

ABSTRACT

Title: *Ṣalawāt* and *Madāih* Reciting Tradition in Malang Community: A Sociological Literary Study. **Writer:** Wildana Wargadinata. **Promotor:** Prof. Dr. H. M. Roem Rowi, MA dan Prof. Dr. H. Nur Syam, M.Si.

This research discusses the meaning of *ṣalawāt* and *madāih* reciting tradition in Malang community. This tradition dynamically grows not only in rural areas but also in suburb areas, and even in urban areas such as the RT (neighborhood association) and RW (administrative unit at the next-to-lowest level in city). Referring to the research problems, it aims to understand the meaning of *ṣalawāt* and *madāih* reciting tradition for Malang community and the factors that stimulate its growth.

The research uses qualitative approach as the phenomenon studied is not considered as external one, but it exists in each individual. The data collected by participatory observation or active observation, and interview. Instead of having depth interview and active observation, the data collection is also done through document analysis which is to understand several aspects related to the reciting tradition of *ṣalawāt* and *madāih*. The underlying concept of this research is phenomenological theory which is under the paradigm of social definition as a model of analysis.

From the data collected, it has been concluded that the tradition of *ṣalawāt* and *madāih* in Malang community formed several ritual activities, starting from the ceremony of the circle of life. The tradition is also for other ceremonies such as welcoming honor guest and broom, Hajj, and having new house. It is also done in routine activities, and also the praise ritual of five compulsory prayings. Other routine activities of *Ṣalawāt* gathering. It is also popular and commonly used in the celebration of Muhammad's birthday and *Isrā' Mi'raj*.

The reciting tradition of *ṣalawāt* and *madāih* has some supporting factors that support to its growth. It has been found that the socio-religious factor and the tradition of *ṣalawāt* and *madāih* recitation in Malang community are as follows: education, tradition of the village, environment, modern Islamic boarding institution, the gathering, NU mass organization, *ṭarīqāt*, and culture. In elucidating the reciting tradition of *ṣalawāt* and *madāih*, Malang community has been divided into two sides: (1) The ritual and spiritual aspects (*dhikrullāh*, *shafā'ah* blessing in judgment day, blessed and *tawassul ṣadaqah*, the expression of love to the Prophet, soul tranquility, the respect to the prophets, morale development, spiritual profundity, and religiousness broadening), (2) The socio-cultural aspects (friendship, togetherness, Islamic art and culture, the medium of entertainment, the tradition of the hometown).

The variant of the tradition of *ṣalawāt* and *madāih* in the present research consists of these following variant terms; *ṣalawāt* and *madāih*. The variant of *ṣalawāt* mainstream: traditional and contemporer. The variant of the doers: *ḥabīb*, kyai, *ustādh* and general people. Those doers differently elucidate the tradition of *ṣalawāt* and *madāih*. General people think that it is a medium for *dhikrullāh*, *shafā'ah*, friendship, and togetherness. The group of *asatid* understands the tradition of *ṣalawāt* and *madāih* as an act of devotion, *tashaffa'* to Rasulullah, Islamic art and culture, and the village tradition. For kyai, the tradition of *ṣalawāt* and *madāih* is recognized as means for *dhikrullāh*, *shafā'ah*, the expression of love, soul tranquility, the respect to the prophet, morale development, spiritual profundity, and religiousness broadening. For the *ḥabīb*, the tradition of *ṣalawāt* and *madāih* represent a vehicle of spiritual and emotional yearning to Rasulullah.