

# SELAWAT NABI IN THE CONSTRUCTION OF LOCAL SUFIS AND REVIVALISTS IN INDONESIA

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**Abstract:** This study aims to reveal the understanding of local Sufis and revivalists about *Selawat Nabi*. The two schools, if their ideological roots are traced, are different. But they both share the concept of *Selawat Nabi* which is believed to be the construct of understanding. This research is interesting, because local Sufis with theological revivalists (not sharia, which is ritual *muamalah*), still carry out the construct of thought. This is also a point of research significance. This research is a qualitative-descriptive literature review with a phenomenological approach. The result of this research is that local Sufis state that the Prophet's *selawat* is a medium to achieve *nusul* to Allah accompanied by appreciation through the concept of *opening*, it will be acceptable because it is closely related to the formation of *adab* so that it is kept away from behavior that can harm oneself and others. The figure of the Messenger of Allah is to make him live in the soul by verbally reproducing *selawat*. The routine of reading *selawat* is a connection between the readers of *selawat* and the Prophet which is actualized in the behavior of imitating the Prophet's morals. Revivalists adhere to *selawat ma'surat* whose pronunciation is following the guidance of the Prophet. Saying *selawat* is not the main thing in loving the Prophet, but the most important thing is to make the Prophet's figure to live in the soul and have the morals of the Prophet.

**Keywords:** *Selawat Nabi*, local sufis, revivalists

## Introduction

Islamic teachings with the principle of *maqasid al-shari'ah* that safeguard property, soul, mind, descent, and religion: laws and practices regulated by Islam will not be separated from the corridors of *maqasid al-shari'ah*. *Amaliyah worship* must have wisdom in it, including in overcoming the problems of human life that accompany it. Prayer serves to prevent heinous and evil deeds. *Zakat* purifies wealth and souls, Hajj forms social piety (an indicator of *Hajj mabrur*: feed and transmit greetings). *Zikir* as part of the structure of worship has various benefits to calm the heart, launch sustenance, stabilize one's emotions, and draw closer to Allah. So the blessing of the Prophet Muhammad is an important part of Islamic teachings because in it there is dhikr and remembrance of the Prophet.

Selawat as dhikr is a form of worship that is easy, light but difficult to consistently carry out. *Zikir* means remembering and is a practice that is always associated with various rituals of worship in Islam. When people pray, they remember Allah a lot. When fasting occurs there is an increase in awareness of Allah. *Zakat* is carried out because it remembers Allah's commands, when performing worship only orders to remember Allah as much as possible. The practice of *zikir* is divided into two forms; *first*, remembrance who conceived and executed the people of Muslims in general and regarded as *sunnah* worship performed after *salat* five times. *Second*, the *zikir* practice carried out by Muslims, belonging to *tarekat* or Sufi groups as a *mystical* group in Islam.<sup>1</sup>

There is a difference in the practice of selawat because it begins with a different understanding of the ontology of selawat between the *sufis* who view *selawat* as a medium for *wusul* to Allah or revivalists who view selawat as a practice of Sunnah recommended by the Prophet. Sokhi Huda divides *lafaz selawat* with *ma'surah* and *ghairu ma'surah*.<sup>2</sup> Selawat *ma'surah* is the invocation directed to the Prophet. *Lafaz*, *Allahumma Salli 'ala Muhammad Nabiyyi al-Umiyyi wa' ala Ali wa Sallim* or *Allahumma Salli 'alaa Muhammadi 'Abdika wa Rasulika Nabiyyil Umiyyi*. Selawat *ghairu ma'surah* is an invocation that is not

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<sup>1</sup> Subandi, *Psikologi Dzikir Studi Fenomenologis Pengalaman Transformasi Religius* (Yogyakarta: Pustaka Pelajar, 2009), 34; In research conducted by Iim Suryahim that *dhikr* is part of Islamic religious rituals, because *dhikr* is the language of remembering God, remembering His majesty and glory. A devout adherent of religion will always do *dhikr* every day, because to serve does not only mean following His orders and avoiding His prohibitions, but more than just the provisions of sharia, but being religious means loving and is always called to protect himself from bad traits. The foundation for *dhikr* is implicit in many Islamic texts, and has even become the culture of society since the entry of Islam. Even until the *dhikr* community was formed, both with the nuances of *tariqah* and small communication filled with *dhikr*. See in Iim Suryahim, Uus Putria, and Muslim, "Modern Dzikir and Spiritual Crisis," *International Journal of Islamic Khazanah* 10, no.1 (2020): 16-21.

<sup>2</sup> Sokhi Huda, *Tasawuf Kultural; Fenomena Shalawat Wahidiyah* (LKIS PELANGI AKSARA, 2008), 134-137

shown and made Rasulullah (compiler invocation is the friends, *tabi'in* or ulama') such as invocation *Munjiyat* prepared By Sheikh Abdel Qadir Jilani, invocation *Masyisyiah* by Abdus Salam Masyisy Maula Al Alami, the invocation of *Badr* by Kyai Ali Mansur, invocation *Nariyah* by Sheikh Ahmad al-Maghreb At Tazi, invocation *Wahidiyyah* by KH Abdel Madjid Ma'roef and other invocation.<sup>3</sup>

Learning from the experience of doers, selawat can create individual piety and social community. The perspective of the local Sufis referred to by the author is the community of Wahidiyah practitioners in Kediri, with the locus of Wahidiyah elementary school, Kediri, and the Revivalists, the elementary school of *Insan Amanah* as a leading institution in Malang. The research is interesting to be associated with establishing character education through worship that invocation. Character education is an urgent theme that needs to be developed with various designs offered by educational experts. This research is expected to contribute to the development of character education in educational institutions. The focus of the problems in this article is: (1) what is the meaning of the selawat of the local *Sufis* and revivalists. (2) How can the implications invocation local Sufis and the revivalists in building social and individual piety?

The author has browsed through various research journals and lecture assignments, the connotation of Selawat Nabi is a very popular thought construct. The main reason is that the prayer of the Prophet is intertwined between two things at once, normative and culturist. Normative because the implementation of the Prophet's prayer is a worship that is widely practiced and is based on a few passages, culturist means that worship of the Prophet has become an integral part of the culture of Muslims. Yohan Kurniawan, Hishamuddin, and Salasiah Omar examined an interesting theme by proposing a hypothesis that the Prophet's prayers can generate positive energy in humans. His research found that the Prophet's selawat could produce several important things; 1) lurking facial aura, 2) loved by the prophets, 3) loved by Allah, 4) saved from the torments of this world and the hereafter.<sup>4</sup> However, this research is in the form of experimentation of the meaning of religious texts. Like this, the team's research by Yohan, Hishamuddin, et. al., which examined the energy of the Prophet's selawat can whiten and brighten facial aura. However, this research is text construction

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<sup>3</sup> T. Tamrin, T.S. Widyarningsih, and W. Windiyastuti, "Pengaruh Dzikir terhadap Kadar Gula Darah Sewaktu pada Lansia Diabetesi di Wilayah Kerja Puskesmas Lebdosari Semarang," *Jurnal Manajemen Asuhan Keperawatan* 4, no. 01 (2020): 61-69.

<sup>4</sup> Yohan Kurniawan, Hishamuddin, and Salasiah Omar, "Selawat Nabi untuk Menghasilkan Energi Positif dalam Diri Manusia: Sebuah Penelitian Eksperimen," *Prosiding Seminar Nasional dan Call Paper "Psikologi Positif Menuju Mental Wellness, Fakultas Pendidikan Psikologi Universitas Negeri Malang Bersama Asosiasi Psikologi Positif Indonesia,"* Malang 2020: 240-248.

only.<sup>5</sup> Therefore, the author's research is original and significant at the same time to see the constructive perspective of thinking about the Prophet's companions.

This research is using an interpretive or naturalistic paradigm in which the researcher tries to understand the phenomenon as an abstract reality that is constructed by the researcher. Furthermore, there are no *social facts* that await observation, the only thing is the readiness of researchers to give meaning to their observations.<sup>6</sup> The research design is a study research multi-focusses: *First*, researchers looked at the site 1 is in private primary schools Wahidiyah of Kediri to the saturation level of the data, and during the same researchers conducted categorization to find conception, searching for key issues, events continue iterative or data that is the focus category, identify the categories understudy for description. *Second*, the researcher made observations at site 2, namely Insan Amanah Elementary School Malang City by collecting data and analyzing the findings in the field as a proposition. The steps taken are the same as the first pattern and then analyze the findings on the two sites to look for differences and similarities. *Third*, the findings in two different fields will be discussed with the theories that have been presented in the conceptual chart and analyzed the possibility of new findings that complement the existing theories.

Researchers chose the data source subjects by using *purposive sampling technique*, namely taking the data source informants with certain considerations,<sup>7</sup> the person who is considered to best understand or contribute to the data the researcher wants. Based on these considerations, the first informant is the principal, clerics, caregivers, teachers, students, and parents who are considered to provide information related to the focus of the research. The selection of informants for further research was carried out by using *snowball sampling techniques* which were based on the data and information developed from informants taken based on the *purposive sampling technique*. The research technique is by interviewing, observing, and analyzing data in this study carried out in three stages: 1) individual case data analysis, 2) cross-case data analysis, and 3) data analysis in a multidisciplinary perspective.

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<sup>5</sup> Yohan Kurniawan, Hishamuddin, Nik Mutasim Nim, Abd Rahman, Othman Inayatullah, Nur Azuki Yusuf, and Nik Yusri Musa, "The Energy Effect of Salutation Upon Prophet Muhammad Based the Change of Colour Aura," *Jurnal Perspektif* 8, no. 02 (2020): 109-121.

<sup>6</sup> Clifford Geertz, *Tafsir Kebudayaan* (Yogyakarta: Kanisius, 1992), 5. See also in N. Rois, "Konsep Motivasi, Perilaku dan Pengalaman Puncak Spiritual Manusia dalam Psikologi Islam," *Jurnal Progress: Wahana Kreativitas dan Intelektualitas* 7, no. 2 (2019); 12-25.

<sup>7</sup> Sutopo, "Pengumpulan Dan Pengolahan Data Dalam Penelitian Kualitatif" dalam *Metode Penelitian Kualitatif Tinjauan Teoritis dan Praktis*, ed. Masykuri Bakri (Malang: Visipress Media, 2013), 124

## Prophet's Selawat in Islam

Searching for the equivalent meaning of selawat Nabi in Arabic syllables is difficult to find. In *al-Munjid's* dictionary, "selawat" means prayer, this is analogous to the root and meaning of "salat" in the language meaning "prayer."<sup>8</sup> The analogy is if it is in the singular form (Murad) it is called "salat", whereas if it is *jama'*, it is "selawat" which means "prayers". In term, selawat means the perfect grace of Allah because selawat is a gift from Allah given to the Prophet Muhammad. Thus, selawat can be interpreted as prayers that have blessings, glory, prosperity, and worship.<sup>9</sup> As stated by Wargadinata states:

"The meaning of "selawat" in the meaning of language is prayer, whereas according to the term, it is Allah's prayer to the Messenger of Allah in the form of *rahmat*. Selawat from angels to the Prophet in the form of *rahmat* and later requests to Allah. For the Prophet Muhammad, while prayers from other than the Prophet were in the form of requests for *rahmat* and forgiveness. As long as the believers are, the request of *Rahmat* and to Allah for the Prophet, like *Allahumma Shalli ala Muhammad*."<sup>10</sup>

The recitation of the Prophet's selawat has become a common religious tradition for Indonesians, as well as in several Muslim countries in the world. Not only is it routinely read on the anniversary of the Prophet Muhammad's birth, but at *thanksgiving* events (such as *walimah al-ursy*) are also filled with praises to the Prophet Muhammad. In this position, the tradition of reciting the Prophet's prayers touch two aspects at once; worship and social. Aspects of worship, reading selawat on the Prophet has a very strong normative basis, so Muslims who say selawat on the Prophet is rewarded with a kind reply from Allah. On the social aspect, the tradition of reciting the Prophet's selawat has become a tradition practiced by Muslims. The momentum of the Prophet's selawat tradition has become a place for social bonding and spiritual cleansing.

Sokhi Huda implicitly interprets the Prophet's selawat with a unique phenomenon in Islam that is rarely found in the traditions of other people. The essence of the meaning of the Prophet's selawat is to love, imitate, and remember the Prophet Muhammad by imitating the characteristics, habits, and everything about the Prophet Muhammad, including in terms of carrying out Allah's orders and avoiding His prohibitions. In a hierarchical arrangement, the Prophet's selawat is a bridge or bridge to love the Prophet, then from this love emerges the attitude and behavior of following the

<sup>8</sup> Louis Ma'luf and Bernard Tottel, *Al Munjid fil lughah wal a'lam*, (Beirut: Maktabah Syarqiyah, 2007), 434.

<sup>9</sup> Muhammad bin Abi Bakrin Ayub az-Zur'I Abu Abdillah, *Jalaul Afham fi Fadhlis Shalati Ala Muhammad Khoirun Anam (Jalaul Afham Ibnu Qayyim)* (Kuwait: Daru 'Urubah, 1987), 155.

<sup>10</sup> Wildana Wargadinata, *Spiritual Salawat* (Malang: UIN Maliki Press, 2010), 55-6.

Prophet, in the end, it can complete one's identity and become a *kaffah* Muslim.<sup>11</sup>

Therefore, doing and reciting prayers to the Prophet in the view of Islam, has a high benefit, especially for getting intercession on the day of retribution. Some of the benefits compiled from various libraries are:

- a. Reading selawat to the Prophet Muhammad is an intermediary to arrive at believing Muslims, purifies the soul, the medium is forgiven all forms of sins, eliminates sorrow and misery, and makes the aura of life bright and happy.
- b. Selawat intercedes and brought people to be able to get help from Allah, recognized by the Prophet Muhammad as his people, exalted and empowered in the last day.<sup>12</sup>
- c. Getting used to reading selawat to the Prophet is an intermediary for getting intercession from the Prophet Muhammad. Saying selawat on the Prophet at the beginning of prayer is the ethics of praying and is closer to being accepted because the Prophet's selawat can give *wasilah* through the love of the Prophet Muhammad to his people.<sup>13</sup>

From some of the above benefits, it can be hypothesized that the Prophet's selawat had a high spirituality and human level. Especially in terms of getting intercession and increasing faith in Allah. By this also illustrates that the Prophet's selawat influences the psychological condition of humans, in the sense that those who read selawat are given a calm soul and a strong facial aura.<sup>14</sup>

On the plain of sociological reality, many kinds of selawat are often used. In general, the invocation is divided into two things, the *first* invocation *ma'tsurab*, namely the direct invocation made by the Prophet himself, be it a sentence, how to read, and times containing *fadhilah* to do. Like reading selawat like this *Shalli 'alaa Muhammad 'Abdika wa Rasulika nabbiyy al-*

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<sup>11</sup> For traditionalists, the Prophet's selawat is interpreted as an integral part of one's faith and Islam. If one's faith and Islam are weak, then the ritual of reciting the Prophet's prayers is minimal and inconsistent. Because the ritual of reciting the Prophet's prayers is sunah muakkad worship and is a good deed. In essence, all the deeds of humankind will be worthless if you do not get intercession from the Prophet Muhammad, both in this world and in the hereafter. See Sokhi Huda, *Tasawuf Kultural: Fenomena Shalawat Wahidiyah* (Yogyakarta: LkiS, 2008), 134-137.

<sup>12</sup> Ali Muhtarom, "Peningkatan Spiritualitas melalui Dzikir Berjamaah: Studi terhadap Jamaah Zikir Kanzuz Shalawat Kota Pekalongan Jawa Tengah," *Jurnal Anil Islam* 9, no.02 (2016): 16-19.

<sup>13</sup> Kholid Mawardi, "Shalawatan: Pembelajaran Akhlak Kalangan Tradisionalis," *Jurnal Pemikiran Alternatif Kependidikan* 14, no.03 (2009):2-6.

<sup>14</sup> Based on Yohan Kurniawan's research, he said that the Prophet's selawat had the energy and strength to be effective in getting closer to Allah and the Prophet Muhammad, which had a positive effect on one's mindset, attitude and perspective. Kurniawan, Hishamuddin, and Omar, "Selawat Nabi untuk Menghasilkan Energi Positif dalam Diri Manusia: Sebuah Penelitian Eksperimen," 248.

*Ummiyyi*. Second, the invocation *ghairu ma'tsurah* that invocation made by other than a case of companions of the Prophet Muhammad, scholars, and *tabi'in*. Some examples of this second invocation model like invocation *munjiyat*, the invocation of *Badr*; invocation sheikh Abdul-Qadir Gilani, invocation *fatih*, invocation *nariyah*, and so on.<sup>15</sup> Wildana Wargadinata confirms this classification of selawat, in his research, it is revealed that not all selawat is devoted to the Prophet Muhammad, but some are devoted to friends and *tabi'ins*. In his research, Wargadinata said that:

The tradition of reading *al-madaib al-nabawiyah* is known as reciting selawat. The readings of selawat that are read by the public are understood through different ritual readings. This happens due to differences in the purpose or intent of the reader's activities. For circumcision, for example, the selawat that is read is *al-barzanji* and *diba'*. Whereas in a *celebration* event or it is called *tingkeban* (seven months of the womb) so that the child born is a boy, and to beg the child that is conceived to be born a woman, read is *diba'*. *Walimah* events read *al-barzanji*, *diba'* and *maulid al-babsbi*, the wishes of healing the people around who are read is *diba'*, moves house which is read as *selawat burdah*. Meanwhile, the calendar ceremonies that are read are *al-barzanji*, *burdah*, *maulid al-babsyi*, and *sharaaf al-anam*.<sup>16</sup>

### The Concept of Selawat Nabi

Reading the Prophet's selawat has become a religious ritual tradition for the people of the archipelago and is carried out in conjunction with other religious activities such as celebrations. Its existence is a medium for teaching and the unity of Muslims and provides socio-cultural enlightenment. *Selawatan* activity becomes a social activity to express religious values and is expected to be able to provide positive encouragement and noble individual social behavior.<sup>17</sup> This view is as explained by Weber that the act of individual social behavior arises at the instigation of someone in the form of charisma.<sup>18</sup>

Selawat or pray with *wawu* (صلوات – صلوة) he plural of the word prayer<sup>19</sup> with the meaning as the meaning of prayer. The meaning of the origin of selawat is prayer, selawat comes from the word salat, and the plural form

<sup>15</sup> Abdul Mustaqim, *Hiddup Berkah Matipun Indah: Manajemen Bejo Dunia Akhirat* (Yogyakarta: Komarona Semeste Pustaka, 2013), 85-86.

<sup>16</sup> Wildana Wargadinata, *Spiritual Salawat*, 15.

<sup>17</sup> Ahmad Fauzi, "Internalisasi Nilai-nilai Perayaan Sahalawatan dalam Membangun Karakter Religius," *Jurnal Islam Nusantara* 03, no.02 (2019): 1-14.

<sup>18</sup> Bryan S. Turner, *Sosiologi Islam Suatu Telaah Analitis atas Tesa Sosiologi Weber*, (Jakarta: Rajawali Pers, 1992), 37. See also in A. Rohmawati; H. Ismail, "Ziarah Makam Walisongo dalam Peningkatan Spiritualitas Manusia Modern," *Sumbula: Jurnal Studi Keagamaan, Sosial dan Budaya* 02, no. 02 (2017): 612-627.

<sup>19</sup> Ma'luf and Tottel, *Al Munjid fil lughah wal a'lam*, 437.

is selawat which means remembering Allah continuously.<sup>20</sup> As Allah ordered to take care of Rasulullah SAW:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ

“Indeed, Allah and His angels deliver selawat to the Prophet. O you who believe, pray for the Prophet and say greetings of respect to him.”<sup>21</sup>

The above verse contains two points of meaning, first, Allah and the angels in prayer to Rasulullah SAW, the second commandment for humans to take care of the Prophet. Imam Al-Qurtubi explained that Allah's salvation to the Prophet Muhammad means His love and pleasure for him. Meanwhile, the angels' selawat means prayer and supplication for forgiveness (*istighfar*) for the Prophet. The prayer of the people of Muhammad is a prayer and glorification for the position of the Prophet.<sup>22</sup> Selawat to the Prophet Muhammad has many treasures, in addition to the potential for intercession from him, it is also a noble practice to save humans from the torments of hell.

In terms of selawat is a perfect grace reserved for the lover of Allah, because selawat was not created except for the Prophet Muhammad.<sup>23</sup> The essence of selawat is remembering, idolizing, loving, and imitating Rasulullah SAW in his every behavior, obeying orders, and staying away from his prohibitions. Selawat is a medium of love for the people of the Prophet SAW.<sup>24</sup> Thus, the Prophet's salvation became a link between the people and the great Prophet Muhammad from the door of the world until later in life after death.

The benefits of selawat are described in various hadiths: a) People who reproduce selawat read to the Prophet Muhammad will become the most important servant on the side of the Prophet. On the other hand, the Messenger of Allah would be reluctant to remember a miserly believer in

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<sup>20</sup> Ibn. Hajar Al-Haitami, *Allah dan Malaikatpun Bershalawat kepada Nabi SAW*, translated by Luqman Junaidi (Bandung: Pustaka Indah, t.th), 25.

<sup>21</sup> Departemen Agama RI, *Al Qur'an dan Terjemahnya* (Semarang: Asy Syifa', 1999).

<sup>22</sup> Syamsuddiin Al Qurthuby, *Tafsir Al Qurtubi*, Juz 14 (Damaskus: Majma' al 'Alami Al 'Arabi, 1945), 232. Can also seen in Muhammad Ibnu Jarir Ibnu Yazid Ibnu Kasir Ibnu Ghalib al Amali Abu ja'far At Tabari, *Jami' Al Bayan Fi Tawili Al Quran*, Muhaqqiq: Ah{mad Muha{ammad Syakir, Bab 56 juz 20 (t.t: Mauqi'u Majma' al Mulk, 2000), 320.

<sup>23</sup> Ibn. Hajar Al-Haitami, *Allah dan Malaikat pun Bershalawat kepada Nabi SAW*, 27.

<sup>24</sup> Sokhi Huda, *Tasawuf Kultural: Fenomena Shalawat Wahidiyah*, (Yogyakarta: LkiS, 2008), 134-137. Check also in N. Khairuni; A. Widyanto, "Mengatasi Krisis Spiritual Remaja di Banda Aceh melalui Revitalisasi dan Optimalisasi Fungsi Masjid sebagai Sarana Pendidikan Islam Resolving Teenage Spiritual Crisis in Banda Aceh By Revitalizing and Optimizing the Functions of Masjid," *Islamic Education 1*, no. 01 (2018): 74-84.



taking care of him.<sup>25</sup> b) Realization of obedience to Allah's commands.<sup>26</sup> c) Guidance from angel due to selawat "Whoever sends selawat to me were written in the book, then the angels will not move to ask forgiveness for him as long as my name is still on the books".<sup>27</sup> c) A person who wears a peninsula will get 10 times prayer and 10 sins can be written off.<sup>28</sup> d) The person who wears clothes will be raised 10 degrees and will be written for him the 10 virtues and will be removed 10 ugliness for him.<sup>29</sup> e) Fulfillment of the prayers offered along with prayers to the Prophet.<sup>30</sup> f) Reading selawat is the cause of the abundance of the intercession of the Prophet for those who read it.<sup>31</sup> Enter Heaven<sup>32</sup>.

### Selawat Nabi Axiology

Selawat to the Prophet Muhammad in the study of religious texts as well as in the Koran and Hadith is described as a worship activity that has positive energy. The energy that can form strength and influence humans in the world and the hereafter. For Muslims, the Prophet's prayers can increase the fear of Allah, increase the sense of faith, and get closer to Allah. What about non-Muslims? One of the studies says that the Prophet's selawat can give life effects that are beyond logic such as enthusiasm, joy, and motivation. The results of this study were then corroborated by several prophetic hadiths as follows:

*First*, the hadith about multiplication and *tawassul* to the Prophet through the Prophet's prayers. In the hadith, a Muslim who takes care of the Prophet once, then Allah will take care of that person 10 times. Of course, rationally speaking, this cannot be measured from a logical perspective, because it concerns the prerogative of God to his creatures. The hadiths are:

"Whoever visits me once, Allah will take care of him ten times" (Narrated by Abu Hurairah).

*Second*, the hadith about the guarantee of getting the intercession of the Prophet in the afterlife. It can be concluded, when a Muslim has received the intercession of the Messenger of Allah, then he will be classified as the lucky people because he will be with the Prophet in Heaven later. Obtaining the intercession of the Messenger of Allah is the dream and desire of all

<sup>25</sup> Imam Abi Hamid Muhammad ibnu Muhammad al Ghazali, *Ihya ulumiddin*, Juz 2 (Libanon: Darul Kutub al'Imiyah, 2012), 102

<sup>26</sup> Mentioned other than in *Ihya'*, Sayyid al 'alamah Muhammad ibnu Sayyid alwi ibnu assayyid 'Abbas Al Maliki al Husaini, *Haul al Ihtifal bil Maulidi An Nabawi Asyarfi*, Juz 1, 6

<sup>27</sup> Imam Abi Hamid Muhammad ibnu Muhammad al Ghazali, *Ihya ulumiddin*, juz 2, 103

<sup>28</sup> Imam Abi Hamid Muhammad ibnu Muhammad al Ghazali, *Ihya ulumiddin*, juz 2, 103

<sup>29</sup> Sayyid al 'alamah, *Haul al Ihtifal bil Maulidi An Nabawi Asyarifi* juz 1, 6

<sup>30</sup> Imam Abi Hamid Muhammad ibnu Muhammad al Ghazali, *Ihya ulumiddin*, juz 2, 103

<sup>31</sup> Imam Abi Hamid Muhammad ibnu Muhammad al Ghazali, *Ihya ulumiddin*, juz 2, 103

<sup>32</sup> Nuiruddin Ali Ibnu Abi Bakr Al Hisyami, *Mujma' Azzawaid wa manba'ul Fawaid* (Beirut: Darul Fikr, 1421H), juz 1, 353.

Muslims because good deeds are not able to elevate people to Allah, if not the intercession of the Prophet. The hadiths are:

"Especially humans with me on the Day of Judgment are the people who care for me the most." (HR. Abdullah Ibnu Mas'ud)

*Third*, the hadiths about morality and ethics to the Prophet Muhammad. This hadith speaks of the most stingy (stingy) people in the world, that is, people who when the name of the Messenger of Allah is mentioned, do not respond with greetings. Socially, the hadith alludes to love for the Messenger of Allah, as in general humans if they love someone, then the name of the loved one, then their heart and mind will vibrate. Then why when the Prophet Muhammad is said to have not answered him with such serenity? The hadiths are:

"Isn't it better for me to tell you about people who are seen as the most hunks of human beings? So we (the companions) replied: "well, it's true Rasulullah" then Rasulullah continued, "the person who is called my name in front of him, then he does not take care of me. That is the most hunks person" (Narrated by Hussain bin Ali).

*Fourth*, the hadith describes respect for the Prophet in an association. If in a scientific assembly or whatever its form, it does not say that the Messenger of Allah is very outrageous and beyond the limits of human reasoning, because Rasulullah likes to gather in a scientific study which is full of selawat. The hadith suggests that every Muslim or Muslimah association as an outpouring of love is called the Messenger of Allah. The hadiths are:

"There is not a people in an assembly where they do not chant the name of Allah and they also do not take care of their Prophet, but they will surely suffer remorse. So if Allah wills, He will torture them and if He wills, He will forgive them" (Narrated by Abu Hurairah).

From these hadiths, there are still many who advocate taking care of the Prophet. If investigated, the *selawat* Prophet has a high spiritual value among other worship. Because the Prophet was able to reap the intercession of the Prophet who was the key to entering the gate of His heaven. Selawat Nabi has a positive influence on the mindset and attitude of both Muslim and non-Muslim. In essence, the Prophet's prayers have a positive effect on all human beings. Regardless of understanding or not, Selawat Nabi can provide positive energy that can boost human potential.

## Overview of Local Sufis and Revivalists

Wahidiyah Private Elementary School is under the auspices of Wahidiyah boarding school Kedunglo. Wahidiyah Islamic boarding school stands on the west side of the Brantas river which was founded in 1901 by KH. Muhammad Ma'roef, who was a student of KH. M. Kholil in

Bangkalan. KH. Ma'roef died in 1955 and the leadership relay was continued by his son KH. Abdoel Madjid. KH. Abdoel Madjid's concentration in scientific studies is Sufism with the reference to the book *al Hikam* which is not just a scientific discussion of Sufism but an applied theory to get closer to Allah SWT.<sup>33</sup>

Insan Amanah Elementary School or abbreviated SDIA is an educational institution at the elementary school level established by the community with Islamic characteristics. SDIA is located at Griyashanta Blok M Jl. Sukarno Hatta Malang, with the stakeholders of the Islamic Education Institute.<sup>34</sup> This institution is an elite school that is sought after by the people of Malang because of its good and attractive programs, competitive output, success in character building, and special facilities which are of course a middle-high class Islamic school.

Wahidiyah elementary school Kediri as a practitioner of *selawat Wahidiyah* defines selawat as exoteric and esoteric. In *fiqhiyyah* implemented through *wahidiyah* education on the procedure of selawat, Wahidiyah teachings and exotic teachings formation through *mujabadah* and *riyadah* aiming to reach levels *Wusul* to Allah and His Messenger contain the dimensional understanding of Sufism.

*Tasyafu'* which is read routinely by Wahidiyah Elementary School students in particular and Wahidiyah selawat practitioners in general, has the following meanings: 1) Direct intercession expectation from Rasulullah, 2) Hope for guidance from *Gaus Hazal zaman* so that he can reach Rasulullah, 3) Hope *wusul* or reaching ma'rifah level to Allah through Rasulullah and *Gaus hazal zaman*.

The Wahidiyah Islamic boarding school is not a *tariqah* as stated in Sokhi's research, but a cultural Sufism that emerged from the ulama of the archipelago. The typology of Sufism is also moderation or *tawasuth* between *moral Sufism* and *philosophical Sufism*. Called *Sufism akblaki* for this Wahidiyah invocation practice to overhaul public morals to conform to Islamic morals, called *philosophical* because in one *aurad* invocation Wahidiyah are *Wahdah*, and the Prophet Muhammad as well as the *Gaus Haz al-Waqt (kasyaf)*. Based on the typology formulated by Sokhi Huda, the writer categorizes Wahidiyah selawat practitioners as local Sufis.

It is different with the meaning of selawat at Insan Amanah Elementary School in Malang City, which is a series of dhikr that has many virtues, a form of love for the Prophet Muhammad so that reading selawat is only motivated and chanted while waiting for a pause before he announces *iqamah* to carry out congregational prayers. Selawat is simply understood as a

<sup>33</sup> Dokumen Wahidiyah, Sejarah dari Awal Perjuangan Wahidiyah, (2018).

<sup>34</sup> Dokumen SD Insan Amanah Kota Malang (2019).

*fiqhiyyah* dimension or an exoteric aspect that is read according to the procedures taught by the Prophet.

Selawat Wahidiyah, which is defined as esoteric and exoteric dimensions, is an activity that must be carried out at SDS Wahidiyah. Understanding the need for intercession in the Messenger of Allah, the goal of being able to reach Allah through taking pajamas and as a practice that can be used as a problem solving for life's problems that hit. The importance of *taking a picnic* and understanding Wahidiyah teachings which include *mujabadah selawat* Wahidiyah, practicing Wahidiyah teachings (*lillah billah, lirasul, birrasul, lil gaus bil gaus*), practicing *adab*, and the struggle for Wahidiyah selawat broadcasting for that Wahidiyah education teaching is included in the local curriculum with one hour per meeting a week for per class.

Selawat *amaliyah* is believed by Muslims as the Prophet intercede media and forming a noble character.<sup>35</sup> Starting from this belief in religious doctrine, the transfer of information should ideally be carried out through the learning process and the curriculum established in school institutions. Knowledge is still not sufficient without habituation. The habituation of *amaliyah ubudiyah prayers* and selawat in school culture and habituation in the home and boarding schools will be a form of appreciation. So with the ability to feel, need, and appreciate *selawat*, the essence of *hikmatut tasyri'* itself will be achieved.

The implementation of Wahidiyah selawat practice at Wahidiyah elementary school, Kediri city is based on aspects of *fiqhiyyah* understanding of *Sufism* can form students with the achievement of individual piety in the form of time discipline, discipline to carry out religious obligations, to be responsible. Social piety in the form of *Ta'dzim* and respect for Kyai, *pesantren* caregivers, teachers, and elders, cherishing friends and solidarity together.

The elementary school of Insan Amanah embodies love for the Prophet, not in the form of reciting the Prophet's prayers, but more than that, namely the *living Sunnah* by imitating the figure of the Prophet as *uswah* in achieving individual piety. Individual piety is a form of vertical relationship from the servant to Allah with the obedience of carrying out worship (one proof of discipline in carrying out the obligatory prayers at Insan Amanah Elementary School). Social piety by following the behavior of the Prophet who respects guests, neighbors, and speaks politely to others.

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<sup>35</sup> Muhammad Aiman az- Zuhairi, *Kelebihan Berselawat terhadap Rasulullah* (Selangor: Pustaka al-Ehsan, 2012): 98.99.

## Selawat Construction of Cultural Sufis and Revivalists

Selawat has benefits including increasing faith, treating homesickness for the Prophet, expecting intercession for the Prophet, imitating the example of the Prophet.<sup>36</sup> Psychological research on *mindfulness*, which is defined as the ability to pay attention to oneself as it is. There is a big role in the effectiveness of the implementation of dhikr in conditions of spiritual well-being and *mindfulness*.<sup>37</sup>

Selawat to Rasulullah is proof of love and obedience to Rasulullah SAW. There are many factors why a person takes care apart from being a commandment of Allah and the virtues of selawat which are described in the many traditions of the Prophet. Traditions evolve invocation supported for institutions, education or schools that nourish, tradition preserved by the village, recitals, *tariqat*, and culture of the society.<sup>38</sup> The tradition of reciting selawat according to Wildana's research is divided into two aspects of benefits:

1. Aspects of worship and spirituality that aim at *zikrullah*, seeking *intercession* on the Day of Judgment, *barakah* and *tawassul*, expressions of love for the Prophet, moral role models, spiritual enhancement, and increased insight religious.
2. Socio-cultural aspects, which aim at friendship, harmony, art, entertainment facilities, Islamic culture, and village traditions.

Wahidiyah private elementary school is under the auspices of the pesantren, performers of selawat Wahidiyah, of course reading selawat is not only limited to aspects of worship and socio-cultural but more than that to achieve *wusul* or *ma'rifah* to Allah. The expression of Al Ghazali worship must be accompanied by *hudurul qalbi*, *tafahum*, *ta'zim*, *hibah*, *kings*, and *baya* so that a calm heart and commendable behavior will be formed. The concept of the teaching of wahidiyah crying is *hudurul qalbi* so that the heart is present and feels the pleasure of reading selawat, praying, seeking blessings, intercession, and communicating with Rasulullah SAW.

Sokhi Huda's research states that Wahidiyah's selawat is the *aura of d* (a series of remembrance or practice) carried out by Wahidiyah ideology. Selawat Wahidiyah is not a tarekat sect, but a flow of *tasawwuf* which does not require the *sanad* practice route as in general tarekat schools.<sup>39</sup> Wahidiyah's typology of Sufism can be seen from two aspects, namely; **a**). Conceptual aspects: namely moderate typology, between

<sup>36</sup> Kholid Mawardi, "Shalawatan: Pembelajaran Akhlak Kalangan Tradisionalis," *Jurnal Pemikiran Alternatif Kependidikan* 14, no.3 (September, 2009): 2.

<sup>37</sup> Endang Fourianalisyawati, "Kesejahteraan Spiritual dan *Mindfulness* Pada Mjlis Sahabat Shalawat," *Jurnal Psikologi Islami* 3, no.2 (Desember, 2017).

<sup>38</sup> Wildana Wargadinata, *Spiritualitas Salawat* (Malang: UIN MALIKI, 2010), 36

<sup>39</sup> Sokhi Huda, *Taswuf Kultural Fenomena Shalawat Wahidiyah* (Yogyakarta: LKiS, 2008), 345-347

philosophical Sufism and Sunni Sufism. The aspects of Wahidiyah's philosophical Sufism can be seen from the word *Wahdah* (unity) in Wahidiyah *aurad*. In his teaching, the word *wahdah* does not mean the unity between the essence of Allah and the creature (*wahdatul wujud*) as carried by philosophical *tasawuf* which is opposed to *Sunni Sufism* but rather means Allah, the source that moves all the activities of creatures. Meanwhile, the aspect of Sunni Sufism is seen from a simple aspect without allegiance. **b).** Systemic aspects, Wahidiyah Sufism typology combines harmoniously between the spiritual, sharia, and moral fields.

Selawat Wahidiyah, who positioned himself not as a path, is understandable because, from the beginning, the existence of *Selawat Wahidiyah* was rejected by the *Nahdliyyin* who overshadowed all *Mu'tabarab paths* in the archipelago. The concept of *Gaus* in Wahidiyah teachings is nomenclature with the role of *murshid* in the tarekat. Both have an important role in guiding their followers to be able to wusul to Allah SWT. The tarekat as a continuation of Sufi activities that began to appear in the 5th century or 13 AD was marked by each lineage of the tarekat, which was connected to the name of the founder of the Sufi figure who was born in that century. Each *tarikat* has its shaykh, *kaijijyah zikir*, and ritual ceremonies. Usually, a *shaykh* or *murshid* teaches his students in a dormitory for spiritual practice or what is called a *suluk*.<sup>40</sup>

According to Asom *mujahadah selawat Wahidiyah* succeeded in shaping FAST morals (*fatanah, amanah, siddiq, and tabligh*).<sup>41</sup> *Fatanah* with indicators: able to solve problems, think well, be sincere, sensitive to situations, *trustworthy*: be responsible, keep promises, act fairly, and keep promises, *siddiq*: do and say honestly, *tabligh*: advice friends if wrong, invite friends to do good, consistently do good. According to Asom, the mujahadah aspect that plays the most role in shaping FAST's morals is adab when reading and the content of Wahidiyah's selawat, the existence of a mujahadah routine, and some samples showed that they met the criteria for the FAST moral indicator.

The tradition of reading selawat is not the main thing at Insan Amanah Elementary School, because to love Rasulullah is not just saying selawat, but must go through the *living sunnah*, following the Prophet's example in behavior, both behavior in *hablumminallah* or *hablumminannas*.

Meaning invocation author typology right into two dimensions: a) the meaning of the dimensions exoteric or *fiqhiyyah* (learning focused on

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<sup>40</sup> Sri Mulyati, *Tarekat-tarekat Mu'tabarab di Indonesia* (Jakarta: Kencana, 2006), 6-7.

<sup>41</sup> Mochammad Asom, "Mujahadah Sholawat Wahidiyah Dalam Pembentukan Akhlak FAST Siswa di SMP Saljul Qulub Pondok Pesantren Kedunglo Miladiyyah Kota Kediri," *Jurnal Spiritualita* 1, no. 2 (Desember, 2017).

delivering ordinances, the arguments, movement requirements Shah, terms Mandatory and pillars of prayer and invocation), is only meant as the worship which is obligatory for a Muslim. 2) The meaning in the dimension of *tasawwuf* or *esoteric* meaning, selawat is a *riyadah* that will form a good soul and produce good behavior both individually and socially.

Sufism itself is a spiritual, theological, and literary movement in Islam rooted in ritual exercises taught by the al-Qur'an, which reflect the various attitudes of Muslims towards "the world".<sup>42</sup> The history of Sufism goes through a long journey and several phases are grouped in its development. Broadly speaking, Sufism has two features, namely 1. *Sunni* Sufism was developed by Al Ghazali and *tarekat shaykh*, namely Sufism with practical moral insight based on the Qur'an and Hadith with discipline by the provisions. 2. Tasawuf Philosophy which combines Sufism with various mystical schools from outside Islam.<sup>43</sup>

The variant of Sufism comes from the epistemology it uses. Jabri split into three study epistemology: *Bayani*, *Burbani*, and *Irfani*. *Bayani* emphasizes the authority of the text either directly or indirectly and is legitimized by linguistic logic through *istidlal*. *Burbani*'s epistemology bases its truth on the power of reason carried out through logical propositions. This logical principle is the basis of accepted religious postulates, as long as they comply with these principles. *Irfani* epistemology bases knowledge on intuition, *keasyf*.<sup>44</sup>

The meaning of selawat understood by an institution becomes the basis or foundation for its implementation or implementation policies. Peter L Berger with his social construction theory states that humans who live in a certain context, carry out a process of simultaneous interaction with their environment. Society lives in objective dimensions and realities that are constructed through a process of externalization and objectivities, as well as a subjective dimension built through the process of internalization.<sup>45</sup> Peter L. Berger's theory of social construction includes three dialectics between self and socio-cultural. Externalization, adjustment to the socio-cultural world as a human product, objectivities, institutionalized social interaction in the intersubjective world or experiencing institutional processes, and internalization of individuals identifying themselves with social institutions or social organizations in which individuals are members.

<sup>42</sup> Annemarie Scimmel, *Dimensi Mistik Dalam Islam* (Jakarta: Pustaka Firdaus, 2000), 27.

<sup>43</sup> Amat Zuhri, "Tasawuf dalam Sorotan Epistemologi dan Aksiologi," *Religia: Jurnal Ilmu-Ilmu Keislaman IAIN Pekalongan* 19, no 1 (April, 2016).

<sup>44</sup> Abid Al Jabiri, *Al Bunyah al 'Aql al 'Arabi* (Beirut: Al Markaz Al Saqafi Al Arabi, 1991), 38-59

<sup>45</sup> Peter L. Berger and Thomas Luckman, *Tafsir Sosial Atas Kenyataan: Risalah Tentang Sosiologi Pengetahuan*, (Jakarta: LP3ES, 1990). See also Peter L Berger, *The Sacred Canopy: Elements of a Sociological Theory Of Religion* (New York: Anchor Books, 1967), 33-36.

Thus it can be understood that social reality is the result of social construction because the man himself creates. In this research study, religious character education through selawat built by Islamic educational institutions experiences a dialectical process that can be understood as follows:

The externalization process is a moment where humans adapt to their social environment. Adaptation to social reality responds to one's self, a person's response to social reality can be in the form of acceptance, adjustment, strengthening, and even rejection. The process of externalization at the Wahidiyah Private Elementary School in Kediri City begins with the understanding of selawat built by educational institutions and then becomes the goal of achieving the institution in the form of the institution's vision and mission. Sufis were local to the practice of invocation Wahidiyah will achieve the goal of a routine to read both the destination inner or *zahir*, to be able to realize or externalize the understanding that the institutions will make an institutional strategy for the vision of Wahidiyah elementary school namely "produce generations to excel in the field IMTAQ (Iman and Taqwa) and Science and Technology (Science and Technology)" and among its missions "to behave *akhlaqul karimah* following Wahidiyah teachings in everyday life." This vision and mission can be achieved.

The Objectivities Process. The moment of objectivities is the result of an externalization that manifests itself in an objective reality. The objectivity in the institution is through the implementation of the vision and mission, written plans, institutional programs that have been initiated in the process of forming religious character in the form of intervention and habituation of students. The intervention was in the form of co-curricular teaching and learning activities, extracurricular, extracurricular activities, Wahidiyah teaching subjects, and habituation in the form of habituation of mujahadah selawat wahidiyah, reading *tasyafu'an*. Objectivities have the same characteristic as externalization which realizes something that becomes mind and discourse becomes a manifestation.

Internalization Process. In contrast to the process of externalization and objectification which realizes something abstract into the concrete, the internalization process is through real experience that will be constructed into ideas. After going through the process of forming a religious character, individuals or students will make it a principle, an idea that is held firmly in everyday life. Intervention and habituation carried out by institutions regarding selawat will be embedded so firmly in the heart of students that it becomes a principle that is firmly held in their future lives, with *riyadhab* through *selawat* then life problems will be resolved because they will always get help.

Zubaedi divides the character development strategy into two, namely macro and micro strategies. The Macro Character Development Strategy



means that the overall context of planning and implementation of character development involves all national education stakeholders which include three things, namely: planning, implementation, and evaluation of results. Implementation of character education through intervention and habituation. The intervention develops an atmosphere of learning and learning interaction that is deliberately designed to achieve the goal of character building by implementing structured activities. Through habituation, a situation is created that allows students at school, at home, and in the community to get used to behaving according to values and become characters that have been internalized through the intervention process. Micro character development strategies apply in the context of a holistic education unit. School as the *leading sector*. On the micro-level, character development can be divided into four pillars, namely: teaching and learning activities in class, daily activities in the form of creating school culture, co-curricular and/or extracurricular activities, daily activities at home and the community.

The macro strategy is designed by state institutions that oversee education in Indonesia. The curriculum changes from the 2003 KBK, 2004 KTSP, and 2013 curriculum are an improvement in the educational curriculum formulated by the ministry of education. CBC design with the keywords cognitive, affective, and psychomotor competencies has led to a curriculum based on attitudes and morals. When in the era of Joko Widodo launched the 2013 Curriculum with the slogan of mental revolution, the curriculum design was based on KI 1 (Spiritual Moral), KI 2 (Social Moral), KI 3 (Cognitive) and KI 4 (Psychomotor), then character education became something important. Implemented on the existing legal umbrella based on planning, implementation, and evaluation. This concept is embodied in the national curriculum which must be implemented at the micro-level or school institutions.

Micro strategy Macro design character education considers 3 pillars of education, namely school, family, and community. This 3-pillar relationship is going well at Wahidiyah private elementary school so that the practice of Wahidiyah as mandatory teaching in Wahidiyah Islamic boarding school can be carried out optimally, the school will monitor how children run it at home with support from parents for children who do not live in the pesantren and with other parties. Children's pesantren for children who live in the pesantren, so that the children in their daily lives always practice Wahidiyah's selawat. Also, mujahadah events held by the Wahidiyah Kedunglo Islamic boarding school such as *Mujahadah Yaumiyyah*, *Usbuiyyah*, *Syabriyyah*, *Kubra*, *Sugbra* parents were involved to actively attend.

The community around the pesantren was also asked to play a good role as practitioners to attend and the procession of the *mujahada* (Muharram, Maulud Nabi, and Rajab) or the role of welcoming guests of Wahidiyah selawat practitioners from all over the archipelago. Economically, the

community around the pesantren has also benefited greatly from the number of tens of thousands of practitioners who flocked to attend the mujahadah event for 6 days and needed a place to stay (providing impromptu lodging), food (many open stalls and restaurants), toilet rentals and hundreds of appearances, souvenir stalls that gain sustenance for the local community.

Elementary school of Insan Amanah maintains active and communicative relationships with parents. The association of guardians of students must exist in every class and level. More specifically about the implementation of prayer habits, BBM (self-help book) is a communication medium between schools and parents to control prayer and other worship activities when the child is at home. Two types of learning approaches to religious character education, intervention, and habituation, are implemented by school institutions while still involving the big roles of family and society.

Through the intervention, an atmosphere of learning and learning interaction is developed which is deliberately designed to achieve the goal of character building by implementing structured activities. Wahidiyah private elementary school Kediri, the intervention was carried out by including Wahidiyah teachings in the curriculum of local content materials that students had to study one hour per week from grade 1 to grade 6. The habituation approach is created by schools, families, or pesantren by involving the community so those mandatory routines for worship can be implemented by students continuously.

Character education micro design applied in the context of the education unit in holistic is in the school as a *leading sector* seeks to continuously harness, empowering all of the existing environment to repair, reinforce and enhance character education in schools.

Islam is not just a formalistic-ritualistic religion. Formal worship and ritual observance cannot fulfill Islamic guidance as long as the worship is not understood and lived. It is not just physical and mouth movements but involves mental movements. The essence of this understanding will continue to piety, a pious indicator is that it always brings benefit to oneself and others and improves the quality of life of fellow human beings.

Islam teaches education, not just knowledge and character change. The West is successful in character education, or even an atheist or liberal can have characters such as a high work ethic, discipline. In the sense that character education can be taught to everyone regardless of religion, what distinguishes Islam is faith.<sup>46</sup> Character is well related to honesty, tolerance, hard work, fairness, and trust, but without being based on faith in Allah, the character will go beyond religious boundaries, for example in the

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<sup>46</sup> Ridwan Abdullah Sani, Muhammad Kadri, *Pendidikan Karakter Mengembangkan Karakter Anak yang Islami* (Jakarta: Bumi Aksara, 2016), 8.

concept of tolerance, tolerable tolerance is one that does not interfere with faith.

Morals or characters are a picture of the soul by doing it into a habit without being forced, without thinking, and without being examined. According to Al Ghazali, morals are divided into two, namely morals to Allah and morals to creatures. Morals to Allah include faith, Islam, Ihsan, sincerity, piety, gratitude, patience, *tawadu'*, *qana'ah*, *husnu'zan*. As for the morals towards fellow humans, it is to establish a friendship, *adl*, *ukhwwah*, keeping promises, generous, supportive, forgiving, trustworthy, *iffah*, frugal, modest, compassionate, friendly, and cheerful. To achieve *taballi*, which is to decorate oneself with the beautiful morals mentioned above, it takes a process of *tazkiyatun nafs* through *riyadah* and *mujahadah*, namely by increasing the number of amaliyah ubudiyah, among which is selawat.

According to Glock's theory which states that religiosity behavior is formed from trust, knowledge, practice, and appreciation, this selawat is a medium for the implementation of character education which aims to shape individual and social piety. The Glock concept is applied with an adaptation of the Christian concept to the Islamic concept, with the following descriptions: 1. *Religious belief*, the wisdom contained in selawat (Selawat makes servants the foremost beside the Prophet, selawat as intercession and selawat Realization of obedience to Allah's commands) This wisdom is believed to be true because it comes from the Qur'an and the Prophet's Hadith. 2) *Religious knowledge*, this growing belief is then processed in the form of knowledge, namely a curriculum tool that contains selawat material from its *naqliyyah*, wisdom, *tasri'ah*, and *fihiyyah* aspects. 3) *Religious Practice*, henceforth reading selawat will be familiarized in the school environment through the Wahidiyah elementary school program as a Wahidiyah practitioner). 4) *Religious feeling*, this habituation leads to the appreciation of religious rituals which are manifested in the form of individual piety in the form of obedience and the need to worship Allah and are realized in social piety in the form of sympathy, togetherness, loyalty.

Apart from the assumption about the practice of invocation Wahidiyah considered deviant because some of his teachings were *absurd* like *aurad wabdah* or teachings *Gaus Haq al-Waqt*, with selawat to Prophet than to achieve *Wusul* to God in appreciation through the concept of *open* unacceptable as closely linked to the establishment of manners so kept away from behavior that could harm yourself and others.

Wahidiyah stated that any form of prayer would not be *wusul* without the existence of selawat, for that the position of reading selawat is important as a medium for *wusul* to Allah. Wahidiyah is a form of creativity of the clerics and each set has a deep meaning for performers, with the aim of worldly and hereafter they can be met when practicing it. The figure of the

Messenger of Allah is to make him live in the soul. Instead of the elementary school of Insan Amanah adhering to the invocation *ma'surat* its corresponding guidance of the Prophet. The elementary school of Insan Amanah makes the Prophet's figure in his daily actions such as being friendly and always spreading a smile, *Afisyus Salam* says greetings when he meets other people, glorifies guests, says kind and polite *words*.

## Conclusion

Selawat according to local Sufis is to achieve *wusul* to Allah with appreciation through the concept of being *open and* acceptable because it is closely related to the formation of adab so that it is kept away from behavior that can harm oneself and others. Wahidiyah stated that any form of prayer would not be *wusul* without selawat, therefore the position of reading selawat is important as a medium for *wusul* to Allah. The figure of the Messenger of Allah is to make him live in the soul by increasing the number of selawat. On the other hand, Insan Amanah Elementary School adheres to the selawat *ma'surat* whose pronunciation as per the guidance of the Prophet. Revivalists manifest love for the Prophet, not in the form of speaking the Prophet's prayers, but more than that, namely *living sunnah* by imitating the figure of the Prophet as *uswab* in achieving piety in daily actions such as being friendly and always spreading a smile, *Afisyus salam* says greetings when meeting other people, honor the guest, say kind and polite.

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