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Salawat *Adhiya Ulami* at the Jalsatul Itsnain Baa Alawy Bandung Assembly: Salawat as a Medicine for Peace of Mind

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Abstract

This paper explores the role of Salawat Adhiya Ulami in providing peace of mind to the members of Majelis Jalsatul Itsnain Baa Alawy in Katapang, Bandung, West Java, Indonesia. This study employs a qualitative descriptive method and a phenomenological approach to uncover the life experiences of the congregation. Data were collected through observation, interviews, and documentation, and analyzed using qualitative analysis techniques. The findings reveal that Salawat Adhiya Ulami encapsulates the life history of the Prophet Muhammad from birth to death and serves as a medium for expressing the congregation's longing for the Prophet. The study highlights that, through a Sufistic approach, the act of reciting Salawat Adhiya Ulami provides a profound sense of inner peace to the congregation, fostering a belief in attaining husnul khatimah (a good ending) in their lives. This belief is rooted in the Qur'anic verse: "O calm souls, return to your Lord, well-pleased and pleasing to Him. Enter among My servants, and enter My Paradise." This research contributes to the study of Islamic spirituality by emphasizing the psychological and spiritual benefits of devotional practices, as well as offering a methodological insight into the use of phenomenology in exploring religious experiences.

Keywords: Peace of Mind, Salawat Adhiya Ulami, Assembly of Jalsatul Itsnain Baa Alawy

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INTRODUCTION

Salawat can be interpreted as prayer (SR, 2003). One of the Salawat activists Habib Abdullah Assegaf defines Salawat with three meanings; first, mercy, which is a form of

Salawat of Allah to His beloved. Second, supplication, which is a form of Salawat of Angels to the Messenger of Allah. Third, Salawat means prayer, which is the Salawat of the people to the Prophet Muhammad who expects mercy and glory from him. Habib Assegaf further explained that the recitation of Salawat is carried out as an expression of gratitude for the sacrifice and struggle of the Prophet Muhammad who has led to the path of Allah (Assegaf, 2009, p. 2).

The Salawat ritual is presented in various forms in order to attract people to say Salawat to the Prophet Muhammad SAW. For example, by establishing Salawat assemblies with various innovations. The presence of Salawat congregations has a strong appeal to the community about the importance of the role of Salawat to the Prophet (Mawardi, 2009). In the archipelago, there are various types of Salawat rituals performed by the community. Such as the existence of musical accompaniment when chanting Salawat to the Prophet Muhammad SAW. Salawat is not only used as a ritual of worship but has become a culture to spread Islam widely. In Indonesia, the recitation of Salawat is not only found in the rooms of mosques, assemblies, and recitations, but recitation of Salawat is also found in community religious activities, such as *tasyakuran* events, *maulid Nabi*, or other Islamic religious celebrations.

Salawat has become a habit of the Muslim community as a form of longing for the Rasulullah PBUH. The delivery of Salawat which is more fervent and has become a daily ritual is by the congregation led by Habib Umar Rofiq bin Ali Al bin Hamid. If you look at the beginning of this majlis, there is not much difference with majlis in other places. However, in its implementation, it has its own advantages, which is that this assembly instills Sufism values with literary language combined with divine tenderness and tafakur for creation of the universe (Abdillah, 2022). If examined more deeply, this approach is similar to the Sufi tradition of listening to music (*sama'*) as a medium to get closer to God.

Considering the widespread recitation of Salawat by the Indonesian people and the uniqueness of the method carried out by the congregation of Jalsatul Itsnain Baa Alawy Assembly, it finally sparked researchers to conduct research that specifically discusses Salawat as a method of soul tranquility. This research in detail and in-depth analyzes Salawat Adhiya Ulami at Majelis Jalsatul Itsnain Baa Alawy in Bandung Regency.

It must be recognized many previous studies that have discussed Salawat and peace of mind. Like the research of Salawat and its relationship with the study of the Qur'an and

Hadith. This research was conducted by Nela Safana Aufa, that the Salawat ritual is a community culture derived from the interpretation of Quranic verses and has a positive impact on the psychological and psychiatric conditions of its readers (Aufa et al., 2020). Meanwhile, Salawat research with a hadith approach was conducted by Makhrus. This study found that in the study of hadith, performing Salawat and being accompanied by singing is a method for Muslim communities to carry out religious law, preach, and be cultured (Ilmawati, 2021). Apart from using the Qur'an and Hadith approach, there are also Salawat studies using a Sufism approach, such as those conducted by Rofiatul Hosna (Hosna, 2018) and Muh. Gitosaroso (Gitosaroso et al., 2022). Both studies found that the recitation of Salawat is an implementation of Sufism values which then contributes to character building and strengthening faith in Allah and His Messenger. In addition, there is also research on the relationship between Salawat and psychological and psychiatric conditions. This research was conducted by Arinda Roisatun Nisa (Nisa & Pradana, 2023) and Aab Abdillah Mursyid (Mursyid et al., 2022). This study concluded that continuous recitation of Salawat can increase psychological and psychological well-being.

Although there have been many studies that discuss the effectiveness of Salawat on peace of mind, there is a uniqueness in the way Salawat is performed by the Jalsatul Itsnain Assembly in Bandung Regency. Before learning the yellow book study, they recite Salawat to the Prophet accompanied by simple music. Precisely with its simplicity, it becomes a Sufistic attraction. Where the congregation contemplates with the recitation of suluk at the beginning. Then continue the cheers of happiness praising the Prophet accompanied by the beat of the kasidah in turn. On other occasions, Salawat was also accompanied by the Habaib dance which attracted the congregation's pleasure in saying Salawat whose hearts longed for the Prophet. With the specificity of Salawat performed by the Jalsatul Itsnain Assembly, the author will conduct scientific research with the theme Salawat as a Method of Soul Tranquility Analysis of Salawat Adhiya Ulami at the Jalsatul Itsnain Baa Alawy Assembly Bandung.

This research is field research conducted at Majelis Jalsatul Itsnain Baa Alawy Jl. Katapang Andir No.132, Sangkanhurip, Kec. Katapang, Bandung West Java Indonesia. This research uses descriptive methods and uses a phenomenological approach (Qodim, 2018). The phenomenological approach is used to get an in-depth and comprehensive picture in understanding the values of sacredness in a tradition of recitation of Salawat

according to the congregation who follow it and the implications of the recitation. In obtaining data, observation, interview, and documentation techniques were used. Meanwhile, to analyze the data, qualitative analysis techniques were used (Milles & Huberman, 1992).

DISCUSSION

1. Habib Umar Rafiq: Chairman of the Jalsatul Itsnain Baa Alawy Assembly

The Jalsatul Itsnain Baa Alawy Assembly is an assembly based in the city of Tarim Hadromaut, Republic of Yemen. This assembly was founded directly by Al-Habib al-Alamah ad-Da'i illallah al-Habib Umar bin Hafidz Assuny al-'Ashary as-Shafi'i. He founded this assembly in 1994. He founded this assembly in 1994. Along with its development, Jalsatul Itsnain was born and developed in Ketapang, Bandung Regency led by Habib Umar Rafiq bin Ali Al bin Hamid. Habib Umar Rafiq was born in the city of Palembang on May 26, 1978 AD. Since childhood Habib Umar has been accustomed to Islamic character education, his formal education was completed at Madrasah Adabiah Palembang and Daarul Muttaqin Islamic boarding school until continuing at Darul Musthofa Tarim Hadramaut Yemen.

Habib Umar Rofiq bin Ali Al bin Hamid is a direct student of a great scholar of the ahlussunnah wal jama'ah school of thought Al-Habib Umar bin Muhammad bin Salim bin Hafidz bin Sheikh Abibakar bin Salim Adda'i Ilallah who came from Tarim Hadramaut Yemen and has a sanad to the Prophet Muhammad. Currently Habib Umar Rafiq fikus leads the Al-Ihsan Baa'alawy Islamic boarding school located on Jl. Katapang Andir No.132, Sangkanhurip, Kec. Katapang, Bandung. He is also active in giving recitations at the Bandung Grand Mosque, West Java. As for his daily activities as a teacher at the Al- Ihsan Baa'alawy Islamic boarding school, he is also active in filling invitations to recitations held by the people of West Java (Rofiq, 2022).

2. The Concept of Soul and Sufism According to Jalsatul Itsnain Baa Alawy Assembly

The issue of Sufism is still debated among Muslims. Many think that Sufism is a cult/movement that was heretical after the period of the Prophet Muhammad. They think that Sufism is not a product of Islam but a flow that can harm Muslims. In line with that,

modern society also has the same view. According to them, Sufism is an ancient sect that does not want to take advantage of the glittering world with the sophistication that exists today. So modern society slowly leaves the path of Sufism because it is happy to compete in reaching the wealth of the world. They think that real happiness is to get an abundance of wealth. This is due to the misunderstanding of the people in interpreting Sufism (Bagir, 2005).

Historically, Sufism was born in the third century Hijri (Syukur, 2004). In interpreting Sufism, experts differ in opinion. The term Sufism is connoted to the term *ahlu suffah*, a group of people at the time of the Prophet Muhammad, who sat on the porches of the mosque to devote their lives to Allah (Anwar, 2004). There are also those who interpret that Sufism comes from the word *saff*, which is attributed to people who are in the front row during prayer. Another opinion says the origin of Sufism is from the word *al-shafa* which means pure and clean. This means that the Sufis main goal is to cleanse the soul from sin and everything other than God. Meanwhile, Sufism also comes from the word *suf*, which is wool or fleece. This gives the understanding that Sufis do not wear fine clothes, but clothes that cover enough of the material made of coarse wool and show their simplicity (Romdon, 1995). According to Makruf al-Khurkhi, Sufism is the tendency of the soul towards its longing for God. So as to try to get closer to Him (Simuh, 1999). Meanwhile, according to Nur Samad Kamba, *tasawwuf* is Islam itself, *Tasawwuf* and Islam are a complete unity and cannot be separated from one another (Setiawan et al., 2022). Although there are different opinions in defining Sufism, the purpose of all Sufis is the same, namely an effort to purify the soul and always get closer to God. So that it can feel consciously the presence and greatness of God in its life.

In the view of the Jalsatul Itsnain Baa Alawy assembly, Sufism is an effort to control the lust that always has the ambition to continue to compete for a lot of wealth in the world. Humans are too busy with the pleasures of the world, then underestimate spiritual activities that are considered as ancient religious traditions. They think that the obligation to worship is just to worship without exploring the real meaning. Most Muslims today are satisfied with ready-made interpretations of religion. In addition to this, humans who live today certainly find it difficult to control their desires from various things around them. He imagines getting advantages from various aspects of the world. So that lust is able to control it which can eventually lead to a trap (Rofiq, 2022).

The discussion about lust has also been explained by Buya Hamka who categorizes lust into three categories. First, humans are enslaved by lust, and make it God. Second, not affected by lust, he is like a king who can control it. Third, if there is a battle between the two alternately, fall and stand up, or lose and win. This third level of lust according to Hamka is called "Mujahid" and if it dies in the battle, it is said to be a martyr (Hamka, 1996). Basically, lust is more inclined to misguidance. However, there are also praiseworthy passions that can arouse *ikhtiyar* and human will in goodness (Malayca, 2016).

In order to keep oneself from falling into these misleading passions, a Sufism approach is needed which essentially aims to return humans to their original identity. The Sufism approach carried out by Jalsatul Itsnain Baa Alawy is to clean and maintain the heart and soul through prayer to the Prophet Muhammad SAW. In his belief, the congregation of Jalsatul Itsnain Baa Alawy believes that continuous Salawat to Rasulullah SAW is like a soul that revives the body. In other words, it can be said that Salawat will be able to clean one's soul and the cleanliness of the soul will revive the body and human behavior itself. It is like in the Sufi method of Al Ghozali that the initial process of a *salik* is to empty or remove the despicable thing. Then it is filled again with praiseworthy things to be practiced (Qodim, 2022), such as Salawat.

The human being is a complex creature. He is a biological creature like an animal. But on the other hand, he is also a social, intellectual, and spiritual being. Humans are God-seeking creatures and worshippers, and have a dynamic soul (Atmosudirdjo, n.d.). With this complexity, humans have various erratic feelings such as sadness, pleasure, love, anger, fear, courage, and so on. He has certain urges, thoughts, and tendencies in determining attitudes and choices. So it is natural that the level of human faith experiences phases up and down. Sometimes he is happy to do good continuously, but sometimes he can also fall.

The human tendency to return to divine values is proof that he is basically a spiritual being. As a physical being, of course, he seeks material things to support his life in the world. But on the other hand, he is also a spiritual being who needs inner peace (spiritual aspect). This can be done through the teachings of Sufism. In other words, Sufism is a human nature that must be fulfilled (Muzakkir, 2011).

Moreover, religious awareness is key in practicing Sufism today. Religious awareness has had a good influence on modern society. It can be achieved by practicing the behavior of patience, sincerity, *tawakkal*, repentance, gratitude, *khauf* and piety. In addition,

people can also familiarize themselves with religious rituals such as recitation, *sholawatan*, and so on. These efforts are considered relevant so that Sufism is no longer considered a traditional Muslim path. Harun Nasution explained that the purpose of Sufism is an effort to get closer to God and even the spirit can unite with God. This approach can be through prayer, fasting, and other acts of worship that can train oneself to be holy. (Nasution, n.d.) Of course, this reminds us that God is the Most Holy Essence. Therefore, humans can approach Him only with a pure soul.

3. The Effectiveness of Salawat *Adhiya Ulami* on the Peace of Mind among the Congregation of Majelis Jalsatul Itsnain Baa Alawy Bandung

Majelis Jalsatul Itsnain Baa Alawy is an assembly based in the city of Tarim Hadromaut, Republic of Yemen. This Assembly was founded by Al-Habib al-Alamah ad-Da'i illallah al-Habib Umar bin Hafidz Assuny al'Asyary as-Shafi'I. He founded this Assembly in 1994 which was founded by Al-Habib Umar bin Hafidz Assuny. He established this Assembly in 1994 which is followed by the congregation every Monday (Tuesday night) both in person and online. Initially, the Jalsatul Itsnain Baa alawy Assembly in the city of Bandung was an institution called "Majelis Rasulullah Bandung Raya" which was founded by Habib Munzir. However, since August 2015 it has changed its name to Jalsatul Itsnain Baa Alawy. The change is based on the orientation and purpose of this assembly, which is oriented towards the assembly founded by Habib Umar al-Hafidz in Yemen. With great hope that this assembly can be part of reviving the message of the Prophet Muhammad PBUH.

The Jalsatul Itsnain Baa alawy Assembly has three main principles; first, as a field to provide mutual kindness to fellow human beings. As Allah says in Surah al-Baqarah: "So compete in goodness wherever you are, surely Allah will gather you all together (on the Day of Judgment). Verily, Allah is mighty over all things" (QS. Al-Baqarah: 148). Second, as a public knowledge space. As said by the Prophet Muhammad SAW; whoever seeks knowledge, then Allah will facilitate his way to heaven. Third, as a path of goodness by providing learning space for the community. So that the value that will be obtained is also in accordance with the words of the Prophet; not a people gathering in one of the houses of Allah (mosque) reading the book of Allah and learning from each other, but *sakinah* (tranquility) will descend on them, they will be shaded by grace, they will be surrounded by

angels and Allah will mention them in the side of the creatures who are glorified in His side (Arya, 2022).

According to Habib Umar Rofiq bin Ali Al bin Hamid, the Jalsatul Itsnain Baa Alawy Assembly was established with the aim of being free from political and party interests. This assembly was established to provide religious education to the community which was intended as worship. In detail, it is explained that the main objectives of this Assembly include: understanding and applying the spirit of the example of the Prophet Muhammad SAW by studying several hadiths in accordance with the theme of the study, developing the preaching of Islam as a relevant da'wah in urban communities, maintaining and developing the potential of a community that clings to religious and national values, inviting the community to always dhikr to Allah and salawat to the Prophet Muhammad PBUH (Rofiq, 2022).

The activities carried out by the Jalsatul Itsnain Baa Alawy Assembly have the aim that people in urban centers can know religious values through regular recitation. So that this recitation is widely followed by the local community and even outside of it. Not a few worshipers who participate are also from among teenagers. Before starting the recitation of classical books, the congregation makes it a habit to *tablil* and read Salawat first. The reading of *tablil* and Salawat is a form of familiarizing the congregation's respect and love for the Prophet Muhammad PBUH. The Salawat that is always recited is Salawat from the book maulid *adhiya ulami'*.

Maulid *adhiya ulami'* is a book authored by Habib Umar al-Hafidz in 1994. *Adhiya ulami'* means bright light. This book was written in a fairly short time. This shows the *karomah* that Allah revealed to him. One night Habib Umar al-Hafidz called his students to bring paper and pens. Then he ordered, "Write!". The poems began to be written from one-third of the night until before the dawn period was over.

The content in the book contains the history of the Prophet Muhammad, starting from the time of birth, youth, being appointed as an apostle, wars, the number of *ahlu badar*, and other history. Extraordinary is that the poems are a unity that is combined in three letters of the Qur'an (Surat al-Fatah, at-Taubah, and al-Ahzab). This suggests that the Prophet Muhammad was born in the third month of Rabiul Awwal. The total number of stanzas in the book is sixty-three which means the year the Prophet Muhammad died. If we look at it, every stanza written is a tribute to the Prophet Muhammad.

Habib Munzir said that the virtue of reading maulid adhiya ulami' is the presence of the Prophet Muhammad PBUH when the congregation recites Salawat adhiya ulami. Even the spirit of the Prophet Muhammad PBUH has preceded to be present at the *adhiya ulami'* Assembly before the congregation comes and will not leave before all the congregation leaves the Assembly. In addition, another virtue is told that once Habib Zein bin Smeith Madinah met Habib Munzir, suddenly he recognized Habib Munzir who had never met, then Habib Munzir said "Ya Habibana, how do you recognize me, when we have never met before". He replied, "How can I not recognize you, you are always present every night in the presence of the Messenger of Allah".

The benefits of reciting Salawat maulid *adhiya ulami* are certainly incredible. Various efforts are certainly made by many people in finding the purpose and peace of life. Salawat is a shortcut for humans to build a bridge to Allah (Rofiq, 2022). These beautiful verses that glorify the Prophet are a form of love and longing for him. So it is not surprising that Salawat is often favored by most people. It is able to melt hard hearts through its beautiful chants. However, in the recitation that is the routine of the Jalsatul Itsnain Baa Alawy Assembly, the congregation is not settled. This means that the management of this assembly opens the widest possible door for people who want to attend the recitation. The effect of practicing Salawat for the congregation of the Jalsatul Itsnain Assembly is that there are benefits that can be felt after participating in these activities.

The influence of religious views has a major role in changing human life (Yulianto, 2008). According to Kartini Kartono, religious values that grow and develop will be able to minimize attitudes and traits that are too selfish (*ictb-suchtig*) (Kartono, 2005). In this case, Sufism has a big role in influencing human attitudes and traits, especially in terms of moral personality. Not only that, Sufism is also able to improve Emotional Spiritual Quotient and Intellectual Quotient. To be able to reach that goal, humans need to approach God. The way to get to Him is different, for example, the previous Sufis did it with *sama'*, *dhikr* and poetry.

The substance of Sufistic poetry basically lies in the search, recognition, and sowing of divine love. Similarly, the Salawat activities were carried out by the Jalsatul Itsnain Baa Alawy Assembly. The verses of Salawat through maulid *adhiya ulami* have the content of love for Allah and His Messenger. But if you have to go back to the influence of someone in practicing this Salawat, it cannot be guaranteed completely. The point is that if man has

found the essence of love in himself, then love itself will open the door to reach Allah and the Messenger of Allah. So if that happens to humans then they will be able to understand the origin, designation, and meaning of how love is actualized.

Given that the congregation of Jalsatul Itsnain Baa Alawy Assembly is far from being a permanent part of the congregation, the Sufistic values that are experienced are not fully realized. This means that the effect of a practice certainly requires habituation (*riyadhab*) for a long time. Even those who have familiarized themselves with it may not necessarily feel it. Because to get it he needs sincerity in actualizing his love for the Prophet. In addition, one of the Shura Councils of Majelis Jalsatul Itsnain Baa Alawy actually felt different before he joined and after devoting himself to this assembly (Rizki, 2022).

Ikhlas and *kehusyu* are the main points in practicing worship. According to Habib Umar Rofiq bin Ali Al bin Hamid this Salawat can actually give us three aspects of life. First, inner peace. Second, all the desires of life are fulfilled. Third, stomach affairs will always be fulfilled. According to him, what else does man want if these three aspects are in his grasp? He can always live well in this world and in the hereafter. In addition, he revealed that the influence that can occur in the lives of worshipers is returned to their intentions and sincerity in practicing. No good influence comes in a hurry. Therefore, habituation is the key to achieving the benefits of the Salawat.

Thus, Salawat is a bridge for humans to reach Allah. Indirectly, by practicing Salawat, humans actually get love from Allah and His Messenger. The recitation of Salawat is very beneficial for human life. Salawat can provide help in this world and in the afterlife. Sufi masters such as Rumi have a way of approaching Allah through his poetry. Likewise, the congregation of the Jalsatul Itsnain Baa Alawy Assembly chose the path of the Prophet Muhammad to approach Allah. Through poems that glorify Muhammad and instill the values in them. Although this Assembly is only an intermediary for the community to be able to get closer to Allah and the Prophet. And not a special Sufi or tarekat institution in general.

The recitation of Salawat in the Jalsatul Itsnain Baa Alawy Assembly aims to form a Sufi character in the community through poems related to the essence of love for the Prophet Muhammad. According to Habib Umar Rofiq bin Ali Al bin Hamid, the virtues of reading Salawat include three aspects of life, namely: inner peace, sufficiency, and *busnul khatimah*. The Jalsatul Itsnain Baa Alawy Assembly is not like a *tarekat* institution in general.

Rather an ordinary institution that was established to be able to provide learning space to the community by loving the Prophet Muhammad. Therefore, the influence that can be felt from the practice of reciting Salawat is returned to each person who practices it. It can be seen from how he actualizes his love for Allah and His Messenger.

CONCLUSION

Based on the data acquired from Jalsatul Itsnain Baa Alawy Assembly, it was found that *Salawat Adhiya Ulami* is a strand of *salawat* encapsulating the life history of the Prophet Muhammad from birth to death. This *salawat* serves as a medium for the congregation to express their longing for the Prophet Muhammad. By employing a Sufistic approach, it can be concluded that reciting *Salawat Adhiya Ulami* fosters inner peace among the congregation, which enhances their belief in attaining *husnul khatimah* (a good ending) at the end of life. This belief aligns with the Qur'anic verse: "O calm souls, return to your Lord, well-pleased and pleasing to Him. Enter among My servants, and enter My Paradise." This study contributes to the discourse on Islamic spirituality by highlighting the psychological and spiritual benefits of *salawat* in religious practice, and it demonstrates the utility of a phenomenon.

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