

Reconstruction of Islamic Da'wah Thought to Inculcate Piety and Nationalism: The Da'wah Thoughts of Habib Lutfi

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Abstract

Da'wah is an effective means of the scholars to convey religious knowledge while maintaining the direction and orientation of the people. However, preaching with the provision of religious knowledge is not enough. Dai need to equip themselves with a pure heart, sincere love for others, love for the homeland, historical knowledge, respect and gratitude for previous scholars and leaders, and sincere aspirations to realize the common good, safety, prosperity and security for the wellbeing of the nation. In this article, the author, based on the thoughts and experiences of Habib Lutfi, the great Indonesian scholar who is also a reformer of Islamic da'wah in contemporary Indonesia, presents a fundamental da'wah thought reform which can be implemented in the contemporary Islamic world. Habib Lutfi's messages lay a solid foundation for da'wah based on deep spirituality, the sincerity and purity, local history, revitalization of basic religious messages such as birrul walidain, trust in God (tauhid) and tolerance; unity, love for the motherland and arousing pride in the nation's own products. Habib Lutfi also emphasized that the next generation should not disappoint their predecessors, and that unity and economic nationalism for the wellbeing of the nation is closer to daulatul Islamiyah than aspiration for the formalization of religious law. Habib Lutfi's preaching approach summarized in the love for the country has been proven to be effective in tackling the increasing hoaxes and dividing the people. Habib Lutfi's da'wah is flexible, inclusive and based on solid foundation of sanad chain.

Keywords

Da'wah; nationalism; thought; spirituality

INTRODUCTION

Da'wah aims to educate and cool the public. However, in a national constellation full of political competition, da'wah can become heated if it is not accompanied by a clean heart, mediocre religious knowledge, forgetting spirituality, forgetting the history of the nation as well as the scholars, and the spirit of loving the country. Being a religio-

us person or wabil, especially for a religious person, must be soothing, relaxing. Da'wah is only a political vehicle to win political battles. Da'wah needs refreshment in order to instill a sense of love for the country. Safe-

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guarding wasatiah Islam is very important to protect the nation (Diyani, T., 2019).

The direction and orientation of Islamic da'wah in Muslim countries is dominated by the concept of Da'wah of the Muslim Brotherhood, namely da'wah which aims to strengthen the spirit of Islam and aims to uphold sharia, the Islamic state and the Islamic caliphate (Nuswantoro, 2016; Ningsih, E., 2017; Zuhdi, MN, 2011). This is manifested in the missionary objectives of the Muslim Brotherhood, as follows outlined by Imam Shahid Hasan Albanna: (1) Improving himself, (2) Fostering an Islamic household, (3) Guiding society, (4) Freeing the country from every ruler foreigners, (4) Improving the government, (5) Restoring international existence for Muslims, (6) Becoming a world teacher by spreading Islamic da'wah to all corners (Usman 2018, Jarir 2019, Ritau-din 2016).

The preaching of the Muslim Brotherhood was originally preaching against the colonialists in Egypt, but that principle later became a pattern wherever it was, and as a result, there was a clash between the Muslim Brotherhood and the Muslim community and the local government. In detail the preaching of the Muslim Brotherhood, for example, is characterized by the following practices: (1) tarbiyah IM preaches the practice of ahlus sunnah waljamaah, (2) wants to replace the government based on the ikhwan's version of sharia, and (3) aims to establish a caliphate.

According to Akhmad Sanusi (2018), this group initially aimed to educate the people, improve their standard of living, and spread the message of "Islamic institutions (al nizham al-Islami)". This movement, founded by Hasan al banna, reaffirms a comprehensive vision of Islam, which covers political, social and economic life: "Islam is faith and ritual, the state (wathan) and nationality, religion and state, spirituality and charity, the Koran and the sword. ". At the same time, they re-expressed, as their ideal, the institution of the Caliphate as the head of all Muslims in the world. Before these ideals were achieved, they were quite satisfied with the modernist view of constitutio-

nal democracy for different Islamic countries. Al-Banna saw patriotism (defending the homeland) as a sacred obligation, and designated Egypt as their country of choice for realizing that ideal. . But then this group was not satisfied with only social movements but it penetrated into political movements, so they began to control several important positions in Egypt and finally there was a bloody incident, namely in December 1948, including the murder of the head of the Cairo police, the Egyptian government under King Faruk finally decided to ban the activities of al-Ikhwān al-Muslimin and arrested the main figures of the organization besides Hasan al-Banna. This was a reaction to a series of bloody incidents. The concept of a state according to Ikhwanul Muslimin as expressed by one of the Muslim Brotherhood figures Sayid Qutub in his book *Al-Is al-Itjima'iyah fi al-Islam* is as follows first: Second Supra-National Government: Equal Rights Between Adherents of Various Religions Third: state must be based on three principles, namely justice of the ruler, obedience of the people and deliberation between entrepreneurs and the people. In addition, according to him, the government or state must implement Islamic law as a whole. Even in the Arab Spring, the Muslim Brotherhood still voiced "Islam is the solution" (Stilt, K. (2010). Of course the Islam in question is the Muslim Brotherhood's version.

The difference with Hizb ut-Tahrir, which is open and immediately aspires to establish a caliphate, Muslim Brotherhood tarbiyah cadres through the LDK Campus and Rohis School, their goal is to control the government first, then establish a caliphate. This is where, everywhere the Muslim Brotherhood will always clash with the government, even though the government itself is Muslim. Tarbiyah Ikhwanul Muslimin do not believe in people outside their congregation. Therefore, fellow Muslims will be considered enemies if they are not part of the Muslim Brotherhood.

Against those who differed in opinion, IM insulted people who intended to criticize him as ignorant, thaghut, envious people,

liberals, people who indulge in lust, enemies of Islam, so that the missionary cadres of the IM (LDK and Rohis in School) consider people who criticizing it as a thagut and so on to make them more closed from broad thinking. Tarbiyah IM criticized the Muslim government so that it would inevitably lead to clashes. All Muslim governments if they do not originate from the IM are considered un-Islamic.

Tarbiyah IM separated youths from clerics by calling them bid'ah experts because of their differences in fikrah, so that on campus campus da'wah activists only studied with murabbi from their environment who did not have the capacity of religious knowledge. Even the tarbiyah IM hates the ulama, does not hesitate to slander and make hoaxes about them. When asked why this is the case, they answer because the scholars do not ma'sum. The question is, if the ulama who are genuinely pious are not infallible, let alone Hasan Al-Banna who is the leader of the Islamic Council and the da'wah cadre?

Of the many books collected about IM, among the many scholars in Islamic history from the time of the Prophet Muhammad to the present day, only Hasan Al-Bana is the main reference. Are there no other scholars? Even in the tarbiyah books, it is felt that the Islamic missionary cadres who are in the LDK and the school's spiritualists seem to place Hasan Al-Banna beyond the Prophet Muhammad himself because the main reference is Hasan Al Banna. Al-Qur'an and Hadith are only used if it is in accordance with the thoughts of Hasan Al-Banna and the political figures of the Muslim Brotherhood or his party in Indonesia. The question is, aren't there scholars from the time of the Messenger of Allah until now, there are also scholars from Indonesia from Walisongo to the present who are truly pious, there are so many of them? Why is none of them a reference?

Da'wah activists / tarbiyah cadres of IM spread hoaxes to ulama, Muslim leaders they hate. The existence of this slander and hoax shows that their deeds of worship are rejected, the tarbiyah they undertake can-

not protect themselves from very big sins (slander to fellow Muslims, Muslim governments and even scholars). Tarbiyah Ikhwan burns sectarianism based on religion.

Of the many books, the activist who became the reference was no ulama from Indonesia. They all come from abroad. Those who do not understand the situation in Indonesia are not ulama, but political adventurers. Like Fathi Yakan, whose book is widely used as a reference, it is a Lybia activist who contributed greatly to the destruction of Libya. Meanwhile, Indonesian scholars who are pious in nature such as Hadrotu Syaikh Hasyim Asyari who memorized the poleus sittah, who received the title of shaykhul akbar (mastering physical and mental knowledge), and Prof. Dr. Quraish Shihab who is an expert in interpretations are not salable for tarbiyah activists.

Tarbiyah IM was cut off from the Prophet Muhammad SAW. All LDK activists on campus almost do not want to go to school, do not want to pray, do not love habaib. After participating in the tarbiyah, they absolutely do not want to participate in praying, reciting the kiai or the pious habaib. This is a real diversion. Tarbiyah was indoctrinated by blind obedience to the leadership of a certain party. Tarbiyah IM builds political power, by manipulating "dakwah". The word da'wah is actually just a lie to deceive young people. Tarbiyah IM is not reluctant to mobilize armed forces as admitted by his own activists (Cahyadi Takariawan, Al Ikhwan Al Muslimun with the second Murshid Am, 2002). Its activists are called jundi (soldiers). The term jundi is widely used by da'wah cadres who write books.

Tarbiyah activists have high enthusiasm activists, but they are not scholars, so they misunderstand Islam. Tarbiyah elevates people who are new to religious studies to be murabbi, while at the same time rejecting scholars, resulting in more systematic misunderstanding of religion and misunderstanding (the story in the book Became Murabbiyah Sukses).

Feeding youths with the spirit of jihad from radical figures such as Sayyid Qutub, Hasan AlBanna etc. so that the potential to

poison unstable youth on campus as terrorists. Tarbiyah teaches deviant ideologies such as the parents of the prophet who go astray and go to hell and heretical Sufism even though they are not religious experts so that they can mess with society. Tarbiyah cadres do not learn religious knowledge from teachers with the sanad, and do not study in books that are very numerous in the Islamic tradition. They made ends meet with a tarbiyah curriculum book compiled by Hasan al-Banna and then went down to teach the community and blame scholars with different understandings.

As a result, wherever the Muslim Brotherhood was located, Islamic preaching caused turmoil (Farida, U., 2014). The turmoil in Syria, Iraq, Egypt and various other Muslim countries cannot be separated from the role of raising the Muslim Brotherhood. Will there be peace after the overthrow of the government? The reality is not so. While at the same time this kind of thinking infiltrates the younger generation, especially campuses (Prayetno, B., 2014). Although it is different from al-Qaidah, the Muslim Brotherhood has become the embryo for the growth of al-Qaidah (Mamdud, R., 2018). The Muslim Brotherhood is one of the features that marks the dominance of the transnational dakwah concept in our preaching (Abidin, Z., 2015). Sayyid Qutub's idolization and the telling of Sayyid Qutub's heroism caused innocent youth to be attracted to the spirit of struggle that used violence (Luthfi, F., 2011). The success of the Muslim Brotherhood's da'wah is because Islamic messages are linked to the structure, activities, organizational strategies, and daily problems of the Egyptian people (Munson, 2001). According to Rinehart, then the Muslim Brotherhood experienced radicalization so that it became radicalized and even used violence (Rinehart, C. S. (2009)

METHOD

This research is an auto-biographical study, namely a research based on the author's experience. With this article, the author has attempted to explore the da'wah methods

practiced by the main author over the years. It has been more than twenty years since the main author of this article was preaching. Based on this experience this article was written. Many preachers use jokes to convey their material, but humor is not the only thing to strengthen preaching. Strong and true message and soft language can become effective to deliver the message. Autobiography is a research method derived from reflection on personal experiences (Bullough Jr, R.V. and Pinnegar, S., 2001). Other researchers conducted sharpening. Therefore other authors were also involved in this study (Lucius-Hoene, G. and Deppermann, A., 2000).

Tembang Padang Bulan & Cinta Tanah Air

Padang Bulan is the title of a song written by Maulana Habib. This song is conditional with very high moral messages, namely love for the motherland, control of lust, abandoning immorality, prioritizing obedience and of course love for the country. This song is very, very popular among Indonesian Muslims, both young and old. In the village or in the city. In Habib Lutfi's preaching, this month's Padang song is always awaited by the congregation so that they can develop it with Habib Lutfi himself as the song writer. By singing this song, Habib Lutfi subtly instilled the spirit of love for the motherland and unity in Indonesian Muslims. Here are the lyrics of the song Padang Bulan.

[Allohumma Sholli wa Sallim 'alaa sayyidinaa wa maulanaa Muhammadin] 2X

[Adada maa fii 'ilmillahi Sholatan daaimatan bidawaami mulkillaahi] 2X

[Padang bulan, padange koyo rino.

Rembulane sing ngawe-awe] 2X

Ngelengake, ojo turu sore.

[Kene tak critani, kanggo sebo mengko sore] 2X

[Iki dino, ojo lali lungu ngaji

Takon marang, Kyai Guru kang pinuji] 2X

Enggal siro, ora gampang kebujuk syetan

[*Insy Alloh, kito menang lan kabegjan*]
2X

[*Lamun wong tuwo, Lamun wong tuwo ke-
liru mimpine*

*Ngalamat bakal, Ngalamat bakal getun
mburine*] 2X

*Wong tuwo loro, kundur ing ngarso pen-
geran*

[*Anak putune, rame rame rebutan wari-
san*] 2X

[*Wong tuwa loro, ing njero kubur anyan-
dang susah*

*Sebab mirsani, putera puterine ora ngiba-
dah (dho pecah belah)]* 2X

Kang den arep-arep, yoiku turune rahmat

[*Jebul kang teka - Jebul kang teka, namba-
hi fitnah*] 2X

[*Jaman kepungkur, ono jaman jaman bun-
tutan*

Esuk-esuk, rame rame luru ramalan] 2X

Gambar kucing, dikira gambar macan

[*Bengi diputer - bengi diputer, metu wong
edan*] 2X

[*Kurang puas kurang puas, luru ramalan*

*Wong ora waras wong ora waras, dadi ta-
konan*] 2X

Kang ditakoni, ngguyu cekaka'an

[*Jebul kang takon - jebul kang takon, wis
ketularan*] 2X

[*Allohumma Sholli wa Sallim 'alaa sayyi-
dinaa wa maulanaa Muhammadin*] 2X

[*Adada maa fii 'ilmillahi Sholatan daai-
matan bidawaami mulkillaahi*] 2X

This song is followed by the song *Cinta Tanah Air* sung with the same tone. Here are the lyrics:

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 didada

Disinari pancaran imannya

Dimanapun ia berada

Tetap cinta Indonesia

Pejuang agama kemerdekaan

Cermin untuk setiap pribadinya

Banyak sudah yang melupakan

Yang sehingga mudah digoyahkan { 2x}

Reff :

Wahai bangsaku yang kebanggakan

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 dipundak-
nya*

{Ref 2x}

Coda :

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

{Coda 3x}

The song is the essence of Habib Lutfi's preaching thoughts, namely the love of the country, the spirit to respect his predecessors, the safety of the country, and attention to history. This song is very popular among young people. This song is also very popular on social media. For example, the youtube video "Keep in Love with Indonesia, Shalawat with Maulana Habib Lutfi" on the Indonesia Bersujud account has been viewed by more than 47 thousand people. The youtube link with the title "Guru Mulia Habib Muhammad Luthfi bin Yahya - PADANG BULAN - Live Gembong Kedungwuni" has also been watched by more than 50 thousand people. These two youtube links are just examples. There are still many good YouTube broadcasts developed by Habib Lutfi himself. The development of the song by Maulana Habib Lutfi became a separate magnet for his preaching. This song seems to be the essence of Habib Lutfi's preaching thoughts, which we will describe in detail as follows. With the song of the spirit of nationalism and the da'wah of the nine guardians, the important message become very popular among young people.

DA'WAH METHOD OF WALI SONGO

One of the most prominent characteristics of wali Sembilan's preaching is that he does not crash the existing society and state order.

There is no crashing pattern, nothing. This illustrates how skillful the preaching of his people was at that time. This way of preaching needs to be full of patience, insight and so on. So I say, Wali Sembilan is not stupid, but 'allâmah (very pious) insights. There are those who are experts in educational methods, who are experts in waters, agriculture, who are medical experts, economists and so on. He-he did not just preach what it is. Why economists? What is the name of a saint that can't hold the treasures of the world, right ?! La, how will you build a mosque if you don't understand the charity of waqf ?! Are you told to pray in the square ?! I have never known there is an intention "*usholli sunnat tahiyatal alun-alun* (I intend to pray the tahiyat in the square), there is no such intention statement! Now, that's one example. The dakwah of Wali Songo gives us lots of lessons relevant to our situation right now.

Hence, we don't need to learn far. Enough we learn from the dakwah method of Wali Songo for our foundation, our way of struggling. How can they live in the Majapahit era and, have good relations and welcomed.

Where does this method of da'wah come from? from Hadlromaut. Hadlromaut's condition is more severe than here. Don't think that Hadlromaut's condition isn't any worse than here! In Hadlromaut, starting from the time of Sayyidinal Faqih al-Muqaddam Muhammad ibn 'Ali, and from up and down, how he faced the bedouins who, O Allah, were still illiterate. The clothes of people whose areas we have never entered there (inland) are more or less the same as what is in Indonesia.

Don't think that Al-Faqih al-Muqaddam is not dealing with it! Wali-wali Songo's grandfather who was in Hadlromaut, and it became an extraordinary subject for Wali Songo to see the da'wah field, because what was faced by his ancestors was the same. That's why he (wali Songo) did not go directly to Java, but through India, knowing that the strongest source of religion at that time came from India (Hinduism). So, his followers studied how to adapt it. It was all learned by his Wali Songo at that time. Our

dakwah now is without method and calculation, without plan.

Wali Songo spread Islam using peaceful means. If they taught Islam by force and violence, by means of war, for example, even though in the end those who are taught are willing to convert to Islam, then it is very likely that they will pretend to be Muslims, and their Islam is fake.

ECONOMIC NATIONALISM AS IMPLEMENTATION OF DAULAH ISLAMIYAH

Da'wah should also be used to ignite love for the country. Because of our current setbacks due to the fading love of the country. Chickens born in Indonesia, and fed in Indonesia are called Bangkok chickens. How will we progress if we do not have pride in our own products. Now, nuclear, missiles, combat equipment, from tanks and so on, who made who? Non Muslim. From non-combat aircraft, regulators from regular to domestic. Not enough of that. In anthropology, they are also the leader. In medicine, technique, electro, agriculture they are the leader. And we lost. So that we Indonesians lose in their own land, a land that is so fertile, that is prosperous and extraordinary, but we prefer to promote others' product. We are not proud of domestic production or this country. The income (income) at least goes to the li quwall dauiatil Islamiyah (for the strength of our country).

But our own kyai, elements from kyai and preachers like ourselves, have never provided a lighthouse to build the Indonesian economy, especially handarbani (feeling of belonging), boasting of products from this motherland, to advertise Malang apples and other. Where is all this? What are you and us more inclined to do? Guava Bangkok, to the chicken, Bangkok chicken. That is, if it costs for advertising alone, that's billions. He does not need to spend billions, our mouths are already advertising. "Bangkok chicken, Bangkok guava, Bangkok durians. The local is only gula jawa (Javanese sugar). What a pity!

For the sake of the nation, Muslims as the majority should have handarbani, to feel that the country belong to you. That is

part of Daulatul Islamiyyah. We could not simply say taht lidaulatil Islam (for the daulah Islam) and we will fight the kufar (the infidels), and so on. We can't accept it. The conditions of jihad cannot be met.

Even in the Middle East the requirements for jihad fi sabilillah cannot be met. Yemen and the Saudis beat each other (beat) themselves. The Saudi that is occupied by the Ka'bah, yes, claims to follow to the Al-Quran. Yemen, which is accused of being Shia and so on also adheres to the Koran. Is that daulatul islamiyyah? That is why the Prophet in his hijrah focused more on economic development, by building economic facilities because the construction of mosques that require funds, building educational facilities also require funds.

The history of Egypt is also quite long, from the leadership of 'Amr bin' Ash, and so on. But all of them, failing miserably, almost. They claim to be daulah Islamiyah. But in terms of dauliyah (Islamic state), wassalam (fell). Banten which is so powerful, was greetings so strong Demak, fell. Sumenep was so great, wassalam. Why? If they are on the right side, why did they fall? Like al-Islam in Spain, 350 years why was it destroyed? Because the kingdom underestimated Safinatun Nuh (the descendants of the Prophet who were likened to the savior ship of Prophet Noah). Not one Habaib, dzuriyatul Mushtofa, was given the opportunity, even detained, not allowed to come out of any of his detention. And it's not enough that Al-Ulama 'surujud dun-yã wa mashãbihul akhira (the light of the world and the lamp of the hereafter), until as-Sayyid al-Imam Abu Bakr Muhyiddin, Abu Bakr al-Undulusi ainya forced to swim from Spain to Fas, to Maghrabi (Morocco), why? They were pressed by the Spanish Bani at that time.

Strong enough where is the role of al-haq then? Because they are yuqaddimu bis siyasi (prioritizing politics). More concerned with regional expansion on a political basis, they claim the guide is the Quran-Hadith, but the political interests are more dominant, so that experts in the Prophet's ahlu bait who already have nas, ulama-ulama, auliyah who already have nas, are still being

persecuted. Is that daulatul Islamiyah?

Just an easy example. How many soy sauce companies do you have in your village: Yes, you can just buy soy sauce from your neighbor, which is said to be bad. If you buy from a large company, you don't dare to bid. But if you buy from the neighbour you bid.. It is a pride that we should be, giving benefits to our brothers, before giving benefits to others. This concern alone is gone from our country. Withdrawn on national affairs. Instead of buying from the Japanese, yes, it's better to buy from my own people, good or bad. Income goes to their own country. The benefits are felt by the people themselves.

Therefore, no indigenous' ulama who really know the intricacies of this country, history or otherwise, have not called for the formalization of the shari'ah. Only imported movements are fighting for it. Call it HT (Hizbut Tahrir), which is aggressively working for the establishment of the Islamic khilalah. Surprisingly, HT actually has a headquarters in London. What's going on?

Why is Habib Lutfi when discussing NKRI so popular, what is the reason? Precisely to guard against Islamic divisions. I give an easy example. In the past, when Sharif Husain was overthrown he fled and was taken to England. The British gave him a region called Urdun, who was seduced there. "You will become a great king, you will be able to control the Arab World." He obeyed. But after his withdrawal from Mecca Medina, the area was divided by the British. The British created Qatar, Kuwait, Emirates, Abu Dabi and so on. Each state is given a small king, all divided and has different administrative regulations. Oman's madzhab is Ibadliyyah. But it is not Ibadliyyah who is fierce. It has the nuance of ahlu sunnah wal jamaah. The emirate follow Maliki's school. Saudi Arabia, you don't need to ask (obviously the Wahabi imadzhab. Well, to unite the Arab world again is difficult. We just realized, that is the greatness of Rasulullah, the only person who can unite the Arab world.

For example, in Indonesia, if the island of Java stands alone as a country and has its own flag, is it certain that between Muslims here can live in peace? What then

if those who become kholifah from groups that like to establish caliphates, Muhammadiyah and NU people can accept? One month, two months, and one year muslims will divide and never end. Finally, the nation was divided. In order to unite all of this, in addition to our obligations as citizens, NKRI is "harga mati". Here we say that defending the Unitary State of the Republic of Indonesia is mandatory.

BASIC MESSAGES

Habib Luthfi emphasize on basic foundations of Islamic spirituality such as thanks giving, birrul walidain and husnudhan and self purification. Muslims should see Allah, who give, not what is given. The Muslims should use the practice of eating to achieve purification by seeing Allah as the giver of foods. Like eating, the intention is to pick up another favor of Allah. Because in prayer the meal is ended, *وقنا عذاب النار*, "keep us from the torments of hell". So that the rizki we enjoy does not lead us to immoral behavior. This is the importance of adab in Tariqat, mutual respect for God's creatures, criticizing with ethics and manners, because we always return to Allah. Not even wanting to make a fuss.

We are faqir to Allah. Can we hold hands with fellow fuqara. Not even want to win-win alone. When we discuss disasters and calamities we have to organize our hearts. Do not get into another calamity because you think of it as torment.

We should not have mutual passion, it would be nice if the people broke up with mutual slander. Keeping the people away from the ulama, our love for the TNI and POLRI and so on.

If we can maintain unity, God willing, the disaster will be further away. If we want disasters to continue, we will continue to slander this nation, until this nation is destroyed. What can ward off and ward off that is the love of our fellowmen, our fellow nationals.

Habib also emphasized the public to understand the importance of defending the country for the country and the Indonesian nation. "Instill in each of us that NKRI is fi-

xed and not lip service. Ethnicity and religion may be different but Indonesia remains united. This is the time for Muslims to unite, don't try to divide Indonesia," he said.

The warriors sacrificed their lives and bodies to gain independence. For that, it is obligatory to respect the Red and White flag and do not want to be matched. "Because respecting the Red and White flag is not idolatrous, because respecting the Red and White flag is an appreciation and respect for heroes who have sacrificed their souls and bodies for the independence of the Indonesian nation," said Habib Luthfi.

Habib Luthfi said: "Don't ever forget the teacher who introduced you to the dzahir-dzahir shari'a, especially your murshid teacher who has guided you to Allah. One of the reasons why I have attained a degree of honor today is because I have great respect for my teachers."

AHLUL BAIT

Don't be afraid to talk about ahlulbait as (the family of the prophet) Don't be afraid to pray to the prophet and our love for his ahlulbait even though later you will be labeled as shia. Love of the Republic of Indonesia goes hand in hand with the maulidin of the Prophet Muhammad PBUH. Why is the Prophet's birthday always commemorated? There are basically two reasons:

First, through the Prophet's birthday, we are reminded of the need for a mahabbah or love for the Kanjeng of the Prophet Muhammad sallallaahu alaihi wa aali which for a while now, has started to fade and there is no gumregah (enthusiasm to return). Second, love for Prophet Muhammad PBUH and ahlulbait as is the most obvious thing tomorrow when in the grave will be asked. How big as people of the Prophet Muhammad PBUH, do we all know him?

Is it just simply knowing as a messenger of Allah that we have to believe in? It should be further than that, because the kanjeng of the Prophet Muhammad sawa was created by Allah as afdlolul kholqi alal ithlaq (especially being absolutely absolute). Unfortunately, the cultivation of these two things is lacking for two reasons. Maybe

partly because of busy each of our parents. Second in our world of education, what is taught is the knowledge, but what brings the knowledge from the beginning is not considered.

The easiest example is ourselves who can tell about Walisongo or something else, but the grave itself is not treated. The grave is lost just because it is not maintained. The story is still there, but when asked, "where is the grave?", He answered doubtfully, "I think here," for example. Others argued, "no, the grave is in that corner". Finally they debate. In the end, istikharah. It can happen because of lack of attention to history.

Only faith determines a human being saved. Even in the grave, the first thing to be asked is not man robbuka. But about faith and love for Prophet Muhammad sawa and ahlulbait as Look at the Book of Sa'adatud Daroin and Afdlolus Shalawat, who defame the words of the Prophet "awwalu ma yas'alani fil qobri, anni" (tomorrow the first to be asked in the grave is me).

The angel will ask, what proof of love? Only after it was proven that he knew, the question was continued with "man robbuka, wa man Nabiyyuka, wa ma qiblatuka, wa man ikhwanuka," and other questions that led to the question of whether he was familiar with his homeland or not his people.

If his love for the nation is true, he will have a strong love for this homeland. If his love for his homeland is true, his love for the nation is also true. But if both of them have faded, ya allahumma dina fi man hadait (O Allah, show the way for those whom you want to receive guidance).

This is what I've been worried about for a long time. And it seems that the longer it is getting real and the more visible the process of the fading of the mahabbah, both to the Prophet and this nation. Whether we realize it or not, it's a fact.

The attention of those who have mahabbah is different from those who do not have it. People who do not have mahabbah are more likely to open up to others' disgrace. Not only to other people, even to their own siblings, if they have lost their love for each other, the way to insult and rebuke

them can be filled with full hatred from the crown to the soles of the feet. If that was the case with his own siblings, how much more so to other people. It's a disease.

If his love for the Prophet was sincere, he would take care of the ahlul of the Prophet's temple. He will try to prevent the descendants of the Prophet's Kanjeng with defects from coming out so that they have to touch the honor of the Prophet Muhammad sallahu alayhi wa ali. He always had to cover up his shame. Likewise to the companions of the Prophet. Calling the shortcomings of the companions but their lack of knowledge, ultimately blamed and criticized the Prophet Muhammad sallahu alaihi wa ali. What is called mahabbah?

It is not enough to stop there, the mahabbah must also be implanted in Azwajun Nabi (the Prophet's wives), Dzurrriyantun Nabi (descendant of Kanjeng Nabi Muhammad sawa) 12 imam ahlulbait as to the Prophet's scholars. If we claim to love Kanjeng Nabi, it will certainly cover up the shortcomings of the Prophet's baitin experts, the Prophet's ashhabun (the Prophet's companions), the Prophet's azwajun and the Prophet's dzurriyatun as well as the heirs of the Prophet sallallaahu alaihi wa aali.

People who love ulama will not open the card (disgrace) ma binal ulama'ain wa ma binal habibain (between two scholars or two habibs). If there is mutual accusation, it means the same as opening up opportunities for other people or other nations to applaud (keplok) because we are the ones who open up your own shame.

Husband and wife, for example, they must have their respective disabilities or shortcomings, both physical and other disabilities. But because they are mahabbah (love, tresno) and compassion, they will not accept it if someone else talks about their shortcomings even though they are true. What is the need to talk about the shame of someone else's partner? Is there nothing more worth talking about?

For people who are mahabbah, who know the meaning of al-mukmin akhul mukmin (fellow believers are brothers), al-muslim akhul muslim (fellow Muslims are

brothers), surely he will cover up the deficiencies that exist in our brothers, especially Indonesian Muslims, generally fellow nationals.

In Indonesia, there are several types of brotherhood. Brotherhood in religion and brother fellow countrymen and homeland. Even though we have different religions, that is our brother. We should hide the defects of our brother. Exposing his defect is the same as opening our own shame.

A person who is truly mahabbah and loves his homeland, he covers up the shame of his own brother as a form of advice not just to cover up his defects. Do not take it wrong. "Let me just scold and be nosy, rather than being scolded by others. The important thing is that other people do not interfere. This is a family matter, you outsiders, please do not interfere in internal affairs," this is the correct understanding in the context of the problem of covering up disgrace and at the same time advising.

IMPORTANCE OF HISTORY

Furthermore, after the mahabbah problem, this nation experienced a tardiness in studying history. Especially when talking about the history of ahlulbait as. Nowadays, many people are afraid to talk about the history of the Prophet's descendants. For example if you have talked about the history of Sayyed Imam Husain, for example, you will get the title Shia. Talking about the history of Amirul Mu'minin Sayyidina Ali bin Abi Talib, called Shia. With the accusation of Shia, Muslims avoid talking and learning about the history of Imam Ali Bin Abi Talib, Sayyed Hasan al mujtaba and Sayyed Husain, Sayyed Ali Zainal Abidin and Sayyed Muhammad bin Bagir. Finally the precious knowledge history is finally lost and they are afraid of discussing the history of the Imams (aimmah fi ddin), because being accused of being Shia.

Over time, when we tell Walisongo, they will also be afraid because they want to be discussed with many different angles, it cannot be denied that they are of Shia descent. Sunan Kudus bin Ahmad Rahmat Fillah and Sunan Mandalika (Sunan Haji)

bin Ali Al-Murtadlo (brother) Sunan Ampel Ahmad Rahmat Fillah bin Ibrahim Asm-roqondi bin Jamaluddin Husain bin Ahmad Syeikh Jalal bin Abdullah Uzmat Khan bin Amir Abdul Malik bin Alwi Ammal Faqih bin Muhammad Sahib Marbath bin Ali Ali Khali 'Ghassam bin Alwi bin Muhammad bin Alwi bin Ubaidillah bin Ahmad al-Muhajir bin Isa An Naqi bin Muhammad An-Naqi bin Ali Al-Uraidli bin Ja'far Shadiq, who was branded Shia.

Even though Imam Ja'far Sadiq was the teacher of the aimmatil of the Muslims, including the teacher of Imam Syafi'i, Ahmad bin Hambal and so on. Later, when you are accused of being Shi. What is the objective of this condition? It's easy, "it's a Shia grave, destroy it," what do we want next? We are politicized, but do not feel. Later, when Walisongo was successfully targetted, NU will be the target. Mawlid, Shia. Manaqib, Shia. The accuser feels the most sunni himself.

Habaib and Habaib are divided. On the stage, they accused each other. Hence, young people must know history, in order to be literate. I was actually forced to open it. Hopefully it is understood: If the accusation of Shia is successfully instilled in Walisogo, then the Cirebon palace will also be called Shia because Syarif Hidayatullah is Walisongo, a descendant of Imam Shia. Banten is also the same. Those who are still descendants of Walisongo will be called Shia. How about that? We were led that way but we were not aware.

Even so, the followers of Nahdlatul Ulama are 'subhanallah ajiib. They are great. They were silent and did not respond much because they love the Prophet's ahlu bait. They know they would be bumped into one another, the other Sunni and the other was called Shia. The winner will later be clashed with NU. Finally, NU doesn't like Habib, and Habib doesn't like NU. There is only one person who does not like NU, they will make capital (for those who do not like it) to compete against each other.

It is like a "gedebok bosok" (rotten banana tree trunk) stranded in a vast ocean. One such person will be made capital to undermine public trust in NU, while the

vast sea, namely NU as a movement, will be eliminated. One thump alone can beat the breadth and depth of the sea reservoir. We shouldn't look at the first crowd, but look at the vast ocean. There are still plenty of good fish. Even in the ocean there are still many hidden pearls that are very expensive. Start now to be proud of NU.

There is historical fading due to lack of studying history. One of them is national history. We have to know how the journey of our scholars, from the Prophet, replaced by Sayyidina Abu Bakr, Sayyidina Umar, Sayyidina Ustman to Sayyidina Ali bin Abithalib.

Since then there have been extraordinary points of conflict and division that must be studied. Before Sayyidina Ali became caliph, things were already tense and difficult. When Sayyidina Ali bin Abithalib became Caliph he was spontaneously asked to fix what was so complicated. This must be understood so that it is not easy to say that Sayyidina Ali bin Abithalib is not more authoritative than Sayyidina Umar, just because the conflict has never been resolved.

HANDARBENI

Being proud of Indonesia is not arrogant, but gratitude to Allah SWT. Respect for the Red and White is not shirk, but an expression of gratitude to Allah SWT. to own the Indonesian Nation. The Red and White Flag is the pride of the Nation, the honor of the Nation. If we want to reflect on the Red and White Flag, we should be ashamed of being a Nation. Corruptors will not commit corruption if they want to reflect on the founder of the Nation, on the Red and White Saka.

Loving NKRI is not only held on August 17, but every Monday and other national ceremonies. Love for the nation is always instilled through the raising of the red and white flag. If we don't love the Republic of Indonesia, why should we hold a flag ceremony, to respect the Sang Saka Merah Putih?

How important it is to love the homeland, one example is by respecting the Red and White Flag. Even though sewing or making red and white was easy, there was a lot of blood pouring out, many painful sac-

rifices to lower the Dutch flag and replace it with the Red and White Flag. So that as Indonesian children we must have extraordinary respect for the Red and White, must purify it and care for it with feelings of love.

Love for the party should not go beyond ankles. The love for the nation and country goes to the neck. Love of religion goes beyond the tip of the head. Those who fought for this nation were Muslim scholars, kiai and warriors who did not have the chance to be awarded the guerrilla star. So if there are groups that want to undermine the unity of this Nation, they are people who do not know history. It is obligatory for us to protect the integrity of this country from being undermined by a group of irresponsible people.

The spirit of nationalism is now decreasing. This can be seen from the attitudes and behavior of the elites, including the people who never get along well. Always fuss over differences, khilafiyah. Everything is always politicized and connected, which ends up only blaming each other. Until finally, Indonesia was only used as a route for other nations. I don't want this khilafiyah problem to be exaggerated, which in the end only makes Indonesia a country that is always a spectacle. Whereas Indonesia, with all its potential, is able to become a great country and is respected by other nations. This is one of the duties of Muslims so that Indonesia can advance and be equal to other countries.

Muslims should post pictures of heroes, especially Islamic heroes, such as Pangeran Diponegoro, as well as pictures of saints, including the founder of NU KH. Hasyim Asy'ari. This is so that every citizen who sees the picture will always remember the spirit of the heroes in the picture. The spirit to defend the country, the spirit to free the country, the spirit of heroism. It does not mean shirk or associate God with these images, but the spirit that these heroes have to be remembered and practiced in this day and age. It turns out that those who have died still give enthusiasm to build the country. Those who have been martyred, do not remain silent for the nation and its future ge-

nerations.

Pancasila is able to protect the existing plurality and become the state ideology. Pancasila will strengthen national defense and strengthen the Republic of Indonesia. If Pancasila grows in each of the nation's children by being strengthened or checked-up by their religion, then strength, unity and unity will become more closely intertwined and will not be easily shaken. Because Pancasila is the cause of the growth of nationalism and is free from political interests or it will not become a bumper for political interests. So that it grows and blooms in a pure love of religion, homeland and nation. From that it will become a mirror for other nations. "

Philosophical nationalism has been exemplified by the ancestors, the predecessors of the nation since colonialism, such as the earth alms, sea alms, 'apart from the issue of shirk / musyrik', because I don't know people's hearts. The earth and sea alms are forms of gratitude for the earth and sea which are bestowed upon the Indonesian nation. The almsgiving of the earth is a form of handar beni, a feeling that not only has but also loves.

Whoever becomes the leader of the nation must be respected and obeyed. If the people respect their leaders, this Nation and State will be strong. On the other hand, if the people continuously criticize, demonstrate against their leaders, etc., then when will the government be able to focus on working? I do not forbid "criticism", but channel the criticism and aspirations into channels provided by the government.

DA'WAH WITH HAUL AND MAULID

This haul is to uncover the hidden pearls of awliya and scholars. In Sindang Laut and its surroundings there are many awliya 'figures and scholars. Without the existence of haul, it is difficult to provide understanding and lessons from the elders to the next generation. The point of Haul is that we don't forget history. For example, the history of Kyai Ardisela, Kyai Yahya, Raden Broto or Raden Brojo, the son-in-law of Ki Ardisela, then Kyai Muqoyyim, and so on. So far we only

know Jarene, he said. There is no written manuscript that tells of him. If the history is not written quickly, then we or our future generations will lose the history of theirs.

In the 17-18 century AD, in Sindanglaut there were many clerical figures such as Kyai Zayadi Asem, the father of Kyai Ismail, and Kyai Bunyamin Bendakerep or Kyai Bunyamin Tugu, and Kyai Nasuha Jatisari Plered. Write down the names of scholars from Sindang Laut, Ciledug, Pabuaran, and surrounding areas to be sent by the fatihah during the grand tahlil of Haul Habib Toha.

Nationalism is strong because you know history. But now a lot of history is circumscribed. We should be grateful that there are many haul around Sindanglaut. There are haul buntet, gedongan, and so on. My only question is, what is the history of the preached ulama? For example, Kyai Abdul Jamil, I would like to ask what are the names of the teachers, Kyai Abdul Jamil? What is the name of his mother Kyai Abdul Jamil?

Why did the previous scholars keep their texts? Doesn't show his devotion or keradhan? Because if it shows, it can be chased by the Dutch, killed by the Dutch. So to make it easier to control, as well as to make it easier to fight against each other, the Dutch separated the villages. The Arab in the Arab village, the leader was called the Arab Captain. The Chinese one in the Chinese village, the leader is called Captain China. The royal descendants lived in Pager sari or Jero. Taking the train is also distinguished. Taxes are also differentiated. Finally some came out by hiding their lines. Some sayyid have replaced Kyai or Raden Mas. There are Prince or Raden who wear Kyai. And so forth.

Many are afraid to be arrogant and hide their nasab (silsilah genealogy), the history of their ancestors, but "kebablasan". Finally, his grandchildren don't know who their ancestors are. They want to educate tawadhu children, not proud of the lineage but the strategy is wrong. Our existence is because there is mother. Do not let our mothers be ordinary people, from ordinary families, then we are ashamed of having mothers. Not proud of our mother.

Losing history is the same as losing

one's identity. The existence of haul to revive history, and feel that they belong to scholars who are respected. Even though it is not our teacher or there is no lineage, we feel we belong to a scholar because what we see is he is a waratsatul ambiya scholar. Haul is also our way of thanking the scholars for their services and struggles. Also a form of our gratitude to Allah by means of gratitude to humans. Whoever does not give thanks to humans, he does not give thanks to Allah. The 500 goats that we slaughter for haul are nothing compared to the services of the scholars we haul. If we only have to thank the ulama warostatul ambiya, what about Rasulullah PBUH? Muslims should be introduced and connected to Rasulullah PBUH.

CONCLUSION

In conclusion, da'wah is an effective means of the scholars to convey religious knowledge while maintaining the direction and orientation of the people. However, preaching with the provision of religious knowledge is not enough. Dai need to equip themselves with a pure heart, sincere love for others, love for the homeland, historical knowledge, respect and gratitude for previous scholars and leaders, and sincere aspirations to realize common misfortune, safety, prosperity and security. for the progress of the nation. Based on the thoughts and experiences of Habib Lutfi, the great Indonesian scholar who is also a reformer of Islamic da'wah in contemporary Indonesia, presents the basics of thought to refresh dakwah so that da'wah can unite, foster purity, love the homeland and be proud of the nation' product.. Habib Lutfi's preaching messages always lay a solid foundation for preaching based on deep spirituality, the sincerity of a preacher, local history, revitalization of basic religious messages such as birrul walidain, unity, love for the motherland and arousing pride in the nation's own products. Habib Lutfi emphasized that the next generation should not disappoint their predecessors. Habib Lutfi's preaching approach summarized in the love for the country has been proven to be effective in tackling the increasing hoaxes and

dividing the people. Habib Lutfi consistently invite Muslims to strengthen their love to ulama waratsatul ambiya, and Rasulullah PBUH. Da'wah should be flexible with a solid foundation of sanad rope.

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