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

**Aziz Miftahus Surur**  
Universitas Islam Negeri (UIN) Maulana Malik Ibrahim Malang, Indonesia  
azizsurur@uit-lirboyo.ac.id

**Umi Sumbulah**  
Universitas Islam Negeri (UIN) Maulana Malik Ibrahim Malang, Indonesia  
umisumbulah@uin-malang.ac.id

**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

---


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 Nabil 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 Syeikh Muhammad ibn Alawiy in his work. It was found

---

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


society in the religious field without being based on the source directly.\textsuperscript{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.\textsuperscript{8} The \textit{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 Alawiyin.\textsuperscript{9} The spread of Habaib in Indonesia originates from the descendants of the Prophet’s \textit{ahlul bayt} in Yemen.\textsuperscript{10} Habaib is a religious figure with charisma, which can be seen from lineage, behavior, and scholarship.\textsuperscript{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.\textsuperscript{12}

To determine the quality of acceptance or rejection of a hadith, the \textit{takhrij} of hadith method is needed.\textsuperscript{13}

\begin{itemize}
\item \textsuperscript{8} Saiful Akhyar Lubis, et al., "Living Alquran dan Hadis di Pesantren Darul Arafah Raya", \textit{Edukasi Islami: Jurnal Pendidikan Islam} 9, No. 2 (2021): 599. DOI: https://doi.org/10.30868/ei.v9i02.947.
\item \textsuperscript{9} Ismail Fajrie Alatas, Muhammad As’ad, and Fathurrochman Karyadi, “Sejarah Hubungan Habaib dan Nahdlatul Ulama (NU)”, \textit{Tebuireng: Journal of Islamic Studies and Society} 2, No. 2 (2022): 87–101. DOI: https://doi.org/10.33752/tjiss.v2i2.2388.
\item \textsuperscript{13} Amalia Rizki Pautina and Nur Ainun Djaena, "Model Pelaksanaan Kegiatan Ekstrakurikuler Religi dalam Meningkatkan Minat dan bakat serta Prestasi Peserta Didik".
\end{itemize}
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;\textsuperscript{14} (c) Mirqat al-Mafatih by Ali al-Qari;\textsuperscript{15} (d) Musnad Abu Ya’la;\textsuperscript{16} (e) Mushannaf Abd ar-Razaq.\textsuperscript{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:

\begin{quote}
حَدَّثـَنَا عَبْدُ اللَِّ، أَخُو الْمُقَدَّمِيِّ، حَدَّثـَنَا جَعْفَرٌ، حَدَّثـَنَا ثَبِتٌ، قَالَ: كُنْتُ إِذَا أَتـَيْتُ أَنَسًا يُْبَرُ بَِكَانِ فَأَدْخُلُ عَلَيْهِ فَآخُذُ يَدَيْهِ فَأُقـَبِّلُهُمَا، وَأَقُولُ: بَِبِ هَاتـَيِْ الْيَدَيْنِ اللَّتـَيِْ مَسَّتَا رَسُولَ اللَِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَأُقـَبِّلُ عَيـْنَيْهِ وَأَقُولُ: بَِبِ
\end{quote}

“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:

\begin{quote}
\textsuperscript{17} Abd ar-Razzaq bin Hammam ash-Shan’ani, Mushannaf Abd ar-Razzaq (Bairut: Dar at-Ta’sil, 2015). https://archive.org/details/FP152501/00_152501\textunderscore 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.'\textsuperscript{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.\textsuperscript{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 \textit{Tabarruk}.

b. The companions of the Prophet were the first to take and practice the concept of \textit{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 \textit{Tabarruk} specificity for the Prophet. Because it was carried out in \textit{Tabarruk} tradition not only during the time of the Prophet but also for the generations after.

e. \textit{Tabarruk} through people who are pious and who still have blood ties with the Prophet is allowed.

f. \textit{Tabarruk} media can be something animate or inanimate.

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

\textsuperscript{18} Abu Ya’la al-Maushili.


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 Manzhur 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

²²Muhammad bin Ismail bin Ibrahim al-Bukhari.
to obtain blessings.\textsuperscript{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.\textsuperscript{25}

In practice, \textit{Tabarruk} has several elements that must be met. These elements are:

a. \textit{Mutabarrik} (People who \textit{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. \textit{Mutabarrak bih} (objects that are used as \textit{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. \textit{Mutabarrak ilaih} (object and purpose of \textit{ngalap}). The thing and purpose of \textit{Tabarruk} is Allah as God, who has the right to give blessings to selected servants.

The \textit{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 \textit{Tabarruk} will have an impact on the personal perpetrators, either directly, such as through life changes, or indirectly, to achieve Allah’s pleasure.\textsuperscript{26}


Tabarruk is a means of obtaining blessings. A person doing Tabarruk usually through the intermediary of the Prophet and his family and righteous people.\textsuperscript{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 state in Q.S Hud \[11\]: 73:

\begin{quote}
قالوا آتْجِبِينَ مِنْ أَمَرِ اللَّهِ رَحْمَتَ اللَّهِ وَبِرَكَتِه عَلَيْكُمْ أَهْلَ الْبَيْتِۗ إِنَّه حَيْدٌ مَّيْدٌ
\end{quote}

“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:

“So have you considered al-Lāt and al-ʿUzzā? 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

---

30 As-Sayyid Muhammad Alawi.
31 Ali 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:

وَجْعَلَنِهِ مُبَارَكًا اَيْنَ مَا كُنْتُ وَأَوْصَيْنِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حيّاً

“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:

اِذْهَبُوْا بِقَمِيْصِيْ هٰذَا فَاَلْقُوْهُ عَلٰى وَجْهِ اَبِْ يَْتِ بَصِيـْرًا ۚوَأْتُوْنِْ بَِهْلِكُمْ اَجَْعِيَْ

“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 زَكَرِيَّ رَبَّه ۚ قَالَ رَبِّ هَبْ لِْ مِنْ لَّدُنْكَ ذُرِّيَّةً طَيِّبَةً ۚ اِنَّكَ سَِيْعُ الدُّعَاۤءِ

“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. 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,

---

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

Rizkiya Humaidatul Mahmudah, who is currently the administrator and teacher, also said that the 	extit{manhaj} of the Gedongsari Islamic Boarding School is \textit{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


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 Nahdatul Ulama (NU) community.

c. Never criticized the Nahdliyin 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.

---


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’ah 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 tabaruk 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 Tabaruk in Islamic Boarding Schools that have not been revealed much by existing research.
REFERENCES


Hadith Regarding the Law of Tabarruk against Habaib...


Hadith Regarding the Law of Tabarruk against Habaib...


