The Role of Tarekat in Awakening the Spirit of Nationalism (Study of the Thought and Movement of Habib Luthfi bin Yahya)

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Abstract
The Sufism movement that transformed into a tarekat was a response to social and political conditions as well as nationalism. Habib Luthfi bin Yahya is one of the tarekat figures who focus on the issue of nationalism. The problem studied in the research is how Habib Luthfi bin Yahya thinks about the tarekat and nationalism and what movements are carried out in awakening the spirit of nationalism through the tarekat. This study uses a qualitative method through a sociological approach. Data collection techniques are by observation, interviews and documentation. Analysis of the data used is descriptive analytic that is exploring and clarifying about a phenomenon or social reality, by describing a number of variables with the problem and unit being studied, then analyzed in depth. The results of this study reveal that the tarekat according to Habib Luthfi bin Yahya is the path to Allah SWT, the tarekat is the fruit of the shari'ah. The source of the tarekat itself is the Qur'an and Hadith. The tarekat strengthens the position of nationalism, the tarekat experts feel they have the homeland given by Allah SWT as a form of gratitude for the grace of Allah SWT. Habib Luthfi bin Yahya said love for the homeland must be inflamed to avoid and threaten the nation’s disintegration. Habib Luthfi bin Yahya’s movement in awakening the spirit of nationalism is carried out through movements in various fields, including economic, cultural, political, religious, social, and environmental fields.

Keywords: Tarekat, Habib Luthfi bin Yahya, Nationalism.

Abstrak
Gerakan tasawuf yang menjelma menjadi tarekat merupakan respon terhadap kondisi sosial dan politik serta nasionalisme. Habib Luthfi bin Yahya adalah salah satu tokoh tarekat yang memiliki fokus pada masalah nasionalisme. Masalah yang dikaji dalam penelitian yaitu bagaimana pemikiran Habib Luthfi bin Yahya tentang tarekat dan nasionalisme serta gerakan apa saja yang dilakukan dalam membangkitkan jiwa nasionalisme bangsa melalui tarekat. Penelitian ini menggunakan metode kualitatif melalui pendekatan sosiologis. Teknik pengumpulan data dilakukan dengan teknik observasi, wawancara, dan dokumentasi. Analisis data yang digunakan adalah deskriptif analitik, yaitu menganalisis dan mengklarifikasi mengenai suatu fenomena atau kenyataan sosial dengan jalan
mendeskripsikan sejumlah variabel dengan masalah dan unit yang diteliti, kemudian dianalisa secara mendalam. Hasil penelitian ini mengungkap bahwa tarekat menurut Habib Luthfi bin Yahya merupakan jalan menuju Allah SWT, tarekat merupakan buah dari syariat. Sumber tarekat sendiri adalah al-Qur’an dan Hadits. Tarekat memperkuat kedudukan nasionalisme, kalangan ahli tarekat merasa memiliki tanah air yang diberi oleh Allah SWT sebagai wujud syukur atas anugerah Allah SWT. Habib Luthfi bin Yahya mengungkapkan bahwa cinta tanah air harus digelorakan untuk menghindari ancaman disentegrasi bangsa. Gerakan Habib Luthfi bin Yahya dalam membangkitkan jiwa nasionalisme bangsa dilakukan melalui gerakan dalam berbagai bidang, meliputi bidang ekonomi, budaya, politik, agama, sosial, dan lingkungan hidup.

Kata Kunci: Tarekat, Habib Luthfi bin Yahya, Nasionalisme.

INTRODUCTION

Tarekat is a form of institutionalized Sufism practice. Tarekat means a way or a way to reach levels (maqamat) in order to get closer to God. In this way a Sufi can achieve the goal of real dissolution (fanā fi al-haq). Following the tarekat also means cleansing oneself of self-admiration (ujub), arrogant (takabur), wanting to be praised by others (riya), love of the world, and the like (Jamil, 2012: 47-48). In an effort to maintain the tarekat tradition and morals, every tarekat practitioner is aware and firmly believes that the tarekat tradition and morals originate from Sufism, while Sufism is basic and unified with prophetic traditions and morals. Therefore, the tarekat way is a path that will unite humans in the form of ummatan wahidah. Sincere recognition and appreciation of the diversity of revelation or religion is a necessity because it is the mandate of God which is inscribed in the flow of tradition and prophetic character. It is a belief and faith that must be upheld.

The attitude of appreciating and accepting differences that are sincere about the meaning and function of revelation that has flowed since Prophet Adam AS, which then led to the peak of perfection in the prophethood of Muhammad SAW. In essence, it is a real actualization of faith and belief that is reflected in its practice, a gift from God, as well as His mandate, to be enjoyed by mankind throughout the ages. Differences must also be respected, and the direction must be able to strengthen the unity and integrity of mankind. Differences must be respected and upheld, and their direction must further strengthen humans and their humanity so that they remain on the straight path, namely the path of Divine immortality (Salamah, 2005: 5).

With the intention of respecting differences because a Sufi is aware that all creatures are tajalli from Him, they do not discriminate against religion, sect, ethnicity and race they
embrace all circles. They have more attitudes and behaviors that stay away from every form of conflict, both horizontal and vertical, open or closed. They are always willing to give equal place to every member of society without any discrimination. They are willing to accept and discover the truth and teachings of different parties (Salamah, 2005: 5). History has proven that the tarekat movement from the beginning has indeed been an impetus for nationalism in Indonesia. The peasant revolt in Banten in 1888 was driven by the tarekat movement led by Sheikh Abdul Karim Banten, he was a direct student of Shaykh Khatib As-Sambasi, the founder of Tariqat Qadiriyyah wa Naqsyabandiyyah (Hamidah, 2010: 336).

Therefore, someone who follows the tarekat will care about the nation because according to him building the nation is a manifestation of their faith, as Habib Luthfi bin Yahya said that nationalism is part of the manifestation of love for the Prophet and Allah (Khanafi, 2013: 16). Nationalism itself is an understanding that creates and maintains the sovereignty of a country by realizing a concept of a common identity for a group of nations to become a truly independent nation (Divine, 2012: 22). Love for the homeland according to Islam is not fanaticism, which divides humanity into anarchist groups that spread hatred and anger against each other, overthrowing each other. It is stated in the hadith “Whoever dies under the banner of power, he defends bigotry, and is angry because of bigotry, then his death is in vain”. Hadith History of An-Nasai and his Sunan. Love for the homeland according to Islam is not always following where their passions lead, and always defending them in every case even though they are wrong. However, love for the homeland is fair and impartial (Assyria, 2016: 172).

Habib Luthfi bin Yahya, a Pekalongan cleric and the leader of Jam'iyyah Ahlithtariqoh Muktabaroh al-Nadhiyyah, presented tarekat institutions in Indonesia. He has a concern for nation building, namely nationalism (Khanafi, 2016: 338). On every occasion, whether in lectures at public or state events, Habib Luthfi always emphasizes unity and integrity and the importance of respecting the government, TNI (Indonesian National Army)-POLRI (Indonesian Republic Police) and other elements of the nation (Tsauri, 2015: 233). Through various events, including the birthday of the Prophet, Habib Luthfi bin Yahya always emphasizes the importance of loving the homeland. In addition to lectures, the events also read Pancasila and the national anthem Indonesia Raya, where the audience was asked to stand up and sing the national anthem together (Tsauri, 2015: 235).

This paper will reveal how Habib Luthfi bin Yahya’s thoughts about tarekat and
nationalism and how the movement of Habib Luthfi bin Yahya’s congregation in awakening the spirit of nationalism of the nation.

DISCUSSION

1. Tarekat and Nationalism

Tarekat (ath-Thariqah plural Tarā’iq) etymologically means: way (al-Kaifiyyah); method, system (al-Uslāb); madzhab, school, direction (al-Madzhab); circumstances (al-Hālah); tall date palms (an-Naklah at-Thawilah); shade poles, umbrella sticks (‘Amūd al-Mizzallah); noble, foremost of the people (Sharīf al-Qaum); scratches or lines on something (al-Khāfis Syai’). Thariqah according to language means path, way, line, position, belief and religion. Modern Dictionary Arabic-English Dictionary by Elias Anthon and Edward Elias, as quoted by Fuad Said, states that thariqat is way, method and system of belief (method and belief system) (Said, 2007: 1). The tarekat according to the terms of Sufism scholars are: (1) The way to Allah by practicing the knowledge of monotheism, fiqh and tasawuf; and (2) the way or way of doing a practice to achieve the goal.

Based on these several definitions, tarekat is a way or way to get closer to Allah, by practicing the knowledge of monotheism, fiqh and tasawuf (Said, 2007: 9). In the book Jamīul Ushāl fil Auliya’ by Shaykh Ahmad Al-Kamsyakhawani An-Naqsyabandi as quoted by Aziz Masyuri it is stated:

الطرية هي السيرة المختصة بالسالكين إلى الله من قطع المنازل وا لتزويق في المقامات

Thariqah is a certain practice for people who take the path to Allah, in the form of cutting off or leaving places of residence and ascending to stations/noble places) (Masyhuri, 2014: 1-2). Harun Nasution defines tarekat as a path that must be taken by Sufis, with the aim of being as close as possible to Allah. Tharīqah then means organization (tarekat). Each tarekat has its own sheikh, ritual ceremonies, and forms of remembrance (Nasution, 1986: 89).

Tarekat has two meanings. First, the method of giving spiritual guidance to individuals in directing their lives towards closeness to God. Second, the tarekat as a Sufi brotherhood is characterized by the existence of formal institutions, such as zawiyah, ribāṭ, or khanaqah. When viewed from the other side, the tarekat has three systems, namely: a system of secrecy, a system of brotherly kinship, and a hierarchical system such as khālīfah, tawajjub or khilāfah, sulūk, shaykh or murshid, wali or qutb. The position of the
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Tarekat teacher was strengthened by the teachings of wasilah and genealogy. Belief in trust with the teacher is strengthened by the belief in karamah, barakah, or intercession, or the abundance of help from the teacher. The obedience of students to the teacher in the tarekat is like a corpse in the hands of those who bathe it (Masyhuri, 2014: 2).

Tarekat was originally one part of the teachings of Sufism. The Sufis teach the main teachings of Sufism, namely sharia, tarekat, essence, and ma’rifat, which in the end each of these teachings develops into one independent school (Al-Barmar, 1990: 17). As revealed in the hadith, which means that the Sharia is my word, the tarekat is my action and the essence is my heart (Schimmel, 1986: 102). According to Muhammad al-Aqqad, Sufism comes from Islam, because it has its basis in the verses of the Qur’an, so that it is recognized as true teaching (Rusli, 2013: 187).

Hans Kohn as quoted by Badri Yatim in a book entitled, Nationalism, Its Meaning and History, nationalism states that the nation state is the ideal and only legitimate form of political organization, and that the nation is the source of all creative cultural energy and prosperity. economy (Orphan, 1999: 57-59). There are several agreed elements of nationalism, the most important of which is the will to unite in the political field in a national state. So the sense of nationalism is considered to have emerged when a nation has the same ideals to establish a national state (Yatim, 1999: 58-59). Hertz in his book entitled Nationality In History and Politics as quoted by listiyati reveals four elements of nationalism, namely: the desire to achieve unity, the desire to achieve independence, the desire to achieve authenticity and the desire to achieve national honor (DigiLib.Unila.ac.id accessed on 29 August 2016).

The bonds of nationalism grew in the community when their mindset began to decline. Human bonding occurs when humans begin to live together in a certain area and do not move from there. At that time, it was instinct to defend their country, where they live, and depend on themselves. From here the forerunner to the growth of the bond of nationalism. Indonesian nationalism was born out of public awareness to escape from the confines of the colonialists and all forms of exploitation and discrimination that disrupt political, economic, cultural, and religious stability though. According to Farmawati (2019: 184-202) that the understanding that is felt to be compatible with pluralism is the concept of nationality, namely nationalism. Globalization has changed everything, activities and even human character, including the nationalism of the younger generation. By referring to
awareness, the idea of nationalism can become the ideals of a more egalitarian nation building (Ilahi, 5).

2. Relations between Tarekat and Nationalism

The tarekat also became the main player and determinant of the archipelago's socio-political and economic movements. History bears witness that the armed resistance against the imperialists was mostly driven by tarekat leaders. It is undeniable that the liberation of Sunda Kelapa from the Portuguese colonialists was led by Sunan Gunung Jati or Syarif Hidayatullah together with Fatahillah on June 22, 1527 after the occupation of Sunda Kelapa for seven years. The summons of Sufi scholars to participate in the resistance to colonialism. Is a result of the treaty of Tordesilas (1449), as a treaty created by the Portuguese and Spanish. Portugal and Spain with the blessing of Alexander VI tried to divide the world into east for Portugal and west for Spain. While the nations in both parts of the world will be catalyzed. This challenge increased the horizons of the Walisongo movement, and the tarekat leadership actively participated in organizing the military to enforce Islamic sovereignty and political power in Demak, Aceh, and Maluku. The character of the tarekat movement, which involved an organizational system against the invaders, was continued in the following centuries (Jamil, 2005: 36-40).

Furthermore, the presence of the Qādiriyah-Naqsabandiyah Order in Indonesia, especially on the island of Java around the 1870s, by its development figure, Shaykh ‘Abdul Karim al-Bantanī has brought fresh air to the colonized people who wanted to let go of a depressed lifestyle. he made a movement that took root among the colonized people, with the central issue of "jihād fisabilillāh", the infidel colonialists who had to be expelled and parts of it. Conditions like this allow the establishment of ties between the interests of the colonized people and the tarekat institutions, both of which provide complementary content. Tarekat, for example, can appear as institutions and figures for channeling political aspirations for the colonized people. According to Sartono Kartodirdjo as quoted by Ajid Thohir, One of the most important protest movements against the Dutch colonial power was the Banten peasant movement. It should be noted that the main framework of the socio-political organization of the peasant uprising of 1888 always used religious zeal. The impressive cohesion of the rebellion movement is clearly due to the leadership of the Qādiriyah-Naqsabandiyah Order (Thohir, 2002: 173).
In a short time, all pesantren that have ties to the tarekat, with charismatic kyai figures, have changed their functions into political institutions of the colonized people. Since then, the Qādiriyah-Naqšabandiyah Order has changed its function and role from a social-organic system to a regional-political system, replacing the roles of the sultanate that had been lost as the people's aspirations. Through the tarekat platform, they build collective awareness on “syncretic” principles, between the potential possessed by the Qadiriyah-Naqšabandiyah Order and psychological needs, but also in political thought, both through the concepts of jihad and in determining the goals of its achievement (Thohir, 2002: 32-33).

3. Nationalism Thoughts and Movements of Habib Luthfi Bin Yahya

Habib Luthfi bin Yahya was born in the city of Pekalongan on Monday, the morning of 27 Rajab in 1367 Hijriyah. Coinciding on November 10, 1947 AD. Born from a sharifah, named Sayidah al-Karimah Syarif Nur bint Sayid Muhsin Maula Khilah.


His teachers while studying from among the habaib were: al-Habib Ahmad bin Ali bin Ahmad bin Abdullah Talib al-Attas; al-Habib Husein bin Hasyim bin Umar bin Thaha
bin Yahya; al-Habib Abu Bakr bin Abdullah bin Alwi bin Abdallah bin Muhammad al-Attas; Al-Habib Muhammad bin Husein bin Ahmad bin Abdallah bin Talib al-Attas. In addition, Habib Luthfi also studied at several Islamic boarding schools including the Bendo Kerep Islamic Boarding School Cirebon, the Islamic boarding school located in Indramayu, the Islamic boarding school in Purwokerto under the tutelage of kyai Muhammad Abdul Malik Ilyas bin Ali, and the Giren Talang Tegal Islamic boarding school under the tutelage of Kyai. Said bin Kyai Armia. After that he performed the pilgrimage and made a pilgrimage to the grave of his father the Prophet Muhammad in Medina al-Munawarah. There he used to gain knowledge from the scholars in the two holy cities. He received the knowledge of Shari'ah, Tharīqoh and Sufism from great scholars, the main guardians of Allah SWT, teachers whose capacity is not in doubt (Tim Majlis Khoir, 2012: 5-6).

Habib Luthfi bin Yahya took tharīqah and hirqah muhammadiyah from the ulama figures. He received a diploma to pledge allegiance and became a murshid. Among the congregational sanad that he got are (Tim Majlis Khoir, 2012: 5-6) the Naqsyabandiyah Khalidiyah and Syadzilah al-'Aliyah congregations, Naqsyabandiyah al-Khalidiyah sanad, tariqah al-'Alawiyah al-Aydrusyiah al-' sanad Aththasiyah al-Haddadia and Yahyawiyah, Sanad tariqah al-Qadiriyah al-Naqsyabandiyah, sanad tariqah Tijaniyyah, and all tariqah sanad (Jami'ut Turuq).

The purpose of the Order of Habib Luthfi bin Yahya by exemplifying when taking ablution water (wudhu) for prayer, wudhu is not just a cleanser in the regulations that must be washed by ablution water. More than that, wudhu contains meaning in terms of the first holiness thoriqoh: (a) Physical purity determined by sharia which must be washed by the provisions in ablution; (b) Wudhu brings thoriqoh inwardly so that it reflects the results of ablution work as provisions for daily life, including a side when the person expends energy in work and in issuing a mindset to answer and provide solutions for what has been done when experiencing something that has happened. can not be solved from that when ablution brings a new spirit and calm all that is because of the influence of intention, and the influence of water which has sufficient mineral content.

As for the second, every limb and head must be washed like the sunnah of gargling until the intention and washing that must be ablution is to have a high philosophical content not only that, but the content of Sufism is very high when someone washes the face of the members from one's face are the eyes, nose, mouth should use the face in
which the eyes and mouth are affected by the washing of ablution water will give birth from a distant eye view, broad insight, tend to cover actions that are less commendable, the mouth will also give birth to the values of etiquette speech words give birth to polite words keeping words from all forms that are less commendable with oral hygiene exposed to ablution water will give birth and take advantage of its purity to be spent on all virtues such as reading the Koran, hadith, useful books, especially the work of scholars to remembrance, tahmid, glorify, say shalawat who benefit from it will be the benchmark of the world. Likewise, when you wash your hands, you will take advantage of the hands that have been purified of things that are not commendable. Washing the crown of which will build the mindset of intelligence, intellectuality of scientists who produce scientific works that are useful and useful for the religion of the homeland and the nation and keep away the mindset that will harm themselves and others. When you wash your hands, you are able to make a filter from the work of hearing, you are able to stem negative sounds that will lead to stupidity, division and brotherhood. Then a good ear, which is the result of ablution, will be very colorful with hearing and be able to reach what has been discussed or lessons read or get fatwas and lessons that are in synergy with his healthy mind and knowledge. Washing both feet from his sacred work will step up and keep away from behavior that is detrimental to himself, his religion and his nation. Will have a firm footing that is not easily shaken every step by step. That's tariqotul ablution. But all of that has not been said to be maximal enough because there are still certain parts, the most important of which is the heart. But the heart is also a place for uncommendable qualities, such as neglecting to remember Allah and His Messenger, a place for pride, envy, hasad and heart disease.

Wudhu water is not able to penetrate to clean liver disease that is able to clean the heart with dhikr. So that you do not become a servant who is always heard and seen by the almighty. From all forms of action, it is an obligation for all to clean the diseases of the heart so that it will produce clarity of what has been practiced in Allah's Shari'ah as part of the tarekat. Farmawati (2019: 107-126) states that the teachings of the Sufi Order through the spiritual emotional freedom technique can be used as a cure for physical and mental illnesses in drug abuse.

The meaning of nationalism according to Habib Luthfi bin Yahya is to feel ownership, there is a seed for every inch of land or a grain of sand given by Allah ta’ala to
be his homeland, the earth is spread out to be fragmented into the property of every nation or ethnic group (Interview Habib Luthfi bin Yahya, September 16, 2016). According to him, love for the homeland is important to continue to be encouraged, to avoid and prevent the threat of national disintegration. Because if it keeps happening, turmoil, divisions, brawls between residents, when will the government continue to build (Tsauri, 2015: 235).

Therefore, when people’s nationalism began to fade, Habib Luthfi bin Yahya raised nationalism with the symbols of the Unitary State of the Republic of Indonesia (NKRI) such as singing the national anthem in every Maulid event or recitation events and other activities such as cross prayer together. At that time the audience was asked to stand and sing the national anthem together. Habib Luthfi bin Yahya also created a nationalism-themed song entitled "Cinta Indonesia" (Tsauri, 2015: 235-236).

Based on the results of interviews with KH. Zakariya Ansor, citing Habib Luthfi’s, the most important element of nationalism is human resources, these human resources must be equipped with a mature and comprehensive religious understanding, not in pieces that are prone to giving rise to anti-nationalism. A very nationalist and always instills a sense of nationalism to his friends. The Messenger of Allah (PBUH) loved the Arab world very much. He often stated that I was an Arab. This is a concrete example of a citizen's love for his homeland. Love for the homeland is a form of gratitude to Allah Allah for the motherland.

Habib Luthfi emphasized that the form of state defense was very broad. It is not limited to taking up arms and physical warfare such as bamboo spears during the war against the colonialists in the past, but also in the present context, defending the country can be interpreted with devotion according to their respective roles. Playing a role in improving the economy, agriculture, improving education, and giving birth to cadres who love the country. "Ordering traffic is also a form of defending the country," he said. In addition, Habib Luthfi said the genuine importance of respect between citizens as a way of knitting that unity. He believes, if culture is fostered, a strong brotherhood will be established between various elements of the nation and will not be separated. He also invited all elements to create minimal peace in their respective countries (Nashrullah, 2016).

The nationalism movement initiated by Habib Luthfi bin Yahya covers various aspects and areas of life, including the economic field. The method is to explore natural
resources in each area to become a commodity so that it can lift the country’s economy based on love for the homeland, love for the country, for example in Moga with its beautiful orange tree, because someone has a good spirit of nationalism, love for the homeland the strong he will cultivate the produce of the earth to the maximum not even damage it. He also encouraged love for domestic products in events and activities filled with Habib Luthfi. In fact, based on the results of an interview with Kyai Zakariya Anshor, Habib Luthfi bin Yahya formed a community of young kyai then given a link to Indofood in the marketing department and then sent to Pondok-Pondok to see the potential of each Islamic boarding school (Interview, KH. Zakaria Ansor, 12 October 2016). Regarding local products from the city of Pekalongan, Habib Luthfi bin Yahya is one of the figures who initiated the establishment of the International Batik Center in Wiradesa in collaboration with Yusuf Gunawan so that Pekalongan has room to develop batik and create job vacancies for the people of Pekalongan.

Every year Habib Luthfi bin Yahya holds a long amulet carnival event, the meaning of the talisman itself is something of value in their respective areas, for example Pekalongan can bring out creativity in the form of batik, which is called talisman. The series of events of the talisman carnival itself is the first with a mass wedding, the mass wedding activity itself aims to help young people who are ready to marry to get married, the next event is the long amulet parade, the long amulet parade itself the event with a parade on the street while waving the red and white flag, and those who have artistic creativity are displayed in a long amulet parade and the last event is the birthday of the prophet. Habib Luthfi bin Yahya also created Javanese songs such as the song Padang Bulan.

The Nationalism Movements of Habib Luthfi bin Yahya in politics is that by always instilling whatever political party he is in, his heart must have a red and white spirit. This he did, among others, by establishing friendship, communication, brotherhood with the TNI - POLRI because the fortress of the country was the TNI and POLRI and as an embodiment of efforts to increase nationalism. Also establish communication with the government because the government has the power in Indonesia, which can decide the laws and regulations for the legislative and executive government. you have to trust the government, and if the government is corrupt, it’s not government institutions, but personal elements, don’t let someone’s mistakes continue to involve institutions, for
example in the government there are members of the DPR doing corruption it’s a personal mistake, don't blame the institutions DPR, but the person.

In the field of religion, Habib Luthfi's nationalism movement, for example the birthday of the prophet, which was filled with red and white orations, posting of red and white flags, holding interfaith prayers, because there is hablumminallah, hablumminanas, religion advocates hamlumminara jar, one’s right to neighbors, one must respect one's neighbors even though that person is an infidel, associating with non-Muslims in Indonesia must be respected as an Indonesian citizen, it is a religious manifestation of associating with non-Muslims. In addition, the friday kliwon recitation of the congregation at Kanzus shalawat was used as a medium to foster nationalism, the series of events were reading aurod tariqot, reading the book jamiul karimatil auliya’, tausiyah from habib Luthfi bin Yahya and prayers and the last series of Habib Luthfi bin Yahya served handshakes with his congregation of thousands of people with a touch of direct communication from Habib Luthfi bin Yahya to hear the complaints of the community in various problems.

The phenomenal activity of Habib Luthfi bin Yahya with Jam’iyah Ahlith Tariqah Al-Mu’tabarah An-Nahliyah (JATMAN) in collaboration with the Ministry of Defense held an International Conference of Tariqah Scholars. Through this activity, Habib Luthfi bin Yahya tried to create world peace, with the theme of defending the country. This activity was held at the Santika Hotel, Pekalongan City on 27-29 July 2016. This event made the tarekat wider in scope in relation to its role in increasing the sense of nationalism in international countries.

The nationalism movement in the environmental field, begins with conserving nature. In addition to human prayer, what can prevent disaster is the prayer beads of trees and plants. Until Shaykh al-Jazuli in dala'il khairat changes the prayer; Allabuma shali wasalim ‘ala Muhammad bi’adad al-ashjar (tree). Because of the tree rosary, the herbs of Allah bestow all the trees and plants of mercy. Regarding rob and abrasion, Habib Luthfi bin Yahya recommended planting mangroves in Slamaran and Panjang. This activity was carried out by people who were ruled by Habib Luthfi bin Yahya himself. In addition, Habib Luthfi bin Yahya never picks leaves or cuts trees unless there is a benefit. Allah gives mercy to trees and plants, plants are useful for the treatment of various diseases.

Habib Luthfi’s nationalist movements in the social field include every Eid al-Fitr night, he and the TNI-POLRI distribute around 70 tons of rice to be distributed to poor
people. Habib Luthfi bin Yahya also accompanied the Indonesian National Police in controlling the homecoming flow. That’s why he actively invites people to carry out night patrols with local residents to maintain security, and for the sake of increasing security Habib Luthfi bin Yahya provides compensation to the banser so that the banser in the community is enthusiastic about carrying out security. Interestingly, because Pekalongan is prone to floods and tidal waves, Habib Luthfi bin Yahya's nationalist movement in the social field has also formed the Kanzu Shalawat SAR (Search and Rescue) team, called TEAM Rescue One to help victims of natural disasters.

CONCLUSION

Tarekat according to Habib Luthfi bin Yahya is the way to Allah SWT, the tarekat is the fruit of the Sharia. The source of the tarekat itself is the Qur'an and Hadith. The tarekat's role in nationalism is to strengthen the position of nationalism, the tarekat experts feel they have the homeland given by Allah SWT. This is all a form of gratitude for the grace of Allah SWT. Nationalism according to Habib Luthfi bin Yahya is feeling ownership and being present in every inch of land or a grain of sand given by Allah ta’ala to be his homeland, the earth is spread out to be fragmented into the property of every nation or ethnic group. According to Habib Luthfi bin Yahya, love for the homeland must be encouraged to avoid and threaten the disintegration of the nation. The form of state defense is very broad, such as playing a role in improving the economy, agriculture, improving education, traffic order.

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