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THE EXCLUSIVITY OF THE TITLE HABIB: TRADITION, CONTROVERSY, AND THE QURANIC SOLUTION

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ABSTRACT : *Currently, the debate surrounding the lineage of the Habib is becoming increasingly widespread. However, in its present development, this issue has turned into a platform for mutual hostility. Therefore, a middle ground is needed to prevent the discourse on lineage from becoming more uncontrolled. The Qur'an can serve as a solution to strengthen the unity of the Muslim ummah. Using a literature-based approach and critical analysis of Qur'anic evidence, this study investigates the exclusivity of the title Habib within tradition and controversy. The study examines the established traditions and the associated controversies, offering Qur'anic solutions to address this phenomenon – particularly in promoting equality, Islamic brotherhood (ukhuwah Islamiyah), and social justice. It is also expected to provide a more objective understanding of the position and role of the Habib within Muslim society, as well as to develop a more inclusive method for fostering communal harmony. This study positions the Qur'an – the holy book – as a source of guidance for morality and brotherhood, teaching that the most honorable person in the sight of Allah is the most pious one. The Qur'an can thus be a unifying force for Muslims. Through the approach of library research and critical analysis of Qur'anic arguments, this study reconstructs the traditions and controversies surrounding the Habib title based on Qur'anic principles in order to prevent uncontrolled discourse that could undermine the harmony of the ummah.*

Keywords: *Al-Qur'an Solution, Controversy, Exclusivity, Habib Title.*

ABSTRAK : *Saat ini polemik seputar nasab habib semakin meluas, namun dalam perkembangan saat ini, persoalan nasab ini telah menjadi ajang untuk saling membenci. Oleh karena itu, diperlukan jalan tengah agar perdebatan nasab tidak semakin liar. Al-*



Qur'an dapat menjadi solusi untuk mempererat persatuan umat Islam. Dengan menggunakan pendekatan studi kepustakaan dan analisis kritis dalil-dalil Al-Qur'an, penelitian ini menyelidiki eksklusivitas gelar Habib dalam tradisi dan kontroversi. Studi ini mengulas tradisi yang sudah dibangun dan kontroversi tentu menawarkan solusi Qur'ani untuk menangani fenomena ini, terutama dalam membangun kesetaraan, ukhuwah Islamiyah, dan keadilan sosial. Diharapkan juga dapat memberikan wawasan yang lebih objektif tentang posisi dan peran Habib dalam masyarakat Muslim serta membangun metode yang lebih inklusif untuk membangun harmoni umat. Dalam penelitian ini al-Quran sebagai Kitab suci ini memberikan tuntunan tentang akhlak dan persaudaraan, serta mengajarkan bahwa orang yang paling mulia di sisi Allah adalah orang yang paling bertaqwa. Al-Qur'an dapat menjadi solusi untuk mempererat persatuan umat Islam. Dengan menggunakan pendekatan studi kepustakaan dan analisis kritis dalil-dalil Al-Qur'an, penelitian ini menyelidiki eksklusivitas gelar Habib dalam tradisi dan kontroversi. Studi ini merekonstruksi tradisi dan kontroversi dengan landasan al-Qur'an, agar tidak memicu wacana liar yang merusak keharmonisan umat yang telah terbangun.

Kata kunci: Eksklusivitas, Gelar Habib, Kontroversi, Solusi Al-Qur'an.

INTRODUCTION

The title *Habib* is bestowed upon individuals of *Sayyid* and *Syarif* lineage, who are held in high esteem. This title carries significant religious, social, and cultural weight in many Muslim-majority countries, including Indonesia. The designation *Habib* does not merely denote ancestry but is also frequently associated with religious and spiritual leadership within the community.¹ The term *Habib* holds profound meaning and a rich place in Islamic tradition.²

The influence of *Habibs* is widely perceived as instrumental in conveying religious teachings and fostering socio-religious movements, such as through religious assemblies (*majelis*). Their role remains a compelling subject for study within the context of religious and traditional developments. Among scholars and the general public, *Habibs* today hold a prominent position, often rooted in *pesantren* (Islamic boarding school) traditions, particularly in preaching (*dakwah*) and advancing Islamic teachings through their vision and mission.³

However, the exclusivity of the *Habib* title has recently come under scrutiny. Some view it as a rightful honor bestowed upon the descendants (*dzurriyah*) of the Prophet Muhammad, while others criticize it as a form of elitism that may lead to social and religious discrimination. When the title is linked to certain privileges such

¹ Abdul Qadir Umar Mauladawilah, *17 Habib Berpengaruh Di Indonesia*, (Malang: Pustaka Bayan, 2008), 2.

² Atho'llah Aly Najamudin dan Irwan Abdullah, *Habib, Islam, Dan Otoritas Keagamaan: Penerimaan Masyarakat Muslim Banyuwangi*, Farabi, Volume 19 Nomor 1 (Juni) 2022, 33.

³ Atho'llah Aly Najamudin dan Irwan Abdullah, *Habib, Islam, Dan Otoritas Keagamaan: Penerimaan Masyarakat Muslim Banyuwangi*...33.



as religious authority, elevated social status, or exclusive rights it fuels heated debates.⁴

The discussion surrounding the *Habib* title spans various aspects, including lineage, ideology, ethics, and even its legitimacy whether a *Habib* is truly a descendant of the Prophet. On one side, followers (*muhibbin*) believe that a *Habib* is not merely a descendant of the Prophet Muhammad but is also guaranteed entry into Paradise and can intercede for their devotees. Conversely, critics argue that the *Habib* lineage cannot be definitively traced to the Prophet, citing the lack of contemporaneous historical records confirming names such as *Ubaidillah*.⁵

For instance, in *Tahdzibul Ansab wa Nihayatul Alqab* by Al-Ubaidili (437 H), it is mentioned that one of Ahmad bin Isa's descendants was named Muhammad, and the name *Ubaidillah* is referenced. However, this has not settled the debate conclusively.⁶

The debate between the two camps has lasted for nearly three years since the discourse was initiated by KH. Imaduddin Utsman Al-Bantani in 2022. The debate has revolved solely around the issue of lineage and has increasingly turned into a wild controversy that, if left unchecked, could spiral in many directions. As a result, more pressing issues that deserve greater attention—such as poverty, social inequality, and legal justice have been neglected. Of course, the issue surrounding the *Habib* title can be resolved through reconciliation (*islah*) and by referring to the Qur'an as the source of guidance for Muslims.⁷

This study aims to examine the exclusivity of the *Habib* title from three perspectives: tradition, controversy, and solutions offered by the Qur'an. First, a historical exploration will uncover the roots of this title and its role within Muslim society. Second, the research will analyze criticisms and controversies surrounding the exclusive claims to the *Habib* title, including its implications for equality and Islamic brotherhood (*ukhuwah Islamiyah*). Finally, this paper will propose Qur'anic and Sunnah-based solutions to place the *Habib* title within an inclusive Islamic framework one that honors the Ahlul Bait without fostering tribal fanaticism or social class divisions.

Through a normative theological approach and sociological analysis, this study aims to provide a balanced perspective in addressing the phenomenon of the *Habib* title respecting deeply rooted traditions while also reaffirming Islam's core principles of justice, piety, and universal brotherhood.

⁴ Aziz Miftahus Surur dll, *Memudarnya Otoritas Keagamaan? (Polemik Nasab Habaib di Kalangan Pondok Pesantren Al-Nahdliyyin)*, Asy-Syari'ah: Jurnal Hukum Islam Vol 10, No 1, 2024, 34.

⁵ Imaduddin Utsman Al-Bantani, *Membongkar Skandal Ilmiah sejarah dan Genealogi Ba'alwi: Finalisasi Keterputusan Genealogi Ba'alwi Kepada Nabi Muhammad Saw.* (Banten: Maktabah Nahdlatul Ulum, 2024), 21.

⁶ Muhammad Al-Ubaidili, *Tahdzibul Ansab Wa Nihayatul Alqab*, n.d., https://ia902209.us.archive.org/33/items/olomnasb_ymail_20160903/تهذيبُ الأَسَابِ وَهَيَاةُ الأَعْقَاب.pdf.

⁷ Andi ariani Hidayat, *Al-Ishlah Perspektif al-Qur'an*, Jurnal PAPPASANG I Volume 3 No.2 Desember 2021, 28.



METHOD

This research employs a qualitative method using a library research approach, conducting critical analysis of Qur'anic evidence and other relevant sources. The aim of this study is to gain an understanding of the meaning, ideas, and interpretations of the *Habib* title from religious, social, and historical perspectives. The reason for using a qualitative approach is to evaluate the notion that the *Habib* title represents an exclusive status within Islamic society. The study examines various literature sources to understand how the *Habib* title has been received and debated throughout Islamic history. It also interprets Qur'anic and Hadith-based arguments regarding the criteria for honor and virtue in Islam.

Data was collected and analyzed using a library research approach.⁸ This involved gathering information from the Qur'an and its interpretations, the genealogy of the Prophet Muhammad, and the role of the *Habib* in Islam; academic research and articles discussing the exclusivity of the *Habib* title in historical and social contexts; as well as books and journals that explore the concepts of social justice, Islamic brotherhood (*ukhuwah Islamiyah*), and piety.

Furthermore, the study critically examines the idea of the exclusivity of the *Habib* title by exploring how the title has developed throughout Islamic history, particularly in Indonesia and the Middle East. It also analyzes the perspectives of classical and contemporary Islamic scholars on the concepts of lineage and descent, identifying the advantages and disadvantages of the *Habib* title as a form of exclusive status within society.

In addition, this study also employs observational methods as a technique for data collection by engaging with real-world phenomena such as the current dynamics surrounding the *Habib* community. Researcher reflects on observations drawn from what was seen, heard, and experienced during field observations.⁹ These observations aim to provide a more vivid and detailed understanding of ongoing events. Naturally, this research is grounded in a phenomenon that continues to evolve and remains a subject of public debate to this day.

RESULT AND DISCUSSION

Habib Title Controversy

A person who holds the title *Habib* is generally regarded as special within the Muslim community not only due to their status as a descendant of the Prophet Muhammad, but also because the title is closely associated with deep Islamic scholarly knowledge. A *Habib* is often identified with religious qualifications, including mastery of *sharia* (Islamic law), *aqidah* (creed), and *tasawuf* (spirituality or Sufism). Additionally, they are frequently viewed as pious figures who possess a

⁸ Feny Rita Fiantika, DII, *Metodologi Penelitian Kualitatif*, (PT. Global Eksekutif Teknologi, Padang: 2022), 125.

⁹ Fenny. *Metodologi*, 126.



comprehensive understanding of Islamic teachings, thereby earning a respected position within religious traditions.¹⁰

The title *Habib* is always regarded as special, as it signifies someone proficient in Islamic law, a pious figure, and a leader of gatherings for *dhikr* (remembrance of God) and *shalawat* (praise of the Prophet). The title *Habib* can only be bestowed upon descendants of the Prophet Muhammad, as members of *Ahl al-Bayt* the Prophet's household who are to be respected and honored. Members of *Ahl al-Bayt* are also believed to be guaranteed Paradise, as they have been purified by Allah.¹¹

On another occasion, in his sermon, Habib Bahar himself stated, "Learning from a *Habib* is better than learning from seventy scholars." This opinion is referenced in the book *al-Manhaj as-Sawi Sharh Usul Tariqat al-Sa'adah al-Ba'alawi*, where it is mentioned:

*"Several trustworthy individuals told me about Shaykh Abul Hasan al-Yamani al-Madani, the author of Khashiyah on six hadiths and other scholarly works. While he was teaching, he was once asked, Who is better a sharif (a descendant of the Prophet) or a scholar? He responded by making istighfar (seeking forgiveness), lowering his head to the ground in silence for a moment. Then he raised his head and said: "A foolish sharif is better than seventy scholars.""*¹²

Habib Bahar stated that all descendants of the Walisanga in Indonesia have been disconnected for over 500 years. He claimed that the current descendants of the Walisanga are only traced through their maternal line, which by default means the patrilineal lineage has been severed.¹³

The culmination of KH. Imaduddin Utsman Al-Bantani's thesis questions the legitimacy of the habaib lineage itself. According to KH. Imaduddin Utsman Al-Bantani, the habaib lineage in Yemen has not been verified for the past 500 years,¹⁴ and he provided the following explanation:

"According to them, Alawi bin Ubaidillah traces his lineage through Imam Ali al-Uraidi, who was the son of Imam Ja'far al-Sadiq. The genealogy of Alawi, as they claim, leading to the Prophet Muhammad is as follows Alawi (400 H) bin Ubaidillah (383 H) bin Ahmad (345 H) bin Isa an-Naqib (300 H) bin Muhammad an-Naqib (250 H) bin Ali al-Uraidi (210 AH) bin Ja'far al-Sadiq (148 H) bin Muhammad al-Baqir (114 H) bin Zain al-Abidin (97 AH) bin Hasan (64 H) bin Fatimah (11 H), the daughter of the Prophet Muhammad (11 H)."

¹⁰ M. Fauzan. B, *Gelar Habib Sebagai Ulama Dari Keturunan Arab Hadrami Persepsi Masyarakat Di Kota Jambi...*124.

¹¹ M. Nailul Authar As Syaukani dll, *Penghormatan Terhadap Keturunan Ahlulbait Nabi Muhammad SAW Dalam Perspektif Al-Qur'an : Analisis Dengan Pendekatan Gerakan Ganda Fazlur Rahman*, Blantika: Multidisciplinary, Jurnal Volume 2 Number 11, September, 2024. 78.

¹² Habib Zain bin Ibrahim bin Sumaith, *al-Manhaj As-Sawi Syarh Ushul Thariqah al-Saadah al-Ba'alawi*, (Tarim Yaman: Dar ilm wa Da'wah, 2005), juz 1, 384.

¹³ Habib bahar menyatakan bahwa walisanga sudah tidak ada sejak 500 tahun lalu, [viva.co.id, https://www.youtube.com/watch?v=CC5JRktuBFc](https://www.youtube.com/watch?v=CC5JRktuBFc), accessed on June 01, 2024

¹⁴ Hal Ini Diulas Oleh Syafiq Hasyim Dengan Judul *Geneologis Habib Di Indonesia Ke Rasulullah Secara Ilmiah Tidak Terbukti* <https://www.youtube.com/watch?v=khMi0MP0PMs>, accessed on April 30, 2025.



However, the genealogy above is not confirmed in primary and authoritative texts. This conclusion can be explained by the fact that genealogical books written close to the time of Alawi bin Ubaidillah do not record his name.¹⁵

According to KH. Imaduddin Utsman Al-Blantani, the name Ublaidillah first appeared in 900 when it was written by Habib Ali Abul Bakr al-Sakran in his book *al-Blurqat al-Musyiqat*. In fact, in the records of texts contemporary to Ahmad bin Isa, there is no mention of the name Ublaidillah. This is supported by three texts: first, the *Kitab Tahdibl al-Ansabl wa Nihaya tal-Alqabl* written by al-Ublaidili (437 H), second, *al-Majdi fi Ansabl al-Talibliyin* by Sayyid Sharif Najmuddin Ali bin Muhammad al-Umari al-Nassablah (490 H) and third, *Muntaqiat al-Thalibliyah* by Abul Ismail Ibrahim bin Nasir bin Thoblatobla (400 H). Not a single text mentions the name Ublaidillah.¹⁶

The polemic surrounding the legitimacy of the Ba'alawi genealogy continues without resolution. Initially, the debate was academic, based on religious and historical arguments. However, recently, the discussion has hardened into a divisive and tense narrative filled with hatred. Instead of achieving academic clarity, society has become trapped in rhetoric fueled by racial hostility, which threatens the unity of the community. This is the concern when the narrative being circulated is distorted, unclear, and unscientific, yet becomes something negative. Moreover, netizens tend to seek and trust information that supports their views, leading to a lack of interest in filtering or further investigating the information.¹⁷

The Quran's Solution for the Community in Addressing the Polemic of the Habib Genealogy

This ongoing polemic has increasingly strayed from the core issue, expanding into misleading narratives that fuel public hostility, mutual disparagement, and verbal attacks. Such developments are deeply concerning, especially when these distorted and unfounded stories come to light not only do they mislead, but they also foster harmful and negative consequences. Moreover, netizens tend to seek out and believe information that aligns with their own biases, which leads them to be blinded by fear and prejudice. This, in turn, creates stereotypes and social imbalance toward certain individuals or groups.

If this behavior becomes a normalized habit, it can have dangerous repercussions. Therefore, a middle path is urgently needed to ensure that the debate over genealogy does not spiral out of control into an aimless and destructive discourse. In cases where disputes have no clear resolution, it is hoped that people

¹⁵ KH. Imaduddin Utsman Al-Bantani, *Menakar Nasab Habib Di Indonesia*, (Banten: Maktabah Nahdlatul Ulum, 2022), 2.

¹⁶ KH. Imaduddin Utsman Al-Bantani, *Membongkar Skandal Ilmiah Sejarah dan Genealogi Ba'alawi (Finalisasi Keterputusan Nabi Muhammad SAW)* (Banten: Maktabah Nahdlatul Ulum, 2024), 21-22.

¹⁷ Anissa Rahmadhany, *Fenomena Penyebaran Hoax dan Hate Speech pada Media Sosial*, Jurnal Teknologi dan Informasi Bisnis, Vol. 3 No.1 31 Januari 2021. 40.



will return to a mutually agreed legal framework, namely the guidance provided by Allah through the Qur'an.¹⁸

Indeed, debates arising from differing interpretations of religious teachings will continue to exist. In facing such situations, returning to the Qur'an the primary source of Islamic teachings can serve as a unifying and peaceful solution when approached with wisdom and inclusivity.

As a sacred scripture, the Qur'an offers comprehensive guidance on life, morality, and social relations.¹⁹ Therefore, turning back to the Qur'an can help direct Muslims toward the fundamental, timeless principles of the religion such as compassion and brotherhood. These values can serve as a solid foundation for resolving differences of opinion in a peaceful and constructive manner.

One possible solution is to refer to Surah Al-Hujurat, verse 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ
خَبِيرٌ

"O mankind, indeed We have created you from a male and a female and made you into nations and tribes so that you may know one another. Verily, the most honored of you in the sight of Allah is the most righteous of you. Indeed, Allah is All-Knowing, All-Aware." (Qur'an, Surah Al-Hujurat: 13)

From the verse above, it is clear that Allah created various groups men and women, different tribes and nations so that they may know and understand one another. This diversity is meant to foster unity without one group elevating itself above another. It promotes interactions based on justice and equality among individuals in a social community,²⁰ where no one is considered superior or inferior except by virtue of their piety and righteousness before Allah.

According to many scholars of tafsir (Qur'anic interpretation), this verse is not addressed solely to Muslims or even non-Muslims specifically, but to all of humanity. This is evident in the use of the term *"O mankind"* rather than words directed at a particular religious group. Allah says: *"O mankind, indeed We created you from a male and a female"* referring to Adam and Hawa, or from the union of sperm and ovum and made you into nations and tribes so that you may come to know one another. Truly, the most honorable among you in the sight of Allah is the most righteous. This verse outlines several attitudes that should be avoided in human relationships, particularly among believers, such as mocking, backbiting, ridiculing, or inciting conflict. Instead, Allah commands humans to treat one another with equity (*musawah*), as all people are essentially equal in status. What

¹⁸ Ahmad Qoiman, *Spirit "Kembali Kepada Al-Qur'an dan Sunnah" di Era Disrupsi dalam Muhammadiyah Perspektif Amin Abdullah*, Jurnal Studi Hadis Nusantara Vol 3, No 1, Juni 2021, 51.

¹⁹ Reva Sheptiya Anjani, *Al-Qur'an Dan Hadist Sumber Hukum dan Pedoman Hidup Umat Muslim*, Jurnal Religion: Jurnal Agama, Sosial, dan Budaya, 538.

²⁰ Arzam, *Hukum Islam Sebagai Revolusioner dan Egaliter Dalam Kehidupan Sosial*, Jurnal Islamika, Volume 14 Nomor 1 Tahun 2014, 4.



differentiates them in the eyes of Allah is not race, lineage, or social standing, but their level of piety, goodness, and moral character.²¹

Moreover, the reason behind the revelation (*asbab al-nuzul*) of this verse highlights Islam's egalitarian spirit, emphasizing that individuals should not be judged merely by their ethnicity or social status. This is supported by a narration from Ibn Hatim, who reported from Abi Malikah: "After the conquest of Mecca, Bilal climbed to the top of the Kaaba and called the *adhan* (call to prayer)" Upon witnessing this, some people remarked, "How can this black slave be the one to call the *adhan* from atop the Kaaba?" Others mockingly said "Would Allah be displeased if someone else were to give the *adhan* instead?" In response to this incident, Allah revealed the verse (Qur'an 49:13), affirming that the most honored in His sight are those who are most righteous.²²

According to another narration from the event of *Fath Makkah* (the Conquest of Mecca), the Companion Bilal climbed to the top of the Kaaba and called the *adhan* (call to prayer). Upon witnessing this, Attab bin Usaïd bin Abi Ish remarked, "All praise is due to Allah who took my father's soul so he did not have to witness this day." Harith bin Hisham said, "Muhammad could not find anyone but this black crow to make the call to prayer?" Meanwhile, Suhail bin Amr commented, "If Allah had willed, He could have changed this." Then, the Angel Jibril (Gabriel) came to the Prophet Muhammad (peace be upon him) and informed him of what they had said. The Prophet summoned them, questioned them about their remarks, and they admitted to saying those things.²³

Because *taqwa* (God consciousness) provides a definite and objective standard by which human value is measured, Nur Cholis Madjid argues that *taqwa* is born out of a transcendent moral awareness. A pious individual is someone who possesses the moral integrity to act righteously. Such a person has an inner vision that penetrates deeply, allowing them to clearly distinguish between what is right and wrong. As a result, their daily behavior consistently reflects noble conduct, where the presence of God is always felt in their consciousness. They continuously strive to avoid anything that could provoke the anger or displeasure of Allah SWT.²⁴

Thus, Muslims should focus on themselves rather than acting as judges over others, especially as the debate over the title of *habib* and its lineage continues to grow, becoming increasingly unproductive.²⁵ This debate only leads to division among the Muslim community without yielding any benefit. Such discord leads to three major humanitarian threats that arise from division within the Muslim ummah the loss of truth, the collapse of the spirit of unity, and the fading sense of brotherhood (*ukhuwwah*). When the space for compromise is closed, even the

²¹ Siti Aisah Dan Mawi Khusni Albar, *Telaah Nilai-Nilai Pendidikan Sosial Dari Q.S Al Hujurat: 11-13 Dalam Kajian Tafsir*, Arfannur: Journal Of Islamic Education Volume 2, Nomor 1, 2021, 44.

²² Jalaluddin Abdurrahman bin Abi Bakar as-Suyuti, *ad-Durrul Mantsur Fittafsiril Ma'tsur*, (Beirut: Darl al-Kutb Ilmiah, 911 H), 107.

²³ Ahmad Musthafa, *Tafsir al-Maraghiy*, terj Anwar Rasyidi (Semarang: Toha Putra, 1989), 239-241.

²⁴ Noercholis Madjid, *Islam Doktrin dan Peradaban*, (Jakarta: Paramadhina, 1992), 41-50.

²⁵ Budi Utomo, *Bahaya Perilaku Mencerai-Berai Agama*, Ad-Da'wah: Vol. 19 No. 02, Agustus 2021, 26.



smallest differences are no longer tolerated. Often, what appears to be a difference on the surface actually shares the same essence, differentiated only by the manner of expression or terminology used. In such conditions, truth is denied the opportunity to be explained and can even be misunderstood. This is further exacerbated by the mindset that personal opinions are the only correct ones, while differing opinions are seen as entirely wrong. Such narrow views hinder unity and create competition over who is right, leading to the exclusion of those with differing views. This attitude has the potential to foster enmity and break the bonds of brotherhood, even though, in reality, Muslims are united as one community of brotherhood.²⁶

Therefore, there are several key points regarding the title of habib and the controversy surrounding it. First, the title habib historically originates from the tradition of the descendants of Prophet Muhammad in Hadramaut, Yemen, and is used as a form of respect for scholars who are believed to possess noble lineage and religious authority. However, the second finding suggests that the exclusive claim to this title has sparked a debate, particularly regarding the validity of the Habib lineage, which has been questioned by various figures, such as KH. Imaduddin Utsman Al-Bantani, who stated that this lineage has not been scientifically confirmed for over 500 years.²⁷ This controversy has the potential to cause division if not addressed wisely. The third finding offers a solution based on the Qur'an, specifically QS. Al-Hujurat: 13, which emphasizes that a person's honor is determined by their piety, not by their lineage or social status. This verse serves as a foundation for advocating the unity of the Muslim ummah and avoiding tribal fanaticism.

This highlights the tension between deeply rooted religious traditions and the principles of equality in Islam. On one hand, the title of Habib holds profound cultural and spiritual value, but on the other hand, its exclusivity can create a social hierarchy that contradicts the egalitarian spirit of Islam. This controversy is further exacerbated by the polarizing narratives on social media, which have the potential to disrupt the harmony of the ummah. Therefore, the solution offered by the Qur'an becomes highly relevant. The values of the Qur'an provide rules and concepts for life that are fair, proportional, balanced, and comprehensive, applicable to all genders, ages, and life stages.²⁸

It is also hoped that through a dialogical approach involving scholars, academics, and the community, a common ground can be found between respecting tradition and maintaining unity. Moving forward, further studies are needed on the social impact of the Habib title and practical efforts to integrate Qur'anic values in addressing differences of opinion constructively.

²⁶ Budi Utomo, *Bahaya Perilaku Menceraikan-Berai Agama...*²⁷.

²⁷ Imaduddin Usman, *Menakar Kesahihan Nasab Habib di Indonesia...*².

²⁸ Noercholish Madjid, *Islam Doktrin dan Peradaban*, (Jakarta: Paramadhina, 1992), 41-50.



CONCLUSION

In the end, there are several key findings related to the exclusivity of the title Habib and its controversy. First, the title Habib has deep historical roots in the Hadrami Muslim tradition, seen as a form of respect for the descendants of Prophet Muhammad (Ahlul Bayt) as well as influential spiritual figures. Second, a debate has arisen about the validity of the Habib lineage, especially after KH. Imaduddin Utsman Al-Bantani claim that their ancestry has not been scientifically confirmed for 500 years. This controversy has the potential to divide the community if not addressed wisely. Third, the Qur'an (QS. Al-Hujurat: 13) offers a solution by asserting that a person's honor in the sight of Allah is determined by piety, not lineage or social status.

Based on these findings, this study answers the main question of how to address the controversy over the title Habib without sacrificing the unity of the Muslim community. The answer lies in an approach that prioritizes the principles of equality, Islamic brotherhood (ukhuwah Islamiyah), and social justice, while still respecting the traditions that have been established. The Qur'an serves as a guide to balance the respect for Ahlul Bayt with the rejection of tribal fanaticism.

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