

## The Tradition of *Shalawatan* at The Majelis Ahababul Musthafa in Surakarta: A Study Of The Living Qur'an Sura Al-Ahzab (33) 56

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### Abstract:

*This research aims to examine the internalization of sura al-Ahzab (33): 56 contained of the command for Muslims in reciting shalawat to prophet Muhammad for the Majelis Shalawat Ahababul Musthafa and its relation to the social-religion in Surakarta by using sociological approach, especially functionalism theory. The research findings show that the role of Ahababul Musthafa to the social-religion is divided into: a) for the members of Ahababul Musthafa; 1) give a well-religious concept; 2) close of relationship each others; 3) lay to the Ulama' generation; 4) create a piety and good moral community; 5) think out the responsibility people both in our environment and others: b) for the Muslims; 1) to be a well-behaved media of religious proselytizing and refuse all of radicalism and terrorism; 2) become an umbrella organization to share the idea, experiences and to discuss the religious and the nationality problem, such as build a patriotism; 3) to be a religious information center. The others, the strategy of Ahababul Musthafa to overcome the strained situation and the diversity of social-religion constellation can be seen through the paradigm followed by it. This calls "find the fundamental similarity as a Muslims and avoid furu' problems".*

**Key Words:** *Internalization, Ahababul Musthafa, Social-Religion, Living Qur'an.*

### INTRODUCTION

The existence of *Majlis Shalawat Ahababul Mustafa* in Surakarta is a fact that is important to be observed. *Ahababul Musthafa* is led by a charismatic person, Habib Syekh bin Abdul Qadir Assegaf. Its existence in Surakarta has the role of social-religion, especially in spreading moderate Islamic thought because Surakarta is a famous city as the radicalism basis. Surakarta is one of five cities which need to pay attention more for the indication of radicalism and terrorism. This indication is not a figment, because there has a prominent figure of *Jama'ah Islamiyah* named Abu Bakar Ba'asyir who is the leader of *pondok pesantren Ngruki, Surakarta*. His effect to his members can not be denied because he is a forceful figure. He is a leader who has enthusiasm to establish Indonesia Islamic state. It is clear that this condition is inversely proportional to the aims of *Ahababul Mustafa* which declare loyal to NKRI and always bring the poems' nationalism of *Shalawat*. Based on the case, the focus of research studies are how the internalization surah al-Ahzab (33):56 for the members of *Ahababul Musthafa* were and how the role of them in social religion in Surakarta were.

These research studies have not been reviewed by the other researchers. Based on the observation in the cyberspace, the research of *Abbabul Musthafa* is only focusing of cultural aspects and communication studies, such as the work entitled *Akulturasasi Budaya dalam Syair Shalawat Abababul Musthafa Surakarta* by Khairiyah in 2015 told about the phenomenon of acculturation used by the members of *Abbabul Musthafa* to spread Islamic thought through cultural syymbols, healthy-minded religious phenomenon in *shalawatan* : a study on the three majelis shalawat in Java by Aryani (2017) explain about the three *majelis shalawat*, namely Majelis Shalawat Habib Syech (Surakarta), Habib Luthfi (Pekalongan), and Maiyah Cak Nun (Yogyakarta), have the character of healthy-mindedness during following these *majelis* such as the happiness, optimism, cheerful, and enjoying religion, and *metode komunikasi dakwah* Habib Syekh bin Abdul Qadir Assegaf dalam *meningkatkan budaya shalawatan di kalangan Majelis Abbabul Musthafa Surakarta* by Adi Rahma et.al in 2018 define that Habib Syekh uses art method in his *dakwah* called shalawatan art (shalawat in qasidah style-hadrah and rebana) and he uses speech method delivered to advices, *tabsyir*, *tandzir*, wasiat and history.

*Shalawatan* comes from the understanding of al-Qur'an text as the human life guidelines. Junaedi (2013: 3, 2015:170) stated that Al-Qur'an has two main aspects; those are discourse and praxis aspect (living Qur'an) on the social reality. Living Qur'an is the combination of *living and* Al-Qur'an mean that the holy for Muslim, so living Qur'an means that it is used by the society practically. (Sahiron, 2007:5). Living Qur'an is also called as what is understood in al-Qur'an and what is practiced on the reality of life. (Mansur: 2007, 65). Thereby, living Qur'an is a praxis life activities of Muslims sourced from al-Qur'an. As the part of living Qur'an, *shalawatan* is rapidly developed in Indonesia. There is shown with the appearance of several groups of *shalawat*. These groups has a motivation to familiarize *shalawat*. One of the groups of *shalawat* in Indonesia is *Abbabul Musthafa*. It is one of the communities which have a tractive-power, so many Moslem included the child, younger and parents interest to join this. They rivet on singing of *Shalawat* when they express it, so they often sing a *Shalawat* with the typically toneall along the line.

This research used functionalism theory. It means that the community as the ecological organism works out rapid growth. The greater the growth, the more problems will be faced. According to Nasution, (2007:160) there will be a particular communities which have different function based on the area. Because of the disparities, the change of a particular function can give a effect to the other communities. Functionalism theory is that the researcher must observe and analyze the phenomenon in the community by the side of the function. The method of this research is a qualitative method which has some steps to observe this research. Those are the data, the analysis procedure, the interpretation and the report. (Surahmad, 1990:98). Suharsimi (1989: 62) stated that to collect the data, the researcher can observe, interview and use the questionnaire. The research objects are the members of *Abbabul Musthafa*, the leader of it, and the societies. The others, there use some documents, books, and Youtube to collect the data.

## DISCUSSION

The tradition of *Shalawatamis* one of the religious expression for Indonesia identity, especiallyfor the Javanese society which is *Nabdliyin* (NU)-affiliated (Aini, 2014:221).This tradition is a part of the various system in their hearts. It always accompany in some agenda which is held by them. At the point, it is an expression of Muslims who are longing their beloved prophet Muhammad. The longing inside in, they create and sing a

songs related to the history of him, includes his life. The current, the lyrics of *Shalawat* not only tells about prophet Muhammad but also describes nationalism values for the society.

*Shalawatan* comes from the understanding of al-Qur'an text as the human life guidelines. Junaedi (2013: 3, 2015:170) stated that Al-Qur'an has two main aspects; those are discourse and praxis aspect (living Qur'an) on the social reality. One of the verse which gives a command for reciting *Shalawat* to prophet Muhammad SAW is surah al-Ahzab (33:56) meant that Indeed Allah and his angels send the blessings on the prophet; O believers, call for Allah's blessings on him and salute him with all respect. Based on the verse, *shalawatan* is a society behaviour (mode of conduct) related to the thought (mode of thought). Meanwhile, according to Mustaqim, (2015:20) the thought is affected by the interpretation of the religious text and it becomes a theological system which they believe in. Based on the explanation, the activity of *shalawatan* includes in living Qur'an aspect. Living Qur'an is the new phenomenon to explore the possibility of Qur'anic studies in Indonesia (Hanan, 2019:15). Putra, (2012: 236-237) stated that there are three basis of living Qur'an. First, living Qur'an is the figure of a prophet Muhammad himself, based on the explanation of Aisyah ra. "the character of Muhammad is al-Qur'an", so he is a living al-Qur'an. Second, living Qur'an can also refer to the societies who use al-Qur'an as a life reference everyday. Third, the idiom of society as a living Qur'an indicates that al-Qur'an is not only a holy book, but also called as living holy book where its actualization in daily life seem evident.

#### ***Ahbabul Musthafa: The History and The Activities***

*Ahbabul Musthafa* is a group for the lover of prophet Muhammad which is in their activities always present the poems of *Shalawat* come from many resources. It is started from the *Majelis Rotibul Hadad, Burdah, and Simtut Duror* headed by Habib Syekh bin Abdul Qadir Assegaf and established in 1998 at the *Kampung Mertodranan Kota Solo*. (Mauladdawilah, 2015: 132). The aims of *Ahbabul Musthafa* are as the media of Islamic da'wah, especially inviting the Muslims to love and to follow the character of prophet Muhammad SAW.

Habib syekh does not study in the Islamic Boarding school (pesantren), but he knows the religious knowledge deeply. He learn and study the Islamic knowledge from his father, Habib Ahmad bin Abdurrahman Assegaf and Habib Muhammad Anis bin Alwi Al-Habsyi (Aryani, 2017: 8). Habib Syekh bin Abdul Qadir Assegaf started his appeal (*da'wah*) from Solo. The process of this is not easy. In fact, he brought some foods and these were be given for the members who present in (interview with Partono, on August, 5<sup>th</sup>2019 at 04:30 p.m). The first time, this group has only some members at *pasar klimon*. because of his patience, now, it can reach a thousand members to come in each event of *shalawat* which was held, even in Indonesia or overseas like Malaysia, Singapore, Hon Kong, and other countries. They called as *Syechermania* (Mauladdawilah, 2015: x).

Partono (2019) said that the poems of *Shalawat* delivered by Habib Syekh and *Ahbabul musthafa* contain many values, taught about the divine to Allah, prophet Muhammad, ulama', and nationalism. This activity is accepted famously by the Moslem, because it is sung with the specific tone and rhythm and also the crystal clear voice. Those *Shalawat* can be found by us in some social media, especially youtube channel.

*Shalawat* is the implementation of efforts to add our belief to Allah SWT and our love to prophet Muhammad SAW. The others, it is a media which can be used to take an example the history of Muhammad and they can implement it in their daily life. *Shalawat*

has different meaning depending on who gives an utterance to. Those are the explanation of it referred to the subject: (1) *Shalawat* comes from Allah SWT to prophet Muhammad SAW. Imam Bukhori and Abu Aliyah as cited in *Tafsir Ibnu Katsir*, (1986:507) stated that it is a laudatory for him in the presence of angels. After that, Allah SWT commands the two places, which are heaven and earth to always reciting *Shalawat* for him. (2) It comes from an angels. They explained that their *Shalawat* for him is a prayer. It can be concluded that the first meaning of *Shalawat* is that prophet Muhammad is regarded as the most glorious and exalted personage because of his closeness to his creator, the only Almighty, Allah. The second meaning is that an angels ask mercy of Allah on prophet Muhammad. (3) *Shalawat* comes from humans. It hoped that Allah gives a praise to prophet Muhammad. The others, they ask the blessing of prophet Muhammad in afterlife.

The group of *Abbabul Musthofa* always refers to the assembly certificate and conditions (Surat Keterangan dan Ketentuan Majelis- SKKM) in each activity. The certificate contained about the explanation of the agenda, such as reciting *Ratibul Haddad* and as the first agenda then reciting *Simtut Duroras* the last agenda. Those are carried out to maintain the steadfastness in going what the members of *Abbabul Musthofa* did. (Partono, 2019).

### **Surah Al-Ahzab (33) Verse 56 : Internalization and Motivation of *Shalawatan***

*Shalawat* to prophet Muhammad SAW is one of the worship which is recommended by Islam. It is caused by some argumentation about the superiority and privilege of *Shalawat* for people who recite it. One of them comes from hadits of Anas bin Malik ra, who told that Rasulullah SAW says, “whomever reciting *Shalawat* to me at once, so Allah will recite *Shalawat* for him ten times, eliminated ten mistakes of him, and elevated for him ten degrees” (HR. An-Nasa’i).

*Shalawat* comes from the word “*shalla*” means that pray, so it can concluded that *Shalawatis* a prayer of goodness, glorify and praise to prophet Muhammad SAW. It is based on surah Al-Ahzab verse 56 as follows: “indeed, Allah confers blessing upon the prophet Muhammad, and his angels (ask him to do so). O who you have believed, ask (Allah to confer) blessing upon him and ask (Allah to grant him) peace”. (Hilal, 2002:426).

The verse explained that Allah SWT asks to who you have believed, confers of *Shalawat* to prophet Muhammad SAW as Allah and his angels do. The others, the verse is became an argumentation of conferring *Shalawat* to prophet Muhammad SAW. Imam al-Qurthubi on his exegesis explained that the meaning of *Shalawat* which comes from Allah is a God’s mercy. The others, *Shalawat* which comes from an angels means that a prayer and forgiveness to the prophet Muhammad SAW. Whereas, *Shalawat* which comes from men of faith means that a prayer and exalting of prophet Muhammad SAW. So, the meaning of it has different meaning based on who confers it. (al-Qurthubi, 2010: 523). This is delivered not only from Imam al-Qurthubi but also from the other *mufassir* (the author of exegesis), such as Quraish Shihab on *Tafsir al-Misbab* stated that Allah SWT had decided the provisions for Moslem related to the prophet Muhammad SAW, in the same manner as Allah SWT had given a privilege and a facilitate for him, because of an exalted person.

The order of reciting *Shalawat* based on Surah al-Ahzab verse 56 is a unique command, because there is no one a command from Allah SWT and he also confers to, is that *Shalawat* to the prophet Muhammad SAW. (Shihab, 2002:314). The verse says

”indeed, the great, the almighty and the all praiseworthy, Allah SWT and his angels love and admire prophet Muhammad SAW. So that, they always confer *Shalawat* for

him. The creator, Allah SWT delivers his mercy and blessing for him and an angels ask to get a raise the degree and *maghfirah* (forgiveness and forgiving) to prophet Muhammad., because he is an exalted personage and he has a big effort for people to understand their creator, Allah SWT and also give guidance to reach the right way of life. Because of that, the believer are suggested to confer *Shalawat* for him and they hope that Allah will give a blessing for him. Beside that, they are recommended to avoiding his disgrace and lack then they are suggested to show his privilege and efforts and also saying the best regards for him and fulfill his guidance.” (Shihab, 2002: 314).

From the verse above, it is clear that people not only are asked to raise prophet Muhammad, but also they are required to praise him and admit his sacrifice of. So, based on the reason, Allah SWT gives a right of homage and the mercy. His angels also ask *maghfirah* to the prophet Muhammad and suggest Moslem to confer *Shalawat* and blessing for him and his family. The others, Moslem should ask the happiness and prosperity for him intended on the lesson for us as the thankfulness had leded us to the main gate of happiness in henceforth and hereafter. It is a reminder for each people to not depend on benefaction, because an exalted personage, prophet Muhammad SAW doesn't walk in the heaven because of his charities, but it is caused by the mercy from Allah SWT. Someone who is satisfied with and be certain will get a salvation, so he never increases his efforts, actually Allah SWT will add his grace and blessing for his servant who had given a gift from Allah. (Shihab, 2002: 318).

Based on Imam al-Qurthubi and Quraish Shihab's explanation above, it can be concluded that *Shalawat* is a thankfulness of Moslem to the prophet Muhammad for his efforts and sacrifice. In this verse, Allah SWT shown that he confers it for him as a grace and blessing for the glorious man. The others, his angels confer it and give regards for him as a prayer and pardon, so the believers must confer *Shalawat* for him as a prayer, glorification and homage. One of the proofs of love for him is that imitate his behaviour, adorn ourselves with a good morals which had taught by him. It is stated on Surah al-Ahzab verse 21:

“there has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the last day and (who) remembers Allah often.”

On the *Tafsir al-Azhab* explained that the aspects personality of prophet Muhammad can be became an example for believers, such as permanent establishment and always hope to the creator, Allah SWT in the *Khandaq War*. The faith is not enough, it must be accompanied by the hope because that is the core of faith. Believers hope the mercy and the happiness in hereafter. To maintain our faith, we must remember and believe Allah SWT. When our hope and belief of Allah SWT increase rapidly, we feel light to imitate our beloved, Muhammad SAW. (Hamka, 2015: 169).

Sayyid Quthb on *Tafsir Fi Zbilalil Qur'an* explained that take coolly in facing a problems, a belief on the help, mercy and provisions of Allah SWT, and also the the conviction of prophet Muhammad in the *Khandaq War* is one of the outlooks which includes a good example for believer hoped the mercy and given priority to hereafter. They look for a good example for them with *dhikr* and not forget Allah SWT. ( Quthb, 2004: 240)

From the interpretation of verse, it can be concluded that Rasulullah SAW is a person who has perfect personality. He has a good character and it can be imitated by Moslem both in forelife and afterlife. One of the factors to urge believers for always imitate Rasulullah SAW is that stood in fear of Allah SWT and his big hope of the contentment or pleasure with Allah (*Ridha*), so people who imitate his character means that people follow the way which will bring them to the glory by the side of Allah SWT. In broad outline, *Majelis Abbabul Musthofa* brings a positive impacts for the members who attend on its agenda, especially for the younger.

### **The Role of *Abbabul Musthafa*: to the Individual and Muslims society**

*Abbabul Mustafa* as the social-religion community has the influence on the condition of social-religion, both in the aspect of social, culture, history and others. Abdullah, et.al (2006:xi) said that the other approaches of religious condition is needed as methodological framework. In Solo, *Abbabul Mustafa* is one of the religious phenomenon, because it appears as the social-religion community which coexist with other communities. Of course that the relationship with the certain religious ideology, the members of *Abbabul Mustafa* have the social relations related to certain laws and norms.

Based on those cases, the researcher includes this research in sociological domain. It is caused by the object of research belongs to the communities. According to Supardan (2009:69) sociology comes from the word *socius* and *logos*; *socius* means that social relationship and *logos* derives knowledge; literally, it can be concluded that sociology is the study of human society. The other opinions, sociology is the study of living together in society and observing the relation of humans and the rules. (Nata, 2011:38). The researcher suggested that this phenomenon appears because of the social community symptoms. So that, its existence has the relation to social community whether it influences or is influenced.

Sociological approach is divided into functionalism, interactionalism, and conflict. In this research, the researcher is used functionalism theory. It means that the community as the ecological organism works out rapid growth. The greater the growth, the more problems will be faced. Come upon the time, there will be a particular communities which have different function based on the area. Functionalism theory has the correlation with the role. It means that socialite has the set of action; both of take or do an action. The action of role can be done by the one in a event. The other hands, the role of dynamical aspect (identity/status) is that someone carries out his right and duty, so he can to bring his role. (Nasution, 2007: 160). Because of the disparities, the change of a particular function can give a effect to the other communities. Nevertheless, each communities can be studied apart. The religious research used functionalism theory is that the researcher must observe and analyze the phenomenon in the community by the side of the function.

Nasution (2007:161) stated that the relation of role and identity can not be separated each others. The meaning of status refers to the position of someone in a social community. It has two kinds of the position/status, as follows: (1) *Ascribe status* means that someone can get this status automatically without an effort or an ability such as a highborn man; (2) *Achieve status*, refers to the someone gets this status with an efforts based on his ability and skill.

The way to analyze this condition by the sociological approach can be divided into (1) identifying a social behaviorism; (2) observing the context of event; (3) explaining its effects to the social-religion aspect.

Based on the result of focus group discussion with the members of *Abbabul Musthofa* which be held in 2019 concluded the role of *Majelis Abbabul Musthofa* for the members are: (1) Give a wide religious knowledge. Based on some activities which has done, Habib Syech and *Majelis Abbabul Musthofa* not only ask the members to confer *Shalawat* to the prophet Muhammad SAW, but also share a wide religious knowledge, so the members get spiritual splash, know and understand theology deeply. (2) Tighten brotherhood. Every event, they always ask the members to tighten brotherhood with the society and communities, so there is no gap between them. (3) Educate candidate of *Ulama*. During conferred *Shalawat* from a city to the others, the members who attend don't only come from an old fellow but also most of them are younger. In educating about theology, *Majelis Shalawat Abbabul Musthofa* based on a training-oriented, so it can also trained the younger on how to study about theology and it is used to educate candidate of *Ulama*. (4) Create pious and good behavior society. By giving an understanding of the importance of theology in daily life is one of the features to protect ourselves from technological advance and epoch development. It has an important efforts to create and to organize pious and good behaviour society. (5) Create a personal responsibility for family, society and country. It is hoped that the members able to implement the Islamic values for their family, society and country with the high responsibility in each life aspects based on the activities and the Islamic understanding which is taught by *Majelis Abbabul Musthofa*.

In the social religion aspects, *Abbabul Musthofa* as an active *da'wah* organization in some cities has some important roles, especially for people in Surakarta, as follows: (1) As the tool of friendly and well-behaved preaching which refuse radicalism and terrorism; (2) As a means to discuss the problems of religion and nationality and to share the experiences like embedding the love of homeland (NKRI); (3) As the religious information center.

Based on the spiritual and psychology aspects, we can analyze what they get after we do it, so it can give effect to hold the condition. (Rayya, 2015:2-3). According to Rajab (2012: 36-37) the religious motivation is a forgotten part in building psychology aspect, where by the religion, someone feels the spirit as a part of his needs to the religion. It does not appears suddenly, but is more affected by the importance of the other spiritual aspects. The poems of *Shalawat* can affect their life, so it becomes one of the factors why *Majelis Abbabul Musthofa* is still growing rapidly until now. Firstly, Give thank in life's blessing. Thanksgiving is an expression of thankfulness to Allah SWT with all of the love which he gives for believer. On the holy of al-Qur'an, Allah had said in the *surah* Luqman verse 12: "And We had certainly given Luqman wisdom (and said), "Be grateful to Allah." And whoever is grateful for (the benefit of) himself. And whoever denies (His favor)-then indeed, Allah is Free of need and Praiseworthy." In this verse, Allah had explained that our grateful called the grateful for ourselves because of Him. The blessing through *Shalawat* which is felt by the members of *Abbabul Musthofa* is not only material aspect but also spiritual, such as they can get around Indonesia and also abroad to accompany Habib Syekh.

Secondly, Feel sufficient. Felt sufficient is called *Qana'ah* based on Arabic term. Etymologically, It means felt sufficient or willing. Terminologically, it is awillingness to accept and sufficient for the result of the efforts and keep away from unsatisfied. (Husain, 2015:60). Prophet Muhammad gives an example of *Qana'ah* reflected in his life. It can be seen on *Al-Barzanji*, which has a meaning, as follow: "one day, he stashed stone away on his cloth because he was hungry, although he was given all of the keys of the world wealth and the mounts had the kindness to give him a gold but he refused it." He hoped that everyone

can take an example of the incident referred to the modesty and precious of people-given. He always feels sufficient to Allah-given, although he can ask more and Allah will give it. He more chooses the simplicity in his life and always thank giving for the grace of Allah SWT. The form of *Qona'ab* which is reflected by the *Abbabul Musthafa* members can be seen by their daily life. Most of them live on simplicity and sufficiency with the different works, either as the pedicab driver, retailer, online seller and others. Thirdly, Peace of mind because of *Tawakal*. *Tawakal* is relying on Allah SWT. It denoted that the believers hope in Allah and hanging on the expectation to one and only our creator-Allah SWT. On this poem, it asserted that whoever relies on Allah SWT truly to get something you want, so you will get it. Based on the says of Allah on surah Ali Imran verse 159: "...and when you have decided, then rely upon Allah. Indeed, Allah loves those who rely."

Fourthly, More patient in face of life problem. Patience means that keep to uncomplaining while facing the difficult problem. It can be seen on *Al-Barzanji* meant that: "Then he (Muhammad) returned to Mecca with the pain and a heavy heart, the angel of guarding the mountain begged him that he would destroy the ard-hearted opponents, his answer: I hope that Allah will bring out the next generation themselves who want to believe and serve to Allah". Based on this verse, it can be known that prophet Muhammad SAW is a noble man in his attitude and behaviour. All of them can be the example for the people who hope the goodness. One of his patience when he invited the people to Islam. Fifthly, The lowliness (*Tawadhu*). One of the characteristics which should be possessed by the members of *Abbabul Musthafa* is a lowliness (*Tawadhu*). It can be explained that *Tawadhu* make someone respected each others. On the other hands, when someone is arrogant, people will hate and stay away. The lowliness is the characteristic of prophet and the pious people. One of the lowliness of prophet is that he does not like to be praised. It is also explained on surah asy-Syu'ara verse 215: "And be gracious to the believers who follow you."

## CONCLUSION

Based on the data above, it can be concluded that surah Al-ahzab gives the fervent motivation for the members of *Abbabul Musthafa* to spread *shalawat* in the society. The role of *Abbabul Musthafa* to the social-religion is divided into two parts, there are for the members of *Abbabul Musthafa* and for Muslims society. The role of *Abbabul Musthafa* for the members are giving a well-religious concept, closing of relationship each others, laying to the *Ulama*' generation, creating a piety and good moral community and thinking out the responsibility people both in our environment and others. The role of *Abbabul Musthafa* for the Muslim society are being a well-behaved media of religious proselytizing and refuse all of radicalism and terrorism, becoming an umbrella organization to share the idea, experiences and to discuss the religious and the nationality problem, such as build a patriotism, and being a religious information center.

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