

## CHAPTER IV

### The Anlysis Anthropocentric Understanding of Ḥabīb among *Jami'yyah Al-Muqorrobbīn*

#### A. The Concept of *Ahlul Baīt*

##### 1. General views of *Ahlul Bait*

Etymologically, the term "*Ahlul Baīt*" consists of two words, both are "*ahl*" and "*Bait*". The word *ahl* has the root word is "*ahl*" itself which can only be understood after understanding related with other words to form a compound word. The word "*ahl*" related with a specific place name means the occupants or people living in certain places, such as *Ahlul Madyan*, *Ahlul Qura*, *ahlul Qaryah*, *Ahlul Baīt* , *Ahlul Madina*, and *ahlun Nar*.<sup>83</sup> While the word *Baīt*, meaning the house.<sup>84</sup> Word "*Bait*" comes from "*albaita*" same with word "*banāhu*" meaning building, and *albaītu* similar with *al-asratu* which means the family or relatives there are *al-baitu* same with *as-sharfu* which means the glory or a house or

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<sup>83</sup> Salman Harun (ed), "Ahl", Ensiklopedia al-*Qur'an*, Yayasan Bimantara, Jakarta, 1997, p. 6

<sup>84</sup> J.s. Badudu-Sutan Mohammad Zain, Kamus Umum Bahasa Indonsia, Pustaka Sinar Harapan, Jakarta 1994, p. 110

dwelling<sup>85</sup>. So, *Ahlu Bait* is the language according to the home or place of residence.

In the terminology, the word *Ahlul Baīt* means an owner of house or who has house.<sup>86</sup> When understood it came from two root words between *ahl* and *Bait*, becomes the single entity that give each word meaning, ie a residence or home. Which relating one another, *Ahlu* and *Baīt*, the meaning is the family.

In its development, the word *Ahlul Baīt* is often used as a word or term for a family or so-called *usrah*, is the family of the Prophet Muḥammad<sup>87</sup>. *Ahlul Baīt* (residence) is at first associated with the night, because the main function of residence is the place to sleep at night. Moreover, in the past many Arab residents whose lives nomaden, moving from one place to another. However, in the course of time, it became means "abode" or home, as most verses of the Qur'an which mentions the house as a human dwelling, related with issues of ethical teachings in Islam (Surat an-Nur: 27 and 61), and means as a "cage" for women adulterers (Surah an-Nīsā: 15),

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<sup>85</sup> Ahmad Warson Munawir, *Kamus Almunawwir Arab-Indonesia*, terj. Ali Ma'shum dan Zainal Abidin Munawwir, p. 122

<sup>86</sup> J.s. Badudu-Sutan Mohammad Zain, loc. cit

<sup>87</sup> Atabik Ali, Ahmad Zuhdi Muhdlor, *Kamus Kontemporer ArabIndonesia*, Yayasan Ali Maksum Pon-Pes Krapyak, Yogyakarta, 1996, p. 271

as the teaching of ethics with regard to the house of the Prophet Muḥammad (Sura al-Ahzab: 53)<sup>88</sup>. Quraīsh Shīhāb in the book *Tafshīr al-Misbaḥ* said that the word *Albait* be literal meaning of home. What is meant here is the house where the wives of the Prophet Muḥammad. The home that built side by side and fused with a mosque, consists of nine rooms that very simple.<sup>89</sup>

Then the word *Ahlul Baīt* has become Indonesian popular terms with the meaning of kin of the Prophet Muḥammad.<sup>90</sup> Al-Asfahani in his book, *Mu‘jam Mufradat al-Faṣḥ al-Qur‘an*, expressed with the phrase: " *household family of man is tied with a rope descent*. "<sup>91</sup> So, the word of *ahl al-bait* that is, the place where a family of people stay. However, the word *ahl al-bait* in the Qur‘an, specialized by God only to the family of the Prophet Muḥammad.

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<sup>88</sup> Salman Harun (ed), loc. cit.

<sup>89</sup> M, Quraīsh Shihab, *Tafsir al-Misbah*; Pesan, Kesan dan Kserasian *Al-Qur‘an*, Lentera Hati, Jakarta, 2002, p. 264

<sup>90</sup> Tim Redaksi Kamus Bahasa Indonesia, Balai Pustaka, Jakarta, 2001, p. 15

<sup>91</sup> Al-Ragib Al-Asfahani, *Mu‘jam Mufradat Alfazh Al-Qur‘an*, Dar Al-Fikr, Beirut, t.th, p. 132

## 2. Primacy and Specificity of *Ahlul Baīt*

Many Ḥadīth of the Prophet Muḥammad that will inform the primacy and specificity of *Ahlul Baīt* that had been described by the *'ulama* of ḥadīth in various books of ḥadīth. Here are some excerpts virtue and *Ahlul Baīt* specificity of the Prophet Muḥammad:

- a) Forbidden *shadaqah* over them as people who have been sanctified by Allah SWT. Because Sadaqah is human waste and instead they are entitled to 1/5 over the spoils of war (*ghanimah*).
- b) Titled by word "*Sharif*", "*Sayyīd*", "*Ḥabīb*" specialy for them.
- c) Obligation upon the Muslims to honor, respect and prioritize them.
- d) *Shafa'ah* of Prophet Muḥammad. in the day of judgment will be given to four groups, namely those who glorify the Prophet descendants, people who meet the needs of them, people are trying to help their affairs in the time required, and the people who love them by heart and his tongue.
- e) They are the beings with most glorified line of descent
- f) Who do good to them, so the Prophet will reward them in the Hereafter.

- g) The sons of Fatimah and their descendants called the sons of the Prophet and been related to him.

### 3. The Verses about *Ahlul Bait*

First verse :

﴿ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴾

“Allah is very intends going to eliminate sin from you, O Ahlul Baīt and cleanse you a thorough cleansing.”<sup>92</sup>

Second Verse:

﴿ وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ ۗ

لَكُمْ وَهُمْ لَهُ نٰصِحُونَ ﴾

“We tried to stop Musa from suckling to the women who want to breastfeed him before it; Musa's brother then said: "Would you like me to show you the Ahlul Baīt who would care for you and they can apply either to him?"”<sup>93</sup>

Third verse:

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<sup>92</sup> Yayasan Penyelenggara Penterjemah/Pentafsir Al-Qur‘an, *AlQur‘an dan Terjemahannya*, Departemen Agama, 1997, h. 423

<sup>93</sup> Ibid, h. 387

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



“The Angel of Allah said: "Do you wonder at Allah's decree? (It is) God's grace and blessing, was poured out upon you, O Ahlul Bait! Allah is Praiseworthy and most Merciful."<sup>94</sup>

#### 4. The Opinion of the Scholars about Ahlul Bait

The Mufasir have a different opinion about the meaning of “*Ahlul Bait*” contained in Surah al-Ahzab: 33. A group of them, including Abu Sa'id al-Khudhariy and part of the tabi'in (generation Scholars after the Salaf) as Mujahid, Qatada and others, provide an interpretation that quoted by Imam al-Baghawiy, Ibn Khazim and the Ulama Tafsir of his era. According to them, the meaning of *Ahlul Baīt* is *Ahlul aba* or *Ahlul kisa*, which consists of Imam 'Ali bin Abi Talib, Siti Fatimah, al-Hasan and al-Husayn.

According to Ahmad Mustafa al-Maragi in his tafsir book, said that the *Ahlul Baīt* of the Prophet are those who always gather with the Prophet, both men, women wives, servants or families. And who among those most closely and intimately, and most associate with the prophet, that is the

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<sup>94</sup> Ibid, h. 231

most worthy and entitled expressed as the people referred to *Ahlul Baīt* means. And Ibn Abbas, he stated, "we are see Rasulullah saw in the nine months, on a daily, come to the entrance the house of Ali bin Abi Talib at each prayer time, and then he said: "hopefully well-being and the grace of God is always there to you, Allah wish is to eliminate sin from you, O *Ahlul Baīt* and cleanse you a thorough cleansing. Do prayers, may God bless you all. Rasul did like it five times a day "<sup>95</sup>

Ibn Jarir on his Tafsir book explores the 15 pieces of ḥadīth with different Isnad, the narrations of ḥadīth stating that the intended *Ahlul Baīt* in Surah al-Ahzab verse 33 was: Prophet Muhammad. "Ali bin Abi Talib, Siti Fatimah, al-Hasan and al-Husayn. After that, then Ibn Jarir explores another ḥadīth that explains that the definition of *Ahlul Baīt* are the wives of the Prophet Muhammad.<sup>96</sup>

Imam Jalaluddin as-Suyuti in Tafsir book "Ad-Durra Al-Mantsur" also comment on terms about *Ahlul Bait*. He explores three ḥadīth that explains the wives of the Prophet Muhammad within the meaning of *Ahlul Bait*. In addition,

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<sup>95</sup> Ahmad Mustafa al-Maragi, *Tafsir al-Maragi*, PT Karya Toha Putra, Semarang, 1992, h. 8

<sup>96</sup> Abi Ja'far Muhammad bin Jarir at-Thabraniy, *Jami' al-Bayan Fi Ta'wil al-Qur'an*, Dar al-Fikr, Beirut, t.th, h. 5-8

Imam as-Suyuti also explores twenty pieces of ḥadīth from various sources and all testified that the Prophet Muhammad, his daughter (Siti Fatimah), Ali bin Abi Talib and his two sons (al-Hasan and al-Husein), are all included within the meaning of *Ahlul Bait*.

By the various interpretations of the Ulama, it can be concluded about the meaning of *Ahlul Baīt* in *surah al Aḥzab*: 33, there are five categories of interpretation of the verse:

*First*, Ibn 'Abbās (Ṣahābat of the Prophet Muḥammad.) And 'Ikrimah (from the tAbī" in) argues *Ahlul Baīt* means 'ummahatul mu' minīn, the wives of Prophet Muḥammad.

*Second*, Abū Sa'īd al-Khudhariy (Ṣahābat of the Prophet) and a number of the *mufassir* of the Tabi'in, including Mujahid and Qatada, argued that the meaning of *Ahlul Baīt* limited to *ahlul aba*.

*Third*, generally, the *mufassir* of classical and contemporary said, that the meaning of the word *Ahlul Baīt* includes two parties, namely the *ahlul 'aba* (Muḥammad, Siti Fatimah, 'Ali bin Abī Ṭālib, al-Hasan and al-Husayn) and the Prophet Muḥammad's wife. That is *Mu'tamad* interpretation and can be used as basic principle.

As to the understanding of the Ulama about *Ahlul Baīt*, meaning contained in Surah hud: 73 and Surah al Qasas: 12. All Ulama agree on the meaning of the word *Ahlul Baīt* in that paragraph, that the *Ahlul Baīt* is a family of Prophet Ibrahīm and the family of Prophet Moses. So in the end the writer does not discuss at length about the meaning of the word *Ahlul Baīt* contained in these two verses.

Muslims of Prophet Muḥammad period, certainly knew who is *Ahlul Baīt*. The word of the Prophet that related to the majesty and the glory of them quite as explanatory individuals are referred to, so there is no longer any doubt and ambiguity. Because, if the individuals were not known about their function as the savior of apostasy would be difficult to understand it.

It is found out that there is relationship between *Ahlul Baīt* with *Ḥabīb* / *Sharīf* / *Sayyīd* today. If the question is the individuals who live in a family of the Prophet, of course they are gone, but if the *Ahlul Baīt* in question is "*dzurriyyah*" of Messenger or descent of Muḥamaad. He said in the Ḥadīth "*Ithrati*" it means descendants of him, so the conclusion *Ahlul Baīt* is still there.

## B. The Quality of Ḥadīth about *Ahlul Baīt*

### 1. Line of Ḥadīth about *Tsaqalain*

The line of ḥadīth narrated by Muslim in Sahih Muslim have 5 line. As that will be presented below:

<b>Name of Narator</b>	<b>Line of Narator</b>	<b>Line of sanad</b>
Zaid bin Arqam Al-Anshari	Narator I	Sanad
Yazid bin Hayyan	Narator II	Sanad
Yahya bin Sa'id	Narator III	Sanad
Muhammad bin Fudhail	Narator IV	Sanad
Ibnu Abi Shaibah	Narator V	Sanad
Imam Muslim	Narator VI	Mukhorrij Hadis

<b>Name of Narator</b>	<b>Line of Narator</b>	<b>Line of sanad</b>
Zaid bin Arqam Al-Anshari	Narator I	Sanad V
Yazid bin Hayyan	Narator II	Sanad IV
Sa'id bin Masyruq	Narator III	Sanad III
Hassan bin Ibrafim	Narator IV	Sanad II
Muhammad bin Bakkar	Narator V	Sanad I

Imam Muslim	Narator VI	<i>Mukhorrij Hadis</i>
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<b>Name of Narator</b>	<b>Line of Narator</b>	<b>Line of sanad</b>
Zaid bin Arqam Al-Anshari	Narator I	Sanad V
Yazid bin Hayyan	Narator II	Sanad IV
Yahya bin Sa'id	Narator III	Sanad III
Muhammad bin Fudhail	Narator IV	Sanad II
Ibnu Abi Shaibah	Narator V	Sanad I
Imam Muslim	Narator VI	<i>Mukhorrij Hadis</i>

<b>Name of Narator</b>	<b>Line of Narator</b>	<b>Line of sanad</b>
Zaid bin Arqam Al-Anshari	Narator I	Sanad V
Yazid bin Hayyan	Narator II	Sanad IV
Yahya bin Sa'id	Narator III	Sanad III
Isma'il bin Aliyah	Narator IV	Sanad II
Zuhair bin Harb	Narator V	Sanad I
Imam Muslim	Narator VI	Mukhorrij Hadis

<b>Name of Narator</b>	<b>Line of Narator</b>	<b>Line of sanad</b>
Zaid bin Arqam	Narator I	Sanad V
Yazid bin Hayyan	Narator II	Sanad IV
Yahya bin Sa'id	Narator III	Sanad III
Harir bin Abdul Hamid	Narator IV	Sanad II
Ishaq bin Rahwiyyah	Narator V	Sanad I
Imam Muslim	Narator VI	<i>Mukhorrij Hadis</i>

Conclusion the first *Sānad* :

إسناده حسن رجاله ثقات عدا محمد بن الفضيل الضبي وهو صدوق عارف رومي بالتشيع

، رجاله رجال مسلم

Conclusion the second of *Sānad* :

إسناده متصل ، رجاله ثقات ، رجاله رجال مسلم

Conclusion the third of *Sānad* :

إسناده متصل ، رجاله ثقات ، رجاله رجال مسلم

Conclusion the fourth of *Sānad* :

إسناده متصل ، رجاله ثقات ، رجاله رجال مسلم

Conclusion the fifth of *Sānad* :

إسناده حسن رجاله ثقات عدا حسان بن إبراهيم العنزي وهو صدوق حسن الحديث ،

رجالهم رجال مسلم

In Shahih Muslim, first narrator is still Zaid bin Arqam who is the first narrator after Rasullah. The last narrator is Muslim From the writer's analysis, all narrations from several lines that gone out by Imam Muslim is *muttasil* or *sanad* is continued. In contrast to *rijal al-sanad* there some riwayat of Ahmad bin Hanbal are *thiqqah*. This is caused, there are some narrators rated honest but narrating *ḥadīth dai'f*. It is found at level under companion, Tabi'in..

So after the writer analyzes *sanad* on the *ḥadīth* narrated by Imam Muslim from Zaid bin Arqam has quality *hasan*.

2. The Line of the *ḥadīth* about *Ahlul Baīt* likind Noah's ship

Name of Narator	Line of Narator	Line of sanad
Abu Sa'id al Khudri	Narator I	Sanad VI
'Atiyah bin Sa'ad	Narator II	Sanad V
Rashid Al-Fazari	Narator III	Sanad IV

Abdurrahman bin Syakil	Narator IV	Sanad III
‘Abdul ‘aziz bin Muhammad	Narator V	Sanad II
Muhammad bin Abdul ‘Aziz	Narator VI	Sanad I
At-Thabrani	Narator VII	<i>Mukhorrij Hadis</i>

إسناد ضعيف فيه عطية بن سعد العوفي وهو ضعيف الحديث

After analyzing sanad of that ḥadīth, the writer concludes that the sanad of ḥadīth riwayat of Thabrani is rated *do’if* because there is narrator ‘Atiyah bin Sa’id.

### 3. The Line of Ḥadīth about *Ahlul Baīt* likend Star.

<b>Name of Narator</b>	<b>Line of Narator</b>	<b>Line of sanad</b>
Abdullah bin ‘Abbas	Narator I	Sanad VI
‘Atho’ Bin Abī Royyah	Narator II	Sanad V
Qhotadah Bin Da’amah	Narator III	Sanad IV
Khulaid Bin Da’laj	Narator IV	Sanad III

Ishāq Bin Sa'īd	Narator V	Sanad II
Ishāq Bin Sa'īd	Narator VI	<i>Sanad I</i>
Al-Hākīm	Narator VII	<i>Mukhorrij Hadis</i>

إسناد ضعيف فيه إسحاق بن سعيد الدمشقي وهو ضعيف الحديث ، وخليد بن دعلج

السدوسي وهو ضعيف الحديث

After analyzing sanad of that ḥadīth, the writer concludes that the sanad of ḥadīth riwayat of Al-Hakim is rated *do'if* because there is narrator Ishaq bin Sa'id and Khulaid bin Da'laj.

### **C. Understanding and Attitude of Jam'iyah Al-Muqorrobīn in kendal Toward *Ahlul Baīt* related with Ḥadīth**

#### 1. Understanding of Ḥadīth About *Ahlul Baīt*

##### a. *Tsaqalān*

Understanding about and the ḥadīth of Ahlul Baīt as a heritage prophet is likened glory Ahlul Baīt with the Koran. This understanding grown an Ahlul Baīt as a helper to people in the world and the hereafter, it was said by Ibn Salihin.

Ahlul Baīt is the heritage of the prophet that we must follow and love. So that can be safe in this world and hereafter, by sticking with them we will be safe from dangerness and misguided.

b. *Safinah*

In the ḥadīth Ahlul Baīt is likened Noah's Ship that saved his people from danger. They (Ahlul Bait) is the Ship of safety, strap savior and companion of the Qur'an till come to *Khaud*. Prophet has been suggested to us that cling to them, prioritize them, up their Ship and learn from them.<sup>97</sup>

On the other hand, some of Ḥabīb understood that the Prophet's descendants like a big Ship, that due to exclusiveness. In the other word, what is the descendants of the prophet did should be their own responsibility. We are not to judge his guilt level. They Like a big ship, there would be nothing if the high seas, they will not waver even if the waves pounce. Different from ordinary people who is likened the small Ship, if we follow midle, we will sink hit the waves.

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<sup>97</sup> Interview with Ahmad as The member of Jam'iyah Al-Muqorrobin

c. *Nujūm*

Ḥadīth about *Nujūm* understood that the *Ahlul Baīt* or descendants of the Prophet are the stars that illuminate the darkness, that means Ḥabīb or descendants of the prophet should be able to illuminate the people who are in darkness life. Illuminate it with the light of faith, lead the people to the right path.

But on the other hand, some Ḥabīb understand this ḥadīth as a notch shape. Ḥabīb has a high position such as a star, and exclusive. If you make a mistake, it does not concern ordinary people, because it is not a level to assess their place. The point is that every Muslim should follow.

2. Jam'iyah al-Muqorrobīn understanding towards *Ahlul Baīt* related with Ḥadīth

a. The Ritual of Invocation (*Sholawat*)

In this invocation ritual, the Ḥabīb was ennobled with giving them the decorous place. They are also getting prestigious role to lead the *Maulid*. Start from reading the *hadharah*, *Simtud duror*, until *mauidloh*, in the invocation ritual which is held by al-Muqorrobīn.

No wonder if the Ḥabīb as the chief of Jam'iyah al-Muqorrobīn give the *hadharah*, if the *Maulid* writer is not from *Habaib* circle, it will give incongruity impression. It reasonable to add together *Maulid* of Muḥammad Prophet with his descendant, it will give more blessing.

Moreover when *Maulid* was held without the presence of Ḥabīb, it will feel empty. There is defectiveness impression, as the fact. The comparison between *Maulid* with presented by Ḥabīb more than without their attendance.

#### b. Daily Activity

Gather with Ḥabīb on the daily activity is a blessing, according to Jam'iyah al-Muqorrobīn. There is a magnificence and pride to compromise with Ḥabīb. No wonder if Ḥabīb's daily need handily, from economic, social, and other aspect.

It is proved on the successful of Ḥabīb Firdaus business such money changers and Moslem Boutiques. With this business he can build al-Muqorrobīn School and Boarding school in the Suburban area. The Ḥabīb circle felt like have its own class than other circle. People will throng to kiss the

palm of him (at the moment of Ḥabīb Firdaus pray *Juma'tan*) in the middle of people.<sup>98</sup>

As the second source of determination of religion, understanding of ḥadīth becomes very urgent. Properly, understand about the context of ḥadīth is very importance, in accordance with what is desired by the author, the Prophet Muhammad. Due to many Abūsesing of meaning of the ḥadīth, used as a means of self-interest and group.

Even in many times, the ḥadīth interpreted by "raw" interpretation without regard to the context, socio-cultural traditions when it is pronounced, causing a lack of understanding which has much different with the personality of Prophet Muḥammad. The impact, Islam became the the exclusive, grumpy and unfriendly religion.

The Understanding and meaning of ḥadīth about the *Ahlul Baīt* growing and cultured in the Muslim society, it is understanding that made by myths that reinforce their hegemony. Most Ḥabīb also considered, blood flowing from the Messenger of Allah makes them always maintained, even the sins that they do will be forgiven and they are warranted to entering the heaven. They also help people who loves and

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<sup>98</sup> Interview With Syukran as member of Jam'iyah al-Muqorrobīn, at kendal

glorifies them in hereafter. From this understanding, the things that are not in accordance with the teachings of religion, even the non-Ḥabīb will be embarrassed and afraid to forbid it.

Understanding of Ḥabīb about the *Ahlul Baīt*, as happened at *Jam'iyah Al-Muqorrobīn*, certainly not happen comprehension caused by something that surrounded them. In *Jam'iyah Al-Muqorrobin*, understanding of the Ḥabīb is very diverse. Anyone think that they are a holy human bears different privileges. Then the cult patterns of Ḥabīb in the *jam'iyah* can be caught, although it is not as thick and strong as in *Jam'iyah Ahbabūl Mustafa*, Kudus. As the writer understand while still living in Kudus .

In general, people assume that Ḥabīb also *Ahlul Baīt*. There is no difference between both. It is same as Kang Ḥasan said:

"Ḥabīb and *Ahlul Baīt* are same. They are a family of which must be respected because of their dignity and the descendants of the Prophet."<sup>99</sup>

Similar opinion with kang Ḥasan, Abdul Latif one of *Jam'iyah Al-Muqorrobin* administrators said that:

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<sup>99</sup> Interview with kang Ḥasan, as general society

"Although the word *Ahlul Baīt* and *Ḥabīb* are different, but the essence is same, it is family of the prophet. Then we are obliged to respect and honor them."<sup>100</sup>

According to *Ḥabīb Firdaus*, one of the leaders of *Jam'iyah Al-Muqorrobīn* gives unclear explanation but it implied that he agrees.

“*Ḥabīb* is a destiny, the blood of Messenger of Allah is trough over us. *Ḥabīb* is "media" of loving the Prophet *Muḥammad*. Loving the *Ḥabīb* it means also loving the Prophet *Muḥammad*.”<sup>101</sup>

According to the writer analyzes, the understanding about *Ahlul Baīt* and *Ḥabīb* that cultured in *Jam'iyah Al-Muqorrobīn* occurs because there are factors that influence human understanding and attitudes towards *Ḥabīb*. These are some of the factors surrounding the understanding of *Jam'iyah Al-Muqorrobīn* towards *Ḥabīb*.

## 1. Miyth

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<sup>100</sup> Interview with Abdul latif, as Administrator of *Jam'iyah al-Muqorrobīn*

<sup>101</sup> Interview with *Habib Firdaus*, one of Lead on *Jam'iyah Al-Muqorrobīn Kendal*

Myth or mite (Dutch: Mythe) is a prose story of the people who tell the story set in the past, containing the interpretation of the universe and the existence of the creatures in it, and actually considered going by the source of the story or its adherents. In a broader sense, the myth may refer to a traditional story.<sup>102</sup> In general, the myth tells the being of the universe, the creatures of the world and its inhabitants, topography, stories of supernatural beings, and so on. Myths may arise as a record of historical events that have been greatly exaggerated, as allegory or personification for natural phenomena, or as an explanation of the ritual. They are deployed to deliver a religious experience or ideal, to model certain traits, and as teaching materials in a community.

The myth in the context of the old mythologies have the sense of a formation of a community that oriented from the past or from historical formations that are static and eternal. The myth in the old sense been synonymous with the history / historical and formations of its community at the time. On the other side, the myth (Roland Barthes) is defined as mythological narrative which not only formed the narrative oral, but narrative which can take the form of writing,

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<sup>102</sup> Kirk, G.S. (1973), *Myth: Its Meaning and Functions in Ancient and Other Cultures*, Berkeley: Cambridge University Press p. 57

photography, movies, scientific reports, sports, shows, advertising, painting, basically are all form that have a mode of representation and have the meaning that can not be captured directly, for example, capturing the sense or meaning of a painting required interpretation. Mythological speech made for communication and have a process of signification that is acceptable to think. In this case the myth can not be said just as an object, concept, or idea is stagnant but as a mode of signification.<sup>103</sup>

Based on the definition and understanding of the myths above, according to the understanding that occurred in Jam'iyah Al-Muqorrobbīn, myths that developed in the society about the sanctity of *Ahlul Baīt*, cleansed of sin, as the savior of the world hereafter, *kuwalat* if against them. It has implications for understanding of Jam'iyah Al-Muqorrobbīn.

Sacred stories about *Ahlul Baīt* or *Ḥabīb* often growing indirectly considered to be a message from God. So it does not need to be questioned critically. Belief in the myth make it as most effective education media, especially to reinforce and inculcate cultural values, social norms and a certain confidence.

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<sup>103</sup> Sri Iswidayati, (The Function of Myth in Social Cultural Life of Its Supporting Community) *Harmonia Jurnal Pengetahuan dan Pemikiran*.

Myths that developed in the community, resulting in fear (*kuwalat*) against *the Ahlul Baīt*, and also a remarkable tribute. Ḥabīb becomes the cause of the savior in the Day of Judgment later and the giver of intercession for the people. In fact, many respondents from the community dared not to do the wrong comments toward Ḥabīb that can provide feedback and *result kwalat*.

## 2. Cult

The terminology of cult is defined as a form of homage in excess to people, understand or objects.<sup>104</sup> While in terms of Alvin Johnson he interpret cult as a symbol of biography for a person who has the power to explore the world of metaphysics.<sup>105</sup> When drawn into the religious traditions of society, whether it's a cult phenomenon has become a social institution or whether it is simply a cultural activity becomes a ḥabīb people who have not relation with religious norms.

In the process of the traditional cult originally is a form of worship performed in private or group as a gesture of obedience to the norm in the achievement of objectives. The

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<sup>104</sup> Periksa *Kamus Besar Bahasa Indonesia*, Vol. 2 (Jakarta: Balai Pustaka, 1991), p. 540.

<sup>105</sup> Alvin Johnson, *Encyclopedia of the Social Science*, Vol. 3 (New York Mcmillan, 1963), p. 618

new mid-year 1900 AD the ritual process is called a cult by the American people. Later in the year 1900m upwards, the cult institution evolved into religious that spread in continental of Europe and Asia, such as groups of Krishna, ISCON, Black Muslims, Subud and so forth.<sup>106</sup>

To know the traditional cult character, an easy thing to known, first, the value system that used as a benchmark of behavior by society who become the subject of a cult.<sup>107</sup> One form of the cult behavior is there is a tendency to perform the ritual that is individual and focusing on dogma taught by a charismatic figure who is considered to have supernatural powers and sacred.<sup>108</sup> In an effort to deepen and strengthen the group leaders usually claim that the teachings and deeds do is really pure (religious truth) as well as the most right.

As the above theory, Jam'iyah Al-Muqorrobīn have the same patterns. That is a value system that is used as a behavior benchmark by the people who become the subject of a cult. And also there is a tendency to perform the ritual that is individual and focusing on dogma taught by a charismatic

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<sup>106</sup>Johnson, *Encyclopedia*, p. 619.

<sup>107</sup> Atang Abd Hakim, *Metodologi Studi Islam* (Bandun, Rosdakarya, 2000),p. 143.

<sup>108</sup> Azy'Umardi Azra, *Rekonstruksi dan Renungan Religius Islam* (Jakarta: Paramadina, 1996), 18

figure who is considered to have supernatural powers and holy.

In this case, in Jam'iyah Al-Muqorrobin took the role of the successor of Ḥabīb Mashūr are his own sons, Ḥabīb Fauzi, Ḥabīb Farid, Ḥabīb Firdaus. They are at the same figure in the leadership of Jam'iyah Al-Muqorrobin very charismatic one that considered to have a different aura and blessing when the people gather with them.

### 3. The Ethics of Javanese society.

Javanese society famous for ethics and manners, respect for older people, people in a higher rank of them that is very remarkable. In a theory mentioned that the Java community in the daily life practice, they tend to give the truth to parents (*spiritual guru*) and their elders. The Respected group dominates consciousness, thought, even in daily behavior. The people with higher rank should be given respect. While the right attitude towards those who were inferior was a fatherly and motherly attitude and sense of responsibility.

The respect of Javanese for older people, let the older to have a high position is the culture of Javanese. The culture that can not be marginalized to be the cause of understanding

of Jam'iyyah Al-Muqorrobīn against Ḥabīb. And the tendency to justify what has been mentioned Ḥabīb indicated as ethical Javanese culture holds a high manners. This is why the respect for *Ḥabīb* is given extremely high, because the majority of the Jam'iyyah Al-Muqorrobīn people are the Java community that holds the noble values of culture

#### 4. Authoritative Teaching

Teaching system and communication system which is constructed by Ḥabīb is one-way communication. In this system the position of Ḥabīb as the primary source, so Jam'iyyah al-Muqorrobīn unconditioned as a subject of current hierarchical top-down passive. This fascination attitude gradually changed into an attitude of excessive glorifying. The pattern of study or teaching that there is no dialectic result in anti criticism teaching and make established unshakable understanding.

This often happens when *majlis* been held. How the speaker gives reviews, which are often presented by Ḥabīb Firdaus. Teaching models in one way communication results in a single understanding and anti-criticism, due to the absence of dialectics. If it is done repeatedly, the submitted understanding will be understanding of the raw and hard to be torn down. In the end becomes the patent and awe excessive understanding.

#### **D. Cult Factors and Myth on Ḥabīb at Jam'iyah al-Muqorrobin.**

One implementation of the teachings of monotheism is their view of the position of the man in the position of humanity. Humans are not valued lower or higher than the value of humanity. Humans are humans. He is not an animal, nor angels, let alone God. But in reality, there are many irregularities on a proportional view of man as described above. One of the causes is the cult of the individual.

For example, as happened in circles of Ḥabīb. Though not all, cult happened to descendants of the Prophet are still a lot going on. However, this need for attention to what happened, and how it could happen, if only because the understanding of religious texts. That understanding of the Qur'an and ḥadīth that less proportional, or even because of other factors. the writer will try to analyze it from existing data.

The cult of the individual is essentially a form of mythology to humans. In mythology, humans appointed (rather thrown) from its humanitarian dimension. If the monotheistic view says that humans are inevitable error, then the mythology of him as a holy man, untouched by sin. All words, naive anything, regarded as true and every step, as ridiculous as anything, is a trail of clues save.

People then adore him. So, who is angry, correct, and criticizing him would be considered as a blasphemer truth and, therefore, must be resisted. This is called as the cult of the individual.

The terminology cult is defined as a form of homage in excess to people, understand or objects.<sup>109</sup> While in terms of Alvin Johnson he interpret cult as a symbol biography for a person who has the power to explore the world of metaphysics the universe.<sup>110</sup>

When drawn into the religious traditions of society, whether it's a cult phenomenon has become a social institution or whether it is simply a cultural activity becomes a habit of people who have nothing to do with religious norms.

In reference to the tradition of the cult in the West, the root causes of the cult was driven by the psychological aspect which gave birth to a dissatisfied manner that both individuals and groups on the social system and the doctrine of religious values that are too normative and not accommodative on psycho-social as well as the dynamics of thinking and culture of the community. So there is a burst of revolutionary, which include the movement of counter culture and hippy counter. Substantively cause of the cult

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<sup>109</sup> Check *Kamus Besar Bahasa Indonesia*, Vol. 2 (Jakarta: Balai Pustaka, 1991), p. 540.

<sup>110</sup> Alvin Johnson, *Encyclopedia of the Social Science*, Vol. 3 (New York Mcmillan, 1963), p. 618

in the West is more neoma symptoms (elements outside of the object) compared with neosis elements (elements in the subject).<sup>111</sup>

Because when viewed from the aspect of driving the emergence of the cult is not solely motivated by spiritual anxiety, but more of a social problem as a moral crisis, economic depression, as well as cultural transition. Unlike the case with in schools, it is a factor that stands neosis (elements of *Jam'iyah*) which includes psycho-religy and their frame of mind. Appreciation psycho religious turmoil *Jam'iyah* tangible to belief level of piety and faith of a person is measured by the love and attitudes towards Ḥabīb. The implication is that many *Jam'iyah* or *Robin Mania*<sup>112</sup> motivated to follow *sholawatan* and *ta'dzim* toward Ḥabīb .

The possibility of *Jam'iyah al-Muqorrobin* understanding was influenced by the Ḥadīth of the Prophet about *ahl-bait*, such as the ḥadīth *thaqalayn*. Prophet Muḥammad had left two heritage namely the Qur'an and its offspring, the ḥadīth of *Ahlul Baīt* is similar ship of Prophet Noah, whoever will follow it safely and whoever left it will hurt. Then the ḥadīth about *Ahlul Baīt* is similar to star in the sky that light the darkness. Although

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<sup>111</sup> Thedoe De Boer, *The Development of Husserl Thought*, terj. Therdore Palntinga (London: Martinus Nijhoff, t.tp.), p. 54.

<sup>112</sup> Robin Mania is Fans Or members of *Jam'iyah al-Muqorrobin*

Ḥadīth is *ḍla'if*, in fact it encourages Muslims to adhere toward Prophet's family, followed and loved them.

However, the understanding can not be practiced without in-depth study, because the problem is the hadiths used as the legitimacy of these traditions among Ḥabīb exclusivity, even seen long distances between Ḥabīb and non-Ḥabīb. Though known in *Sīrah, Nabawiyyah* that the Prophet Muḥammad who had so noble position, very inclusive and interact with community, interact with people. Grandeur and glory given by God, does not necessarily make the Prophet an exclusive but rather a great responsibility one who leads people towards the right path.

Besides the four factors above, an element of Jam'iyyah al-Muqorrobīn thinking also be embryonic emergence of Ḥabīb cult. Expression of the framework can be known from the management system of Jam'iyyah al-Muqorrobīn. *First*, make Ḥabīb important position as a main manager they are Ḥabīb Firdaus, Ḥabīb Fauzi, Ḥabīb Farid and explicitly directs Jam'iyyah on the premise that is diametrically, which means that Ḥabīb positioned as the ideal all-round figure and Jam'iyyah as passive individuals who are ready to accept what is given by Ḥabīb.

Usually, term from the psychology of religion used in this case, emergence of sugestabel of Jam'iyyah, namely the mental attitude prone to fascination to something or figure. The attitude

of accepting and fascinated to something this glorified, often being the rationale Jam'iyyah in seeing something that comes from Ḥabīb personality.

Because of the emergence of the idea from psychological elements, the color of these thoughts gravitate to emotional rather than rational thinking. *Secondly*, in recitals system (*pengajian*), communication system which is constructed by Habbib is one-way communication. In this system, Ḥabīb position as the primary source, so Jam'iyyah al-Muqorrobbīn organized as a hierarchical subject of passive top-down current. This fascination attitude gradually changed into an attitude of excessive breeding.

Breeding attitudes that are based on the ratio "might" still can be justified, because the shown logical structure can be followed and understood through scientific measurement. But in reality, the most dominant is glory or emotional enchantment. *Third*, al- Jam'iyyah Muqorrobbīn based in kendal is the Java society that has a culture or a tradition of respect older people. Moreover to the descendants of religious leaders.

*Fourth*, the myth spreaded in the society, it could be the cause of Jamiyyah al-Muqorrobbīn cult. The myths that often arises is who loves descendants of the prophet means loves the prophet, and who hurt his descendants also means hurt the prophet. Also

hurting Fatimah az-zahra. The Ḥabīb is a holy man who had borne his sins. It refers to a letter al-Ahzab.

Reviewed from the tribute way performed by Jam'iyyah al-Muqorrobīn and leadership patterns of Ḥabīb with prominent individual role, these seems to be an indication of similarity with the traditional cult practice in the West. Among the cult indications are: first, the provisions of the doctrine and norms advocated by Ḥabīb applies in total and binding.

Second, institutionally, Ḥabīb cult may form as a mutualistic symbolic, which means institutional cult is according to Ḥabīb charisma who became a symbol and a source of inspiration for Jam'iyyah al-Muqorrobīn. Clearly, the fate of cult institutions depends on the existence of Ḥabīb. So when compared with modern cult, it seems there is no meeting point, because they have very significant differences in the character. For example of the institutional aspects, modern cult depends on the system and not on the public figure as traditional cult.

In addition, the modern cult is not knows social institutions or social class, but this cult rests on the collective role, so the success rate of cult activity is determined by each roles and functions of the system. Means there is no domination of the individuals in the group. Looking at the ideological aspect, modern cult rationale is determined by a consensus which is open

and not based upon the doctrine and exclusive teachings. Socialization of their impartiality culture can be known from the followers of the modern cult with a variety of ethnic, race, religion and professions background.

There is only a common vision and mission of the cult institution that they form, as a productivity tool and cult solidarity in society. From this, the writer conclude that the strong dominance of Ḥabīb as a special figure in the view of Jam'iyah Al-Muqorrobīn whose consequences are Ḥabīb get preferential treatment and privileges of Jam'iyah al-Muqorrobīn than another public figures.