

The Role of the Majlis Salawat wa Ta'lim in Enhancing Community Cohesion and Islamic Understanding at Raudlatul Ulum Islamic Boarding School

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ABSTRACT

This study explores the role of the Salawat wa ta'lim majlis at Raudlatul Ulum Islamic Boarding School in enhancing social cohesion among the surrounding community through increased Islamic understanding and love for the salawat. The majlis serves as a platform to strengthen the relationships between students, alums, and the community through routine activities involving the recitation of Surah Yaasiin, tahlil, salawat, and brief sermons. Using a qualitative approach, this study examines the majlis's role in instilling Islamic values and strengthening the spiritual bonds within the community. Data was collected through observation, interviews, and documentation, with key informants including leaders of the boarding school and majlis participants. The findings indicate that the majlis activities enhance the participants' religious understanding and strengthen social ties, motivating them to draw closer to Allah. Additionally, the recitation of salawat, particularly salawat Qiyam and Maulid Ad-Diba', positively impacts the spiritual well-being of the participants and fosters a more profound love for Prophet Muhammad.

Keywords: *majlis salawat, islamic understanding, community cohesion, islamic boarding school.*

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INTRODUCTION

Indonesia, as a country with a majority Muslim population, has a rich culture, one of which is the tradition of reading *salawat*. Etymologically, *salawat* comes from Arabic (الصلوات), which is the plural form of the word “*shalat*” (الصلاة), which means prayer or praying. In Islam, reciting *salawat* means asking Allah to always bestow mercy, glory, and honor on the Prophet Muhammad. This is by the word of Allah in the Quran letter *al-Ahzab* verse 56: “Verily, Allah and His angels offer salutations to the prophet. O you who believe, make peace upon the prophet and greet him with respect.” *Salawat*, as a spiritual practice, serves as a means for Allah to guide His servants, leading them from darkness (misguidance) to light (Allah's guidance). This profound spiritual connection is confirmed in Surah *al-Ahzab* verse 43: “It is He who salutes you (O man) and the angels (by asking forgiveness for you), so that He may bring you out of darkness into light. And He is most merciful to those who believe.” Therefore, The *salawat* tradition is not just a ritual but a spiritual effort to draw closer to Allah and the Prophet Muhammad, emphasizing the role of seeking Allah's mercy and guidance in the tradition.

A hadith states, “Whoever recites *salawat* once for me, Allah will reward him with ten times the *salawat*.” The Messenger of Allah (S) also emphasized, “Recite the blessings of Allah upon me, for indeed Allah has assigned an angel to me in my grave. When someone from my *ummah* recites *salawat* for me, the angel will tell me: ‘O Muhammad, so-and-so is reciting *salawat* for you’ (Muslim, 577). Based on these verses and hadiths, reciting *salawat* for the Prophet Muhammad (peace be upon him) is a form of expression of a believer in conveying his gratitude, respect, and love for the Prophet. In addition, *salawat* is also seen as a request for forgiveness, guidance, and help to get out of all forms of darkness into the light of truth. Thus, reading *Salawat* is believed to increase the religiosity and spirituality of a Muslim, both outwardly and inwardly.

On the one hand, the decline in morality, as a negative impact of modernity and globalization, has brought blessings with the growth of spiritual centres in Indonesia, especially in big cities. Various forms of spiritual activities are manifested in the form of *dhikr* councils, *jam'iyah salawat*, religious music, and other spiritual practices aimed at finding the meaning of life, such as yoga training and breathing techniques. Some see this phenomenon as spiritual euphoria, a positive development that shows the return of people to spiritual life after feeling bored with the endless problems of life. However, others view these activities as meaningless, as despite their frequent implementation, they have yet to significantly impact the spiritual lives of individuals or society at large.¹

To form a generation of Muslims who have a deep love for their religion, a forum is needed that can instil Islamic values in the younger generation and the surrounding community. This forum aims to increase the love for Islamic activities through the recitation of *salawat*, which fosters love for the Prophet Muhammad, and through *ta'lim* activities that deepen religious understanding. However, in recent decades, there has been a decline in

¹ Mohammad Nurkhozien et al., “Why Is Group Physical Activity Better? Empirical Evidence from Indonesian Islamic Primary Students,” *Al-Adzka: Jurnal Ilmiah Pendidikan Guru Madrasah Ibtidaiyah* 13, no. 1 (July 31, 2023): 52–64, <https://doi.org/10.18592/aladzkapgmi.v13i1.9134>.

the interest of the younger generation, including *santri*, in participating in Islamic activities, mainly due to globalization. This globalization has noticeably affected the younger generation, distancing them from deep-rooted cultural traditions, religion, and legal norms.² Since the 1980s, many observers, thinkers, and researchers have attempted to understand this change, which has led to a change in the mindset of young people. These changes resulted in problems in their relationship with religion, which had not previously been a significant issue.³

Everyone tends to behave as good and evil because no human being is perfect. This also applies to the younger generation and society, so an attractive platform is needed to invite them to participate in religious activities. Majelis Shalawat and Ta'lim at the Raudlatul Ulum Islamic Boarding School is one example of an assembly that organizes *da'wah* programs and regular *dhikr* as a means of spiritual activities for students, alums, and the surrounding community. This assembly is a forum to foster young people's love for religion, especially in spirituality.

The activities in this assembly, including reading *surah yaasiin*, short *tahlil*, reading *maulid ad-diba'ii*, prayer, and listen to short speeches, are all aimed at increasing religiosity. The reading of *maulid ad-diba'ii*, accompanied by traditional musical instruments, is a unique way to attract the interest of worshipers in participating in *da'wah* activities. This *majelis's* commitment to increasing religiosity is not only a command of Allah but also a crucial aspect of Islamic teachings. It is believed that those who are reluctant to read *Salawat* to the Prophet Muhammad will be classified as people who are humiliated in the hereafter.⁴

Through this approach, Majelis Salawat and Ta'lim Pondok Pesantren Raudlatul Ulum Kapedi not only provide a space for the congregation to pray and listen to short speeches but also organize the reading of *surah yaasiin* and a short *tahlil*. This activity aims to pray for people called first by Allah and benefit the surrounding community. Therefore, researchers are interested in examining the role models of Majelis Salawat and Ta'lim in increasing religious understanding and love for *salawat*.

METHOD

Researchers use a qualitative approach because the data collected is descriptive information explained and explained directly, not numbers. This qualitative approach allows researchers to explore in-depth problems that have not been discovered in detail to understand better the topics discussed. Researchers use field research, which is one of the methods used in qualitative research, to collect data. In this study, researchers went directly to the field to determine the extent of the role of *dhikr* and *salawat* assemblies in fostering students' love of *salawat*.

² Muhammadiyah Alwi Baharudin Habib et al., "Peran Majelis Dzikir Dan Sholawat Dalam Menumbuhkan Motivasi Kecintaan Santri Terhadap Sholawat," *Menara Tebuireng: Jurnal Ilmu-Ilmu Keislaman* 17, no. 2 (August 16, 2023): 48–58, <https://doi.org/10.33752/menaratebuireng.v17i2.4745>.

³ Darul Iailatul Qomariyah, "Penerapan Hybrid Learning Dalam Pembelajaran Pendidikan Agama Islam Kontekstual," *Tarbawi Ngabar: Jurnal of Education* 2, no. 1 (January 7, 2021): 91–105, <https://doi.org/10.55380/tarbawi.v2i1.95>.

⁴ Purnama As-Shidiqy and Desy Arisandy Syamil, *Mencari Berkah Dari Basmallah Hamdallah Dan Shalawat: Untuk Semua Umat Muslim*, Cet. 1 (Bekasi: Al-Maghfirah, 2011).

The researcher associates this field research closely with the participant observation method, where the researcher not only passively observes but is also actively involved in the environment under study. During the research process, researchers took extensive notes in the field and then coded and analyzed the notes using various data analysis techniques. Researchers set individuals at the Raudlatul Ulum Islamic Boarding School in Morleke Hamlet, Kapedi Village, Bluto District, Sumenep Regency, East Java, Indonesia as research subjects. This boarding school is under the Ar-Raudlah Foundation (a non-profit organization dedicated to promoting Islamic teachings and practices).

Researchers employed a comprehensive approach in this study, using both primary and secondary data. Primary data was gathered directly from the research location through observation, interviews with the *jamaah majlis dhikr* and *salawat*, and documentation. Secondary data, in the form of literature from various sources, was also collected and used as references in the research. This literature includes scientific works such as novels, plays, or poems, as well as non-book sources such as recordings, movies, and other media that provide relevant information.

In this research, key informants played a crucial role as the primary data sources. These key informants included the leader and caretaker of Raudlatul Ulum Islamic Boarding School, KH. Drs. Toyyib, deputy leader Kyai Haris Rouf, Head of Alumni Mudhari, S.Pd., and the Head of the Ar-Raudlah Foundation, Lora A. Hanief Zayyadi, S.Pd. Their insights and knowledge significantly enriched the research. The researchers used three data collection techniques: (1) observation, (2) interview, and (3) documentation. Additionally, the researchers analyzed the data according to the stages of qualitative research outlined by Miles and Huberman, which include (1) Data Reduction, (2) Data Presentation, and (3) Verification or conclusion drawing.⁵

DISCUSSION

Salawat and Ta'lim Majelis

The word "*majlis*" comes from the Arabic (جلس - يجلس - مجلس), which means "to sit". Terminologically, "*majlis*" is the *ism makan* form of the word "*jalasa*", which refers to a place where people gather to sit.⁶ In the Indonesian Dictionary, "*majlis*" is defined as a group of people who carry out certain activities in a place.⁷ Thus, *majlis* can be understood as a place for a group of individuals who gather to carry out certain activities.

Meanwhile, "*salawat*" comes from the word "*sala*", which means prayer. *Salawat* refers to a form of prayer and praise addressed to the Prophet Muhammad Saw. as part of worship to Allah SWT. The *salawat* Allah gives to the Prophet is a form of His mercy and pleasure. On the other hand, the *salawat* from the angels to the Prophet Muhammad is a prayer and *istighfar*. As for the *salawat* uttered by the people of the Prophet Muhammad

⁵ Mathew B Milles, Michael A Huberman, and Johnny Saldana, *Qualitative Data Analysis A Methods Sourcebook 4th Edition*, Sage Publications, Inc, 2019.

⁶ Ahmad Warson Munawwir, *Kamus Al-Munawwir: Arab-Indonesia Terlengkap*, 2nd ed. (Surabaya: Pustaka Progressif, 1997).

⁷ Suharso Suharso and Ana Retnoningsih, *Kamus Besar Bahasa Indonesia*, Cet. 10 (Semarang: Widya Karya, 2012).

Saw. Serves as a prayer and glorification of him. This *salawat* is a form of praise to glorify the Prophet Muhammad as the last Prophet, so that Muslims always remember him and get his *syafa'at* in the Judgment Day.⁸

Etymologically, the term “*salawat*” can be defined as prayer, which is derived from the word “*salawat*” and has meanings that include remembrance, speech, reflection, love, *barakah*, and praise.⁹ In the context of the term, *salawat* refers to the grace and glory given by Allah. to the Prophet Muhammad. The practice of *salawat* also involves angels invoking Allah's grace and glory on the Prophet Muhammad, a form of *salawat* from angels. In Indonesia, there are various practices of *salawatan* performed by the Muslim community as a form of prayer and respect for the Holy Prophet Muhammad. In addition, the word “*ta'lim*” in Arabic comes from the *masdar* of the verb (*allama*, *yu'allimu*, and *ta'liman*), which means “teaching”.¹⁰

Majelis Salawat is a gathering place that has become a trend among Indonesian Muslims to organize the recitation of *salawat*. In these assemblies, participants usually listen to a lecture from a single preacher or several preachers who lead the *Salawat* event. According to Syamsul Rijal, quoting Abaza, *majlis salawat* is defined as a meeting, sitting, or gathering where the process of *salawat* and *ta'lim* takes place.¹¹ In addition to serving as a forum to foster a love for the Prophet Muhammad, the *majlis salawat* is also used as a means of *da'wah* delivered through various means and diverse media. The packaging of this *Salawat* assembly generally resembles other recitations. In addition to being a means of friendship and studying, *salawat* assemblies also have the potential to strengthen the unity and integrity of Muslims.¹²

Majelis Salawat is often associated with specific groups of congregation members who have unique attributes in organizing *salawat*. These activities also sometimes include *da'wah* gatherings of various varieties. In the Islamic context, *majlis salawat* has similarities with *majlis* tackle or *halaqah*, which refers to a specific group of Muslims with specific religious purposes. However, *majlis salawat* is unique and can only be found in Indonesia. Although these assemblies are informal and open to the public, they usually occur in various places, such as mosques, housing estates, hotel rooms, offices, or public areas. Many organizers of *salawat* assemblies provide a particular area in the courtyard of the house equipped with a tarpaulin for the convenience of participants. On the other hand, *majelis ta'lim* functions as a place of Islamic education that carries out the mission of *da'wah*. It is a place where individuals can learn and be enlightened about Islamic values, which they can

⁸ Salmahaminati et al., *Bunga Rampai Islam Dalam Disiplin Ilmu Fakultas Matematika Dan Ilmu Pengetahuan Alam Universitas Islam Indonesia 2022*, 1st ed. (Yogyakarta: Universitas Islam Indonesia, 2022), <https://science.uui.ac.id/wp-content/uploads/Bunga-Rampai-Islam-dalam-Disiplin-Ilmu-2022.pdf>.

⁹ Muhammad Habibillah, *Shalawat Pangkal Bahagia* (Surabaya: Safirah, 2014).

¹⁰ Kustini, *Peningkatan Peran Serta Masyarakat Dalam Pendalaman Ajaran Agama Melalui Majelis Taklim* (Jakarta: Puslitbang Kehidupan Keagamaan, 2007).

¹¹ Ainul Yaqin and Achmad Khudori Soleh, “MAJLIS SHALAWAT DALAM PERSPEKTIF SENI SAYYED HUSSEN NASR,” *Humanistika: Jurnal Keislaman* 10, no. 1 (2024): 58–69, <https://doi.org/https://doi.org/10.55210/humanistika.v10i1.1397>.

¹² Ahmad Sodikin, Akhmad Sahrandi, and Imaduddin, “MAJELIS SHOLAWAT DAN PENDIDIKAN NASIONALISME,” *Jurnal Pendidikan Islam* 11, no. 2 (November 4, 2021): 1–20, <https://doi.org/10.38073/jpi.v11i2.615>.

then internalize as attitudes and characters that are reflected in the behaviour of everyday life.¹³

The Role of Majelis Salawat wa Ta'lim on Community Cohesiveness

The history of establishing the Majelis Salawat and Ta'lim at the Raudlatul Ulum Islamic Boarding School cannot be separated from the efforts to provide provisions to *santri*, alums, and the surrounding community to improve religious understanding and love for *salawat*. This is in line with the statement of the Chairman of IKBAR (Raudlatul Ulum Alumni Association), who stated that:

“The Majelis Salawat wa Ta'lim at Raudlatul Ulum Islamic Boarding School is not just a one-time event but a regular gathering. This routine, initiated by the head of IKBAR, is attended by students, alums, and the local community. It is a platform for various Islamic practices, including the recitation of *surah yaasiin*, *tahlil*, *mauled ad-diba'*, and brief sermons by teachers or community leaders.”¹⁴

The purpose of the establishment of Majelis Salawat and Ta'lim in Raudlatul Ulum Islamic Boarding School was explained by KH. Drs. Toyyib as follows:

“The Salawat and Ta'lim Majelis in Raudlatul Ulum Kapedi Islamic Boarding School' is a forum for students, alumni, and the surrounding community to strengthen their relationships through routine activities. This regularity not only fosters a sense of continuity but also stability in our community. The activity aims to increase love for the Prophet Muhammad Saw. Through the recitation of *salawat*, it is hoped that the participants can obtain the *syafaat* of the Prophet Muhammad. In addition, the implementation of short lectures aims to increase religious knowledge among students, alumni, and the surrounding community.”¹⁵

In the author's observation, Majelis Salawat dan Ta'lim is one of the assemblies established with the proud aim of promoting Islamic values. In addition to functioning as a Majelis Salawat and Ta'lim, this assembly also acts as a *majlis dhikr*, where there is a recitation of *surah yasiin* and a short *tahlil* which is routinely carried out by the Muslim community, especially as a form of respect for relatives or close people who have passed away. This commitment to Islamic values is a source of pride for the community.¹⁶

The activities in this Majelis Salawat and Ta'lim begin with *tawassul* to the Prophet Muhammad, his *bait*, the saints, and the closest people or relatives who have passed away. This spiritual connection is further strengthened through the recitation of *surah yasiin*, done in memory of the deceased with the aim of praying for the deceased or deceased to get forgiveness and mercy from Allah. The implementation of this activity is not much different from the *majlis dhikr*, where this routine is filled with *dhikr*, recitation of *surah yasiin*, and short *tahlil*. The recitation of *tahlil* includes the activity of reading several selected verses of the *Qur'an* that contain recitations that glorify the *asma* of Allah. Some scholars even state

¹³ Ahmad Rifa'i, Ahmad Muzakki, and Muhammad Nasir, “Peran Majelis Ta’lim Inayatut Thalibin Dalam Meningkatkan Wawasan Dan Pemahaman Keagamaan Masyarakat Desa Sungai Sandung,” *Al-Khidma: Jurnal Pengabdian Masyarakat* 3, no. 2 (August 30, 2023): 95, <https://doi.org/10.35931/ak.v3i2.993>.

¹⁴ Interview with Ust. Mudhari, Kapedi, August 8, 2024

¹⁵ Interview results with KH. Toyyib personal interview, Kapedi, August 10, 2024

¹⁶ E R Khusna et al., “Penanaman Nilai Ukhuwah Islamiyah Masyarakat Melalui Kegiatan Yasinan Di Ngrayun-Baosan Lor,” *ISC: Islamic Science ...* 2, no. 1 (2023).

that *tahlil* is a manifestation of one's prayer or *dhikr* to Allah, further deepening the spiritual connection.¹⁷

The recitation of *salawat qiyam* using the book *maulid ad-diba'* is a widely recognized practice among the *Nahdiyyin*, as the Nahdlatul Ulama congregation is known. *maulid ad-diba'* is a combination of Islamic art and tradition that has developed in the archipelago and worldwide. *maulid ad-diba'* refers to a book by Sheikh Ja'far with the same title.¹⁸

In this study, researchers conducted an interview with Lora A. Hanief Zayyadi, Chairman of the Ar-Raudlah Foundation (a non-profit organization dedicated to promoting Islamic teachings and practices), to explore the expectations underlying the reading and chanting of *Mahalul Qiyam* in this activity. He said implementing *Mahalul Qiyam* aims to build familiarity with *Santri*, alums, and the surrounding community through recitation and chanting. In addition, he hopes that the congregation can feel happiness and love for *salawat*, which is expected to bring blessings to their lives. Thus, the congregation will be recognized as the people of the Prophet Muhammad Saw and later obtain his intercession.¹⁹

The implementation of the recitation and chanting of *mahalul qiyam* has a virtue that is based on the word of Allah in Surah Al-Ahzab Verse 56, which means: "Verily, Allah and His angels bless the Prophet. O you who believe, invoke peace upon the Prophet and greet him with reverence."²⁰ The belief that underlies this practice is that reading *salawat diba'* is believed to bring blessings in life and obtain the intercession of the Prophet Muhammad. This practice is carried out through the recitation of *salawat diba'*, which is often chanted in beautiful tones to add to the aesthetics of the ritual. One part of this recitation is *mahallul qiyam*, which is recited while standing, in the strong belief that the Prophet Muhammad is present in *majlis*, fostering a deep spiritual connection. Some groups also spread fragrance or incense during the *mahallul qiyam* recitation, as a symbolic welcome to the presence of the Prophet Muhammad in *majlis*.²¹

After the *mahallul qiyam* recitation, the event proceeded with prayers and concluded with a lecture delivered by the *Kyai* and local community leaders. The author, in an interview with the Deputy Leader of the Raudlatul Ulum Islamic Boarding School, Kyai Haris Rouf, gained valuable insights into the reason for including a lecture in the routine. Kyai Haris Rouf explained that this short speech, a part of the *da'wah*, is aimed at providing *santri*, alums, and the community with knowledge, motivation, and wisdom. The knowledge gained from this lecture is expected to enhance religious understanding and bring the participants closer to Allah. This is the essence of the term "*ta'lim*" in this *majlis*, ensuring that all participants are continually blessed, both in this life and the hereafter.²²

¹⁷ Syahrul Azmi and Wira Sugiarto, "PENERAPAN KEGIATAN YASIN DAN TAHLIL DALAM MENINGKATKAN NILAI NILAI RELIGIUS DI SEKOLAH SMPS AL-AMIN BENGKALIS," *Jurnal Ilmiah Pendidikan Dan Keislaman* 3, no. 3 (December 30, 2023): 267–73, <https://doi.org/10.55883/jipkis.v3i3.79>.

¹⁸ Risda Alfi Fat Hanna et al., "Rutinan Maulid ZibÄ' Di Pondok Pesantren Al-Munawwir Komplek Nurussalam Putri Yogyakarta," *Jurnal Riset Agama* 2, no. 1 (February 18, 2022): 41–52, <https://doi.org/10.15575/jra.v2i1.15648>.

¹⁹ Interview with Lora A. Hanief Zayyadi, Kapedi August 9, 2024

²⁰ Lajnah Pentashihan Mushaf al Quran, *Al Quran Dan Terjemahannya (11-20)*, *Al-Qur'an Dan Terjemahannya Edisi Penyempurnaan 2019*, 2019.

²¹ Ikhsan Syafi'i and Mohammad Rozi Indrafuddin, "IMPLEMENTASI MAHÄLLUL QIYÄM UNTUK MENINGKATKAN DISIPLIN SISWA MASUK KELAS TEPAT WAKTU," *JUSMA: Jurnal Studi Islam Dan Masyarakat* 1, no. 1 (February 28, 2022): 58–65, <https://doi.org/10.21154/jusma.v1i1.523>.

²² Interview with Kyai Haris Rouf, Kapedi August 10, 2024

CONCLUSION

This research concludes that Majelis Salawat wa Ta'lim Pondok Pesantren Raudlatul Ulum has a vital role in improving the surrounding community's cohesiveness and deepening Islamic understanding and love for *salawat*. Routine activities such as the recitation of *surah yaasiin*, *tahlil*, and *salawat*, accompanied by short speeches, strengthen social ties among students, alums, and the surrounding community. This majlis guides the congregation to get closer to Allah and the Prophet Muhammad through an inclusive and tradition-based *da'wah* approach. In addition, the ritual of reciting *salawat qiyam* and *maulid ad-diba'* plays a vital role in fostering love for the Prophet and is believed to bring blessings to the congregation. This *majlis* enhances individual spirituality and strengthens social values, such as friendship and community unity. Thus, Majelis Salawat wa Ta'lim has become an effective forum for carrying out the mission of *da'wah* and Islamic education, which benefits the younger generation and the wider community.

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