



Compliance Gaining in Communication Between Mursyid Teachers and Their Students

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ABSTRACT

This study describes the communication of obedience between murshid teachers and their students. This research is a strategy by Maulana Habib Luthfi Bin Yahya, an Indonesian murshid teacher, to persuade his students to comply with Islamic orders and laws. This article looks at how his processes and efforts during preaching earned such high obedience from his students.

This study uses a qualitative descriptive approach and the theory of Compliance Gaining Marwell & Schmitt. Based on the research results, it is known that Habib Luthi bin Muhammad Bin Yahya does not have a specific strategy for obtaining absolute compliance and compliance does not always have to start with an appropriate process. The main focus is on personal commitments.

INTRODUCTION

Indonesia is the world's largest Muslim-majority country, with more than 230 million Muslims living across its diverse archipelago (Ferdiansyah, 2020). The development of Islamic teachings in Indonesia has gone through a long and complex process, which was shaped by various social, political and historical factors. One of the major influences was the arrival of Islam in the 13th century and involved a gradual process of culturization and adaptation. In other words, the process of Islamization in Indonesia is influenced by political power and the spirit of preaching (Nasution, 2020). One of the important developments was the emergence of various schools of Islam, or sects, which attempted to interpret and apply Islamic teachings in different ways. These include the Hanafi, Shafi'i, Maliki, and Hanbali schools, each of which has its own set of legal and ethical principles (Harahap, 2019). Another important development in the history of Islamic teachings in Indonesia is the role of religious leaders and institutions in shaping religious practices and beliefs (Perdana & Panambang, 2019).

Mursyid has an important position in the science of Thoriqoh. Because he is not only a leader and mentor who supervises his students in their daily life so that they do not deviate from Islamic teachings and fall into disobedience, but he is also a spiritual leader for his students so they can wushul (connect) with Allah SWT. Because he is a wasilah (intermediary) between the student and Allah SWT. Such is the belief that exists among thoriqoh experts. Therefore, this position should not be held by just anyone, even if his knowledge of the science of thoriqoh is quite complete. But most importantly he must have spiritual cleanliness and an inner life that is sincere and holy. Mursyid is a link between his students and Allah SWT, it is also a door that must be passed by each student to go to Allah SWT. According to Al-Kurdy, a shaykh/mursyid who does not have a true murshid above him, then his murshid is a devil. A person may not perform irsyad (guidance) of dhikr to other people except after obtaining perfect teaching and obtaining permission or a certificate from a murshid teacher above him who is entitled and has a true genealogy up to Rasulullah SAW. One of the most well-known thoriqoh groups in Indonesia is the Naqshbandi thoriqoh, who were introduced to the country in the seventeenth century. Thoriqoh Naqshbandi emphasizes the importance of personal spiritual development and achieving a direct and personal relationship with Allah (Aida et al., 2020). It is immensely popular among the urban and intellectual elite, and has attracted a number of prominent figures in Indonesian politics and culture.

The difference between a murshid and other scholars is closely related to the division of knowledge (zahir and batin). First, a Mursyid masters both sciences. Whereas ordinary Ulama (not Murshid) only master Zahir's knowledge. Second, a Mursyid will receive spiritual guidance from the Prophet Muhammad sallallaahu 'alaihi wasallam. While other Ulama does not get spiritual guidance. The background of a Mursyid's search for knowledge as experienced by the Prophets and Apostles is not only limited to reading and writing. Namely undergoing the process of mujahadah (struggle) and riyadhah

(spiritual training). The process of spiritual training includes self-cleaning, seeking and needing God, and cultivating the truth. The goal of Tariqoh is to achieve a deeper connection with God and achieve greater spiritual fulfillment, while the Murshid plays a vital role in facilitating this process. (Pratama, 2018).

The tarekat (Thoriqoh) in its form as an organization in which it is taught about spiritual attainment to a level that can make the tarekat (salik) as close as possible to God. So in such a tarekat you will find the terms murshid and murid. The term murshid means teacher, namely a teacher who teaches the teachings of a tarekat, and guides students to be as close to God as possible. Meanwhile, students are seekers of the path of truth to God who learn the tarekat from the sheikh or murshid of a tarekat. Despite their popularity, thoriqoh groups in Indonesia have also faced criticism and controversy over the years (Jannah et al., 2022).

The existence of a murshid in a tarekat is very important and has a central and dominant role in bringing his students as close to God as possible. The relationship between murshid and murshid is so special and very central, even to the level that needs to be criticized because it is feared that it could lead to something that needs to be questioned in aqidah and faith. The relationship between murshid and murshid is so special and very central, even to the level that needs to be criticized because it is feared that it could lead to something that needs to be questioned in aqidah and faith (Aida et al., 2020).

In every act of communication there is always an individual who influences and there are other individuals who are influenced. This process of mutual influence will then bring out a person's self-confidence toward other people who have higher power. Of the many existing Musyid teachers, the author takes one Murshid teacher who also has a central position in the world of Sufism today as the object of research, namely Maulana Al-Habib Muhammad Luthfi bin Ali bin Yahya. The selection of Habib Luthfi was based on various considerations, including him as Rais Aam (Chairman) of Jam'iyah Ahlit Thariqah Al-Mu'tabarrah An-Nahdliyah (JATMAN) which is a religious organization engaged in the field of tariqah and oversees all Tariqahs who are mu'tabarrah (has uninterrupted sanad or continued to Rasulullah SAW).

Previous research on thoriqoh has focused more on Shari'a teachings and certain Thoriqoh activities such as philanthropic movements (Munandar et al., 2020); da'wah strategy (Aida et al., 2020); national awareness (Novita Rohmah, 2021); Public Relations (Setiawan, 2020); Sufi Anthropological Studies (Imam Kanafi, 2013). Based on previous research, there has been no research that discusses how the communication process is carried out by Mursyid to students or members of the congregation of tariqoh groups. This research will use the theory of Compliance Gaining Marwell & Schmitt (1967). Individual communication processes can change the attitudes and behavior of the target, so that the behavior is beneficial and achieves a goal. There is transcendental communication in religious rituals originating from theological messages (Al-Quran), prophethood (Al-Hadith), and authority (TQN principles, Tanbih texts, and strings of pearls) which act as wills, and advice. and the teachings of the Islamic Religion (AS & Rustandi, 2022). Previous research conducted by

Saunderson & Nejat (2019) regarding Compliance Gaining by looking at the persuasive effectiveness of trying to influence users. Meanwhile, Kasanah (2022) explains the existence of female clerics and their role as female murshid (mursyidah) of the Naqsyabandiyah Muzhariyah order as religious authorities in Madura. While in this study seeks to see the compliance communication process to achieve the goals carried out by Habib Lutfi bin Yahya to his students.

LITERATURE REVIEW

Interpersonal Communication

The interpersonal communication that takes place in the Toriqoh study process is the method of approaching oneself to Allah SWT through routine practices. These practices must be sourced from the Qur'an and hadith (ma'tsur), which are accepted by certain conditions and pillars through diplomas or allegiance with a continuous lineage to the Prophet Muhammad SAW. (Habibi, 2019).

Johnson (Purba & Indriana, 2013) suggests the following aspects of interpersonal communication skills:

- a) The ability to understand each other includes several sub-abilities, namely the attitude of mutual trust and individual self-acceptance in the communication process.
- b) The ability to communicate thoughts and feelings is an individual's ability to show a warm attitude, feel happy, and be a good listener when communicating.
- c) The ability to accept and provide support is an individual's ability to respond to other people's complaints with the aim of helping, namely by showing a caring attitude and being willing to help while providing direction or guidance in the form of advice.
- d) The ability to solve interpersonal problems is meant to be an individual's ability to solve and resolve interpersonal problems that arise in communication. In a way that brings the individual closer to his interlocutor, to be able to develop and maintain ongoing communication.

Compliance Gaining Theory

Acquisition of compliance by trying to persuade individuals to perform some desired behavior or vice versa (Wilson, 1998). Compliance gain is a choice that is taken by someone or that will be made by someone to persuade and influence other people to behave in a predetermined way. The principles of this theory are highly applicable to the persuasion of compliance or acceptance. The concept of compliance has been extensively researched in the social sciences, especially in the fields of economic management, law, politics, psychology, sociology, and communication which place more emphasis on the importance of a socialization process in influencing an individual's compliance and acceptable behavior.

The theory of creation or gaining compliance can be used in the context of interpersonal communication. First, where other people can do what the persuasion maker wants. Second, to create compliance, communicators can use

various strategies. Third, both interpersonal persuasion involves power relations, namely the person who gives the persuasion and the person who wants to be persuaded. Compliance (compliance) indicates the existence of forces that influence individuals. Compliance is a force that influences an individual from other individuals, where the status and power are higher. The basic assumption derived from this compliance is that at each

Based on the message of obedience initially distinguished from one another on the basis of interpersonal strength. Marwell & Schmitt (1967) formed five strategic groups, namely:

1. Rewarding activities/ (such as giving gifts/promises);
2. Punishing activities (such as threats);
3. Expertise/expertise (such as knowledge of awards);
4. Personal commitments / (such as considered as debt); And
5. Impersonal commitments/ (such as moral appeals).

Obedience message acquisition actually has a unidimensional factor structure (Stiff, & Reynolds, 1985; Hunter & Boster, 1987). Their social acceptance (Marwell & Schmitt, 1967), emotional elicitation (Hunter & Boster, 1987), and verbal aggressiveness (Levine et al., 2004). That the use of compliance theory can be influenced by the persuasive level of self-benefit or the target message (Boster & Stiff, 1984; Dillard & Burgoon, 1985), the intimacy between the target and the persuader (Levine & Wheelless, 1997), and the verbal aggressiveness of the persuader (see Dillard & Burgoon, 1985), or the extent to which a person is willing to criticize other people's self-concept as an additional opinion (Infante & Wigley, 1986).

Hample & Dallinger (1998) shows that when there is resistance, or failure to comply with the message without reason, the message strategy becomes more violent or aggressive. So that the person sending the message will be more concerned with the effectiveness of the message and less concerned with the message being conveyed. That selection of messages to elicit adherence is largely based on situational variables and the persuader's characteristics based on interpersonal strength (Marwell & Schmitt, 1967).

Compliance gain uses persuasion efforts to achieve goals. Perloff (2010) defines persuasion as a symbolic process in which communicators try to convince others to change their attitude or behavior on an issue by sending messages in situations of free choice. There are five main characteristics of persuasion.

1. Persuasion is a symbolic process. Persuasion does not just happen, but through a process that takes time, and stages, and actively involves sending and receiving messages.
2. Persuasion is a conscious and intentional act of being able to influence others.
3. Persuasion is done through sending message transmission.
4. The intended change is to change attitudes or behavior.
5. Persuasion requires a free choice.

METHODOLOGY

The type of research used in this research is descriptive research, where the focus of this research is on interpersonal communication. By providing a detailed description of a particular phenomenon, descriptive research can help researchers better understand a topic and make decisions based on the data collected. According to (Pawito, 2007) qualitative communication research is not intended to provide explanations, control communication symptoms or make predictions, but is intended to provide an overview and understanding of how and why a symptom or communication relationship occurs. Sources of data in this study can be obtained from sources such as the following: 1) Maulana al-Habib Muhammad Luthfi bin Ali bin Yahya, 2) Chairperson of Jam'iyyah Lajnah Wathonah (Woman Thoriqoh An Nahdliyah) in Indonesia, 3) Members of Jam'iyyah Lajnah Wathonah (Woman Thoriqoh An Nahdliyah) in Indonesia. Data collection techniques 1) Observation, involves systematically observing and recording behavior, interactions, and events as they occur in natural or controlled settings. 2) Documentation, including taking notes, recording interviews or meetings, making transcripts, and making reports. 3) Interview involves asking questions to gather information, opinions, or insights from a person or group of people. Determination of informants in the study were chosen deliberately and randomly or purposive sampling (Moleong, 2005). The interview used in this research is in-depth interview. The validation technique uses a triangulation technique involving checking data for errors, inconsistencies, and other issues that can affect its quality. According to Creswell in Kuswarno (2008)) explains that the data validation technique is a technique of examining informants whose assistance is requested in research. All data that has been successfully excavated in the field is collected and recorded by the researcher. In the data analysis technique, this study uses qualitative data analysis to obtain a specific description or results of the problems studied. In this study, researchers used a data analysis method, namely interactive analysis (Miles & Huberman, 2014), which contained three main components, namely data reduction, data presentation, and conclusions.

RESEARCH RESULT

As a scholar and Mursyid Thoriqoh Habib Luthfi have been carrying out his da'wah activities for a long time, especially in fostering students and students in conveying the truth of Islam. His da'wah activities are growing day by day, this can be seen from the rampant da'wah activities both internally (majlis Kanzus Sholawat) and recitations outside in various regions and places. This was done in a planned and systematic way.

From the results of interviews with several of Habib Luthfi's senior students, Habib Luthfi is known not only as a teacher, but more than that Habib Luthfi is present as a role model whose every word is made a 'hujjah'. Hujjah is valid proof as the basis for that argumentation to be accepted. Because the students have such a high level of trust in Habib Luthfi. This is inseparable from his charisma, as a charismatic leader, a leader who has a very strong effect on his followers about them, such as individuals who have a lot of self-confidence (Baron, 2008).

Habib Luthfi as a tarekat figure as well as a preacher has reflected a figure who has high credibility (al-amin), just like Anwar Arifin's theory. First, he has competence and mastery of the substance of the da'wah delivered. There is no doubt about religious scholarship because he has a clear scientific chain. Second, he has an attitude or firm attitude toward the principles of truth in preaching. Third, he has good intentions or goals in carrying out the mandate to preach. Fourth, he has a friendly personality, is friendly, and tolerant, and can be accepted by students from different backgrounds. Fifth, he has expertise in preaching in a way that is interesting and not boring.

The preaching material delivered by Habib Luthfi is always up to date, so he can provide answers to problems faced by students and congregations, especially material about love for the motherland and nationalism in a persuasive way. Seen in every lecture KH. Habib Luthfi always delivers messages about love for the country persuasively and effectively. The da'wah media was carried out by KH. Habib Luthfi, are First, Oral media. This media is used directly to guide the students, in the form of lectures and recitations. This means that he can directly meet face to face and have a dialogue with the students so that he can find out how far the students or mad'u can understand the material he is conveying. Second, Auditive media. In this medium, KH. Habib Luthfi is usually broadcast by radio and recordings. Third, visual media. This visual media includes newspapers, books, magazines, brochures, pamphlets, photographs, and paintings in preaching. This media is used in the form of books that have been published by students. This media is quite effective in spreading da'wah widely so that people can easily access it. Fourth, audio-visual media. This media is very strategic in broadcasting messages of Islamic teachings, for example, the recitation lectures in the pulpit which are shown on television or broadcast directly and indirectly via the internet (youtube, Facebook, Twitter, etc.).

The da'wah methods used by Habib Luthfi include: First, the wisdom method. Habib Luthfi has a high tolerance for the differences and pluralism of the congregation, has good knowledge in preaching, and is good at choosing languages so that the congregation and students do not feel heavy in accepting

Islamic teachings. Second, the mau'idzah hasanah method. Da'wah by giving advice or conveying Islamic teachings with compassion. This lecture method is applied in recitation activities. Based on the author's observations, this method is quite successful in conveying the message of da'wah, with an attractive appearance and clever oratory to make the congregation interested in participating in the recitation. Third, the bill muj method is billet hiya ahsan. Seen when reciting the book at his home and Kanzus Sholawat. Apart from that, Habib Luthfi also often held da'wah by inviting competent figures, in this case holding seminars and conferences of international thoriqoh scholars defending the State. Fourth, is the hospitality method. this method is quite effective considering the benefits and functions of this silaturami, seen by the preaching of KH. Habib Lutfi in receiving guests at his house, and his busyness in fulfilling invitations to preach in various places and regions in Indonesia. Fifth, the bill method. Da'wah method with a real action approach or preaching with pious charity. The bilhal method has been practiced by Habib Luthfi in his daily life, which is seen in his love for Allah, Rasulullah, and the love of Indonesian nationalism. Sixth, the Consultation method. This method is very effective for cultivating close relationships with the students and congregation because in its implementation there is direct contact. Especially in solving the problems of people's lives, so that when someone consults with Habib Lutfi, it will be easy for him to accept the da'wah messages.

So close was Habib Lutfi in the eyes of the students, that everything related to the daily lives of students was often consulted directly with Habib Lutfi. Even with the details, Habib Lutfi's students made special imitations, starting from Habib Lutfi's favorite food to the household furniture he used. This is mentioned as a form of love (mahabbah) Especially for things that are considered very important, always waiting for 'dawuh' (words/commands) from Habib Luthfi. A leader who is truly a role model, who has a deep personality and extraordinary effect to motivate his followers to achieve extraordinary performance.

What efforts did Habib Lutfi make so that his students could get an extraordinary level of obedience? , the communication carried out by Habib Luthfi to his students includes interpersonal communication so that students feel close to him. If senior students have always been more flexible by coming to Habib Lutfi's place, even now in the midst of Habib Luthfi's busy life with his high position, students can still interact with sungkem (shaking hands and kissing hands) while then sometimes expressing their desires/heart's content what you want to convey, and immediately get a response from Habib Luthfi. The friendly attitude that Habib Lutfi always gave to everyone made him truly loved by every student.

Habib Luthfi never said that if his students obeyed he would feel good or vice versa. All the messages he conveyed without the need for any strategic communication, obedience that was based more on the students' love for their teacher, trust that was gained because of the attitude, and trust that immediately emerged from the hearts of every student with the level of knowledge they had. Religious knowledge, knowledge of Sufism, chronicles, and so on. And the communication that is conveyed is not too intense, but some things distinguish it from other forms of communication in general, namely tawassul. This is what makes the students feel very close and always communicate every day with him.

Student Compliance with Mursyid Thoriqoh Habib Luthfi

Tawassul as part of Compliance

Habib Luthfi has a special position in each of his students. Every day, at least twice a day they present Habib Luthfi in every routine of worship, namely by doing tawassul by mentioning Habib Luthfi's name. Tawassul is what is considered to be very closely related to the relationship between teachers and students. Tariqah experts make tawassul (wasilah) as one of the methods of achievement to be able to easily get closer to Allah

Tawassul is an activity to take means or wasilah so that our prayers or worship can be accepted by Allah SWT. In the majority of our society there are still many who use tawassul in their lives. Especially for those who adhere to the Imam Syafi'i school of thought. Tawassul according to language, namely Al-wasilah means everything that can convey and get closer to something. Meanwhile, according to the term, everything that can bring a person closer to Allah SWT is in the form of good deeds or obedience that is prescribed.

Referring to the letter al Maidah verse 35

نُفْلِحُونَ لَعَلَّكُمْ سَبِيلِهِ فِي وَجَاهِدُوا الْوَسِيلَةَ إِلَيْهِ وَابْتَغُوا اللَّهَ انْقُوا الَّذِينَ آمَنُوا الَّذِينَ آمَنُوا لَهَا يَا :

"Hai you who believe, fear Allah and seek a way that draws closer to Him (wasilah) and strive in His way so that you may be successful." Kiai Wazir by referring to several interpretation books said, "

Some interpret wasilah as heaven, some interpret practices that can draw one closer to Allah SWT, and some interpret, someone can be an intermediary, because that person is pious and close to Allah SWT, for example, a saint." Tawassul is the highest tawassul. For example, with the words a'udzu biqudratillah, a'udzu bi izzatillah and others. Like tawassul to Allah to be healed from illness. Tawassul can also be done by mentioning Asmaul Khusna, in full or in part. Or with ismul a'dham. Ismul a'dham, according to him is the password to pray. Ismul a'dham is disguised, but can be studied, for example in Imam Nawawi's book, Fatawa Nawawi, it is mentioned about ismul a'dham.

Second, *tawasul bi a'mal shalihah* (tawassul with good deeds). In the book *Riyadus Shalihin* it is told, there were 3 friends, who on their way found a cave. Out of curiosity, the three entered the cave. When they entered, suddenly there was a strong wind, which knocked down a large rock so that it covered the cave. They had a hard time, they didn't eat for a week, and they called people and no one heard, then the three of them *muhasabah*. One of them prays and thinks about the actions of *birrul walidain* (doing good to parents). At last, the rock was pushed against a great wind, and there was sunshine. Then the others pray with their superior charity, and finally the rock is shifted little by little.

Third, *tawassul bis shalihin* (tawassul with righteous people). Tawassul to righteous people, whether they are still alive or dead. What can be tawassul to those who are still alive. The prophets are still alive in their graves, what are they doing? The Prophets prayed. Even people who have advantages can contact and learn from them. The Prophet Adam AS also had tawassul to the Prophet Mahammad SAW, even though the Prophet Muhammad had not yet been born. "When the Prophet Adam AS made a mistake, he prayed, O *rabbi as'aluka bihaqqi muhammdin*.

Impersonal commitments inner closeness and love as part of obedience

Furthermore, Mrs. Secah said about the figure of Habib Luthfi as a Mursyid Teacher, he first met her in 1986, initially, she only joined her husband in reciting the Koran to Habib Luthfi, and in the end, after establishing herself, she also joined Thoriqoh's Bai'at along with several other friends. At that time Habib Luthfi said to practice first when he first took Bai'at. The obedience that was built even included finding a mate for their children and surrendering to Habib Luthfi, even in a different interview with Mrs. Nyai Hj. Umi masroni (the wife of the late KH. Masroni Ungarann Gunung Pati), also told how their family was very obedient to whatever was conveyed by Habib Luthfi.

When he wanted to build a boarding school, he submitted five times by bringing land from the location he wanted to build, the first to the fourth had not been approved and asked to find another location, without any hint of refusal he complied, even though there was also confidence that he could build there and the location good, but because Habib Luthfi didn't agree, finally looked for something else. Up to the fifth option, and this is with years of patience when handing over land from Mount Pati which is logically far from residential areas and far above the peak, Habib Luthfi is there where he approves. Finally stood the Sunan Gunung Jati Ba'Alawy Islamic Boarding School (PPSGJB), the name was chosen by Habib Luthfi. And with God's permission, the Islamic boarding school was established and growing and continues to expand from year to year, now hundreds or even thousands of students come to this Islamic boarding school and are even on their way to

becoming a reference Islamic boarding school and an example in the management of Islamic boarding schools, especially in the field of Agriculture.

Something that rarely happens when the two caregivers are memorizers of the Qur'an who then manage Islamic boarding schools with basic expertise in self-specialization as well as in agriculture. Everything cannot be separated from Habib Luthfi's direction and the beliefs that his students have. Until the end of his life, KH. Masrioni never said that this was my hut, but every time he was asked he would answer "This is Habib Luthfi's hut. I'm just waiting, I'm just building". What extraordinary love and obedience a disciple has for his teacher.

One word or one statement uttered by Habib Luthfi seems to be an argument that must be made. Whether it's like the love of the Unitary State of the Republic of Indonesia. And again it is said, Obedience arises because of continuation, meaning that it is connected every day to the Mursyid Guru, through Tawassul which is read either after the five daily prayers or in other daily activities. Compliance Level of KH. There is no doubt about Masrioni's relationship with Habib Luthfi, even before KH. Masrioni died. Even if he wanted to go to the hospital, if he had not been 'Dawuhi' by Habib Luthfi, he would not have gone to the hospital. This also happened to another of his students, namely KH. Abdullah Sa'ad, who died in the same year, namely 2020. A few months before KH. Masrioni died. There is even a statement by KH. Abdullah Sa'ad, who is well remembered by Mrs. Nyai Sechah and several other congregations, once said to her best friend

"If Allah may share my age, I ask Allah, I will give half of my life to my teacher Habib Luthfi. Because if I die, the world will not lose. But if Habib Luthfi dies, what a loss this universe will have, what a loss for the world."

This was a source of pride for him when he finally died at a young age, and to carry out the da'wah mission of his teacher Habib Luthfi bin Yahya.

As a form of respect and Ta'dzim to Habib Luthfi, both Mrs. Nyai Sechah wal aliyah, Mrs. Nyai Ummi Masrioni, and KH. Abdullah Sa'ad also buys anything, and always intends, and prepares to welcome Habib Luthfi. Even if you want to buy land and so on, you will first consult Habib Luthfi. If Habib says yes, it will be implemented. On the other hand, if Habib Luthfi says no, then he won't take it either, without the slightest doubt in his heart. Being a student who is close to Habib Luthfi certainly has a special closeness in Habib Luthfi's heart, even though with Habib Luthfi's busy life until now, some students still continue to ask Habib Luthfi's opinion. Even Mrs. Nyai Sechah wal Afiyah said that all of her children were answered by Habib Luthfi. When her husband died, 30 years ago, a sentence that is still remembered today when

Habib Luthfi conveyed

“You are my child, all your children are also my children. I am responsible, I take care of them”

This is interpreted as a form of love and closeness between the teacher and his students. With Habib Lutfi's busy schedule, which is certainly different from 30 years ago, Mrs. Nyai Sechah still feels spiritually close to him and his children.

"For opportunities, we really understand and maintain his position at this time. We understand physically, but spiritually he is very present. There is a special look in the eyes, what inner closeness is a concern, is also a concern for him, as well as happiness ".

CONCLUSIONS AND RECOMMENDATIONS

Habib Muhammad Lutfi bin Yahya as mursyid teachers having to promise anything, without having to reward his followers or punish those who disobey, or make other sweet promises to get obedience. Habib luthfi never said that if his students obeyed he would feel good or vice versa. Which immediately emerges from the heart of every student with the level of knowledge they have. Religious knowledge, knowledge of Sufism, chronicles, and so on. And the communication that is conveyed is not too intense, but there are things that distinguish it from other forms of communication in general, namely tawassul. This is what makes the students feel very close and always communicate every day with him. Impersonal commitment to inner closeness and love as part of the obedience performed by the murshid teacher. there is a commitment from students so that students can comply with the teachings and appropriate Islamic shari'ah.

ADVANCED RESEARCH

In future research it is hoped that it can contribute to the tarekat group so that it is more obedient to the murshid teacher

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