

Reading Of Surat Al-Fatihah In The Tawasul Tradition At Pesantren Nurul Jadid

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Article history

Submitted: 2024/01/06; Revised: 2024/01/11; Accepted: 2024/01/16

Abstract

This study aims to describe the tawasul tradition in the Nurul Jadid Islamic Boarding School Paiton Probolinggo. This research approach is descriptive qualitative type. The research subjects comprised the caretaker of the Nurul Jadid Islamic Boarding School and the head of the Nurul Jadid Islamic Boarding School. The collection technique uses interviews, documentation, observation, and data analysis techniques using data reduction, data presentation, and conclusion. The results show that the tawasul tradition in Islamic boarding schools has several meanings in reading tawasul in Islamic boarding schools 1. Means of praying, 2. Means to connect scientific sanad, 3. Means to connect spiritual sense, 4. Media for dhikr to others. Allah, 5. Increase love for Allah. While the benefits of reading tawasul on students' personalities in Islamic boarding schools 1. They were becoming a person who likes to be grateful, 2—being patient, 3. Being calm, 4. They respect people, 5. Being a person who wants to give and be generous, 6. Be happy with Allah's destiny

Keywords

Reading Al-Fatihah, Tawasul Tradition, Nurul Jadid



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INTRODUCTION

The current modernization and globalization provide many changes to the order of life of students in Islamic boarding schools (Hasan, 2021). One of them is the ethos of materialism which results in the increasing complexity of the lifestyle of students. This can be seen in the lives of students who are always busy adjusting to modern trends so that they seem enslaved by social desires. As a result, modernity brings students in Islamic boarding schools under excessive pressure so that they can experience psychiatric disorders ranging from extreme anxiety, the estrangement of interpersonal relationships so that they experience loneliness, the emergence of deviant behaviors such as addiction to liquor and drugs to sharing psychosomatics

(physical disorders caused by psychiatric and social factors). These things can lead to the disorientation of moral values due to an imbalance between the well-being of material needs and the lack of cooling for spiritual needs (Fauzi et al., 2020). In the end, the modern sanyri generation in this millennial era experienced a gap between physical condition and ruhani, that is, an outward increase in the prosperity of life, but suffered from an inner spiritual dryness that distanced the personality of the people from the religious teachings that prioritized *al-akhlāq al-karīmah*.

Responding to the spiritual crisis caused by modernization and globalization, Sayyid Hosein Nasr, as quoted by Ali Maksun, commented that modernization, with all the advantages and conveniences of technology enjoyed by students, in reality, does not bring true happiness. Instead, students are overwhelmed with anxiety about the luxuries of life that surround them (Fauzi et al., 2020). Sayyid Hosein Nasr likens that modern students only move on the edge (periphery or rim) of the circle of existence so that man gets only temporary satisfaction and can only see everything from his perspective. They forget something important, namely the source or center (axis or center) of the circle of existence that can make people know the meaning of life. If the students of this modern age are complacent with a life of wealth with technological advances and always glorify ratios, then indeed they have experienced spiritual emptiness and have lost their intellectus in seeing the reality of life, or it can be said that they have lost the eye of the heart, an essential element in man capable of grasping Divine cues (Fauzi et al., 2020). One of the ways that can sharpen the eyes of the human heart is to approach oneself to God through the cleansing efforts of nature contained in the teachings of Sufism.

Sufism, as part of the teachings of Islam or can be referred to as Islamic spiritualism, is not only a psychological escape place for modern society that is hungry for ruhani and presents an obsession with the need for a momentary rupiah or simply fulfilling the ambition to seek sobriety alone (Irawan, 2019). Moreover, Sufism presents a purely religious vision to direct man to control himself from egoism by cleansing the heart and revealing the actual reality (Irawan, 2019). Thus, Sufism is a more significant commitment than merely the gratification of the interests of personal egoism and personal spirituality. Sufism is a container for understanding the reality of nature and the existence of life from the lowest level to the highest level, that is, being able to present God at every step of life (Zaini, 2017).

Islamic Sufism has essential elements, namely the realization of noble godliness, systemic and remaining within the corridors of sharia (Rozi, 2017). This is actualized in tawasul, the practice of meditation with techniques (muraqabah, zikr,

wired, and so on) taught by Sufi teachers. Tawasul can also be interpreted as a reading of the Sufism method. If it is associated with the symptoms of modernity described above, tawasul becomes an option for students, giving rise to a passion for spiritualism (Fuad, 2013). However, it should be underlined that tawasul is the actualization of the teachings of Sufism which is a manifestation of Islamic spiritual values that have historically been pioneered by the Prophet Muhammad PBUH and his companions and are rooted in the scholars so. That if these Islamic values are absorbed and practiced by today's society will create a balanced life between two important aspects, i.e., material and spiritual (Rozi, 2017). Therefore, tawasul exists not only as a solution to the spiritual emptiness caused by the saturation of modernists but as a dynamic actor of the spirituality of Muslims toward ultimate happiness.

In Indonesia, there are two specific Muslim groups. The first is those who allow or even advocate laughter; this group usually comes from the Nahdliyin circle. Then the second is those who oppose and do not allow tawasul, some even more extreme by mentioning that doing tawasul is hypocrisy. Of course, each of these two opinions has its arguments and statements regarding their views on tawasul. However, this article will not discuss the specifics of the two differences or the ideas of each of them.

Tawasul is a method that is commonly used by a person when praying. Tawasul is also defined as the door of a person facing himself to God because the primary and essential purpose in carrying out the tradition is God (Fatonah, 2021). Meanwhile, something that is used as a medium or a testament to draw closer to god. The concept is often misunderstood as a tradition that plunges into destruction. But if understood carefully, the rule is one of the media in drawing closer to god; tawasul is commonly known as gallop barakah (Fabiana Meijon Fadul, 2019). It has become a tradition among students and society in general, which is influenced by the assumption that a barakah value can be taken advantage of, especially for students in Islamic boarding schools. Therefore tawasul itself has a dimension of religious beliefs and emotions.

Tawasul is an activity that is often and easily found in various places. The correct concept of tawasul must have a theological foothold that can be used as a basis for proselytizing; one of the footholds is the hadith which is the second source of Islamic teachings after the Qur'an. Ijma' (consensus) and qiyas (analogy) rank next after the two core sources in the Qur'an, mentioning several verses related to tawasul, e.g., QS. Al-maidah: 35 and 54 QS. Al-Baqarah:248 and QS. Maryam 31,

(Lukman, 2021). The verses scattered in the three surahs at least lead to the understanding of tawasul. First, the will is everything that is used by God as a cause and has the honor of being able to bring a person closer to him, in addition to the media promised by God as a means of fulfilling the ha hat, secondly taking blessings through traces and relics of the past which certainly have the value of honor on the side of God is something that has happened and is proclaimed by religion (Fatonah, 2021).

As for the hadith related to tawasul, it is widely found in the salad of one pole al-with, for example the hadith of the Prophet, which tells about a person who meets and asks that the Prophet pray about the eye pain he experienced. The Prophet said, "if you want so, you will pray, but if you are patient, then it is a good thing for you; the man answered, pray. Then the Prophet told him to abide by and prayed:

اللهم اني اسالك وتوجه اليك بنبيك محمد نبي الرحمه اني توجهت اليك الى ربي في حاجتي هذه لتقض لي اللهم فشفعه في

Yallah, verily I beseech and face you through your prophet, the prophet Muhammad the bearer of mercy. Honestly, I face this (sore eye) to you to be fulfilled, O god he intercedes for me (HR.Al-Tirmidzi and al-nas'I of Usman ibn Hanif)

Tawasul is carried out all the time by the Nurul Jadid Islamic boarding school students. Also, When studying in makbaroh masyayikh from here, it becomes a represerenatsi or even a kind of consensus that makbaroh masyayaikh is a quick place for all celebrations granted as a testament to draw closer to Allah. Unlike the case When someone says among the minority of the community that tawasul is not justified, tawasul carried out in astah masyayikh Tampa is believed to be a place to take barakah from the people of Nurul Jadid Islamic boarding school.

The idea of tawasul in Nurul Jadid Islamic boarding schools and outside the Islamic boarding schools has become a habit and tradition that has been carried out for generations by students and the community in general around the Islamic boarding school; these activities are a traditional form of Action that has been formed for generations and entrenched by individuals tau actors in the community. Trading tawasul is an interesting phenomenon because the tawasul tradition does not depart from a vacuum; of course, some factors and motives surround it. This article will try to reveal the reasons and characteristics of the Action

METHODS

This research uses a qualitative case study approach that explores cultural technology with types and descriptive data analysis, (Priyantoro Widodo, 2019). This study was conducted from March to August 2022. The subject of this study was

Pesantren Nurul Jadid Probolinggo East Java, Indonesia. The data was obtained by observation and interview techniques, and the interview was conducted on one of the kyai in Pesantren Nurul Jadid and several regional devices.

Data analysis is done by data reduction, data presentation, concluding, and testing the data's validity by sampling the data's credibility through data verification to the same source with different techniques. This study aimed to find out the tawasul tradition at Pesantren Nurul Jadid Paiton Probolinggo. The use of methods is disclosed so that their truth can be accounted for and have accurate and reliable scientific evidence. The interview was conducted with one of the Kiai in the Nurul Jadid Islam Pesantren neighborhood and several regional administrators.

FINDINGS AND DISCUSSION

Surah Al-Fatihah as the Essence of the Qur'an

In his Tafsir Djohan makes surah al-Fatihah the prologue of all existing Surahs of the Qur'an. The essence of the verses of the Qur'an is found in surah al-Fatihah. Because surah al-Fatihah presents a concise and compact summary and summary of the overall message of the Qur'an. Studying the content of al-Fatihah means also studying the entire content of the Qur'an. As Hasan al-Bashri stated: 'God has made all the knowledge of the previous books in the Qur'an. then, He took all the knowledge from the Qur'an in Al-Fatihah, Whoever mastered the interpretation of al-Fatihah, means that he seemed to have mastered the interpretation of the entire revealed book.

From the naming, the word al-Fatihah means preamble and is also called ummulkitab, parent-Kitab, or ummul-Qur'an. Other names of this Surah are ash-shalah (do'a), al-Hamd (praise), al-Asas (basic), asy-syifa' (healer), and so on. Djohan considers that surah al-Fatihah is a compendium or instigate of the Qur'an. This Surah contains several insights into the origin of life, eschatology, life after death, nubuwah, the oneness of God, and His attributes. The Qur'an also mentions al-Fatihah Saban minal matsuri as described in Q.S. Al-Hijr: 87.39, seven repeated verses. In this case, Djohan relates to the obligation to read al-Fatihah in prayer at each rakaat so that it is read every day at least 17 times.

The repeated reading of al-Fatihah inspired and shaped religious understanding. Lafadz ihdina al-sirata al-mustaqim, read approximately 17 times a day, signals that one's knowledge and passion for religion are never final. For him, religious knowledge and power are personal and develop according to experience. Spiritual experience is not stagnant but rather a process that is part of the development of human life. As Djohan stated: Idina al-sirata al-mustaqim is a plea

that we are shown the way, and this means process, not result. What is the meaning of a way for one who never wants to travel? Thus, religion is an endless spiritual journey. In line with Thanthawi Jauhari, lafadz hidayah in *Ihdina al-sirata al-mustaqim* means subtle instructions. He divided the hidayah into four parts:

In line with the opinion of Thanthawi Jauhari, lafadz hidayah in *Ihdina al-sirata al-mustaqim* means subtle guidance. He divided Hidayah into four parts: First, as a hidayah of instinct, Second, as the initial Hidayah given to intelligent people, Third, Hidayah to know various sciences, Fourth, Hidayah to be able to master various sciences in depth

Tawasul Tradition

In Language, tawasul is a perfective verbal derivation of salah which means charity to draw closer to Allah; if the root word is degraded into an active participatory form *al-was*, the meaning is commensurate with *al-maghrib ila Allah*, pleading earnestly to Allah. The tawasul tradition at the Nurul Jadid Islamic Boarding School has several meanings in the reading of tawasul, which can be described as follows.:

Means of Praying

Based on the redaction of the reading of surat al-Fatihah in the practice of tawasul, which begins with lafaz *ilā haḍrah*, following the tradition read in Pondok Pesantren Nurul Jadid, the letter al-Fatihah read refers to the spirit referred to in the *wasilah* so that if the student reads the letter al-Fatihah to the name of the *wasilah*, it means to pray for the heart mentioned as the *wasilah*. Speaking of the spirit, some scholars say that the soul is an entity that is deposited in special containers, is gentle, and is flown by God with the motion of life so that the body or human body, which is the container of the spirit can become alive as long as the heart is still settled in it (Abū al-Qāsim ‘Abd al-Karīm Ḥawāzin al-Qusyayrī al-Naisabūrī, 2007). Therefore, when students read the letter of al-Fatihah to the people of Pondok Pesantren, it is not only aimed at praying for the body but also to the spirit of the noble people by Allah's side.

Concerning the above information, the Messenger of Allah saw. It is said in a hadith that presenting the heart and concentrating on praying is a sound system done by a servant in asking Allah (praying). The editorial of the hadith is as follows:(Al-Tirmidzī, n.d.-a).

عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: "ادعوا الله وانتم موقنون بالاجابة, وعلموا ان الله لا يستجيب دعاء من قلب غافل لاه

"From Abū Hurayrah said that the Messenger of Allah pbuh said: Verily Allah does not grant the prayer of a servant who neglects his heart."

Means of connecting scientific sanad

As explained at the beginning, the santri who performs tawasul to the community means that the santri leans and holds on to the pata masyayikh in terms of the knowledge to be taught by the kyai. Based on the interviews that the researcher conducted, the tradition of reading surat al-Fatihah in tawasul practice also functioned as a means to connect the scientific sanad of Kiai to his teacher to reach the Messenger of Allah saw. In addition, this practice is also a diploma from the kyai to his students to be practiced both when they are educated and after returning to a society that can be practiced in everyday life.

Because it functions as a means to connect scientific sanad, then in the arrangement of the name of the will to the people in the Nurul Jadid Islamic Boarding School, in addition, the meaning of reading surat al-Fatihah in this tawasul practice as a means of connecting scientific sanad is also used by students to hope for mercy and blessings from the kyai in pesantren, the prophets, and angels so that the knowledge they can gain can be helpful in the world and the hereafter. This is because a class of righteous people with a noble position on the side of God can intercede with people.

Means to connect the spirit of ruhaniah

Apart from being a means of connecting scientific sanad, the reading of surat al-Fatihah in tawasul practice also serves as a means to connect the ruhaniah between pilgrims and people who have been sanctified by Allah, namely the masyayikhs, the teachers in pesantren who have sanad continued to the Messenger of Allah by starting with reading surat al-Fatihah in tawasul.

Regarding the function of reading surat al-Fatihah in tawasul, which is used as a means of connecting scientific sanad and ruhaniah between students and murids, and teachers of the order, it can be said that the knowledge gained by pilgrims through activities at the Nurul Jadid Islamic Boarding School is knowledge passed down from the Messenger of Allah to the kyai in Pesantren. Therefore, a student who has obtained a diploma from the kyai to practice this sirr dhikr can be likened to a circle of chains that go hand in hand until it reaches its parent. Namely, the Messenger of Allah saw., so that if the mother is pulled, all the elements in the circle will be lifted and attracted wherever the pull is (Aziz Masyhuri, 2011), In this case, the pull in question is a pull to face the presence of the Almighty, i.e., Allah 'Azza wa

Jalla, so that a center can reach Allah or feel *wuṣūl ilallāh* with the help and guidance of the Kiai *masyayikh*.

The medium of dhikr to god

Dhikr or wired is a practice that must exist when activities are carried out at the Islamic Boarding School. Dhikr is remembering and saying the name of Allah, both verbally (*Jahr*) and mentally (*sirr*), both dhikr with words (*lafzī*) and deeds (*fi'li*). For example, In the order, dhikr is believed to be an effective and efficient way to cleanse the heart and soul of all kinds of impurities and diseases of the heart and fill it with the majesty of God's name (Aziz Masyhuri, 2011).

In Pondok Pesantren, the reading of surat al-Fatihah in the practice of *tawasul* is used as a medium of dhikr to Allah, who has given many favors in life. So many of the blessings that Allah has given into human life are likened to untold breaths from the time man was born to the present, so as a form of man's gratitude to Allah is always to remember Him (*dzikrullah*) in the reading of surat al-Fatihah which is applied in the practice of *tawasul*. The meaning of dhikr is to remember God without being limited by place and time.

It should be understood that the form of *dzikrullah* through the reading of surat al-Fatihah in *tawasul* taught at the Nurul Jadid Islamic Boarding School is not just a wire spoken orally but also followed by a heart that is always resigned to Allah. Therefore, this form of *dzikrullah* is an alloy between the oral and liver. Based on what *Imām al-Qusyayrī* wrote in his book, a person who can make a pilgrimage with his mouth and heart at the same time is a perfect master of dhikr in the nature and state of his spiritual practice (*Abū al-Qāsim 'Abd al-Karīm Ḥawāzin al-Qusyayrī al-Naisabūrī*, 2007). This reflects that the dhikr activities carried out at the Nurul Jadid Islamic Boarding School with all the practices, exercises, and *riyāḍah* described above will give birth to people who are masters of dhikr to be able to achieve their goal of finding the ultimate truth.

Increasing love for god

The tradition of reading surat al-Fatihah in *tawasul* practice is one of the efforts to increase man's love for Allah (Aziz Masyhuri, 2011). As previously explained, the reading of surat al-Fatihah in *tawasul* is a practice of the heart as a form of maintaining harmony with Allah, so if it is practiced continuously and *istiqamah*, love for Allah will increase, just as the fire that is increasingly lit will burn more and more (Moenir Nahrowi Tohir, 2012).

Before the love in a servant grows, he must first know God. This is applied in religious activities at the Nurul Jadid Islamic Boarding School, where students will

be guided by kyai to understand and draw closer to God. Therefore, this obligatory worship and sunnah can also be referred to as *ijtihad* in the way of Allah to find the ultimate truth, which is to know God. By knowing God in essence (not just in wishful thinking), a disciple has been on the verge of understanding the importance of religion, as expressed by Sayyidinā 'Ālī ibn Abī Ṭālib: (Al-Tirmidzī, n.d.-a).

اول الدين معرفته

"The introduction to religion (the real) begins with ma'rifat (knowing) Him (Allah)".

When a man comes to know God, that love will grow in the heart. Increasing love; it can be done by practicing more and the reading of surat al-Fatihah in the practice of *tawasul* and accompanied by preaching as a daily word.

Based on the Qur'an verses, those who love Allah will be given mercy and forgiven their sins, as Allah said in QS. Ālī 'Imrān verse 31:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ

"Say (Muhammad), "If you love Allah, follow me, undoubtedly Allah loves you and forgives your sins." Allah is all-forgiving, all-merciful".

The Influence of the Reading of Surat Al-Fatihah in the Tawasul Tradition on Santri in islamic boarding schools

Apart from drawing closer to Allah, the practice of *tawasul* by reciting surah al-Fatihah influences students to emulate the behavior of righteous people who are used as wills in praying to Allah (Aziz Masyhuri, 2011). Indirectly, the personality of students who were initially far from religious values can be straightened out by the practice of *tawasul*. Because in *tawasul*, a student is encouraged to imagine the person of the *masyayikh*, or *rābiṭah*, when carrying out the *tawasul* series. *Rābiṭah* to the people of Pondok Pesantren is carried out at the time of *bertawasul* because the *Masyayikhs* are the will or intermediaries to be able to reach (*wūṣul*) the presence of Allah (Muhammad Sholikhin, 2009). So the more often students imagine the community's personality, the more grace in their minds will also affect the student's personalities so that they can model the extraordinary nature of the community.

In connection with the above, one of the purposes of carrying out the tradition of reading surat al-Fatihah in the practice of *tawasul* for students at the Nurul Jadid Islamic Boarding School is to gallop *barakah* from pious people who are used as wills, such as kyai, prophets and apostles, angels, and others (Abū al-Qāsim 'Abd al-Karīm Ḥawāzin al-Qusyayrī al-Naisabūrī, 2007). The blessings obtained by the center can be reflected in their behavior, which forms a personality. This radiance of prayer can be obtained and felt by students who are genuinely solemn and solemn in interpreting the practice of *wired* in Pondok Pesantren, as explained based on the

experience of students who have devoted themselves to the community that the surat al-Fatihah read in the tawasul practice is not only spoken orally but also accompanied by dhikr sirr which always lives in the heart. The human personality can be determined from this seat condition since the heart is the base that can regulate the good and bad of a person's behavior and become one factor that shapes the human personality (Moenir Nahrowi Tohir, 2012).

The tradition of reading surat al-Fatihah in tawasul practice, which can be used as a daily wire for students at the Nurul Jadid Islamic Boarding School, is a maximum effort to habituate yourself to always approach Allah in the form of a prayer by reading surat al-Fatihah to the names of the appointed wasilah. If students perpetuate this wire in daily life appropriately, disciplined, and consistently, it will be able to influence the formation of their personality, which will later give birth to a human being with integrity, strength, activity, and progressive.

Furthermore, the idea of personality from the perspective of Imām al-Ghazālī is an integration of the system of heart, lust, and reason. Suppose a man desires the purity of morals embedded in his personality. In that case, he must strive to balance the power of knowledge and completeness of wisdom that can be captured by the heart, control the potentials of anger and lust, and control them to be obedient to reason and sharia (Abū Ḥāmid al-Ghazālī, n.d.). Suppose this concept is applied in this study. In that case, it will produce a formulation of the tawasul activities carried out by the students at the Nurul Jadid Islamic Boarding School based on, namely:

Based on interviews that researchers conducted with several students who still exist in pesantren through a phenomenological approach in which the students who are used as informants provide information based on experiences experienced and felt about the influence of the tradition of reading surat al-Fatihah in the practice of tawasul for the personality of students who are included in the course of wired pilgrims in carrying out activities at the Nurul Jadid Paiton Islamic Boarding School Probolinggo, Including:

Become a person who enjoys being grateful

Gratitude is a form of a servant's gratitude for all the pleasures, gifts, and help God has given during his life in the world. In this case, students who have practiced knowledge after carrying out education in Pesantren have an influence on their personality, namely cultivating gratitude for being given the pleasure of feeling the sweetness of teaching and thinking to God. Allah affirms this in a hadith Qudsi (Imām al-Bukhār, n.d.).

عن امر بن الشعبي عن ابي هريرة حدثه عن انبي صل الله عليه وسلم ان الله يقول يا ابن ادم انك اذا ذكرتني شكورتني اذا نشتني كفرتني

"From 'Āmir al-Sha'bī that Abū Hurayrah narrated a hadith from the Prophet pbuh. said, indeed Allah said: O son of Adam, verily if you remember Me (think of me) you are grateful to Me and if you forget about Me you mean you deny Me".

Become a patient person

One of the fruits of Talib's spiritual journey is the growth of patience in him in accepting anything, especially when he gets into trouble or disaster. In the Qur'an, it has been explained that Allah promises those who are always patient, including righteous and devout, as Allah said in QS. al-Baqarah verse 177 :

وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ

"..... and one who is patient in squalor, suffering and in times of war. They are the righteous people, and they are the people of piety".

Be calm

One of the effects of carrying out dzikrullah through the reading of surah al-Fatihah in tawasul and bertafakur is that it can calm and calm the heart, as Allah says in QS. al-Ra'd verse 28:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

"(i.e.) people of faith and their hearts become at peace by remembering God. Remember, only by remembering God does the heart become at peace".

Respect for others

"Indeed, in the body of man there is a lump of flesh. If this lump of meat is good, then the whole body becomes good. And if this lump of meat is damaged, then the whole body becomes damaged. The lump of meat in question is the liver".

Dhikr that is done continuously with a regular rhythm will cause the body to relax so that dhikr can be used as a religious relaxation that can positively impact physical health. Based on research by scientists, dhikr can reduce the risk of death from coronary heart disease, emphysema, and liver disease. In addition, the positive impact of dhikr can also prevent hypertension because the blood pressure of the person who thinks he will always be expected is farthest from high blood pressure.:

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

"O man! Truly, We have created you from a man and a woman, and then We made you a nation and a tribe so that you might know each other. Truly, the noblest of you by God's side is the most devout. Truly, Allah is All-Knowing, All-Conscientious".

Become a person who likes to give and is generous

People in the circle of God's loved ones will be kept in terms of their sustenance. Perhaps he was working hard with little results in the glasses of the humans around him. However, it is not a job that can melt his heart, but rather a pleasure and a means of worshipping God. The most important thing about human sustenance is the value of blessings and benefits in every nourishment obtained due to work. This makes him always feel enough of what God has given and makes him a sincere human being to share his sustenance with his fellow human beings in need. This is what forms a generous and giving personality.

A giving, generous, generous personality can not only establish good relationships with others but is also guaranteed to go to heaven and is a person who has a close relationship with Allah, as the hadith of the Prophet Muhammad saw:

"From Abū Hurayrah, from the Prophet saw. said: one who is gracious is close to Allah, close to heaven, and far from hell. A wicked person is far from God, far from man, far from heaven, and close to hell. A foolish man who is generous is more beloved of Allah than a man of worship but a bakhil".

Be happy with god's destiny

As explained at the beginning, a student who constantly practices the practice of tawasul by reading the letter of al-Fatihah to the names of the wasilah can cultivate a sense of love for Allah. If a love for God has grown in his heart, then he will always have a good prejudice against God and all the things God gives him in his life. Allah says in the hadith Qudsi: (Imām al-Bukhār, n.d.)

انا عند ظن عبدي بي

"I conform to my servant's presumption of me".(Al-Tirmidzī, n.d.-b)

The Prophet also said in a hadith: (Al-Tirmidzī, n.d.-b)

لا يموتن احدكم الا وهو يحسن بالله الظن

"Let no one of you die unless he should be kind to God".

Based on the hadith above, the Messenger of Allah strongly encouraged his people always to be optimistic because this attitude is a form of prejudice towards Allah (ḥusnuẓan), which means also glorifying Allah's mercy and forgiveness. The philosophy of ḥusnuẓan, or being kind to God, will give birth to an attitude of ridha

for what God has given. Ridha is a gift of God given to a servant because he can be laughable, that is, to rely on God's love and tenderness from all things that can harm or from all things that will bring good. A happy person is a person who has made a sincere effort or endeavor and then handed over the results to God. In the period waiting for the development, he was patient. If the result of his efforts has been obtained, he will accept all the decisions he makes based on Allah's qadar and ibadah.

According to 'Abd Allāh ibn Khafīf, Ridha is divided into two: Ridha with Him and Ridha to Him. What ridha means by Him is to think about and reflect on Him, while ridha to Him is to do what God has decided. When it comes to the practice of reading surat al-Fatihah in the preparation of tawasul, then the one who is married to Him is a disciple who reflects on the meaning of the surat al-Fatihah that he reads to the wasilah, especially the murids who have led him through the spiritual journey as well as the kyai who took him to the Messenger of Allah and were finally able to feel wuṣūl ilallāh. Meanwhile, the intention of the person who is willing to Him is that a student who can interpret the reading of surah al-Fatihah in the practice of tawasul will carry out all the things that Allah has destined to do to him without complaining and despairing.

CONCLUSION

Based on data and research results on the Reading of Surah Al-Fatihah in the Tawasul Tradition in PP. Nurul Jadid, according to the research focus, can be concluded as follows:

The tawasul tradition in Pondok Pesantren Nurul Jadid has several meanings in the reading of tawasul: 1. A means of praying intended to pray for the spirit of the names of the wasilah mentioned. About the fāḍilah of the excellent letter al-Fatihah, in this case, al-Fatihah may be made immune al-du'ā', i.e., the mother of all prayers; 2. The means to connect the scientific that comes from the Messenger of Allah saw. Then to the teachers of the order to the murids who guide the pilgrims of the order; 3. A means of connecting the ruhaniyah of those sanctified by Allah, namely the murids, the teachers of the order who continue to the Messenger of Allah to be able to feel the dhikr sirr (in the heart) as a form of wuṣūl ilallāh to Allah; 4. The medium of dhikr to Allah (dzikrullah) combines oral dhikr and heart dhikr. When the oral recitation of al-Fatihah for the names of the wills is mentioned, the heart is always resigned to Allah employing prayer; 5. Increase love for Allah by reading surah al-Fatihah in tawasul and a dzikrullah carried out continuously in everyday life.

The influence of the tradition of reading surat al-Fatihah in the practice of tawasul for students' personality in Pondok Pesantren 1. To be a person who is happy to be grateful; 2. Be a patient person; 3. Be calm; 4. Respect for others; 5. Be a person who likes to give and is generous; 6. Be devoted to God's destiny.

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