

# The Sufism Da'wah of Shaykh KH. M. Luqman Hakim on Urban Muslim Societies

Dakwah Sufisme Syaikh KH. M. Luqman Hakim  
pada Masyarakat Muslim Perkotaan

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## ABSTRACT

*The condition of urban society is haunted by the turmoil of facing the seemingly erratic turn of the times and experiencing a sense of loss from himself, namely the spiritual side. So, Sufism da'wah was born by KH. M. Luqman Hakim, a charismatic kyai and multidisciplinary religious scholar with the aim of treating their dry and withered spirit. The purpose of the research is to understand and explore more deeply the Sufism da'wah of KH M. Luqman Hakim in urban Muslim communities. The research is a qualitative phenomenological case study model and primary data is obtained from the interview and the documentation of KH M. Luqman Hakim's da'wah and his jama'ah. Luqman Hakim's sufistic recitation congregations spread across 7 major cities in Indonesia, as well as secondary data from scientific journals, books, websites, and documentation. The research found that Sufism da'wah by Shaykh KH M. Luqman Hakim was carried out in three forms, namely da'wah mimbariyah, da'wah through YouTube, and written da'wah. The main target of his da'wah is the urban Muslim community. The material is tailored to the diverse spiritual capacities of the congregation not only attracts his da'wah to urban Muslims of generations X and Y, but also millennials and Z generations.*

**Keywords:** Da'wah; Luqman Hakim; Social Media; Sufism; Urban

## ABSTRAK

*Kondisi masyarakat urban dihantui kegalauan menghadapi perputaran zaman yang seakan tak menentu dan mengalami rasa kehilangan dari dirinya, yaitu sisi spiritual. Maka, lahirilah dakwah sufisme oleh KH. M. Luqman Hakim, seorang kyai kharismatik dan 'alim multidisiplin ilmu agama dengan tujuan mengobati ruhani mereka yang kering dan layu. Tujuan penelitian adalah memahami dan menggali lebih dalam dakwah sufisme KH. M. Luqman Hakim pada masyarakat Muslim perkotaan. Penelitian ini berjenis kualitatif fenomenologis model studi kasus dan data primer diperoleh dari hasil wawancara dan pendokumentasian aktivitas dakwah KH M. Luqman Hakim dan jama'ahnya. Pengajian sufistiknya tersebar pada tujuh kota besar di Indonesia, serta data sekunder dari jurnal ilmiah, buku, website, dan dokumentasi. Penelitian ini menemukan bahwa dakwah sufisme oleh Syaikh KH. M. Luqman Hakim dilakukan dalam tiga bentuk, yaitu dakwah mimbariyah, dakwah melalui youtube, dan dakwah tertulis. Kemudian, sasaran utama dakwahnya merupakan masyarakat Muslim perkotaan, materi yang disesuaikan dengan kapasitas spiritual jamaah yang beragam menjadikan dakwahnya tidak hanya diminati oleh kaum Muslim perkotaan generasi X dan Y, tetapi juga generasi milenial dan Z.*

**Kata kunci:** Dakwah; Luqman Hakim; Media Sosial; Perkotaan; Sufisme

## INTRODUCTION

Indonesia is the country with the largest Muslim population in the world. In 2022, in a report by The Royal Islamic Strategic Studies Center (RISSC), stated that the Muslim population in Indonesia is estimated at 237.56 million people or 86.7% of Indonesia's population (A. P. Hidayati et al. 2022). The Muslim community in Indonesia is fond of the religious study of Sufism. Starting from the spread of Islam in the archipelago, which was carried out by the majority of tarekat adherents and at the same time tasawuf spiritual teachers (*Mursyid*) (Falah 2019). Various online and offline media are enlivened with studies, reviews, and columns themed on Sufism. Even the world's largest adherent of tarekat is also in Indonesia, led by Habib Luthfi

bin Yahya from Pekalongan (Rohmah 2021). In addition, the assemblies of *Habaib* and *Kyai* of Islamic boarding schools are enlivened by studies themed around spiritual tasawwuf, especially in coastal areas, rural areas, and large cities such as Jakarta and Surabaya (Fournié 2019). This proves the high interest of the community in studying religion in terms of Sufism.

Tasawwuf is the essence of human beings who are based on the true nature. Sufism is like a heart that pumps blood throughout the body in the form of divine potentials that are ultimately able to create a prototype design of human civilization (Sabaruddin Bisri, Sukiman, and Muzakkir 2022). Sufism in its function is able to give color to every political, social, economic, and cultural activity in the past era until now, known as the era of disruption and digitalization. Thus, the life of mankind remains in a safe corridor and synergizes with nature and each other.

However, on the other hand, the practice of Sufism is often attacked by its critics who consider Sufism is not part of the teachings of the Prophet Muhammad SAW and his noble companions. Sufism is considered by its critics to be part of the teachings of Hinduism and Buddhism, the result of the infiltration of ideas carried out by Western orientalisks to damage Islam, to accuse Sufism as the cause of the decline of Muslims in the past few centuries (Sajari 2015). Although all forms of accusations can ultimately be given antithesis by Sufi scholars, such as Imam al-Ghazali, Junaid al-Baghdadi, KH. M. Hasyim Asy'ari, KH. Bahaudin Nursalim, to KH. M. Luqman Hakim.

The study examines KH. Luqman Hakim as the main subject because his da'wah is characterised by Sufism and concentrates on worshipers who live in urban areas. Then, KH. M. Luqman Hakim is a well-known *'ulama* and *kyai* who has long preached the importance of the world of Sufism in repairing and deconstructing the spiritual space of the Muslim community that has lost its spirit. KH. Luqman Hakim is a figure of a *kyai* who is smiling, gentle, patient, polite, and humble, so he is admired by his congregation. The uniqueness and advantages of Sufism da'wah carried out by *Kyai* Luqman (his nickname) can enlighten all urban communities from various professions, ranging from politicians, businessmen, government centre employees, bank employees, lecturers, teachers, to pedicab drivers. Another uniqueness is that *Kyai* Luqman is active in preaching through social media Twitter, which on various occasions patiently and painstakingly answers and directs one by one his worshipers who ask about a problem directly. Thus, some of these things are ultimately not owned by other *'ulama* and *kyai*.

There are several studies themed on da'wah and tasawwuf with different study subjects, including by Ahmad Hidayatullah and Dani Ata Vina who examined the topic *The Role of Da'wah Sufism in the Character of Bima Puppet Characters*, the da'wah dimension lies in the aspect of the Hindu Islamization process in puppets that transforms the character to the story line. Meanwhile, the Sufism aspect is found in the process of conveying Sufistic values such as soul praising to *Manunggaling Kawula Gusti* (Hidayatullah 2019). Then, the research conducted by Syamsul Bakri found that the concept of *Sufistic Da'wah of Wali Songo* with the approach of Javanese local cultural wisdom as a medium of da'wah and slowly-sustainably succeeded in giving the color of Islamic spirituality in Javanese culture and tradition (Bakri 2019). Bakri also concluded that the Walisongo's da'wah by adopting Sufistic values is still considered ideal, adaptive, and compromising to be actualized in the millennial era.

The difference between this research and previous studies is that KH. M. Luqman Hakim's Sufism preaching through the study of books of tawhid and Sufism by great scholars such as Shaykh Abdul Qadir al-Jailany, Ahmad ar-Rifa'i, Imam al-Qusyairy, to Shaykh Ibnu Atha'illah as-Sakandari with his monumental work *al-Hikam* which is concentrated in urban areas, such as Depok, Bogor, Jakarta, Malang, Gresik, and Surabaya. This is interesting, considering that the main target of Sufism da'wah carried out by KH. M. Luqman Hakim is the urban Muslim community, considering the lives of urban communities who are thirsty for spiritual values because they are preoccupied with activities to fulfil the needs of daily life and the alienation of religious values by worldly entertainment that distances and neglects them from Allah and His Messenger. In addition, KH. M. Luqman Hakim's Sufism da'wah is not only oriented towards the face-to-face model in *mimbariyah*, but his da'wah is also carried out through YouTube, the *sufinews.com* website, and Twitter social media.

Based on the explanation above, this research will identify more deeply how KH. M. Luqman Hakim's Sufism da'wah method in urban Muslim communities and how KH. M. Luqman Hakim's Sufism da'wah material is relevant to urban Muslim communities.

## **THEORETICAL FRAMEWORK**

### **Sufism Da'wah and Urban Societies**

Da'wah is a mission to spread Islam throughout history and throughout the ages. Da'wah activities are carried out through oral (*bil-lisan*), written (*bil-kitabah*), and deeds (*bil-hal*) (Nazirman 2021). This means that da'wah activities are a form of eternal mission to instil and embed Islamic religious values and at the same time an effort to reconstruct the state of society in line with the main mission of Islam, namely Islam *rahmatan lil'alamiin*, which is to provide mercy and compassion to nature and humanity (Hamidah and Chasannudin 2021). Then, there are elements in the implementation of da'wah which include: da'wah actors (*da'i*); da'wah recipients (*mad'u*); da'wah material; da'wah methods; da'wah media; da'wah goals; da'wah organisation; to da'wah applications (Wahyudi 2021). The success of da'wah activities is determined by the nine elements that are integrated-connected with each other, especially in a da'wah actor (*da'i*) whose position is central.

Sufism is a norm or rule so that people have noble character, fight lust, clean and elevate the spirit in order to get closer to Allah and seek His pleasure. Tasawwuf is the path that must be taken by anyone who wants to seek salvation in this world and the hereafter, whether people who live in the past, present or future. Sufism da'wah can be interpreted as a da'wah effort using a Sufism scientific approach with the main purpose of cleaning the hearts and souls of humans from various impurities and spiritual impurities. A *da'i* (da'wah actor) of Sufism must be in the field wholeheartedly, not selective, intact, able to combine the instruments of *Islam*, *Iman*, and *Ihsan* (Abdullah 2020).

In the different social layers that make up society's structure, there are different social classes, social statuses, and social stratification (Junainah 2016). This has both beneficial and detrimental effects on society's ability to survive, particularly as urban complexity shapes it and is unable to stop the modernization, industrialization, globalization, and digitalization of all spheres of existence. According to Emile Durkheim, society is seen as a sacred institution since it is the objective reality of a group of people who depend on one another (Maulidia 2019). What about urban society, then?

Urban dwellers may live physically close to each other, but they are socially distant. As a result of impersonality, anonymity and diversity, there is social distance. Unlike rural society, urban society does not have a single field of work that can fulfil all the common interests of city dwellers. Cities are environments that encourage materialistic competition, conspicuous consumption habits, interior resistance, and outward uniformity (Gemiharto, Abdullah, and Puspitasari 2017). This makes urban people distant from each other and from their religion, Prophet and God.

There are a number of traits that set urban societies apart from rural ones (Shara, Listyaningsih, and Giyarsih 2020). They believe that science and technology will improve their quality of life; relationships between people are almost exclusively based on considerations for personal interests; relationships with other communities are open and have an influence on one another; rules or laws that apply in urban communities are more oriented toward formal rules or laws that are complex; and the level of education in urban communities is relatively higher when compared to rural ones (Jaya and Wulandari 2018). Urban areas also face more complicated issues like poverty, homelessness and begging, high crime rates, and juvenile delinquency.

## **RESEARCH METHOD**

This research uses a descriptive qualitative method with a case study model (field research) and a phenomenological approach focused on the Sufism da'wah of Shaykh KH. M. Luqman Hakim to gain a deeper understanding of the phenomenon and its meaning (Anshori 2018). The data collection technique in the research uses a series of

interview processes with Shaykh KH. M. Luqman Hakim and the congregation of Sufistic studies of *kitab al-Hikam* spread across six major cities in Indonesia, namely Depok, Bogor, Jakarta, Malang, Gresik, and Surabaya using the snowball sampling method. Then, to obtain secondary data, an observation process was carried out for six months and data was obtained in the form of KH. M. Luqman Hakim's profile data, the da'wah methods applied and the media for disseminating his sufism da'wah. Then, data collection through the digital documentation process originating from the youtube media platform, sufinews.com website, and twitter social media obtained data in the form of a collection of KH. M. Luqman Hakim's sufism da'wah videos, profiles and contents of the sufinews.com website, and a collection of tweets on KH. M. Luqman Hakim's twitter account. Finally, the process of collecting data through literature studies in the form of scientific articles, books, and books with the theme of Sufism da'wah (Etikan 2016). The series of data that has been successfully collected through the process of interviews, observations, digital documentation, and literature studies (Thalib 2022), then continued by analysing the data using qualitative analysis techniques of the Miles and Huberman model which includes data reduction, data presentation, and conclusion drawing or verification (Huberman and Miles 1983).

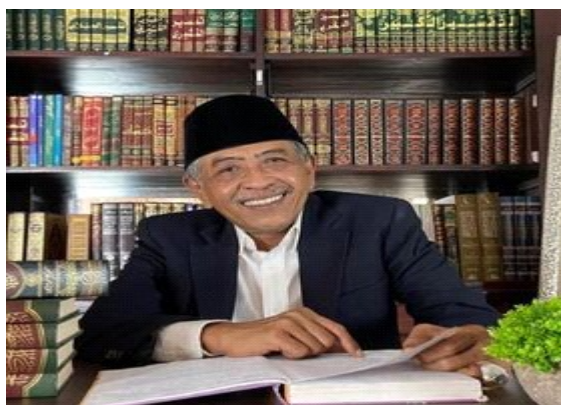
## RESULT AND DISCUSSION

### Biography of Shaykh KH. M. Luqman Hakim

KH. M. Luqman Hakim is a Sufi scholar and *kyai* whose knowledge is not only pursued through Islamic boarding schools, but also at universities and doctoral programs. In his da'wah journey, the Shaykh has traveled from the islands of Java, Kalimantan, to the continent of Australia. On several occasions in Indonesia, KH. M. Luqman Hakim was trusted to give religious lectures about Sufism and solutions to the problems of contemporary society on various private television stations, including Metro TV, iNews TV, KompasTV, and others. KH. M. Luqman Hakim has a characteristic in wearing clothes when he is giving a lecture, he likes to wear a black songkok typical of the archipelago, *batik* clothes, and formal long pants, but on certain occasions the Shaykh wears a suit that looks neat (Observation, March 23, 2022).

KH. M. Luqman Hakim was born in Madiun, East Java Province on April 20, 1962 and his father was KH. Abdul Kholiq. KH. Abdul Kholik is a *kyai* whose appearance is simple in terms of dress, but is known to be '*alim*' and charismatic, making him a role model for the surrounding community. His wife is Hj. Lily L. Hakim and has been blessed with three children, Nadia Zahratus Sholihat, M. Al Fuqair Ilar Rahman, and Aisyah. The Shaykh studied at the Tebu Ireng Islamic Boarding School, Jombang, East Java until completing his studies at the Faculty of Shari'ah, Hasyim Asy'ari University, Tebuireng. Then, Syaikh continued his studies at the special Philosophy Program (Masters) Faculty of Philosophy UGM, Yogyakarta and finally pursued a Doctoral Program at the University of Malaya in Kuala Lumpur, Malaysia majoring in *Siyasah Shar'iyah* (Observation, 05 May 2022).

**Figure 1.** Photo of Shaykh KH. M. Luqman Hakim



Source: Twitter account @KHMLuqman, 2022.

Syaikh studied Sufism with KH. Abdul Jalil Mustaqim, *Mursyid* of the *Syadziliyah*, *Qadiriyyah-Naqsyabandiyah*, *Samaniyyah*, and *Syatariyyah* Tariqah from Islamic Boarding School PETA, Tulungagung, East Java. KH. Abdul Jalil Mustaqim was a great scholar and *waliyullah* who became a central figure in Java at that time considering that he was only 5 years old, KH. Abdul Jalil Mustaqim was *bai'at tarekat* by KH. Abdur Rozaq at-Tarmasi, Pacitan, East Java. KH. Abdul Jalil Mustaqim is an ulama and kyai who is a role model for the people of Tulungagung Regency and its surroundings. Even during his lifetime many national figures who served in the government at that time came to the Tulungagung PETA Islamic Boarding School directly to greet and ask for safety prayers. KH. M. Lukman Hakim has been actively writing in various mass media about religious analysis, especially the social field to tasawwuf (Observation, 2022); (JATMAN Decree Document, 2022). From his various writings and lectures, he is often known as a Sufiologist cleric or *Kyai* and currently the Shaykh also serves as *Katib Sabi'* in the *Idaroh Aliyyah Jam'iyyah Ahlith Thoriqoh Al-Mu'tabaroh An-Nadhliyyah* khidmah period 2018 to 2023.

KH. M. Luqman Hakim is known as a scholar or cleric who calms and patiently guides his congregation in giving religious lectures on spiritual matters and enlightenment on socio-religious issues faced by the people. The Shaykh is also the *Mudir* of *Ma'had Aly Raudhatul Muhibbin* which is located at Jl. Raya Sukabumi Km. 20, Caringin, Bogor, West Java. *Ma'had Aly Raudhatul Muhibbin* which is cared for by Shaykh M. Luqman Hakim is a *candradimuka* for the regeneration of *Ulama*, through *tafaqquh fid diin*, and *akhlaqul karimah* education based on the sciences of Sufism that have been inherited by the great Sufis to be represented in the modern global world. In the midst of a major humanitarian crisis caused by a frightening decline in moral quality, Sufism is present to provide bright hope, the main witness to the history of awakening from the era of darkness to the bright light of the Islamic world. The regeneration of *Ulama Billah*, then, is an important part of KH. M. Luqman Hakim's vision in order to follow in the footsteps of the Prophet Muhammad and his heirs (Interview, June 06, 2022).

**Figure 2.** Photo of Shaykh KH. M. Luqman Hakim's Sufistic painting



Source: Twitter social media account @KHMluqman, 2022.

KH. M. Lukman Hakim is also a lecturer at the Raden Rahmat University Postgraduate Program (UNIRA)-Malang, Director of the Sufi Center Jakarta, and Chief Editor of Sufinews.com. The Shaykh also spoke at national and international seminars initiated by religious and general-based public and private universities, then the Shaykh also gives religious lectures on the theme of Sufism in various regions in Indonesia. KH. M. Luqman Hakim is also a scholar and *Kyai* who is productive in writing books and translating classical Sufi scholars' books, at least there are approximately twenty-two works in the form of books and adaptations of classical books that he has successfully completed. Among them are the following: *Ar-Risalah Qusyairiyah* The Parent of Sufism (Al-Qusyairy); Theosophy of the Qur'an (Al-Ghazali); *Raudhah* The Garden of the Soul of the Sufis (Al-Ghazali); Sufistic Rules (Al-Ghazali); Those Who Return (Al-Maqdisy); Islamic Declaration of Human Rights; Half-Crazy Thoughts; Allah, too, Thinks; *Kedai Sufi Kang Luqman*; Jack and Sufi, Sufism in Jakarta's *Remang-Remang*; God between *Inul dan Gang Doli*; NU in the Midst of the Weakness of the Ulama and the Decline of the Ummah; Sufi Psychology;

The Great Pearl of Sufi Prince Al-Junaid Al-Baghdady; Towards *Ma'rifat* (Shaykh Ahmad Ar-Rifa'y); Light in the Coffee House; Questions and Answers About the Sufi World; The Sufi Gate; The Philosophy of Dhikrullah; and The Path of Light (Observation and Interview, June 17, 2022).

KH. M. Luqman Hakim is a practitioner of the *Syadziliyah* order which was founded by a great *waliyullah*, Sheikh Abul Hasan as-Syadzili (Observation, May 22, 2022). *Tarekat Syadziliyah* is especially attractive among the middle class, businessmen, officials, and civil servants (Jamil 2021). So, it becomes a natural thing when KH. M. Luqman Hakim in his Sufism da'wah is more oriented to the congregation who live in urban areas who incidentally work as businessmen and officials in the government. In addition, perhaps because of the peculiarity that does not burden its followers with burdensome rituals as found in other tariqahs. Each member of the *Syadziliyah* order is obliged to embody the spirit of the order in his or her own life and environment, and they are not allowed to beg or support poverty. Hence, the defining characteristic of members of the *Shadziliyah* order is their neatness in dress (Observation and Interview, July 06, 2022).

Imam Shafi'i, one of the imams madhhab said that "there is no knowledge without a sanad". So, in essence, a scholar can only convey knowledge obtained from previous scholars for generations (Suhendra 2019). In the era of modern human civilization, the connection of knowledge (*sanad*) must be through the process of *talaqqi* to *ulama* who are pious, pious, and practice their knowledge *istiqomah* and seriously, not through the process of *shahafi* (self-taught) by examining books and books.

KH. M. Lukman Hakim in science and teaching has a clear *sanad* and there is no dispute in his opinion with the previous generation of *arif billah ulama*. The following is the scientific and vocational sanad owned by KH. M. Luqman Hakim through the path of the *Shadziliyah* Tariqat, namely KH. M. Lukman Hakim; from KH. Abdul Jalil Mustaqim; from KH. Mustaqim bin Husain, who was the father of KH. Abdul Jalil Mustaqim; from KH. Abdurrozaq bin Abdullah; KH. Ahmad Kadirejo; from KH. Ahmad Nahrowiy Muhtarom bin KH. Hardja Muhammad al-Banyumasi al-Makki; from KH. Ahmad Nahrowiy Muhtarom; from Sayyid Muhammad Sholeh; from Sayyid Ali bin Thohir Al-Madaniy; from Sayyid Ahmad Minatullah; from Muhammad al-Bahitiy; from Sayyid Yusuf Adl-Dlaririy; from Sayyid Muhammad bin Al-Qasim As-Sakandariy; from as-Sayyid Abu Abdillah Muhammad bin Abdul Baqi bin Yusuf; from as-Sayyid Abul Irshad Ali bin Muhammad; from Sayyid Nur al-Qurofiy; from Sayyid al-Hafidh Ahmad bin Ali; from Sayyid Taqiyudin Ahmad bin Ibrahim; from Sayyid Taqiyudin Ahmad bin Ibrahim; from as-Sayyid Abil Fath Shodruddin Muhammad al-Maidumiy al-Bakri; from Sayyid Abil 'Abbas al-Mursiy; from Sheikh Abil Hasan Ali ash-Syadziliy; from Sayyid 'Abdus Salam bin Masyis; from Sayyid Abu Muhammad Abdurrahman al-Atthar; from Sayyid Taqiyudin Al-Fuqair An Nahrowandiy; from Sayyid Fakhrudin; from Sayyid Nuruddin Ali Abil-Hasan; from Sayyid Muhammad Tajudin from Sayyid Muhammad Shamsudin at-Turkimaniy; from Sayyid Zainuddin al-Qozwiniy; from Sayyid Abu Ishaq Ibrahim bin Ahmad bin Ismail al-Khowwash as-Samirro'iy al-Bashriy; from Sayyid Abul Qasim Ahmad Al-Marwaniy; from Sayyid Abu Muhammad Sa'id Ash-Shofi from Sayyid Sa'ad; from Sayyid Abu Muhammad Fathus-Su'udi; from Sayyid Abu Muhammad Sa'id Al-Ghozwaniy; from Sayyid Abu Muhammad Jabir bin Abdullah al-Ansoriy; from Sayyidina Hasan; from Sayyidina Ali bin Abi Talib *radliyallahu*; from *Sayyidil Mursalin Imamil Anbiya' wal Atqiya' Sayyidina* Muhammad Saw; from archangel Jibril; from Allah *Azza wa Jalla* (Observation and Sufinews.com Digital Documents, August 07 to 10, 2022).

The explanation above explains that scientific sanad is a mandatory prerequisite that must be possessed by a scholar or cleric in preaching to guide the people. KH. M. Luqman Hakim has an authentic scientific sanad. In the current era, religious lectures on the pulpit and social media are dominated by *da'i* who get their knowledge from instant sources and processes, the internet and translated books, without studying and taking sanad from the scholars of the heirs of the prophet both *riwayah* and *dirayah*. Thus, there is a distortion of the meaning and practice of religion (Muvid 2020). A famous scholar of the *tabi'in* generation, namely Muhammad ibnu Sirin as stated in the book of *Shahih Imam Muslim* in the opening section quoted the hadith of the Prophet



Muhammad SAW which means: "Verily this knowledge is religion. Therefore pay attention to who you take your religion from".

### The Sufism Da'wah through *Mimbariyah*

Sufism Da'wah of Syaikh KH. M. Luqman Hakim in his Sufism preaching journey has been destined to various regions in Indonesia and abroad. The Shaykh began actively preaching Sufism starting with the study of the book of *al-Hikam* when with KH. Abdurrahman Wahid (*Gus Dur*) in Jakarta and its surroundings. Then, he continued by giving Sufism recitations at the Sunda Kelapa Mosque, Jakarta. In the data records that the author obtained, until now (2023), he has a busy schedule in one week to fill the study of Sufism in *mimbariyah* in fourteen to fifteen places, ranging from mosques, restaurants, to government offices in the areas of Jakarta, Depok, Bogor, Bandung, Gresik, Surabaya, to Madura (Observation, August 27, 2022).

**Figure 3.** The appearance of Shaykh KH. M. Luqman Hakim filling the study of Sufism



Source: Twitter social media account @KHMLuqman, 2022.

KH. M. Luqman Hakim in his tasawwuf da'wah studies the book *al-Hikam* by Shaykh Ibn Atha'llah as-Sakandari which is the main book used by the Shaykh in each of his studies. Then, the book *ar-Risalah al-Qusyairiyah* by Imam al-Qusyairi and at the same time he has completed the translation process in 2007, the book *Futuhatul Makkiyah* by Shaykh Ibn Arabi, *Tajul Arus*, *Ihya Ulumuddin*, and books by other Sufi scholars which are the main references for the Shaykh in carrying out Sufism da'wah (Observation, October 22, 2022). In addition to sufism da'wah carried out through *mimbariyah da'wah* by reciting the book of *al-Hikam*, he also carries out sufism da'wah through *hajat* prayer activities, repentance prayers, with prayers, and dhikr *khususiyah* of the *Syadziliyah tarekat* in congregation. Then, the material provided by KH. M. Luqman Hakim includes the treasures of the science of monotheism, knowing the ways and methods in purifying the heart and soul, clarifying and building noble morals, building perfect physical and mental aspects, and obtaining eternal happiness (Observation and Interview, October 15, 2022).

KH. M. Luqman Hakim emphasized that people who practice the teachings of Islam in a socio-religious context, the condition of their chest must be in unlimited spaciousness. This is because the chest is an area of struggle in obedience and is able to act as a controller in preventing evil. Meanwhile, practicing the *Iman* dimension will make one's heart clear and clean, because the heart becomes an individual room between a servant and his God. Then, in practicing the *Ihsan* dimension, one must endeavor to open the eyes of the heart which is a gift from Allah SWT, that a servant is like looking at Allah in all directions because Allah has looked at him. The Shaykh in his recitation always *istiqomah* reminds his congregation to visit the condition of the innermost recesses of each heart, not to be in a state of forgetfulness and negligence, so that the recesses of the heart are filled with negative factors originating from Satan (Interview, November 01, 2022).

## The Sufism Da'wah through Youtube Media @Sufinewsofficial

Shaykh KH. Luqman Hakim also preaches using YouTube media under the channel name @Sufinewsofficial. The idea to use YouTube media for preaching was caused by the emergence of the Covid-19 pandemic in early 2020 (Interview, October 25, 2022).

**Figure 4.** YouTube channel view @Sufinewsofficial



Source: YouTube channel @Sufinewsofficial, 2022.

Shaykh realised that preaching through YouTube media could provide efficiency in distance and time, and would make it easier to reach Sufistic recitation congregations who were in distant areas and at the same time could not attend his recitation directly (face-to-face) (Interview, 19 October 2022). The Sufinewsofficial YouTube channel currently has 28.9 thousand subscribers and has uploaded 188 videos since its establishment on 23 April 2020. In the videos uploaded to the @Sufinewsofficial youtube channel, there are more studies with the theme of Sufism education, studies of Sufi books, discussions about the development of Sufism for millennials, and generally the spiritual world of Muslims. Then, there are also special studies that discuss Sufistic interpretations, Sufistic hadith, and experiences regarding the tariqahs of Sufis who come from various layers of Muslim society (Observation and Interview, 22 October 2022).

**Figure 5 and 6.** YouTube channel views @Aswajatube and @NUchannel



Source: YouTube channel @aswajatube and @Nuchannel, 2022.

KH. M. Luqman Hakim several years before the @Sufinewsofficial channel was created, his Sufistic studies had first enlivened the YouTube media. Among them are Sufistic studies that he conducted in several places, such as the Sunda Kelapa Grand Mosque, Gresik Grand Mosque, and the University of Indonesia uploaded by the @Aswajatube channel. Then, on the @NUchannel youtube channel, there are also uploads of Sufistic studies of *kitab al-Hikam* and other youtube channels that come from Sufistic recitation congregations with tens to hundreds of videos. This shows that the enthusiasm of the Muslim community to listen to and follow the Sufism da'wah carried out by KH. M. Luqman Hakim through YouTube media is very high. This is because every Sufistic study video uploaded on the @Sufinewsofficial YouTube channel and other YouTube channels is always watched by tens to hundreds of thousands of people by leaving positive comments in the comments column that has been provided (Observation and Interview, 03 November 2022).

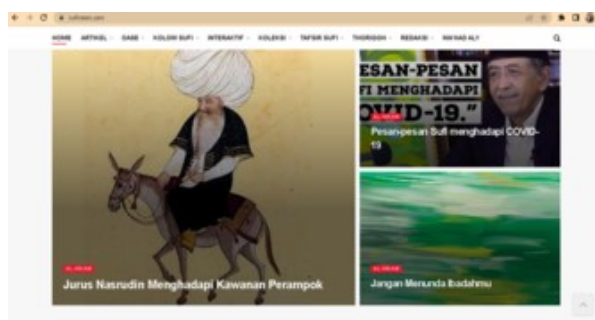


## The Sufism Da'wah Bil Kitabah in Sufinews.com and Twitter

Sufism preaching carried out by KH. M. Luqman Hakim is not only through lectures that are *mimbariyah* from one mosque to another, but the Shaykh also preaches with the *da'wah bil kitabah* model. Da'wah with writing is a model of da'wah carried out by the Prophet and generations of scholars after him in spreading Islam to political diplomacy, although in the era of digitalisation and disruption now da'wah through writing is quite foreign to the ears of the public compared to *da'wah bil hal* and *bil lisan*. However, KH. M. Lukman Hakim succeeded in preaching *bil kitabah* through his written works in the form of translations of books, books, and popular articles themed around spiritual Sufism. The result of preaching Sufism *bil kitabah* by KH. M. Lukman Hakim is the presence of an Islamic website called *sufinews.com* since 2008 (Observation, 15 October 2022).

Syaikh published *Cahaya Sufi* magazine which became the forerunner of the *sufinews.com* website, published since the reform era and received a positive response from various groups (Interview, 28 October 2022). The positive response was influenced by several things, including: (1) The crisis level of spiritual dryness has reached a saturation point, without being able to be accommodated positively, both from religious institutions and individual figures. (2) Sufi magazine in the reform era is the only magazine in Indonesia with a special publication segmentation time by conducting in-depth studies and examinations to be accepted by Muslims through publications about spiritual Sufism which is believed to have been adopted by the majority Islamic model in Indonesia. (3) Sufi Light through *sufinews.com* has become a standardisation of knowledge and acts of worship that are considered appropriate through mass and digital media for more than 50 million people, then Sufi Magazine through *sufinews.com* gets direct care from great charismatic scholars including KH. Sholahuddin who is the son of KH. Abdul Jalil to KH. Ahmad Mustofa Bisri (*Gus Mus*) (Observation and Interview, 20 to 25 October 2022).

Figure 7. Website view *sufinews.com*



Source: [www.sufineews.com](http://www.sufineews.com), 27 October 2022.

The *sufineews.com* domain is a unique name and makes it easy for readers to find the *sufineews.com* website and has directly represented to visitors that the *sufineews.com* website contains things related to Sufism. The appearance of the *sufineews.com* website is also designed by displaying a header in the form of a photo gallery of Sufi scholars, spiritual paintings, and beautiful calligraphy. Thus, the first impression obtained by visitors to the *sufineews.com* website is a deep curiosity to immediately explore it (Observation, 07 November 2022). The following are the names of the columns found on the *sufineews.com* website which include: homepage; articles; oases; *maqomat*; interview; sufi; sufi literature; sufi cafe; sufi anecdote; interactive; masail sufiah; *mbak Lily*; ruhani experience; sufi gate; collection; sufi profile; *murshid* and *waliyullah* world; al-Azhar quotes and certain verses. Then, the Sufi interpretation column, contains four sections, namely *basmallah*; *al-fatihah*; *yassin*; *al-baqarah*; *thoriqoh*, editorials; *hikmah ramadhan*; editorials; readers' letters; magazine; about us; recitation schedule; actual sufi; and *ma'had aly*, contains profiles and information on the admission of *Ma'had Aly Raudhatul Muhibbin* students, Caringin Bogor (Observation, 07 November 2022).

KH. M. Luqman Hakim is also active in preaching *bil kitabah* through twitter social media. In fact, the twitter account has been managed directly by the Shaykh since it was created in 2013. It is calculated that the Shaykh has been actively pouring his writings on twitter social media for a period of 11 years. Until this research was conducted, the Shaykh's twitter account had around 196,969 thousand followers and followed 186 other users (Observation, 01 to 07 November 2022).

KH. M. Luqman Hakim's twitter social media account was recorded in tweeting 15,737 times. KH. M. Luqman Hakim uploads routine posts 2 to 5 times a day. The material posted about Sufism has a variety of aspects of viewpoints, ranging from psychological diseases, social criticism, politics, education, to religion, all of which are packaged briefly and lightly, but have deep meaning. In addition, Syaikh's twitter account also provides information related to Sufistic recitation schedules, articles, and videos on the [sufinews.com](http://sufinews.com) website, Facebook, and YouTube [sufinewsofficial](https://www.youtube.com/channel/UCHBAc...) (Observation, 08 November 2022).

**Figure 8.** Twitter social media account view of Shaykh KH. M. Luqman Hakim



Source: Twitter social media account @KHM.Luqman, 2022.

The interesting thing about sufism da'wah *bil kitabah* by the Shaykh through twitter social media is that the congregation consists of a cross-generational community. The congregation not only comes from generations X and Y, but millennials and Z generations are also enthusiastic in responding to the writings posted by the Shaykh. This is a sign that millennials and Z generations like Islamic preaching with a Sufism approach carried out by the Shaykh. In addition, social media users in Indonesia are dominated by the younger generation who are thirsty for religious values through Islamic preaching that is attractively packaged (Observation and Interview, 13 to 15 November 2022).

The shaykh in sufism da'wah through twitter social media also has special tips, namely live streaming recitations which are carried out on several occasions. The shaykh gives the opportunity for worshipers to ask questions directly through direct messages (DM) to the account of KH. M. Luqman Hakim. The shaykh carefully and meticulously provides answers to the questions asked. The form of questions asked varies, ranging from anxiety about facing life and future problems, the condition of faith that rises and falls, to other social problems that are personal and general in nature (Observation and Interview, 15 November 2022).

The Sufism da'wah model of KH. M. Luqman Hakim is a da'wah model that should be adopted by other Sufi scholars and clerics with the main target of Indonesian urban Muslims. Sufism da'wah when packaged and presented well through the *mimbariyah* da'wah model, YouTube channel, and Twitter social media makes it accessible and attractive to all levels of Muslims, not only the elderly, but also the millennial generation. This is considered important, considering that there are not many Sufi scholars and clerics who carry out Islamic da'wah by applying the three da'wah models in the era of digitalisation of da'wah media. Not quite there, the Sufism da'wah of KH. M. Luqman Hakim is also an antithesis and resistance to the da'wah

movement that prioritises formality in the actualisation of religious understanding which leads to claims of absolute truth and views other different groups of Muslims as violating the Qur'an and hadith of the Prophet Muhammad SAW.

## CONCLUSION

Islam in the perspective of Sufism preaching in the era of digitalization and disruption is risking its contribution in rebuilding the great civilization of the future of humans and nature. Sufism da'wah of Shaykh KH. M. Luqman Hakim invites to Allah SWT, the Creator, based on the purity of human nature and must deal with the model of religion in formalism, verbal articularism, and tends to materialism of modern life, for reasons of competition and legalising all means in getting it. The society in the era of digitalization and disruption, represented by urban communities, seems to have lost its God and their religion positions God as a business brand and flag with profit-loss considerations. Thus, a deeper Islamic da'wah formula is needed through a spiritual perspective (Sufism) in order to restore the application of Ihsan religious values as done by KH. M. Luqman Hakim.

The Sufism da'wah of Shaykh KH. M. Luqman Hakim targeting urban Muslim communities is carried out through three models. *First*, face-to-face da'wah (*mimbariyah*) in mosques and government offices. *Second*, through YouTube media by creating a channel called @Sufinesofficial since April 2020. *Third*, through *bil kitabah* (writing) model in the form of popular articles published on the online site [www.sufinews.com](http://www.sufinews.com) and in the form of short tweets, but has a deep meaning through Twitter with the address @KHMLuqman. Then, enthusiasts for the da'wah of Sufism of Shaykh KH. M. Luqman Hakim are not only from generations X and Y, but there are congregations of young people, students, and students who are termed millennials and Z generations.

This research provides recommendations for scholars and clerics to be able to innovate in conducting Islamic religious da'wah, especially in a Sufistic perspective in order to reach urban Muslim communities more massively. The media and da'wah materials used by traditionalist preachers must be able to adjust to the development of technology and information, and provide answers to the problems faced by the people today. So, do not let the Islamic religious da'wah area, which should be coloured by an inclusive and moderate da'wah model through a fiqh-sufistic approach, be taken over by an extreme and intolerant da'wah model that causes the noble values of Islam to be distorted in their understanding and experience, and makes the people more distant from their God and Prophet Muhammad SAW.

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### **Interview**

- Online interview with Shaykh KH. M. Luqman Hakim, *Mudir Ma'had Aly Raudhatul Muhibbin*, Bogor and Master of Sufistic Studies of *Kitab al-Hikam*, 06 June, 15 October, and 03 November 2022.
- Online interview with Mohammad Shukron from Depok Sufistic Studies of *Kitab al-Hikam*, 17 June 2022.
- Online interview with Siti Khairiah Malik from Bogor, Sufistic Studies of *Kitab al-Hikam*, 06 July 2022.
- Online interview with Monica Najwa from Jakarta, Sufistic Studies of *Kitab al-Hikam*, 20 October 2023.
- Online interview with Muhammad Muttaqin from Bandung, Sufistic Studies of *Kitab al-Hikam* congregation, 21 October 2023.
- Online interview with Abdul Ghafur from Surabaya, Sufistic Studies of *Kitab al-Hikam*, 25 October 2023.
- Online interview with Saridan from Malang, Sufistic Studies of *Kitab al-Hikam*, 02 November 2022.
- Online interview with Sutrisno from Gresik, Sufistic Studies of *Kitab al-Hikam*, 15 November 2022.