

# THE URBAN SUFISM, SOCIAL MOVEMENT AND THE ‘SMILING’ ISLAM: A case study of “Hubbun Nabi” Kartasura, Sukoharjo

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## ABSTRACT

*The urban sufism movement namely Hubbun Nabi becomes an interesting phenomenon since it emerges in the midst of Islamic-militant religious movement which is symptomatic in Sukoharjo. Hubbun Nabi represents the unity of many denominations whose Islamic understandings are Ahlussunnah wal Jama’ah (Aswaja) of Nahdliyin in Sukoharjo. It carries a moderate religious style. This research portrayed the style of moderate religiosity which is developed by Majelis Dzikir and Sholawat Hubbun Nabi. It was a descriptive-qualitative research. The techniques of collecting data are direct observation on the activities of Majelis Dzikir and Sholawat Hubbun Nabi, in-depth interview to Kyai Abdulloh Faishol, and documentation. Data was analyzed by reducing and displaying data, then drawing conclusion. Data validation was processed through triangulation method and informant review. Sukoharjo is one of the important cities for it has long been the basis of radical and moderate movements. One of the local movements in Sukoharjo whose rapid development was Majelis Dzikir and Sholawat Hubbun Nabi. The core values carried out by Hubbun Nabi movement are moderatism and tolerance, open-mindedness, respecting plurality, and anti-fanaticism. Hubbun Nabi has indeed a significant role in the process of de-radicalization of the religious movement through transforming the values into the wider community. Hubbun promotes moderate Islam, the theology of humanity as a form of the “smiling of Islam.”*

**Keywords:** *Urban Sufism, De-radicalization, HubbunNabi*

## INTRODUCTION

Since post-reform 1998, there has been a rapid enhancement of social, political, and religious activities in Indonesia. One of them is the emergence of the spiritual phenomenon among the urban Sufism. The Indonesian society is everytime treated to have various religious activities either face-to-face or via electronic media communication such as television, radio and internet. The names of religious scholars such as Ustadz Arifin Ilham and his *Majlis Ad-Dzikra*, Aa Gym and his *Manajemen Qolbu*, Ustadz Yusuf Mansur with his concept about the miracle of alms, Ustadz Jefri al-Bukhari with his typical voice, Ustadz Haryono with his alternative dhikr,

and others are well-known among the society. They are the figures that have a major impression on the development of urban spirituality today. In the academic realm, there is Prof. Amin Syukur with his *tashawuf* (sufism) consultation which gets a good response from the society. The emergence of *majlis* (public meeting) dhikr and shalawat, alternative medicine, and Sufism consultation becomes the new phenomenon for the revival of urban Sufism in Indonesia. All of the religious activities above serve as a medium of *da’wah* (missionary endeavor) and enlightenment for the community, especially for the urban communities. They use and pack traditional religious concepts in a new model of delivery (Jamil, 2007: 95).

According to Stanislov and Christina Grov, the phenomenon of urban Sufism indicates the existence of spiritual-existential psychological problems, alienation and spiritual crisis in modern society (Vardi (ed.), 1996: 4). This crisis shows the spiritual gap in the individuals where they psychologically and spiritually splits his/her personality, and this results in the alienation of the individuals. Such alienation ultimately drives the individual to seek the peace of mind and heart through following *majlis* dhikr and shalawat. They try to rediscover the meaning of a whole human existence.

The phenomenon of urban Sufism is not only limited to the big cities such as Jakarta, Surabaya and Bandung, but also spread in various other cities, one of which is like Solo Raya. Solo has a particular district Sukoharjo. Since the decade of 90's, Sukoharjo has been well-known as a plural district as well as a peaceful city in which a number of Islamic militant activists emerge. Sukoharjo becomes famous for Al-Mukmin Islamic Boarding School, Ngruki. In addition, there are also many religious organizations growing rapidly in Sukoharjo, such as Nahdlatul Ulama', Muhammadiyah, Majelis Mujahidin Indonesia/MMI, Jamaah Anshar at-Tauhid/JAT, Jamaah Anshar as-Syariah/JAS, Majelis Al-Hidayah, Al-Madinah community and various a large number of Islamic *majlis* thrived in this sub-district (Aijuddin, 2008: 11). One of the phenomenal *majlis* dhikr and shalawat in Sukoharjo city is Hubbun Nabi led by Kyai Abdullah Faishol, *Rais Syuriah*, chairman of PCNU Sukoharjo. It has been established since 2011 and has more than 500 followers spread out in Kartasura and its surrounding areas. The routine activities of Hubbun Nabi are reciting *Maulid al- Barzanji*, reading *salawat*, performing *tahlil*, and doing public lecture. They are monthly activities at Wiragunan village hall of Kartasura.

Hubbun Nabi Sufism movement becomes an interesting phenomenon as Sukoharjo has been famous for the emergence of Islamic militants movement. *Majlis* Dhikr Hubbun Nabi exists in

the midst of the intense of Islamic radicalism in Sukoharjo. Hubbun Nabi also represents the unity of various religious assemblies which embrace the Islamic concept of *Ahl Sunnah wal Jama'ah* (*Aswaja*) and *Nahdliyin* model. *Nahdliyin*, *laities*, *habaib* (the prophet's descendants) and other communities merge into *Majlis* of Hubbun Nabi which has the principle of *tawazun* (balance), *tasamuh* (tolerance), and *ta'adul* (fairness). This makes people who join the activities in Hubbun Nabi have a moderate and tolerant attitudes.

## RESEARCH METHOD

This study is a descriptive qualitative research (Strauss and Corbin, 2007: 5). It is expected to reveal the existing meaning inferred from their thoughts and actions as the research object. The method of data collection in this research was done through three ways (Sutopo, 1998: 24). First is direct observation on the activities of *Majlis* Hubbun Nabi. Second is an in-depth interview on Hubbun Nabi activist (Faishol, et.al., 2007: 96). And, third is recording the document. The techniques of the data analysis are interactive analysis models which cover on three stages: data reduction, data delivery and conclusion. The reliability of data is tested through two ways, namely: data triangulation and informant review.

## RESULT AND DISCUSSION

### Hubbun Nabi, Public Space and Puritanical Waves

Sukoharjo District has turned out to be a 'fertile field' for Islamic militant movements marked by the number of *pesantren*, educational institutions, and Islamic groups to show their intolerant ideology. There are various *pesantren* in this district, at least about 37 *pesantren* with their distinctive ideology, educational style and different character. No wonder that the variety of the Islamic movements in Sukoharjo is very diverse. There are Nahdlatul Ulama/NU, Muhammadiyah, Wahhabi, and Salafi (BPS Kabupaten Sukoharjo, 2010). Some *pesantren* have a strong influence on the understanding

of Islamic community in Sukoharjo, like Al-Mukmin, Ngruki; Al-Ukhuwah; and Imam Syuhodo (Rahmat, 2005: 57). The existence of *pesantren* is partly to support the social-religious movements of the Islamic activism group in Sukoharjo.

The emergence of social movements is principally driven by three things; resources, motivation, and political environment (Mibtadin, 2017: 59). Resources in this case can be material, mass media, legitimacy, authority, identity and institutions (Tarrow, 1998: 15). In this research, the resources owned by Hubbun Nabi, such as the people engagement with all their potential, such as economic, social, cultural, religious and political engagement. Furthermore, *pesantren* with ideology of *Aswaja NU* spread in Sukoharjo such as Singo Ludiro, Mojo; Darul Hikmah, Gatak; Darul Ikhsan, Polkarto; Al-Fatah, Kartasura; Manik Mulya, Tanggul; and Al-Muayyad, Windan grow into Hubbun Nabi's resources as well as media for framing and campaigning the discourse of moderate Islam. While its what so called non-material resource is the authority of "*kyai kampung*" (Islamic scholar of a village). Kyai Abdullah Faishol is a pioneer who is regarded as someone who can mobilize the power of people in carrying out cultural resistance against the Islamic ideological groups.

Through his authority, Kyai Abdullah Faishol is able to propel Hubbun Nabi as a framing media to encourage the development of religious awareness in moderation. Kyai Abdullah Faishol as an "organic *kyai*" is the agent while Hubbun Nabi becomes the structure to make a change in society by strengthening its social base. An "organic *kyai*" like Kyai Abdullah Faishol can communicate and understand the language of the lower society to convey the message about the importance of moderate religious patterns. This is done by Kyai Abdullah Faishol through Hubbun Nabi for countering the discourse and the movement of Islamic puritanism and radicalism in the name of religion.

The presence of Hubbun Nabi in Sukoharjo is motivated by two matters: first, to embolden

the moderate Muslims; and second, to develop the civil culture. Principally, Civil culture is a value, norm, and moral guide in a society which respects the key aspects of democratic discourse such as humanity, tolerance, equality, pluralism, human rights, respect for minorities and self-reliance. The moderate Islamic values are in turn to reassure Islam as a religion which works in the realm of civil society and as a moral reasoning for the development of society. In the first, Hubbun Nabi brings Islam to play an active role solving humanitarian and civic problems without discriminating other groups or religions. According to Alexis de Tocqueville that religion is considered to be an institution existing in the realm of superstructure, transcendent and to affect ideal conditions according to its adherents. Therefore, religion never turn into a dominant entity through a single religious group, and give legitimacy to political movements as the only truth. Religion is believed to be relevant to times and places (*as-shalih likuli zaman wal-makan*), it then must not lose its transcendent aspects. The more it is identic to the arrangement of a certain institutions, the more it is perceived to lose its transcendent values (Leege and Kellstedt, 2006: 26).

Furthermore, the emergence of the social movement "Hubbun Nabi" is accepted as a non-puritan counterpart against Islamic militant groups. Since the reformation 1998, there have been many Islamic ideological movements in Indonesia which offer violent approaches to fight mainstream discourse. According to Hefner, the emergence of Islamic militant-ideological movement in the public is not directly regarded as a threat to democracy itself, because the existence of Islam in Indonesia is not monolithic, but plural, like politics in all civilizations (Hefner, 2000: 47). On the contrary, the Islamic militant-ideological movement is acknowledged as a form of resistance toward a dominant religious movement such as *Nahdlatul Ulama'* which carries a traditional mainstream discourse. As a result, there is a tension between Islamic militant ideological movements and the society who

possess authority and orthodoxy. This movement wants to confrontationally show its existence to people who take into account that their existence is marginalized (Mibtadin, 2017: 60). Through their truth claim, they believe that their group is the only true, faithful, and authoritative in providing religious interpretation. Although they gain low support from the society, but the presence of radical organizations can be one of some factors which lead society to be intolerant (SETARA Institute, 2010: 187-200).

The presence of Islam in the public as displayed by Hubbun Nabi is deemed as a symbol, identity and value of Islam for society by utilizing open-minded space. Both real and virtual are used together by society to communicate ideas and interests, including religious interests (Hardiman, 2009: 41). Therefore, the opening of the reformation contest space is usually less appreciated by Islamic mainstream social movements by consolidating themselves to organize their own strategies. On the contrary, the openness is well utilized by the Islamic social-ideological movement to show force by pushing the Islamist agendas amid the plurality of this nation. So, the sense of nationality and of religious moderation begins to shift even it is marginalized by the increase of religious radicalism. According to Horace M. Kallen quoted by Zada (2002), the aspirations of the Islamic social movement groups have led to the deconstruction of national values and state ideologies, they debate the concepts of nationality and its relation with Islam, even tends to reject nationalism, *NKRI*, *Pancasila*, and the Constitution of 1945. They argue those things are in opposition with Islam.

The social movement Hubbun Nabi principally takes advantages from the structure of open-political opportunity in this reform era. The political environment greatly affects the emergence of Hubbun Nabi. This movement responds to the very issue of social reality, i.e., Islam and nationality in Sukoharjo and its surrounding areas. Hubbun Nabi offers more soft-humanist religious approach as a response to the Islamic militant-ideological one that

promotes violence, intolerance and aridity of spirituality. Hubbun Nabi considers that the existence of traditional-cultural Islam such as *Nahdlatul Ulama* is threatened, especially the practices of religious spirituality such as reciting *shalawat*, *maulid Nabi* (anniversary of prophet's birth), *yasinan* (reciting the verses of *Yasin*), and *tahlilan* (reciting tahlil together) are even claimed by Islamic militant group as heresies. Therefore, since its emergence in 2011, Hubbun Nabi intensively holds a religious activities which mobilize traditional Muslim society in Sukoharjo and its surrounding areas. According to Wictorowicz (2012), it is natural that a certain movement with its agents of social movements has a certain political purpose. In this case, Hubbun Nabi is no longer regarded as a wild fanatic *majlis* which has very different preference to Western activists. They are rational actors who respond to stimuli and build a certain movement as same as any other actor in the world (Wictorowicz, 2012: 540).

As a social movement, Hubbun Nabi take benefits from social capital such as religion, trust, authority, and so on -for certain political interests and purposes for instance the authority of Kyai Abdullah Faishol and his people. The political purpose of Hubbun Nabi is to stem the development rate of Islamic militant ideology in Sukoharjo. As a social institution, Hubbun Nabi becomes one of the framing media used by Kyai Abdullah Faishol to transform and mobilize potentials into actual mobilization in convincing the diverse target groups, so that they are encouraged to change (Snow and Benford 1998: 197). The framing process is a conscious strategic effort made by groups or individuals to establish a shared understanding about the world and themselves that can ultimately drive changes in society. such framing aims to make a struggle for social values (Mibtadin, 2017: 22).

Additionally, Hubbun Nabi is expected to be a vehicle which delivers ideas to its followers through printed and electronic media-as well as other socialization which can get the people involved in that movement (Situmorang, 2007:

12). Hubbun Nabi founds moderate, tolerant, and dialogical Islam through lecturing, leafleting, distributing *ijazah* (the practice of certain prayer or ritual) and reciting *Manaqib Syaikh Abdul Qadir Al-Jailani* (the history of Syaikh Abdul Qadir Al-Jailani's life) and *Maulid Al-Barzanji* (the history of prophet's life written by Syaikh Ja'far Al-Barzanji), as well as other framing media. Those are performed by Hubbun Nabi as a political strategy to get support from Islamic mainstream groups, especially from *Nahdlatul Ulama* community. The social movement of Hubbun Nabi offers moderate Islamic discourse as a rational choice amid the rising of militant Islamist groups in Sukoharjo and its surroundings. Therefore, the existence of this assembly becomes a social group which fills the public sphere to voice the moderate religious discourse. This is a kind of social negotiation to the other social groups in formulating the expected social order, it is the society of Sukoharjo which is prosperous and harmonious with a moderate-inclusive religious pattern.

Hubbun Nabi religious activities with the pattern of *Islamic Nusantara*, becomes the configuration of preserving traditions inherited by *Walisono (Mystical Islamic Javanese nine saints)*. Hubbun Nabi was originally located in the house of Kyai Abdullah Faishol. Since the followers increase, they move to a certain location in Wirogunan, Kartasura. The religious activities of Hubbun Nabi are performed by hundreds people. Because the number of followers increase, they consequently require more accommodation. They then willingly donate funds, food and others. This is a proof that the 'organic village *kyai*' (Islamic scholar of a village) has the important role in empowering the society.

The main purpose of Hubbun Nabi is to propose Islam *rahmatan lil'alamin* (as grace for the whole universe) by popularizing *dhikr* and *shalawat* for the residents of Sukoharjo and surrounding areas. Although in the territory of Surakarta and its surrounding there are many other similar communities such as Habib Syekh's *Ahbabul Musthofa*, Gus Karim's *Jamuro, Jamuri*,

Habib Novel's *Ar-Raudhah, Jampi Sanubari, Tali Jiwo*, and Ustadz Sony's *Al-Hidayah*, Hubbun Nabi has its own identity distinguishing from others. Hubbun Nabi membership is open-minded and charming to all people. Anyone can come along, as long as they are happy to recite the praying for the Prophet Muhammad (*shalawat*) for the sake of keeping *Ahl Sunnah wal Jamaah* (Aswaja). This is due to the existence of Hubbun Nabi in the crushing of puritanism and violent ideology of Islamic activism group which offers a rigid textual way of religion ignoring the local culture. No wonder, Hubbun Nabi puts forward a new model in religion, i.e., spirituality and religiosity wrapped in culture.

The phenomenon of urban Sufism is claimed as a new form of religion embodied in three forms; searching spirituality movement, revitalizing traditionalism and reviving local religions (Kurt, 1995: 167). As urban Sufism, Hubbun Nabi is a revitalization of both traditionalism and new religious movement (NMRs), a new form of contemporary religiosity in Indonesia. Ernest Gellner (1981) argues that Sufism is grouped in the lower traditions or traditions of villages opposed to the cosmopolitan tradition of legalistic variants held by Islamic scholars (Gellner 1981: 37). According to Julia Doy Howel, the tradition of Sufism in Islam develops conditionally according to space and time and changes in its movement. This movement shows a new tendency in the Sufism tradition known as urban Sufism (Howel, 2001). The social base of the urban Sufism like Hubbun Nabi is among urban people who are well-educated. They live in urban areas that can easily access information, technological developments, material adequacy and other living facilities.

### **Hubbun Nabi, from Critique of Religious Discourse to Spirituality of Humanity**

The presence of Hubbun Nabi in Sukoharjo principally departs from the religious and moral crisis undergone within the society. According to Kreamer, all religions by their dherents

have entered a period of crisis. It is continual and fundamental where the success period of religions has ended up (Kreamer, 1960: 34). The formulation of religious teachings and solutions for various humanitarian problems are ignored (Martin 1969: 481). The crisis faced by religions is very complex ranged from personal concern, communal commitment, and religious awareness to the crisis related to relevance and identity (Vahiduddin, 1980: 15). The religious crisis is increasingly visible in the social life of the society, in Sukoharjo. It can be proven by the various phenomena of religious conflict and violence. According to Martin Marty and Scott Appleby, violence exists and occurs in all religions, the phenomenon presenting the failure of religion to preserve tolerance for certain people (Marty and Appleby, 1990: 20). With the religious crisis, it is not surprising that today religion is claimed as a “primary line” that justifies and even adds to the escalation of existing religious conflicts in society (Garcia 1971: 110).

This reality gets the pattern of religious community prioritized more than the theological-scripts aspects. It also occurs in the middle of Sukoharjo community, where there is a religious community or group that has puritan-ideological view in religion. They prefer to promote the symbols, identities and religious views of the formalistic rituals and to disrespect other sides of the Islamic religion, i.e., the spirituality of humanity. According to Amin Abdullah, the existing religious crisis is due to the pattern of approaches in studying religion (mono-perspective), i.e., theological-normative. It denies the historical-critical approach (Abdullah, 2011: 4). The theological-normative approach puts forward ideological and subjective characteristics (Barbour, 1980: 239). In Sukoharjo, these characteristics encourage ideological-puritan groups to create “enclaves” that tend to be exclusive, emotional and rigid. The accumulation of these three basic traits tempts to the ideological Islamic group for promoting the truth claim rather than the argumentative dialogue. With such truth claim, Islam has lost its humanity

‘touch’ because it only displays its dogmatic side with its fundamental characteristics. According to John Dewey, religion at this point is only busy with talking about “itself” and is more identical as an obstacle to the realization of ideal values in human affairs (Dewey, 1960: 61).

Kyai Abdullah Faishol and the Hubbun Nabi followers realize that Sukoharjo is a plural, multi-ethnic yet vulnerable with religious social conflict. This vulnerability is due to the heterogeneity experienced by the society of Sukoharjo, which causes the adherents of the religion are less mature to understand and respect diverse beliefs, including their own internal religious diversity. This is exacerbated by the question of plurality itself relating to issues of theology, history, primordialism, and truth claims (Abdullah, 2011: 48). Religion that actually spreads the value of humanism, has turned into an instrument of violence. Another issue, religion is also misused by the political interests of certain denominations to achieve their goals (Abdullah, 2005: xx).

Violence with theological style gets the existence of religion attached with human interests, even religion often sacrifices humans in the name of God (Kimball, 2003). Religion has become an “evil” that dehumanizes humans by harming their values. It is not surprise that the existence of religion is always questionable, is the vision of religion at odds with the universal value of humanity? Is not the history of thought in all religions actually affirming human values as the central theme? Religion ideally asserts to be the essential messenger of peace. However, in the reality of human life, religion too often becomes just the opposite. Religious people do not even hesitate, even prefer to embarrass themselves and their “others” by doing conflicts in the name of truth claims and defending the doctrine of their own religious teachings (Muhaimin, 2004: 6). The emergence of the Islamic activism group in Sukoharjo with its various ideologies has taken Islam apart from its *fitrah* (nature) that is universal human values. They view Islam as a religion only with a set of creeds and rituals and deny Islam as a source of knowledge, culture and

civilization (*al-'ilm wal tsaqofah and al-adabi wal hadlarah*).

On the other hand, the relations between religious communities in Sukoharjo are not equal, and not always harmonious since such relations have passed into the area of overlap between text and reality. Ideally, the relations can present the face of a peaceful religion. A deep understanding of religion with the value of humanism can be a "link" as well as an entry point to seek the same point and dialogue among religious people. Thus, the religion of the future is a "new religion" that can bring humanity about the possibility to overcome conflicts that threaten their circumstance. Hubbun Nabi in this regard tries to offer a new way of religion by promoting the human and spiritual sides covered with the local wisdom of Sukoharjo.

Kyai Abdullah Faishol with the spiritual movement of Hubbun Nabi reassure Islam to emerge as the source of spirituality within humanity for the development of tolerant religious life. As *majlis dhikr* and *shalawat*, Hubbun Nabi is an amalgamation of imaginative religious reason and mystical range with logical, empirical and historical-philosophical reasoning. Kyai Abdullah Faishol through Hubbun Nabi wants to synthesize between tradition and modernity, profanity and sacredness, spirituality and materiality, revelation and rationality. Therefore, in the conception of his humanitarian spirituality, Kyai Abdullah Faishol uses Hubbun Nabi as a medium to criticize the textual sense of "*bayani*" such as the conventional, rigid, "close-minded" and dogmatic model of reasoning. Kyai Abdullah Faishol's model of humanitarian spirituality through his Hubbun Nabi is to rebuild an open-minded, democratic, inclusive, tolerant model and to set free from the logic of dogmatism.

Hubbun Nabi with the sufistic style offers a moderate religious pattern by promoting the spirituality of humanity. Through this sufistic style, Kyai Abdullah Faishol with his Hubbun Nabi criticizes religious discourse by emphasizing two aspects. First, the construction of religious reason with the epistemology of *bayani*, which has a

textual-scriptural tendency which puts Islam as ideology, and uses the path of violence as its approach. Second, the general religious pattern shown by the religious community in Sukoharjo. Hubbun Nabi believes in sufistic religious reason and provides widespread opportunities to develop Islamic basic values of which human elements with all their freedoms were greatly appreciated without losing their mission as *khalifatullah fil ardh* (God's caliphate in ) and *'abdullah* (God's servant). The spirituality of humanity that Hubbun Nabi wants to display is a cross-identity of theological humanism, whether madzab, mass organizations, culture, ideology, gender, social status which should not negate the spirit of humanity. Therefore, if there are still people discriminating others based on identity barriers, they are not only considered as low moral, but also as denial to Islam (Baedhowi, 2008: 89).

The primary thing according to Hubbun Nabi in criticizing the logic of *bayani* is due to the fact that those who apply such logic in their religiosity are prone to exercise rigid logocentrism and to reduce the value of religion itself. They take advantage of religion as a means of legitimation and truth claims that get Islam alienated from its basic substance as the religion of *rahmatan lil'alamin*. They consider Islam as the ideological basis and symbolic justification for a variety of inhumane acts, and this makes a denial of religion, and even destroys Islam itself. With the logocentrism-ideological model, Islam will lose its essence as a universal value that teaches and provides a sense of peace for the human life. At this point, Hubbun Nabi criticizes that religious pattern by deconstructions on religious discourse through epistemological and methodological criticism, especially against the doctrinal-textual way of Islam.

On the other hand, Hubbun Nabi through *dhikr*, *shalawat* and culture is consistently against violence in the name of religion by ideological-fundamental realms. With the theological discourse of humanity, Hubbun Nabi tries to embolden the followers to be religious yet 'out of the box'. At this point, Hubbun Nabi in religious

understanding has experienced changes in the orientation, from theological discourse to socio-anthropological one. This movement affirms that religion should be able to lead to critical theology. Kyai Abdullah Faishol with his criticism on religious discourse wishes for the strengthening of religious discourse with epistemological features that has alignment to the elements of humanity in a fair, open-minded and empathetic manner in various sectors of human life. The implication of Kyai Abdulloh Faishol's criticism on religious discourse is a new epistemology of "theology of humanity" to promote a more peaceful way in this modern civilization order.

Based on Islamic understanding, Hubbun Nabi is inseparable from the worldview of the followers towards Islam itself, both as a symbol system and a value one. As a symbol system, religion has an expansionary character with a tendency to self-perpetuation and oppression. While as a value system, religion will show a friendly face, and the adherents of religion will convey peace, compassion and respect for others. By developing understanding on the value system, they will take part in appreciation and uphold human dignity. Kyai Abdullah Faishol with his Hubbun Nabi emphasizes more on the value of Islamic teachings of monotheism (*tauhid*) as a standard in religion. The monotheism (*tauhid*) does not come to an end only at individual piety but must be transformed into social piety. Such understanding brings the followers of Hubbun Nabi to the view that Islam as a doctrine promoting peace, respects for human rights and religion of humanity.

Hubbun Nabi intends to establish the spiritual integrity. It is a form of pro-social spirituality, and does not tend to be individualistic and ignores the humanitarian issues. The individualistic spiritual style becomes a new issue for Islam itself, for it will restrict the meaning and function of Islam as religion. Such spirituality is impossible to serve. Borrowing Bergson, good behavior is a spiritual act which expresses the goodness of human nature.

By campaigning pro-social spirituality, Hubbun Nabi finds a momentum to encourage for the awakening of Islam. If the awakening of

Islam has no implication for the social, political, economic, and cultural order of society, it is not considered as a true awakening. Hubbun Nabi with his humanitarian spirituality tries to liberate the way of Muslim religion shackled by the domination of the text to the religious discourse which is historical and critical. This discourse is expected to be a path to a discreet, tolerant and inclusive religious attitude, not just to the internal of Muslims who have the basis of tradition and culture of humanizing religious people. Furthermore, the existing humanitarian spirituality is expected to open a healthy, democratic dialogic attitude and to stay away from the arrogant attitude and the truth claims.

Nowadays, Sukoharjo has many emerging movements or denominations that emphasize only the symbol of logo centrism of Islam. This pattern gets Islam interpreted theocentrically with textual-literal forms and neglect contextual ones. It in turn carries people out to be exclusive, dogmatic, truth claim, and to easily declare others as infidels (*kafir*). Gus Dur in the lyrics of his song "*Syi'ir Tanpo Wathon*" has reminded:

*Akeh kang hapal Qur'an hadis-e,*

(Many people have memorized the Holy Qur'an and hadith)

*seneng ngafirke marang liyane,*

(But, they like to declare infidels toward others)

*kafire ra digatheke,*

(They will not realize their own infidelity)

*yen isi kotor ati akale..*

(If their heart and mind are still dull)

.....

*Kelawan tonggo, dulur lan konco,*

(Towards the neighbours, brothers, and friends)

*kang podho rukun ojo daksiyo,*

(Be harmonious and do not fool them)

*Iku sunahe rasul kang mulya,*

(Those are the glorious prophet's steps)

*Nabi Muhammad panutan kito,*

(Our prophet Muhammad is our man of guidance)

The *syi'ir* (lyric) above criticizes Islam today which loses the spirit of humanity (*ar-ruh al-Insaniyah*) for it becomes "something" that promotes violent theology risen from Muslims interpretation on sacred texts. Islam is used as something which is magical and absolute and seems that Islam only covers theocentric dimension, and not anthropocentric one. So, it can not be interpreted and even subordinated to human desires. Islam for some groups has become a "new idol" for placing it as an *idolatry*, not as a social critique and an anthropological process. These religious attitudes make them feel most righteous and perfect, so that others are wrong and must be converted (Qodir, 2003: 168). This exclusive religious pattern actually puts people in opposition to God, where God as the most merciful is on one side and human on the other as the most cruel. This religious model also opposes to human nature as the most important part of the religious teaching itself. Islam turns out to be something extreme, where humanity is confronted even with the nature of divinity which is absolute. The absolute truth of God is close to the glory to honor and respect our fellow human beings as it is stated in the Qur'anic verse "wa laqod karramnaa bani adam.." indeed We noble the offspring of Adam. Hubbun Nabi places Islam on the issue of criticism on religious discourse for religious social transformation.

Therefore, Hubbun Nabi stands as a social movement that fosters Islam as the basis for social change in Sukoharjo society. Islam and humanity are the brawl between doctrine and historicity because they state that doctrine and history are two considerable entities in reality. It is necessary for doctrine to refer to its historical context. Thus reinterpretation is needed to rediscover the ideal basic principles of religion to address humanitarian and social challenges (Mibtadin 2017: 206). This new interpretation with the method, approach and philosophical reasoning is necessary as religion is often misused to legitimize oppression and violence. The criticism on religious discourse developed by Hubbun Nabi basically emphasizes the importance of human

values as a form of deconstruction towards the normative way of thinking in religion. As a religion, Islam essentially contains the basic principles of Shari'a (*maqashid as-syariah*), it is the universal mission of Islamic law to support the public interest of human life.

Hubbun Nabi's spirituality of humanity is to put Islam as a revealed religion for humanity. So, Hubbun Nabi's criticism on religious discourse is basically to develop the spirit of Islam as a religion for humanity, religion which stands on favor of humanity. With the criticism on religious discourse, Hubbun Nabi puts Islam as a thought-reform movement with an emphasis on liberation, spirituality, progressiveness and rationality. This renewal of Islamic thought of Hubbun Nabi reflects as a noble mandate of religious humanism which always opens the space for "cultural dialogue" in order to develop a progressive life insight with the dimension of liberation in it (Rumadi, 2008: 232).

In relation to Islam and liberation, Asghar Ali Engineer opines that Islam is a religion technically and social-revolutionarily deals with challenges that threaten structure oppressing inside and outside Arabia. There are two aspects concerning the presence of Islam: first, in the unity of mankind implies eradication to all the concepts of racial superiority, ethnicity, nationality or kinship, with an affirmation and a call for the importance of piety. Secondly, Islam emphasizes justice in all aspects of life that cannot be realized unless by liberating the weak and marginalized groups from suffering, and giving them chance to be leaders (Engineer, 1993: 33).

Hubbun Nabi's criticism on religious discourse with the various issues is demonstrated to get a positive response from the citizens of Sukoharjo and its surrounding areas. Moreover, the figure of Hubbun Nabi is Kyai Abdullah Faishol, who owned social asset, such as academia, social activist and as *Rais* (chairman) *Syuriah PCNU*, Sukoharjo. Such social asset facilitates Islamic moderate discourse which Hubbun Nabi wants to promote. So that it can be landing on

its realm when the discourse is tangent to the social problems, underdevelopments, social discriminations existing in the human life as “life literature” which enriches their intellectual treasures.

According to Hubbun Nabi, criticism on religious discourse is used as a basis to encourage social transformation. With the spirituality of humanity, Hubbun Nabi encourages the ideals of ideological, cultural, and ideological transformation into a democratic, communicative, non-violent, pluralistic and religious society. The society which Hubbun Nabi wants is an inclusive, civilized society and appreciating the diversity. So far, Kyai Abdullah Faishol has placed Hubbun Nabi as an urban Sufism with its social-religious movement based on humanitarian commitment, tolerance, liberation, democracy and human rights to strengthen the civil society. In addition, Hubbun Nabi not only makes ideas that only stalled on the discourse, but also makes practical efforts through religious activities for its congregation.

The movement of urban Sufism which carries the spirituality of humanity offered by Hubbun Nabi in paradigm is in line with tradition and *amaliyah an Nahdliyah* (the practice of NU), not in opposition to mainstream *manhaj al-fikr* (the method of thought) of NU, even it strengthens the cultural base of NU. To understand Hubbun Nabi's position in social-religious movements among NU, it can be seen from its tendency and orientation which depart from ideological values in seeking change within and outside NU. Hubbun Nabi in a movement can be incorporated into the progressive-cultural NU group, it is NU community which actively discourses the Islamic *rahmatan lil'alam* by promoting the humanitarian spirituality as the basic value of Islam. But generally, the existence of *Majlis Dhikr* and *Shalawat Hubbun Nabi* is not much different from the other *majlis dhikr*, which are ideologically based on NU culture developing the values of *tawazun* (balance), *tasamuh* (tolerance), *ta'adul* (fairness), *tafahum* (understanding each other) and *taghyir* (transformation). Hubbun Nabi's

activities and routines finally make urban Sufism as the “virus of reciting sholawat” disseminator. It is like its name, Hubbun Nabi which means to love the Prophet Muhammad peace be upon him. In spreading the “virus of prasing the prophet through shalawat,” this assembly uses a rebana instruments, which is a typical musical instrument of Islamic Nusantara, especially among *santri* (students of Islamic boarding school).

As a social-religious movement with an urban Sufism model, Hubbun Nabi wants to encourage its followers to have vision of morality, and to spread ‘smiling’ Islam which is not only aimed for the fellow worshipers of Hubbun Nabi itself, but also for the surrounding society in Kartasura and Sukoharjo. This is intended to establish their position in the midst of puritanism streams which rising in Sukoharjo and the ‘black-and-white’ religion with the pattern of *bayani-oriented* which promotes the ‘old fashion’ of spirituality. Thus, Hubbun Nabi realizes that the urban-sufism social movement which carries the spirituality of humanity must have a good relationship with the other community. At this point, the role and position of Kyai Abdullah Faishol as the actor and proponent of Hubbun Nabi becomes very important to change the discourse and tendency of the social movements' orientation, including making a good relationship with the other communities, such as *Jamuro*, *Jamuri*, *Ahbabul Musthofa*, *UKM JQH Al-Wustho*, *PPTQ Manik Mulya Tanggul*, *PCNU Sukoharjo*, and other cultural communities. With the movement and network built by Kyai Abdullah Faishol, it is expected to encourage Hubbun Nabi becomes a social movement with urban Sufism which can be more existent, dynamic and has a stronger power of enticement in the society of Sukoharjo.

Kyai Abdullah Faishol wants to dilute all the forms of rigidity and limitation which hamper the open-mindedness within religiosity and get in touch with anthropological nuances without minimizing the textual-theological meanings. At least, Hubbun Nabi's spirituality of humanity can be the alternative and gives new nuances of religious discourse which brings to humanism.

However, it still imposes the aspect of *tauhid* (monotheism) as a foundation in morality (theo-anthropocentrism). Kyai Abdullah Faishol with his Hubbun Nabi makes the base of cultural NU in Sukoharjo stronger. So far, Hubbun Nabi through its idea of humanitarian spirituality keeps the religious pattern of NU remaining on track of being moderate, neither on right-extreme (radical, fundamental and terrorism), nor on left-extreme (liberalism and *ladiniyyah*). With the moderate *manhaj al-fikr* (the way of thought), Hubbun Nabi has chance to empower people generally and NU society particularly to think "out of the box". It also encourages their way of thinking becomes more modern even beyond the modernity itself. The pattern of social movements through urban Sufism like Hubbun Nabi is basically not separated from its cultural social base. It is as a guardian of *Walisanga* and the Islamic scholars' tradition: *al-muhafadhah 'ala al-qadhim as-shalih wa ahduh bi jadidil ashlah* (keeping the good tradition and picking up the better renewal). With a progressive humanitarian spirituality, Kyai Abdullah Faishol and Hubbun Nabi become the "agents" who drive the structure among *Nahdliyin* society.

No wonder that there are many significant changes on the worldview, religious practices and social attitudes of Hubbun Nabi's followers and NU community. Hubbun Nabi with its idea of humanitarian spirituality wants to build a strong foundation of methodology for the development of tolerant religious life which promotes dialogue. Kyai Abdullah Faishol intends to combine among imaginative religious reason, mystical scope, and philosophical reason which is logical, empirical, and historical. He wants to synthesize between tradition and modernity, between profanity and sacredness, spirituality and materiality, religion and revelation, and between the Western critical rationality and the mystical Eastern discourse, which always revives the heart and mind and also religious spirit. Therefore, in his theological conception of humanity, he criticizes many textual religious rationales of "*bayani*" and common religious reason which is commonly dominated

by conventional, "close ended" and dogmatic conventional models of textual orthodoxy. Hubbun Nabi's spirituality of humanity aims to rebuild an open-minded, democratic, inclusive, and tolerant religious discourse which is released from the pressure of dogmatism.

The spirituality of humanity that Kyai Abdullah Faishol offers through Hubbun Nabi can be realized by interpreting not only verses related to the ideologies and interests of his own group with exclusive doctrines, but also verses related to religious harmony, interreligious dialogue, inclusiveness, tolerance and other human values which are discussed holistically-comprehensively by the scholars. Hubbun Nabi emphasizes that talking about theology would only create sentiments of one another. Therefore it is better to let the ideology becomes personal affair of individual which also will be individually accounted to God. Therefore, the spirituality of humanity must be able to encourage the religion with two important conceptions which can influence its adherents. The concepts are fanaticism and tolerance. Both of them must be implemented in a balance way. Because if religious people are only exaggerated in tolerance, it will obscure the significance of the religious doctrine itself which leads to the assumption that all religions are the same. At this point, it can cause horizontal conflicts in the name of religion. Otherwise, if religious people more emphasis on fanaticism, it can cause hostility toward the followers of other religions, or even towards their internal religion, just because of differences in ideology or ideology. Therefore, the spirituality of humanity is a form of belief which respects the other rights, both as society and also as religious people, and it provides well-balanced life in the community.

According to Hairus Salam (Bernas, 25 September 1992), the religious pluralism nowadays becomes a global reality. In pluralistic conditions, communication becomes a very important part. The oversight in managing inter-religious relations will cause inter-religious conflict. However religion is not merely a matter

of religion, it is inherent in the economic, political, social, and cultural issues. Hence, certain inter-religious conflicts can lead to “clash civilization.” A bridge to manage pluralism is dialogue-where dialogue is not just a discipline, but also the praxis of communication.

The society of Sukoharjo, especially *Nahdliyin* (NU) followers know Kyai Abdullah Faishol as an academic and social-religious activist who is committed to develop Islamic discourse, Indonesian nationalism, and humanity. Therefore, Hubbun Nabi is a praxis of social-religious movement led by Kyai Abdullah Faishol by placing Islam as the basis of epistemology to build a humanitarian spirituality which is sensitive to social change. This spirituality promotes the importance of “new spirituality”. It is the attitude which is more concerned on social piety than individual piety. Through Hubbun Nabi with the spirituality of humanity, Kyai Abdullah Faishol seeks to revive the spirit of prophet’s view as reflected by the Islamic prophets, so that humans are not only pious spiritually, but also can be harmonious, coexist, and love each other. Naturally, Islam is a religion whose concern for social issues, then the goal of Islam itself is to encourage the social transformation and solidarity of humanity in the society. This view is in line with KH. Husein Muhammad’s statement, he said;

“The Prophet emphasized that God would not judge a person’s privileges from any aspect of his body, but from his heart and behavior. *Taqwa* (God fearing) in the Qur’an and Prophet’s hadith has a broad meaning. It includes all goodness, not only limited to devotion and faithful to God and religious rituals, but also good acts in the framework of humanity in accordance with its broad meaning. This principle carries the other logical implications, that any human being, with any background, is always required to respect each other, to strive together and to demonstrate justice, truth, and goodness for himself and the society” (Muhammad, 2011:15).

The statements above gives us a broader understanding, that the concept of Hubbun Nabi’s spirituality of humanity is a new spirituality combined with the old model, it is the

practice of morality used as a back of social life in society. Through Hubbun Nabi, Kyai Abdullah Faishol and his congregation offer spirituality of humanity as a manifestation of universal human values, human rights, democracy, pluralism and civil independence in Sukoharjo. Therefore, the spirituality of humanity leads to Hubbun Nabi’s new theology, and this becomes an important foundation to build a peaceful society among the pluralistic society especially in Sukoharjo and generally in Indonesia which based on respect to the universal human values. The idea of Hubbun nabi’s spirituality is based on Islamic teachings and directed to tolerance and social harmony. With this humanitarian spirituality, Hubbun Nabi understands that Islam is not only in belief *an sich* (thing-in-itself) aspect, but also rather leads to the practice in the context of universal humanity.

Hubbun Nabi’s spirituality of humanity is considered as a discourse that gives a wide appreciation to all the good things of human and also concerns with the welfare of individuals and society. Hubbun Nabi’s spirituality of humanity nurtures the obedience and submission to God as the highest principle. Its epistemology is in line with Gus Dur’s view that Islam is principally placed on three aspects. First, Islam must be re-understood in accordance with the present reality; secondly, it must be appropriated in the context of Indonesian-ness, it should not be a state religion; and thirdly, Islam must be an inclusive and pluralist power, not an exclusive ideology of the state (Esposito and Voll, 2002: 264). Therefore, Islam is understood as a social ethic, so that Islam is not concerned with its symbolic manifestation in the life of nationality.

Hubbun Nabi’s spirituality of humanity principally stimulates the model of ultimate liberation rooted from and directed to the highest esteem towards social human life. Meanwhile, Gus Dur considers that it is a liberation of various traps of dominated oppression, injustice, and hegemony directed to humanity (Wahid, 1999: 166). All religions hold the liberating force, but the world also has its own mechanism of change

which is dangerous when religion is revealed to the technique and determinant of liberation, because religion can be an oppressive power in the name of God (Wahid 1989: 9). In line with Gus Dur, Asghar Ali Engineer considers that the nature of Islamic presence is in order to release human beings from all kinds of discrimination, injustice and violation of human dignity (Engineer, 2002: 11). Hubbun Nabi in the middle Sukoharjo society essentially wants to restore the *fitrah* (natural tendency) of Islam as a friendly religion with humanity. Hubbun Nabi with his spirituality of humanity wants to implement Islam as a religion of *rahmatan lil'alamin* without looking at ethnic, ethnic, linguistic and gender backgrounds. Islam is not placed as a central issue, but Islam positions itself as a soul to build respect for human rights.

The Islamic view developed by Hubbun Nabi is as an effort to bring Islam closer to its function as a worldview (*mabda al-hayah*) that humanizes human beings by prioritizing the society welfare. This is in line with Gus Dur's view which emphasizes on goodness in human life as it is summarized in *al-maqashid al-shari'a* which includes *al-kuliyat al-khamsah* (the five discourses) are: *hifdz al-din* (keeping of the religion), *hifdz ad-din*, *hifdz an-nafs* (keeping of the soul), *hifdz al-'aql* (keeping of the mind), and *hifdz al-amwal* (keeping of the wealth) (Suaedy, 2000: 100). The discourse of the human spirituality exemplified by Hubbun Nabi is essential as a basic of ideology to build a tolerant society among plural religions in the region of Sukoharjo based on appreciation for universal human values. The formulation of humanitarian spirituality is based on an intense understanding on Islamic teachings and directed towards social tolerance and harmony. Hubbun Nabi's spirituality of humanity encouraged Islam not only to be understood in the aspect of doctrinal-belief *an sich*, but also to practice the universal humanity.

Hubbun Nabi puts Islam as a movement of humanitarian practice. Then, this assembly understands the religion as a worldview which lays out a framework of understanding on basic

human values. With this pattern, it holds a new relations model between Islam and humanity. If this happens, then Hubbun Nabi will be able to issue a religion that tends to ideological and less concern on the humanity aspect to a religion that responds to humanitarian problems. This matter according to Gus Dur is a form of "criticism" against the role of social religion which increasingly decrease. (Komaruddin, 2000: 19). Therefore, social-religious institutes will always establish a framework of values. Because the existence of religion is an effort for the world development. Islam has its own place in that effort, because it has a dialectical relationship with social institutions for the development of the world (Mangunwijaya, 2000: 169). So the purpose of humanity have existed in the tradition of the major religions in the world. Even all religions have opened the insight of human dignity as human beings. Great religions talk about human beings as human if they talk about god (Habermas, 2005: 208).

The spirituality of humanity exemplified by Hubbun Nabi is beyond symbols based on his universal cosmopolitan ideas. The universal and tolerant values in Islam, according to Hubbun Nabi are the content of the Islamic teachings that promote concern for humanity. As a form of praxis from Hubbun Nabi's humanitarian spirituality is by executing the social movement and humanity work. With the spirit of sincerity and honesty, Hubbun Nabi's humanitarian spirituality can have "vitality" in some religious social lives. Therefore, Hubbun Nabi's humanitarian spirituality is considered as the 'smiling' Islam which wants Islam is not only represented by its ideological aspects. Islam must be integrated in daily life activities by promoting respect, respect and tolerance. At this point, the humanitarian spirituality of Hubbun Nabi can be enacted as humanitarian theology to empower and improve the quality of society life in the effort of social –religious transformation in Sukoharjo and its surroundings.

### **Hubbun Nabi, Deradicalization and the 'Smiling' Islam**

So far, Sukoharjo has been regarded as a district which brought out many militant Islamic

activists. In Post-reform 1998, there are many groups and Islamic organizations that emerge in Sukoharjo which carry the radical movement. They intended to impose *shari'a*. Their movements are generally based on some factors such as social, cultural, scientific and technological progress and economic development of local societies. This is reflected on the elimination of Muslims' role in various fields during The New Order/*Orde Baru* era.

Through the prominent pursuits and enforcement of Islamic law, various Islamic organizations established by some people categorize themselves into *salafi haraki* group. Islamic organizations with their Islamic activism call for a pure Islam (*kaffah*), because according to them, Islam has been mixed with the local culture and has been heretical, superstitious. In addition, this group also invites the Muslim community of Sukoharjo and its surrounding areas to implement the perfect Islamic *shari'a* in their life as exemplified by the Prophet, such as clothing style, life style and their perspective on the model of society relationship. They think that the life in the era of the Prophet was the ideal form of life (ideal time) aspired by Alqur'an and hadith (Dawam Raharjo in Pranowo, 1998: vii). They understand Islam by developing *ijtihad* (individual interpretation) through criticism on the process of law enforcement (*istidlal*) and the source of the proposition which becomes the basis of law. This group rejects the blind *taqlid* (adherence), and follows previous Islamic traditions and thought (*salaf*) (Azra, 1994: 21).

The existence of Islamic activism in Sukoharjo and surrounding areas is motivated by the actual problems and Christianization challenges faced by Muslims at that time. That actual issues include globalization in all fields of economics, social, culture, science, politics, and human rights scattered in various media information. The reality of the progress achieved by human civilization will indirectly erode the moral values of religion as well as humanitarian values which existed. Therefore, Muslims are required to be able to respond it wisely. This is the urgency of

the Islamic activism group in Sukoharjo which promotes the enforcement of Islamic law as the guide of *kuntum khaira ummat ukhrijat li annass* (verse of Qur'an means 'you are the best people created for the human being), as the first, second and third generation after the time of the Prophet Muhammad Saw (Baraja, 1998: 11).

The existence of Hubbun Nabi in Sukoharjo brings a various pattern of religious sufistic in the midst of radicalism which strengthened in this Sukoharjo. Through this religious style, Hubbun Nabi wants to give a new nuance in the existing religious life. This assembly offers a religion that promotes peaceful Islam, moderation, *tawazun* and *tasamuh*. All these are directed to the concept of transcendental anthropomorphism as a form of *al-insan al-kamil* (perfect human). It is as Hubbun Nabi's effort to perform the dynamism of Islamic teachings into a moral value within the society. Therefore, Hubbun Nabi nurture Islam to emerge as a public ethic— Borrowing Gus Dur's term "*social ethics*"—which emphasizes two things. First, Islam is as a source and vision of morality. So far, Islam has been widely misused for the political interests of certain groups, a source of conflict and limited to *an sich* morality guard. If Islam is placed on this aspect, it will shut down the initiative and creativity of the Muslims themselves. Hubbun Nabi wants Islam to be a dynamic religion that can play important role in the life.

Secondly, Islam holds pacifism. It means that Islam has an important value in the process of human civilization. Peace comes from the belief that God is a benchmark of the harmony in the world. Therefore the faith must be revived critically humanism through the practice of social life where religion is understood as religious behavior.

This thought clearly presupposes a dynamic religious notion and it is accompanied by a radical interpretation towards the historical journey of the ongoing teaching. The consequences of the interpretation obtained from this interaction to the religious consciousness will result in a different style, model and religious behavior.

Even it will involve conflicts and controversials in the society. Hubbun Nabi chooses this position as a form of faith in Islamic religious teachings and as *khalifatullah fil al-'ardh* (the caliph of God on the earth) which is not separated from the social-religious role. For Hubbun Nabi, Islam should be placed on the basis of humanitarian awareness. It must be critical on all forms of injustice, marginalization, discrimination, oppression and other social disharmony. Contextualization of this humanitarian spirituality at least can be seen from the appreciation towards the diversities that exist in society.

Hubbun Nabi's spirituality of humanity departs from its strong commitment to the universal values of Islam and the treasures of traditional Sunni thought (*Ahl Sunnah Wal Jamaah/Aswaja*) as the matter that must be considered to own the ability to build social harmonization, tolerance (*tasamuh*), balance (*tawazun*), as well as to build the basis of fair political life (*ta'adul*), egalitarian and democratic (*syura*). Hubbun Nabi is a Sufism movement of the universal Islamic tradition as well as the ultimate essence of Islamic spirituality itself. Hence, this assembly is like a soul that animates the body. As urban Sufism, Hubbun Nabi is a spiritual life that manages all religious organisms in Islam, and the origin of its teachings is easily found in the Qur'an and Hadith. Establishing Hubbun Nabi for deradicalization is by extinguishing the lust of self gradually. Therefore, human becomes the real self and finally becomes *al-insan al-kamil* (perfect human). It means that Hubbun Nabi's pilgrims by reciting dhikr and shalawat throw away their bad character, hate speech, radical, fundamental and violence in the name of religion. They believe that reciting dhikr and shalawat together with the assembly of Hubbun Nabi will always make them feel the presence of God, then they escape from the bondage of the world, and they are not satisfied with the mortal world. The pilgrims of Hubbun Nabi spiritually realizes that the ultimate principle of his existence in this world is to gain the spiritual (*suluk*), from the anthropocentric to the transcendent center. According to Nasr, the

importance of Sufism is due to the principle of the divinity to God at the psychic/inward, and not the physical levels, therefore the soul must be trained and disciplined as well as possible (Nasr, 1983: 221).

In Bourdieu's view, religious persons are encouraged by the motivation to obtain capitals even in the internal context of their own religion (Ichwan and Muttaqin (ed.), 2013: 150). Religion is used as a means of liberation and the embodiment of harmonious relations among inter-religions which are humanist and anthropocentric. If religion is interpreted as part of theocentric and textual-literalist which is empty of space and time, so that when the religious discourse will be earthed praxisely, it will change its face into exclusive, dogmatic, truth claim, and easy to disbelieve others. Hubbun Nabi principally encourages religious patterns based on noble character in responding the nationalities pluralism, religious differences, ideology and religious movements in Sukoharjo. In the principle of *tashawuf* (sufism), it is known as *takhalluqu biakhlaqillah* (to behave with the morals of God) and *tauhid* (monotheism) as core values which leads to the principle of equality, justice, brotherhood, democracy, and respect for pluralism.

As a sufistic movement, Hubbun Nabi is an accomplishment means to meet God individually, from the God, it is transformed into the real life of Sukoharjo society. The recent assumption which appears in Sukoharjo, Hubbun Nabi is a religious form that has no teachings in Islam (*laisa minal Islam*) because its activity only reciting *shalawat*, *dhikr*, *tahlil*, *manaqib*, *burdah*, *diba'* and others. Hubbun Nabi as a *majlis* dhikr and shalawat is a form of Islamic tradition based on *tauhid* and all its manifestations in daily life. All methods and practices of Hubbun Nabi pilgrim's life does not separate between contemplative life and active life. It encourage individuals to participate in the society life. The sufistic movement Hubbun Nabi principally places great emphasis on deeply esoteric perennial religious devotion without exiling itself (*uzlah*) from the existing reality. It

is understandable that undergoing the shari'a without the life of *thariqah* (a school of sufism) is impossible, as a body without a soul. While *thariqah* without shari'a can be fed as a soul without physical form, it will not be able to survive and manifest itself in the world (Nasr, 1986: 125).

The religious practice practiced by Hubbun Nabi's congregation is essentially a form of conformity between contemplation and action, manifested in prayer, dhikr, and moderate religiosity. It is an effort to be perfect human beings/ *insan kamil*. It is to be a human being who has various levels of being, so that he is able to be a mirror of God's names and his attributes. Hubbun Nabi seeks to form a whole and holy man which includes a universal human being who always revives God in all their society activities. Hubbun Nabi encourages its congregation to always base their life on God by putting *tashawuf* (sufism) as the practice of living sufism. Hubbun Nabi in principally wants to present Islam with a shady face, harmonious, universal and humanist human. Hubbun Nabi as a Sufism movement for deradicalization is considered as an attempt to form an inclusive character in its congregation by emphasizing on two aspects. First, Sufism on its universal sense is perennial as well as universal; and secondly, Sufism also emphasizes the pluralism, dialogue, and respect for diversity.

Hubbun nabi's spirituality of humanity principally encourages its congregation to behave humanly, it means they must love each other. Therefore, Hubbun Nabi emphasizes the human ethics which will be a guide in human life, in order not to be arbitrary to the others. This sense of humanity, empathy and sympathy is expected to grow from the understanding of these ethical values. Ethics of humanity serves to create patterns of relationships between individuals, social and even nationality. It is these standards that define responsibility, so that it avoids the actions that lead to the lost of human values. Hubbun Nabi through reciting dhikr and shalawat principally teaches about care and responsive attitude to humanity issues which are considered as important as the ritual to God. Concern and

willingness to defend fellow human becomes the sign of piety of Hubbun Nabi congregation.

So far Hubbun Nabi carries out the pattern of religiosity with humanism, it is the face of Islam apart from the nuances of fanaticism and exclusivism which became one of the triggers of radicalism. Hubbun Nabi becomes a sufistic alternative which has inclusive, peaceful, tolerant religious practices and emphasizes the openness in which deradicalization requires a view of multiculturalism. The implementation of religious practices as proposed by Hubbun Nabi based on the discourse of multiculturalism. It is necessary to raise the awareness of mutual respect and tolerance to avoid any conflict and threat in the society of Sukoharjo. Hubbun Nabi becomes an effective media to instill multicultural education in establishing a harmonious, peaceful, and balanced life between different elements and organizations in Sukoharjo.

The religious practice of Hubbun Nabi's sufistic model is directed towards a tolerant and inclusive education that provides the foundation of its congregation character which promotes humility, generosity, friendliness, and courtesy in respect of the different elements of different mass organizations. While the extremist movement of radicalism promoted by mass organizations in Sukoharjo more emphasis on the character with a religious face that is doctrinaire, intolerant and promoting violence. It is considered as a form of arrogance in religion. Fanaticism and radicalism also deny dialogue and anti-criticism. They construct the intolerant worldview and deny the existing diversity because of their absolute claim of truth. Hubbun Nabi secures a tolerant and inclusive attitude because it is the result of a simple attitude. It means those who are willing to criticize themselves for the limitations of their religious understanding and experience.

The strengthening of tolerant and inclusive religions by Hubbun Nabi's sufistic approach is a process which encourages individuals to be willing to see the diversities as something worthy to be respected. The teachings (*tausiyah*) given by *kyai* to the congregation during Hubbun Nabi

routine activity constitute a development in the width of comparative insight. This becomes the importance to pilgrims as a ladder that leads them to attain an inclusive and tolerant religion. Hubbun Nabi as a sufistic movement for deradicalization emphasizes the existence of a tolerant and inclusive attitude built on the basis of humble attitude, admitting the limitations of understanding, and avoiding the attitude of excessive claims of truth. Their sufistic models give priority how important to control the emotion in responding the existing diversities. Hubbun Nabi's tolerant and inclusive attitude emphasizes the values of wisdom and manifests universal love among others in various society.

Hubbun Nabi's deradicalization pattern differs from the standard of rigid-militaristic deradicalization promoted by the government which does not solve the problem, but it raises new problems and can lead to the emergence of new radicalism, even it adds their hatred to the state. At this time, the government only promotes the pattern of violence to eradicate the radical movement. The government does not want to use the local resources of "*kyai kampung*" owned by NU in order to become an icon to strengthen their community through cultural approach to stem the violent ideology of Islamic activism group. An '*Organic kyai*' such as Kyai Abdullah Faishol through *Majlis Hubbun Nabi* so far have been able to organize, understand the culture of their society, and master their cultural language, it is not surprising that the surrounding community has a strong attachment to the Islamic values of *Aswaja NU*.

Hubbun Nabi in the context of religiosity develops *Sufism* values to be delivered to his congregation. Such as an effort to form the noble morality of its congregation embodied in faith, politeness, friendly and love peace. To reach this noble character, Hubbun Nabi presents several discourses: firstly, citizenship, it relates to the quality of individuals with respect to their rights and their obligations as citizens; second, compassion, it is being care about the other's suffering and sadness (sense of humanism), and

being able to respond their feelings and needs. Third, courtesy, it means being polite and good-spoken manners as a manifestation of respect to others; fourth, fairness, it means fair behavior, independence from group fanaticism. Fifth, moderation, it means being away from radical, irrational views and actions; sixth, respect for other, it means respecting the rights and duties of others; seventh, respect for the creator, it means appreciating everything that God has given away, abstaining from all prohibitions and keeping all His commandments. Eighth, self-control, is being able to control himself from emotional acts, anarchists, and actions that harm others; and ninth, tolerance, it means respect for the various diversities (Samani and Haryanto, 2001, 54).

With that discourse, Hubbun Nabi at least can minimize the forms of hate speech, violence or radical, both in the form of non-violence activities (the terror of mind) and the form of violence activity. The idea of religious deradicalization which has been pursued by military or repressive ways, legal process, arrest, execution, might be less appropriate to be implemented. The repressive ways with a militaristic approach such as arrest or shooting by the state apparatus is ineffective. It would not stop the violence, fanaticism, and religious fundamentalism. Violence is reciprocated with violence, which finally will lead to the new violence. Such methods, approaches, and means of deradicalization should be stopped. Deradicalization is a necessity in order to erode or minimize radical acts in the name of religion, one of the way is through mass organizations such as Hubbun Nabi. The process of religious deradicalization for people who have received doctrine is very different from the process of radicalization. Radicalization of the religion is very easy to be done to the people whose lack mastery of religion or even they do not have it at all. Generally, the deradicalization process undertaken by Hubbun Nabi is by humanistic-sufistic approach, by promoting friendly and Islamic universal values, violence will not be resisted by violence, but by gentleness.

## CONCLUSION

In the discourse of social-religious movement, “Hubbun Nabi” takes part in promoting moderate, inclusive and what so called “smiling” Islam that to some extent has rapid development after reformation era. It becomes a *majlis* preserving the Islamic tradition which has become the legacy of *Walisongo* and the traditional Muslim scholars. The prominent value of “Hubbun Nabi” is moderation and tolerance in religion, open-minded, respect for plurality, and being away from fanaticism. Those are as a form of the ‘smiling’ Islam. With these values, Hubbun Nabi is expected to be the counter discourse of Islamic radical movement which carries the ideology of the Islamic caliphate (*khilafah Islamiyyah*) with its violent theology. “Hubbun Nabi” has a significant role in the deradicalization of the religious movement by strengthening and empowering its pilgrims first, then it transforms to the public society at large.

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