



ADDIN

<https://journal.iainkudus.ac.id/index.php/Addin>

ISSN: 0854-0594; E-ISSN: 2476-9479

Volume 17, Number 2, December 2023: 297-320

DOI: <http://dx.doi.org/10.21043/addin.v17i2.18707>

Hadith Regarding the Law of *Tabarruk* against Habaib: Living Hadith Study of Gedongsari Prambon Nganjuk Islamic Boarding School

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Abstract

The occurrence of pros and cons regarding the law of *Tabarruk* practice against Habaib requires hadith research on the direction of *Tabarruk*. Because to know the law requires an in-depth study of the meaning of the hadith text itself. This study aims to provide readers with an understanding of the importance of understanding the text of the Prophet's Hadith. In addition, they also know the methods used by classical and contemporary scholars in practicing Hadith. This research is field research with a qualitative approach. Gedongsari Islamic Boarding School, the administrators and the students, are the main objects of this research. The primary source for the research theories is the book *al-Jami' ash-Shahih* by al-Bukhari. Several works such as *al-Mutashaddidun* by Ali Jumah Muhammad, *Mafahim Yajibu 'an Tushahhah* by Sayyid Muhammad Alawi, *al-Mulakhas fi Syarh Kitab at-Tauhid* by Fauzan Salih, and *Fath al-Majid Syarh Kitab at-Tauhid* by Abd Rahman Hasan Alu Syaikh are considered as the minor sources. The Hadith about *Tabarruk* is a category of valid Hadith that can be used as evidence. Al-Qur'an and hadiths with the same theme also corroborate the Hadith. In practice, the practice of the *Tabarruk* tradition that has been attached and rooted in the Gedongsari Islamic Boarding School is not all based on hadith encouragement. However, several factors

influence these habits. It cannot be separated from this habit from the dogma that the kiais and teachers have taught.

Keywords: *Hadith, Tabarruk, Habaib, Islamic Boarding School.*

A. Introduction

Tabarruk against Habaib is a tradition at the Gedongsari Islamic Boarding School. This tradition has been passed down from generation to generation to the current generation. They think that blessing is the most critical goal in life. The position of a kiai and asatidz in Islamic Boarding Schools greatly determines the character and habits of the santri. Kiai is a figure who is used as a role model both in society and in the Islamic boarding school environment.¹ The excellent personality of the kiai encourages the santri to follow and imitate his behavior.² Kiai and teachers have a big role in shaping the character, culture, traditions, and laws of the pesantren environment.

In the socio-religious sphere, Habaib is considered an important figure in pesantren tradition. The status and value of Habaib in Islamic boarding schools exceed the quality of caretakers in Islamic Boarding Schools. The administrators of the pesantren believe that glorifying the Prophet's family is an obligation for students and Muslims. Habaib was part of the Prophet's family. *Tabarruk* against Habaib is carried out based on knowledge and lineage that continues up to the Messenger of Allah. *Tabarruk* is also a suggestion in Islamic law. *Tabarruk* towards the Prophet's family which is based on an attitude of love and humility is a principle that

¹Muhammad Habib, Muhammad Shaleh, and Muhammad Hasbi, "Peran Kiai Dalam Menyelesaikan Konflik Keluarga", *el-Mujtama: Jurnal Pengabdian Masyarakat* 1, No. 2 (2021): 184–93. DOI: <https://journal.laaroiba.ac.id/index.php/elmujtama/article/view/729>.

²Yessy Asiah Jalal, Ahmad Khomaini Syaifeie, and Nurlela, "Peran Kyai dalam Meningkatkan kecerdasan Spiritual Remaja Generasi Z di Pesantren Anwarul Huda", *Tarbiyah wa Ta'lim: Jurnal Penelitian Pendidikan dan Pembelajaran* 8, No. 3 (2021): 138–52. DOI: <http://journal.uinsi.ac.id/index.php/Tarbiyawat/article/view/3652>.

they hold as a form of their love for the Prophet.

From the point of view of Hadith itself, there have been many narrations that explain the concept of *Tabarruk*. However, in terms of *Tabarruk* to Habaib whose status is the Prophet's family, it is still the subject of discussion among preachers and academics. On the one hand, it states that *Tabarruk* with Habaib is permissible as the prevailing tradition that can be found in several places. However, one opinion says that the permissibility of *Tabarruk* is only specifically for the Prophet, not for others. These differences are still the subject of research discussion by academics.

Research on the themes of Habib and *Tabarruk* can be found with separate themes. "Critical Literature Study on Habaib Identity in the Constellation of Islamic Studies in Indonesia from the Colonial Period to the Present", an article researched by Zeffry Alkatiri Nabel A. Karim Hayaze examines Habaib identity in Indonesia, as prominent religious leaders, of the Arabic descendants. Their presence has been acknowledged and recognized and they also played a significant role since the colonial period to the present.³ "Habaib, Markets, and Traditional Islamic Authority: the Rise of Arab Preachers in Contemporary Indonesia", a thesis by Syamsul Rijal examines the rise of habaib, especially young preachers of Arab descent (commonly called "Hadhrami") and their sermon groups in contemporary Indonesia. The thesis also explores the use of new media, such as the internet and social media, and marketing strategies by habaib to attract young followers.⁴ Research by Balqis Inas, "al-Tabarruk 'inda al-Syaikh Muhammad ibn 'Alawiy al-Mâlikiy (Dirâsah Tahlîliyyah)", examines and analyzes the concept of *Tabarruk* of Syaikh Muhammad ibn Alawiy in his work. It was found

³Zeffry Alkatiri and Nabel A. Karim Hayaze, "Critical Literature Study on Habaib Identity in the Constellation of Islamic Studies in Indonesia from the Colonial Period to the Present", *Cogent Arts and Humanities* 9, No. 1 (2022): 209-286.

⁴Syamsul Rijal, "Performing Arab Saints and Marketing the Prophet: Habaib and Islamic Markets in Contemporary Indonesia", *Archipel: Études Interdisciplinaires sur le Monde Insulindien* 99, No. 1 (2020): 189-213.

that the difference between the understanding of the Ulama and Syeikh Muhammad regarding *Tabarruk* lies in the determination of *Tabarruk*, namely the object of *Tabarruk* and the method of *Tabarruk*.⁵ Regarding literature research using the terms Habaib, hadith, and *Tabarruk*, no research examines explicitly the Hadith regarding the law of *Tabarruk* against Habaib.

This research aims to gain the treasure of knowledge and wisdom in Hadith. There are two assumptions behind this research. *First*, the meaning of the Hadith about *Tabarruk* is still the subject of debate. One group assumes that the hadith about *Tabarruk* is only devoted to the Prophet. Another group argues that the Hadith is the basis for the permissibility of *Tabarruk* not only to the Prophet but also to Habaib and pious people. *Second*, the tradition of *Tabarruk* towards Habaib at the Gedongsari Islamic Boarding School is still strong. Meanwhile, the charisma of Habaib at present is experiencing a shift. Of course, this influences the concept of *Tabarruk*, which has been taught among trending Islamic boarding schools. They will undoubtedly be more selective in choosing Habaib, which is used as the basis for *Tabarruk*.

B. Discussion

1. The Hadith view of *Tabarruk* towards Habaib

Hadith is the primary source that cannot be separated from the life of Muslims. Along with the development of the Islamic region, Islamic studies are also developing.⁶ Different traditions and cultures make their contributions to the scientific realm. The study of living hadith is one of the concepts in reviving sunnah. The concept of living hadith originates from the interpretation of

⁵Inas Balqis, "al Tabarruk inda al-Syaikh Muhammad ibn Alawi al-Maliki", *Bachelor's Thesis*, Fakultas Dirasat Islamiyah.

⁶Muhammad Arwani Rofi'i, "Studi Hadis di Pesantren: Pesantren Sebagai Salah Satu Center of Excellent Kajian Hadis di Indonesia", *al-I'jaz: Jurnal Studi Al-Qur'an, Falsafah, dan Keislaman* 3, No. 2 (2021): 80-95.

society in the religious field without being based on the source directly.⁷ The focus of the study of living hadith is related to social events in specific communities. This interaction provides a social response that can animate religious texts.⁸ The *Tabarruk* tradition of Habaib is part of the study of living hadith.

The term *habib* is a nickname attributed to the descendants of the Prophet from among the Alawi or Alawiyyin.⁹ The spread of Habaib in Indonesia originates from the descendants of the Prophet's *ahlul bayt* in Yemen.¹⁰ Habaib is a religious figure with charisma, which can be seen from lineage, behavior, and scholarship.¹¹ The status of a noble lineage is believed to be a means of obtaining blessings. The tradition of seeking benefits has existed since the Prophet Muhammad's time. The Prophets and the legacy of the Prophet and righteous people are a means of obtaining benefits. In the era of the Prophet, the companions competed to seek blessings from the Prophet. Everything that is in the Prophet and former prophets is used as a means of obtaining approvals. Even his spit was contested as a means of receiving benefits.¹²

To determine the quality of acceptance or rejection of a hadith, the *takhrij* of hadith method is needed.¹³ The author of

⁷Lilly Suzana Shamsu and Norsaleha Mohd Salleh, "Menelaah Konsep *Living Hadis* Dan Kaitannya Dengan *Ihyā' al-Sunnah*: Satu Tinjauan Literatur", *Hadis* 11, No. 1 (2021): 733–43. DOI: <https://doi.org/10.53840/hadis.v11i21.145>.

⁸Saiful Akhyar Lubis, et al., "Living Alquran dan Hadis di Pesantren Darul Arafah Raya", *Edukasi Islami: Jurnal Pendidikan Islam* 9, No. 2 (2021): 599. DOI: <https://doi.org/10.30868/ei.v9i02.947>.

⁹Ismail Fajrie Alatas, Muhammad As'ad, and Fathurrochman Karyadi, "Sejarah Hubungan Habaib dan Nahdlatul Ulama (NU)", *Tebuireng: Journal of Islamic Studies and Society* 2, No. 2 (2022): 87–101. DOI: <https://doi.org/10.33752/tjss.v2i2.2388>.

¹⁰Agus Permana, et al., "Jaringan Habaib Di Jawa Abad 20", *al-Tsaqafa: Jurnal Ilmiah Peradaban Islam* 15, No. 2 (2018): 155–80. DOI: <https://doi.org/10.15575/al-tsaqafa.v15i2.3820>.

¹¹Ahmad Saepudin, "Habib dan Pengembangan Keagamaan Masyarakat Perkotaan: Peran dan fungsi Habib Syarif Muhammad al-Aydrus di Kota Bandung", *Hanifiya: Jurnal Studi Agama-agama* 1, No. 1 (2018): 1–19. <https://journal.uinsgd.ac.id/index.php/hanifiya/article/view/4256>.

¹²Muhammad bin Ismail bin Ibrahim al-Bukhari, *al-Jami' ash-Shahih* (Saudi Arabia: Auqaf Su'udiyah, 2007). <https://ia600100.us.archive.org/7/items/FP34714/34714.pdf>.

¹³Amalia Rizki Pautina and Nur Ainun Djaena, "Model Pelaksanaan Kegiatan Ekstrakurikuler Religi dalam Meningkatkan Minat dan bakat serta Prestasi Peserta Didik",

many *takhrij* of Hadith related to *Tabarruk* found these hadiths in the following books: (a) *Shahih al-Bukhari* by al-Bukhari; (b) *Syu'ab al-Iman* by al-Baihaqi;¹⁴ (c) *Mirqat al-Mafatih* by Ali al-Qari;¹⁵ (d) *Musnad Abu Ya'la*;¹⁶ (e) *Mushannaf Abd ar-Razaq*.¹⁷

After the era of the Prophet Muhammad. Shahabah and Tabi'in also carry out the habit of Tabi'in. Tabi'in generation is the generation after Shahabah (companions). They live at the same time and have interacted directly with Shahabah. The teaching of the *Tabarruk* tradition impacts the Tabi'in habit of kissing the hands and eyes of Shahabah with great respect and love. The Tabi'in kissed the hands and sights of Shahabah because those hands and eyes had touched and interacted directly with the Prophet. Shahabah also accept this behavior, and there is no rejection. Described in the book *Musnad Abu Ya'la* by Abu Ya'la al-Maushili and the book *Majma' az-Zawaid* by al-Haitami. Hadith editor as follows:

حَدَّثَنَا عَبْدُ اللَّهِ، أَخُو الْمُقَدَّمِيِّ، حَدَّثَنَا جَعْفَرٌ، حَدَّثَنَا ثَابِتٌ، قَالَ: كُنْتُ إِذَا
أَتَيْتُ أَنَسًا يُجَبِّرُ بِمَكَانِي فَأَدْخُلُ عَلَيْهِ فَأَخْذُ يَدَيْهِ فَأَقْبِلُهُمَا، وَأَقُولُ: يَا بِي هَاتَيْنِ
الْيَدَيْنِ اللَّتَيْنِ مَسَّنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَقْبِلْ عَيْنَيْهِ وَأَقُولُ: يَا بِي
هَاتَيْنِ الْعَيْنَيْنِ اللَّتَيْنِ رَأَتَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

“Narrated by Abdullah Akh al-Muqaddami, narrated by Ja'far, narrated by Thabit, he said: ‘When I went to Anas bin Malik, he always informed me about my arrival. I went to him and grabbed his hands for me to kiss.’ I said:

Irfani: *Jurnal Pendidikan Islam* 17, No. 2 (2021): 179–88. <https://journal.iaingorontalo.ac.id/index.php/ir/article/view/2506/1332>.

¹⁴ Abu Bakar Ahamd bin al-Husain al-Baihaqi, *Syu'ab al-Iman* (Bairut: Dar al-Kutub al-Ilmiyah, 2000). https://archive.org/details/shoab_elmeyah.

¹⁵ Ali bin Sultan Muhammad al-Qari, *Mirqat al-Mafatih* (Bairut: Dar al-Kutub al-Ilmiyah, 2000). <https://archive.org/details/MirqatAlMafatihSharhMishkatAlMasabih05/MirqatAlMafatihSharhMishkatAlMasabih-01/mode/2up>.

¹⁶ Abu Ya'la al-Maushili, *Musnad Abu Ya'la Al-Maushili* (Bairut: Dar al-Ma'mun li al-Turath, 1989). <https://archive.org/details/WAQ3580/mayala00/mode/1up>.

¹⁷ Abd ar-Razaq bin Hammam ash-Shan'ani, *Mushannaf Abd ar-Razaq* (Bairut: Dar at-Ta'sil, 2015). https://archive.org/details/FP152501/00_152501/mode/1up.

‘Indeed, these two hands have touched the Messenger of Allah’. Then I kissed his eyes and said: ‘Indeed, these two eyes have seen the Messenger of Allah.’”¹⁸

Regarding the hadith, Abu Ya’la narrated this Hadith, and his narrators are authentic, except for Abdullah bin Abu Bakr al-Maqdimi, who is a tsiqqah narrator.¹⁹ From the history above, the author can draw several conclusions as follows:

- a. The Prophet Muhammad was the first person to teach and prescribe *Tabarruk*.
- b. The companions of the Prophet were the first to take and practice the concept of *Tabarruk*. They did not waste time with the Prophet. Everything in the Prophet himself, whether said or done, always received a response of attention among friends.
- c. In the era of Tabi’in, the Tabi’in tried to make Shahabah as a medium for obtaining blessings.
- d. The Hadith shows that there is no *Tabarruk* specificity for the Prophet. Because it was carried out in *Tabarruk* tradition not only during the time of the Prophet but also for the generations after.
- e. *Tabarruk* through people who are pious and who still have blood ties with the Prophet is allowed.
- f. *Tabarruk* media can be something animate or inanimate.

Sayyid Muhammad Alawi said that *Tabarruk* was only a means to an end for God. These facilities can be used (atsar), places, and people.²⁰ In addition to the history mentioned above, many other traditions explain *Tabarruk*. The Prophet himself once distributed his

¹⁸ Abu Ya’la al-Maushili.

¹⁹ Ali bin Abi Bakr al-Haitsami, *Majma’ az-Zawaid wa Manba’ al-Fawaid* (Cairo: al-Qudsi, 2015). https://archive.org/details/FP16024/00_16024/mode/1up.

²⁰ As-Sayyid Muhammad Alawi, *Mafahim Yajibu an Tusahhah* (Bairut: Dar al-Kutub al-Ilmiyah, 2009). https://archive.org/details/noor-book.com-2_20210708.

hair to his Shahabah.²¹ Shahabah responded that when they got the hair, some were used in war to gain victory, and some made the hair an intermediary for medicine. They put the Prophet's hair together with water in a glass and then used it as medicine. Besides colliding with their hair, they also clashed with the sweat and blood of the Prophet.²²

The above information shows that because of the Hadith, the *Tabarruk* tradition through the Habaib is permissible. It does not violate the rules established by the Prophet and agreed upon by Shahabah and Tabi'in. Habaib has special privileges because they have family ties with the Prophet. The Prophet has also said that his lineage will continue to be maintained until the Day of Judgment.²³

It is very clear that will always maintain the lineage of the Prophet. The Prophet left his descendants as a means to draw closer to Allah as has been done by friends who expect blessings from the Prophet. The Tabi'in also hopes for benefits through intermediaries of Shahabah. In the present era, there are also many means used as a medium to obtain blessings among them through intermediaries of the Habaib as *ahl al-bayt*. They are pious people who have lineage connections to the Prophet.

2. The Law of *Tabarruk* towards Habaib in the Study of *Fiqh al-Hadith*

Tabarruk is Mashdar from Fi'il Madhi *Tabarraka-Yatabarraku-Tabarrukan*. Ali Jumah, in his book *al-Mutashaddidun* explains that barakah means growing and increasing. According to ar-Raghib al-Asfahani, *Baraka* is goodness ordained by God, while Ibn Manzhar explained that baraka is something that grows and develops. At the same time, *at-Tabrik* is a prayer for humans or other things that aim

²¹ Muslim bin al-Hajjaj an-Naisaburi, *Sahih Muslim* (Riyad: Dar ath-Thayyibah, 2006). <https://archive.org/details/samusamu/samup/page/n2/mode/2up>.

²² Muhammad bin Ismail bin Ibrahim al-Bukhari.

²³ Abu al-Qasim Sulaiman bin Ahmad ath-Thabrabi, *Mu'jam al-Kabir* (Cairo: Dar Ibn Taimiyah, 2006). <https://archive.org/details/WAQ15954/mtk00/mode/1up>.

to obtain blessings.²⁴ So what is meant by blessing is the increase in the goodness that is obtained because of a collision with objects or people chosen by God.²⁵

In practice, *Tabarruk* has several elements that must be met. These elements are:

- a. *Mutabarrik* (People who *Tabarruk*). They are people who feel they still have many shortcomings in reaching Allah. So an intermediary who can deliver it to its destination is needed.
- b. *Mutabarrak bih* (objects that are used as *Tabarruk*). He is an object or servant who is considered to have closeness to Allah and His Messenger. Included among them are the Prophets, the Prophet's family, Shahabah, and the righteous people beloved of Allah.
- c. *Mutabarrak ilaih* (object and purpose of *ngalap*). The thing and purpose of *Tabarruk* is Allah as God, who has the right to give blessings to selected servants.

The *Tabarruk* tradition is one media that aims to get closer to God. With various motivations and models that are carried out, people who collide have the same goal: to find ease in getting closer to Allah and hoping to achieve His pleasure. Everyone who wishes for their blessings will experience an experience that varies from one individual to another. In practice, people who do *Tabarruk* will have an impact on the personal perpetrators, either directly, such as through life changes, or indirectly, to achieve Allah's pleasure.²⁶

²⁴Ali Jumah Muhammad, *al-Mutashaddidun Manhajuhum wa Munaqasah Ahammu Qadayahum* (Cairo: Dar al-Muqattam li an-Nasr wa at-Tauzi', 2011). https://archive.org/details/20221027_799/page/n1/mode/2up.

²⁵Muhamad Rijal Zaelani, "Konsep Berkah Dalam Pandangan Ahlussunnah: Analisis Syarah Hadis Tentang *Tabarruk*", *Jurnal Penelitian Ilmu Ushuluddin* 2, No. 2 (2022): 235-49. DOI: <https://doi.org/10.15575/jpiu.v2i2.13500>.

²⁶Layyinah Nur Chodijah and Farida Ulvi Naimah, "*Tabarruk* Dalam Pandangan Ulama Sunni Dan Syi'ah Dan Implementasinya Dalam Membangun Karakter Umat Islam: Studi Komparasi Pemikiran Zaynu al-Abidin Ba'alawi Dan Ja'far Subhani", *Al-Mada: Jurnal Agama Sosial Dan Budaya* 5, No. 1 (2022): 105-24.

Tabarruk is a means of obtaining blessings. A person doing *Tabarruk* usually through the intermediary of the Prophet and his family and righteous people.²⁷ The impact of *Tabarruk* adjusts each actor's needs, hopes, and goals. Even though the *Tabarruk* object is the same, the results will be different according to the needs of each individual. An expert in worship will feel blessed if he can worship with humility. A farmer will think that his work is a blessing if his plants are fertile and he gets the expected results when he harvests. Traders will feel that their fortune is a blessing if there are many buyers and they gain many profits. Parents will feel blessed if their child has good character and personality.

Habaib, who has a direct lineage to the Prophet, has a different social status from society. The Habaib is considered a means of obtaining blessings. The purpose of taking benefits from the Habaib is:

- a. Hoping to please Allah.
- b. Pray, Hoping for goodness, inheriting the character of the Prophet and his descendants.
- c. Carry out the orders of Allah and His Messenger.
- d. Glorify the descendants of the Prophet
- e. Hoping for intercession later in the hereafter

Muslims have agreed that the source of blessings comes from Allah. He has the priority right to give gifts. As for His creatures, they cannot provide benefits except with His permission. Al-Qur'an has explained that Allah has chosen the Prophet and his family as blessed people. This is stated in Q.S Hud [11]: 73:

قَالُوا اتَّعَجِبِينَ مِنْ أَمْرِ اللَّهِ رَحِمْتُ اللَّهُ وَبَرَكَتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَحْمُودٌ

²⁷Asmaran, "Membaca Fenomena Ziarah Wali di Indonesia: Memahami Tradisi *Tabarruk* dan *Tawassul*", *al-Banjari : Jurnal Ilmiah Ilmu-Ilmu Keislaman* 17, No. 2 (2018). DOI: <https://doi.org/10.18592/al-banjari.v17i2.2128>.

“They said, ‘Do you marvel at Allah’s command? Allah’s mercy and His blessings have always been upon you, O people of the house.’”

Some Islamic groups misinterpret the concept of *Tabarruk*. The meaning of *Tabarruk* according to them is an effort to seek blessings, hope for them, and believe something can give blessings. The basis used is Q.S. an-Najm [53]: 19-23:

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ وَمَنْوَةَ الثَّالِثَةَ الْأُخْرَىٰ أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰ إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَأَبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَىٰ

“So have you considered al-Lāt and al-‘Uzzā? And Manāt, the third-the other one? Is the male for you and for Him the female? That, then, is an unjust division They are not but [mere] names you have named them-you and your forefathers-for which Allāh has sent down no authority. They follow not except assumption and what [their] souls desire, and there has already come to them from their Lord guidance.”

The verse above explains Allah’s objection to polytheists who worship the idols of al-Lata, al-Uzza, and Manata. Al-Lata is a white stone covered with a veil, above which a domed house is made, which is located in Taif. Some say that al-Lata is the name of a pious man who always produces food for the pilgrims of Baitullah. After he died, his tomb was heavenly and made an idol. At the same time, al-Uzza is an idol in the form of wood around a fence. The icon is covered by a curtain and is located between the cities of Makkah and Thaif. As for Manat, there is a holy idol

situated between Makkah and Madinah. Some Musyrik people think that Manat is the daughter of Allah.²⁸

Tabarruk, according to them, is a part that can damage or reduce the perfection of monotheism. People who *Tabarruk* with rocks, trees, and righteous people are considered to equal *Tabarruk* with al-Lata and al-Uzzah. The basis they use from Q.S. an-Najm [53]: 19-20 provides an interpretation that the prohibition of worshipping other than Allah to hope and believe in getting blessings from idols is not permissible.²⁹ Because in essence, these idols can neither benefit nor harm. The author concludes that the objects of *Tabarruk*, according to them, are God's creatures consisting of icons and His servants who are considered righteous. So in their point of view, it is part of the *Bid'ah* case, which is forbidden.

The above perception is different from the traditions the friends have carried out. Because the concept and object of *Tabarruk* carried out by friends and after generations are Allah. The Prophet, his family, and righteous people were essentially only a means to obtain blessings. Suppose that taking benefits is a forbidden act of *Bid'ah*, and the culprit is considered a partner with Allah. So it is certain that Shahabah were the first to commit shirk, and the Prophet was the first person in Islam to teach shirk.

The *Tabarruk* law is permissible. In fact, according to Sayyid Muhammad, *Tabarruk* is one of the actions that is prescribed by law.³⁰ *Tabarruk* is devoted to the Prophet, and *ahl al-bayt* and pious people can be used as a means of *Tabarruk*. The law allowed this because there was powerful information from Al-Qur'an, Sunnah, and opinions from the clergy.³¹ The *Tabarruk* tradition had existed

²⁸Fauzan Shalih bin Abdullah, *al-Mulakhas fi Sharah Kitab at-Tauhid* (Riyad: Dar al-'Ashimah, 2002). <https://www.kotobati.com/book/reading/3d4a9ca8-bde2-40c7-a8cc-736399b22f73>.

²⁹Abd ar-Rahman Hasan Alu Syaikh, *Fath al-Majid Sharh Kitab at-Tauhid* (Kairo: Dar as-Salam, 2013). <https://archive.org/details/WAQ121772>.

³⁰As-Sayyid Muhammad Alawi.

³¹Ali Jumah Muhammad.

since before the Prophet Muhammad was sent. The previous prophets who sent were blessed with him and his surroundings. This is contained in Q.S. Maryam [19]: 31:

وَجَعَلَنِي مُبْرَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ۝

“He made me a blessing wherever I may be, and He enjoined upon me prayer and charity as long as I remain alive.”

It is also told in Q.S. Yusuf [12]: 93 which tells about the Prophet Ya’kub receiving blessings through the intermediary of the Prophet Yusuf. When Prophet Ya’kub was blind, Prophet Yusuf ordered his brother to bring his clothes to obtain gifts. When the was carried out the order, the Prophet Ya’kub also received the benefit of vision as usual. God’s Word:

إِذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ

“Take this, my shirt, and cast it over the face of my father; he will become seeing. And bring me your family, all together.”

Apart from the story above. There is a story of a Prophet colliding with a woman considered righteous. It is narrated in Al-Qur’an that Prophet Zakaria took blessings from Sayyidah Maryam bint Imran. Prophet Zakaria made the place used by Sayyidah Maryam to obtain benefits. This is stated in Q.S. Ali Imran [3]: 38:

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ ۖ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً ۖ إِنَّكَ سَمِيعُ الدُّعَاءِ

“Then Zakaria prayed to his Lord: ‘O Lord! Grant me from Yourself out of Your grace the gift of a goodly offspring, for indeed You alone heed all Prayers.’”

This verse shows that righteous people, descendants of honest people, and places of worship for righteous people can be used to obtain blessings from Allah. The nature of *Tabarruk* is a

Washilah (means), and Allah is the owner and giver of blessings. Just as doctors are a means of obtaining health, even though, in essence, what makes a person healthy is God.

Scholars agree that the law of *Tabarruk* to the Prophet who is considered *Ma'shum* is permissible. However, the scholars' view is different when the descendants of the Prophet and righteous people are used to obtain blessings. The *syarah* book of *Riyadl ash-Shalihin* by Syaikh Utsaimin explains that *Tabarruk* is only permitted for the Prophet and not for others other than the Prophet.³² This opinion is strengthened by Q.S. an-Najm [53]: 19-20, which explains that all forms of worship are devoted only to Allah. *Tabarruk* to pious people and descendants of the Prophet is an act that can lead to shirk.

Tabarruk according to scholars who disagree that this act is interpreted as worship. People who collide with Habaib and pious people are interpreted as praying and asking for blessings from Habaib and holy people. An example of this action is someone who drinks the water used by Habaib or pious people means they believe that the Habaib and the righteous people are the objects giving blessings. They are used as a means and at the same time an end. Of course, in this context, scholars agree with its prohibition because it has made creatures as objects of worship purposes.

The *Tabarruk* law against Habaib is still the subject of discussion and debate. Because scholars have different opinions about the meaning, methods, and primary objects of *Tabarruk*. In the view of the Ulama three laws are agreed upon and disputed:

a. *Tabarruk* is allowed

Tabarruk with good deeds that are done alone, as the story contained in *al-Jami' ash-Shahih*, a pious young man,

³² Muhammad bin Shalih al-Utsaimin, *Syarah Riyadl ash-Shalihin min Kalam Sayyid al-Mursalin* (Riyad: Madar al-Watan, 1929). https://archive.org/details/waq70259/00_70259/mode/1up.

was trapped in a cave. A large rock closed the cave door, so he couldn't get out unless he got help from God. He also prayed, hoping to get out by mentioning some of his good deeds.

b. *Tabarruk*, which is not allowed

Tabarruk to objects or to someone who is considered to be able to damage one's faith. By assuming that these objects or people become objects that can give blessings.

c. *Tabarruk*, which is still being debated

Tabarruk to the Habaib is a means of getting closer and hoping for the pleasure of Allah.

In essence, someone doing *Tabarruk* has their intentions and goals. Intentions and goals are what make a person allowed *Tabarruk* or not in the book *al-Jami' ash-Shahih* by Imam al-Bukhari. The first Hadith explains the importance of meaning. All forms of action refer to preferences. Then the intention is what distinguishes between custom and worship. In the case of *Tabarruk*, a person is allowed *Tabarruk* on condition that Allah is the object of purpose. As for *Tabarruk* to obtain benefits and blessings from His servants, this is prohibited.

3. The *Tabarruk* Tradition of Habaib at the Gedongsari Islamic Boarding School

Gedongsari Islamic Boarding School is one of the oldest boarding schools in Nganjuk Regency, which was founded in 1901 AD. Kiai Mustajab, a Langitan Tuban Islamic Boarding School student, founded the boarding school. This hut has some unique habits that don't exist in modern Islamic Boarding Schools. One of these habits is fighting over drinking from the former Kiai, Masyayikh, and Habaib. They competed until there was push and shove because they thought that using drinking the former people of the pious and Habaib would turn them into valuable people. This habit has been passed down from generation to generation until now.

The lineage of a very noble figure makes the Habaib noble people.³³ Habaib, in the Gedongsari Islamic Boarding School environment, has a high charismatic value. This charisma value makes it respected, and followed. Respect for Habaib is based on knowledge, behavior, and heredity. On this basis, respect for Habaib in Islamic Boarding Schools is of great concern as a form of respect for the Prophet. Many of the habib have filled in the activities at the Gedongsari Islamic Boarding School. Three are Habib Umar al-Muthohar from Semarang, Habib Quraish Baharun from Cirebon, and Habib Soleh bin Yahya from Yemen.

The phenomenon of *Tabarruk* is usually born from the belief of a santri. Information conveyed based on experience by word of mouth creates an idea.³⁴ The santri think that to gain valuable knowledge, they must go through a learning process accompanied by a *Tabarruk* process against Kiai, Habaib, and pious people.³⁵ Kiai Abu Asnawi said honoring and respecting the Habaib in Gedongsari Islamic Boarding School is obligatory. However, regarding *Tabarruk* towards Habaib, the Kiai and Masyayikh are very selective. Not all Habaib can be used as a *Tabarruk* back.

Rizkiya Humaidatul Mahmudah, who is currently the administrator and teacher, also said that the *manhaj* of the Gedongsari Islamic Boarding School is *Ahl as-Sunnah wa al-Jama'ah an-Nahdiyyah*. Seeing the Habaib phenomenon in the present requires Islamic Boarding Schools to behave in choosing Habaib. It doesn't mean staying away and ignoring some Habaib. However, the attitude that is considered inappropriate and not good is what is shunned. Habaib as the descendant of the Prophet must be

³³Abu Yazid Adnan Quthny and Ahmad Muzakki, "Urgensi Nasab Dalam Islam Dan Silsilah Nasab Habaib Di Indonesia", *asy-Syari'ah: Jurnal Hukum Islam* 7, No. 2 (2021): 131-51.

³⁴Rizal Akbar Aldyan, Wanto, and Marimin, "Ngalab Berkah on the Tradition to Buka Luwur the Sunan Kudus Tomb", *International Journal of Multicultural and Multireligious Understanding* 6, No. 4 (2019): 156. DOI: <https://doi.org/10.18415/ijmmu.v6i4.977>.

³⁵Zen Amrullah and Akhmad Said, "Orientasi Khodam Dalam Pendidikan Pesantren", *Jurnal Istighna* 3, No. 2 (2020): 234-50. DOI: <https://doi.org/10.33853/istighna.v3i2.48>.

respected and glorified. The following are Habaib criteria that meet the requirements to be used as a means of *Tabarruk*:

a. Have a lineage to the Prophet

One of the remains of the Prophet that is still visible today is his descendants. This can be known because of fame or because it has been recorded in *Rabitah Alawiyah*.

b. Have knowledge and practice following *Nahdliyyin* teachings

The Habaib are expected to be equipped with adequate knowledge and have *amaliyah* following the *amaliyah* carried out by the *Nahdlatul Ulama* (NU) community.

c. Never criticized the *Nahdliyyin* or *amaliyah* scholars who did it.

d. Being polite and polite according to what has been taught by his ancestors is what makes Habaib have a very high value.

The author interviewed several students and administrators to find the reasons and their basis for carrying out the *Tabarruk* tradition. It should be known before the writer describes the results of the interview. In *Gedongsari Islamic Boarding School* there is formal education that the students must follow. They were starting from the *Ibtidaiyah*, *Tsanawiyah*, to *Aliyah* levels. Each level takes approximately three years. In contrast, the age of the students living in the *Boarding School* is different. There are students aged five years up to about twenty-five years.

Even though the *Tabarruk* tradition has taken root in the *Gedongsari Islamic Boarding School*, the essential factors that encourage students to practice the concept are different. The leading cause of the difference is due to age and when he became a *santri*. Three reasons make students follow the *Tabarruk* tradition: (a) the encouragement of environmental traditions that force him to do without knowing the causes and effects is usually carried out by *santri* who have just entered or who are still children; (b) modeling the behavior of the *Kiai* because the *Kiai* has an essential

status and role. Apart from being a teacher, he is also the father of the students; (c) religious texts, which include Al-Qur'an, Hadith, and the practice of the scholars.

The references used as the basis for *Tabarruk* among the Gedongsari Islamic Boarding School are the Kiai and Masyayikh. Kiai and Masyayikh are categories of the religious elite, pesantren elite, and community leaders.³⁶ Kiai and Masyayikhs teach that the *Tabarruk* tradition is based on classical books consisting of the book *al-Jami' ash-Shahih* by Imam al-Bukhari, the book *Ta'lim al-Muta'allim* by Syaikh az-Zarnuji, and *Syi'ir Ngudi Susila* by Kiai Bisri Mustofa. These books discuss the concept of the *Tabarruk* method. These books explain the virtues of knowledge, knowledgeable people, and the ways that one should take to obtain blessings from familiar people.

Islamic Boarding Schools have principles in terms of monotheism, Shari'a, and mu'amalah.³⁷ Gedongsari Islamic Boarding School is a traditional Islamic Boarding School that is still thick with classical ulama thoughts. The habit of *Tabarruk* is applied in the Islamic Boarding School environment, although some modern scholars do not approve of it. But they still maintain and preserve these traditions because they think they do not conflict with Al-Qur'an and as-Sunnah. *Tabarruk*, in their view, is only aware and not a form of worship. They only ask people who are considered pious and are considered to have closeness to Allah and His Messenger as intermediaries to earn Allah's approval.

³⁶Siti Huzaimah and Ahmad Mukhlisin, "Interaksi Santri *Ndalem* Dalam Memaknai *Ngalap Berkah* Di Pondok Pesantren Walisongo Sukajadi Lampung", *Jawi* 3, No. 1 (2020): 59–82. DOI: <https://doi.org/10.24042/jw.v3i1.7037>.

³⁷Rahmatullah and Akhmad Said, "Implementasi Pendidikan Karakter Islam Di Era Milenial Pada Pondok Pesantren Mahasiswa", *Jurnal Ta'limuna* 8, No. 2 (2019): 37. DOI: <https://doi.org/10.32478/talimuna.v8i2.269>.

C. Conclusion

The *Tabarruk* tradition existed before the Prophet Muhammad was sent. According to the Hadith of the Prophet, the law of *Tabarruk* against Habaib is permissible. Habaib is an ordinary human being who will not escape mistakes and forget. They will not be as *ma'shum* as their predecessors. Dealing with problems, some Habaib who do not comply with the provisions of the Shari'a must be treated with a wise attitude. Because even if they commit acts of disobedience, that disobedience will not change their lineage, which is attached to their predecessors. An intelligent step in dealing with some Habaib who have immorality is to stay away from immoral matters, not those who do them. Because someone wrong is not sure that they will act in sin in the future, God's grace and guidance are expansive. Grace and guidance can be given to anyone, be it a pious person or an expert on immortality. Based on research, there is a practice of *tabarruk* carried out by students at Gedongsari Islamic Boarding School. The references used as the basis for *Tabarruk* and also as its object among students at the Gedongsari Islamic Boarding School are the Kiai and Masyayikh. Kiai and Masyayikh teach about the *Tabarruk* tradition which is claimed to be based on classical books consisting of the book *al-Jami' ash-Shahih* by Imam al-Bukhari, the book *Ta'lim al-Muta'allim* by Syaikh az-Zarnuji, and the book *Syi'ir Ngudi Susila* by Kiai Bisri Mustofa. This research finds new things about the understanding of *Tabarruk* in Islamic Boarding Schools that have not been revealed much by existing research.

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