

Essence of transformative rituals: the *Qalbun Salim* tradition (analysis informative-performative Sam D. Gill)

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ARTICLE INFO

Article history

Received: 20 February 2022

Revised: 25 March 2022

Accepted: 30 April 2022

Keywords

Informative-performative

Qalbun Salim

Transformative ritual

ABSTRACT

This article discusses about *Qalbun Salim* tradition as a form of transformative ritual. Research purposes focus on three aspects of the discussion: (1) the meaning of *Qalbun Salim*, (2) background of *Qalbun Salim* tradition (3) informative-performative explaining about *Qalbun Salim* tradition as transformative ritual. This study is field research, using qualitative methods and informative-performative approach of Sam D. Gill. Results of this study indicate that (1) *Qalbun Salim* is tradition of Ngabar and Demangan villagers by practicing wirid, thayyibah and completing Qur'an with the aim of getting closer to Allah SWT so it hope will be easier for the way to heaven. (2) *Qalbun Salim* is tradition with the aim of making easy for someone to heaven by practicing wirid *Dzikrul Ghafilin*. (3) *Qalbun Salim* tradition is part of transformative ritual where the ritual carried out to change person's spiritual, physical, and mental condition which is prescriptive. On the other hand, *Qalbun Salim* also contains information about typological aspects function of Qur'an, namely informative and performative functions of the Qur'an. Informative aspect is when the *Qalbun Salim* tradition perceives the wirid practice of *Dzikrul Ghafilin* and positions it as provider of information to its readers, either in the form of hudan or others. While performative aspect is when the practice of wirid *Dzikrul Ghafilin* perceived as something that is 'treated' in the form of the *Qalbun Salim* tradition.

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How to Cite: Sholihah, A. (2022). Transformative rituals: the *Qalbun Salim* tradition (case study in Ngabar and Demangan villages, Ponorogo). *Journal of Interdisciplinary Islamic Studies*, 1(1), 30-37.

1. Introduction

Studying religious phenomena means studying human life in religious. Religious phenomena are the embodiment of human attitudes and behavior related to things that are considered sacred [6]. In the context of Islam, rituals related to the Qur'an also religious phenomena, both written and oral, individual and collective. Ritual in Islam meaning worship to remember Allah by involving His words, Al Qur'an based on Islamic faith so, someone becomes obedient with the aim of achieving the hereafter by not denying the world [25]. There are only three core rituals in Islam: prayer, pilgrimage, and reading the Qur'an. However, from these three rituals will give birth to many rituals, practices and obedience in Islam. One of them is transformative ritual, this ritual has the aim of changing person's spiritual, physical, and mental condition. For examples by performing the creed, prayer, zakat, prayer,

dhikr, reading the Qur'an, fasting, pilgrimage and other religious rituals as long they have the same goal [15].

There are many previous studies examined about *Qalbun Salim* from various perspectives and stated that the consistency character of reference in the interpretation by Ibnu Katsir, *Qalbun Salim* means safe from dirt and polytheism and a clean heart, which is only owned by people who believe [4], *Qalbun Salim* by Ahmad Musthafa Al-Maraghi means safe the heart from shirk and empties his heart from actions that pollute his heart in the form of false beliefs and bad traits [19]. based on several results of research the *Qalbun Salim* perspective by several experts, this study will also examine *Qalbun Salim* through Sam D. Gill's informative performative analysis where this research is a case study in Ngabar and Demangan village communities, Ponorogo.

Patterns of thought and diverse community backgrounds will certainly give birth to various meanings and understandings, such as the meaning of *Qalbun Salim* itself. Departing from this phenomenon, the author is interested in researching and studying this *Qalbun Salim* activity model, because *Qalbun Salim* has special readings, reproduces wirid before reading Qur'an and has the aim of making it easier for someone to heaven. For author, this phenomenon is very interesting to study and research as an alternative to increase faith for social community. In addition, the purpose of this tradition still needs to be studied depth and through a long process in order to give birth comprehensive meaning that is accepted by the human mind. Because there are many ways to heaven, not just following this *Qalbun Salim*, then what are the practices that this tradition offers to make it easier for someone to heaven?

There are three aspects of the discussion that will be studied, (1) the meaning of *Qalbun Salim* (2) background of *Qalbun Salim* tradition, (3) explaining informative-performative the *Qalbun Salim* tradition as transformative ritual.

2. Method

This type of research is field research, using qualitative methods and approach of Sam D. Gill. Informative function means that Qur'an plays itself as main function it was revealed, as *hudan* for all mankind. While performative function of Qur'an is more of Qur'an which is 'treated' by the community, whether it is read, written, sing, or in other forms of treatment. This qualitative research is still temporary, tentative and will develop or change after the researcher in the field. In qualitative research, there will be three possibilities for the problems brought by researchers in research.

First, the problem brought by researcher is fixed, so from beginning to the end of the study is same. Second, the problem that researcher brings after entering the research is developing, with expanding or deepening the problem that has been prepared. Third, the problems researchers brought after entering the field changed completely [21]. This research located in the villages of Ngabar and Demangan, Ponorogo. Data collection technique in this study conduct the interviews with the administrators and actors of *Qalbun Salim* tradition, in addition using the documentation method to search data on matters in the form of notes, transcripts, thesis, journals, books, and [2] that related to the *Qalbun Salim* tradition. Then, the data are classified based on their relevance and contribution to this study, because many existing materials such as not related, but support each other and provide additional information needed for this research.

3. Findings and Discussion

Discussion about *Qalbun Salim* is not a new thing because it has been done by many previous scientific researchers. But, study about *Qalbun Salim* tradition is a new thing and haven't discussed yet. The practice of the tradition is not new and even has similarities with other traditions, namely *Dhikrul Ghafilin*. Therefore, the author will describe three parts in this literature review there are *Qalbun Salim*, *Dzikrul Ghafilin*, and *Sam D.Gill's* theory. These writings serve as foundation and basis for author to conduct this study.

First, the educational implications of QS. Asy-Syu'ara' (87-89) about *Qalbun Salim* against the Guidance of 'Aqidah' written by [9]. As the title suggests, this study explains the concept of *Qalbun Salim* in QS. Asy-Syu'ara' (87-89) as the someone's education of aqidah and its interpretation by the

mufasssir. Second, *Suluk Gus Miek's Terabas Path to Achieve Happiness: A Study of the Dzikirul Ghafilin* by [24]. This study stated about *Gus Miek's* teachings about the sacred path of *terabas* applied to *Dzikrul Ghafilin* congregation and its impact on the lives of these pilgrims. *Suluk Jalan Terabas* is combination of practice, *wirid*, and prayer comes from several major scholars, such as the *fatihah* diploma from KH. *Dalhar Watucongol*, *mbah jogoriso gunung pring*, *mbah mas'ud pager wojo*, and several ulama' who are considered *waliyullah*, such as, KH. Hamid Pasuruan, Mubasyir Mundhir, KH. Ahmad Shidiq. The impact of *Dzikrul Ghofilin* congregation includes inner peace, feelings of pleasure, happiness, and enthusiasm for life and worship felt by the congregation. Third, *Fada'il Al-Qur'an in the Book of Fada'il Al-Qur'an wa Ma'alimuhu wa Adabuhu* by Abu 'Ubaid: analysis of the informative performative aspects of Sam D.Gill" by [1]. The study discusses about informative-performative aspects of Sam D.Gill's *Fada'il al Qur'an* by Abu 'Ubaid al-Qasim which has two typologies of the functions Qur'an, there are informative and performative 'an at once.

3.1. The Meaning of *Qalbun Salim*

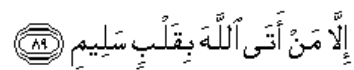
Qolbun Salim is a tradition in Ngabar and Demangan villagers by practicing *wirid*, *thayyibah* sentences and completing Qur'an which the aim of getting closer to Allah swt so that it will be easier for the way to heaven. This tradition is not an organization so there is no committee in it. Point of emphasis in this tradition is recitation Qur'an and certain *wirid*. To facilitate the implementation of this tradition, a coordinator is appointed charge of moving and inviting the congregation take part in activities on the agreed day and place in turns.

Members of this congregation is estimated at around 500 people. The implementation of *Qolbun Salim* tradition holds on every Friday night, and to make it easier remember for the congregation, day of the implementation is adjusted to the *pasaran* in Javanese culture.

3.2. Background of *Qalbun Salim* Tradition

Qolbun Salim tradition in Ngabar and Demangan villages began when community leaders or congregations carried out activities around the 2000s on every Thursday night and Friday with alternate places. After being carried out a few times, when the program was over the congregation gathered to talk. In discussion, one of the members proposed name of the tradition that had been carried out as *Qolbun Salim* and all members agreed to the name. Since then all activities related to these activities use the name "*Qolbun Salim*".

It is named *Qolbun Salim* because taken from the verse of the Qur'an that tomorrow people will meet Allah SWT and the survivors are "*man ata bi qolbin salim*" which means people whose hearts are safe who practice *awrad dhikrul ghofirin*. This *wirid* aimed at "*liman ahabba*" people who love and want to be gathered who are guaranteed to enter heaven by Allah. If seen in Qur'an, the name of *Qolbun Salim* tradition is accordance with Qur'an as follow:



Except him who comes to Allah with a heart free (from evil) (QS.26:89)

Clean heart means that is clean from polytheism, self-interest and disobedience. Because on the day of reckoning there will be no other values and standards but sincerity. The sincerity is heart that completely sincere to Allah, there is no disease in it, and clean from all desires, deviations and polytheism. The majority commentators interpret *Qolbun Salim* in this verse, there is heart located in the left chest that can save humans on the day of resurrection. Where a safe heart is heart that is clean from all stains of sin in the form of polytheism, love for the world, self-interest and disobedience and the purity of the soul has virtue of its *i'tiqad* in every good deed [9].

Reason why *Qalbun Salim* tradition has the aim of making it easier for someone to heaven is because some of the practices carried out are taken from the *Dzikrul Ghafilin* tradition which is centered in Kediri. The tradition teaches that there are many paths to God, the Qur'an states with the words *subul* (many paths), and these many paths there are shortcuts that can lead person faster to get closer to his Lord. According to *Gus Miek*, someone can quickly reach God with approach the guardians (beloved) of God. *Gus Miek* said [8]:

*Cedeko karo Gusti Allah (kun ma'a Allah), nek ora iso cedeko karo wong sing cedek
Gusti Allah (kun ma'a man ma'a Allah)*

This terabas path can be done by actively participating in the recitation of guardian and visiting his assembly. The ultimate of goal this ultimate path is to heaven which means getting success in the afterlife. In order to get closer to Allah through the pierced road, Gus Miek founded an assembly called Dzikrul Ghafilin. Dhikrul Ghafilin in Arabic means dzikir of people who forget (meaning: humans always forget Allah, then dzikir emphasized to always remember Allah wherever) [23]. In the book of Dhikrul Ghafilin's practice, it can be seen clearly how to get closer to Allah by getting closer to Allah's beloved by sending al-Fatihah readings to Allah's lovers, ranging from Sufi scholars to the Messenger of Allah [16].

3.3. The Practice of Qalbun Salim Tradition as Transformative Ritual: Informative-Performative Aspect

Mandatory wirids read in the Qalbun Salim tradition activities are: hidiyah reading surah Al Fatihah to the Prophet Muhammad SAW, friends, tabii'in, and Wali Songo, surah Al Fatihah followed by 7 verses of surah al Baqoroh, surah Al Fatihah read 100 times, istighfar read 100 times, tahlil read 100 times, sholawat read 300 times, other wirids include tasbih, hasbunalloh wani'mal wakil, completion of the Qur'an (muqadaman), du'a.

This wirid practice uses some practices of Simaan Al-Qur'an and Dhikrul Ghofilin congregations based in Kediri, originally pioneered by the late KH. Hamim Jazuli Kediri. The purpose of this tradition is solely worship to Allah SWT, there is no target in this tradition. Effect after participating in congregational activities according to Mr. Muhammad Ma'ruf's statement that heart becomes calmer, peaceful, humble, sincere, qonaah, patient, so the effect and target are spiritual, not physical in nature. This is reinforced by the large number of pilgrims who consistently participate in congregational activities even though they have also moved from place to place during the beginning until now. This tradition is part of transformative ritual, carried out with the aim of changing person's spiritual, physical, and mental condition which is prescriptive. This ritual usually done to fulfill religious teachings such as prayer to get blessings. In addition, there are other rituals such as the creed, prayer, pilgrimage, fasting, almsgiving, dzikir, reading Qur'an. Rituals related to tahara such as bathing, tayammum, ablution are also included in this transformative ritual. Tahajjud, humbling oneself before Allah (tadarru'), and all kinds of other religious rituals as long have the same purpose will also be included in the transformative ritual [15].

The contents meanings of the practice that are read when Qalbun Salim ritual is carried out are [18] first, reading the letter Al-Fatihah which has several virtues that rely on valid arguments: Allah sends angels who have never descended to earth and descended through the heavens door which has never opened, second sent down from under the treasury of the 'arsh, third the devil screamed when the letter Al-Fatihah was revealed, fourth never revealed in another book, the greatest, the most important, and the best surah, fifth the pillars of prayer validity and it is recommended to read amen after it, sixth is effective for ruqyah, treat poisoning, death and all kinds of diseases.

Second, the virtue of reading hasbunallah dzikir is that Allah will suffice him, Allah is the representative of all his affairs, Allah protects him from the evil of His creatures, Allah will strengthen his help for him, Allah will make love for him in the hearts of all creatures, and Allah will make him rich with His grace. Allah will place him with the survivors, Allah will grant him what he aspires to, Allah as guarantee in this world as well in the hereafter, Allah will be the most appropriate place to surrender and put his trust in humans [11].

Third, the benefits of istighfar in the Qur'an and Hadith [12]: istighfar will be rewarded with acceptance of repentance, the descent of mercy and forgiveness from Allah SWT (Surat An-Nisa: 110, Hud: 61), istighfar prevents the punishment and wrath of Allah SWT from descending (Surat al-Anfal: 33, HR. Ahmad), istighfar the refuge the believers when signs Allah's threat appear which He created to frighten His servants such as eclipses (HR. al-Bukori), istighfar cause strength and spaciousness sustenance (Surah Hud: 52, HR Abu Dawud), istighfar as medicine for drought, infertility and poverty (Surah Noah 10-12). Allah told his servant to seek forgiveness from Him, as stated in the QS. An-Nisa ': 106, Muhammad: 19, Muzammil: 20. Istighfar may be for himself or for others (Surah Gafir: 7, al-Hasyr: 10). The best time for istighfar is at the end of night (Surah adz-Dzariyat: 18). In istighfar contains: acknowledging that Allah is the most holy (Surah Al-Adiyat: 6-7), an optimistic attitude arises for Allah's mercy (Surah Yusuf: 12), being kind and increasing confidence and optimism about

Allah's grace, confessing sins, feeling humiliated before Allah, far from arrogance, getting closer to Allah, more grateful for gifts, self-reflection, good vision in the future, morals getting better [17].

Fourth, the tahlil sentence is shahadah sentence uses when converting to Islam. The sentence has several virtues, including: sentence tahlil is the sentence most loved by Allah and the Prophet Muhammad [13], as an eraser of sins, people who read it will be given big reward, become fortress from hell fire, a sentence that will be heavy when weighed by his deeds, getting reward of alms, and substitute for reading the Qur'an for people who are unable to read it. Rasulullah SAW said: Renew your faith! Then the companions asked: how do we renew our faith Messenger of Allah? The Prophet replied: multiply the words "laa ilaaha ilallah". HR. Ahmad and Hakim. The virtues of reading it: seeking Allah's pleasure and being forbidden to go to hell, Allah's fortress and those who enter in it will be safe from His punishment, resurrected on the Day of Resurrection with a face like the full moon, when he die he will enter Paradise, and is the most important dzikir [5]. The above hadith is typology of informative and performative functions. Informative function when Rasulullah SAW gave news about the awesomeness of the sentence laa ilaaha ilallah used to renew faith. While the performative function is when the friends say the sentence laa ilaaha ilallah and practice it. The virtue of the sentence laa ilaaha ilallah is very much, especially for one's ukhrawi life. Therefore, this sentence is one of the chosen sentences that are practiced in the tradition of Dzikrul Ghafilin and Qalibun Salim.

Fifth, Sholawat is a thayyibah sentence addressed to the Prophet SAW as a form of Muslim love for the Prophet. Reading sholawat has several benefits [20] including as a cleanser of sins, as a guarantee of getting intercession in the hereafter, used to initiate entering the mosque, used as a pillar in fardhu prayers, corpses, and Friday sermons, as postage stamps for prayer, and used as reading, mandatory during the remembrance ceremony. The practice of shalawat to the Prophet Muhammad SAW is based on the command of Allah SWT in His word as follow,

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

Surely Allah and His angels bless the Prophet; you who believe! call for (Divine) blessings on him and salute him with a (becoming) salutation (QS.33:56)

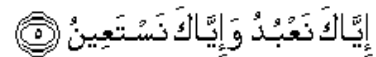
Besides this verse, there are also many hadiths that recommend reading shalawat and greetings to the Prophet and promised rewards for those who read them, this is in accordance with the hadith "From Abi Hurairah from the Prophet SAW he said:

Whoever prays to me once, then Allah will say salawat to him ten times

The verses of Qur'an and the hadith above are typology of the informative and performative functions of the Qur'an. It is called informative and performative at the same time because when the Messenger of Allah gave information about the reward and the recommendation to read sholawat to him it was an informative function. While the performative function is when Allah and the angels practice reading sholawat to the Prophet Muhammad SAW.

Sixth, Muqoddaman is an activity of reading and completing Qur'an together and carried out simultaneously at one time from juz 1 to juz 30 [7] by dividing according to the number of participants, each person can read one juz or according to his ability. The virtue of completing Qur'an is the practice most loved by Allah SWT, people who follow the completion of Qur'an such as following the distribution of ghanimah, will get prayers / sholawat from angels, follow the sunnah of the Prophet, will be given intercession hereafter, will be granted for in this world and the hereafter. Completing Qur'an is one of the acts of worship with great rewards and blessings. From the verses of Qur'an and hadith about the virtues of reading and completing Qur'an, it can be seen existing typology of the Qur'an is an informative function Qur'an, where the information conveyed is only notification. It would be better if the practice of hadith and Qur'an is received by practicing it in daily life [14] so it becomes performance that serves to calm the heart in worldly manner and get reward for the hereafter aspect.

Seventh, say prayer to Allah SWT. Prayer is worship that is very loved by Allah, the provision of istiqomah in the way of Allah, and as the brain of worship. The core of the Qur'an is al-Fatihah, and the core of al-Fatihah is the verse:



Thee do we serve and Thee do we beseech for help (QS.1:5)

These implies that a person will not be able to worship perfectly unless he asks for Allah's help. Praying can make one's soul calmer, eliminate distress, erase sins, and as a human form in remembering God [10]. The above hadith shows that prayer has big role in determining goodness in this world and hereafter. It's very wrong to think that some people say that don't need to pray and ask Allah, it is enough to depend on Allah's destiny. Why is it wrong? Because Allah SWT who makes prayer one of the biggest reasons to achieve the good of the world and hereafter. Judging from the typology of Qur'an, the hadith is included their formative function of Qur'an because it's only provides information that prayer can change one's destiny.

Judging from the explanation above about the virtues of reading wirid Dzikrul Ghafilin which received in the Qalbun Salim tradition, the majority explain that the content of wirid has virtue of entering heaven, such as erasing sins, changing destiny, being protected by Allah in the world [3] and the hereafter and there are even readings that have the priority of guarantees to enter heaven. Based on these data, it can be said that the relationship between the name of the tradition of Qalbun Salim and the purpose of this tradition, namely reading wirid for people who want to go to heaven is very relevant. This is also in line with the goal of Dzikrul Ghafilin's wirid, which is to enter heaven, which means getting success in the afterlife. So, the practice of wirid Dzikrul Ghafilin is an informative text, especially the Qur'an and Hadith which are the main references which are then receptive to the practice of wirid Dzikrul Ghafilin [22] to produce performance. Then the performance is re-perceived by someone as information that is received in the Qalbun Salim tradition and practiced together so that it produces a different performance but has the same goal, namely wanting to go to heaven.

4. Conclusion

From the description above, there are at least three points of conclusion, namely:

First, Qalbun Salim is a tradition of the Ngabar and Demangan villagers by practicing wirid readings, thayyibah sentences and completing the Qur'an which has the aim of getting closer to Allah swt so that entry is made easier. Paradise.

Second, the reason for doing the Qalbun Salim tradition is because this tradition has the aim of making it easier for someone to enter heaven by practicing the wirid Dzikrul Ghafilin. The wirid is a practice from Gus Miek so that someone can quickly get to God by getting closer to God's lover by sending al-fatihah readings to God's lovers, ranging from Sufi scholars to the Messenger of Allah. According to Gus Miek, the cleric who was sent by al-Fatihah will be the guide for the Dhikrul Ghafilin congregation in the hereafter.

Third, the Qalbun Salim tradition is part of a transformative ritual where this ritual is carried out to change a person's spiritual, physical, and mental condition which is prescriptive. This is in line with the effects and targets of the Qalbun Salim tradition which are spiritual in nature not physically physically, so that the heart becomes calmer, more peaceful, peaceful, humble, sincere, qonaah, and patient. In addition, the Qalbun Salim tradition contains information about the typological aspects of the function of the Qur'an, namely the informative and performative functions of the Qur'an. The informative aspect is when the Qalbun Salim tradition perceives the wirid practice of Dzikrul Ghafilin and positions it as a provider of information to its readers, either in the form of hudan or others. Meanwhile, the performative aspect is when the practice of wirid Dzikrul Ghafilin is perceived as something that is 'treated' in the form of the Qalbun Salim tradition.

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