

LIVING HADITH STUDY: THE SHALAWAT *DALAIL AL KHAIRAT* TRADITION IN JORONG GANTIANG KOTO TUO

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Abstract

The aim of this research is to find out the hadiths that form the basis, procession and meaning in reading the Dalail Al Khairat prayers in Jorong Gantiang Koto Tuo, Canduang District, Agam Regency. The research method used is qualitative with a phenomenological approach. With Angku Imam's research subject named Mr. Ramzi and the congregation carrying out the tradition of reading the Dalail Al Khairat prayers. The data collection techniques used in this research were observation, interviews and documentation. The results of the research found that the procession of reciting the Dalail Al Khairat prayers in Jorong Gantiang Koto Tuo, Canduang District, Agam Regency began with performing the Maghrib prayer in congregation, then the congregation performed the Sunnah Ba'diyah Maghrib prayer. After that, we continue with reading the shalawat which begins with reading istighfar, the Prophet's shalawat, surah Al-Fatihah, Ayat Kursi and continues with reading the shalawat and prayers in the book Dalail Al Khairat as the wird. Furthermore, the Dalail Al Khairat prayer tradition in Jorong Gantiang Koto Tuo, Canduang District, Agam Regency uses the basis of the hadiths written in the Darratun Nasihin book and the Dalail Al Khairat prayer book. The tradition of praying for Dalail Al Khairat in Jorong Gantiang Koto Tuo, Canduang District, Agam Regency, gives an idea to the community that increasing prayers for the Prophet Muhammad saw can bring many benefits in everyday life.

Keywords : Shalawat, Tradition, Dalail Al Khairat

Abstrak

Tujuan dari penelitian ini adalah untuk memahami prosesi tradisi akulturasi dengan agama, sehingga masyarakat mengamalkan shalawat Dalail Al Khairat di Jorong Gantiang Koto Tuo Kecamatan Canduang Kabupaten Agam dalam bentuk tradisi/praktik. Metode penelitian yang digunakan adalah Kualitatif dengan pendekatan fenomenologi. Dengan subjek penelitian adalah Jamaah yang melaksanakan tradisi membaca shalawat Dalail Al Khairat. Teknik pengumpulan data yang dipergunakan pada penelitian ini adalah observasi, wawancara, dan dokumentasi. Hasil penelitian ditemukan bahwa Prosesi membaca shalawat Dalail Al Khairat di Jorong Gantiang Koto Tuo Kecamatan Canduang Kabupaten Agam dimulai dengan melaksanakan shalat Magrib berjemaah, kemudian jemaah melakukan shalat sunnah Ba'diyah Magrib. Setelah itu baru dilanjutkan dengan membaca shalawat yang diawali dengan membaca istighfar, shalawat Nabi,

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surah Al-Fatihah, Ayat Kursi dan dilanjutkan dengan bacaan shalawat serta doa-doa pada kitab Dalail Al Khairat sebagai wiridnya. Selanjutnya Dalam tradisi shalawat Dalail Al Khairat di Jorong Gantiang Koto Tuo Kecamatan Canduang Kabupaten Agam menggunakan landasan hadis-hadis yang di tulis pada kitab Darratun Nasihin dan kitab shalawat Dalail Al Khairat. Tradisi shalawat Dalail Al Khaira di Jorong Gantiang Koto Tuo Kecamatan Canduang Kabupaten Agam memberi gambaran kepada masyarakat bahwa memperbanyak bershalawat atas Nabi saw dapat mendatangkan banyak manfaat dalam kehidupan sehari-hari

Kata kunci: Shalawat, Tradisi, Dalail Al Khairat

INTRODUCTION

Tradition is something that has been passed down from predecessors or ancestors to the next generation in the form of symbols, principles, materials, objects and regulations or policies. However, traditions that have been inherited can change or persist as long as the traditions are still in accordance with the needs of the times and are still relevant (Ubaydi, 2019) .

In Islamic teachings, the Al-Quran has a position as the first source for carrying out life, the Al-Quran regulates all aspects of life. The Messenger of Allah was a human being who was given revelation by Allah or as a messenger to provide life guidance to mankind. He conveyed the message through the revelation he received. The majority of Muslims reciting prayers is an ingrained habit and has become a tradition in religious activities. The tradition of

reading prayers developed because of the Prophet as a role model for the people. Praying to the Prophet Muhammad SAW will intercede for those who pray, so praying is an important part for Muslims. (Mustafa & Ridwan, 2021) .

According to initial research observations, in Jorong Gantiang Koto Tuo, Canduang District, Agam Regency, there is a tradition, namely reading Shalawat *Dalail Al Khairat* every Friday evening. The tradition of reading the prayers has been around for 10 years now, carried out after the Maghrib prayer in the surau led by an imam and accompanied by the congregation, the *Dalail Al Khairat prayers* are read with tartil. The majority of the congregation are mothers (Ramzi, 2023) .

Since 1928 MTI Candung was founded, the *Dalail Al Khairat prayer* has started to become popular in the people of Jorong Gantiang Koto Tuo, Canduang District,

Agam Regency, but it has only started to be spread in the last ten years until now. According to Angku Imam, who plays the role of prayer leader, the tradition of reading prayers is a form of application of the hadith of the Prophet Muhammad, namely offering blessings to the Prophet. In the *Dalail Al Khairat prayers* there are also prayers for every night. You don't read all the prayers, but you read them according to the night on which prayer the prayers are given. Shalawat *Dalail Al Khairat* is read for people who have an understanding of tarbiyah in Jorong Gantiang Koto Tuo, Canduang District, Agam Regency, they do not belong to any tarekat group. Reading *the Dalail Al Khairat prayers* is also believed by people in the area as if it can bring the figure of the Prophet in their lives, so that by saying the prayers can increase faith and closeness to the Messenger of Allah, and the tradition of reading the prayers can also be known by contemporary society, the aim is for them to know that reading more prayers provides many benefits in life (Ramzi, 2023) .

Shalawat *Dalail Al Khairat* is a book that contains prayers and prayers. In the book of prayers, *Dalail Al Khairat*, there is a collection of prayers that begin with reading the ninety-nine names of Allah.

Reading *Dalail Al Khairat* prayers begins with reading Taawuz and reciting Basmallah, after that continues with reading the ninety and nine names of Allah, two hundred and one names of the Prophet SAW, and closes with prayers on a certain day as the wurd. So *Dalail Al Khairat* is a teaching and guidance that can set someone on the path of goodness by praying to the Prophet SAW, and reading several other prayers or wurd (Amilah & Aisy, 2023) .

In implementing the tradition of reading *Dalail Al Khairat prayers* in Jorong Gantiang Koto Tuo, Canduang District, Agam Regency, the basis for implementing this tradition is the hadiths of the Prophet SAW contained in the book Darratun Nasihin written by Sheikh Usman bin Hasan bin Ahmad Asy-Syakiri Al -Khubawi (Samsudin Manaf), as well as the hadiths included in the book of prayers *Dalail Al Khairat* (Nupus, 2023) . These hadiths become reinforcement for them in doing good deeds. Several hadiths that form the basis for implementing this tradition include:

From Anas bin Malik from the Prophet Muhammad SAW:

مَا مِنْ دُعَاءٍ الْأَبْيَنُهُ وَبَيْنَ السَّمَاءِ حِجَابٌ حَتَّى
يُصَلِّيَ عَلَى النَّبِيِّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ فَإِذَا
صَلَّى عَلَيْهِ يَخْرُقُ ذَلِكَ الْحِجَابَ وَيَدْخُلُ
الدُّعَاءُ، وَإِنْ لَمْ يُصَلِّ رَجَعَ دُعَاؤُهُ

"There is not a single prayer except between the prayer and the sky there is an obstacle, so that prayers are recited to the Prophet Muhammad SAW. If prayers are recited to the Prophet, then the barrier is torn apart and prayer enters, and if prayers are not recited, prayer returns" (Alkhaibawi & As-Syakir, 1979)

In this hadith, it is explained that whoever prays, then says shalawat, then his prayer will be answered. For those who do not pray, their prayers will return to them.

Another hadith that explains the virtues of reciting prayers is a hadith narrated by Abu Daud:

سنن أبي داود ١٣٠٧ : حَدَّثَنَا سُلَيْمَانُ بْنُ
دَاوُدَ الْعَتَكِيُّ حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ
الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ
أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
مَنْ صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ
عَشْرًا

Sunan Abu Daud 1307: Has told KamiSulaiman bin Daud Al 'Ataki, has told Kamilsmail bin Ja'far from iAl 'Ala' bin Abdurrahman from his father from Abu Hurairah that the Messenger of Allah sallallaahu 'alaihi wa sallam said: "Whoever says shalawat me once, then Allah will pray to him ten times.

The hadith of Sunan Abu Daud is found in the book of prayers *Dalail Al Khairat* . This hadith explains that whoever prays to the Prophet Muhammad SAW once, the Prophet will pray to him ten times. In this book of shalawat, a piece of hadith is also mentioned which means "Indeed, the most noble people in My sight are those who pray the most " (Aqilah, 2020)

Dalail Al Khairat prayers which is a reference source in practice is the hadith, which is very entrenched in the Jorong Gantiang Koto Tuo community, Canduang District, Agam Regency and has become a tradition, and is practiced slightly differently from the textual hadith, both in the form of implementation and understanding of increasing reading. shalawat, then this case is very interesting to discuss from the perspective of the Living Hadith

LITERATURE REVIEW

The literature review found by the author is *First*, (Fitri, 2021) namely, there is a tradition of reading the Dalail Al-Khairat prayer which is carried out at the Ar-Rahmah Kradenan mosque, Pekalongan city. The tradition of reading Dalail Al-Khairat is rarely found in other areas. People usually tend to choose short and practical prayers such as Nariyah prayers, Badr prayers, or regular Qosidah prayers, which are only carried out every few days or weeks, or even on certain occasions. However, at the Ar Rahmah mosque, the tradition of reading sholawat, according to the author, is very unique and interesting, where the Dalail Al-Khairat tradition at the Ar-Rahmah mosque is carried out every day without holidays. KH. Muhammad Anis as the leader of the assembly applies education to the congregation in the same way that classical Sufi teachers educate their students.

Although the articles discuss the reading tradition of Sholawat Dalail Al-Khairat, the main differences lie in the location, cultural context, and focus of analysis of each article. The similarity is that both seek to document and analyze how these traditions are practiced and maintained in their local communities.

(Fitriah, 2020) states that the Zikr spoken in the dance is a modification of the original sema. Performed loudly, (Fitriah, 2020) one of the contents of the dhikr is the prophetic prayer salawat *Dalail Al Khairat*.

The recitation spoken in the dance is a modification of the original sema. Chanted loudly, one of the contents of the remembrance is the prophetic prayer salawat *Dalail Al Khairat* (Fakhriati, 2020).

Several kiai who have been recorded as having taught Shalawat Dalailul Khairat in mosques and Islamic boarding schools include: (1) Kiai Dimyati, namely a kiai who is well known as one of the saints of Allah (min ba'dil Auliya) from Baran, Selopuro, Blitar; (2) Kiai Machrus Ali, namely a kiai caretaker of the Lirboyo Islamic Boarding School, Kediri; (3) Kiai Ali Shoddiq Umman; a kiai caretaker of Pondok Hidayatul Mubtadi'in, Ngunut, Tulungagung; (5) Kiai Harun Ismail from Selopuro-Blitar; (6) Kiai Azizi Hasbulloh from Selopuro-Blitar; (7) Kiai Abdul Aziz from Paculgowang-Jombang; (8) Kiai Abdul Hannan Maksum from Pare-Kediri; (8) Habib Abu Bakar from Malang, East Java; and so on (Shofwan, 2020)

RESEARCH METHOD

The type of research used in this research is qualitative research using the living hadith model and using a phenomenological approach. The phenomenological approach means that the researcher looks at the symptoms that occur, the researcher tries not to get involved emotionally (Dwiyanti, Supriatna, & Marini, 2021) . In this research, the location that the researchers chose was Mushalla Al-Ijtihad or better known as Surau Baru which is in Jorong Gantiang Koto Tuo, Canduang District, Agam Regency. The informants for this research were Angku Imam named Mr. Ramzi and the congregation who carried out the tradition of reading the *Dalail Al Khairat prayers*.

Data collection techniques in this research were observation, interviews and documentation. Data analysis techniques using living hadith and phenomenological theory.

RESULTS AND DISCUSSION

Based on an interview with Angku Imam, namely Angku Ramzi, who plays the role of prayer leader for *Dalail Al Khairat* in Jorong Gantiang Koto Tuo, Canduang District, Agam Regency, said that

The hadiths used by the people in Jorong Gantiang Koto Tuo, Canduang District, Agam Regency in the tradition of reading the *Dalail Al Khairat* prayers are the hadiths contained in the book Darratun Nashihin, written by Sheikh Usman bin Hasan bin Ahmad Asy-Syariki Al-Khubawi (Syamsudin Manaf) as well as the hadiths contained in the book of prayers *Dalail Al Khairat* (Ramzi, 2023) .

Below the author lists the hadiths which form the basis of the *Dalail Al Khairat prayer tradition* in Jorong Gantiang Koto Tuo, Canduang District, Agam Regency, namely:

Hadith about Shalawat as a barrier to prayer

عن أنس بن مالك ما من دعاء الأبيته وبين السماء حجاب حتى يُصلى على النبي عليه الصلاة والسلام فإذا صلى عليه يخرق ذلك الحجاب ويدخل الدعاء، وإن لم يُصل رجع دعاؤه

"There is not a single prayer except between the prayer and the sky there is an obstacle, so that prayers are recited to the Prophet Muhammad SAW. If prayers are recited to the Prophet, then the barrier is torn apart and prayer enters,

and if prayers are not recited, prayer returns" (Alkhaibawi & As-Syakir, 1979) .

There is a dispute over this hadith, whether it is the words of the Prophet Muhammad SAW or the words of Ali bin Abi Talib. There is a history which states that this is the saying of the Prophet Muhammad SAW, but this is a dhaif history. Meanwhile, Al-Baihaqi in Syu'abul Iman and At-Thabrani in Al-Ausath narrate hadith which are similar to authentic sanad, but mauquf. This means that this hadith is the words of Ali bin Abi Talib and not the words of the Prophet Muhammad SAW. However, considering that the above sentence could not have been conveyed by the companions based on their ijtihad, the ulama judged it as the saying of the Prophet. So this hadith has the quality of maudhu, because it is something that did not come from the Prophet Muhammad SAW but was attributed to the Prophet Muhammad saw (Saifudin & Triana, 2023) .

In this hadith, it is explained that whoever prays, then says shalawat, then his prayer will be answered. For those who do not pray, their prayers will return to them.

The explanation of this hadith in the book Darratun Nasihin, written by Sheikh Usman bin Hasan bin Ahmad Asy-Syariki Al-Khubawi (Syamsudin Manaf) tells that there was a man who was pious, had been sitting (in prayer) tasyahud, and he forgot to recite the prayer for the Prophet. So he dreamed of meeting the Messenger of Allah, and said to him: "Why did you forget to read the prayers for me?" The man said: "O Messenger of Allah, because I was too involved in praising Allah and worshiping Him, I was negligent." So the Prophet said: "Did you not hear my words: "All deeds are stopped and all prayers are stopped, until prayers are recited for me." He then said: "Suppose on the Day of Resurrection there is a servant who comes to bring goodness from all the inhabitants of the world but If there are no blessings for me, the goodness will certainly be rejected and not accepted." (Irwanto, 2023)

In Jorong Gantiang Koto Tuo, Canduang District, Agam Regency, based on the results of interviews conducted with informant Angku Ramzi (Angku Imam, Leader of the Shalawat *Dalail Al Khairat Tradition*) there is a tradition, namely reading Shalawat *Dalail Al Khairat* every Friday night.

The implementation of reading the *Dalail Al Khairat prayers* begins with carrying out Maghrib prayers in congregation at the Al-Ijtihad Mushalla or Surau Baru in Jorong Gantiang Koto Tuo, Canduang District, Agam Regency, then the stages explained in the *Dalail Al Khairat prayer book are carried out*. The stages are as follows: a) Starting with reading taawuz and basmallah, b) Reading the names of Allah, c) Reading the two hundred and one names of the Prophet, d) Reading shalawat according to which night it is given (Ghafir, 2020).

In detail, the initial process of reading *the Dalail Al Khairat prayer*, starts with reading Istighfar three times, shalawat three times, continues with reading Surah Al-Fatihah four times, reading Surah Al-Fatihah is intended for the pleasure of Allah SWT, for the Prophet Muhammad SAW., for the author of the book of blessings *Dalail Al Khairat*, as well as for previous families. After reading Surah Al-Fatihah, continue with reading the verse of the chair, the names of Allah SWT, the names of the Prophet Muhammad SAW, then read a prayer, aimed at asking for the removal of negligence and darkness of the heart, and finally closing with Al-Fatihah (Ghafir, 2020).

Read the *Dalail Al Khairat prayers* using tartil rhythm. Read the *Dalail Al Khairat prayers* starting after the Maghrib prayer until the end. If the time for Isha has arrived, but reading the *Dalail Al Khairat prayer* has not been completed, then continue reading the prayer until it is finished, thereby slightly delaying the Isha prayer. If reciting the shalawat is stopped and continued after the Isha prayer, the focus of the congregation will be disturbed and the wisdom of the shalawat will not be achieved. (Ramzi, 2023).

Reading the *Dalail Al Khairat prayer* in Jorong Gantiang Koto Tuo, Canduang District, Agam Regency begins with performing the Maghrib prayer in congregation, then the congregation performs the Sunnah Ba'diyah Maghrib prayer (Ramzi, 2023). After that, we continue with reading the shalawat which begins with reading istighfar, the Prophet's shalawat, Surah Al-Fatihah, Ayat Kursi and continues with reading the shalawat and prayers in the book *Dalail Al Khairat* as the wirid. (Ramzi, 2023).

According to Angku Imam, who leads the tradition of reading *Dalail Al Khairat prayers* in Jorong Gantiang Koto Tuo, Canduang District, Agam Regency, the Isha afdhal prayer is held at the end of

time. Because he adhered to the hadith of the Prophet Muhammad SAW, as well as the opinions of the Imams of the Madhab (Ramzi, 2023) . According to the jumhur or majority of ulama, the Isha prayer must end. This applies to people who pray alone or to people who pray in congregation, but with their approval, specifically until the end of the first third of the night or before midnight (Romziana & Febrianti, 2023) .

During the interview with the informant, namely Angku Ramzi, who played the role of Imam when reciting the *Dalail Al Khairat prayers* ,

He said that one of the meanings of the *Dalail Al Khairat prayer* is that the prayer congregation can feel the presence of the figure of the Prophet Muhammad in their lives, so that by reading the prayer it can increase their faith and closeness to the Prophet. Then the meaning that can be taken from *Dalail Al Khairat's prayers* is to introduce to contemporary society that increasing the number of prayers to the Prophet Muhammad saw can provide many benefits in daily life as well as helping the Prophet in the afterlife (Nupus, 2023)

According to one of the *Dalail Al Khairat prayer congregation* in Jorong Gantiang

Koto Tuo, Canduang District, Agam Regency, namely Mrs. Hayatun Nupus, she is a regular congregation member who follows the *Dalail Al Khairat prayer tradition* in Jorong Gantiang Koto Tuo, Canduang District, Agam Regency.

He said the meaning of reading *Dalail Al Khairat's prayers* was that he felt calm in his life because he increased his prayers to the Prophet Muhammad. Every activity he does feels smooth, because he is sure that he feels an open heart and a calm mind because he gets lots of blessings. He also said that if he did not attend the prayer reading at Surau, he would feel restless in carrying out his daily activities. The impact he felt of increasing prayer in his life was so great (Nupus, 2023)

The informant explained that the intercession obtained from praying can be felt in the world, if one truly appreciates and understands the reading of the *Dalail Al Khairat prayer* . Because you feel peace of mind and heart and everything becomes easier.

the Dalail Al Khairat prayer tradition in Jorong Gantiang Koto Tuo, Canduang District, Agam Regency, say that increasing prayers on the Prophet Muhammad SAW brings many benefits in everyday life.

Through an interview with Mrs. Elmawati, a congregation of *Dalail Al Khairat prayers* in Jorong Gantiang Koto Tuo, Canduang District, Agam Regency, she said that the meaning of *Dalail Al Khairat prayers* that she felt was that her heart became closer to worship and closer to Allah and His Messenger. He also felt that all his affairs were running smoothly. His heart became calm and he felt far from despicable actions.

In the words of one of the *Dalail Al Khairat prayer congregation*, Mrs. Ernawati in Jorong Gantiang Koto Tuo, Canduang District, Agam Regency, she also feels the many benefits of praying in her daily life.

He said that there were many benefits felt in everyday life, such as peace of heart and mind in worship. He felt that he did not want to miss even one wirid of the blessings of *Dalail Al Khairat*. He felt close to the Messenger of Allah when he prayed. All his affairs also felt made easier and smoother by Allah, so that his heart became closer to carrying out other sunnah practices. (Ernawati, 2023) .

CONCLUSION

The procession of reading the *Dalail Al Khairat prayer* in Jorong Gantiang Koto Tuo, Canduang District, Agam Regency

begins with carrying out the Maghrib prayer in congregation, then the congregation performs the Sunnah Ba'diyah Maghrib prayer. After that, we continue with reading the shalawat which begins with reading istighfar, the Prophet's shalawat, surah Al-Fatihah, Ayat Kursi and continues with reading the shalawat and prayers in the book *Dalail Al Khairat* as the wirid. In the *Dalail Al Khairat* prayer tradition in Jorong Gantiang Koto Tuo, Canduang District, Agam Regency, it uses the basis of hadiths written in the Darratun Nasihin book and the *Dalail Al Khairat prayer book*. The tradition of praying for Dalail Al Khaira in Jorong Gantiang Koto Tuo, Canduang District, Agam Regency, gives an idea to the community that increasing prayers for the Prophet Muhammad saw can bring many benefits in everyday life.

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