



The Tradition Of Reading Shalawat Diba' On Friday Night At Nurushshaleh Islamic Boarding School, East Katol Village, Kokop Bangkalan

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ABSTRACT

In this study, we will discuss a tradition in the study of living hadith, namely the tradition of reading shalawat diba' on Friday night at the Nurushshaleh Islamic Boarding School, East Katol Village, Kokop District, Bangkalan Regency. From the results of research conducted by researchers, it can be concluded that shalawat is a form of praise, flattery, and prayer addressed to the Prophet Saw as evidence of our respect, love and gratitude to him. At Pondok Pesantren Nurushshaleh Katol Timur Kokop Bangkalan the recitation of shalawat diba' has become a tradition every Friday night. This started because of the lack of religious knowledge of the community in East Katol Village. So for them the recitation of shalawat diba' is something foreign. Then KH. Abdullah Nawawi applies to read shalawat diba' once a week at the Nurushshaleh Islamic Boarding School so that they know and can practice in their respective environments

Keywords: *Living Hadith, Nurushshaleh, Salawat*

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INTRODUCTION

The study of living Quran and hadith is a new study in the scientific realm of the Quran and hadith (Gözeler, 2018). This science is very important to see how and what is behind a quranic phenomenon and hadith in that society. Furthermore, the results of this new study can be used as an advanced science of the Quran ulumul and hadith ulumul (Lumbard, 2022). If ulumul Quran and ulumul hadith are abstract sciences, are in the

realm of ideas and thoughts, then the science of living Quran and living hadith is to study the Quran and hadith which are phenomenal, real, and manifest, and are in the realm of practice and field. Ulumul Quran and ulumul hadith are conceptual, but living Quran and living hadith are faktual (Pak, 2018). As is the practice in a tradition. In this study, we will discuss a tradition in the study of living hadith, namely the tradition of reading shalawat diba' on Friday night at the Nurushshaleh Islamic Boarding School, East Katol Village, Kokop District, Bangkalan Regency (Helli, 2021).

The dialectic between tradition and time always occurs so that tradition is not something patented, but always changes no matter how small. This dialectic, in time, will determine the attitude of society to a tradition. Therefore, as we see, some traditions are abandoned by their own people, while others still exist because people still believe in their truth. As is the tradition of reading salawat every Friday night in East Katol Village, Kokop District, Bangkalan Regency (Friedman, 2018).

Salawat is a triangular love union between Allah, the Messenger of Allah and the believers. In Q.S. al-Ahzab verse 56, Allah says:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Indeed, Allah and His angels bless the Prophet. O you who believe, pray for the Prophet and say hello to him.

On the basis of the above verse, Muslims are commanded to pray to the Prophet Muhammad. Praying to the Prophet as a practice of taqarrub to Allah is also as our love for the Messenger of Allah.

Salawat is also an inner bond. Religion teaches man to always fill his heart with kindness by means of having a relationship and love for the Messenger of Allah Saw (Affandi, 2022). Religion also builds a sense of love and salvation. If we pray for Prophet Muhammad SAW, it does not mean that Prophet Muhammad SAW will be safe (because he has guaranteed his safety), but rather our own self-interest. It's like someone putting a picture of their parents in their room, of course, which means that it is not the paper but the inner bond that is established between the person and their parents (Hasannia, 2021).

Reading shalawat is one of the crucial things for the life of Muslims, even for the Prophet Muhammad SAW himself taught about the importance of saying shalawat when we offer prayers to Allah (Baffioni, 2022). As 'Umar ibn al-Khattab said: "I heard that the prayer was held between heaven and earth, it would not be able to ascend so that it was recited salawat over the Prophet Muhammad SAW." One thing that must be remembered is that salawat is a means to facilitate the path of achieving our celebrations. But remember the maximum effort, hard work must still be done, plus sincere worship and increase prayers and prayers (Helli, 2022).

In this study, the author will examine the background of the birth of the salawat reading tradition on Friday nights at the Nurushshaleh Islamic Boarding School, East Katol Village, Kokop District, Bangkalan Regency, the scope of the tradition of reading

shalawat on Friday nights at the Nurushshaleh Islamic Boarding School and about how the arguments recommend reading shalawat (Hasannia, 2021).

RESEARCH METHODOLOGY

In this study, the type of research carried out was field research, which is a direct search to the field or research object to explore data related to the tradition of reading shalawat. 1 In collecting data, researchers use interviews, observations and documentation (Groenland, 2019).

RESULT AND DISCUSSION

Geographical Location of Nurushshaleh Islamic Boarding School

Based on the observations of researchers, Nurushshaleh Islamic Boarding School is located in East Katol Village, Kokop District, which is part of the city of Bangkalan. However, the location of this village is quite far from the city center of Bangkalan. If taken by motorbike, it is about an hour's drive, or about 35 km. While the distance from the STIUDA campus itself to the Nurushshaleh Islamic Boarding School is about 30 km (Pauw, 2021).

The East Katol Village area itself consists of 4 RWs / Hamlets, namely: West Mandapah Hamlet, East Mandapah Hamlet, Bukkol Hamlet and Tlempok Hamlet. While the location of Pondok Pesantren Nurushshaleh is in West Mandapah Hamlet. That is to the south of East Katol Village. From the south it borders with the village of Lembung, from the east it borders the village of Amparaan, from the west side it borders the village of West Katol, while from the north it borders the village of Tramok (Azalia, 2019; Çalgan, 2020; Rozov, 2019).

This islamic boarding school is divided into two parts, namely the men's islamic boarding school and the women's islamic boarding school. The distance between the two is not so far only about 50 m. Di between the two is also separated by the presence of musala. The girls' boarding school consists of two floors with several rooms for students and administrators. The location of this islamic boarding school is also adjacent to the nanny's house, namely KH. Zahid Abdullah and Mrs. Nyai Fatimah. KH. Abdullah Nawawi is the founder or pioneer of Pondok Pesantren Nurushshaleh in East Katol Village. He is from Pakong Modung Bangkalan Village. He is the son of KH. Nawawi who is a mu'allim in Pakong Modung Bangkalan Village (Adytoma, 2020; Boutz, 2019; Mahmood, 2018).

In 2005 KH. Abdullah Nawawi died. The people of East Katol were deeply grieved at the time. People who became role models in East Katol Village have left their students. The one who had introduced the teachings of Islam without coercion in this Village was gone. It was a day of mourning for the people of East Katol, not only the people of East Katol Village but his students from various regions also deeply mourned his passing (Kabir, 2018; Sanseverino, 2019; Zain, 2022).

After KH's death. Abdullah Nawawi, the leader of Pondok Pesantren Nurushshaleh, turned to his son, KH. Ahmad Zahid Abdullah. Until now, the Nurushshaleh Islamic Boarding School is still active. Currently, the Nurushshaleh Islamic boarding school consists of approximately one hundred students who live in the Islamic Boarding School. Because most of them are just commuting. Did not settle there (Hakak, 2022; Humaini, 2019; Tarmom, 2022).

The facilities at this islamic boarding school have not been fully fulfilled as well as bathrooms and clothes drying places are still inadequate. However, the water condition is quite adequate even in the dry season like today. if the majority of the people of East Katol have flocked to buy clean water, but in this islamic boarding school, the water is still running smoothly. Because the source of the spring water obtained comes from other villages (Alqahtani, 2021; Faraby, 2018; Onay, 2021).

Basically, the village of East Katol is indeed a village that is difficult to source its springs. So the majority of people here have to buy clean water when the dry season arrives.

Background to the Birth of the Salawat Diba reading Tradition'

In this section, researchers will explain the background of the birth of the tradition of reading shalawat diba' on Friday night at the Nurushshaleh Islamic Boarding School, East Katol, Kokop District, Bangkalan Regency. In the beginning the recitation of shalawat diba' was only practiced at certain times and moments. For example, at the time of the birth of a child, moving house, wedding events and so on (Masruhan, 2019).

The recitation of shalawat diba' was initially very foreign to the ears of the people of East Katol Village. Most of them many do not know with the recitation of shalawat. Especially on the recitation of shalawat diba'. The previous recitation of shalawat diba' in East Katol Village was only recited at certain times as in the maulid time of Prophet Muhammad Saw. At that time KH. Abdullah Nawawi had to take turns from one house to another. Because at that time the only one who could recite shalawat diba' like marzanji was KH. Abdullah Nawawi (Masruhan, 2019) .

In the village of East Katol in the fifties the maulid event of the Prophet Muhammad Saw lasted for thirty days. For at that time no one could recite shalawat diba' so KH. Abdullah Nawawi had to take turns visiting their homes. It was from that moment that KH. Abdullah Nawawi applies diba' bershalawat activities to his students every week once so that they know. And can be applied in their environment later (Orhan, 2021).

Besides the eldest daughter of KH. Abdullah Nawawi, Mrs. Musliha, has been very fond of praying since she was in Malang. This makes it easier to carry out the tradition of bershalawat diba' for the female students of KH. Abdullah Nawawi. Because the recitation of shalawat itself has indeed been recommended by Allah and the Messenger of Allah SAW. So according to him, if we hold a prayer activity every week once, this will increase our love for the Prophet Muhammad Saw, and remind us to always be grateful for His struggle. Who has established the Religion of God since

centuries ago. So that today we can enjoy the sweetness of Faith and Islam. It can be said that shalawat is a form of our gratitude for the struggle of the Prophet Muhammad SAW (Butt, 2019).

Shalawat can also erase grief. If there is one student who is sad because he does not feel at home or misses his family, then shalawat can be a means to find solutions and bring calm. Because shalawat is a dhikr so that the heart can be calmer. Also because shalawat can prevent students from negative things, such as bullying, or finding fault with others (Afianto, 2018).

Mrs. Hj. Musliha was KH's first daughter. Abdullah Nawawi and he who followed the tradition of bershalawat diba' for the female students. Because of his interest in always chanting shalawat so that in the end it became a routine on every Friday night and then became a tradition at the Nurushshaleh Islamic Boarding School itself. Not only that, Mrs. Hj. Shaliha also strongly supports the tradition of fighting at the Islamic Boarding School. He appreciated by always giving shadaqah food every Friday night after the congregational shalawat at the Nurusshaleh Islamic boarding school (Majdalawieh, 2018).

With this activity, it is not uncommon for students to be invited from various regions to recite shalawat diba' on certain occasions. Especially in the East Katol area and its surroundings. Students are often invited to various events to celebrate shalawat diba'. Such as weddings, circumcisions and so on (Salleh, 2019).

Not only that, on the basis of Mrs. Hj. Musliha's fondness for sahalawat diba' she and several students often participated in competitions in various Regions. Mrs. Hj. Musliha's very melodious voice was not only a talent for fighting, but she also did not rarely participate in the tartil al- Quran competition at that time. So that his ability is well known in various regions. Because it is not uncommon for him to always win races (Kasmani, 2019).

When tradition is understood as a hereditary custom, there is an inheritance of values, customs, morals and sacred teachings that are validated through a process of transformation and socialization, so that this tradition has developed until now not only carried out at certain times, but has become a weekly tradition at the Nurushshaleh Islamic Boarding School, East Katol, Kokop District, Bangkalan Regency.

The Development of the Tradition of Reading Shalawat diba' on Friday Night at Nurushshaleh Islamic Boarding School

Pondok Pesantren Nurushshaleh saat this number of students began to decline. However, the tradition of reading shalawat diba' in Pesantren is still carried out every Friday night. This tradition is carried out after the prayer of isha' congregation. Although currently the number of students at the Nurushshaleh Islamic Boarding School is not so large, it still does not reduce their enthusiasm in showing love for our lord the great Prophet Muhammad SAW (Azmi, 2019).

Usually in the recitation of shalawat diba' at Pondok Pesantren Nurushshaleh, it is done alternately. Not to forget, the Nyai Mothers sometimes also join the fight at the Islamic Boarding School. This activity is carried out every Friday night once a week.

Initially, this activity was carried out on the night of Tuesday after the Isya' prayers. However, over time, this activity was moved on Friday nights. With reason, in these days the students have begun to be busy with activities. As well as formal schooling in the morning and Diniah Madrasah school during the day until the afternoon. So that the activities carried out at night are not so optimal. Meanwhile, in reciting shalawat, it is sometimes up to three hours. So excited are the students. Because indeed they in reading it alternately from each group. Therefore, it was moved on Friday night because the next day was a holiday. So that the students can carry out this fighting activity optimally (Aminuddin, 2022).

In the recitation of shalawat diba' it is divided into several groups. For example, the south row group, the north row group, the east row group and the west row group. So, each row holds a shalawat book, at least one. And each line also has a representative of the leader, to preside over the recitation of the shalawat diba'. The recitation of shalawat diba' is led alternately by each group. However, shalawat diba' activities at the Nurushshaleh Islamic Boarding School did not follow the hadrah (Nurfikri, 2021).

Dalil Organised to Read Salawat

As for the postulates regarding the suggestion to read shalawat, the author lists several hadiths from prominent scholars. Among them are the following:

حَدَّثَنَا يَحْيَى بْنُ أَبِي بَرزَةَ، وَقُتَيْبَةُ، وَابْنُ حُجْرٍ، قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ عَشْرًا»

Narrated Yahya ibn Ayyub, Qutaibah, Ibn Hujr, they said: told by Ismail he was Ibn Ja'far, from 'Ala', from his father, from Abi Hurairah, indeed the Messenger of Allah Saw said: whoever utters shalawat to me once, then Allah says shalawat to him ten times.

أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ، عَنْ بُرَيْدِ بْنِ أَبِي مَرْزُومٍ، قَالَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ صَلَّى عَلَيَّ صَلَاةً وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ عَشْرَ صَلَوَاتٍ، وَحُطَّتْ عَنْهُ عَشْرُ خَطِيئَاتٍ، وَرُفِعَتْ لَهُ عَشْرُ دَرَجَاتٍ»

Reportedly by Ishaq bin Mans , he said: narrated by Muhammad ibn Yusuf, he said: told Yunus bin Abi Ishaq, from Buraid bin Abi Maryam, he said: told Anas bin Malik, he said: that the Messenger of Allah Saw said: whoever fights against me once, then Allah fights to him ten times shalawat, abolishes himself ten faults, and exalts him ten degrees.

من صَلَّى عَلَيَّ مِنْ أُمَّتِي مُخْلِصًا مِنْ قَلْبِهِ صَلَاةً وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ عَشْرَ صَلَوَاتٍ وَرَفَعَ عَشْرَ دَرَجَاتٍ وَمَحَا عَنْهُ عَشْرَ سَيِّئَاتٍ

Whoever among my people recites the shalawat upon me once with sincerity from the bottom of his heart, then Allah sends down ten graces to him, lifts ten degrees to him, and removes ten errors.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، قَرَأْتُ عَلَى عَبْدِ اللَّهِ بْنِ نَافِعٍ، أَحْبَبَنِي ابْنُ أَبِي ذَيْبٍ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَجْعَلُوا بُيُوتَكُمْ قُبُورًا، وَلَا تَجْعَلُوا قُبُورًا عِيدًا، وَصَلُّوا عَلَيَّ فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي حَيْثُ كُنْتُمْ»

Narrated Ahmad ibn Salih, I read on 'Abdullah bin Nafi', narrated from Ibn Abi Dhi'b, from Sa'id al-Maqburiy, from Abi Hurairah, he said: The Messenger of Allah Saw said: do not make your house like a tomb, do not make the tomb as 'ied, tell me shalawat because your shalawat will reach me wherever you are.

حَدَّثَنَا سُرَيْجٌ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعٍ، عَنِ ابْنِ أَبِي ذَيْبٍ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَتَّخِذُوا قُبُورًا عِيدًا، وَلَا تَجْعَلُوا بُيُوتَكُمْ قُبُورًا، وَحَيْثُمَا كُنْتُمْ فَصَلُّوا عَلَيَّ، فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي»

Narrated Suraij, he said: narrated Abdullah ibn Nafi', from Ibn Abi Dhi'b, from Sa'id al-Maqburiy, from Abi Hurairah, he said: The Messenger of Allah Saw said: do not make the tomb as 'ied, and you shall not make your house a grave, deliver the shalawat to me because your shalawat will reach me wherever you are.

CONCLUSION

From the results of research conducted by researchers, it can be concluded that shalawat is a form of praise, flattery, and prayer addressed to the Prophet Saw as evidence of our respect, love and gratitude to him. At Pondok Pesantren Nurushshaleh Katol Timur Kokop Bangkalan the recitation of shalawat diba' has become a tradition every Friday night. This started because of the lack of religious knowledge of the community in East Katol Village. So for them the recitation of shalawat diba' is something foreign. Then KH. Abdullah Nawawi applies to read shalawat diba' once a week at the Nurushshaleh Islamic Boarding School so that they know and can practice in their respective environments.

This activity is carried out on every Friday night, once a week after Isya'. Usually in the recitation of shalawat diba' at Pondok Pesantren Nurushshaleh, it is done alternately. Groups are formed, and each group has a representative of the leader. Not to forget, the Nyai Mothers sometimes also join the fight at the Islamic Boarding School.

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