

# THERAPEUTIC ASPECTS IN *SHALAWATAN* TRADITION (AN ETHNOGRAPHIC STUDY ON *SHALAWATAN* COMMUNITIES IN BANYUMAS)

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## Abstract

This study aims to reveal and identify therapeutic aspects in the tradition of *shalawatan* in Banyumas area. With ethnographic approach, this study describe the various aspects of therapeutic in the tradition of *shalawatan*. It can consider the elements that exist in the *shalawatan*, namely the *shalawat* reading or *dzikir*, the relationship between the leader (*habib*) and its members, the atmosphere of relations among its members, and the speech content (*taushiyah*) of *habib* or *kiyai*. The substance that be presented is the psychological implications caused by individual rituals and experiences in performing *solawatan* tradition. The therapeutic aspect is essentially part of this study. There are many therapeutic aspects of *shalawatan* tradition that have been revealed in this research, namely auto-suggestion, togetherness, psycho-spiritual and group therapy. The next study can find other ones, for example the aspect of musical of *shalawatan* that sharpens the sense or the religious emotions of the doers, so as not to dry in practice religious teachings. In addition there is also a scientific aspect that is contained in the moment of giving *taushiyah* (*mau'idzah hasanah*) by *habib* and *kiyai* in a *shalawatan* forum, which helps the *jama'ah* to develop positive thoughts in life. Similarly,, aspects of self-actualization development, the process of self imitation (identification), and aspects of religious transformation that exist in the subjective experience of the perpetrators of *shalawatan*

**Keywords:** *therapeutic aspect, shalawatan tradition, shalawatan communities*

## A. INTRODUCTION

The approachs used by *kyai* or religious scholars at a forum session (*majlis ta'lim*) are generally more *fiqhiy* or normative-doctrinal. The orientation colors da'wa activities among Muslims. This model is called as *da'wah fiqhiy*, which means preaching to the orientation of jurisprudence. The material presented is usually better explain the exsoteric dimension of Islam, such as legal-forbidden (*halal-haram*) issues, reward-sin, the terms of the pillars, as well as legal and cancellation of a practice. The questions that always come from participants, usually gentles or ladies, generally are as follows: "how the intention should be?", "Is that legal or not?" or "Is that sin or not?"(Fuad,2017)

The *da'wa* model as above apparently also felt in the several television stations are always associated with certain muslim groups, for example Rodja TV, Insan TV, Wesal TV, Surau TV, and so on. Materials that were delivered by the teachers, who mostly graduated of the Middle East Universities, are generally not much of themes such as the danger of heresy, the inhabitants of heaven, polygamy, prayer of our prophet, and so forth. On the one hand, Muslims should take pride in the presence of these TV stations, but, on the other hand, Muslims should concerned about the color or model of propaganda in it. Beside they were the overly normative-doctrinal, *da'wa* material that are in "Islamic TV" seem to be exclusive or likely to encourage people to judge or away from other Islamic groups which are different under standing. In essence, the *da'wa* character carried by them is so hard and does not reinforce aspects of fraternity (brotherhood) among Muslims, but decreasing it.

Based on the indication, I argue that Indonesian Muslims currently in need of *da'wa* model which are softer, soothing, and closer to the hearts of Muslims. *Da'wa* matter of this model is more emphasis on esoteric aspects of Islamic teachings, but it does not mean ignoring the teachings in eksoteric dimension of Islam. This *da'wah* model don't encourage listeners to be exclusive, but inclusive. This means that people are encouraged to practice the teachings of Islam as a moderate in the pluralistic of Indonesian society. *Da'wah* carried is more oriented toward coexistence between muslims, non *ta'ashub* (fanatical sects or groups), and is not normative-doctrinal. This *da'wa* pattern is known as therapeutic or mystical *da'wa* (Rakhmat, 2003).

The therapeutic *da'wah* is based on the viewpoint that the true teachings of Islam contain therapeutic aspects that are need to be studied in depth in order to be understood by Muslims who now live amid the problems of modernity. In modern life, every Muslim will always be faced with a variety of psychological stress (stressor), for example, related to the economic demands that tend to be more difficult, mass layoffs, hedonistic lifestyle, debt, difficult marriage, and so forth. To overcome these challenges, Muslims need to be accompanied as psychological and spiritual by religious teachers, because they are closer to the Muslims, especially through forums of recitals or preaching.

Culturally, the therapeutic and mystical (*sufistic*) model of *da'wah* have actually been practiced by various religious groups among Muslims. Some examples can be mentioned here, namely, what was done by Habib Syech and "Syecher Mania" community with *shalawat* which interspersed with *taushiah*. Especially about the popularity of the preaching of Habib Syech, this can be measured from the role of this character in bringing various community of lovers of *shalawat* in various regions in Indonesia. One of the assemblies is Jam'iyyah Ahbabul Musthofa. Jam'iyyah Ahbabul Musthofa in each Maulid use classic book (*kitab*) Shimtud Durar as a reference. At first, the followers who attended the Maulid of Jam'iyyah Ahbabul Musthofa just around hundreds. But by its development, now it's measured the numbers of followers who attend every *shalawatan* activity could reach thousands of attendances which made this Jam'iyyah as a phenomenon among muslim society in some regions. The popularity of the Jam'iyyah is inevitable from its leader, namely Habib Syech bin Abdul Qadir Assegaf. The *shalawats* which were sung by him become increasingly popular in the ears of the community. Even he published several albums in the form of MP3, VCD, or DVD, that contain recorded *qasidah* and *shalawat* which are enjoyed by his followers and sympathizers. This popularity was also supported by a fanatical sympathizers and commodification attributes that shows the identity of this assembly, like t-shirt, scarf, flag and jacket that symbolize that a person is a part of this community, all of which leads to a popular culture phenomenon that stole the attention of researchers (Fairuz, 2013)

In order such that the study was conducted, I am interested to assess how exactly the therapeutic aspects contained in the religious cultures that have been owned and practiced by the various layers of the Muslim community, especially in Banyumas. By focusing on the religious tradition that have been practiced by ordinary Muslims in Java in particular, that *shalawatan*, this study is expected to reassert the arguments about the urgency of development of therapeutic models for Indonesian Muslims. Da'wa with local religious traditions approaches are expected to be such a mass (social) therapy for Indonesian Muslims, or the world in general. This research aims to reveal therapeutic dimensions contained in *shalawatan* tradition. Nevertheless, the researcher will firstly reveal the historical background of the

emergence of *shalawatan* tradition, its development and implementation models in some communities in Banyumas, as well as the cultural meaning according to doers.

Theoretically, this research is expected to contribute in the development of Islamic Psychology study with a focus on extracting therapeutic aspects contained in the traditions (culture) of Islam. One of the strategies that can be taken to develop the study of Islamic psychology or psychotherapy is a way to learn what is practiced by the Muslim community, either individually or in group. From the results of such studies will be further developed models of therapy (counseling) group deemed appropriate to assist the Muslim community in living everyday life (Subandi, 2002).

In practical terms, the results of this study are expected to be a guide for Muslim counselors (psychologists), preacher (*d'ai*), spiritual guide and so on, who are interested in practicing the model guidance (therapy) is constructed from a religious point of view and religious traditions, beyond the models of group therapy that has been established previously.

## B. METHODOLOGY

This research will be conducted with a qualitative approach in the form of ethnographic study, which is an approach to develop an understanding of the activities or daily behavior of a group of people in a particular setting. The paradigm used is a post-positivistic, namely the perspective of research that is interpretive, constructive, and takes place in a natural setting. With this perspective, the researcher believes that the theory has no explanation or prediction functions, it gives commentary or makes direct understanding (lived experience), does not through abstract generalization (Chaedar, 2009).

Ethnographic methods chosen because it is considered deserve to be used in conducting the description and interpretation of a community in social or cultural. In the context of this study, researcher assumes that *shalawatan* communities in Banyumashave a social and cultural system. This method allows the researcher to be able to describe the self-representation is assumed by a community, which in the context of this study are *shalawatan* communities as a locus (Parker, 2005). The researcher seeks to study behavioral patterns, traditions and way of life that can be observed from these communities (Creswell, 1998). These patterns are related to the social and religious rituals in a group that are practiced in these communities and its

underlying worldview. Views of its kind, ethnography used in this study is likely to lead to ethnographic field, because the researcher studied, and going into a group in their daily lives directly in a natural setting. To borrow what has been theorized by Spradley (Spradley, 1997), a step that the researcher takes is to pay attention to the meaning of the actions of religious activities within *shalawatan* communities that researcher wants to understand through values (culture) that they have. In doing field work, the researcher makes a conclusion about the religious cultures of the three sources, namely from what they say, from the way they act, and from the documents they use.

### C. *SHALAWATAN* TRADITION IN MUSLIM LIFE

In the belief of a Muslim, reading *shalawat* is a form of worship to get closer to God, as *dzikir* in general. *Shalawat* is a blessing plea and pay homage to the Prophet as an intercessor and *wasilah* (intermediary) for his people. This idea has evolved since the early days of prophethood and has grown from generation to generation and up to the present time. Seeing the phenomenon contained in Indonesia, the tradition of reading *shalawat* (*shalawatan*) actually not a new thing, especially among *Nahdhiyyin* (NU communities). Initially, the recitation of *shalawat* was mostly done in the event of Prophet's Mawlid, but, in subsequent developments, this tradition was also performed in various other events such as akikah, tasyakuran, marriage, and so forth. In various regions in Indonesia, especially those that are the basis of pesantren and NU communities, there are now standing and developing various *shalawat* assemblies with various variations. Basically, the growth of various majlis and shalawaan rituals is the expression of the people in understanding and practicing the Prophet's traditions concerning *shalawat* (Aini A. F.).

To see various aspects associated with the tradition of *shalawatan*, Zamhari's research can be used as a starting point. He also offers important findings about the extent to which Majlis Dhikr groups comply with the teachings of the Qur'an, hadith and orthodox Sufism. In relation to this question, He has examined several aspects of *Majlis Dhikr* ritual, including their usage of *shalawat* as a means to approach God, their concept of sainthood (*wali*), seeking intermediaries (*tawassul*), sending the merit of pious deeds to deceased persons, and seeking blessing (*tabarruk*). In these ritual aspects, rather than innovating within Islam, *Majlis Dhikr* groups rely heavily

on the prescriptions of the Qur'an, hadith, and the views of authoritative Muslim theologians. Interestingly, their theological responses in these aspects are similar to those prevalent in the practices of major Sufi groups in Java. Therefore, in this sense, despite their *ghairu mu'tabarah* status according to the *Jam'iyah*, *Majlis Dhikr* groups can be considered to be in accordance with orthodox Sufi teachings, which still stress the importance of the observance of *shari'at*. In this sense, these groups can serve as an alternative venue for Indonesian Muslims to practice the inner aspects of Islam (Zamhari, 2010).

Historically, Arabs before the arrival of Islam already know *sya'ir*, even famous as a nation that is proficient in poetry and singing. In the old days too many people who play music. In its development after Islam was born, art is growing. Arabic poetry is widely used for religious purposes, such as *da'wah* facilities, the spread of Islam which aims to raise the motivation of Muslims worship and praise the Prophet (Rauf, 2009).

Broadly speaking, Arabic literature is divided into three, namely: first, *Natsar* (prose), ie free essay, not tied to *wazan* (*syi'ir* scales) and not also bound by *qafiyah*. Secondly, *Natsar Adaby* (lyrical prose), which is a free essay, is not tied to *wazan* and *qafiyah*, but has an element of similarity with the *syi'ir* from the aspect of language, namely the influence of the psychic and delusion of beautiful. Thirdly, the *Syi'ir* (poetry), which is an eloquent expression, is tied to *wazan* and *qafiyah* and expresses a beautiful imaginary image of the soul (Khariri, 2008).

At the time of the Prophet also had readings of poems, as described by Ibn Qayyim al-Jawziyah that the Prophet Muhammad prayed to God that Hasan bin Thabit always support the Prophet (s) with his verses. After the death of the Prophet, poems about glorifying the Prophet also remained, known as the *mawlid* of the Prophet, in which each activity is filled with the recitation of poems and poems to glorify the Messenger of Allah. Historically it is also explained that this tradition developed in the *syi'i* tradition which it aims to establish a close relationship between Fatimi and ahl bait. This tradition is carried out in order to commemorate the Prophet SAW on the day of his birth, which is called the Prophet's *mawlid* (Aini A. F.).

Normally, actually *shalawat* is a prayer of salvation and a salute to the Prophet Muhammad SAW. *Shalawat* there are two kinds, namely: first, *Shalawat Ma'tsurah*,

the shalawat made by the Prophet himself, both sentences, how to read it, its time and fadilahnya. For example: *allahumma shalli 'ala muhammadin nabiyyi al-umiyi wa' ala ali wa as-salim* or *allahumma shalli 'alaa muhammadin' abdika warasuulika naibiyyil ummiyyi*. Secondly, *Shalawat Ghairu Ma'tsurah*, a shalawat made by other than the Prophet Muhammad, such as *Shalawat Munjiyat* composed by Sheikh Abdul Qadir Jailani, *Shalawat Fatih* by Shaykh Ahmad at-Tijami, *Shalawat Badar*, *Shalawat Nariyah*, *Shalawat Burdah* and others (Mawardi, *Sholawatan: Pembelajaran Akhlak Kalangan Tradisional*).

In the context of culture, variant or forms of *shalawat* tradition has indeed been rampant in the land of Java. Then, how exactly is the prayer when viewed from the teachings? In QS. al-Ahzab [33]: 56 Allah says which means: "Allah and His angels bershalawat to the Prophet. O ye who believe! Pursue thee to the Prophet and pronounce his reverence. " For those who think that solawatan does not have a strong legal basis, it is necessary to re-interpret the word of Allah SWT. If interpreted normatively, solawatan will not give any implications for pengamalannya. However, if interpreted in the light of specific scientific meaning solawat and would be an interesting thing to be learned impregnated. This is a consequence of a cultured and open Islamic society. Qur'an and Hadith as the main reference sources in building civilization Manuia also have rules or cultural backgrounds influence.

Thus, the expression of respect and love to the Prophet from the depths of the heart is manifested in the form of literary works that never dry in the history of the development of Islamic literature. Literary tribute to this Prophet, then known by the type of literature *al-mada'ih al-nabawiyah*, is in Persian and Urdu literature, known as *na'tiyah* literature. In this literary tradition is the term for literary praise to the Prophet in Urdu, in Arabic known as the literature of *al-mada'ih al-nabawiyah*, while in Indonesia is known by the tradition of shalawatan. According to Thoha Hamim, as quoted by Wargadinata (2016), this tradition of praise to the Prophet was not only approved by the Prophet, but he also encouraged to perform the tradition of praise. In other words that praise to the Prophet is a tradition that is as old as the age of Islam itself. Literature of reverence to the Prophet continued to grow and never die until now. Not only in the Arab and Middle East, *al-mada'ih al-nabawiyah* literature also developed in non-Arab Islamic countries such as Turkey, Pakistan and even

Indonesia. In Indonesia the literary tradition of reverence for The Prophet is strong because it is closely related to the tradition of *shalawat* to the Prophet. Society can not distinguish between literary traditions and traditions *shalawat*, even both called *shalawat*. The tradition of chanting *al-mada'ih al-nabawiyah* accompanied the religious activities of Muslims, especially on the island of Java, in the form of ceremonial salvation of various kinds. This phenomenon has become a deeply rooted tradition in society. In fact, *al-mada'ih al-nabawiyah* literature can be said to have accompanied the increase of religious spirituality of Muslims in this challenging and stressful era.

#### **D. THE DEVELOPMENT OF *SHALAWATAN* TRADITION IN INDONESIA**

Historically, the birthday celebration of the Muhammad Prophet (*maulid nabi*) which falls on the 12th of Rabi 'al-Awwal, is one of the three festivals of Muslim festivals. Though different from other celebrations, 'Id al- Fithr and 'Id al-Adha, and it is not religious festivals, *Maulid Nabi* remain celebrated throughout the Muslim world. Among Indonesian Muslim communities, their love for the Prophet is manifested in a religious tradition known as the *shalawatan* tradition. This activity accompanies other religious activities, namely *tahlilan*. *Tahlilan* is the activity of reading prayer together with reading *kalimah thayyibah*, while *shalawat* is synonymous with the activity of reading prayer together which makes the Prophet as the focus to expect *shafa'at*. The integration of *shalawat* and *tahlil* is another form of Prophet's virtue in the eyes of the Muslims. Honoring the Prophet, honoring and loving him, cannot be separated from the hearts of Muslims around the world (Wargadinata).

One of the popular religious traditions among the cultural community is the "Berzanjen" or Maulid Al-Barzanji event, which is Al-Barzanji's text reading which is often called "Berzanjenan". This event is usually done in the moments of religious ceremonies of Javanese society, among which are read during the wedding ceremony, the ceremony to welcome the birth of a baby, aqiqahan, khitanan, maulid of the Prophet, and the ceremony of the hajj release. In the procession of Al-Barzanji's text readings the participants looked solemn and lived the sentence after sentence so that it was impressed the sacredness of the text (Ashari, 2012).

The spirit and tradition of traditionalist scholarship based on the values of tolerance or appreciation of the repertoire of the tradition of science or culture that comes from outside, to a tradition that in Islamic treasures has not been known. The acceptance of the treasures of the external scientific tradition is understood as a way to enrich the treasures of Islamic scholarly tradition without losing the spirit of science between them. In this case, Gus Dur, as stated by Kholid Mawardi said such a spirit is an early Islamic scholarly tradition that causes Muslims to soar in the treasury of science in the golden age. The main character of the scientific tradition at an early stage is the ability to set aside two contradictory things without causing one to lose its original identity. Something very cosmopolitan and eclectic allowed to grow side by side, mutually supportive. The main character is united in diversity (unity in diversity) which is the basic orientation of the scientific tradition in the heyday of Islamic civilization (Mawardi, Singiran: Pendekatan Sosio-Kultural Pembelajaran Islam dalam Pesantren dan Masyarakat NU, 2006).

#### **E. SHALAWATAN TRADITION IN BANYUMAS**

Hence, throughout history, as a classical civilization concept which later evolved as one of the dialectical methods of Islam and culture, the solawatan tradition plays an important role in building the logic of reason and attitude of Muslims. Ritually, solawatan tradition is quite developed in Banyumas regency. In practice, the shalawatan tradition in Banyumas is also never separated from the classic Banyumas chronicle texts. Text of Sandabad for example. Sugeng Priyadi in his research said that the text of Babad Pasir is not only a cultural document of Banyumas society, but a monument of the past that can not be separated from various studies on Banyumas. Babad Pasir is a struggle of Banyumas human thought that seems paradoxical. Paradoxical values seem important to assess the behavior of Banyumas society, both in the perspective of the past and the present (Priyadi, *Orientasi Nilai Budaya Banyumas: Antara Masyarakat Tradisional dan Modern*, 2008).

The meaning of human life associated with Banyumas society is that life is full of concern, dictated by fate, and man must be aware of himself (eling) so that the tendency to do asceticism or asceticism as did Raden Kamandaka (many Catra) first (Priyadi, *Orientasi Nilai Budaya Banyumas: Antara Masyarakat Tradisional dan Modern*, 2008). In addition to the traditional view, Banyumas people have a modern

view, that life is a source of pleasure, beautiful, and meaningful, so that humans must work hard on their own. The question arises then, what is the correlation between the solawatan tradition and the Babad Pasir text, as a historical representation of Banyumas?

The linkage between the solawatan tradition and the classical texts of Babad Pasir is not depicted intertextually. The relationship is more to the formation of the personality and character impregnated of the texts. In Banyumas, at least (according to the author's observation) there are three solawat assemblies that still maintain its existence. All three are Assembly Muhayyijul Aswaq, Assembly Syecher Mania Purwokerto, and the Assembly Nur Muhammad. The three solawat assemblies are located in the Village of Pasir Kidul, Banyumas Regency.

*Muhayyijul Aswaq* Assembly, led by KH Amiruddin. According to KH. Amir, the assembly was established in 2007 (Amiruddin, 2017). The stance of the establishment of the assembly stems from the robbery event that had been experienced by KH. Amir and family. The event resulted in money amounting to 28.7 million missing stolen by robbers. On that basis, KH. Amir suffered sadness and was devastated. Nevertheless, many of his relatives provided the motivation and encouragement to re-emerge by establishing the shalawat assembly (Amiruddin, 2017).

The consideration of naming *Muhayyijul Aswaq* is due to Habib Husain's contribution from Yogyakarta. To begin the rutinan assembly, KH. Amir collaborated with Habib Fuad, chairman of the Shalawat Nur Muhammad Assembly, who is also domiciled in the area of Pasir Kidul, Purwokerto. They collaborate to conduct joint rutinan at the Tomb of Sheikh Makdum Wali, Sand Kidul. Each rutinan is executed, approximately 30 Habaib attends and can spend at least Rp. 8.000.000,00 for once doing rutinan. KH. Amir said that however much money is spent, if for da'wah activities it will feel light (Amiruddin, 2017).

What is delivered by KH. Amir gives a message to humans that firm beliefs and principles will affect optimism in the face of life's problems. Culturally, the view of life KH. Amir reflects the attitude and character of the people of Banyumas, according to Babad Pasir, which is fond of looking for meaning life and beauty. KH. Amir continued, establishing the solawat assembly as a syiar to humans to always

remember the greatness of Allah SWT and give news to the temporary group that the tradition of solawatan is not bid'ah (Amiruddin, 2017).

Building confidence in Allah SWT and Rasul SAW is the fruit of life experience. In the context of Islamic studies, as a religion, Islam develops into two structures, namely the structure of beliefs and ritual structures of worship. In the structure of belief, there are six foundations often referred to as "the pillars of faith," consisting of faith in God, faith in angels, faith in prophets and apostles, faith in God's books, and faith in the Last Day and faith in qada and Qadar. While the structure of worship consists of five forms of worship ritual which is the pillars or pillars of the building buffer. The five forms of worship ritual that must be implemented are: shahada, prayer, fasting, zakat, and hajj (Subandi M. A.).

Reading the prayer and the salutation of the Prophet will surely come to the Prophet wherever the one who reads it is. If a group of people who are gathered until the dissolution of the collection without dhikr to Allah and repent to the Prophet, then they are like a foul-smelling carcass (Mawardi, *Sholawatan: Pembelajaran Akhlak Kalangan Tradisional*).

Recalling the Prophet by reading Barzanji, Diba'i, Ratib, Nadzam Burdah, and the maids of Simthudduror and other shalawat, or religious advice and prophetic stories, or the story of the Prophet's struggle is proof of his love for the Prophet. In this context it is the practice of the sunnah that will be rewarded. Remembering the Prophet not only in Maulud, but it can be done on every Friday night. In addition to reading worship worship, also including good deeds and highly recommended in religion. According to KH. Amir, the common solawat recital sung to the assembly are *Diba'i*, *Simthudduror*, and *Maulid Al-Barzanji*. KH. Amir stated that the background of the reading of simthudduror was due to the message from Habib Syech bin Abdul Qadur Assegaf (Habib Syech), Solo. Habib Syech is a figure who popularized the reading. KH. Amir also admitted that his proximity to Habib Syech influenced the existing policies in his assembly. In fact, in 2011, KH. Amir was the first to invite Habib Syech to solawatan in Purwoketo (Amiruddin, 2017).

While the selection of reading al-Barzanji based on the youthfulness of the youth around the assembly following rutinan. Reason KH. Amir to hold the youth also to minimize things that can interfere with the dimensions of youth spirituality.

KH. Amir wants the youth around his council to have an active role in the religious field, not just to follow the exciting culture. Maulid ad-Diba'i was chosen by KH. Amir because of his delightful reading to be shared (Amiruddin, 2017).

In addition to the assembly of *Muhayyijul Aswaq*, stand also Assembly Syecher Mania Purwokerto led by Habib Haidar Alwy bin Asad bin Assegaf (Habib Haidar) from Bumiayu. The history of the assembly according to Habib Haidar began with the establishment of "Laskar Shalawat" in 2013 in Bumiayu (Haidar, 2017). However, since the movement has not been massive, the existence of "Laskar Shalawat" does not last long. Beginning in 2014, established "Syecher Mania Ngapak". The inauguration of the assembly took place in Sokaraja, at the residence of Habib Adi. A total of 50 people followed the initial rutin the assembly was inaugurated (Haidar, 2017).

The naming of "Syecher Mania Ngapak" itself was brief, because in November 2014, it was inaugurated a new name to "Syecher Mania Purwokerto" by Habib Syech, Solo. Starting from there formed daily stewardship. And, in December 2014, the first rutin began after the inauguration of a new name. At least 150 people attended the event. Vision and Mission carried by Syecher Mania Purwokerto is, firstly, loves Allah SWT and Rasul SAW, secondly, loves people who love Allah SWT and Rasul SAW, third, strengthen the ideology ahlussunah wal jamaah (aswaja) (Haidar, 2017). If looking at the vision and mission of Syecher Mania Purwokerto, there are dimensions of divinity, human dimension, and ideology dimension. The divine dimension manifests to the love of Allah SWT and Rasul SAW. Allah Almighty says in Q.S al-Ahzab which means: *"Allah and his angels deliver / grant mercy on the Prophet, o those whom they believe ask for grace upon it and ask for welfare of respect."*

The *shlawat* to the Prophet, according to his doers, contains infinite faidah, among others: illuminates the heart of darkness, no longer needed a spiritual teacher, can deliver his pengamalnya to wushul to Allah SWT, delegate rizqi and people who multiply the recitation of his body is forbidden Allah SWT from the fire of hell. It is best that one who reads solawat to the Prophet, in the most perfect haliyah, sacred his body, has wudlu, faces the qibla, lives the majesty of the Prophet with the intent of achieving desire and aspiration, reading with tartiles and not hurrying in uttering

his sentences (ad-Dimyati, 2017). In cultural meanings, solawatan is an effort to build "hijri awareness" - borrowing the term - KH. Kuswaidi Syafi'ie. Spiritual migration or in its islamiyah terminology is "hijrah" is possible because of the distance between man and Allah SWT. In this context then the messengers presented by Allah SWT alternately, era after generation, generation after generation, so finally closed by an Apostle Pungkasan, Muhammad SAW. The Apostles had a mission to awaken mankind from the grunts of their neglect and intoxication with this mortal seduction to rush and travel to their own home of origin, spiritual warmth in the lap of the Divine (Syafi'ie, 2016).

Cultural interpretation was probably already done by Habib Haidar and some of his congregation. Habib Haidar made a religious transformation (solawat) by doing some kind of business that can push the performance of assemblies, both economically and quantity of pilgrims. Habib Haidar established a distro (SECAF) which produces jackets, coats, shirts, stickers with identity aswaja and Syecher Mania Purwokerto. SECAF already has 3 branches, among them in Kebumen, Nusawungu, and Kesugihan, Cilacap areas. Uniquely in these three areas, SECAF was established near Madrasah schools. The reason for choosing his place is that Syiarher Mania Purwokerto syiar can enter the youth, and youth can easily conduct discussions about aswaja or other Islamic issues (Haidar, 2017).

As a cultural cross, solawat traditions are mushrooming in a wider context. Rituals of grave pilgrimage, tabarukkan, and sowan to elders or religious leaders into a routine that is commonly done in unison with the routine activities of the solawat assembly. There is an interesting term from Jalaluddin Rachmat, the madrasa of the Prophet. In short, the madrasah of the Prophet was the great reform medium by the Messenger of Allah to change loyalty to the group to be faithful to Islam. Loyalty to the group explained by Rachmat is loyalty not to Islam. Rachmat explained that not all of the friends passed from the madrasah of the Prophet. If any one passes, many are not human now familiar. He is Uthman bin Mazh'un. He converted to Islam with his whole family. He is the thirteenth who convert to Islam. He is very diligent in worship. He also migrated twice to Habsy. He fought in Badar with the Messenger of Allah. Then he died two and a half years after the hijra (Rakhmad, 2000).

## F. THE MEANING AND MOTIVATION BEHIND THE *SHALAWATAN* TRADITION

Tradition is a human endeavor to meet the necessities of life to adapt, and to develop oneself. Quoting Yusuf Qardhawi's statement that Islamic art is a free-flowing expression of the soul, liberating humanity from routine and the life of production machinery. From the opinion of Yusuf Qardhawi, then in the tradition solawatan data interpreted means to entertain themselves from the activities of the day, feel the pleasure of heart and tranquility when chanting poems. This phenomenon is interesting to be studied more deeply.

Jalaluddin Rumi for example. As a great Sufi figure, he often interpreted Solawat as a spirit and a view of everyday life. In producing syi'irnya, often Rumi include a sense of longing for the Prophet Muhammad in it, as follows:

"Tawassul On the Prophet  
I bear witness, he is the pearl of thy ocean  
I made him, the giver of intercession before you  
Duhai knows all the circumstances  
Tell me about it (the Prophet) (Rumi, t.thn.).

In the psychological domain, Rumi seems to feel such a deep longing for Kanjeng Prophet Muhammad, that he witnessed "in the presence" of Allah about the majesty of the Prophet. In hermeneutical rules, the text produced by Rumi is a symbol or cosmic symbolism, because it contains metaphysical and tasawwuf dimensions.

Psychologically, this phenomenon is described by Rachmat as a process of growing a sense of love in a person to a figure who is loved and missed. As is known, all Muslims agree that loving the Prophet is a duty for every Muslim. Loving the Prophet is compulsory, though love can not come. That love needs to be grown, because basically the person is never in love, but learning to love. The love of the Prophet is very important for a Muslim, for Nabilah connects him with Allah. A Muslim's knowledge of the ways of worshiping God was attributed to the help of the Prophet; And with him, a Muslim will come to God (Rakhmat, 2009).

The testimony from two pilgrims, namely Sumiati and Febi, was same with what was delivered by Munzir Hitami. Munzir reveals that in its history, the Apostle was sent by God intended as a witness to the behavior of his people in the framework of the people's accountability before God. It is mentioned, among others, in Q.S al-

Muzzamil [74]: 15: *"We have sent you an Apostle as a witness against you, as we have sent an Apostle to Fir'aun."* (Hitami, 2009)

Solawat changed the perspective, way of thinking, and human feelings (Olivia, 2016). The phrase stated in Rima Olivia's book *"Shalawat Untuk Jiwa"* is worth watching. The cognitive and affective aspects are represented in the phrase. In addition, in the study Maiyah, Kenduri Cinta, and Juguran Intercession initiated by Emha Ainun Najib (Cak Nun), also dominant aspects of cognitive and affective. In his activities, Cak Nun always provide stimulus for the pilgrims to always positive thoughts and become a superior person wherever and whenever. He sees that Indonesian Muslims (especially youth) are the generation of reformers, not the next generation. Therefore, in order to have the determination of the soul and optimism, start to revitalize the solawat in the self, so that the personal Apostle can be emulated.

Solawat is the guardian of prayer in obtaining keridhoan, as well as cleaning human charity. Rasulullah SAW said: *"All your care to me, it is the guardian of your prayers and get the pleasure of your God, and is the cleanser of the charity of all you"* (HR Daelami) (al-Batawy).

"Ridho Allah" is the most important thing. Once upon a time a well-known Sufi, Rabiah Al-Adawiyah wanted to "burn" the heavens because of the people who lived a time with him, worshiping just because they wanted to get heaven. Hope heaven is the same worship that has not done to Allah SWT substantially. Even Cak Nun added, heaven or hell is the prerogative of Allah SWT, man does not need to think about it. If all the worship is done because the love of Allah and the Prophet Muhammad, then rewards of goodness and blessings will be obtained.

Habib Haidar as chairman of the Assembly Syecher Mania Purwokerto revealed that with solawat we can ask prayers to Allah SWT to be given peerolongan in the world and in the hereafter, and get true happiness. There are even some spiritual experiences experienced by Habib Haidar ie see the deceased "masyayikh" present in *shalawatan* activities in Majenang (Haidar, 2017). Not to mention the recognition presented by Siti Khafsoh. He saw a mysterious figure when qiyam expensive, however, the phenomenon did not last long (Khafsoh, 2017).

## G. *SHALAWATAN* AS THERAPY

To see the various aspects of therapeutics in the tradition of *shalawatan*, we can consider the elements that exist in the *shalawatan*, namely the *shalawat* reading or *dzikir*, the relationship between the leader (*habib*) and its members, the atmosphere of relations among its members, the content speech (*taushiyah*) of *habib* (*kyai*), and so on. Some of the therapeutic aspects of *shalawatan* tradition that can be caught by researcher can be explained as follows.

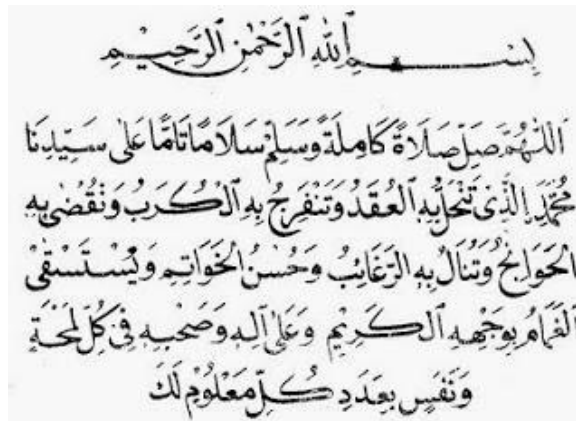
### 1. The Aspect of Auto- Suggestion

In the tradition of *shalawatan* generally there are various readings that are specifically read regularly by members of a congregation of *shalawat* jointly. These readings are generally Arabic verses of poetry (*sya'ir*) containing *dhikr*, prayer, and praise to Allah, praise to the Prophet, and the life history of the Prophet. Various recitations of the *shalawat* can be found in *Mawlid al-Diba'i*, *Mawlid al-Barzanji*, *Qashidah Burdah*, *Mawlid Shimtud Durar*, and so on.

Judging from the theory of hypnosis, which is one of the foundations and techniques of psychotherapy, the pronunciation of certain words or readings is an auto-suggestion process. That is, when reading *shalawat* someone is actually saying things that are good to themselves or self-suggestion in order to have such good qualities (NS). For example, when a person chants *al-asma al-husna* (the character or name of Allah) or the Prophet's commendable attributes, he is actually suggesting himself in order to imitate these qualities in himself. *Shalawat* is a therapeutic process that is not so different from self-hypnosis therapy.

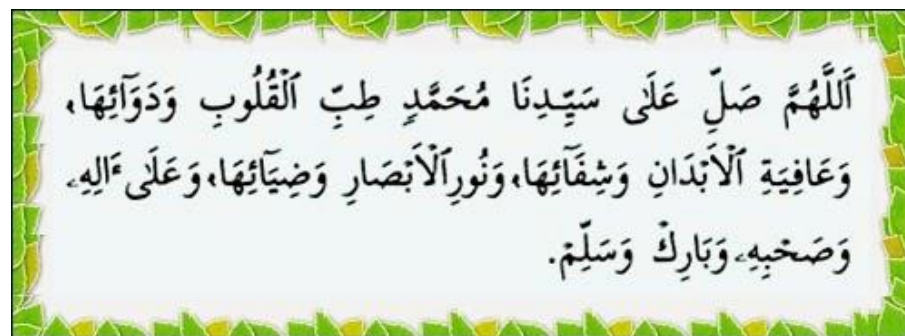
Associated with aspects of auto-suggestion that is in reading *shalawat*, the following author presents three examples of *shalawat* who has an interesting editorial that is currently very popular among Banyumas Muslims. The essence of the three prayers below is *munajat* and prayer to Allah to overcome the difficulties of life, away from the various calamities, the healing of various diseases, and the fulfillment of all the necessities of life. The full text of the three recitals is as follows:

a. *Shalawat Nariyah*



*"O Allah God We bestow the perfect welfare and salvation upon our lord Prophet Muhammad SAW. Semoga decomposes with the blessing of all kinds buhulan is released from all the difficulties accomplished all kinds of intentions achieved all desires and khusnul khotimah poured mercy with his noble personal blessings. Wellbeing and salvation That perfected may You also devote to the family and his friend every blink of the eyes and breath even as much as You Know the Lord of the Worlds."* (Shalawat Nariyah dan Manfaatnya, t.thn.)

b. *Shalawat Thibbil Qulub (Shalawat Syifa')*



*"O Allah give mercy to our lord Prophet Muhammad SAW, as a medicine for his heart and healer, his body and healer and as a glimpse of eyes with light and is the staple food of body and spiritual, May sholawat and greetings poured also to the family and the friendship."* (Shalawat Thibbil Qulub (Shalawat Syifa'), t.thn.)

c. *Shalawat Munjiyat*



*"O Allah graciously grant to our lord the Prophet Muhammad, who by thy grace will save us from all thrilling circumstances and from all the trials with which thy grace will bring upon us intent, Who by thy grace will cleanse us from all Ugliness / error. In that grace you will lift us up to the highest degree. With that grace you will also convey to us perfectly the purpose of all good in life and after death, for surely You are the Almighty over all things".*

## 2. Togetherness Aspects

In the observation of researchers, in the majors of shalawatan there is an atmosphere of togetherness that is so high among the members and their leaders. This atmosphere was awakened not only during the sharing of prayer forums together, but also outside the forum or in everyday life. In the language of religion (Islamic teachings) this is often referred to as ukhuwwah. This aspect is also embedded in the teachings about congregational prayer.

Psychologists argue that the feeling of 'alienation' suffered by modern humans today is the main cause of psychiatric disorders. By praying in congregation or attending the congregations of jama'ah, such as dhikr together, pengajian, tahlilan, yasinan, and of course shalawatan, then the feeling of

isolation is slowly trying to be eroded together. This further confirms that religion (read: Islam) actually helps its adherents to be able to overcome various mental disorders or maintain mental health by maintaining brotherhood of fellow human beings (*ukhuwah*), know each other (*ta'aruf*), understand each other (*tafahum*), mutual provide assistance, and feel the pain and pleasure of others (*ta'awun*).

The atmosphere of togetherness and brotherhood in the tradition of shalawatan can be seen clearly in various moments, namely when reading sholawat and prayer together, eating together, and listening taushiah together. Outside of the meeting forum, not least among the shalatricks community in Banyumas which together established business institutions and other activities as a joint business charity. This means that the spirit of *ukhuwah* that exists within the community of lovers of shalawatan not only in the ceremonial plains, but also in their daily lives more real.

### 3. *Shalawatan* as Psycho-spiritual Therapy

In therapeutic communication, the seeds of religious psychology that emphasize individual spiritual experiences are more emphasized. Erwin Kusuma, in his paper, entitled "Spiritual Psychiatry", as quoted by Zainul Muttaqin Yusufi revealed, the seeds of Spiritual Psychology study actually has long been started, but not yet accepted by the public because there is no tool to prove. A psychiatrist named Wilhelm Reich (1897-1957) presented his findings about "orgone" in which it is bio-energy. However, he was punished because his findings had not been proven with the equipment at the time (Yusufi, 2005).

Now the energy is known as bio-electromagnetic from FIR (Far Infra-red Rays). With such an invention, it can be seen that the human body consists of two kinds: the subtle body or the bioplasmic body and the body of the cellular or the physical body. The process of controlling the spirit against the body, according to Erwin, as follows:

“The subtle or physical body of the bioplasmic (bios: life, plassein: shape, which forms rough chamber) as the celestial element (from the sun) and functions as a floppy. Also called aura is maintained by chakra. Its power: works, with physical intelligence. Type of work / energy: electromagnetic (ray, photon

vibration change), power in. Its effect on the body is rough, through the conversion process (energy). Associated with the subconscious mind (subconscious mind). Cells are rough or cellular (composed of cells as elements of the earth (from eating, drinking, breathing) and functioning as cpu-printers Power: work, with cultural intelligence Type of work / energy: electric (electric, vibrational change Electrons), chemistry (alteration of atomic vibrations), thermic (heat, molecular vibration change), and kinetic (motion, vibration change / place of solid, liquid, or gas), external energy Related to consciousness (Yusufi, 2005)

*Shalawatan*, in terms of psychiatric science, is still according to Dadang Hawari, if practiced in earnest can bring the individual to feel the trans-personality, yaitu conditions in which the soul like to feel the calm so deep. A clean heart is a requirement. Because, if not accompanied by a clean heart, then solawat only limited verbal rituals. The intimacy and closeness of man with Allah SWT and Prophet SAW can only be nurtured with prayer and confidence. One *sahabat* said: "*Rasulullah SAW has heard someone praying in his prayer, while he has not praised Allah ta'ala and repent to the Prophet. Then he said: The man has been in a hurry. Then he picked it up and said: if one of you has performed the prayer, then he should start by praising and flattering his Lord, then praying to the Prophet, then afterwards he prayed with what he wanted*". (Abu Dawud from Tirmidhi) (Adz-Dzakiey) .

#### 4. **The Other Aspect of Shalawatan**

Rima Olivia said, piety does not only involve recurrent mental activity concentrating the mind. He accesses all the folders stored in our repository of what and how the Messenger of Allah. He, vibrating with the wave of mind-centeredness from other human beings on earth, called his name in countless repetitions. Return to the command of salvation which begins with the statement: "Verily Allah and the angels reply to the prophet. In short, this activity is in tune with the most powerful energies, by the millions of angel choirs who are constantly chanting the same word." (Kompasiana, 2017)

If the shalawat alone can change a person's state for the better and his sorrow is eliminated, it directs the conscious mind in the repetition that results

in the movement of consciousness toward the (unconscious mind) along with the hundreds of billions of people on earth simultaneously, we know how powerful energy The sholawat is in complete human self-change. A path that has been shown to be personal excellence through the model of excellence through a simple repetition of activity, *shalawat*. (Kompasiana, 2017)

How powerful the power of solawat if implemented together. Therefore, the good done collectively will be easily impregnated and interpreted together. The echo of the syiar will be stronger and bigger. The Messenger of Allah said: "*How low again to disappoint someone who has heard my name is called, then he did not want to pray to me*" (HR. Tirmidzi dari Abu Hurairah ra).

Beyond the study of the above aspects, in fact there are still many aspects of *shalawatan* tradition that have not been much revealed in this research, for example the aspect of musical *shalawat* that sharpens the sense or the religious emotions of the *pengamal* (if taste), so as not to dry in practice religious teachings. In addition there is also a scientific aspect that is contained in the moment of giving *tausiyah* (*mau'idzah hasanah*) by *habib* and *kiyai* in a *shalawatan* forum, which helps the jama'ah to develop positive thoughts in living life (if thought). Similarly, aspects of self-actualization development, the process of imitation (identification) self, and aspects of religious transformation that exist in the subjective experience of the perpetrators of *shalawatan*.

## H. CONCLUSION

*The Shalawatan* tradition has become one of the popular cultures that is growing in Indonesia and has become the lifestyle of Indonesian Muslims. In some areas, especially in Banyumas, *shalawatan* has become a tradition that even routine every week and always be done by some groups or communities with diverse background.

This research see the various aspects of therapeutic in the tradition of *shalawatan*. It can consider the elements that exist in the *shalawatan*, namely the *shalawat* reading or dzikir, the relationship between the leader (*habib*) and its members, the atmosphere of relations among its members, the content speech (*taushiyah*) of *habib* (*kyai*), and so on. The substance that be presented is the psychological implications caused by individual rituals and experiences in

performing solawatan traditions. The therapeutic aspect is essentially part of this study.

There are many therapeutic aspects of *shalawatan* tradition that have been revealed in this research, namely auto-suggestion, togetherness, psycho-spiritual therapy, and group therapy. The next study can find other ones, for example the aspect of musical of *shalawatan* that sharpens the sense or the religious emotions of the doers (if taste), so as not to dry in practice religious teachings. In addition there is also a scientific aspect that is contained in the moment of giving *tausiyah* (*mau'idzah hasanah*) by *habib* and *kiyai* in a *shalawatan* forum, which helps the *jama'ah* to develop positive thoughts in life. Similarly, aspects of self-actualization development, the process of self imitation (identification), and aspects of religious transformation that exist in the subjective experience of the perpetrators of *shalawatan*.

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