

## Internalization of Prophetic Character in the Congregation of Majelis Maulid wa al-Ta'lim Riyadul Jannah in Malang (Living Hadith Study)

Mokhammad Ainul Yaqin<sup>1</sup>, Umi Sumbulah<sup>2</sup>, Mulyono<sup>3</sup>, Ahmad Barizi<sup>4</sup>

<sup>1,2,3,4</sup>UIN Maulana Malik Ibrahim Malang, Indonesia

Email: [ainul84yaqin@gmail.com](mailto:ainul84yaqin@gmail.com)

ARTICLE INFO	ABSTRACT
<b>Keywords:</b> Internalization, Prophetic Character, Living Hadith	<i>This research explores the phenomenon of ta'lim and salawat through Majelis Maulid wa al-Ta'lim Riyad al-Jannah as an embodiment of the concept of living hadith which functions to emulate the da'wah of the Prophet PBUH. Observation, interviews, and documentation were carried out in the ta'lim assembly, while condensation analysis, data presentation, and triangulation techniques were used for data validation. The results of the study reveal several main points: 1) The concept of prophetic character formation is based on the Qur'an, hadith, culture, and liberation-transcendent humanist values; 2) Salawat hadith is the basis for worshippers to salawat as a form of prayer for blessings and peace of life; 3) The implementation of prophetic character formation is carried out through three paths: the formation of an understanding of prophetic values, the habituation of prophetic values through culture, and the development of discipline; 4) The implications of the formation of prophetic character result in individual transformation (personal change) and social (active in religious, environmental, and community activities). This transformation also has an impact on the taklim council as a universal holistic education base.</i>

### INTRODUCTION

During their lifetime, humans need Islamic religious education because the educational process has no time limit (*long life education*). Basically, Islamic religious education is an activity that is carried out by being managed specifically to develop one's potential to become an individual or social creature so that it is able to provide a variety of meanings and goals in human life and provide a pattern of life that is valuable to Islam.

On an empirical level, humans also need norms in religion that are implemented in daily life. It is contained in the Qur'an and hadith as a source of Islamic religious teachings that place its position and function as a guideline for life for Muslims.

The Prophet (saw) carries the doctrine of Islam, has the most perfect position among Muslims, especially in the Indonesian homeland. In the early history of the development of Islam, Islamic education as carried out by the Prophet Muhammad PBUH was an effort to liberate people from the shackles of the false faith embraced by the Quraish group and an effort to liberate people from all forms of oppression of one group against another group whose social status was looked down upon.

At the beginning of the entry of Islam into Indonesia, this taklim council was the most effective means to introduce and broadcast the doctrines of Islam to the surrounding community. With various creations, strategies and methods, the taklim council is a gathering place for people who are interested in exploring Islam and is a means of communication between fellow believers. In fact, starting from this ta'lim assembly, more regular, planned and sustainable teaching methods such as Islamic boarding schools and madrasas emerged.

Seeing the phenomenon that occurs in *the Majlis Maulid wa al-Ta'lim Riyad al-Jannah* as a savisit tradition which is one of the many religious values found in people's lives not only shows the implementation of obligations such as prayer, fasting, but also the entire process of social rituals. The majority of the pilgrims participated in this activity, one of the reasons was to see the work of the Prophet Muhammad as a good role model for humans.

The phenomenon of ta'lim and salawat through *Majlis Maulid wa al-Ta'lim Riyadlul Jannah* has a long history and has become a routine is the embodiment of the term living hadith which is used as a reference in order to emulate the da'wah of the Prophet (saw).

Alfatih Suryadilaga said that in living hadith there are three forms of living hadith models, including written traditions, practical traditions and oral traditions. The first model, known as the writing tradition, is a tradition that has a short, concise and clear model with a tradition in the form of writing. This model has expanded and spread to all levels of Muslims in the archipelago which is still considered dynamic. Second, which is known as a practice tradition. In this tradition, it seems that a lot has been poured on Muslims to realize the doctrine of Islam, so it is not uncommon to make this practice tradition a culture that spreads in Islamic society. In this case, such as the tradition of circumcision, mitoni, mapati, ziaroh grave, commemorating the birth of the Prophet Muhammad (saw) and so on. Third, known as oral traditions, this tradition is usually carried out and spread to Muslims in the form of rituals in daily life. The form of the ritual is one of them in the form of prayer, dikir and ritual in the form of salawat reading accompanied by recitation which is often celebrated by most of the majority of people.

Based on the above phenomenon, the author is interested in discussing this matter with the title "Internalization of Prophetic Character in the Jamaah *Majlis Maulid wa al-Ta'lim Riyadlul al-Jannah* in Malang (Living Hadith Study)". The interest of this researcher is due to the fact that to improve the quality of education in Indonesia, in this case, it is guided by the principles of education, namely upholding human rights and religious values. In addition, because in the taklim ceremony there is salawat which is a routine activity accompanied by positive activities. The implication of salawat is to contribute in the form of a medium of peace of mind because there is a content or meaning contained in the chant of prayer that is often read during the routine. Salawat which is used as a medium for peace of mind which will later be able to have an impact and have a great impact on the clarity of mind, so that it can form a prophetic character in a person who reads it.

## METHOD

**The type of research used in this study is field research** which is qualitative descriptive. In this case, the focus of field research is on the concept, the basis of hadith, the internalization of prophetic character values and the implications of prophetic character through *Majlis al-Maulid wa al-Ta'lim Riyadlul Jannah*. The primary source in this study was obtained by conducting direct interviews with the leaders, administrators and worshippers of *Majlis al-Maulid wa al-Ta'lim Riyadlul Jannah*. Meanwhile, the researcher obtained secondary data related to the research problem in the form of data, namely in the form of the book of simtud duror, documentation in the form of images and photos of the activities of *the Malang maulid wa al-Ta'lim Riyadlul Jannah ceremony*. Data collection through observation, interviews and documents.

## RESULTS AND DISCUSSION

*Living hadith* is the study or scientific research of various social events related to the presence or existence of hadith in a certain Muslim community. From there, it will be seen the social response (reality) of the Muslim community to make religious texts alive and alive through a continuous interaction.

The hadith that is used as the basis for prophetic character in the congregation of *the maulid wa al-ta'lim riyadlul Jannah* council is a hadith about the command of salawat and a hadith about *the maulid wa al-ta'lim riyadlul Jannah ceremony*. The hadith about the command of salawat mentioned above, asks Allah swt for blessings for the Prophet and describes the personality or morals of the Prophet who must be an example. The recitation of savisit is believed to be part of obedience, devotion and surrender to Allah, in fact, there is no religion or belief of any kind that does not have a socio-religious tradition.

Activities carried out by pilgrims in the reading of the maulid *simtud dhuror* by routinely obtaining prophetic values. So that they become pious individuals individually and socially, namely through savisit rituals by upholding prophetic values in all aspects of their lives. In this context, savisit activities in the midst of social

reality can give birth to a value system, in accordance with each individual's interpretation of the meaning they understand of prophetic value symbols in salawatan.

Salawat is promised to get intercession and glory in this world and the hereafter, and the person who has the most salawat will be gathered with the Prophet Muhammad (saw).

The implication of the formation of prophetic character obtained is that it can grow and increase love for the prophet Muhammad (saw). In it there is *amar ma'ruf nahi munkar*, where the pilgrims are reminded to always do good and forbidden to do bad and are guided to do deeds in accordance with Islamic law and stay away from what is prohibited by Islam.

## DISCUSSION

### A. The concept of living hadith *Majlis Maulid wa al-Ta'lim Riyadlul Jannah* in the formation of prophetic character

The concept of prophetic character formation in *the maulid wa al-Ta'lim Riyadlul Jannah Assembly* has a strong foundation as the main foundation. The proposition proposed by the researcher is that the foundation for the formation of prophetic character in *Majlis Ta'lim Riyadlul Jannah* will be effective when referring to the Qur'an-Hadith, In this basis it contains religious values (al-Qur'an-Hadith) and can give birth to wisdom.

The foundation of the Qur'an and Hadith that is used as the basis for forming prophetic characters is in line with the view of Kuntowijoyo who considers that the epistemological basis of prophetic is revelation and reason, or in his language *al-Jabiri* is called *bayani*. Revelation in this case refers to the Qur'an, while Hadith as the second source of Islam is also an inseparable part of the Qur'an because the prophet Muhammad himself is the source. This is relevant to Heddy Shri Ahimsa's view.

The bayani platform is used as a template for *the maulid wa al-ta'lim riyadlul Jannah ceremony* in the formation of the prophetic character of the congregation. This can be seen from the value of faith and piety, the prophet's prophet. Likewise, the foundation *of irfani* is used as a reference for making religious programs and cultures such as reading salawat, listening to the recitation of books and *other ubudiyah* rituals.

The researcher further proposes a proposition that the purpose of shaping the prophetic character of *the majlis maulid wa ta'lim riyadlul Jannah* congregation will be effective when referring to the main foundation, which is to respond openly and meet the needs of consumers, the prophetic values developed contain aspects of transcendence, humanization, and liberation. This proposition has similarities with Khusni's findings which stated that the ta'lim assembly must also balance the goals and interests of the community. According to Roqib, the formulation of this goal is very fundamental in shaping the character and personality of the congregation. Meanwhile, the value of humanization, liberation and transcendence will boil down to how the crystallization of prophetic character in the congregation can be applied in social life.

The second foundation that is the basis for the formation of the prophetic character of the congregation is tradition. Tradition is an inseparable product in human life, according to Taylor, Islam in essence always considers culture and is even able to construct culture itself. Of course, the foundation of this tradition is very good in shaping the prophetic character of the congregation as part of local wisdom, according to Sriartha et al.

### B. Hadiths that are used as the basis for character formation in the congregation of *the Maulid wa al-Ta'lim Riyadlul Jannah ceremony*

The hadith that is used as the basis for character formation is as follows:

1. Hadith of salawat

**Yahya ibn Ayyub, Qutaiba and Ibn Hajar told us that Ismail (who is the son of Ja'far) told us from al-Alaa' from his father from Abu Hurayrah that the Messenger of Allah (peace and blessings of Allaah be upon him) said that whoever prayed on one of them (peace and blessings of Allaah be upon him) said:**

The Prophet PBUH said: Whoever prays to me only once, Allah will surely pray to him ten times".

The hadiths that are the basis of this salawat assembly are the hadith about the command to perform salawat. Reading salawat or salawat to the Prophet means praying or asking for blessings from Allah swt for the Prophet. In addition, there are also hadiths that describe the personality or morals of the Prophet who must be an example.

Based on the hadith that is the basis mentioned above, the congregation understands the hadith as an order and obligation to pray to the Prophet PBUH. For them, asking for blessings in life is handed over to Allah through the Prophet Muhammad SAW. So, that is the reason why this salawat *simtut duror* is held every week. Salawat is an obligation to believe in the Prophet Muhammad PBUH which is understood as a prayer of

supplication, so salawat is praying to Allah so that Allah will give mercy and prosperity to the Prophet PBUH, his family, and friends. Therefore, salawat performed by humans is a request to receive mercy from Him.

One of the reasons why the pilgrims follow this tradition is by seeing the work of the Prophet Muhammad as a good role model for humans, as stated in the hadith and it can be understood that this salawat assembly is still held as a manifestation of love, admiration for the Prophet PBUH. The spirit in understanding Islam must be re-sought in the current context and the way is to recall and emulate the prophetic character of the Prophet.

The above hadith is used as the basis for the routine implementation of activities at the riyadlul jannah taklim council. In addition, the above review can be seen that the embodiment of the meaning of the pilgrims to the hadiths of the Prophet is illustrated in their daily lives carrying out the sunnah of the Prophet PBUH.

## 2. Hadith about the taklim council

**Yahya bin Yahya al-Tamimi, Abu Bakr bin Abi Shaybah and Muhammad bin Ala al-Hamdani told us and the pronunciation of Yahya said Yahya told us and the other two said Abu Muawiyah told us about al-A'mash from Abu Salih from Abu Hurayrah he said The Messenger of Allah (peace and blessings of Allaah be upon him) said from the same about a believer as a distress from the anguish of the world the same as Allah from him as a distress from the anguish of the Day of Resurrection and whoever is pleased with the pinching of the pinching May God be pleased with him in this world and the hereafter, and whoever conceals a Muslim, God conceals him in this world and the hereafter, and God is in the help of the slave, the slave was not helping his brother, and whoever takes a path in which he seeks knowledge, God has made it easy for him to go to heaven, and no people gathered in one of God's houses to recite the Book of God and study it among them, except that tranquility descended on them, and mercy fell on them, and the angels protected them And Allah reminded them of those who have him and those who slow down his work did not speed up his proportion Muhammad bin Abdullah bin Namir told us Abu H and we told him Nasr bin Ali Al-Jahdani told us Abu Osama told us they told us Al-Amash told us Ibn Numayr told us about Abu Saleh and in the hadith of Abu Osama Abu Saleh told us about Abu Hurayrah The hustle and bustle of the Messenger of Allah (peace and blessings of Allaah be upon him) said the same hadith of Abu Muawiyah However, the hadith of Abu Osama does not mention facilitating the insolvent directed by Musim)**

Yahya bin Yahya At Tamimi and Abu Bakr bin Abu Shaybah and Muhammad bin al-'Ala Al Hamdani and this phrase belonging to Yahya narrated to us he said: has reported to us, and said another, has narrated to us Abu Mu'awiyah from al-A'masy from Abu Shalih from Abu Hurairah he said; The Messenger of Allah (peace and blessings of Allaah be upon him) said: 'Whoever frees a believer from the difficulties of the world, Allah will free him from a difficulty on the Day of Resurrection. Whoever gives convenience to people who are in difficulty, then Allah will provide convenience in this world and the hereafter. Whoever covers the disgrace of a Muslim, then Allah will cover his disgrace in this world and the hereafter. Allah will always help His servant as long as he helps his fellow Muslims. Whoever takes the path to seek knowledge, then Allah will make the path to heaven easy for him. There will not be a group of people gathered in a mosque (the house of Allah) to recite the Qur'an, but they will be filled with serenity, mercy, and surrounded by angels, and Allah will refer to the angels who are by His side. Whoever misses his deeds, then his destiny does not also exalt him. Narrated to us Muhammad bin 'Abdullah bin Numair narrated to us My Father and also narrated it from other channels, and narrated it to us Nashr bin 'Ali Al Jahdhami narrated to us Abu Usamah they said: narrated to us Al-A'masy (narrated to us Ibn Numair) from Abu Shalih. As in the hadith Abu Usamah narrated to us Abu Shalih from Abu Hurairah he said: The Messenger of Allah (peace and blessings of Allaah be upon him) said aloud, "As in the hadith of Abu Mu'awiyah, it is only not mentioned in the hadith of Abu Usamah; to provide convenience to people in distress.

In the hadith above, it is explained that etymologically, the word majelis taklim comes from the Arabic language which consists of two words, namely *majlis* and *ta'lim*. Assembly means a seat, a place of hearing, a council and *ta'lim* which is interpreted as teaching. Thus, linguistically, the Taklim Council is a place to carry out Islamic religious teachings. Based on the history of its birth, the taklim council is the oldest educational institution in Islam, because it has been carried out since the time of the Prophet Muhammad PBUH which took place secretly in the house of Arqam Ibn Abu al-Arqam. However, this hidden da'wah did not last long after Allah's command to carry out da'wah openly.

According to the above meaning and understanding, in terms of majelis taklim is a non-formal slam educational institution that has its own curriculum or its own rules, which is held periodically and regularly, and is attended by a relatively large number of worshippers and aims to foster and develop a polite and harmonious relationship between humans and Allah, humans and their neighbors and humans and their environment, in order to build a community that is devoted to Allah SWT.

Science is a source of knowledge of truth that is believed to be able to help every human being go to heaven. By having knowledge of the truth, humans will do the right thing as much as possible and try to stay away from actions or actions that are considered wrong.

In addition, the spirit of hadith is also the background for the emergence of this salawat assembly, one of which is about the hadith of multiplying rewards for those who do salawat once. Gus Rofiq sees that there is already a moral decadence that has occurred in society, so an activity is needed to rebuild the moral morality of karimah exemplified by the Prophet PBUH embedded in the body and soul of today's society.

### **C. Internalization of prophetic character values in the Maulid Wa al-Ta'lim Riyadhul Jannah assembly in Pendem Village, Junrejo District**

The Taklim Council is one of the important sectors in development in every country. Azyumardi Azra associates the taklim council with culture and religion as a force to instill values for the congregation. The taklim council in addition to covering the process of knowledge transfer and transmission is also a strategic process to instill values in the context of cultivating human children. Meanwhile, religion also contains teachings about virtue and nobility for humans to achieve their human and cultural dignity. However, the three sources of value which are essential to life can at certain times be completely dysfunctional in the formation of individuals and societies that are spoken, conditioned and dignified.

Armai Arief supports these three sources of value that play a role in shaping prophetic character. In an effort to develop prophetic character through cultural, educational, and religious approaches, it is an approach that is able to touch problems, because the three are closely related and directly touched, and cannot even be separated from people's lives. Along with global development, where globalization of values and cultures has occurred, our society has become inseparable from the influence of globalization. With the reason that they do not want to be outdated or follow the modern era, some of our people seem to forget the culture that they have been holding. This is the wrong meaning of modernization, because modern life is supposed to be colored by a realistic and rational life.

Many people, especially academics, pay special attention to character education. Talking about character is indeed quite complicated if we relate it to several fields of science that have a space of knowledge about character itself, especially related to humans. When humans behave, we know anthropology which focuses on studying humans. When talking about human behavior about good and bad, we are faced with moral and ethical disciplines. Likewise, with psychiatric problems that give birth to deeds, we see the role of the Prophet Muhammad as an exemplary figure. When talking about the life of interaction between human beings, we are also faced with the talim assembly as a transfer of knowledge.

### **D. Implications of prophetic character through the assembly of Maulid Wa al-Ta'lim Riyadhul Jannah in Pendem Village, Junrejo District**

The implications of prophetic character through *Majlis Maulid wa al-Ta'lim Riyadhul Jannah* show that the characteristics of *Majlis Maulid wa Al-Ta'lim Riyadhul Jannah* are universally able to produce a generation with prophetic character and are able to internalize prophetic values. This is relevant to the prophetic essence, namely, individual and social monotheism.

The response of the congregation in the formation of prophetic character at *Majlis Maulid wa al-Ta'lim Riyadhul Jannah*, based on the findings of the research, has been quite good and positive in general. This means that the congregation has full awareness of the importance of the character of the prophet to be followed and used as a life example. Furthermore, the impact of the formation of the prophetic character of the congregation through the formation path in *the maulid wa al-ta'lim riyadhul jannah assembly*. The researcher elaborates based on each formation path. The researcher offers a proposition that the impact of simtuth durar reading activities can form a strong understanding of prophetic values in the congregation. One of the factors that affects the less optimal formation of prophetic character through *the activities of Majlis Maulid wa al-Ta'lim riyadhul jannah* is the limited time for recitation. However, this condition will be effective if the function of appreciating the reading of the salawat simtuth durar is maximized by only forming a strong understanding of prophetic values.

If you pay attention, the dominant impact on the formation of the path of the salawat *simmtuth duror* recitation activity is on the aspect of *fathanah* and also character towards others such as filial piety to parents, politeness, friendliness, sociability ethics, and sociability ethics. This proposition is different from Moh Roqib's findings where the impact of prophetic character education based on his findings is limited to aspects of honesty, intelligence, trust and intelligence. This proposition has similarities with the formulation of Marg et al., which states that the taklim council must be able to emphasize four aspects: 1). Helping pilgrims identify moral values and social values, 2). Teaching responsibility with a sense of empathy and self-discipline, 3). Improving moral quality.

Furthermore, the researcher also offers a proposition that cultural impact through recitation will be effective if it can shape the prophetic character of the congregation through habituation and discipline. This proposition is indirectly supported by the findings of Noblana Adib who states that culture is a structure that can help shape the character of worshippers. This proposition is also supported by Zubaedi's view that culture through this recitation can be an effective instrument in familiarizing the congregation. In line with Zubaedi, James Clear also considers that character formation needs to be built from forming small habits that are continuous. Likewise, Hanafiah's findings explain that culture through recitation is very effective in improving the character of worshippers. This means that this habit itself will be very effective in shaping the prophetic character of the congregation, plus the fact that the formation through environmental culture has a longer duration of time and intensity.

In the activity, the researcher proposed that the impact of the *simmtuth duror* salawat recitation activity will be effective if it can provide a change in the prophetic character of the congregation through prophetic value stimulants that are directly applied and the impact of the *simmtuth duror* salawat recitation activity will be effective if it can shape and strengthen the characteristics of the congregation. This proposition is somewhat more complex compared to orientation.

However, this proposition is supported by the findings of Khusnul Khotimah who revealed that the recitation of salawat must be integrated with prophetic education. Likewise, the findings of Huey et al. stated that the integration of salawat is very effective in strengthening the realization of the achievement of the character of the congregation. Amir also added the variables of discipline, talent, and popularity of the taklim council. Specifically, Siregar et al. stated that the reading of salawat contributes to shaping communication, social, discipline and many other characters.

The needs of adolescents sometimes cannot be met when they are confronted with religion, social values and customs, especially when their social growth is mature, which often dominates their minds. This conflict is further sharpened when the teenager is faced with various situations, such as movies on television and the big screen that show impolite scenes, fun fashion clothes, reading books and newspapers that often present images that do not heed moral and religious principles, all of which cause confusion for teenagers who do not have a religious basis and faith.

Therefore, it is very important to inculcate moral and religious values as well as social and moral values to humans, especially for adolescents from an early age. Adolescents and their development will encounter many things that are forbidden by the religious teachings they follow. This will create a conflict between the knowledge and beliefs obtained and the practices of the community in their environment. Therefore, in such a situation, the role of parents and scholars is very necessary, so that deviant practices are not distorted by teenagers. In line with the soul of adolescents who are in the transition from childhood to adulthood, religious awareness in adolescence is in a state of transition from children's religious life to religious stability.

From this description, it can be mentioned that instilling prophetic values in adolescence is actually very difficult to apply. Prophetic value planting activities are carried out through routine *maulid safari* activities which are routinely held every Saturday night, Sunday and Thursday night Friday Legi in various different places except on Thursday night Friday Legi which is held at the Riyadlul Jannah Batu Islamic Boarding School. The reading of *simmtud dhurar* and recitation is very clear so that it is easy to understand by various circles, in *safari maulid* activities, the speaker always uses the lecture method in explaining a recitation.

## CONCLUSION

The concept of prophetic character formation is based on hadith and formulated with the goal of being based on consumer needs and responses to change, containing humanization, liberation, and transcendent values, which ultimately creates characteristics to produce a generation of intellectuals and intellectuals who carry prophetic

values. The hadith of salawat became the basis for the pilgrims as an order and obligation to pray to the Prophet PBUH, which later developed into their routine tradition, where they submitted a request for blessings of life to Allah through the Prophet Muhammad PBUH. The internalization of prophetic character is carried out through three main paths: the formation of an understanding of prophetic values, culture as a habituation of prophetic values, and the development of discipline. The implications of the formation of prophetic character result in individual transformation (change in oneself) and social (active in religious, environmental, and community activities), rebuilding the prophetic paradigm and improving the image of the assembly as a universal holistic educational base, which in turn also creates a reciprocal relationship with the characteristics of the taklim assembly.

## REFERENCES

- Abu Mu'awiyah, Hammad. *Studi Kritis Perayaan Maulid Nabi*. Gowa: Maktabah Al-Tsaryyah, 2007.
- Afandi, Danu Wibowo Akhmad Jazuli. *Living Hadith in the tradition of Wednesday night of the Nariyah 4444 Selawat Assembly as a means of bartawasul*. Journal of Islam and Culture, 2021.
- Aini, Adrika Fithrotul. *Living Hadith in the Thursday Night Tradition of the Diba' Bil-Mustafa Shalawat Assembly*. *International Journal of Islamic Studies*, 2014.
- Aini, Adrika Fithrotul. *Living Hadith in the Thursday Night Tradition of the Addba'bil Musafa Shalawat Assembly*. *Ar-Rainiry: International Journal Of Islamic Studies* Vol. 2, No.1, June 2014.
- Al-Mu'adz, Nabil Hamid. *The Road to Heaven*. Jakarta: Najla Press, 2007.
- Al-Haitami, Ibn Hajar. *Allah and the angels also prayed to the Prophet PBUH: Translation by Luqman Junaidi*. Bandung: Pustaka Indah, 2000.
- Arifin. Muzayyin. *Kapita Selektta Pendidikan Islam*. Jakarta: Bumi Aksara. 2007.
- F.Hasan. Abdillah. *The deeds of Shaleh that Allah loves the most*. Jakarta: PT Grasindo. 2016.
- Huda, Sokhi. *Tasawuf Kultural: Fenomena Shalawat Wahidiyah*. Yogyakarta: Lkis, 2008.
- Indrayanto, Rendi. *"The Function and Form of Presenting Sholawat Khotamannabi Music in Pagerjo Hamlet, Mendololor Village, Punung District, Pacitan Regency"*. Yogyakarta: Yogyakarta State University, 2013.
- Ismail. *Fisherman's Religion, Islamic Struggle with Local Culture*. Yogyakarta: Student Library. 2002.
- Lexy, J Moeong. *Qualitative Research Methods*. Bandung: Remaja Rosdakarya. 2009.
- Mahmud. *Educational Research Methods*. Bandung: CV Pustaka Setia. 2011.
- Mawardi. Kholid. *Shalawatan: Moral Learning Among Traditionalists*. Purwokerto: Journal of Alternative Thinking in Education, 2009.
- Mirhan. *Religion and Several Social Aspects*. Yogyakarta: Aswaja Presindo, 2014.
- Muhammad Nuruddin, *Living Hadith, an effort to apply hadith in global life*. Yogyakarta: Idea Press. 2010.
- Muhammad Reza Fadil. *Qashash Al-Qur'an And its Contributions In Profetic Characters Building Of Young Generations, An Experimental Study*. Jurnal At-Tibyan: Jurnal Ilmu Alqur'an dan Tafsir, 2020.
- Nasution. *Qualitative Naturalistic Research Methods*. Bandung: PT Tarsito. 2002.
- Nazarite. Moh. *Research Methodology*. Jakarta: Ghalia Indonesia.1998.
- Norkholis, and Alis Muhlis. *Analysis of Max Weber's Social Action in the Tradition of Reading the Book of Mukhtashar Al-Bukhari (Living Hadith Study)* (Living Hadith Journal, 2016)
- Norma Azmi Farida, Rizqatul Luqi Mufidah. *Tradisi Sholawat Mansub Habib Sholeh bin Muhsin Al-Hamid di Tempeh Tengah, Lumajang*. Journal Living Hadith, UIN Sunan Kalijaga Yogyakarta, 2020.
- Octaria Putri Nurharyani, Bambang Lelono, Etin Pujihastuti. *Instilling Prophetic Character Values in Children through Indonesian Stimulus*. Journal of the Scientific Meeting of Indonesian Language and Literature, 2018.
- Ridwan, Ilham Mustafa. *The Tradition of Syaraful Anam in the Study of Living Hadith*. Istinarah Journal: Religious, Social and Cultural Research, 2021.
- Saiful Akhyar Lubis, Syaukani, Nurhafizah Simamora, Rahmadi Ali. *Living al-Quran and Hadith at the Darul Arafah Raya Islamic Boarding School*. Journal of Islamic Education.
- Sugiyono. *Meetode of Quantitative, Qualitative, and R&D Research*. Bandung: Alfabeta. 2017.
- Surya Dilaga. Alfatih. M. *Hadith Research Application*. Yogyakarta: Terrace. 2009.
- Tarigan, Azhari Akmal. " *The Meaning of Shalawat and Salam to the Prophet*": in Peer Review, Ed. S. P. Jum. Alert: Newspaper, 2014.
- Ubaydi Hasbillah, Ahmad. *Ilmu living Qur'an-Hadith, Ontology, Epistemology, and Axiology*. South Tangerang Banten: Darus Sunnah waqf foundation. 2019.

Ulya. *Interpretation Research Method*. Kudus: Nora Enterprise. 2010.

The Law of the Republic of Indonesia. No. 20 of 2003 concerning SISDIKNAS. Bandung: Citra Unbara. 2006.

Citizen, Wildana. *The Spirituality of Shalawat; a socio-literary study of the Prophet Muhammad SAW*. Malang: UIN Maliki Press. 2010.

Citizen, Wildana. *The Spirituality of Shalawat; a socio-literary study of the Prophet Muhammad SAW*. Malang: UIN Maliki Press, 2010.

Zamhari, Arif. *Rituals of Islamic Spirituality A Study Of Majlis Dhikr Groups In East Java* (Australia: ANU E Press, 2010)