ان في الجسد مضغة، اذا صلحت صلح الجسد كله واذا فسدت فسد الجسد كله. الا وهي

القلب

"Every human being in the body there is a blood clot known as mudghah. If the blood clot, clean, everything is going to affect both the mindset and so forth ". (Then the companions asked, what is it mudghah? . be answered by Rasulullah), remember that mudghah is heart (qalb).

Source of all diseases, such takabur, arrogant, spiteful, envy, forgetful to the Allah Almighty, and other heart disease, the source is all there in the heart itself. If we bath, ablution, wash your face, clearly a tool cleaner is water. Some even add the perfume, in addition to the soap. So other than clean body but also fragrant. We

rarely think, how many times to bath, washing face, and ablution every day? And every week? Have we bathe and ablution to our heart? . if the dirt of the body; grime scrubbed and cleaned, but when the heart treated as such.? When do we scrub and clean the heart from corrosion so shiny, look clean, white light and holy? Carat in heart it is heart such as vices. When realizing the dirt, in fact that is invited to shirk, and deceived persuasion lust.

Lust is like a small child, his cry make this heart felt pity, laughter makes the heart is relieved and comforted. Conscious or not the child will grow and adult, if not controlled, then the child will act disrespectful and then perverted of norms. From this thariqah role is to assist in cleansing the heart. If we have bath soap, as well as clean the hair with shampoo, cleaning teeth with toothpaste. So purifier heart is the dhikr to God. As word of Rasulullah:

لكل شئ صقالة وصقالة القلب ذكر لا اله الا الله

Meaning: *Every thing there is cleaner, and heart cleanser is dhikr sentence laa ilaha illa Allah ". By dhikr that the heart will get purge that eventually led to sobriety.*

As Allah SWT says:

الا بذكر الله تظمنن القلوب

It means: *"To know that only with dhikr of Allah hearts will be quiet.. (QS. Al-Ra'du: 28)*

That's between to cleanse the heart, when corrosion was eroded bit by bit with dhikr, it will also gradually open the light of faith that has grown in the heart, which previously was covered by rust. When the light of faith that is supported by dhikr began to shine, it will color the views and mindset, eyes, ears, until the behaviors that

have been far from the pleasure of Allah and Rasulullah. Here thariqah, dropping each individual human being, so that up to God Allah SWT. Realizing that he was a slave, and realize what a obligation to his god. (Habib Lutfi, Secercah Cahaya: 195).

To enter the world of thariqah, according to Habib there are several requirements that must be fullfiled. The first requirement is the inclusion of thariqah that is the intention, how will be ihsan, '*antabudallah kaanaka tarah tarah wa inlam takun fainnahu yarak*', worship Allah as if you see Him, if not refraction then rest assured he saw. The second sign Thariqah to eliminate *goflah* character us to God, it means *goflah*, inattentive to God and we are inattentive to the Rasulullah

When man inattentive to God is not inattentive to the Rasulullah. We will always reflect, our behavior will follow in the footsteps and thariqah (way) of the Prophet/Rasulullah. When we are not negligent, we will feel heard and seen (by Allah). With it all we will grow morality-good morals, especially shame to God because we have always seen and heard by God SWT. From there we will print our individual with good deeds.

If it can be used as the Rasulullah/Prophet before dropping revelations, often fasted three days in the hiro cave, there were ten days last twenty days. Although it is not a requirement, it would be nice if you want to fast three days in advance. Because with fasting least be able to suppress our lust. Because of any lust if invited to do good things are not pleasing. To suppress the ugly lust, let us press that by fasting three days. That include the terms entered Thariqah. ([Www.habiblutfiyahya.net](http://www.habiblutfiyahya.net))

As in the hadith about mudghah and heart, appears that the term heart is often used to mean the meaning of soul, and heart is liver. To illustrate the importance of

protecting heart significant of the human soul, the word mudghah or heart in the hadith is interpreted as liver. It is as analogue only to facilitate this understanding.

Mudghah or heart located in the human body. The human body needs serious attention. Keep in mind that human diseases come from the heart. Good or not on one's body metabolism depends is good or not the blood flowing in that person. And the blood was going to be good and do not depend two things: first, what to eat and how to get the food. What to eat to be healthy, such as fruits, vegetables, and meat that strengthens stamina. Then from where to eat, or how to get food; food must be halal. Halal include the notion that food is obtained in a way that is true not only raw material that is halal.

Second, good or not the blood sourced of digestion, which function well would make good blood, and vice versa; if digestion is not working properly, then the resulting blood is also not good. Efforts to help improve digestion can be done at least once a year, when fasting Ramadan. Ramadan fasting has benefits for cleaning all human organs. The heat digestion fasting person will burn something negative in digestion as bachil and bacteria.

Thus the analogy digestion with the vessel can be used to cook something. Imagine if the vessel has not been washed. Though a lot of dirt and crust. As well as digestion, when the crust and filth which is electrical current of food that has been eaten, then sooner or later will affect the digestive system work on food consumed. It is obvious that digestion it can not work alone. The results of the digestion process delegated to the kidneys, the pancreas to the liver. The compact of cooperation, producing several things including white blood, red blood, sperm, sweat, urine and

feces. If the process is not good it will generate gross blood in the human body, then need cleaners. The cleaner to clean the digestion and also clean up what is done.

The task of the liver is to ration or distribute blood to the heart, to the cerebellum. When a person's blood is dirty surely affect the physical human brain and nerves as well, making it less able to think properly, let alone bring insight and a distant view. With fresh blood it helps intelligence, kindness and sense.

Hearts in the sense of the human soul is a part of the human body that was instrumental in providing support mindset, knowledge and human view. Because the heart is the place where faith and lust. Then what happens if there is no tool to clean it up. We must feed the heart and cleaner as ma'rifat science and others associated with the faith and the health and growth. At least get to choose which boost lust or faith. Such as digestive problems above, is not an impossible thing when we silence the dirt in heart, it will affect to the mindset infact to boomerang. (Habib Lutfi,Secercah Tinta: 197-190)

Tasawuf/Sufism can be viewed from three perspectives. First of Sufism/tasawuf *'inda al-akhlaq wa al-adab*, second of Sufism/tasawuf *Indal fuqaha/jurists*, and the third is the science of Sufism/tasawuf *I'inda ma'rifah*.

This is according to Habib should be known by observer, reviewers and how do tasawuf/Sufism;

- a. Tasawuf/thariqat *inda al akhlaq wa al adab* is tasawuf viewed as ethics, manners and morality. It could be applied as early as possible for children. Especially in eating, dressing, went into the bathroom with his left foot right foot out, and so on. It is Sufism/tasawuf morality *wa al adab*. Because the

source of Sufism/tasawuf is *min al akhlaq wa al adab*, of manners and etiquette.

- b. Tasawuf / thariqat *inda al-fuqaha*, Sufism in view of the jurist. That is how the jurists did not stop only *fiqhiyyah* alone. Example of a running ablution want to pray, having worn prayer, where is ablution?. You/Sufis do not regard it go away. Tasawuf requires the extent to which a person carries ablution not only limited to the terms validity of obligation already implemented.
- c. Do ablution in prayer only because it is bound by the terms or shari'ah laws. Sufi be required to order ablution performed to could ablution his inner either when praying or afterward. This is where the importance and great Sufism. One book that represents a model of Sufism this is the work of *al-Ihya Ulumuddin Ghozali*.
- d. Sufism/tasawuf *'inda Ahl am'rifah*, tasawuf according to experts *ma'rifah*. This is where many people are trapped. Those who are not yet qualified in the world of Sufism/tasawuf, inadequate, often stuck. Eventually led to the analysis as if Sufism smelled Buddhist, Hindu, and so on. This is due to ignorance about the nature of science *ma'rifah*. One of the books that represent this model is *rich hikam* book of *al-Imam Ibn Ata Allah al-Sakandary*, also *Futuh al-Makiyyah*, written by *Shaykh al-Akbar Abu Bakr Ibn 'Arabi*.

One example of these analyzes is the criticism of his book *Imam al-Ghazali*. They said *Imam al-Ghozali* incompetent or incapable in the field of *hadith*. Though the book *Ihya* the *Imam al-Ghozali's* answered the philosophical world, answering the world *monotheism/tauhid* and flow *kalam*. Where at

times it has developed a variety of schools. In answer oeh al-Ghozali with Sufism jurists, that with the advent of book Ihya 'Ulumuddin. On many in Ihya's hadiths maudhu' and even dha'if, because according to the opinion of al-Ghozali falasifah's opinion answered premises hadith maudhu alone is better than their opinions. When hadith mauadhu'i or dha'if was used by the people who are experts ma'rifah, knowing the nature of true knowledge about God, then it is more than philosophers's opinions who rely on sense without makrifat (Habib Lutfi, Secercah Tinta : 200 -202).

As a heart cleanser, Sufism/tasawuf consists of levels. The first level is to implement Shari'a by following the Sunnah as well as possible, then uphold the morality of al-karimah in the habit of our daily life. Like wearing clothes with his right hand first, entered the mosque with his right foot, went into the bathroom with the left foot.

The parents we once actually been practicing Sufism. It's just that it is not regarded as Sufism. They used to follow the demands of the Rasulullah Muhammad. Such as when receive gifts with the right hand, wearing a dress with the right hand first. Indeed they do not say that it is guidance Rasulullah Saw. But they teach to be directly applied in life. Once we mature/adult, we can know if it's taught is the guidance of Rasulullah, and that Sufism/tasawuf. Because the essence of Sufism/tasawuf can not be separated from values al-karimah moral/akhlaq al-karimah.

Source Sufism is courtesy. How courtesy against both parents, social etiquette, manners, economy courtesy and invest, civilized politics, and with the environment

and so on. Including speak courtesy according to the human condition, whether children or adults. The Sufis have to maintain oral was saying, especially to children, because the speech received by children it will imprint and lives in the souls of children. When joke for the example, do not forget to stop for a moment, to correct is there anything inappropriate that we say, that children do not imitate things that are less good. This is already a practice of Sufism, which should start from small things like this.

Then forwarded to the speech and a better attitude towards older people. When dining with parents, should not eat before the parents eat. Do not wash their hands before they do it. And eat with the right hand and left hand not to intervene except in an emergency. Because the Prophet/Rasulullah never ate with both by hand as well. It has been the practice of Sufism/tasawuf.

The emphasis was on Sufism effort in cleaning the heart. If you want to have a clean heart, it is not enough clean of hubris. But be really smooth, sincere and always see the greatness of Allah SWT. As given to us. Advantages that exist in us because we feel semuanya as a gift from God, so they no longer have bad prejudices especially ugly thoughts in mindset and especially in the liver. Because Sufism is tazkiya al-nafs, which is to cleanse the liver. If the heart is clean, then-ha that prevented halangai our relationship to God will disappear by itself. So we always remember God. Like iron, the liver is actually pure white, just because rust piles because we never cleaned, so light liver was covered by a thick rust earlier.

Follow ancient jurisprudence/fiqih teachings contained in the books of jurisprudence. *As arkanul al-sholat, adab al-sholat, adab thaharah* and so forth. Let us all learn and perform to the best. When we were invited to attend a *walimah* in the

building for example, then put on good clothes. Therefore, in order to salute and to watching procession of the bride and groom at the wedding halal. To respect the event, we use a neat clothing. Because essentially, we have honored Allah SWT has permitted the marriage. We also respect among fellow in the building or in the banquet. If we could watch the ceremony like that, why do not we facing directly to Allah never respect that.? (Habib Lutfi, *Secercah Tinta*: 206-209).

According to Habib Lutfi, the shari'ah there are two *maqam*, *dzahiru al-Syari'ah* (shari'ah of physical) and *bathinu al-Syari'ah* (Shari'ah of spiritual). Most of the our scholars, both the previous and present life many runs in two of the maqam. The dhahiru syari'ah is Shari'ah which do everyday, such as pray, fasting and tithe/donate. But the bathinu al-syari'ah, like sailing, with the same sea, but they are already in the mother ship, whose nature is different. However no means free of Shari'ah because the same sea.

If the one on the beach, others have learned to swim a lot and know the diamonds are hidden in the oceans. This is called as scholars bathini. It is impossible to get to the station/maqam without departing from dzahir al-syrai'ah. So bathinu Shari'ah scholars can not be separated from dzahir al-Syari'ah. This is the scholars' maqam.

When he bowed, he said *subhaana rabbiya al-a'la wa bi hamdihi* (Glory to God, and praise be to Him), is not just a requirement in the prayer, or prayer for the regulation. The readings pronounced with praise and recognition in truth. He's (transitory), so he never say who I am, I am A, I'm B, I can, I can be that and so on. He's transitory and also there is Allah, in the his daily life, he can bring his bowing, his prostration, his *Fatihah*, after his pray. That is among the intended of transitory.

Fana'/transitory in Javanese means is quite and lonely. While the transitory in one person is the clean heart of flinkage all, dependency on other than Allah. People in *maqam al-fana'*, they are to God, not related to any form. Even at the advantages given to him by Allah, like *inkisyaf* as open and be able to know everything. In the Java language the *inkisyaf* is *weruh sajeroning winarah*, knowing what would happen. But actually know something is going to happen it's not a form *kasyaf* essentials. Because of the nature of *al-kasyf* to purpose to justify what is justifiable from Shariah. So that people who opened their hearts obstructions or get an *al-kasyaf* can see the Shari'ah is not just skin deep.

Like seeing the ocean to the ocean bottom, not only as an observer on the surface. So knowing the pearls hidden in its base. That is the meaning of *kasyaf* in truth, not guessing or unlock the secrets of others. But, a person who opened his cover by Allah, which is *kasyaf* hide. Because with the opening of his hijab/cover so that they could know the disgrace, the shortage itself which constitutes an obstacle to Allah SWT. With their clean hearts can break through, to pierce of secrets Allah SWT, known only certain person.

Overview of *kasyaf* or opening of the hijab/cover, like a doctor with advanced tools that possesses can know the diseases that can not be seen by the naked eye and is not known to the senses. possible now be categorized as science has opened *inkisyaf* in science. Such as X-rays were discovered by prominent scientists who can find something hidden. With the help of X-ray doctor can know the disease such not look, like lumps in the body that are not visible on the skin surfase. Like as fluids in the head, can be seen with the aid of X-rays was only the outwardly administered to humans. Science in general can be learned in college. But the X-rays given to people

who's ma'rifat strong, which has opened his hijab/cover, is not limited to these. Further views. (Habib Lutfi, Secercah Tinta: 210-211).

Because they have reached the pearls that exist in the Shari'ah of Allah brought by Prophet Muhammad. So with their ma'rifat exceptional sharpness, not an impossible thing can know that is not apparent to people's habits.

With X-rays only someone could find out skulls and human bones, both handsome or beautiful, if an X-ray only looks skull and bone. Similarly, people who's kasfy, when people already opened his hijab/cover by God, will be able to see the bones that exist in human beings, just a different form. Who left the prayer, which is working on immoral, looking once again to form his handsome shape or beauty, visible bones only in the form of the other. Whether humans could be like it? If you can not look human, but if Allah wills and give him, nothing seems impossible.

Never a believer, the authorities of religious leaders in the days of Firaun, those who do not believe, they could find out would be born a prophet who will be against Firaun. Because of fear, Firaun kill every boy newborn. Firaun did it because he believed what was said by a character in his religion. And it proved truth with the birth of Prophet Musa. People like that just given its rarity, the excess by God, especially those who believe, who called *laa ilaha illa Allah*.

The people whose hearts overgrow with *laa ilaha illallah* and then in the hearts engraved the tayyibah sentence. Light that illuminates the eyes, can illuminate the mouth, his tongue, and lit up the whole his behavior. So, his limb can be controlled. Because engraving *laa ilaha illallah* sentence contains intentions always come back to God, which implies a shame when sitting, talking and behaving that

does not contain a benefit, let alone spit shame others. Shy to believe that people talk to vilify others. Of them will not happen to the person who in his heart has engraved the tayyibah sentence.

People who come to the transitory station (maqam fana') is a person who managed to bring the values of prayer in all aspects of life. When he said the word *ihdina al-syirathal mustaqim*, God show us the straight path, in prayer, not only for himself, but to pray for others as well. Even consider prayed better than him. That people who get the blessing prostration. When he bowed/prostration and said *Subhana rabbiya al'a'la wa bihamdihi*, which are precisely described in letter al-Fath:

محمد رسول الله والذين معه اشداء على الكفار رحماء بينهم تربهم ركعاسجدا بيتغون فضلا من الله ورضوانا سيماهم في وجوههم من اثر السجود

Meaning: ".. Muhammad is the Messenger of Allah and those who are with him are firmly against those kaafir and mutually compassionate to one another, that you can see them bowing and prostrating, seeking the pleasure of Allah and His yearning, signs they looked at their faces, the traces of prostration "(Surat al-Fath: 29)

His face shone, prove he is always smiling. As the Prophet/Rasulullah when facing an assortment of ummah face always radiant. Always first to say hello. The person who opened his hijab/cover by Allah will bring those values in daily life. He increasingly fear Allah and do not disgrace anyone dare open.

Syekh Hasan al-Basyri, when she applied Rabi'a al-'Adawiyah, then Rabiah said: "I accept your application if you could answer my question." "What is the question?" .You Know later if I die Husnul khatimah or su'ul khatimah ? he asked the guardian of women, who were asked magnifying the trustees. Answer hasan al-Basyri silent did not answer. Though he was told by God that the Rabi'ah al-

'Adawiyah will Husnul khatimah. For Hasan better not get rabbi'ah than she became su'ul adab, disrespectful to God. Unlike now, selling low-cost forecast, this alert will occur, and that the guardian is not so. They are afraid of Allah SWT. The guardians of God that has come to the transitory station not tempted it.

In the Maulana Khalid al-Mijaddid era, actors/perpetrators thariqah receive the gift weird by God; can fly, can walk on water, can bend iron and so on. So many actors whose heart thariqah associated with such things. Finally unable *wushul* to Allah SWT. So when maulana Kholid begged to God to remove it all. Finally, after the actors thariqah back to God as the goal of the actors thariqah to straight back at that time.

Many people misunderstand, can loosen the iron; thariqah be chatting with someone who is in the grave; thariqah can walk on water or wind. Thariqah not the case. Thariqah guiding every individual human being in improving as Allah SWT's servant/slave, consciousness as a servant of Allah. Their main purpose of thariqah.

Enter to thariqah so appointed trustee, can *inkisyaf*, is not so thariqah destination. But it's thariqah to perform what is in the ihsan station (maqam ihsan):

ان تعبد الله كاءنك تراه وان لم تكن تراه فاءنه يراك

"Worship to Allah as if you see Him, and if you can not, so worship because of you feel seen Him".

If someone had come to the transitory station (maqam fana'), then the heart will be clean. There would be the tip of a hair will do shirk. How will we know the shirk if our hearts forget to God? His heart many negligent to Allah, his heart is more

related to other than Allah. Thariqah it to cleanse our hearts, to clean the linkage them.

The linkage and dependence in the heart to other than Allah, a lot of examples. As we belief to the endeavor, the effort to get things the way that syar'i. True effort be required. But the effort is not an attempt to convict certainly fare well. Because the effort is not God. Indeed endeavor to increase our obedience and worship to Allah SWT. Not allowed to say and believes that efforts do not want to eat anything and want to live with things . Rizki/livelihood issue was a matter for God, would arrive through effort or not is important that we endeavor because it is the order of Allah SWT. Do not have confidence about not endeavor/effort will die, but effort is not God. (Habib Lutfi, Secercah Tinta: 215-217).

3. The Actualization of Sufism of Habib Lutfi

Reboan night for their event in Kanzus sholawat (building sholawat) Pekalongan city just ended, an event held regularly every night at 19:30 to 22:00 begins with the recitation Ihya Ulumuddin under the guidance of KH. Akrom Sofwan One of Mustasyar PCNU Pekalongan city, is one of the routine agenda since the last ten years was initiated by KH Musthofa Bakri, Syrian Rais PCNU Pekalongan city to utilize Kanzus sholawat newly completed. Shortly after the recitation ended, the event was filled with the recitation with topic “religious in the present context” by a famous figure and familiar in the scope of Pekalongan and surrounding areas.

So do not be surprised if that comes not only from Pekalongan and surroundings, but from outside the region such as Pematang, Batang, Tegal and Brebes in groups using the vehicle bus and other four-wheeled vehicles. They are

willing to sit repose newspapers along the street dr. Wahidin only to listen to the sermon of a charismatic cleric/scholar from Pekalongan, no matter rain nor the cold of the night though not deter them to just get dew drops wisdom. Thousands of young and old students on the adam has not set foot to return to the home, respectively. Turns out they struggle to shake hands with the figure of charismatic cleric/scholar who became his role model in their daily lives, both with regard to the issue of religion and world affairs. He is Habib Muhammad Lutfi Bin Ali Bin Hashim bin Yahya.

Similarly, every Wednesday morning devoted to mothers and young women. Thousands of worshipers sat cross-legged listening intently and solemn sentence by sentence from the speech of a charismatic cleric/scholar as a way of life. In fact, not uncommon among those specifically took time to meet at his home despite having to queue for hours to simply consult the problems of daily life. So mansions behind complex Kanzus sholawat fairly broad was not able to accommodate guests Habib guests who came and went during 24 hours. That picture of the daily routine activities Habib Lutfi Bin Ali Bin Yahya, a great scholar who was born, raised and live in the city of Pekalongan.

A myriad of positions him, Habib Lutfi did not feel tired and felt heavy to bear mandate. At this moment, Habib Lutfi Bin Yahya Ali just believed served as Chairman of the MUI in Pekalongan for a second term as Chairman of MUI in Central Java. In addition he was a Mursyid Thoriqoh Sadzaliyah, as well as Rais Aam of Jam'iyah Ahlit Thoriqoh Al Mu'tabaroh An Nahdliyyah results Thariqah congress 9th and 10th held in Kota Pekalongan (one of the Autonomous Agency NU).

Talking with Abu Muhammad Bahaudin Muhammad Luthfi Bin Ali Bin Hasyim Bin Umar Bin Toha Bin Yahya full name of Habib Muhammad Luthfi Bin Ali Yahya was very exciting, especially the issue about of thoriqoh. According to him, since the management Jam'iyah Ahlit Thoriqoh Al Mu'tabaroh An Nahdliyyah he holds have been many advances over the stewardship of the previous period. Until now, have formed the management level of the area as much as 28 Board *Idaroh Wustho*, then the branch level as many as 200 more *Idaroh Syu'biyah* Board.

A significant advancement is indeed very encouraging, said Habib, because almost all goes well, as Sadzaliyah, Kholidiyah, Naqsyabandiyah, Syatariyah, Qadiriyyah, Tijaniyah and others. Other indicators is the number of young people who starts off as a follower thoriqoh, "whereas they were previously not known of them, moreover be a follower, so the impression that thoriqoh only be followed by a group of elderly man began to erode".

"Must be understood is thoriqoh not a tool in politics and not for politics, but solely to educate human life for near to Allah and His Messenger/Rasulullah and the most important thing is to raise awareness as a man about his obligations as a servant of God and His Messenger too, and also as man of human," said the husband of Syarifah Salmah Binti Hashim Bin Yahya "Now, thoriqoh development among young children was encouraging, as I faced this Pekalongan, in fact most incoming thoriqoh of young children ", he said.

According to KH. Zakaria Ansor Katib Syuriyah of Branch Executive Nahdlatul Ulama (PCNU) Pekalongan are also those near Habib explained, many already accomplishments achieved by Habib Lutfi for becoming leader of one Agency Autonomous NU, among others successfully organizing thoriqoh from

Sabang to Meraoke, such as the development of thoriqoh in North Sumatra and Sulawesi are very encouraging, even a short time ago from Papua ask them to send books about thoriqoh. Then Habib also managed to curb the pedigree sanad thoriqoh, in addition, it also managed to cut down thoriqoh fanaticism that have an impact on stunting the thoriqoh other, and more importantly thoriqoh activities become more open, so many young people who are interested. Busyness Abah (close calls Habib Lutfi) recently increased sharply increasing demand associated with the presence of thariqah especially outside Java, he said.

The father of As-Syarif Muhammad Bahaudin, As-Syarifah Zaenab, As-Syariyah Fatimah, As-Syarifah Umi Hanik and As-Syarif Hussein was born in Pekalongan in 1948. He has been studying in Kliwet boarding school in Indramayu at the age of 12 years and then it was believed by kyai/religious leader to be one ustadz/teacher. Then study in Bendo Kerep Cirebon. Next studied at Kiyai Said Tegal and continue studied in Kiyai Muhammad Ilyas Abdul Malik Bin Muhammad Bin Ali Purwokerto and also ever got a scholarship to Hadramaut Yemen for 3 years.

Habib Lutfi did not just become an idol Pekalongan and surrounding communities. Ahead of Presidential Election in 2004 for example, Habib Lutfi flooded special guests, called the article a special guest who took Habib Lutfi present in the house is the presidential candidate and vice president. Call it a candidate Wiranto, Susilo Bambang Yudhoyono, Amin Rais, Puan Maharani (Megawati's daughter) and Hamzah Haz. While the vice president candidate are Sholahudin Wahid and Hasyim Muzadi.

Of all those present, the average they always argue silaturrahmi just ordinary, nothing special mission related to his visit. However, their activities are always read

as an attempt to beg the blessing prayer and ask for support, especially some of them do speak to Habib, so that they could be suspected presence for the purpose of elections just held.

Habib guest did come from various backgrounds, ranging from government officials, parliamentarians, businessmen, artists, performers up to the rabble. Habib Luthfi listen Diligently about their problems for one by one. And then he gave a solution so that they went home with a satisfied feeling. It is recognized Deputy Mayor who is also the former Chairman of PCNU Pekalongan H. Abu Almafachir as Habib Lutfi's Student. During 40 years as his students, there is one thing that he admired, it is stamina. He firmly seated for hours to just chatting with his guests, even though he does not know his guest, he said. "Outstanding of physical of Abah, rarely pain even though the activity is quite high, but eat only irregular". In addition, Habib Lutfi never discriminate distinguish the origin of living. So the hundreds of guests who came his residence every day, always served with patience and sincerity. Sometimes they have to wait for many days if Abah was out of town, said H. Fachir always call Abah to Habib Lutfi.

Once upon a time, a former of "gali" (gang of thieves) came to repent and ask to recognized as Habib's student, without question, Habib direct allegiance to him and then accepted as one of his students to become student thoriqoh.

To gather of his students are now scattered all over the country, every month maulud, Habib Lutfi held mauludan aside to commemorate the birth of the prophet Muhammad, as well as to gather his students were thousands in number. Yesterday, for example, mauludan event held more vibrant than in the previous year, so that the President RI DR. H. Susilo Bambang Yudhoyono (SBY) took joint special present

with United Indonesia Cabinet ministers. Moreover, several supporting activities such as mass wedding, parade of Panjang Jimat and musical performances of samer El Balasik from Jember in East Java two consecutive nights, make the atmosphere feels more alive alert.

In fact, to entertain thousands of guests who attended the event mauludan, Habib Lutfi did not experience difficulties. Because, all ubo rampe dishes like goat, rice, and others have been prepared by his students from various corners of the Country. So the committee have organize and distribute the event.

It's so important event that became the magnet for the community at large? mauludan commemoration activities can not be separated from the figure of Habib Muhammad Lutfi bin Ali Yahya by senior students in the call Abah. As an influential cleric/scholar, he often becomes a reference opinion, about social, political, economic, cultural and religious. So that the common people to high-ranking officials also often came to meet him for a silaturahmi to ask for fatwa.

Mauludan activities held in 1429 Hijriyah is an annual event the students Habib Lutfi. Even much earlier had also held, albeit modest. But since the past eight years, where since the construction of buildings KANZUS sholawat located at Jalan dr. Wahidin Pekalongan, activities were intensified. Not only warning mauludan are held. However, some other activities such as recitation Reboan night, Wednesday morning, and Sunday morning always fill the Kanzus Sholawat building.

Once Jamal Mirdad a music artist from Jepara to stop by the house Habib Lutfi. By Habib then ushered into one corner of the room that contains a set of musical instruments and sound recordings, it looked very much admiration Jamal on sound and music creation generated. The reason is to achieve a quality level that is

required to enter the studio needed a variety of preparations, was Habib Lutfi did not require a long time.

As a cleric/scholar highly respected by the community, particularly in the residency of Pekalongan, music has been a part of life Habib Lutfi. Moreover his father is also very respected music artists at the time, so do not be surprised if Habib Lutfi in addition to experts in the field of religion are also adept at playing a set of musical instruments, especially the piano.

For Habib, music is a means to get along with everyone, especially with young children and the components of a heterogeneous society, how to make the appeal so they follow us. Moreover, scholars of the Salaf predecessors also had to pursue the field of music, such as Jamaludin Ar Rumi with music can get near to the Khaliq/God.

.The music is considered haram according to some scholars, precisely by Habib Lutfi be daily entertainment. Not just as a connoisseur of music, but he is also an expert play musical instruments, especially the piano / organ. At his home this time there stringed or Gambus musical instrument set is ready to be played at any time. Even to actualize his hobby, Habib Lutfi had a stringed musical group commonly called "marawis". Dozens of songs rhythm desert twang fingers drifted through a great scholar, ready to water the arid heart by the pulse of the life of an increasingly uncertain world.

Even to give other shades on mauludan event, Habib did not hesitate reluctant to call such renowned musical group Balasyik from Jember in East Java, also held a leather puppet stage with puppeteer Ki Enthus Susmono of Tegal. So was complete life of a scholar Habib Lutfi Bin Ali Bin Yahya who is an expert in the field of

religion and mingle with people with different ability. Every now and then in his spare time, he always took time to press the button of piano was in one corner of his room and heave twang rhythm deserts are well known and familiar to us, both classical and modern rhythms.

Reinstatement of the conference toriqoh to 10 Jam'iyah Ahlit Thoriqoh Al Mu'tabaroh An Nahdliyyah in Pekalongan in March 2005 yesterday could raise the suspicion of various parties to want his return Habib Muhammad Lutfi Bin Ali Bin Yahya as Rais Aam Al Jam'iyah Ahlit Thoriqoh Mu'tabaroh An Nahdliyyah. Because the 9th congress five years ago have also been held in the same place and produce Habib Lutfi Bin Yahya as Rais Aam. Although eventually agreed muktamirin back to vote and appoint Habib Lutfi to become Rais Am the second time.

But the allegation was denied by Habib Lutfi. The clear desire of Pekalongan as the host instead of the will itself, but is a decision of the plenary meeting of the board Idaroh Aliyah. Actually Lampung also has expressed readiness, but the managers of the elderly, the aging mind if the conference is put outside Java. Pekalongan finally re-designated as the host, said Habib once. It is none other than purely for the sake of ease of implementation alone. For him, a position of trust and can not be asked to ask. Wherever the place, he expressed readiness positioned. Because, someone who wants to fight not to be on the post of the chairman alone. That is, the devotion and the struggle can a person do each according to his ability and I am ready to support whoever is elected, he said.

Even at the time of convening the Regional Council (Musda) MUI Pekalongan, Habib Lutfi was not in Pekalongan, he actually was there an event in East Java. After

all, so all participants agreed Musda put back Habib Lutfi became Chairman of MUI Pekalongan for the second time

As a center of religious activity in Pekalongan, the presence of Gedung Kanzus sholawat since the last ten years has contributed no small amount to the cultivation of religious values to the next generation of Islam through perbagai activities held daily, weekly or yearly.

The building is quite magnificent (help of the aghniya) who care about the development of Islam in Pekalongan have been able to become magnet not only for society in Pekalongan City and surrounding areas. However people from various corners of the every present comes in waves good for a transit after a long journey and to meet the charismatic cleric/scholar Habib Muhammad Lutfi bin Ali bin Hashim bin Yahya.

Not to mention the people is not uncommon to use for social purposes, the discussion up religious studies like recitation Tuesday night special for fathers, recitals Wednesday morning specifically for mothers, recitals Friday Kliwon, or annual and assemblies, such as marriage maulid and Prophet's birthday anniversary Muhammad SAW to the venue for the congress national level activities Jam'iyyah Ahlit Thariqah Al Mu'tabaroh An Nahdliyyah to 9 and 10.

Seeing the value of the perceived benefits of the community is quite real, of course administrators / managers Kanzus Building sholawat try to meet all the facilities and infrastructures that become support activities so that people who attend can feel comfortable. Even Kanzus sholawat as a center of religious activity has several times visited by some ministers, ambassadors of countries friendly to the

President Mr. DR. H. Susilo Bambang Yudhoyono and Hj. Ani Yudhoyono and several ministers of United Indonesia Cabinet.

Among activities kanzuz shalawat:

Weekly: 1. Routine Tuesday night recitation "Book of Ihya Ulumuddin"

2. Routine Wednesday morning recitation "Book of Fath Qorib"

Monthly: 1. Routine Friday Kliwon Recitation, reading of the book "Jami 'Ushulil Aulia"

2. Routine Friday Legi Recitation, reading of "Dalailul Khoirot"

3. Sunday Pahing recitation special thoriqoh mothers.

Annual: 1. Maulid Muhammad SAW Event

2. Marriage maulid.

3. Panjang Jimat Parade Pekalongan.

4. Reading of Dalailul Khoirot.

5. Reading of Ihya Ulumuddin and Manaqib.

6. Khotmil Qur'an.

7. The circuit Maulid Muhammad SAW Event in 60 place.

8. Halal bi Halal 2nd Syawwal

4. Sufism and the Nationalism Habib Lutfi

Al Habib Muhammad Lutfi Bin Ali Bin Hashim Bin Yahya in pesantren occasion of Ramadan in his residence on DR Wahidn Street Noyonta'an Gg 7 in Pekalongan said about centrality of a sense of nationalism that his felt began to fade now. According to him, he is expecting

for the integrity of the unitary state of Indonesia and according to this factor is the cause of the most vital in the integrity of the Republic.

Their separation ethnicity / race, religious regionalism indicate poor taste that should Nasionalisme must be upheld. Their groupings and divisions like this actually took place before Indonesia's independence. That sort of thing is one way the Netherlands to spy strength of the Nusantara/archipelago which, when united can easily repel invaders. Dutch divide between Pechinan village, inhabited by Chinese, Arab villages inhabited by Arabs, Keputran inhabited by Raden, Pekojan Indians, Sampangan by Madurese, is a testament to serve targeted separation. Netherlands divide between Pechinan village, inhabited by Chinese, Arab villages inhabited by Arabs, Keputran inhabited by Raden, Pekojan Indians, Sampangan by Madurese, is a testament to serve targeted separation.

With such an indivisible nation finally hereditary living and born in Indonesia can not communicate with each other as one nation, but more to the intimacy of their respective ancestors when they cross generations already living in Indonesia. This reality until now. They (the Netherlands) do not want the unification races in Indonesia shatting so in such a way as to separate them from the original race (Jwa, Sundanese, etc.). Merging of interracial Chinese, Arabic, and Java will be a tremendous force that could threaten the Dutch were at that time still controlled Indonesia. All the people who were born in the motherland should cultivate the awareness that they are part of one big community, who called themselves the Indonesian non-Arab, Chinese, or whatever.

As a citizen of Indonesia pluralistic, consisting of different race, ethnicity, culture, island, region, and religion must be aware and open mind as wide as that in fact all of the above it is a product of original Netherlands created to dominate Indonesia and stuff this would not only stop until Indonesia's independence, meaning that efforts boxed even today is still ongoing, but with the name and other actors.

In the discussion that was held after the recitation of Al Habib Lutfi, Danki 407 Wonopringgo, Bayu Panji Bangsawan were always active in pesantren of Ramadan said that in any points of conflict in Indonesia (Aceh, Maluku, Sulawesi, Papua, etc.) that there are American military bases and allies , likely a factor in the conflict can not be separated from their allied military base that was. Although this is still limited to hypotheses, but this should also be wary. Indonesia is rich in mining, oil, even in Papua there was one hill that the entire contents are substances containing uranium, and still more wealth others made them want to control Indonesia by slowly separating areas or small islands so that later when these territories have been scattered, very easy to master, it is very easy to master Indonesian.

the interesting thing in the recitation was 19 in August after Al Habib Lutfi bin Yahya explain how important a sense of nationalism regardless of Chinese, Arab, Javanese, in the forum of recitation that suddenly there was a disciple Al Habib Lutfi derived from Chinese descent who follow the teachings and the end of the recitation of the Chinese had approached Al Habib Lutfi as he whispered and after a rather long they talked quietly, then Al Habib Lutfi turned and he said تحة الفا all with compact Pupils read the

letter al-Fatihah. after as he shook hands with Al Habib Lutfi lead Mr. Herlambang read two Syahadat sentence and converted to Islam. On another occasion Al Habib Lutfi said the author, as a comment on the incident; 'The proof of my sincerity in love all components of the nation, and my efforts to instill nationalism'.

One of the forms of thought and action nationalism of Habib Lutfi seen on a love song titled nationalism "Cinta Tanah Air" authored. On August 13, 2009, at Dupan Squart Al Habib M. Lutfi bin Yahya held a 64th anniversary RI, only on the anniversary of independence this time Al Habib while also celebrating the success of the celebration Election ELECTION (Regional Head Election) as well as the presidential election on July 8 2009.

The event was attended by various levels of society, across ethnicity and religion in the celebration in Dupan Convention Hall Pekalongan, on August 12, 2009. The event was held on the initiative of Al Habib M. Lutfi bin Yahya, Kapolwil/ police chief in the Pekalongan area, Pekalongan and Deputy Mayor Mr. Lio Tiong Bing , In his speech, Al Habib simply convey stanzas of his songs. "In a speech at the 64th anniversary RI & Tasyakuran our electoral success will not elaborate, we just want to read the verses of love songs Indonesia, the lyrics are as follows (www.habiblutfiyahya.net.)

In Indonesian:

*Keindahan bumi pertiwi
Terhias untaian mutiara
Pembangun bangsa yang sejati
Harum namanya di Nusantara*

*Jejak-jejak para Pendahulu
Sejarah saksi kehidupannya
Tersurat tersirat masa lalu
Jadi bekal untuk penerusnya { 2x}*

*Merah putih melekat di dada
Disinari pancaran imannya
Di manapun ia berada
Tetap cinta Indonesia*

*Pejuang agama kemerdekaan
Cermin untuk setiap pribadinya
Banyak sudah yang melupakan
Yang sehingga mudah digoyahkan { 2x}*

*Wahai bangsaku yang kubanggakan
Relakah negerimu terpecah belah
Melenturnya kepercayaan
Fitnah melanda bagaikan wabah*

*Bangsa yang besar akan menghormati
Para Pemuka dan para Leluhurnya
Baginya tiada hidup tanpa arti
Amanah tertumpu masa depan dipundaknya*

*Merah putih melekat di dada
Disinari pancaran imannya
Dimanapun Ia berada
Tetap cinta Indonesia*

*Kesatuan dan Persatuan
Benteng yang kokoh di Nusantara
Jati diri insan yang bertuhan
Menjaga keutuhan Negara*

In English:

*The beauty of Mother Earth
Jeweled string of pearls
True nation builders
Fragrant name on the Archipelago*

*Traces of Predecessors
Witness the history of life
Express implied past
So provision to successors {2x}*

*Red and white is attached at the chest
Beam irradiated faith
Wherever he is
Still loves Indonesia*

*Religious freedom fighters
Mirror for any personal
Much has been forgotten
Which so easily swayed {2x}*

*O my people are proud
Relakah land divided
Melenturnya trust
Slander swept like a plague*

*Great nation will honor
The leaders and the ancestors
For him there is no life without meaning
Amanah future riveted on her shoulder*

*Red and white is attached at the chest
Beam irradiated faith
Wherever he is
Still loves Indonesia*

*Unity and Unity
Impregnable fortress in the archipelago
The identity of the godless man
Keep the integrity of country*

From the lyrics of “Cinta Tanah Air” /the love of the country, there are some important things that can be understood from Habib Lutfi;

- a. High appreciation to the Nusantara Indonesian. As the first verse in the song love the country, that this country is beautiful and precious pearl stretch. Habib public to realize that this is a manifestation of Indonesia's natural beauty of God's very valuable for all Indonesian citizens, and even the world. Therefore, in these circumstances shall always be grateful to be obedient to the Lord and to keep and manage it equitably for the benefit of shared prosperity. Form of management that is doing the actual development, the comprehensive development, spiritual and physical human proportionally.

- b. Importance of precursor control and respect the history of the nation, which can be used as a preparation for the next generation of nation building. As in the temple of the lyrics, that traces the history of its predecessors, the witness of his life, letter and spirit of the past, so provision for a successor. This shows that learning the history of predecessors is important, because it has been proven predecessors incised glorious achievement in building human civilization Indonesia, which is recognized by the world. In many forums Habib often stressed the importance of having a sense of pride as a nation of Indonesia, which reflects the spirit of love all that exists, and is responsible to maintain both together.
- c. Love of the nation is the mirror of faith. NKRI bearing the red and white, according to Habib Lutfi must be dealt with firmly in every nation. Striving for the glory of red and white, through the full and sustainable development, with whatever sacrifices it has, is the worship of God and the evidence of faith in Him. This is the meaning couplet: red and white is attached at the chest, exposed beam faith, wherever they may be, still love Indonesia. When the true faith has been planted, one must be willing to sacrifice for the glory of Indonesia on the move.
- d. Need to take the example of the heroes and warriors. For each of the development process that is executed, it can be detached from the past. A struggle is always a continuity of a tradition and transformed in accordance with the changing times. Habib verse of a song, which states: "religion freedom

fighter, a mirror for any personal, many already are forgetting, which so easily swayed", strictly conform to the rules of wisdom uhsuliyah:

المحافظة على قديم الصالح والاختذ بالجديد الا صلح

Meaning: *"keeping the good traditions, and take the new things that are more relevant* ∴

In social theory, this perspective is often referred to as continuity and change theory. That the social order should be a follow-up of the steps that had been there before, so it has a solid historical foundation, which is then combined with new things that are in accordance with the changing times. When a social-cultural order that is run a nation that does not have a strong historical foundation, then order it's prone to falter and collapse. Even the collapse of a nation, caused by the weakness of the building tradition of its predecessor. That is why, in the cultural strategy of politicians stating that if you want to destroy a nation, just disconnect the generation of the past history of his people, and eliminate pride in the country and its ancestors.

The need for unity and not broken to pieces, let alone slander and vilify each other. In the temple of songs Habib says " O my people are proud Would fragmented land, the erosion of trust slander swept like a plague ". From the temple also appears that Habib Lutfi and so great tribute to this nation. The pride of the nation with all kinds of capital for the realization of the problem is a concern among fellow nation and that is what will lead to a brotherhood and unity.

- e. Respect the country's leaders and a testament to the nation's future. Habib expressed "great nation will respect the officials and their ancestors, for him there is no life without meaning, Amanah future is predicated on her shoulder". With respect and honor the leaders of the country, by obeying the rules and support the entire program common good, would be guaranteed the stability and security so that development can be carried out in an orderly and sustainable. For the sake of the future of a better nation, to be a respected nation and a large nation amid the international arena, then the condition is that each element of nationality to run their mandate as well as possible.
- f. Consistent keep NKRI. Couplet of Habib stated: "The red and white is attached at the chest, beam irradiated faith, wherever he is, still love Indonesia ". red and white as set in stone, because it is the implementation of faith that is firmly entrenched in the heart. Love of Indonesia is a vehicle of worship and how to reach complete faith. So the perfection of one's faith is reflected to his love for his people. The love of pushing someone willing to sacrifice anything for the sake of his nation's wider usefulness.
- g. Keeping the nation's identity, as well as his explanation; "unity and integrity impregnable fortress in the archipelago, which is impious human identity, maintain the integrity of the State ". That identity is a godless man, who always encouraged fraternity and unity diatara preserve the community to realize our goals as a nation that is sovereign and dignified.
- h. Together Sufism / Tharekat strengtened NKRI

In the conference report congregation in a recitation at the Opening Conference iftitah Thariqoh XI in PP. Al Munawariyyah Malang, January 11,

2012, Al Habib Lutfi confirmed that Thariqoh ready to shoulder smell a rat with governments in developing nations. "So with the conference on this day as the Ra'is Am Idarah Aliyah with extended family Jam'iyya Al Ahli Thariqoh Mu'tabaroh an Nahdiyah always participate and ready along pemenrintah in building the nation and the country ..." as presented by Al Habib Lutfi in his speech.

While Prof. Dr. Said Aqil Siradj or familiarly called Kang Sa'id, in his speech on behalf of the NU said the magnitude of the role of scholars Thariqoh in building the nation, according to him even before the Homeland formed the scholars of Sufi or Thariqot that is to educate and nurture the nation Indonesia berberadaban human being. NU (Nahdlatul Ulama) as the successor of the Sufi tradition or Islam first entered Indonesia, it also has a role in building the nation. Hadhratu Sheikh KH. Hasyim Ashari lifelong struggle in defense of the nation, the physical mind. Even before the Homeland standing in his prayers KH. Hasyim Ashari always begged Indonesia's independence soon.

Meanwhile, Chairman of the NU KH Said Aqil Siroj in his speech asking Habib Luthfy to deign back into Rais Aam for the next period. According to Kang Said, Habib Luthfy has shown good performance with constant constantly roving Indonesia fostering thariqah organization to what it is today, then for its success, it is appropriate Habib Luthfy been returned.

On that occasion also present the Governor of East Java, DR. Sukarwo who also delivered a speech on that occasion. President Susilo Bambang Yudhoyono, his wife and his entourage entered the venue at 13:00. And in his speech the President said that, if the ways people Thariqot looking at the

problem and solve the problem is also owned by the other components of the nation, the security and order will be created. Congress was opened by the President symbolically by hitting the drum.

responses of Pilgrims

On this occasion we talked with a congregation that came from Jepara he called Mr. Junaid, the first time he became interested in this activity begins with frequent follow an annual event that is held in a grand birthday kanzus blessings. He said he felt the comfort, happiness when assembled with the habaib and ulama '. He's the first time participated in this Kliwonan with no other purpose only want bertabarukan. In terms of language, the word "tabarruk" means "seek blessings / ngalab blessing"

That way, when it is said that "looking for a blessing to something" means "desire of taking gifts from something earlier." On this basis, tabarruk definition of the term is; "To expect the blessing of something or other things that Allah has given him privileges and special status". In a large dictionary Indonesian, meaning blessing is the gift of God that is good for human life, so ngalap blessing or tabarruk is expecting additional goodness from Allah the sublime human intermediary. As with Habib Lutfi Bin Yahya, even his famous title to al Arif Billah. He explained the difference before and after the event was very markedly, before feeling upset, stressed and often frustrating often include feeling as if his heart had dried from Nur Makhabbah Ilahiyyah.

Then a friend suggested to my father that every day working as merchants in order to follow the event, led by scientist mind, he is Al Habib Luthfy Bin Yahya, chapter in this activity Al Habib not only suggest that preserve remembrance mapun wird but

he gave teachings spirituality referring from a book entitled Sufism Jami'ul Usul al Auliya 'which includes explaining some makamat the trustees and also describes a section dealing with liver disease. Thus after participating in these activities of Mr junaid slowly her heart was able to feel comfort even trained her for obtaining remember to Allah wherever and whenever. He advised the pilgrims to be more vigilant in this activity, because it is inseparable from the target of the elements that will divide people between nations and pilgrims.

2.Sufis Multicultural of Habib Muhammad Sahab

Pekalongan city has a social and economic history, which is based on the tradition of batik long enough to be known as the city of batik. Most of the population make a livelihood as batik artisans, who worked in the homes and in the medium and large industries. Behind the beauty of batik, there is a problem that threaten, a problem is batik waste. The waste is a problem that is difficult to overcome, because each manufacturer batik home, throwing tens of cubic feet of water mixed batik drugs without prior processing. Therefore rivers around the batik producers become dirty and cause unpleasant odor. In addition to making fish habitat in rivers and the sea to be reduced, the waste is spread to farms and plantations that makes infertility of land, and reduce the quality of water for public consumption. This problem is exacerbated by the tidal flood, because the sea water that flooded the mainland while the mainland is not higher, than the stagnant seawater in Pekalongan.

Based on the various social and environmental issues, in 1997 Habib Muhammad Syahab with residents Kraton form majelis taklim later named The Majelis Dhikr, which is located in the village of Kraton Pekalongan. (Interviews with the Mr. zainal Arifin). As Habib who inherited the tradition of Sufism from fathers, Habib Muhammad, founded the Majelis with the aim to disseminate and introduce Aswaja and assess Sufism to the society particularly among the youth. The activities carried out in the form of rutinan recitation, dhikr, arts and environmental awareness activities such as socializing and batik waste handling, planting mangrove and others.

Habib Mohammad after graduating from UGM in 1990 he established the majlis dhikr Yang addressed in the Progo Gg. IV Kraton Lor village. Later named The Majelis Dhikr of Kraton. Of majlis dhikr is he combines Sufi Dance with the musical arts of Java, a meeting between the spiritual art that he took sufism dance by Jalaluddin Rumi as his disseminate a way, by combining local culture. Although he comes from Arab descent or class Habaib but he lived in Indonesia, particularly in Java Pekalongan, therefore it is proper to preserve Javanese culture. From there the numerous applicants, beginning his place in the pavilion/Pendopo in 2009-2010, from there evolved the music turkey then replaced with local music, and grown again with the music of Java. But not only shalawat, accompanied with moral messages from Java. Javanese Sufi dance, gamelan, marawis, Gending Java, gong, Banyumas calung collaborated local culture with Turkish music and accompanied by a Malay dance. Harmonization of these elements add to the uniqueness sendri for majlis dhikr palace. Thus it is often called Sufi multicultural arts.

Dhikr, wird, shalawat/pray is a means to *munajat* to God to raise awareness of spirituality. Dancing Dervish/Darwis is also a supporter in the process of improving the spiritual through art to obtain the blessing of God. As said by the Prophet Muhammad SAW that actions depend with intentions. Habib Mohammad said, in dancing and artful if intended for support our spiritual, insha allah/if permitted it as worship.

The living environment is interpreted as a unity with all things space, power, and the state of the living creatures, including humans, and behavior that affect nature itself, the survival and welfare of human beings and other living creatures.

Perspective of the nature that is anthropocentric priority to the interests of man should be changed and expanded. Maintain and protect life in general in the whole ecosystem is a moral responsibility for the man as a moral agent and has an obligation and responsibility to respect the lives of other human beings.

To overcome the problem of environmental crisis, the first thing needed is a change in behavior. Moreover, these behavioral changes can be realized through concrete actions are usually done jointly or individually as a form of commitment and concern for the environment.

The management structure of the Majlis dhikr Kraton is located at Progo street IV Kraton Lor Village in Pekalongan are:

Patrons : Muhammad D. Shahab

Chairman : Hussein

Deputy : M. Zaim Abdulkadir

Secretary : 1. M. Zainal arifin

C. M. Gasim

Treasurer :1.Abdurahman

2. M.Helmi

While the ingredients used in the Implementation of Activities

1. Sufi Dance

Deeds before performing a Sufi dance is first tawasul to Sheikh Jalaluddin Rumi, to Habibs, to parents, and to brothers and sisters. Each round is accompanied by dhikr. Mechanical dancing "Dancing Dervish" is very easy. Core dance movements are done rotating clockwise and do constantly. This movement is a symbol of the universe that has always revolved around the paths of each. All-white clothing containing the holiness, the sanctity of which is denoted by a shroud and reminds people will someday return to the presence of Allah.

Sike cap similar to tombstone symbolizing the existence of the hereafter should continue to be prepared. Then when dancing right hand facing upward symbolizes every time people receive mercy / grace of Allah, left hand facing downwards remind people that human beings should always give his love for the creatures of the universe of this nature.

Dervish dance can be beneficial to one's spiritual awareness raising for dervish dance is a creation of the great Sufi as Jalaluddin Rumi. The right hand facing up as a symbol of the gift of God and the left hand down meaningful human should give love to others.

Many people think that the people who are doing the Sufi dance in a trance / trance for spinning relentlessly. But those who are doing the dance of Sufi consciousness, and even create increased awareness away from the trance. Sufi dance is a process of knowing yourself. Also it is a physical exercise, mental and emotional, he was not only to look beautiful but benefit trasendental of the creator.

2. The Recitation

Recitals/recitation performed Tuesday night started at 20.00 to finish

- 1) sunnah prayers, hajat prayer/intent prayer, tasbih prayer/beads prayer, witr prayer for 45 minutes
- 2) Dhikr, efore doing dhikr first reading tawasul or wasilah to the prophet Muhammad SAW, Friends of the Saints', and elders. Dhikr sentence Tauhid, which is used dhikr jahr and shalawat rahmatal lilalamin for 1 hour
- 3) Meditation, Contemplation concentrate on one point that is in God anatar a 30 minutes to 1 hour
- 4) Sharing, which discussed the problems that exist in the environment community of pekalongan

The congregation is 90% came from the City and County, which is active in the art of about 50 people, at recitals 200, routine recitation held every Tuesday night. The recitation at the start of the sunnah prayers; hajat prayer, witr prayer, and tasbih prayer 2X greeting, then continued dhikr together then meditated for 1hr. Sunnah prayers performed for 45 minutes, Dhikr 1 hour and other activities sharing the theme spoken about religion, social issues and

environmental life. While the practice of art every Friday starting at 14.30, the congregation are men.

Sufism/tasawuf concepts through music, because music can deliver and create a sense (dzauq), sufism's wing of Sunni Sufism with rahmatan lil Alamin and Alawiyya's tariqat.

Contributions majlis dhikr in Pekalongan are handling of flood that occurs in Pekalongan, then cooperate with PCNU to shape the environment. Reasons palace Sufi worshipers follow this multicultural by Ustadz Arifin beginning of imitating with friends and eventually attracted and consistent with this majelis, then he joined the majelis was about 2001, the changes he experienced after joining the majelis was more able to control the emotions, it can cooperate with others, and environmentally sensitive.

Meanwhile, according to Irfan Fatoni, initially for interest skiripsi proposal, but eventually hooked and finally actively attending his recitation, the change after attending this event is quieter, and can control the emotions. More could concentrate.

Rofiq students Stain Pekalongan begins want to know the Sufi dance movements, eventually Sufi dance routine training, but he finally came out of the majelis was as uncomfortable, because he does not follow a ceremony only.

Sufism action Habib Muhammad Sahab

- Development of agriculture



The Figura indicatd that Habib Muh give attantion for agriculture problem

Black rice that has been sown in the house ready to be taken to the rice fields that have been inserted tons of trash and Nutrition TeRB ready for planting



The Figura indicatd that Habib Muh give attantion for agriculture problem

Because this area of rice fields are the victims ro water, so water should be vacuumed still wear Alko



The Figura indicatd that Habib Muh give attantion for agriculture problem

3. Sufis Performence of Kyai Taufiqurrahman

Rowokembu village is a village in the subdistrict of Wonopringgo Pekalongan district, which according to the narrative of several public figures who are elderly, found information that Rowokembu name comes from two words namely Rowo and Kembu. Rowo means somewhere in the form of shaped river swamps that many fish, while Kembu means a place or device used to store fish while fishing is tied around the waist. So Rowokembu village at the time was a village or a place to fish so many people (society) that if you're going to fish, then he will go to the village Rowokembu.

The amount of the general population in Rowokembu village of 5864 inhabitants, made up of 3.116 the male population and 2.748 female population of 3,116 peoples. While Rowokembu area of the village is 127 hectares. Rowokembu village is administratively divided into 10 (ten) hamlet, 5 (five) Rukun Warga / RW/Citizens Assosiation and twelve (12) the Neighborhood Assosiation/ RT. With the division of the region, including the village Rowokembu village spread of population is almost evenly in every region of neighborhood assosiation, so Rowokembu village including the most populous village in the district of Wonopringgo.

As geographically, bordering of Rowokembu village:

North : Pegaden Tengah Village

South : Jetak Kidul village

West : Wonopringgo village and Gondang village

East : Kwagean Village and Getas village

In addition, Rowokembu village geographically central Government District and includes areas or flood-free area, and the distance to the Subdistrict headquarters

is 0 (zero) Kilometer. While the distance to the County Government Center is 11 (eleven) Kilometer, and 117 Kilometer to the Provincial Government.

Rowokembu village in general is a religious community that almost 99.9% of the religion of Islam. In addition, the majority of people actively engaged to follow the organization or community organization which is around 80% is NU (Nahdlatul Ulama) and 20%, the Muhammadiyah. Based on this, the condition of the culture and tradition carried Rowokembu Village community are very strong in every good conduct religious rituals in the form of lectures/recitation, meetings and activities rutinan memorial Islamic holidays or any other tradition. Therefore, religion is one of the determining factors of culture.

In the village there is a boarding school named at-Taufiq, which is where the name comes from the founder of the boarding school is K.H Ahmad Taufiqurrahman. Now he is aged approximately 67 years, he was one of students of Sheikh Masduki in Lasem steeped Thoriqoh of *Naqshabandiyah Haqqoni*. From that comes the boarding school teaching - teaching which has now become a culture in the village Rowokembu, Wonopringgo. This based of book recitation, not a recitation of Sufism layman. Examined in its origin, K.H. Taufiqurrahman recitation held against the backdrop of a proposal by K.H. Taufiqurrahman's family to Hj. Chatimah as the wife of K.H. Taufiqurrahman. Society needs their mosque committees which contains a special study on women and men in order to turn them against the spiritual Islam. In addition, many of the families who have been have questions about himself, his religion, his home life, and others who want to ask the experts in the field of religion.

Furthermore K.H. Taufiqurrahman discussing with his wife and consider quite a long time, then he agreed to form a mosque committees with regular teaching activities in the form Jiping (ear recitation) or recitals with hearing via ears. After that, he agreed that the study was conducted once a week. Finally the recitation was held on Tuesday for women and on Thursday evenings for men.

a. Development activities and Data of Pilgrims

The recitation began in 1990. At first, this study as a special routine recitation of the families were held every Tuesday at 08:00 until 10:00 pm, which is housed in the residence of his, KH Taufiqurrahman Bin H. Subhki, in the village of Rowokembu Kaum Neighborhood Assosiation of 154 /citizens assosiation of 03/02, Wonopringgo.

At first, this recitation use special books that are discussed in the study based on the chapters in the book. Over time, not only the families to follows recitation, but also a lot of neighbors afterwards. Because of people begin to thirst for knowledge of religion. After lasts long enough, recitation developed from mouth to mouth so recitation is increasingly demanding public Rowokembu village.

Not long after, not only the villagers to follows recitation from Rowokembu. Many other villagers also need for spiritual food in the form of recitation. On the basis of the spiritual needs, community villagers of neighboring village as Kwagean village, Wonopringgo village, Gondang Village, Pegaden Tengah village, Jetak Kidul village and other villages in the district Wonopringgo large crowd followed to recitation.

The continued development of this recitation, eventually changing the place of study. Recitation which was originally implemented in the family room house K. H. Taufiqurrahman, then extends to the court of his house, to move in a special room Pondok Pesantren At-Taufiqy fairly wide with a capacity of 200 people.

b. Sufism activities Besides recitation

Sufism K.H Taufiqurrahman activities other than recitation is trying to synch with society, with a his character tolerans. Accompanying and into problem solving on the problem in society, including if there is a problem in the agricultural community. Worldly affairs just as the media reaches a moral level for a success in life after death or the afterlife.

His commitment to the issue of nationality is like a movement - a radical movement of society is "when from the outside it looks radical, but actually full of tolerance and open".

c. Means that in-use in the Implementation of Activities and Experiences teachings of Sufism

Hose alternation of the year around 2003, this recitation peaked. Recitation is not just a recitation of society Wonopringgo only. This recitation is already more broadly, includes other sub-districts, outside Wonopringgo, such as Kedungwuni, Bojong, Wiradesa, and other areas that are domiciled in Pekalongan. Other than, recitation is not only attractive to residents in the area under (plains) region Pekalongan have been even citizens in the area on Pekalongan like Linggoasri, Kandangserang, until Paninggaran with a vibrant community together up the cars open (pickup) they attend this recitation.

This recitation is not devoid from pilgrims/congregation. The more years, the development of an extension of this study more significant. Not only congregation of Pekalongan are participating in this recitation. However, followed from outside areas such as Pekalongan Batang, Banjarnegara, Pemalang, Comal, even to some group of local capital of Central Java, Semarang. They took the time to follow the course of this recitation, even if only briefly, but this study brings a lot of influence for them and bring to *berkah* invaluable. Because this study is not just a recitation normally, but also emphasized the pattern - the pattern of civilized life.

d. Pilgrims/congregations

Most of the reasons the congregation to follow the teachings of K.H Taufiqurrahman is beginning just a curiosity and imitate another congregation, but some are really - really want to follow the recitation. Then after they follow the teachings that they felt there was something different in himself and his life.

And there is of one of the pilgrims who came from Kali Keting, Doro, expressed that he follow the teachings at K.H Taufiqurrahman since boarding KH. Syarif. Then he began to follow the teachings K.H Taufiqurrahman, but he felt "if when to follow the teachings do not sit in front of the pulpit, it feels less comfortable".

The pilgrims regularly follow the teachings K.H Taufiqurrahman, because he wanted to find answers to the curiosity that arises in him and his life. And if viewed in terms of worship, they feel more in the spirit of worship in order to seek the pleasure of Allah. Starting from mandatory or sunnah prayers worship, fasting, and get his heart comfort. One factor that makes them like it is listening to a lecture K.H Taufiqurrahman, and apply the methods used for teaching in daily life. However, if

the person who wants to know more should recite directly face to face with K.H Taufiqurahman, but it was quite difficult.

The uniqueness of this study one of them is when they first have to follow the teachings of his heart instantly feel calm, like his inner silence and move to improve. Most pilgrims were initially just curious into his heart was moved to often follow the recitation. The pilgrim can consistently present in this study because no other study it at first when pilgrim was still only around 50 worshipers, pilgrims in allegiance to remain consistent in his recitation.

Place of business or other activities of his sermons was not in the hut and around Pondok Pesantren/boarding school of At-Taufiq. whereas the implementation of the activities and experience of Sufism. recitation tradition is a tradition that has been entrenched in society Rowokembu Village, District Wonopringgo, Pekalongan. This tradition is held on every Tuesday starting at 8:45 pm until 10:00 pm. As for the male recitals held on Wednesday starting at 21:00 pm until 24.00 pm. This teaching activities filled by K. H. Taufiqurrahman Bin H. Subhki as caretaker of Pondok Pesantren At-Taufiqi, Rowokembu Kaum, Wonopringgo. Recitals Selasanan/every Tuesday usually attended by many of the good women of children, youth, until the old woman.

K. H. Taufiqurrahman in recitation more emphasis on the field of books and traditions. In addition, this study also many blessings on the Prophet SAW in congregation. This is because according to him the hadith is explanatory of the global al-Quran and Hadith is more practical to be understood by the public. While blessings on the Prophet as a form of love Muslims to the Prophet Muhammad that have brought the time of life of the dark ages to the era's bright.

Media used for the Doctrine Deploying Sufism. In the deployment of this study did not use any media, this study mentioned above by word of mouth. Why this is so, because according to him "Science does not have to be published". With the aim that someone who seeks knowledge can feel and more useful, because science will tessebar by itself.

a. Event Documentation Sufism



Recitation activity at the time of Prophet Muhammad's Birthday event, which was attended by Sheikh Hisham and Shaykh Nadzim as a teacher of K. H. A. Taufiqurrahman



Situation of humility pilgrims at the time of Tuesday recitation when prayer together of K. H. Taufiqurrahman



Welcoming the arrival of Sheikh Hisham al-Kabbani at Taufiq boarding school

Treatment Shaykh Hisham al-Kabbani at Taufiq boarding school

b. The book used as a guide fo ummah

At first, this Tuesday recitation use special books that are discussed in the study based on the chapters in the book. As for the books that have been used include the following:

- a) Book by Syekh Sulam at-Taufiq Abdullah bin Tahir bin Husain bin Muhammad bin Hasyim Ba'alawi

Sulamat-Taufiq means to love God in truth. This book is a basic fiqh and became a reference for Muslims. This book is masterprice in jurisprudence inherited by the righteous ones scholars of *Ahlu Sunnah wal Jamaah*. The book is used as curriculum in almost all Islamic boarding

schools in Indonesia. This book contains the teachings of monotheism, law, morals in worship and way of life which Islamic.

- b) The Book *Bullughul Adillatil Min-Ahkam Maram* is a book written by al-Haafiz Ibn Hajar al-Asqalani

Book of *Bullughul Maram Min-Ahkam Adillatil* a thematic book of hadith that contains traditions as a source of law making *fiqh* (*istinbath*) by jurists. This book became the main reference in particular to the Shafi'i school of *fiqh* from and much used everywhere, especially in madrasah and Islamic boarding schools. Book *Bulughul Maram* contains nearly 1600 pieces of hadith. At each end of the hadith contained in *Bulughul Maram*, Ibn Hajar mentions who the narrators of origin are derived from primary sources such as *Sahih al-Bukhari*, *Sahih Muslim*, *Sunan Abu Dawud*, *Sunan at-Tirmidhi*, *Sunan an-Nasa'i*, *Sunan Ibn Majah* and *Musnad Ahmad* and in others.

- c) The book *Tanwirul Qulub*.
d) Book *hikam* (Ibn As Saqandari).
e) *Kitab al-Ihya'*.

B. Popular Sufism in Jakarta

1. Corporate Sufism of Kyai Wahfiuddin

a. Biography of Kyai Wahfiuddin

KH. Wahfiudin Sakam was born in Jakarta on 19 October 1961, studied at the Flights High School and then went on to Arabic Teaching Institute (LPBA, now LIPIA) and the Academy of Computer Engineering (ATK,

later became Bina Nusantara). In addition to the two institutions, he also took courses at the FH at UI and FE at Open University. Education of postgraduate him of Business STIE Indonesia and the Islamic College for Advanced Studies (ICAS).

Kyai Wahfiudin begin missionary activity in the late '70s to form a study group around his residence in Jakarta Setiabudi. Although it had never studied in pesantren education, the spirit of his message is so powerful that since teens are active in various Islamic organizations ranging from Rohis in school, PII, HMI, Persis and Muhammadiyah. Mid '80s era, increasingly crowded dakwah activities, from mosque to mosque and from one office in another office. Later preaching venturing into TV stations, from city to city, from island to island, even to the cross-country. Some countries, like Germany and France in Europe, Japan, Singapore, Thailand, Brunei and Malaysia in Asia, Australia up to the American continent ever explored in the safari preacing/dakwah.

In 1994 she established Aqabah Sejahtera Foundation focused on the development of quality and competence of *muballigh*. Programs initiated by, among others; Safari Da'wah to various remote areas in the Nusantara and overseas/foreign, various courses: Sufism, skills and entrepreneurship, harmonious family, spiritual travel and others. In 1995, a visit to Pesantren Suryalaya and met with Abah Anom. After going through a series of dialogues with the murshid, Kyai Wahfiudin have done talqin dhikr and allegiance to enter Thariqah Qadiriyyah wa Naqsyabandiyah.

After that, he was successively met with Sayyid Muhammad bin Alwi Al-Maliki, who hugged him tightly before giving *khirqah*, in Mecca, the hajj season in 1996. Then with Shaykh Hisham Kabbani in America at the end of 1997, which then offered her a representative in Indonesia. Seriousness Kyai Wahfiudin of the conduct thariqah received recognition from his mursyid teachers. In 1998, when he was in America, Abah Anom appointed him as a representative of his talqin.

Through Yayasan Aqabah Sejahtera (YAS)/ Aqabah Sejahtera Foundation, Kyai Wahfiudin held Tasawuf Course at his home. In the early days a lot of his friends were surprised and disappointed because Kyai Wahfiudin steeped in tasawuf , which according to them is heresy/bid'ah and heretics. The biginning Kyai Wahfiudin together with his congregations but sustainable to organize it, because of the belief that people need of Sufism as a way to God. Until now Tasawuf Course once every two months it has reached 53 generations with an average of 40 participants each generation.

This breadth of understanding and insight of Kyai Wahfiudin in many respects is in demand by the professionals in major cities. So since the mid '80s, he was a lot of build majlis taklim/mosque committees until today. Many companies are interested in the study of Sufism he says. According to them, Sufism is very important for human resource development. To accommodate the needs of companies, Kyai Wahfiudin establish radiks Training & Consulting, a Human Resources training institutions which contribute to building a world civilization spiritual character. Companies

that have used the services of radiks training is very diverse, ranging from state-owned and private. Starting at the beginning of 2013 until today, he intensely assist Telkom in developing Human Resources with spiritual character.

Besides, as a preacher/muballigh and trainer, Kyai Wahfiudin also active in various social activities, business and other religious such as:

1. PBNU Propagation Institute (LD PBNU): Deputy Secretary of the Division of education and training/DIKLAT and cadre
2. The Indonesian Ulema Council (MUI): Vice-Chairman of the Commission on Education and Regeneration
3. Jam'iyah Ahlith mu'tabarah Thariqah an-Nahdliyyah (JATMAN):
 - Coordinator Lajnah 'Aliyah Rabithah Ma'ahid Thariqiyyah'
 - Mudir Idarah Wustha, Jakarta
4. Serba Bakti Foundation, Pesantren Suryalaya: Chairman Korwil DKI
5. Aqabah Sejahtera Foundation: Elder member
6. Wakaf Djalaluddin Pane Foundation: Elder member
7. Dompot Dhuafa: Sharia Advisory Board Members
8. Commissioner of PT radiks Sejahtera Mulia Abadi

Observing the development of Preaching increasingly widespread, Kyai Wahfiudin establish TQN Center in Jakarta. Everything centers TQN Suryalaya in Jakarta was centered here. Various activities such amaliyah daily dhikr, dhikr khatam and Manaqib has held since its establishment in October 2011. Activities centered on training and cadre TQN Center. To

print a cadre of global muballigh, TQN Center set up various training programs are tiered. Muballigh not only equipped with the understanding of the religious but also the intellectual, social, technology, management, leadership and physical / mental. This is important in order muballigh ready to plunge into the community.

Since mandated in LD PBNU and MUI center, Kyai Wahfiudin further strengthen the cadre program muballigh prepared not only for national but an international scale. Safari after preaching for 21 days around Europe, he was a lot of relationships with many Muslim communities there. One breakthrough is the delivery program muballigh every 3 months to Europe for the proselytizing/dakwah of Sufism. Moreover, today the world is getting tired of the Wahhabi missionary movement which tend to be rigid and hard.

In addition to the safari pearching program, training and courses, TQN Center has also developed a news portal tasawuf and thariqah www.tqnnenws.com. Various news / articles / info on Sufism in particular TQN Suryalaya be the main dish of this news portal. Kyai Wahfiudin through PT radiks is also currently developing an online store www.tokoradiks.com. This shop serve diverse needs congregations such products as books, fashion, devices, tour, food and health.

b. Principles of Sufism Kyai Wahfiuddin

In developing the institute/tariqah Kyai Wahfiudin trying to bring the role of Tariqah productive and beneficial to the people not only in the

spiritual but also economic, educational and social. To develop his many partnerships with various parties, both from government and private sources.

As for the meaning of Sufism which is implemented in the tarekat is a science that teaches people about the following things:

1. That man was not a body of physical bodies. But the true identity of man is his spiritual.
2. Human life is not only the present, worldly. But after this life, there is still a longer life of journey and was essential and eternal.
3. The Spiritual man is sourced from Allah, because the spirit is blown to man while still in the womb is a result of blowing the spirit of qudsyi Ilahi. Therefore man is essential is that his spiritual human being always connected (wushul) with God under any circumstances.
4. Understand the various methods of spiritual continued to God, namely by amaliyah dhikr is carried out continuously and istiqamah.
5. The dhikr Amaliyah be taken or derived the human figure that his spiritual heart is clean and pure. Only with a clean heart that's going to happen grafting intense and consistent, which is a chain continued on with the heart of a sacred spiritual human beings, until completely wushul to God. For that reason, amaliyah dhikr should be instilled by the clean of heart, through talqin devotions and bai'at correct.

In explaining the importance of Tariqah, Kyai Wahfiudin distinguishes humans from lahiriyah-biological aspects which consist of material objects; soil, water, air, fire and meneral. This aspect makes the man

referred to in the Qur'an as *basyar*, that if in life always want to make the fulfillment of human beings called humans materialistic. Position humans who think only the fulfillment of this requirement is not different from the animals, who just want to have fun and his life completely to eat and defend the interests instantaneous.

Meanwhile, the man also has *bathiniyah ruhaniyah* aspects which are substantial aspect and valuable before man and God, and that is what the Qur'an describes as *al-insan*. Thus humans should clearly know which one is the aspect that the substance and essence of humanity that should be considered and which are merely accidental and temporary.

There are several elements in the *al-insan* human must understand the existence and role of each. The elements in human are: bodies (*al-jasad*), life (*al-hayat*), lust (*al-hawwa* '), soul (*al-ruh*), soul (*al-nafs*) and the heart (*al-qalb*).

Manusia: Basyariyah & Ruhiyah



The bodies are part of a man made of material elements in the form of ground water, air, fire and various minerals. This element is the same as the elements that exist in nature. Its existence stems from the convergence of sperm with the egg then develops gradually, as described in the Qur'an and became a reference for modern medicine. When the meeting of the egg with spirma, where there is a development and growth that is life or life begins. Life signed in the presence of motion (motion / *harakah*), so that no motion be medical indicators of human death. *Hayat* characterized motion's which became known as prana or life or soul.

After a life growing steadily with the growth of the power of (*al-Quwwah al-nabatiyyah*), then the physical dimension of life that these materials require the fulfillment of his needs. The desire and will for the fulfillment of the needs of life is what is known as *al-hawwa* or lust. Therefore *syahwah* or *al-hawwa* always associated with physical things human, such as stomach

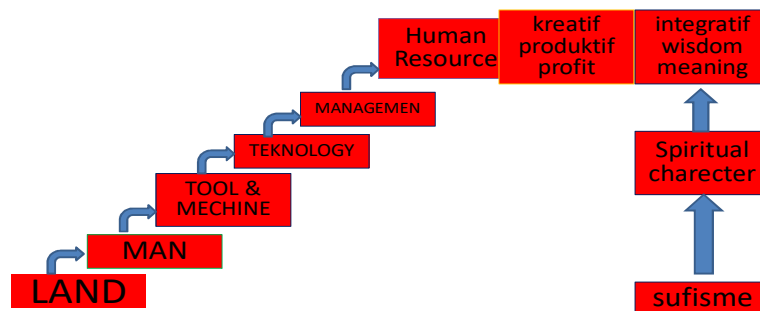
lust, ear lust, feet lust, eyes and genitals lust, and so on. In this context, human beings need guidance towards the fulfillment of lust is justified syari'at.

After lust filled, so the physical bodily organ to form in the mother's womb, God will send down and breathed his spirit. Ruh itself is a soft substance that is spiritual and devout, and comes from God. Along with the spirit are *al-nafs* and after blown into bodily weight, then that's heart (*al-Qalb*) began to be. The human spirit can feel the divine selfhood, so inclined to the road leading to God. While *al-nafs* developed in accordance with the life process of man that so *al-nafs*'s levels ranging from *al-nafs al-ammarah*, *al-lawwumah*, *al-mulhimah*, *al-muthmainnah*, *al-radhiyah*, *al-mardhiyyah* until *al-kamilah*, Because *al-nafs* susceptible to the influence of worldly life, then *al-nafs* guiding the way towards divinity is absolutely necessary, and this is one of the tasks of tariqah.

As for *al-qalb*, a divine substance too soft substance that serves as the linking of man with God. Initially the state of *al-qalb* was pure; holy and godlike character. However, because they influence the social life of the world, so that the heart can be changeable, it could even be a dirty, rusty, deafness, petrified, and even death. This is also a task for tariqah about the mental state of *al-qalb*, cleaned of dirt and pass it to *hadhirah illahiyah*.

For KH Wahfiudin, tariqah should be able to deliver to the welfare and progress of society. For that in various lectures of KH Wahfiudin realize the importance of Sufism character in the confront of demands of the business world. To explain the importance of tariqah in the business world, Kyai Wafi

first explain the history of entrepreneurship that is executed man, which he called the capital of victory. There are five stages and types of capital in question, which can generally be described in this picture:



At first the man in the face of life needs to rely on land owned around, so that the dependence of nature is so strong, and the land is very valuable belongings. The next development, relying on human use of land in the process. The level of human expertise into a benchmark for the success of man, so that ownership alone is not enough, but it must be good at gardening, producing land fishery, agriculture superior varied and so on.

The next stage is the creation of tools to produce materials needs are massive, and hence there are the kinds of factories and industrialization in many areas, by relying on the production process is carried out by machines that increasingly sophisticated electronics. Then advanced human culture is marked by symbols technology invented and used to produce as much material human needs. Competition between individuals and nations situated technological sophistication of the nation and the advanced standards of a nation.

Once the technology products abundant, society preoccupied by the issue of managing the various products available. The need for management of the demands to be met, because the management will be organized ranging aspects of planning, system development process to the control. Various aspects of management emerged, ranging manajemeen production, technological, financial and human resource management. In the aspect of human management is what ultimately will determine everything, because humans are considered as controller of all the tools, systems and devices of human life.

Each nation and community components competitively finally want to get human resources that encourage creativity, productivity and profit. However creative, productive and profit was apparently still lead to problems. Because in fact, human creativity is often not accompanied by high integrity on the implementation of existing norms and laws. Creation of new products is also a lot that is not followed by an attitude of wisdom so that aspects of humanity are no longer considered. Likewise, in the pursuit of profit, in fact many people who no longer heed the meaning of (profit nomeaning), so a lot of products that are purchased and consumed but not very useful, but just a way of life for a moment.

In this context, humans are creative, productive and profit needed capital strong character, based on the awareness of spirituality. Without a strong spiritual base, they tend to behave in the human character that only legitimize their personal interests only short term. Awaken the spiritual character of the real meaning of life, so that the basic behavior will be more visionary,

substantial and comprehensive and meaningful. Characters like these are created from the process bertasawuf taught by Islam, so the need for the practice of Sufism that leads to spiritual life in the postmodern era like this are inevitable. That is why the world of work and other areas in need of touch and spiritualized basis to ensure the safety, welfare and the real meaning of human life.



c. Corporate Sufism Movement of Kyai Wahfiuddin

For Kyai Wahfiuddin, tariqah has a great social responsibility, that the teachings of it should be able to dialogue with all the human effort to build social welfare. With awaken of divine spiritual consciousness, any human endeavor in meeting their needs, will be directed towards goodness and farthest from corporate destructive, harmful and inhumane. In order to build awareness of the Divine spiritual in the corporate world, then Kyai Wahfiuddin established several institutes course empowerment of human resources professionally managed, including the PT. Radiks Sejahtera Mulia Abadi, by specifically focusing on meeting the spiritual development and

spiritual-based HR consultant. Then the company is more commonly known as spiritual capital specialist.

KH Wahfiuddin emphasis to the spiritual development in the world of work, motivated by a variety of reality, including the development of Asia as the New Asian Era. Quoting Kishore Mahbubani, an expert from NUS, that the region will enter a new era with the main characteristics on two things. The first is the phenomenon of the end of the era of Western domination of world history of civilization. Second, look at the return of growth in Asia, the fastest in the world. Entering the 21st century, a successful company by Gay Hendrick author *corporate sufism*, is who has the character and the spiritual leader of the mystical (spiritual leader).

To build awareness of the spiritual, then there are three things that must be removed in man, namely the paradigm of materialism, skulerisme, and hedonism. Inside his conscious, perhaps someone we do not catch the third paradigm, but flake flakes ways of view it or effects may infect one's subconscious. Materialistik to detect the level of a person, can ask questions about who the true man, since when did it become a human. If the answer since birth, what is born. If the answer of the body, it can be ascertained that a person sees himself on the side of the body. For a materealis, everything is believed, is considered present if tangible material. Things that no material object, be null and not important, then spirit does not exist and is not important. Also the life hereafter is not important. Impact materialistic paradigm is the gratification of lust. Therefore they are greedy, egoist, and

ignore of spiritual. Arid spiritual life, poor love, poor confidence, commitment and hope.

As for the secular, if one considers only a matter of physical life, believing that his life was limited to bodily presence on earth, when the body is dead, buried and destroyed the lives of rot that moment, this is the view of the secular. Secular worldview lock someone in the present and here's all. Living only oriented to the mundane. Secular people avoid the intrusion of religion in the life of the state, law and politics. In business, secular people will assume another human being just like him, only a rough body. Human is seen as a factor of production, like the engine, the same as the same as the raw material and technology. Humans simply placed as labor cost, capital must be completely suppressed and demeaned.

While hedonists, there is a mindset that only emphasizes the pleasure. They believe that the actual purpose of human life is getting pleasure and worldly pleasures. happiness is only meant as pleasures of the body that must be felt now, here, too, not in the hereafter and not in heaven. The hedonic pursuit of pleasure for a moment and get stuck in the habit of taking shortcuts or almost instantaneous. All earthly satisfaction to be obtained quickly with little effort. The instant culture drove people to do a variety of irregularities. The culture plunges on false happiness, like drugs, free sex, which leads to *dhalim*.

To eliminate this paradigm, it must be a paradigm shift in the fourth case, that of the anthropocentric paradigm towards God centric, of materialistik be spiritualistic, from secular become eternal and of hedonic be ascestis. In

addition it should be able to unite between religiosity and spirituality or to unite between shari'ah with tariqat.

According to KH Wahfiuddin, sufis corporate are lovers of God in the company. They hold the world but controlled companies have in their hearts is God. Sufi is not those who move away from the world with Bumping or escape from reality and live alone in a cave. But Sufis are people who are not tied to the world his heart. Indeed there are poor but mostly Sufi it rich but they remain enslaved to the world even Precisely the world are subject to them. As Abu Bakr Siddiq prayer "O God make the world is within our grasp, and do not make the world are in our hearts".

Sufi will not be deceived by the world because of the purity of his devinity. *La ilaha illa Allah*, Nothing in the number united, nothing is the goal, nothing else at all except Allah. Then the sufis corporate is God's servants in the corporate world.

The characteristics of the Sufis corporate are three kinds. Based on the Qur'an Surat al-Ahzab verse 21:

1. Purpose of their life are Allah (God).

They do not deify wealth, position, bosses, owners of capital, stock prices, the market also. Top Considerations They are the pleasure/bless of Allah. It could be that they gain wealth and positions, conduct policy in accordance with market demand, trying to increase the stock price, but their motives are in order to reach the pleasure of God by providing maximum usefulness to God's creatures. Because motive is Ridha Allah, then all that is done must be inline (aligned) with the

blessing of Allah. They are God's caliph assigned to the company. Their work is a pious charity for them. Eventually they became *rahmatan lil Alamin* within the company.

2. Having to hereafter orientation

There is always a consideration to build or destroy about their hereafter. Man who erorientasi the hereafter will have more sustainability in the business. It according to Prophet SAW's hadith:

مَنْ كَانَتْ الْأَجْرَةُ هَمَّهُ جَعَلَ اللَّهُ غِنَاهُ فِي قَلْبِهِ وَجَمَعَ لَهُ شَمْلَهُ وَأَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ وَمَنْ كَانَتْ الدُّنْيَا هَمَّهُ جَعَلَ اللَّهُ فَقْرَهُ بَيْنَ عَيْنَيْهِ وَفَرَّقَ عَلَيْهِ شَمْلَهُ وَلَمْ يَأْتِهِ مِنَ الدُّنْيَا إِلَّا مَا قُدِّرَ لَهُ

“Whoever that his intention is to reach the afterlife, God will provide sufficiency in his heart, He will unite the scattered desires, the world will he earn and abject submission to him. Whoever that his intention is to reach the world, God will make him never felt enough, would pull apart his wishes, the world did not he get than that established for him.” (HR. Tirmidhi)

Also the Prophet's hadith Qudsi, which means: *“O son of Adam, use your time to worship me even though it is work time, then I'll fill your heart a sense of well off, and I will fulfill your hands with livelihood. Any work should always conform to the rules of God, because remember the life of the hereafter later, which is comparable with charity in the world. If the orientation in the world, it will be filled with the sense of deprivation would that world and his hand will be honored overwrought.”*

This orientation is like when farmers grow rice will grow grass, but if planting grass grow rice will not participate. When work is oriented to the hereafter, then the world was to be obtained, but if only for this

world, the world will be able to simply and hereafter will not be anything.

3. Many remember God

Many verses of the Quran which confirms that if believers work not to let go of the memory of God, (al-Munafiqun: 9), paragraph 37 Surah al-Nur also confirms the person will not be neglected on the job will remember God. Anyone who works with the not remembrance of Allah, then his job to lose.

With dhikr, meaning humans involve God in the work, they are always connected with God, even being watched by God. Awareness is will lead to the execution of the work the best (ihsan).

Sufism corporate movement that carried KH Wahfiuddin's business to various national and multi-national, refers to methods COME; Connected, Meaningful and Excellent, as has been outlined in a book published in 2014. Three aspects that is the essence of spirituality in work.

a. Connected

Connectedness is the interconnectedness of man to God is spiritual, and also to man as a manifestation of the maturity of its connection to God. Mentioned in the Qur'an, that their man will be overwritten humiliation wherever they are except by holding fast to the rope of Allah and a rope man (Ali Imran: 112). Without connectedness with God and man, man only suffered a failure.

People who connect his spiritual with Allah, he will have some positive impact, among others, the first to feel near to God/Allah. Proximity will encourage the emergence of some positive mental conditions such feel watched, peaceful, safe, and Allah guided. When it has emerged nature feel watched, will emerge honest character, discipline, trust, passion and so on. Adult human would feel at ease if he felt near his God, who with such serenity then it will be more clear in thinking, mature personality, controlling emotions, healthy, avoid stress, and ultimately more productive.

Second, the increasing love of God, as a key sincerity. People who love God, then he will carry out his work with the best efforts and offered his work as devotion to God. The spiritualist is a person who is always sincere in the work.

b. Meaningful

Meaningfulness is rich in meaning of life and work. People who work with looked at that behind his work there is a wealth of meaning, it would appear from himself many positive characteristics, such as high appreciation of his work. If people have to appreciate his work, then there will be passion, enthusiasm, great energy, minimal complaints in work, not easily discouraged, due to work and so on. The spiritualist is a person who appreciate his work.

c. Excellence

Excellence is the best, be the best in order ihsan. A spiritualist who will provide the best performance to the company that affect the

environment, family and himself. This is because he realizes that he is a servant of Allah who was operated by him, he realized that the nature of his job is not to serve humans, but serve Allah SWT. In this job he will be responsible not only to men but to God also. In fact he not consider it as work but employed by Allah SWT.

Programs of activities carried out KH Wahfiuddin through Radiks institutions as a form of implementation of Sufism to promote and develop human resources through a series of seminars, training, consultancy and publications comprehensively:

1) Training and Consulting

The radiks Spiritual Character Building is delivered through a comprehensive and integrative method. Varied in defferend focuses and objectives, and training is Presented in Several stages and levels, and fully costumized and suit the ages and personal backgrounds of our clients.

The advantage of this seminar and consult are:

- Dzikir.meditation Learning to connect people with God (Allah).
- Various Training method: classical, case studies, simulation, practices etc.
- Supported And multimedia technology to optimize various material sensory reception.
- Discussion group that are intensive and focused.
- Alumni Maintenance through text (SMS) and email motivating and monitoring shaering from various.

The Radiks integrated training system is designed through various levels of the comprehensive research for a year. Hundred of books and journal literature were used as study within process. We gather massive knowledge base from professionals and practitioners from various industries and sectors. While expert's observation and participant's feedback being analyzed to achieve empirical and acceptable conclusion.

- 2) Courses, such as courses Sufism, a spiritual-based Management of courses.
- 3) Training specifically with regard to Spirituality in Works Training, empowering spiritual training.
- 4) Publishing

Every results and materials of the research around human resources development and empowerment based on spirituality produced by Radix experts will be published and distributed for public consumption. Radix provide various publication through books, journal, e-book, audio video, blogs etc.

www.radiks.co.id

www.radikstrainingspiritual.blogspot

www.salingsapa.com

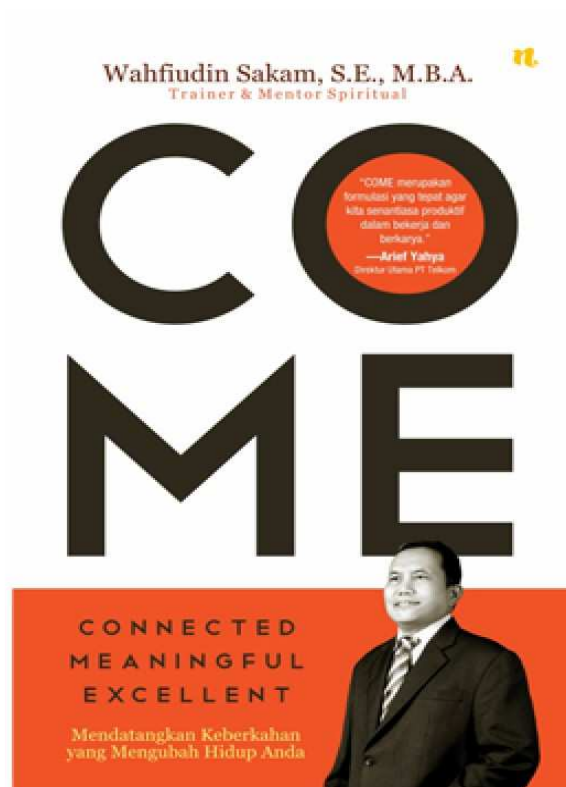
www.tqnnews.com

www.tqnnews.radiks.co.id

Also Extended circles of Radiks in facebook, twitter, google, youtube, Soundcloud

Some books that are published by radiks:

- Come; Connected, Meaningful and Excellence, Naoura Book: Jakarta, 2014, written by Master Trainer of radix, KH Wahfiuddin Sakam.
- Grasping God improved World, radix: Jakarta, 2014, Writen by KH Wahfiuddin Sakam and Abdul Latif.





Some CD audio published by radiks:



KH Wahfiuddin also give sufism lecture for developing muslim resources through aswaja television channel



Salingsapa.com







TVRI



Networking and Clients of KH Wahfiuddin under Radiks Company

Management:

1. PT. Telkom Indonesia
2. PT. Herfinta F & P
3. PT. Sapta Jaya Sentosa Abadi
4. PT. Usaha Gedung Mandiri
5. PT. Jasa Marga
6. PT. Jalan Tol Lingkar Luar Jakarta
7. PT. CMNP
8. PT. Adi Karya
9. PT. Rekindo
10. PT. Wika
11. PT. TASPEN
12. Jasaraharja Insurance
13. Manulife Insurance
14. Prudential Insurance
15. Bank Indonesia

16. Bank Syari'ah Mandiri
17. Bank BI 46
18. Bank BRI
19. Bank Mandiri
20. Bank Permata Syari'ah
21. Mandarin Hotel
22. President Hotel
23. Hilton Hotel
24. Grasia Semarang Hotel
25. Sahid Hotel
26. Astra Indonesia
27. SKK Migas
28. Maybank Syari'ah

Government Institutions:

1. YKPP Dephan RI
2. Military Headquarters
3. Police Headquarters
4. The Government of Medan
5. Health Dept.
6. Gowa regency, South Sulawesi
7. Mayor of West Jakarta
8. South Jakarta Sub Department for Health
9. State Kepegawian Agency

10. Speech Team Capital City Governor

11. Jakarta Islamic Centre

12. Financial Setko West Jakarta

Institutions and Foundations:

1. Dompot Dhuafa Republika

2. Portal Infaq

3. Djalaluddin Pane Foundation

4. UNDIP Semarang

5. MM-UGM Jakarta and Yogyakarta

6. STAIN Pekalongan

7. Bunda Siti banum Foundation, Medan

8. Islamic University Jakarta

9. Paramadina University, Jakarta

10. Ma'had Darul Munir, Bekasi

11. International Islamic Boarding School, Cikarang

2. Modern Academic Sufism of Prof.Nasaruddin Umar

a. Biography of KH Prof.Nasaruddin Umar



Prof. Dr. H. Nasaruddin Umar was born in Ujung-Bone, South Sulawesi, on June 23, 1959, or about 57 years ago. Father of three children born to Andi Muhammad Umar and Andi Bunga Tungke. Professor of interpretation is growing in boarding schools since Islamic elementary schools to high school. After completing his bachelor's degree at the Faculty of Sharia IAIN Alauddin Makassar in 1984, he continued in the Pascasarjana/S2 level IAIN Syarif Hidayatullah Jakarta (1990-1992). At the same campus he take the doktoral/S3 program (the best) with a dissertation "Gender Perspectives in the Qur'an (1993-1999).

His concentration on the exegesis of the Qur'an took himself won the title of professor in that field which was confirmed on January 12, 2002. Expertise in this field is reinforced by some of his works such as: Principal Themes of the Qur'an (1994), Anthropology Veil Feminist Perspectives and interpretations in Islam (1995), Introduction of Ulumul Qur'an (1996), the Qur'an for Woman (2002), and the argument for Gender Equality Perspective

of the Qur'an (1999). Some of the plaque has been gained since college scholar/sarjana/S1 in IAIN Alauddin Ujung Pandang.

However, he was not only known as a leader in the field of interpretation of the Qur'an. In addition to the field he is also very familiar as a figure of Sufism. Field of Sufism practiced evidenced by some of his books such as Modern Sufism, Approaching God with Quality Feminine, Looking Fadilah World Harvest Blessings Hereafter, all of which were ever launched on 19 August 2014 at a five-star hotel in the elite area of Semanggi Jakarta.

b. Principles of Sufism Prof.Nasaruddin Umar

Nasaruddin Umar is a professor in the field of interpretation of the Qur'an but he later pursue the field of Sufism. Before the 2000s he was more talk about the commentaries of the Koran, but the post-2000s he seemed to shift the focus in the field of Sufism. At some stage the event and academic and teaching he always chose the theme of his speech in the field of Sufism. Even later he wrote a book on Sufism entitled Modern Sufism, first published in 2014.

As Sufism thinkers or leaders who cultivate the field of Sufism, Mr. Nasar-so he was called-often talk about the world of Sufism in virtually every scientific papers and lectures. He briefly to underline the importance of each person decorates itself with Sufism. However, he considered that Sufism in the sense of the spiritual life as individuals may not necessarily be the choice of each individual. According to him, which should run every person is to be a pious person individually or social because it is the substance of the teachings of Islam. He added that it is not right to say that Sufism is

obligatory and vice versa, is not substantial anyway if there is a saying that Sufism was heresy especially disfigure. It matters more is Sufism deny the mundane life, intellectual rationality, and avoid the world of modern civilization. He also reiterated his criticism on the practice of Sufism which deviate from the principal teachings of the Qur'an and Hadith. The deviation was common in people who suddenly claimed to have reached the highest level and has reached the level of transitory 'or felt has been fused with his God. As a result, he overstepped the bounds of Sharia about good and bad. According to Mr. Nasar, it is a bad example for subject of Sufism because contrasts between Shari'a and nature.

On the other hand, Mr. Nasar view the importance murshid or guide the tariqah for everyone who want to dive into tariqah's world. Because without them the feared someone would get stuck into practice syncretism or shirk. Mursyid task is to guide, educate, and forge the salik or a student trying to get to know God in understanding the spiritual paths to God, from the process of cleansing and purification so as to attain a deep understanding (ma'rifah) against al-Haqq. However, it is not justified anyway excessive veneration of the sheikh or mursyid.

Spiritual Maturity

Spiritual values and maturity is not determined by a person's age. Young people can achieve spiritual maturity exceeding even surpassing those of older, otherwise who are old does not necessarily achieve it. Spiritual maturity is determined by how a student undergo spiritual world and reach a

certain *maqamat*. This is in accordance with the conditions of the mind of each student.

Mr. Nasar also explained that people who are familiar with a particular *maqam* need to examine the condition of his mind. In the case of a person traveling on the path of Sufism, he distinguishes between *hal* and *maqam*. *Hal* in according to him is a momentary condition experienced by a person who is experiencing a spiritual mood. This situation experienced by a person when he was swept away by a certain moods, usually because of certain events triggered on him, such as being hit by the disaster, being disappointed, being has the intent and the urgent needs, or just follow the dhikr Majelis. Such moods will affect social action himself, so he behaves as if he is not himself. The inner condition tend to be volatile. While someone who has reached the *maqam* will have a permanent mental condition, because he has been through a long process of searching through *riyadhah* consistent. The inner atmosphere is not triggered by specific events but has been through a long spiritual training.

According to him, usually people who have entered rung of *salik* then seem likely that many are addicted, even a kind of dependency, as if his trip life was empty without meaning. He had felt the meaning of real life. That is why the religious phenomenon appears conduct to *uzlah* and wandering from mosque to mosque, from one region to another, even from one country to another. they leave their families, put beside routine work in the office, and replacing an old friend with a new spiritual companions. But not a few people who were disappointed in his search. What is expected and imagined in the

spiritual journey is different from the reality of life that happened, so they go back to the old world, it might be a setback again backwards. Both poles "extreme" is caused by a lack of theoretical introduction about the world of Sufis and Sufism/tasawuf. They immediately became a practicing without ever obtaining introductions from an experienced spiritual teacher.

Another phenomenon which according to Mr Nasar happened to the modern community. He asserted that the phenomenon of spiritual life today tends stick increasingly caused by inner disappointment of the vast potential of modern society. Besides, he added, have sprung up of plus recitations groups. Modern society feel as though the future is coming sooner exceeded the speed race to prepare. It has an impact on the occurrence of multiple shock that hit the modern society. Such a situation occurs not only Muslims, but also people of other faiths. formal institutions and religious people so long living in the community were considered obsolete by the people. This phenomenon potentially give some disappointment in religion. In fact, it can give birth disappointment attitudes and actions on behalf of religious, radicalism and terrorism arise. This is according to Mr Nasar must be observed. Anarchism that led to terrorism-themed religion can be part of the indern massive disappointment or the multiple shock. At the same time the group also appears modern even liberal who tries to accommodate and provide religious justification to the development of the modern world with a contextual approach even hermeneutics.

At that moment it takes wise attitude in addressing the problems of modern life. Salik being a better look at the condition of his mind, especially

for those who have known certain maqam in the world of Sufism. Modern salik does not necessarily have to undertake drastic changes of various aspects of life. A Sufi or salik able to hide itself and the mental state that she had in front of others. True Salik chose not popular on Earth. He prefers popular in the sky. He is also not easy to blame others. According to Mr. Nasar, people still love to blame someone else sign him remains to be learned, if it were not to blame others means he has finished studying. He is referred to as 'arif/wise.

Intellectuality and spirituality

In his book Modern Sufism, Nasaruddin Umar also describes Anatomy intellectual intelligence. As the expert of interpretation of the Qur'an, he lays out the intellectual linked to a few key words in the Qur'an, including the word *'aql* (in all derivations) and said *ulul albab*. According to him, the use of the word *'aql* in the verses of the Qur'an are generally used to analyze natural phenomena and laws of social change. *Ulul albab* used for IQ owners who are already aware of the forces behind higher reasoning ability (QS. Al-Baqarah [2]: 269 and al-Zumar [39]: 9). However, people who have achieved *ulil albab* not necessarily have the emotional intelligence or spiritual intelligence. According to him, the mastery of intellect is not guaranteed a quality of faith and spiritual qualities better, proved to be a bit of an intelligent person intellectually, but he remains Kufir against God, as described in QS. Al-Baqarah [2]: 75. Therefore, said Mr. Nasar, ideally intellectual intelligence used to obtain intelligences are higher, in synergy

with the spiritual intelligence, as described in paragraph *iqra bismi Rabbik*, reading must always be accompanied by the name of God. Thus, the great achievements of science and technology (intelligence quotient) of modern society are expected to run balanced with the amount of tawadhu attitude and closeness with God (spiritual intelligence, spiritual).

What ever happened in the Western world is proof of the dry science of spirituality. For example when the atomic bombing of Hiroshima and Nagasaki Japan. The incident is concrete evidence that *iqra* without *bi ismi Rabbik* a catastrophe for humanity. Therefore, contrasting science and religion is a big mistake. The disappointment arises, then there is a new tendency of modern society to revise the outlook on life of the Western world is thick with secularism, so there is a period of religious revival Part II, accompanied by the emergence of various movements and philosophical theme of humanity, such as postmodernism (posmo), new age, and other humanism movement. Most bearers of these ideas even look at Islam as an alternative.

In this context, according to Nasaruddin Umar, the role of the people (the world) Islam offers a new civilization that combines the intellectual experience of the Western world and the Islamic world's spiritual traditions. In the Qur'an, continued Mr. Nasar, the mention of the east and west not to perpetuate polarization human cosmology based on geography, but rather the power of Islam capable or expected to be a melting pot to melt the potential and advantages of both blocks. The Western world is more likely in the sciences of *hushuli* floating nature of reason and logic, while the East is more

familiar with the development of the sciences of *hudhuri* giving spiritual space as a medium of scientific development. Therefore, if both of these Qiblah merged into one power it will be very contributive to give birth to the modern real world civilization.

Spiritual intelligence is actually not a new discourse in the Islamic world. This problem has long been talked about by the Sufis. Spiritual intelligence related to a third substance called human spirit. The presence of spirit in human nature enabled him to access spiritual intelligence. Of course to reach it is not the same for everyone, between the prophets and the saints with ordinary people. If someone is able to synergize the various abilities and intelligence on him then he will be able to read the universe well. That ability as well as a staircase to the highest knowledge or makrifat of the Creator because the universe is part of his verses.

Sufi and Art

Nasaruddin Umar said that ideally a true Muslim is more familiar with the art as the most effective way to God is to take the path of taste (love). According to him, this sense faster path to God than the path of fear. Because the art one can feel the beauty, serenity, warmth, longing, calm and silence. Atmosphere is required by a salik (seeker of God). Of course, he added, is not art low that only to express contemptible lust man who plunged in sin and immorality, but art can draw closer/near to a *Khaliq*. Nasaruddin Umar confirms this opinion with backrest verses of the Quran and the Sunnah of the Prophet SAW. The values of beauty and goodness to get a positive place in

the Qur'an. In the Sunnah of the Prophet also explained that the music and sound art has an important meaning in human life. The ban in most traditions of the Prophet about the music and the sounds intended for purposes contrary to the sharia, as the art of the music accompanying rituals of polytheism, there are elements of slander and immorality and forget God.

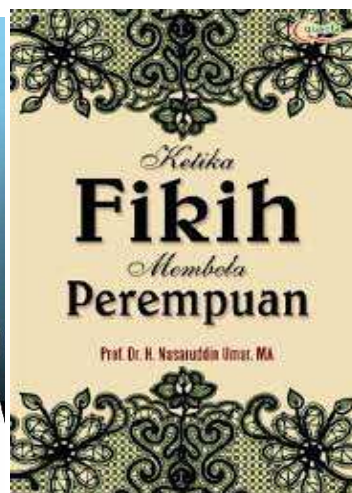
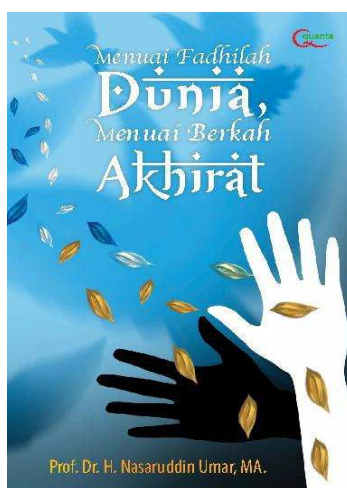
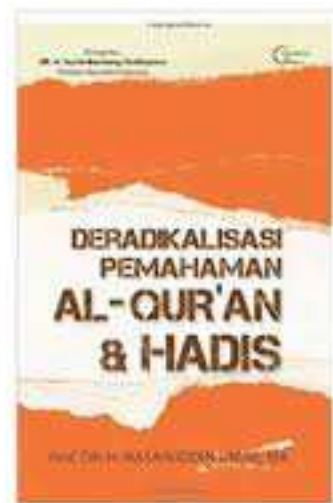
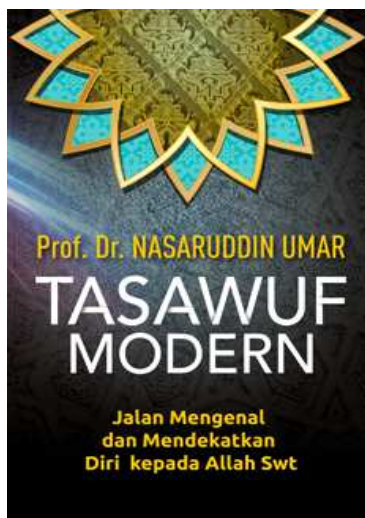
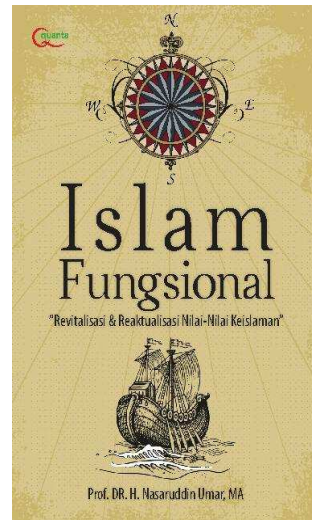
c. Academic Movement Sufism of Prof. Nasaruddin Umar

Nasaruddin Umar did not have a distinctive style in disseminating sufism's movement. He just delivered it through talks and dialogue. How was delivered through virtual media and live lectures. This is not out of position as Academic figures are more in campus life. Prof Nasar, as he is usually called, convey the teachings of Sufism to the public through lectures at several places and other media such as television and newspapers.

1) Sufism Movement of Campus

Prof Nasaruddin had been experiencing campus of academic world since a young age, and cultivate the field of Islamic thought, especially the interpretation of the Qur'an and Sufism. Both can be combined in a model patterned Sufi interpretation. Thus, the academic world into the ground for Prof. Nasaruddin to develop Sufism through some books works that have been published, such as *Approaching God with feminine qualities*, and for *Fadhilah World Harvest Blessings Akherat*. Even books by 2014, entitled *Modern Sufism* prove Prof Nasaruddin concern to dialogue Sufism to the problems of modern society.

Books of Kyai Nasaruddin:



Special characteristics of the Sufi studies Prof Nasaruddin is its emphasis on the feminine aspect of God that God positioned as a substance that is full of love, tenderness, compassion, faith and forgiveness. Feminine relations in worship that is the world of Sufism developed in the academic world campus. So natural that his book titled gender equality, women jurisprudence, and femininity of God.



Among the campus into a nursery of thought and movement Prof Nasarudin are UIN Syarif Hidayatullah Jakarta, Perguruan Tinggi Ilmu al-Quran/College of Science Qur'an (PTIQ) Jakarta and Islamic Religion network throughout Indonesia. In addition to the book medium, Prof. Nasarudin using media seminars and lectures both national and international scale.



2) Lectures Direct

Lectures direct question is Sufism convey to the people directly in front of them. How this is done in some mosques, especially in Jakarta and surrounding areas, the Sunda Kelapa Mosque every Monday and Thursday night, the mosque Bintaro on every Sunday dawn, Masjid At-Tin every Saturday secondly, Masjid al-Ikhlas of Ministry of Religion RI every Thursday before magrib.

Even after the appointment Prof.Nasarudin appointed Priest Istiqlal Mosque, the frequency of increasingly frequent lectures are broadcast both direct or indirect by Aswaja televisi channel. Audiences of this lecture of a general nature, all professions and occupations. And the target model of direct lectures in the mosques is more common than with campus models that are more academic.

3) Television Media

Prof Nasar routinely fill his sufism discourse on Television Republic Indonesia (TVRI) on Hikmah Pagi program, also Indosiar. Additionally,

Aswaja TV is also often the media for him to deliver a lecture on sufism and Sufism teaches values to the community.





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4) Print Media (newspaper)

Besides direct lectures in several mosques and lectures filler in most television stations, he also said the education of Sufism in the newspaper. The

print media routinely as filler remains one of the Merdeka daily rubric loaded every day.

In 2014 for example, he wrote a column in the *Republika* about theme of Haji in Syari'ah Perspective, Tariqah and the Ultimate Reality. In this edition of Wednesday, November 12, for example, he explained the purpose of the pilgrimage in the perspective of Sufism. According to him, the pilgrimage aiming to arrive at the essence of Baitullah through physical-spiritual journey. The essence of the Kabah or Baitullah to i'tibar on two things: the horizon and in the human soul. I'tibar the horizon refers to the mental macrocosm (*Qalb al-insan al-kabir*) commonly called the soul of the universe or the soul of the universe, Baitul Ma'mur, or Lauh al-Mahfudz. While i'tibar in the human soul is connected with the hearts of people who could be called the heart (*Fu'ad*) chest (*al-sadr*), or the particular rational soul (*al-nafs al-nathiq al-juz'iyah*). In addition, he also fillers rubric Sufism published in the daily *Republika* on Fridays.

Movement of Istiqlal Mosque



3. Traditional Sufism of Kyai Lukman Hakiem

a. Biography of Kyai Luqman Hakim

Is KH. Luqman Hakim was born in Madiun in about 53 years ago, precisely on April 20, 1962. After undergoing education in Madiun and MTs in Perambon Nganjuk, he continued Madrasah Aliyah and to be students at the school Tebuireng Jombang. Also at the school she completed her undergraduate program at the University of Shariah faculty Tebuireng Hasyim Ashari. Master program at UGM gone through the Special Program Philosophy, then the doctoral program at the University of Malaya, Kuala Lumpur majors Siyasah Syar'iyah. He also received a Ph.D. field of Islamic Studies and Sufism of ES Robert de Sorbon.

In the field of tasawuf, he learned to Shaykh KH. Abdul Jalil Mustaqim, Murshid The Shadhili, Qadiriyyah-Naqsyabandiyah, Samanids, and Syatariyah tariqah. Of supplies that he had a lot to cultivate the field of Sufism through

speeches and became mursyid thariqah including thariqah Syadziliyah. In addition, he writes in the mass media about the analysis of religious, special social and Sufism. Among the books ever written is a Sufi Psychology, Ar-Risalah Qusyairiyah Master of Science Sufism (Al-Qusyairy), Teosofia of Qur'an (Al-Ghazaly), Raudhah Park Life Sufis (Al-Ghazaly), Rules of Sufic (AL-Gazaly), they are return: (Al-Maqdisy), Declaration of Islamic Human Rights, thoughts Half Crazy, God dhikr, Coffee Sufi of Kang Luqman, Jack and Sufi, Sufism in Blurred Jakarta, God among Inul and Gang Dolly, NU amid Setbacks weakness Ulama and the People, the Pearl of Great Prince Sufi Al-Junaid al-Baghdadi, Towards Ma'rifat (Syikh Ahmad Ar-Rifa'y), Philosophy of Dhikr, Teosofia of Qur'an (Al -Ghazaly), Raudhah Park Life Sufis (Al-Ghazaly), Rules of Sufic (AL-Gazaly), they are return: (Al-Maqdisy), the Islamic Declaration on Human Rights, thoughts Half Crazy, God dhikr , Coffee Sufi of Kang Luqman, Jack and Sufi, Sufism in blurred Jakarta, God among Inul and Gang Dolly, NU amid weakness Ulama and Setbacks People, Pearl of Great Prince Sufi Al-Junaid al-Baghdadi, Towards Ma'rifat (Syikh Ahmad Ar-Rifa'y), and Philosophy of dhikr.

From the writings and lectures that he is often known as Sufiolog, an expert on Sufism. His books are considered to be very easy to read and digest because it uses language that is quite straightforward. Aspects of the content of these books are helpful for the public and can be used as a reference for anyone either as leaders, observers, analysts, and the actors of Sufis himself because in it.

Besides being active in various activities tariqat and Sufism, Luqman Hakim also active in teaching and filling various seminars Sufism. In fact, he also became the caregiver magazine that specialized in the field of Sufism (Sufi Light Magazine/Cahaya Sufi Magazine).

His passion for the world of Sufism also he expressed through painting homage to Surrealism Sufi. His paintings never exhibited even at 24 to 30 September 2010 at the National Education Ministry building in Jakarta. The exhibition is titled "Solo Exhibition back to Fitri of KH Luqman Hakim" was opened and inaugurated by Prof Dr Mohammad Nuh (Minister of Education at that time).

Picture



b. Principles of Sufism Kyai Lukman Hakiem

Kyai Luqman, so he was called, assess the current Islamic society has long missed the mystical atmosphere that is able to provide a balance in life.

However, on the other hand, during this time most people are still impressive as unworldly sufism. They plunge into the world of Sufism by unworldly. In fact, according to him, people who undergo unworldly but it is still a process towards the Sufi moods. Therefore, if a person has undergone more profound sufism world then he will judge the world is small. Therefore, Kiyai Luqman trying to break through the cosmopolitan world.

Kiyai Luqman understanding of the relationship between activity sufistik someone with worldly matters referring to spiritual experiences in the process of Ascension of the Prophet SAW. He emphasized that the Prophet spiritual event that is actually a process when Prophet SAW was from the sky *Sidrah Al-Muntaha* to earth, not the other way when from the earth to the sky. When down to earth the Prophet saw how worldly reality experienced by mankind. With the provision of *billah* (for God) after the "encounter" with God's, he was face this reality. Here, he said, the position of the Prophet as the messenger of God that brings mission *rahmatan lil Alamin*.

Thus, people will reach the peak of psychotherapy which actually is when he has experienced "up" to the spiritual world and then executed in real life with the community. Thus, according to Kiyai Luqman, if people are still in position "up" beforehand and has not experienced the "down" then Sufism may only be a discourse in itself.

Further Kiyai Luqman quoting what was once described the Prophet, that the whole earth had trampled Dajjal except land of Haramain. Places have stepped Dajjal into a dark. But it will change darkness into light when the place was decorated with goodness by man.

Considering the complexity of people's lives, Kiyai Luqman want to ask a simple sufism in which modern society feel at home in it. According to him, Sufism is a strata "freest" for the community because any group can enter this area in various ways ranging from the simplest but still reflects a spiritual experience with God from all levels of society, even if only in the form of gratitude were spoken community. To that end, Kiyai Luqman expressed interest to research the people in a particular community about their experiences with God. For example, how often they are thankful on a daily basis, although only in the form of words alone, how many people in the village who are experts tahajjud, who when they wanted to eat or drink read *basmalah*.

Kiyai Luqman also see a lot of religious people to grow in intensity with God, but they instead added stress. According to him, it was apparently because they were the wrong way in the face of God. They are wrong in the position of God in their lives.

A simple example given were about how when a person is thirsty and needs a sip of water. If he drank only water to relieve thirst then he just get a loss of thirst, there is no spiritual element. However, if while drinking read *basmalah* then he will get spiritual values. Why *bismillah*? Because of in the water there is *asma* or name of God, that there must be a relationship between the spirit of existing chemicals in the water and the spirit that is in people who drink, so that the water be blessed. Another example is conveyed is in material things. According Kiyai Luqman, the money will be in the hands of a person scream if he did not include the element of spirituality in it.

Dryness of spiritual values lead men on the dry atmosphere in living the life of this world. When everyone just rely on material that is empty of spiritual values then the world will become increasingly worse. This condition makes the human experience of life pessimism, the pessimism that the world would be better in the middle of the advancement of age. People who doing sufism should always optimistic view of the world and its development. In other words, Sufism will make someone run it always be optimistic to face anything in life.

Kyai Luqman once told his experience in 1998 he was invited to Germany to follow the Asian Congress of European to discussed about pessimism to face the new world. Almost all present at the congress expressed their pessimism. However Kiyai Luqman as a participant in the forum became the only person who expressed high optimism to face the new world in the middle of the advancement of age. On that occasion, he reiterated his optimism that, spiritual values are the soul of everything in the face of life.

Kyai Luqman recognizes has reduced the psychology of perspective to success. According to him, human beings strive to achieve success in life would be dry if not accompanied *Billah*. That is, every step of the hard work must be accompanied by faith with God. If not, then the success achieved by modern humans will become apparent success. Civilization achieved civilization will be empty. In this case, Kiyai Luqman explained about the tragedy “I” had ever experienced man in the stage of history. He explained that there are two tragedies “I” have ever occurred in the history of human

life, that I am his Devil and Pharaoh/Fir'aun. Indeed, he said, the impact of all I's ever happened to Pharaoh made himself a super power and he was successful in achieving progress at the time, but that progress remains dark. The tragedy of all this kind of I's actually happening in the Western world today. As a result, sooner or later they will feel the impact of the poor and proved they began pessimistic about the progress of civilization.

Kiyai Luqman asserts that to build civilization, *al-Madinah al-Munawwarah* built of Prophet SAW is the most ideal hue. *Al-Madinah* is the expression of civil society, while *munawwarah* is the heart and spiritual.

Therefore, Kiyai Luqman try to introduce the world of Sufism departs from the nature of society. In some places and communities he delivered lectures about Sufism through this approach. For example, in the presence of professionals, it conveys the material Sufism and connect with the world of work. In front of the assembly of the doctors she spoke of Sufism which are connected with their nature, for example about the diagnosis. In this way, he confirmed that they begin to accept Sufism as well without abandon the professional world is inherent in them.

Sufism and political relations

Kiyai Luqman also has a distinctive look about Sufism and political relations. He asserted that there is no close relationship between Sufism and politics. That is, there is no Sufism is a political dimension. Even if there is a Sufis in politics, such as plunging into the government as ever lived by Hasan al-Basri on Muawiyah dynasty, it is only as the effect of what is shown in the

political world. However, a Sufi was positioning itself in the political stage to give a good example for others and how to fight properly. So, false because someone doing Sufism to politics. Could be he was a Sufi who also happened to be a fighter or he is a politician who once a Sufi.

Kiyai Luqman exemplifies khulafa al Rasyidun as Sufi figure who falls as a politician that became caliph and organize and reorganize society, but their mind's eye remains online with Allah. Caliphate is as trustworthy syar'i, whereas in the context of the mandate of their intrinsic became spiritual caliph for him. According to him, Sufism could be a political ethic that can reflect the point of view that distinguishes between politicians and fighters. A politician or leader said should be grounded in the principles of kindness, the benefit of which should really get in his soul, and private interests should be removed. If he still has personal ambitions in politics then he is sinning and will be accounted for later. In the Indonesian context, he pointed out Gus Dur as a fighter and a politician who once Sufis.

c. Sufism Movement of Kyai Lukman Hakim

KH Luqman Hakim assessing that Jakarta is a waste of Indonesia. Therefore, there should be an oasis built for them according to their own world, both of which are struggling as educators, politicians, professionals, employees and society in general. Sufism movement run of Kiyai Luqman started from smaller religious groups in the fields of Sufism. Gradually this group more widely known in the community and many followed his teachings. According to him, the people actually miss once with sufism, but

they are experiencing stuttering in Sufism connects with the real world. Alumni of boarding schools themselves according consider Sufism only relates to mystical things like *karomah*, which is considered to represent a spiritual achievement. Such presumption that the attempted deconstruction by Kiyai Luqman. Some of the activities carried by KH Luqman Hakim Sufism is:

1) Lectures and Recitations

KH Luqman Hakim care of some recitals of Sufism in several communities scattered in the Jabodetabek Jakarta area and some Java. In Jakarta he was caring recitals in Central Jakarta, South Jakarta, North Jakarta, East Jakarta. Also in Depok, Tangerang, Banten, Bogor, and Bekasi. While in other regions include Bandung, Surabaya, Malang and Gresik.

In the process of implementation of the recitation, there are a series conducted by KH. Luqman Hakim along with the congregation. Before the study conducted, Kiyai Luqman worshipers praying *hajat* together followed by recitation book *Hikam*. After the recitation, Kiyai Luqman provide an opportunity for the congregation to be consulted. This consultation is called spiritual counseling which lasted for about half an hour.

Hikam recitation delivered coherently from the beginning, but it explains only the key points in it. Kiyai Luqman call its as *hikmah*

contained in the book. Then Hikmah's it describes the various Sharh and explanations and contextualize the events of religious psychology of contemporary society.

According Kiyai Luqman, book hikam unstudied included in pesantren. Though the book may be assessed for all levels of society. This book can be explained and described in context the assembly itself, so what can be explained by their biological spiritual events, spiritual each of them.



Kyai Luqman when giving lectures to the congregation hikam



The Congregation of The Heart Repair shop (counseling) of Kiyai Luqman

Study of Sufism in the context of the world of work ever done Kiyai Luqman through experiments in PT Telkom Indonesia, Jakarta. The themes of Sufism lectures delivered before the assembly was meant how Sufism became the basis of human resource development at the company. According Kiyai Luqman, recitals it just wanted to introduce God into their daily lives. Recitation in this place has been running for 3 years which is based on a special syllabus is different each year, as *muraqabah ma'a Allah* in 2014, consists of 58 topics. In 2015 the theme were arranged was "Working with the Love of God." KH Lukman Hakim is one of the speakers along with the other characters. Before reaching the next three years, an independent researcher has done research on the company's employees. produce something very positive about the work of their employees.

Kongkow Sufi
Silaturahmi dan Ngaji Manajemen Sufi

Hari/ Tanggal : Rabu, 22 Oktober 2014
Waktu : Pukul 19:00 WIB
Lokasi :
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Perempatan Sabang, Kebon Sirih,
Jakarta Pusat

Acara:
* Silaturahmi & Networking
* Sharing peluang bisnis dari peserta
* Permohonan doa kepada
Syekh Luqman Hakim

Tema:
Menjadi Profesional
Terhubung dengan Allah SWT

Infaq: seikhlasnya untuk konsumsi

Pengasuh: KH Syekh M. Luqman Hakim, Ph.D
(Sufi News/ Cahaya Sufi)

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Persaudaran Profesional Muslim
(PPM) Aswaja

In Bandung, he also has a schedule of lectures “Divine Light”, as the study of Sufism held every month in the first week were held at Masjid Raya Bandung.

2) The mass media

In addition to lecturing and greet directly to the assembly about Sufism, the mass media is also a means Kiyai Luqman expressed tausiyah Sufism through mass media such as online and electronic media (television and radio) and print media.

a) Online media

Kiyai have <http://www.sufinews.com> website to disseminate tausiyah and knowledges about the world of Sufism.

b) The electronic media (television)

Kiyai Luqman also frequently appeared in various television stations as a speaker and informant the theme of Sufism. Among which the most common is Aswaja TV, TV9, and Sufi TV.



Kyai Luqman gave a Lecture on Aswaja TV





3) Print Media

In addition to the book as a pour thoughts of Sufism to be delivered public, Kiyai Luqman also has a special magazine named Light Sufi /“Cahaya Sufi”. This hearts conditioning magazine published every month until 2015 has reached 93. edition of the magazine he leads serves a variety of typical sections around the world Sufis are packaged in a variety of viewpoints with specialties that are not only a repair shop for the hearts, but also at the same time provide solutions appropriate for the spiritual development of society. It also served the spiritual world that is full of color, wisdom at the same depth of real-time information world Sufis and the wisdom inspiring stories of the Sufi figures like Sheikh Abdul Qadir al-Jilani, Imam al-Ghazzali, Shaykh Ibn 'Ataillah as-Sakandary, al -Harits al-Muhasibi and others. Also presented in the magazine articles that broaden even humor to educate about the world of Sufism.



Cahaya Sufi Magazine edition 93th in 2015

d. Data of Kiyai Luqman's Congregations

Kiyai Luqman is a Sufi figure not only as a murshid thariqah but also a scholar, preacher and religious leaders. Therefore, he actively giving lectures and scientific papers to some elements of society. Sufi worshipers who follow the teachings of Sufism and implementation consists of a variety of social backgrounds, including:

1. The academics

As a graduate S3 (doctorate) Kiyai Luqman figure certainly no stranger to the atmosphere of the campus and the world of academia. Not infrequently he was invited to give a scientific oration about Sufism at

some campuses. Not only on campus in the country, he has also been a speaker at a seminar at the Australian National University (ANU) to just hang of Sufism that has been often considered as natural shadow. In addition to a number of Pascasarjana students at ANU, the discussion forum is also present a Indonesianist, Professor James Fox.

2. The office clerk

As explained in the previous section, Kiyai Luqman also active in giving lectures for office workers one of whom was an employee of PT Telkom in Central Jakarta.

3. Politicians

There is a study involving politicians. Most of the NU. Initially they wanted Sufism able to improve their careers. I often deconstruct their views.

4. The general public

Around Jabodetabek Jakarta and other major cities in Indonesia, Kiyai have thousands or even millions of worshipers general public.

e. Community Response

Kyai Luqman has gained sympathy from the general public since he wrestled his sufism activity since a dozen years ago. The positive response from the community has given a specific position for Kiyai Luqman himself. Saiful coming from Depok Citayum get a lot of spiritual experience since actively participated in Sufism Kiyai Luqman since last 5 years.

Ahmad Zuhri of Ciganjur that has been active already two yearly have another reason, namely to establish sufism. For Asnawi derived from Cimanggis, for nearly ten years he felt more confident, connect, and live with the awareness of the Shari'a. while Nafis from the East Beji, Depok confirmed that he is more confident and more stable after five years following the activities of Sufism led by Luqman Kiyai.

Chapter IV

POPULAR CULTUR FOR POPULARIZING SUFISM

A. Popular Cultur in Religion as A New Trend

Religion as a guide for human life that comes from God, can not be sparated from the aspect of culture and humanity. Because the essence of religion is guidance to humankind in order to actualize the religious values in the form of culture. Thus, in general, religion always has two dimensions, namely the sacred dimension that is substantive and formal dimensions of profane and historical. Religion without culture, such as the human soul without a body, so both need each other in life.

Contemporary community life so rich with material pleasures and hedonistic lifestyle, has been proven many anomalies spawned social life, such as moral decadence, life meaninglessness, absurdity, environmental damage, split personality and the disintegration of humanity. Various practices materialistic culture has acknowledg many people to return to the teachings of the divine God, more guarantees to human happiness, and actually peace of life.

On awareness of divinity, then people are coming to religious activities serving to conduct the ritual of spiritual consciousness. This is presented by Islamic leaders working in the field of mysticism in various regions as practiced by Habib Lutfi, Habib Mohammed Sahab, and Kyai Muhammad Taufik in Pekalongan, and KH Lukman Hakim, KH Wahfiuddin

Sakam and Prof Nasaruddin Umar who was in Jakarta. The more developed a region is, the stronger people's desire to follow the activities of Sufism.

The tendency of society in recent years, the spiritual Sufism activities in various areas, especially in Pekalongan and Jakarta, has become the lifestyle of the modern and the new trend of urban communities. The phenomenon of the community with activities such spirituality, drove to a condition that the popular culture in the community. Model and cultural practice spirituality no longer be something strange in the society, because plurality has become a necessity for the community. This condition leads to the popular culture.

Many people who participated in the spiritual performances in Pekalongan and Jakarta, is interesting to examine as there is many factors that influence it. Among the factors that affect the formation of the popularity of Sufism are:

a. the figure of leaders

In any activity principally requires a leadership that is able to condition to the achievement of the objectives of an activity. Likewise, the spirit and splendor of Sufism activities in Pekalongan, can not be separated with the figure of Habib Lutfi, Habib Mohammed Sahab and Kyai Muhammad Taufik.

Habib Muhammad Lutfi bin Hashim bin Yahya, is the chairman of the Ahl al-Thariqah Jam'iyah al-Mu'tabaroh al-Nahdliyah during the third period until today. An association of institutions various schools of the tariqa, legal and valid (muktabarah) in Indonesia, which

amounted to approximately 45 congregations. The mean of this position, Habib Lutfi has legitimacy and a strong influence on all tariqa, that can be received by all types of tariqas. By this figure, the teaching activities were held on Friday Keliwon, followed by thousands of followers consisting of various tareqa. Additionally, the position as a chairperson, Habib Lutfi earns the trust of society as a holy man who has spiritual qualities, which are believed to hasten the arrival of intent prayer worshippers. Moreover, Habib Lutfi is also among the *habaib* that has a path to the Prophet Muhammad.

Habib Lutfi is also a figure who was able to manage all components of society, both civilian and military, as well as officials of the people, the poor to businessmen. It is very visible when he held *maulud* Prophet in *Kanzus* segue near the home of Habib Lutfi and also in other places, always crowded with visitors from various components. Even government officials such as ministers and presidents attended the event. It is explained to the public that the figure of Habib Lutfi is calculated by the State officials, thus improving network and its influence throughout Indonesia.

Not the least of foreign guests which are actually the scholars of the world, made frequent visits to Habib Lutfi. As of Yemen, Saudi Arabia, Egypt, Jordan, Syria, Turkey and even from Europe and America. Even some scientists from Australia and Japan are interested in visiting Habib Lutfi as a figure who can lead mankind to spiritual awareness toward the situation of peace and harmony. Seeing this

phenomenon, showing clearly figure of Habib Lutfi as a figure of Sufism has an international reputation, thereby increasing public trust in in guiding spirituality.

the figure of in the congregation is also evidenced by its position as mursyid The Shadhili, who obtain permission to pledge allegiance or guide others to become a member or a new jamaah. Even some teachers mursyid other congregations such as Shaykh Hisham Kabbani (Naqsyabandiyah Haqqaniyah) and Sheikh Fadhil al-Jilani (Qadiriyyah) gives baiah to the Habib Lutfi, in honor of the position spiritualnya.

Habib Muhammad Sahab movement multicultural congregation, has legitimacy as an Arab descendant of the clan of al-Syhab. With this position Habib Muhammad Sahab can be easily accepted by people of diverse backgrounds. to attract the attention of a pluralistic society, Habib Muhamammad invites the public to enjoy multicultural dance performance containing a mission of unity and social harmony. The dance with the model, the values of cultural institutes can develop in accordance with the trend of contemporary society. Other that, the trend of people who perform the treatment of various disease through alternative methods, then Habib Muh also opens the practice of medicine is a popular part of the population, namely acupuncture and herbal medicine.

While the figure Kyai Muhammad Taufik of Wonopringgo, also a cleric highly respected for his knowledge, independence and humble. Leadership in the field of Sufism is even recognized by the Order

mursyid Naqsyabanadiyah Haqqaniyah International Sheikh Nadhiem Haqqani from Canada, USA, and then in 1990 raised Kyai Taufiq as one of the representatives in Indonesia for the development of the congregation. Independence of Kyai Taufik in economics leads him to not accept any form of assistance from the government and any party to the development of boarding schools facilities.

Likewise, the city of Jakarta, figure of create a public trust in to participated in the reverence. Kyai Lukman Hakim, a highly educated religious scholars from abroad, is a cleric who has a social approach and understand the gaps modernity that can deliver modern society to the spiritual pleasure amid the crush of demands haya materialitsik and hedonistic life. Offerings on Sufi spiritual deepening as if to invite to the society to enjoy an oasis in the wilderness, broiling, so as to feel the joy of the Sufi spiritual sip of water.

Likewise KH.Wahfiuddin Sakam figure, who is an organizational activist, that the sufi religious knowledge and general science have been together so as to diagnose and awareness of the various illnesses suffered by modern society as materialistic, hedonistic, permissiv, job stress, disorientation and meaninglessness. KH Wahfiuddin also able to provide an alternative solution, that is called by COME; Connected; have connection of spiritual aspects of a person to the God whenever and wherever, Meningfull sensing meaningfulness of life in all activities that it can push Excellence, the best practice in every job. KH Wahfiudin activities in various institutions, laiike Qadiriyah

Naqsyabandiyah Tareqa (TQN), MUI , NU, Dompot Duafa, radix training and consulting, Jam'iyah ahl Thariqah Muktabarah al-Nahdhiyyah and that make his acceptabilities on society is getting stronger.

Prof. KH Nasaruddin Umar, with his leadership in the academic field of religion, and its presidency in Ministry of Religious Affairs as deputy minister and after appointed as Priest Istiqlal Mosque, made him gain the formal legitimacy as the figure of sufis. Thus developing the science of mystical through the study of formal academic and informal acceptable in a society deeply felt spiritual thirst.

b. Social system

Generally, the Pekalongan city community, classified as traditional society, in which the community leaders who have the ability to be a reference to the high religious truth and the good of society behavior. Religious leaders, on the north coast agrarian society, occupying the highest social position, that they get a strong social legitimacy in the community Pekalongan.

Similarly with city of Jakarta, although it has become a metropolis city, but the the figure of in the field of religion, moreover also followed by the recognition of other fields, encourage people readily accepted a spiritual guidance conclusively, which can conduct to the guidance of social conciliation, harmonizing and soothing.

c. The probem of modern culture

Modernity, leaving many problem in society today. Modern life generally marked by the dominance of rationality approach, where activities oriented to the interests of human life exclusively. In addition, the human need to be reduced more material aspects, that the material interests of be the goal of all activities and work. Most of the impact of modernization which is very pronounced in the lives of the people are:

1) Split personality

Modern humans today, experiencing the fragmentation of personal, where they are no longer could get himself completely as a human being. Authenticity as a human being, which spirit dimension and a sense of swordfish can be found, because the humans prefer to present pseudo themselves, only shows itself in accordance with the popular modern lifestyle. Humans not push yourself to be able to perform and be recognized as a group which modern, trendy and contextual with symbols that evolved in the modern era. Humans appear in relation to with other human beings, are always masked, pretended and full social hypocrisy. That social relationships seem rigid and formality, and ultimately without meaning.

2) Meanenglessness

Meaningfulness of life, become a modern people's problems, because the her life does not have an orientation and a clear goal. Lifestyle of people which are materialistic and hodonis, coloring life of personal and social, to work like a robot-controlled production machines, that the rhythm of life felt empty. The

emptiness of life is increasingly felt when human beings simply follow the materialistic lifestyle and to fulfill to be hunting money all day. Money or material into pegendali and determines the relationship of everything, so that people such practical moneymaking machine only. This can lead to modern people feel life is meaningless, the stress levels of society anywhere, so look for entertainments can eliminate the fatigue life by way of liquor, free sex and pleasure for a moment.

3) Absurdity

Along with the development of the human ability to think rationally, it caused spirit of rationalization efforts in all fields of science. Various methodologies object of study to understand something, get followers respectively in accordance with the power of rationality, and everything to gain recognition in their respective fields. Claims truth and validity to characterize people who feel they have a powerful methodology, leading to tension and war authority in determining the truth behavior. This affected the relativity of all things, and there is no definite truth, which leads people to the way of life that is convincing. Relativity on everything here, which led to the permissive culture, or permissiveness in daily behaviors.

As long as no disturb each other, and are not hurt each other, although contrary to the norms of religion, a behavior becomes something normal and is allowed in the community. values in the

community to be very loose, thus social and moral ethics violations religion is often a phenomenon that seemed gets social legality, or at least social omission. This is further fueled by dominanya attitude of selfishness and individualism, thus social norms, rules of state and religion to be helpless, because it always returned to each individual.

4) Parsial worldview

The meaning of partial philosophy of life that is the view of the man who only looked at one aspect of a man, are matter and bodies. The rise of the hedonistic and materialistic lifestyle, making man only sees itself as a collection of body material with special needs, are physical pleasure. Happiness only when humans get as much material as possible and produce physical pleasure. When people are not get some material as a facility of his life, the man felt his life was miserable. Thus the happy absence of human life, is always measured by the extent of the amount of possessions. Non-material dimensions have no place in modern society, because it does not support the creation of a lifestyle matter.

5) Moral decadence

Morality becomes a serious problem in the modern era, because of the standard of the good and bad no longer have binding force in general. This is because people experience changes the orientation of thinking individualistic and selfish, material as a lifestyle and hedonist become the ultimate goal of happiness, even goodness

only measured by the things that are material. This then encourages people to do anything to get the material as much as possible.

6) Exploitation of nature and environmental damage

Humanism paradigm leading to an understanding that it is man as the center of all activity, the humans who control nature and to have maximum gain emergence. The anthropocentric view of encouraging people to do a lot of over-exploitation of the natural surroundings, causing a lot of environmental damage. As a result, a wide variety of natural disasters hit in the various regions of the world, which ultimately lead to victim of life and material.

Various cultural problem that ultimately makes people uncomfortable and so was born the awareness to make the process of returning to environmental concerns through awareness of the existence of God. Thus the growth of spiritual awareness is a community effort to restore the true human life and the natural environment peaceful social life. Spirituality is a need for more community expect a better life, a happier and better guarantee. Even some people realize their basic needs are no longer things that are physical as well as an economic concept for this; food, clothing and shelter, but the spiritual things.

B. Spirituality and Mass Media

One of the main pillars of popular culture is the role of the mass media is increasingly easy for people to access information about spirituality. In fact,

both print and electronic media have long played a major role for the process of social change in different countries. Civilizing process a life practice which later became a tradition, almost the result of the formation of the conditioning media. Likewise, the media's role in building a spiritual awareness that spirituality is a necessity of society in general. Concretely, the role of mass media in the development of the popularity of spiritual Sufism appeared on the following matters:

1. The mass media facilitate the spread of information about the activities of Sufism into various community. With the help of the media, activity schedules with different series of events Sufism can be known early by people in different places, so that people can prepare thoroughly for the event. Through the media also profiles the leaders of Sufism can be widely known by the public of the various layers. This information can be through print media such as books, magazines and newsletters as Prof.Nasaruddin books, KH Wahfiuddin, Habib Lutfi and magazines such as sufinews by KH Lukman Hakiem. Also the electronic media that is informative is a web of institutions above Sufi leaders and media www.youtube.com and www.aswaja.com and the media, both national and private television as TVRI, Indosiar, MNCTV, Aswaja, AFP and so forth.
2. The mass media become a vehicle dialogical communication between the community and leaders through the frequently asked questions on various issues of spirituality. For example Habib Lutfi has www.habiblutfi.net for KH Wahfiuddin there www.wahfiudin.net and info@radiks.co.id, KH Lukman Hakiem there www.SufiNews.com. By making the mass media into

communication media, the people have easier access to the leaders of Sufism is to understand and ask questions of spirituality problem. This makes the media communication gap between the people and leaders closer though much physically. Media communication models also deliver to the leaders to get closer to the community, so that a better understand the state of the realities faced by them and design solutions that must be given in accordance with the existing problem.

3. The mass media as a means of education, the educational media that contains guidance and learning about Sufi spiritual life broadcast by several TV stations, media youtube and so on. This form of education is usually in the form of recitals, lectures, interactive dialogue, cultural dialogue and spiritual cleansing that aired on various television stations both public and private, and also uploaded on youtube which can all be accessed by all Indonesia peoples and even internationally. With media networks such extensive television channel, makes the material that lightens inner spirituality of society to acceptable and noticed by tens of millions of Indonesian society. And the frequency of impressions on TV and the internet shows the level of popularity and acceptability of Sufism in public life. Be content, through the media more cheaper and more effective because it can reach all sections of society without barriers. Material submitted by the characters also are planting more spiritual consciousness of a general nature, so the practice of spirituality shown by symbols of religiosity in society become a new trend.

With an awareness of spirituality religiousness that, to encourage people to get the material activities of spirituality in a more intense, thus encouraging too dai/proselytizer, kiyai and preachers from others to make the activities of the study of spirituality, with an emphasis on self evaluation and instropection (*muhasabah*), dhikr, *riyadhah* and so are even going to cry mass, as symbol of seriousness on the depth of spirituality. So finally the recitation weeping because they are supported by dhikr muhasabah of preachers become the trend is rampant in many walks of life.

4. The mass media as a driver of social change, in which the media can provide information specifically for its review of the figures on a theme of interest to the community. With the emergence of leaders who have been recognized figure them by the wider community, then the spiritual values developed these leaders will be triggered at a significant social change, as Horikosi Horiko's theory which asserts that religious figures, kiyai are an agent of social change. The more intense the leaders provide landing direction, and guidance toward improvement, the social change will happen quickly.

With the pivotal role played by the mass media, and the breadth of the network effect, making the mass media today is like a giant boarding school. **The mass media as virtual schools**, will continue to be a trend and more attractive, more practical, effective and efficient in developing awareness and spirituality cultural. If the media contains material spiritual Sufism, then it is the pesantren Sufism media, and this is the trend and style to the accompaniment of

community religious symbols such as clothing, music, charitable or socialites and so on.

C. Commercialization of Spirituality

The involvement of the mass media in the process of spiritual development, not without reason, and non interest. The mass media as an industry, certainly the first to be considered in running a news or programs are business interests profit-oriented or profit. If the industry is looking at a program of events bring profit, then the sustainability and continuity will be maintained and enhanced.

The mass media both print and electronic, is always able to capture business opportunities from activities that become a trend in society. When an item needs the greater, then the chances of being the object of the business venture or greater. Likewise, the phenomenon of spirituality needs Sufism continues to increase, then the law will be applied and commercialization market will prevail.

In the perspective of the media industry, spirituality of Sufism is a commodity that must be packed in such a way so as to attract more and more buyers or consumers. So the creative team prepared to condition sufism spiritual activities for these activities interesting and inviting many parties. From where often the media have a central role in conditioning people's spirituality. Because the creativity of media crews, a spiritual activity more interesting and can condition spiritual feelings of the participants. Spirituality can be controlled by the media, and the media can better master the spiritual emotions of participants.

Such conditions may only deliver to all the conditions of spirituality (pseudo spiritual), because consciousness is merely a moment, according to the conditioning done. This is as the stimulus response theory, where response spiritual participants rely on stimulus or stimuli existing conditioning. If the stimulus is absent or reduced, the response is reduced even non-existent. This is one of the weaknesses that need to be addressed in spiritual activities in the media.

As a business, the popularity of the cultural condition spirituality follows the workings of buying and selling. This resulted in a widespread spiritual state because the ads are convincing, and construction. Spiritual behavior; prayer, munajat with tears, dhikr muhasabah, recitals and so on only been temporary, due to lack of strong basic practice and spiritual rituals are not followed by conservation practice routine with a more intense guidance.

This spiritual activity is also utilized as much as possible to sell goods and services related to the spiritual needs and the needs of everyday people. because the mass gathering, have economic potential systemic. In this activity, the Prophet's birthday event in Pekalongan Habib Lutfi for example, which was attended by thousands of people, the occupancy of hotels and lodging can be full, culinary business is in demand, business travel and transportation is good, business clothes, especially batik and various accessories religious also rife everywhere. So that the velocity of money in one activity can reach hundreds of million rupiah.

The pilgrims/congregation of tariqah, not a few who come to follow thariqiyah practice intentions for the development of business and the livelihood

of other-worldly necessities, such as wealth, grace, office and various other living affairs. Proven many pilgrims who were present to ask the problems of life and ask for prayers to get right solution. When the solution has been obtained, and the issue has been resolved, they might come back and follow the activities of tariqah.

D. Cultural Approaches in Developing Spiritual Achievement

Among the factors that affect the process of popularization of a community tradition is a cultural approach in accordance with the community conditions. This approach will relate how to deliver a teaching material by using symbols, traditions, language, art and so used by the local community. This meant that the message of a teaching or activities are easily conveyed without causing many problems.

An understanding of the cultural approach is certainly not limited to arts activities, historical heritage, traditional ceremonies and customs alone. Culture is basically a system of knowledge and ideas that is owned by a group of people who serve as their guide in attitude and behavior. The use of a cultural approach is motivated by many of social problems that have lost their identity culture of his people. The loss of national identity caused by cultural disorientation, demotivation culture, cultural dysfunction and dependency culture.

Tariqah leaders fully understand the cultural context in which religious teachings to be delivered. They adhered to the principle of proselytize: *likulli maqaalin maqaamun*, every word / teachings have a specific place. That whatever conveyed through words, advice, and activities involving the public, then it should consider of situations and conditions of these communities, in order to conform with

people's lifestyles are evolving, so it does not cause social unrest especially anarchic destructive conflict.

Also the rules of submission should adjust the level of education and socio-cultural circumstances. *Khaatibu al-naasa biqadri 'uquulihim wa ahwaalihim*, to say a word / teachings to the public, by adjusting the level of their intellectual level and socio-cultural circumstances. This confirms the tariqah scholars should consider the social reality in the delivery of preaching material order. Traditions and lifestyle already, do not conflict with religion, should still be preserved and used as a vehicle for preaching readily accepted by the public. The command maintains a long tradition there, and it can take a new style of modern society, is also a rule that is always noticed by tariqah kyais; *al-muhaafadhatu 'ala al-Salih qadiim wa al-akhdu bi al-jadid al-ashlah*; (Preserving the good old traditions, and take a new tradition better).

What do the Sufis modern Indonesia, who is always considering the cultural community, with the utilization of information technology and the tradition of modern society, is actually continuing a tradition that has been carried out by the trustees, who are also experts tariqah, in spreading the religion of Islam in Java and Nusantara. They are the Walisongo have successfully used a variety of local traditions to convey and spread the teachings of Islam with the approach of the tariqah. So the art of puppet, read macapat, dance, suluk, poetry, langgam of Java/Java style, and so forth, all of them used the scholars to incorporate the values of Islam and Sufism with beauty, so that it can effectively deliver the Java community and Nusantara to the teachings of Islam without any social unrest and politics.

Cultural practices are adapted to the teaching of Islam, with the inclusion of materials Sufism subtly, preserving the performance of existing tradition. With the adaptation of the public do not feel deprived of their cultural roots, but can understand the values that better than before. Preaching models since the first of the Sufis are cultural, thus ensuring the socio-political system is still running peacefully. The principle of Islam and Sufism as a religion of mercy and peace becomes the preaching's spirit to the public in accordance with the development era.

Habib Luthfi and Habib Muhammad in Pekalongan, highly visible cultural approach. They use a Javanese gamelan music synergized with tambourine music and modern pop music to be used as a distinctive color. Popular songs of Habib Luthfi like Padang Bulan/desert moon, Cinta Indonesia/love Indonesia and so on have been widely accepted by society. Moreover, some of the songs popularized further by Habib Sheikh bin Abdul Qadir al-Segaf from Surakarta.

Even Habib Muhammad have combined Javanese gamelan music with music and Darwish dance by Maulawiyah tariqah in Turkey, so its performance is referred to as a multicultural Sufi music. This confirms the approach to heterogeneous culture was so strong, a music title containing the message their communication efforts and sharing society from different cultural backgrounds in order to achieve a harmonious social order, peace and prosperity. In the context of society Pekalongan city, cultural performances from the Habib tariqah experts of this order indicates coexistence between the Arab community, China and Java, which is abbreviated 'arwana'.

While KH Wahfiudin who live in the metropolitan city of Jakarta, has modern cultural sensitivity based on the development of information technology and the industrial world. Then the culture of industrialization, with emphasis on the

application of management corporations became a vehicle for KH Wahfiuddin to convey the messages of his sufism. Born from the KH Wahfiuddin's creativity model of management training to increase productivity of companies under the name of spirituality in workplace. The modern model of delivery, with the use of modern technology to make the program kegiatannya demand by employers and industry and government agencies for project development of human resources of the highest integrity and produktiftas increased. This is then known as a corporate Sufi, Sufi applications in the corporate world and industry. Thus Sufism clerics using modern industrial culture approach, according to which society faces.

While Prof.Nasaruddin Umar, using the scientific tradition of the campus, through academic forum as a vehicle to convey the values his sufism. It adapts to the public that it faces he is the community college campus in Islam and Islamic education institutions throughout Indonesia. Moreover, Prof Nasaruddin which has long been a lecturer, has held the post of vice-rector of UIN Syarif Hidayatullah in Ciputat, Rector of the College of the Quran Jakarta and the Deputy Minister of Religious Affairs. In addition to academic forum, Prof.Nasaruddin also use the pulpit approach recitals in majlis taklim forums, organizations, schools and mosques. This is consistent with the position that carried him as one of the administrators of the PBNU and was appointed as the High Priest Istiqlal Mosque in Jakarta.

E. Sufism and the Future of Religion

Along with the development of science and information technology, all areas of human life are required to adapt to take advantage of a variety of products evolving technology. Social change happens so quickly, along with the use of these

technologies in resolving and responding to every issue. Then only with the use of information technology popular, people will be able to follow the development of society, that can still be in rhythm with the pulse changes.

Sufism with spiritual teachings and morals that are more universal and tolerant, have the power to adapt to any changes, and can use a variety of floating facilities as a means of teaching technology will, in accordance with the conditions of the community. Sufism accommodating adaptive strength, making it easier to accept and will have a high level of acceptabilitas in any social change. One of the principles which can be crystallized from Sufism is the principle of *al-islam shalihun fi kulli haalin wa zamaanin*, that Islam is to be relevant at any time and place conditions. Also the principle affirmed in the sufis wisdom, *khudil hikmat min ayyi wia'in kharajat*, take any of wisdom from its origin.

With these variables, Sufism is always ready to face any age and any conditions. This means that Sufism has a great future, and will continue to be accepted by the new contemporary society. The future prospects of Sufism can be explained from two sides, both sides of Sufism interests or the interests of contemporary global society. In terms of Sufism, social change often leaves people out of religious norms and will even lose the meaning of life and loss of spiritual orientation. From where Sufism was about escorting and accompanying social change in order to remain in the consciousness of humanity multidimensional. An escort mission for humans remains a people who are aware of its existence as a servant of God. while in the context of contemporary society, a spiritual void that resulted in the level of stress, uncertainty and lack bermaknaan value of life, encouraging people will search for meaning and identity and fulfillment of desires

kerohaniann. Thus Sufism because the community needs are capable of delivering to the meaningfulness and restore self-image of an actual human being, so they can feel the comfort and joy of life is more defined and focused. The diversity of information and abundance of amenities of life, often making people experience confusion and emptiness personalities (split personality), and Sufis to be an alternative for the return and the healing of social pathologies.

Chapter IV

EPILOGUE

A. Conclusion Remark

It's an undeniable social fact, that in contemporary Indonesia, the cultural community in various areas both rural and metropolitan cities, has been much influenced by a performance culture that appears to be more religious. Ranging from how to dress, music, food, entertainment, and socialite. The practice of religious culture is driven by a sense of spiritual, developed by leaders of Sufism who regularly and intensely held various activities to instill the values of spirituality with appropriate methods and media with social development. Based on the description of the phenomenon of the popularity of Sufism above, we formulated some conclusions as follows:

1. There are several factors that influence the process of popular culture in the field of Sufism in Indonesia this contemporary era. Internal factors include: (a) the figure of leaders of Sufism, which has the authority of Islamic religious sciences, persona and personality that is popular in the community, and the credibility and integrity of the social (b) the nature of Sufism, which is elastic, accommodating and liquid so easily accept the form, (c) congregation or community awareness of the need of coolness and inner peace. The external factors include: (a) consumer culture and materialistic destructive, which makes people no longer comfortable and not feel peace and happiness (b) media evolving technologies, which provide ease in informing and spreading the material more widely (c) number crime cases and crimes as well as the

deviation of norms, which can not be solved completely with the various approaches of science and policy, making Sufism as an alternative to the problem-solving process.

2. Several forms of popular culture of contemporary Indonesian Sufism are: seminars, training, coursesbook publishing, and journals buliten, a study in the online media and television, mawlid celebrations, great recitals (*dzikr akbar*), regular recitals, book review, the nationalist movement, the environmental movement, art of dance and song. While the media used, among others: the majlis taklim, mosques, colleges, books, magazines, newspapers, television, the internet and social media and civil society organizations.
3. There are 6 figures were sampled in this study, 3 of Jakarta and 3 of Pekalongan. 3 figures from Jakarta City that represent the diversity of the community, namely (a) Prof Nasaruddin Umar, as a representation of academic Sufi, using agencies Ministry of Religion, University of Islam, State Mosqua of Istiqlal and TV. (B) KH Wahfiuddin Sakam, as Sufi corporate representation, using institutions of Thariqah Qadiriyyah Naqsyabandiyah (TQN), Majelis Ulama Indonesia (MUI), Nahdlatul Ulama and Jamiyah Ahlith Thariqah Muktabarah al-Nahdhiyyah and State Owned Enterprises as well as a variety of companies. (C) KH Lukman Hakim, as a post-traditionalist Sufi figures, which uses media company, mosques and taklim and youtube channel. While from Pekalongan they are (a) KH Habib Muhammad Lutfi bin Ali bin Yahya, as the Sufis nationality, with institutions Jamiyah Ahlith Thariqah Muktabarah al-Nahdhiyyah, foundations kanzus shalawat, forum taklim, the Indonesian Armed Forces, National Police, mosques and cultural forums and telivisi Aswaja. (b) KH.Muhammad Taufiq, a traditional Sufi figures, which uses the boarding school

institutions and (c) KH Habib Muhammad bin Syahab as multicultural Sufi figures, which uses social institutions and groups of musical art.

4. The role of popular Sufism in the future development of Islamic culture Indonesia, are:
 - a. The driving force for the growth of the culture inspires sourced from tradition and integrate Dialogic with religious values in the frame of modernity.
 - b. Trend Setter for the tendency of the religious culture of the new populist and fused with the people. For a culture that comes from the people themselves awareness will last a long time because it is owned jointly by actors and users at once.
 - b. Color poster for Indonesia Islamic practices that are acculturative and accommodating to the existing tradition, while taking the positive side of the new culture, so as to reflect the model of Islam Nusantara, which characterized as *Islam rahmatan lil 'alamien*.
 - c. Movers peaceful Islam, which can be used as an antidote for the growth of radical Islamic practices, fundamental and anarchic. With popular Sufism culture, promote the creation of social integration so as to reduce conflict either due to economic factors, political and cultural.
 - e. Unifying the nation, as proven steps popular Sufi leaders was very strong concern for the growing sense of nationalism which emphasizes the brotherhood and unity among the components of the existing society.

B. RECOMMENDATION

1. Sufism as part of Islamic teachings, must be studied intensely, through a comprehensive and integrative approach. Study to the Sufism, should include the teaching aspect and its practice as well, so it can build a comprehensive understanding of Sufism, and ultimately can position Sufism proportionally.
2. Culture Sufism shown to synergize with local and global cultural traditions, thus becoming a Sufi, is a process that people become actual, contextual and can adapt to social development. Various cultural practices, implemented by the contemporary Sufi figures, is a business culture, which turned a variety of human potential, so as to actualize to reach true happiness. It is supporting the development of the nation, so it is fitting all components helped support him.
3. Model religiosity practiced by Sufism, particular play a central and strategic in order to form the character of a religion of peace, polite and away from violence, especially anarchic and terror. Thus this form of Sufism culture can be used as a ward movement of religious radicalism and anarchism Islam. Even efforts to de-radicalization of Islam, can effectively through Sufism culture, because it is the government's support for the implementation of a culture of Sufism is desperately needed. Even the future of Islam archipelago lies in the cultural development of this Sufism.
4. The threat of national disintegration, can also be anticipated through cultural activities Sufism nationality, who have the power of unifying and strengthening the social bond, so to maintain and develop a culture of Sufism, means concretely helped strengthen the unity of the nation as well as evidence of love and defense of the nation, ensure the sustainability of national life.

