

KH Muhammad Abduh Pabbajah's Da'wah to the Community in the City of Parepare

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Abstract

This study discusses the Da'wah of KH Muhammad Abduh Pabbajah to the Community in the City of Parepare. This thesis attempts to answer the following research problems: 1) What is the strategy of preaching KH Muhammad Abduh Pabbajah to the people in Parepare City?; 2) What is the important theme of KH Muhammad Abduh Pabbajah's preaching to the people in Parepare City?. This study refers to the theories, concepts, and strategies of da'wah introduced by Al-Bayaninu, namely: al-manhaj al-athifi (sentimental strategy); al-manhaj al-aqli (rational strategy) al-manhaj al-hissi (sensory strategy), and al-manhaj al-fitri (natural strategy). This study uses qualitative research methods based on field research, by applying a phenomenological approach to analyze data and facts found in the research field. The study that was conducted succeeded in revealing that: 1) The Da'wah Method KH. Muhammad Abduh Pabbajah in the community in Parepare City combined several da'wah methods such as al-manhaj al-athifi (sentimental strategy); al-manhaj al-hissi (sensory strategy), as well as al-manhaj al-fitri (natural strategy) dynamically by paying attention to the situation of the community that is the object of his da'wah; 2) The theme and content of KH Muhammad Abduh Pabbajah's da'wah is an invitation to strengthen faith, and instill respect for humans and humanity, in order to maintain the unity of the servant of Allah SWT vertically, and maintain harmonious social relations horizontally. The steps taken by KH Muhammad Abduh Pabbajah in maintaining the balance of the relationship. KH Muhammad Abduh Pabbajah does not spread news that can damage social relations, does clarification (tabayyun) every time he receives news that is not certain to be true, strongly condemns spreaders of false news, always maintains calm, honesty and istiqamah and follows the Sunnah of the Prophet in the treatment of various diseases. Muhammad Abduh Pabbajah is an invitation to strengthen faith, and instill respect for humans and humanity, in order to maintain the oneness of the servant to Allah SWT vertically, and maintain harmonious social relations horizontally.

Keywords: *manhaj, da'wah, Abduh Pabbajah, vertical relationship, horizontal relationship, Parepare.*

1. Introduction

Da'wah is an integral part of Islamic teachings that must be carried out by every Muslim. This obligation is reflected in the concepts of amar ma'ruf and nahi munkar; namely the command to invite people to do positive behavior. This concept contains two implications of meaning at once; namely the principle of the struggle to uphold the truth in Islam and the effort to actualize the truth of Islam in social life in order to save them and their environment from damage (al-fasad). Qualitatively, Islamic da'wah aims to influence and transform the inner attitudes and behavior of citizens towards an order of individual piety and social piety. Da'wah with its social messages is also an invitation to awareness to always have a commitment (istiqomah) on the straight path. Da'wah is an invitation made to liberate individuals and society from external influences of shaitanic values and ignorance towards the internalization of divine values. In the process of da'wah, the da'i and the strategy or method of da'wah are in an interrelated position. Da'i is the controller for da'wah strategy even for other da'wah elements. On the other hand, although these two things called birth are under the control of the da'i, their position and role is no less important for the success of a da'i process, even as important as the position of the da'i. the difference is the function and role of other da'wah structures are in the target position.

Da'i who have skills and expertise that are balanced with a good work ethic, will undoubtedly become a productive group of people who will be able to improve their own quality of life and be able to make a positive contribution to the lives of their people. With this position he will be able to achieve the position of the caliph of Allah who is able to reflect faith and piety in all his works and deeds, in addition to having social integrity in the community as a manifestation of God's mandate to him.

The inclusion of various teachings or understandings that are not relevant to religious values, there is a tendency to make religion powerless and even more so when religion is no longer used as a way of life in various fields. This may also hit Muslims if religion no longer functions properly. Effective in collective life. Of course, situations like this can have an effect if the adherents fail to provide a true alternative civilization and are demanded by every social change that occurs. Besides that, we can see that at this time, human life is more or less, whether we realize it or not, has been influenced by the modernism movement which sometimes leads to new values and of course it is not in line with even contrary to Islamic values. It is not surprising that in its development,

modernism gave too high a place and respect for material things. The implication is that the strength of faith that they have so far is increasingly being degraded.

The peak is the fact that some Muslims are now getting entangled in a spiritual void. Islam is a da'wah religion, meaning a religion that always encourages its adherents to always actively carry out da'wah activities, very dependent and closely related to the da'wah activities it does, because of that the Qur'an in calling da'wah activities with *Ahsanu Qaula*. In other words it can be concluded that da'wah occupies a high and noble position in the advancement of Islam, It is inconceivable if da'wah activities are paralyzed due to various factors, especially in the current era of globalization, where various information enters so quickly and instantly that it can no longer be dammed. Muslims must be able to sort and filter the information so that it does not conflict with Islamic values. Carrying out a da'wah activity requires the right delivery method so that the goal of da'wah is achieved. The method in da'wah activities is a method used by da'wah subjects in conveying da'wah material or messages to the object of da'wah.

The da'wah method here is a structured and orderly plan related to the way it is presented. Muslims must be able to sort and filter the information so that it does not conflict with Islamic values. Carrying out a da'wah activity requires the right delivery method so that the goal of da'wah is achieved. The method in da'wah activities is a method used by da'wah subjects in conveying da'wah material or messages to the object of da'wah. The da'wah method here is a structured and orderly plan related to the way it is presented. Muslims must be able to sort and filter the information so that it does not conflict with Islamic values. Carrying out a da'wah activity requires the right delivery method so that the goal of da'wah is achieved. The method in da'wah activities is a method used by da'wah subjects in conveying da'wah material or messages to the object of da'wah. The da'wah method here is a structured and orderly plan related to the way it is presented.

In the task of delivering Islamic da'wah, a da'i as the subject of da'wah requires a set of knowledge and skills in the field of method. Method of da'wah, the author is interested in conducting research on a prominent preacher KH. Muhammad Abduh Pabbajah, a cleric from the City of Parepare who upholds the Islamic value of *Rahmatan lil Alamin* in the plurality of the Indonesian nation and is committed to always sticking to the teachings of Islam which is not only the breath of his life, but he has taught mankind. His time was fully devoted to the boarding school that he cared for, namely the Al-Furqan Islamic Boarding School which is a place to develop and spread Islamic teachings. He is one of

the scholars who uses several methods, namely exemplary and invites the public to attend the recitation which is held at the Grand Mosque and disseminated by Radio Mesra.

The focus of the research that has been put forward in relation to the formulation of the research problem, in general, the researcher describes the focus of this research on the efforts to formulate the Strategy and Theme of KH Muhammad Abduh Pabbajah's Da'wah in the City of Parepare. Based on the description of the background of the problem that has been stated, it can be formulated the main problem to be studied, namely how the Da'wah of KH Muhammad Abduh Pabbajah in the City of Parepare. In order for this research to be directed and systematic, the main problems that have been determined are developed within the following sub-problems: : 1). How is the Da'wah Strategy of KH. Muhammad Abduh Pabbajah in Parepare City Society? 2). What is the important theme of Da'wah conducted by KH. Muhammad Abduh Pabbajah in the Community in Parepare City? This paper aims to describe the research objective of Da'wah Strategy in Parepare City Society?. Exploring the important theme of da'wah carried out by KH. Muhammad Abduh Pabbajah in Forming Community in Parepare City.

2. Research Methods

There are several research results related to this theme, including research conducted by Fahri1, Ahmad Zainuri published in the journal Intizar, Vol. 25, No. 2, December 2019. This study aims to describe religious moderation in Indonesia. The research method used is literature study. This study concludes that radicalism in the name of religion can be eradicated through moderate and inclusive Islamic education. Religious moderation can be demonstrated through the attitude of tawazun (balance), i'tidal (straight and firm), tasamuh (tolerance), musawah (egalitarian), shura (deliberation), islah (reform), aulawiyah (puts priority on priority), tathawwur wa ibtikar (dynamic and innovative). The difference between this study and the research conducted by researchers in the study of da'wah strategies and objects of da'wah (Fahri & Zainuri, 2019) .

Second, Research conducted by Lalu Ahmad Zaenuri published in the journal Tasâmuh, Volume 11, No. 2, June 2014 with the theme of Da'i's Existence in Al-Quran Review. Da'i as well as agents of change provide a philosophical basis for self-existence in individual, family, and socio-cultural dimensions, so that they can have the readiness to interact and interpret the realities they face in a fundamental and comprehensive manner according to Islamic teachings. So Islam that has been internalized has become a paradigm to give structure and meaning to social and physical reality and become the basic framework for problem solving. Because social change or social transformation

leads to a certain direction, Islamic da'wah serves to provide the ideal direction and style of the new social order that will come (Zaenuri, 2014).

Third, Research conducted by Akhmad Syahid with the theme The Role of Da'i in Preserving Nature Conservation which was published in the journal. This study discusses the role of the preacher who has the task of preaching and spreading Islamic teachings to all mankind who must touch every line of human matters, including the obligation of every preacher to maintain, care for and create a beautiful universe. . The advantages and opportunities possessed by the da'i must be optimized, especially with regard to efforts to maintain the beauty and harmony of the universe. The da'i's task is not only limited to conveying materials about mahdhoh worship alone, but the da'i must also convey about the obligation to maintain and care for the universe and maintain its balance. Da'i must also be a pioneer in the care of the universe (Syahid, 2018).

The Da'wah Strategy of the Luhur Al-Husna Islamic Boarding School in Maintaining Religious Tolerance in the City of Surabaya Muhammad Hamdan Yuwafik and Abdul Muhid published in the Muharrrik journal: Da'wah and Social Journal–Vol.3, No.02, (2020). This paper tries to describe the da'wah strategy of the Luhur Al-Husna Islamic Boarding School in maintaining religious tolerance in the city of Surabaya, as well as its correlation with the book Al-Madkhal Ila Ilmi Da'wah by Al-Bayanuni. The following article is the result of direct field research, with a descriptive analysis approach to the Luhur Al-Husna Islamic Boarding School's propaganda strategy model in maintaining religious tolerance. The results of the study indicate that the da'wah strategies used by Pesantren Luhur Al-Husna are dialogue, exchange of culture or knowledge (exchange), and shared boarding. On the other hand, Pesantren Luhur Al-Husna also uses three da'wah strategies according to Al-Bayanunni, namely al-athifi, al-aqly, and al-hissi. The da'wah strategy of the Luhur Al-Husna Islamic Boarding School can be said to be successful in maintaining tolerance because it is able to survive and still exists today (Yuwafik & Muhid, 2020).

This research is classified as field research with a qualitative approach. The type of research used is descriptive qualitative research which is a form of research that aims to describe existing phenomena, both natural phenomena and man-made phenomena, one phenomenon to another (Syaodih Sukmadinata, 2007). Theoretically, descriptive research is research that is intended to collect information about the status of an existing symptom, namely the state of the symptoms according to what they were at the time the research was conducted, so that it is only a disclosure of facts by analyzing data (Arikunto, 2006). So, qualitative descriptive research here is the result of researchers describing objects

naturally, factually and systematically. This study will explore the da'wah carried out by Da'wah by KH Muhammad Abduh Pabbaja in Forming a Multicultural Society for the City of Parepare. Moh. Abduh Pabbaja to the community in Pareapare City.

The source of the data was obtained through observation at the research location, namely the people in the City of Parepare who had direct contact with KH. Moh. Abduh Pabbajah during his life for several days. After observation, researchers will conduct interviews with informants and conduct documentation obtained directly by researchers while in the field which is included in the primary data source, namely the informant. An informant is someone who is a source of data, a provider of information. West said that informants are the same as clients or individuals who will answer various questions in a qualitative study system . The time used in this research is approximately 2 (two) months with various stages, starting from the preparation of the research letter to the completion of the testing phase for the validity of the data and research. The research location is in the City of Parepare. The selection of this location is because the researcher lives and lives with the community who will become informants, so that it is possible for researchers to get more, accurate and valid information about the problems that will be studied by the author.

3. Results and Discussion

3.1. History of the Life of KH Muhammad Abduh Pebbajah

Muhammad Abduh Pabbajah was born in Allakkuang Sidenreng Rappang to La Pabbajah and Latifah. He grew up in an Islamic family inherited by his father from three previous generations. He was born on October 26, 1918 AD based on his marriage certificate. While the exact date of birth is not known. Some calculate it by looking at his retirement as a lecturer in 1975 at the age of 56 years plus the age before his death in 2009 which was 34 years to 90 years, thus his birth was the same as 1919 AD. The statement above is in line with the biography of Muhammad Abduh Pabbajah published by Republika magazine that Muhammad Abduh Pabbajah was born in Allakkuang, Sidenreng Rappang, South Sulawesi, on 20 Muharram 1336 H or October 16, 1918. He was born into a respected and religious family. His father's name was Pabbaja bin Ambo Padde, a regional head in the village where he was born. His mother's name is Hj. Latifah bint Kalando, daughter of a priest or syarak leader in the village.

Another source states that his age is around 94 years old or born in 1915 AD. This refers to the statement of KH Muhammad Abduh Pabbajah during his lifetime who stated that his age figure was not in accordance with the calculation of his retirement period. He

died on 29 Sha'ban 1430 H. coinciding with August 20, 2009. According to the author, the difference regarding the birth of KH Muhammad Abduh Pabbajah is not very principled, because his birth was not proven by a birth certificate which is an accurate legality.

KH Muhammad Abduh Pabbajah learned to read al-Our'an from his mother. At the age of six, Mamma studied at the Village School (Volksschool). After that, he continued his education at the Makarim al-Akhlak madrasa until he graduated. Then, KH Muhammad Abduh Pabbajah studied at Madrasah al-Arabiyah al-Islamiyah (MAI) Sengkang in Wajo Regency which was led by KH Muhammad As'ad. This madrasa is known as an institution that produces great scholars. However, almost all of the prominent scholars scattered in South Sulawesi are alumni of the madrasa led by KH Muhammad As'ad. The great scholars who were born at Madrasah al-Arabiyah al-Islamiyah (MAI) Sengkang include, among others, KH Abd. Rahman Ambo Dalle, KH Yunus Maratan, KH Daud Ismail, KH Junaid Sulaiman, KH Abdullah Maratan, KH Ya'fie (father of KH Ali Yafi'e). At that time, Madrasah Al-Arabiah Al-Islamiah, specifically invited Sheikh Ahmad Al-Hafifi, a cleric from Al-Azhar Cairo, Egypt and Sheikh Sulaiman As-Su'ud from Mecca to teach the students. In that madrasa, Pabbaja also studied and studied various branches of Islamic science for seven years. Among the Islamic sciences he studied, Kiai Pabbaja preferred Tafsir. No wonder he was known as a scholar of exegesis who was fluent and fluent in Arabic. adapted to modern science without abandoning the principles that must be used in interpreting the Qoran," said Kiai Pabbaja.

KH Muhanyad Abduh Pabbajah began to know the world of education at the Rawa People's School (SR) until the second grade and then continued his studies at Madrasah al-Arabiyyah al-Islamiyyah (MAI) Sengkang, South Sulawesi until he graduated from Tsanawiyah and Aliyah. MAI Sengkang was founded in Dzulgaidah 1348 H. coinciding with May 1930 AD by KH Muhammad As'ad who had just returned from Mecca in 1928 AD. The last formal education attended by KH Muhammad As'ad in Mecca was Madrasah al-Falah.

At first MAI Sengkang was only a recitation with a halaqah system (mangaji tudang) held at the house of KH Muhammad As'ad (Gurutta Sade). After the number of students grew, the place of study was moved to the Jami' Sengkang Mosque. Then a classical system of madrasa education was formed which organized by KH Muhammad As'ad and appointed assistants in carrying out their duties. The assistants (assistant teachers) were chosen from KH Muhammad As'ad's students who joined before the establishment of the classical system and also studied elsewhere. They can be referred to as students at Madrasah al-Arabiyah al-Islamiyah (MAI) Sengkang Sengkang, the first batch of which

were KH Abdurrahman Ambo Dalle, KH Muhammad Daud Ismail, Haji Hobe, Haji Zainal Abidin, Haji Hasanuddin, Haji Langka, Haji Benawa.

As long as Madrasah al-Arabiyyah al-Islamiyyah (MAI) Sengkang was still under the leadership of KH Muhammad As'ad there was no expansion of territorial expansion, as well as filial. The impact of this policy was that all students who wanted to gain knowledge from KH, Muhammad As'ad had just come to Sengkang and were staying at Madrasah al-Arabiyyah al-Islamiyyah (MAI) Sengkang. This is due to his concern that it will be difficult to control branches, maintain quality standards of education, and later will affect the image of Madrasah al-Arabiyyah al-Islamiyyah (MAN) Sengkang as a whole. He was never worried about the santri's failure, even if there was an opportunity to establish a branch or affiliate in Juar Sengkang.

KH Muhammad Abduh Pabbajah is a second batch of MAI Sengkang students along with Haji Muhammad Yunus Maratan, Haji Muhammad Yusuf Hamzah, Haji Muhammad Tahir Bitch, Abdur Ragib Palupo, Abbas and Abdussalam who are both from Sidenreng Rappang (Sidrap), Haji Mahmud Soppeng, Haji Ali Bone, Haji Nurdin Safa, Haji Abdurrahman Bulupatila, Haji Yusuf Bone, all of them had two mandates, namely learning and teaching. It has become a custom in pesantren that a santri who is considered a senior and has intelligence is given the mandate, task, and responsibility of teaching to his junior, like KH, Muhammad Abduh Pabbajah besides studying. Also teaching and helping Anrogurutta KH, Muhammad As'ad.

3.2. Da'wah theme KH. Muhammad Abduh Pabbajah

KH Muhammad Abduh Pabbajah always gave advice regarding the need for a Muslim to strengthen his belief in Allah swt, in his Bugis language; "Aksetenni masseko lao ripuangnge, akkarituko lao padammurupatae" (Hold on to Allah and maintain your good relationship with fellow human beings). The meaning of Anregurutta with the word Akkatenni masseko in Arabic is called lafaz al-tamassuk, which means al-i'tisham, namely holding on and holding on tightly so that it doesn't come off.

Anregurutta emphasizes on a firm belief in Allah swt., manifested in an understanding of the religious values he adheres to, in obeying orders and staying away from religious prohibitions with a sincere heart and with all body and soul. Firm beliefs that must be maintained in Islam are; according to (Poerwadarminta, 2007) faith is trust, confidence, determination or determination. Faith in English as Faith, namely to know, to believe, to be convinced beyond the last shadow of doubt, which means to know, to believe, to believe in which there is no doubt what so ever (A'la Al-Maududi, 1999). HAR Gibb and

JH Krammers provide an understanding of faith is to believe in God, believe in His messenger, and believe in the message or what is brought/news brought by his messenger (Gibb, 1974). Gurutta expects Muslims to have faith in three things, namely confirming by heart what is said with their tongue and applying their faith with outward and inward actions.

Justify with the heart, swear with the tongue and practice with the limbs. Gurutta believes, if Muslims have true faith, they will give birth to the right activities and at the same time have the strength to face the challenges of their time, not weakness that gives birth to wishful thinking and leads to the desire for something to happen that is not in line with the provisions of Allah's laws that apply in the universe. , or contrary to common sense and scientific nature (Shihab, 2011).

This faith is at the core of the teachings of all religions (Izutu, 1965). Specifically for Islamic theology, discourses on faith are found in its basic teachings (*ushul al-din*). This word is used in Arabic lexically with the meaning of "believe". In line with this meaning, people who believe are called *mu'min*. When the Messenger of Allah answered the question of a man dressed in white who met the Messenger of Allah, then he asked what faith was, then the Messenger of Allah said, "*Iman* is believing in Allah...". Because the key word is believe, the position of faith is always positioned on theological teachings in the heart (*qalb*) (ibn al-Hajjaj, n.d.). Gurutta Pabbajah teaches that the true faith of a Muslim is to say it verbally, believe in the heart, and be followed by the limbs in carrying out the obligations of worship to Allah in the form of righteous deeds.

Gurutta Pabbajah taught the people about the meaning of Islam, whether he taught at the DDI madrasa, al-Furqan Islamic boarding school, IAIN Alauddin Parepare, recitations at the Grand Mosque, or on occasion of lectures in the community, that the word Islam comes from the Arabic "salama", interpreted peaceful, holy, obedient and obedient (never argue). Islam in the sense of religion means obedience to God's will and will, and obedience to His law, so that the relationship between understanding according to the meaning of the word Islam and the meaning of Islam as a religion is very close and very real, namely: submission and obedience to Allah's provisions and rules. -His rules, then one can achieve true peace, and eternal holiness.

Strengthen faith and Islam with *amaliah ihsan*, the word *ihsan* in the Qur'an with its various derivations and inventions is mentioned over and over again (Wahid, 2016). Gurutta explained that the core of *ihsan's* teachings is to do good. The peak of a Muslim's servitude is *ihsan*. A muhsin means that his morals are commendable in carrying out worship to Allah and muamalah with fellow creatures with full sincerity as if witnessed

by Allah, even though he does not see Allah (Hadi, 2016). The verse of the Qur'an about *ihsan* related to filial piety does dominate. Based on its meaning, it can be grouped into two groups. The first group is the verses that contain commands to do good to parents (mothers and fathers) and also to other people, such as relatives, orphans, poor people, close neighbors, distant neighbors, colleagues, *ibn sabil* and servants. and accompanied by the command to worship only Allah and not to associate anything with Him. This command is explicitly stated in QS.al-Baqarah (2):83; "And (remember) when We took a promise from the Children of Israel (ie): Do not worship other than Allah, and do good to parents, relatives, orphans, and the poor, and speak kind words to man."

Gurutta explained that *ihsan's* teachings in the spiritual dimension are the power of feeling and appreciation. This means that after a person has firm and true beliefs, and carries out religious teachings (both worship and charity) at an optimal level, then the situation of *ihsan* is achieved and the person becomes *muhsin*. Reaching the degree of *muhsin* can identify himself with how far he feels and is seen by Allah in everyday life. Gurutta provides guidelines for being a *muhsin* in a hadith "*ihsan* is that we should worship Allah as if we see Him, and if you don't see it then He actually sees you."

The taste factor can be exemplified by the feeling that a person will feel calm when he is with his mother, and anxiety arises when someone he loves is left behind. This means that the heart will be calm when you feel the presence of the party you like. Likewise, the heart of the believer who loves Allah is to present Allah in the heart. Then the heart will feel calm. These three dimensions-faith, Islam and *Ihsan*- are important concerns in every da'wah delivered by Gurutta which in the above advice, "*akkatennin massekko lao ri puange*", the goal is that Muslims can achieve happiness in this world and the hereafter.

Maintain social relations of Muslims with the right beliefs will become Muslims who can become *rahmatan lil alamin*. Healthy association is a process of interaction carried out by individuals with individuals or individuals with groups normally, both body, soul and social life. A Muslim must be able to be an inspiration for a fun and beneficial social life. Therefore, Gurutta Pabbajah in his da'wah advises his congregation. "*Akkaritutuko lao padamu rapatau* (Maintain your good relationship with fellow human beings).

The word *akkatutu* is interpreted with caution, meaning that associating with others must be based on caution in speaking, or doing something related to other people. This message is for Muslims to maintain good communication, social relations and information between human beings. Allah Swt. Reminds in al-Surah al-Hujurat (49) : 11-12: "O you who believe, let not a group of men humiliate another group, it may be that those who are laughed at are better than them. yourself and do not call with titles that contain ridicule.

The worst of calls are bad after faith and whoever does not repent, then they are the wrongdoers. O you who believe, stay away from most preconceived notions (suspicion), because some preconceived notions are sin. And do not look for the bad in people and do not gossip about one another. Is there anyone among you who likes to eat the flesh of his dead brother? Then surely you will feel disgusted with him. And fear Allah. Verily, Allah is the Accepting of repentance, the Most Merciful.”

Gurutta explains the verse as a principle of social relations as follows, First, the prohibition of making fun of others by insulting and criticizing. Gurutta explains as explained by Ibn Kathir in his commentary which condemns this act as haram, because such actions can hurt the heart and cause hatred. In addition, people who are insulted and reproached are not necessarily despicable in the eyes of Allah swt. Ibn ‘Abbas, Mujahid, Sa'id bin Jubair, Qatadah and Muqatil bin Hayyan explained that one should not stab the other. Third, give a bad call. Imam Ahmad explained that based on the hadith of the Prophet concerning the Bani Salamah explained that the Messenger of Allah arrived in Medina and none of us but had two or three names. And if the Messenger of Allah called one of them by that name, they said: "O Messenger of Allah, indeed he is angry with the call of that name." Fourth, the prohibition of making accusations and treason against both family and mankind with prejudice, because some prejudices are pure, be a sin. And avoiding prejudice is a vigilance. Fifth, the prohibition of finding fault with others. The word *tajassasu* means a spy. Seeking evil can be done by stalking the faults of others which can lead to hatred and by looking for the bad of others means that it has ruined life. Sixth, the prohibition of gossiping some with others. In that sentence there is also a prohibition against backbiting. Backbiting according to the words of the Prophet SAW is telling about your brother that you don't like. If the circumstances are right then it is backbiting, but if it doesn't match the facts then it includes lying or lying (Syaikh, 1994).

Amo batemu beribadah narekko de namkanja lao padamu rapaatau, degaga gunana (even though your worship is good, but if it is not good to fellow human beings, it is of no use). Interpreting the Hadith of ukhuwah in the context of a society that is already crammed with media technology should indeed pay attention to the pillars of ukhuwah that have been built by the Prophet in building a democratic and egalitarian city of Medina. The pillars are:

first pillar, Sympathy; Sympathy is a desire to identify other people to suit their personal interests, so that when social relations are built there are no significant obstacles and friendship and brotherhood can be more comfortable. The opposite of sympathy is anti-pathy, which is an attitude of rejection of others when social relations begin to be

built. In the real world, sympathy then manifests into a community or as an institution. In true friendship, it is always based on a relationship of sympathy, which means a desire to always identify interests. The expression "we" in a relationship means to identify each other. actors in a personality diffusion.

The second pillar, moral commitment. In a social relationship commitment is an important thing that is always there as a binder of social relations. Commitment is a value that becomes an agreement about a moral bond between members of social relations that are considered to be able to provide comfort in social relations. In social life in The real world of commitment can be found in the form of institutionalized ties, both formal and informal. For example, an alumni bond of a school, then in these social ties there are collective values that are held together as a unifying and strengthening bond. used as a reference to always maintain the integrity of the bond or the integrity of the collectivity. Discourse according to Foucault can be defined as the relations of knowledge, social practice, the underlying power and subjectivity formed by these relations. Based on this definition, the discourse on morality cannot be separated from the social relations that make up the moral, especially the relation of power. Now, the discourse on morality has reached the stage of rejecting the boundaries of good and bad, right and wrong, moral immoral, whether based on religion or social. political.

One stage which Jean Baudrillard calls post morality is described as an era where the logic of society's needs (logic of need) shifts to the logic of desire (logic of desire), in the sense that society is no longer controlled by regulatory, taboo, moral, religious controls. , but tends to be controlled by the desire engine itself. Meanwhile, desire itself has a tendency to go towards immorality and immorality, namely a tendency that is influenced by the rejection of all forms of moral judgment, and devotes itself more to the purpose of flaunting the passion of passion. Even so, moral commitment is still considered important in social relations in virtual space, even with moral commitment in its newer form, because in virtual space, morals are something that has been overturned and deconstructed by desire machines that tend to run towards immorality and immorality. Moral commitment which is the pillar of social relations in virtual space, which is carried out by individuals in society in this context, is more directed to religious morality bonds in a new form, namely the meaning of new ukhuwah.

The third pillar, social solidarity. Social solidarity is one of the important elements in human life, and even becomes a basic human need as a caliph on earth. This is because humans as social beings cannot be separated from interactions between human beings. As creatures who are physically weak, humans are equipped with reason and desire that

simultaneously work as a means of fulfilling physical needs as well as functioning as a strategist to survive from various kinds of threats from other creatures. Psychologically, humans are also given instincts to develop themselves, and that cannot be done other than by establishing relationships with other people. Although evolutionarily the collective consciousness of modern society is getting lower, but their level of dependence on others is increasing, because they are not likely to meet their needs independently. They are only able to do work in accordance with their profession. To overcome the need for social ties, modern society usually forms associations consisting of professional colleagues, such as workers' associations, employers' associations, teachers' associations, and so on.

Do not spread news that can damage social relations. Gurutta KH. Muhammad Abduh Pabbajah invites the public to be selective in receiving news so that they do not become part of spreading lies, slander or news that can damage social relations, and have a negative effect on national unity and integrity.

Fake, false, slanderous or hoax news that has been consumed by the public can be considered as true information or news. Meanwhile, the public also does not have sufficient knowledge and sources, to distinguish the information or news they get is true or false.

Gurutta's message recorded by Abdul Salam in an interview with the researcher: *Narekko tarimako kareba just mupelettui your timum okko, your palatu Bawangni okko doccilim.* (if there is news you hear, it is enough to reach your ears, don't tell it, you don't need to go into your mouth).

Gurutta's emphasis in his advice above is that when people receive negative information, they should not tell others what they have heard, but simply listen to it. Gurutta's advice is in accordance with the advice of Allah Swt. Al-Qura'n has given an explanation to mankind to always speak the truth, especially in conveying a news, because by conveying a true news, will maintain the purity of Islamic teachings and will give birth to harmony in the association. As explained in the Qur'an about the necessity to convey the truth, this is as explained in QS. al-Ahzab (33) : 70-71; "O you who believe, fear Allah and speak the truth. Allah will correct your deeds and forgive your sins. And whoever obeys Allah and His Messenger will have great success."

The meaning of this verse is, Allah warns mankind, that you should be afraid to commit disobedience (saying lies in conveying news), because by committing disobedience (delivering news with lies), Allah will give punishment. to Muslims to speak with straight words, meaning that in conveying a news a believer must convey news that is straight and does not deviate, so that these words do not cause falsehood, by saying the

truth, then Allah will give instructions for the truth to a bright path (Zayyanu & Muhammad, 2019). People who believe in Allah will not lie, because Islam clearly teaches to convey the truth, both from individuals and groups/organizations (Zahrah, n.d.), so that it can convey a news with full truth, because Islam invites the Muslim community to convey the truth (Mahfuz, 1958), as aspired by Islam (Mahna, 1982). Thus, Islam teaches that in conveying a news it should be delivered according to the instructions and the right way (Al-Razi, 1994).

Tabayyun every time you receive news, Gurutta teaches Muslims to always clarify when receiving news . This is in accordance with the Qur'an which requires Muslims to perform tabayyun, QS. Al-Hujurat/49:6; “O you who believe, if a wicked person comes to you with news, then examine it carefully (fa tabayyanu), so that you do not inflict a disaster on a people without knowing the circumstances that cause you to regret what you did.”

This verse is an advice to Muslims who believe, to be careful in accepting news that comes from the wicked (Al-Qarni, 2008). Muslims are required to always be careful, both in conveying news and in living daily life. Truth is identical with the divine value so that Islam becomes a religion that teaches humans to come out of darkness into the bright light of faith, provides guidelines and directions to the path that is right, straight (Al-Zarqani, 1972). Islam is also understood as a message of religion. It must be conveyed to mankind until the end of his life (Mahfuz, 1958). This verse is a warning to Muslims to confirm and be careful of news from wicked people who intend to mislead Muslims. Therefore, Muslims are recommended to correct the news coming from the wicked (who usually do damage). This is done as an effort to anticipate the arrival of hoax news that will cause conflict, hostility and regret (Al-Qarni, 2008). This verse also shows the emphasis of the Qur'an on the basic values of faith and piety to Allah. This is manifested in the form of implementing human values to respond to all news that comes by examining carefully, not rashly, and not in a hurry to receive news before the truth. The news is considered clear.

Thus, through this verse, Allah provides guidelines for the public to be careful in receiving news, especially fake news originating from these fake news carriers. In addition, the verse above also shows the emphasis of the Qur'an on Muslim religious leaders, in order to play a role in minimizing the circulation of hoax news in Islamic society (Zayyanu & Muhammad, 2019). Furthermore, religious leaders also support by always conveying and exemplifying the actualization of the values of faith and piety to Allah. For example, when news comes from anywhere, religious leaders are not trapped

in euphoria that is misguided or misleading or even as agents of strengthening hoax news. The exemplary qualities of the Apostles such as shiddiq, amanah, tabligh, and fathanah which are now being replaced must be applied and exemplified in everyday life.

Strongly condemns the spreader of fake news, Gurutta strongly condemns those who take part in spreading false news, either knowingly or unknowingly spreading it. This is in accordance with the criticism of Allah Swt., in QS. al-Nur (24): 14-15; “And had it not been for the bounty of Allah and His mercy upon you in this world and the hereafter, a great punishment would have afflicted you, because of your talk about it, remember when you received it by word of mouth. mouth and you say from your mouth what you know nothing of, and you take it lightly, even though in the sight of Allah it is a great matter.”

The verse explains that Allah will not give gifts and graces to people who take part in the spread of fake news, including in the current context it is a hoax. If they do not immediately repent and admit their mistakes, then Allah will give these people a great punishment. Allah confirms, do you take lightly what you did by spreading false news? If you consider it a light matter, then Allah considers it a big matter, because its spread can harm various parties. Based on this verse, Allah strongly condemns those who people who produce or take part in spreading false news. It is better for Muslims to be more careful and careful in receiving and conveying news as aspired by Islam (Ahmad, 1983). Thus, Islam teaches that in conveying a news it should be delivered according to the instructions and the right way.

Keeping the heart according to Gurutta advises Muslims to always guard their hearts, so they don't get sick or even go blind. Heart (*qalbu*) according to language is a lump of meat or something that can be turned or back and forth, in Arabic it is called qalibun plural qulubun (Munawwir & Fairuz, 2007). This heart has the potential to be inconsistent, the Qur'an also describes that, some are good, some are vice versa (Shihab, 1996). According to Quraish Shihab, the word qalb (heart) can be understood as a person's potential (ability) in achieving knowledge or human potential (ability). The word qalb in the Koran can be interpreted with the attitude or character possessed by humans to be able to interact (Zulfatmi, 2017). Meanwhile, according to the term, Al-Ghazali defines the heart as a place that functions to absorb knowledge or what is called, something subtle (*al-Lathiifah*), namely a place (space) where knowledge can be attached to it. can be understood by reason and thought, but with feelings, and these feelings must be tied to the Qur'an and Sunnah so that they can be directed to the truth of Allah Swt. (Abduloh & Ahyani, 2020). The Qur'an states that humans have the potential to do good and bad

deeds, as stated in Surah al-Shams (91) : 7-8; “For the sake of the soul and its perfection (its creation), then Allah inspires the soul (the path) of ungodliness and piety”.

Two traits that are always present in every human being; namely good nature (al-Khair) and bad nature (al-Sharr), can determine the health and disease of a human heart (Abduloh & Ahyani, 2020). A heart that is nurtured and functioned properly will have a sensitivity to truth and goodness, while a heart that is not nurtured or functioned properly can harden the heart and eventually can close the heart from goodness and truth like a very hard stone (Zulfatmi, 2017). According to Al-Ghazali and Al-Muhasabi, a person's heart basically controls all activities that apply to the spirit, lust and reason. The heart also directs some of the five human senses to always do all good or bad. character of a person, both in humans (spiritual) and outside humans (physical) (Jalil, 2016). According to Al-Ghazali in his book cleansing the soul, he says that; The human heart is divided into three parts a healthy heart is a heart through which only humans can come to Allah safely on the Day of Resurrection, according to the word of Allah in QS. As-Syu'ara (26): 88-89; “on the day wealth and sons are useless, except those who face Allah with a clean heart.” Ulama have different expressions in defining the meaning of *qolbun salim*. As for Ibn Abbas that *qalbun salim* is believing that there is no god to be worshiped but Allah (Katsir, 1999).

The universal definition of *qolbun salim* is a heart that is clean from all desires that are contrary to Allah's commands, and His prohibitions, clean from all doubts that are contrary to Allah's revelations, clean from worshiping other than Allah, clean from ruling on besides His Messenger, his love is pure for Allah Swt., and punishes His Messenger; in fearing Him, hoping in Him, putting your trust in Him, believing in Him, humbling yourself to Him, prioritizing His pleasure in all conditions, and staying away from His wrath, because these are all *ubudiyah* essences that cannot be deserves to be given except to Allah Swt., only.

So *qolbun salim* is a heart that is safe from partnering with Allah swt., in his heart for whatever reason. In fact, he has purified his body to Allah Swt., in desire, love, trust, inabah, submission, humility, and hope. He purifies his deeds for the sake of Allah swt. If he loves someone or something, he loves him because of Allah Swt. If he is angry, he is angry in the way of Allah Swt. If he gives something, he gives because of Allah swt. That's not enough, he is safe from submitting and punishing other than His Messenger. He binds his heart with firm bonds to imitate only him in word and deed; the words of the heart that are nothing but faith, the words of the mouth are information from the heart, the

actions of the heart are desire, love, hate, and others, and the actions of the organs of the body. Rasulullah saw., to be the judge in it all; in small and big things (Arifin, 2005).

Dead heart, this second type of heart is the opposite of the first heart, which is a dead heart that has no life in it. Such a heart does not know its Lord, does not worship Him according to His commands, does not love Him, and is not pleased with Him. It stands between his lust and his pleasures, even though in it there is the wrath of Allah and His anger. He does not care whether God is pleased or angry with him as long as he is pleased with his lust. He is a slave to other than Allah swt; in love, fear, hope, pleasure, anger, and humility. If he loves something or someone, he loves him because of his lust. If he is angry, he is angry because of his lust. If he gives, he gives out of lust. His lust, he prioritizes, and is more beloved to him than the pleasure of his Lord. His lust is the leader, his lust is his commander. Ignorance is the driver, and negligence is his vehicle. His mind is concentrated on the pursuit of worldly goals. He is intoxicated by lust and love of the world. He is invited to Allah Swt., and the Hereafter from a distance, but he does not care about those who give advice, instead following every step and desire of Satan. The world sometimes makes him hate and sometimes makes him happy. Lust makes him deaf and blind apart from falsehood (Safarianto, 2016).

So associating with people who have this kind of heart is a disease, associating with him is poison and accompanying him is destruction. This dead heart does not know its God, does not worship him, and is ignorant when it comes to victory because of lust and luck. It does not care whether Allah Swt., will be pleased or will be angry with his actions. Sick heart is the third type of heart, namely the heart that is alive but has disease. It has two materials that attract each other. When he wins the battle, then in it there is love for Allah, faith, sincerity and trust in Him, that is the material of life. It also contains love for lust, desire and hard work to get it, envy, pride, pride, love of power and authority on earth, that is the material that destroys and destroys it. Him and the Hereafter, while others call for momentary pleasures. And he will fill the one that is closest to the door and is next to him (Safarianto, 2016). The first type of heart is a heart that is alive, solemn, polite, and aware. The second type of heart is a dry and dead heart. And the third kind of heart is a sick heart; sometimes it is closer to a healthy heart, and sometimes it is closer to a dead heart.

Sometimes the liver is very sick, but the owner is unconscious, because he is busy and turns away from knowing the health of the liver and the causes of the disease. Sometimes even the heart has died and the owner is not aware of his death. And the sign of this is that he does not feel pain with his bad wounds, nor does his ignorance of the truth and his

false aqeedah hurt. Because if the heart has life it will feel pain with the coming of evil, it will hurt because of its ignorance of the truth, according to the level of life of the heart (Arifin, 2005).

Honesty and *istiqamah*, In this day and age, honesty is very expensive. An honest attitude that is owned by a person will be one of the capital to be able to live in society well. Because in honesty there are spiritual values that reflect various attitudes that are in favor of the truth and commendable moral attitudes (morally upright) (Brandt & Wetherell, 2012). Gurutta KH. Muhammad Abduh Pabbajah, always gives advice to the community to always maintain the nature of honesty and Istiqamah. This advice was recorded by H. Mahmud Mas'ud who accompanied Gurutta from the 1970 until his death in 2009, Gurutta advised "*Tetongko ri lempu'E, nasibawangi Istiqamah*" (Firm in honesty and strive istiqamah).

He always teaches honesty and integrity, no matter what he does. The importance of honesty is because it is part of a person's spirituality that can reflect various commendable attitudes (honorable, respectable, creditable, maqaman mahmuda). Someone with honest behavior gives birth to behavior that is responsible for what he does, is ready to face the risks and all the consequences with joy (Tasmara, 2001). This honesty can be formed by practicing istiqamah in everyday life by being honest with be honest with yourself One way to form honest behavior is to learn honesty from the practice of prayer, that prayer teaches honesty, sincerity and fortitude. It has never been heard of anyone who cheats the number of rak'ahs in prayer even if he prays alone. For honest people, the essence of prayer is not only limited to work that is diwali by takbir and ends by greetings, but everything he says in prayer is the beginning for him to prove the results of his prayer in life in actual and meaningful ways. If we want to see how someone prays then look at his behavior in his life.

Being honest with others are not just saying and doing the right thing, but providing the greatest benefit to others. Being honest with others means being very concerned about the suffering of others. So, someone who is honest has a strong empathy attitude and has an excellent service spirit. Psychologists have proven that lying will give birth to mental illness, fear, stress and feeling insecure in treading life, even lying is the forerunner of psychological illness that will interfere with him and cause disruption of relationships with family, colleagues, and even the community. Caliph Umar Ibn al-Khattab ra shivered and felt his body very weak because for several days he abstained from ghee which is a vitamin to strengthen the body.

Being honest with Allah means doing and giving everything or worshiping only for Allah. Being honest with Allah is a matter of conscience. People who have an honest attitude towards Allah in their hearts always feel the presence and are watched over by Allah. So that he will not dare to do things that are forbidden by Allah and try to keep himself always in goodness.

Spreading greetings or words of salvation is a form of someone's honesty as well. People who have an honest attitude in themselves, with pleasure and awareness will always do so that everyone around them receives salvation. Next, look at the meaning of the word honest which the Qur'an uses the word *siddiq*. If traced the meaning of honest, according to the Al-Asfahani dictionary, it states that the word *siddiq* or *ash-Shidqu* comes from the word *Shadaqa* which then means honesty with the intention of expressing according to one's heart (Al-Asfahani, n.d.). Gurutta emphasizes that honesty is upholding the truth. It means saying and acting and feeling according to reality. Honesty is part of faith. Honesty will give goodness to humans both in this world and in the hereafter. And honesty is included in all realms of human elements, namely honesty in soul (heart, feelings, intentions, hopes) and body (oral, written, deed, attitude).

Istiqamah taught by Gurutta KH.Muhammad Abduh Pabbajah is very much in accordance with the Arabic proverb that can be used as material for reflection, thoughts and lessons. Istiqamah is more important than a thousand *karomah*, and the growth of *karomah* by keeping Istiqamah.

4. Conclusion

The author found this sentence while still in a boarding school. Although the author is not sure whether the expression is a hadith or not. But for the author the most important thing is that the meaning or essence contained in the expression does not deviate from the shari'ah and can provide positive energy or new enthusiasm for do to produce the best. It has become a fact and data in the community, that many have high desires and aspirations, but because they are not accompanied by a strong commitment, continuous practice and are resilient in the face of trials and tribulations, finally the ideal and his desire ran aground in the middle of the road. There are those who want to be successful in the world, abundant wealth, luxury homes and get all the easy facilities, but because everything is just wishful thinking, not accompanied by persistent effort and istiqamah and patience in the process, what you get is only disappointment. A small good deed that is done regularly/continuously is more loved by Allah than an occasional deed. As mentioned in the hadith of 'Aisha *radhiyallahu 'anha*, she said that the Messenger of

Allah said: “The most beloved of deeds to Allah Swt. those are continuous, even if they are small.”

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