

## **Integrating Living Hadith and Sufi Healing through Shalawat Recitation Program at the Pesantren**

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### **Abstract**

Reciting *shalawat* for Muslims is a form of expressing love and praying for the Prophet Muhammad SAW. This qualitative research in the form of a case study describes the implementation of the Hadith regarding reciting salawat at the Pesantren Al-Mustajib Madarijul 'Ulum Islamic. This Hadith research falls under the category of living Hadith research through a descriptive qualitative method and a phenomenological approach. The results of the research show that the Pesantren Al-Mustajib Madarijul 'Ulum implements various recitations of *shalawat*, such as the Ibrohimiyah salawat, the Dalailul Khairat shalawat, and the *diba'* shalawat. These various recitations of shalawat are implemented with their respective times, meanings, and benefits. Through the recitation of *shalawat*, the students feel calm and comfortable after reciting them. This research contributes that the integration of living hadith and Sufi healing can be used as a medium in enhancing the religiosity of students in Islamic educational institutions.

**Keywords:** Living Hadith, Sufi Healing, Shalawat, Pesantren

### **Abstrak**

*Pembacaan shalawat bagi umat Islam merupakan bagian dari media bukti cinta sekaligus doa terhadap Nabi Muhammad SAW. Penelitian kualitatif dalam bentuk studi kasus ini untuk mendeksripsikan implementasi Hadis tentang pembacaan shalawat di Pondok Pesantren Al-Mustajib Madarijul 'Ulum. Penelitian Hadis ini masuk kategori penelitian pendidikan karakter religious melalui metode deskriptif kualitatif, dan pendekatan fenomenologi. Hasil penelitian menunjukkan di Pesantren Al-Mustajib Madarijul 'Ulum mengimplementasikan berbagai pembacaan shlawat, seperti shalawat Ibrohimiyah, shalawat Dalailul Khairat dan shalawat Diba'. Berbagai pembacaan shalawat tersebut diimplementasikan dengan waktu, makna serta manfaat masing-masing. Melalui pembacaan shalawat tersebut, para santri merasakan ketenangan dan kenyamanan setelah membacanya. Penelitian ini memberikan kontribusi bahwa integrasi living hadis dan sufi healing dapat dijadikan medium dalam peningkatan religiusitas peserta didik di lembaga pendidikan Islam.*

**Kata Kunci:** Living Hadis, Sufi Healing, Shalawat, Pesantren

## INTRODUCTION

The *shalawat* is an expression of our gratitude to the Prophet Muhammad (peace be upon him) for all his contributions and sacrifices, which have guided his followers onto the right path. This *shalawat* serves as a reminder of Allah's (SWT) blessings at every stage of life, as well as an expression of our gratitude to Him. (Habib Abdullah Assegaf dkk, 2009). However, some scholars disagree regarding the recitation of the salawat. Some scholars maintain that reciting the salawat is a *sunnah*, while others maintain that it is a *sunnah muakkad* (a strongly recommended *sunnah*). Additionally, there are those who maintain that reciting the salawat is obligatory.

According to Quraish Shihab, as quoted by Andika Fitrotul Aini, the verses and commands of Allah mentioned above are truly fascinating. This clearly demonstrates that the Prophet's status is very high in His sight and that His love for the Prophet is immense. There is not a single command from Almighty Allah to humanity in which He states that He has carried it out, except in the matter of bestowing blessings upon the Prophet Muhammad (Aini, 2014)

The recitation of shalawat at the Pesantren Al-Mustajib Madarijul Ulum Islamic is a practice rooted in the Sufi tradition that has been passed down from generation to generation and has become an ingrained custom at the school. The Pesantren Al-Mustajib Madarijul Ulum Islamic is one of the schools that routinely conducts the recitation of shalawat, particularly every night after the congregational Isha prayer, and this recitation is led by the students in rotation. This practice aligns with the understanding that a pesantren is an institution for religious education and instruction, typically conducted outside the classroom, where a religious teacher imparts Islamic knowledge to students based on texts written in Arabic by medieval scholars, and provides dormitories for students to reside in. (Wikipedia, 2022).

One of the Pesantren the author wishes to study is the Almustajib Madarijul 'Ulum Islamic Boarding School. This is a Salafi boarding school founded by KH. Shobirin. He is a scholar who was educated by KH. Lujaini Tohir bin KH. Tohir at the Pesantren Madarijul Ulum. The name Al-Mustajib, which is combined with Madarijul Ulum, was adopted from the Pesantren Madarijul Ulum in Pelamunan, Tegal, Serang Regency.

This qualitative case study aims to describe the application of the Hadith and sufi healing regarding the recitation of salawat at the Pesantren Al-Mustajib Madarijul Ulum. This hadith study falls under the category of "Living Hadith" research, employing a qualitative descriptive method and a phenomenological approach.

*Shalawat* is an expression of gratitude to the Prophet Muhammad (peace be upon him) for all the good he has done for humanity. There are two types of Shalawat: *Ma'tsurat* and *Gairu Ma'tsurat*. Shalawat *Ma'tsurat* is known as the shalawat created by the Prophet Muhammad (peace be upon him), both in terms of wording and meaning, such as "Allohumma Sholi 'ala Muhammad wa 'ala 'Ali Muhammad. Meanwhile, *Gairu Ma'tsurat* Shalawat are prayers composed by people other than the Prophet Muhammad (peace be upon him). Examples of non-*Ma'tsurat* prayers include the Fatih Prayer, Ulul Azmi, Roufur Rahim, al-Kamaliyah, al-'In'am, and many more (Hanna, 2022). Previous research conducted

by Cuanton, Atamimi, and Handayani confirms that the implementation of sufi healing can be an effective medium in religious character education (Cuanton et.al, 2026)

In this study, there are several interesting aspects the author wishes to examine, namely the recitation of shalawat that has been practiced for several years. Additionally, it is important to understand the meaning and benefits of shalawat at this Islamic boarding school. The author also seeks to identify which hadiths are incorporated into these shalawat.

## **RESEARCH METHODS**

This study is a qualitative study in the form of a case study. In this context, field research emphasizes direct observation in the field or with the research subjects to gather information regarding the practice of shalawat at the Pesantren Al-Mustajib Madarijul Ulum. The method used is a qualitative descriptive method with a phenomenological approach. This method is considered suitable for obtaining qualitative field data. It can be concluded that qualitative research involves data collection in a natural setting with the aim of interpreting occurring phenomena, where the researcher acts as the primary instrument; data sources are selected using purposive and snowball sampling; data collection techniques are mixed (combined); data analysis is inductive/qualitative; and the results of qualitative research emphasize meaning over generalization. (Albi Anggita, 2018)

The sources of data or information used in this study are as follows: Primary Data Sources Primary data is data obtained directly from the research site in the form of interviews with relevant parties; this data has not been processed and has not undergone any specific processing.

For this study, this includes direct observation at the Al-Mustajib Madarijul Ulum Islamic Boarding School regarding the recitation of shalawat at the Pesantren Al-Mustajib Madarijul Ulum in Cipocok Jaya, Serang City, as well as interviews with KH. Shobirin as the head of the boarding school, the boarding school administrators, and the students of the Pesantren. Secondary data is data that has been systematically collected, processed, and published.

This data takes the form of reports and findings (Hamirul, 2020). The research used to compile this thesis was drawn from various sources. Documentary sources include boarding school archives, Pesantren data and profiles, administrative records, boarding school magazines, and official Pesantren websites, among other sources. Document-based sources include hadith collections, books on prayer, books on social theory, books on research methodology, books on Islam, and journals related to the research topic. Data collection techniques employ methods used to gather or obtain data from empirical phenomena. Some of the methods used in this study include interviews, recordings, and observations.

## **RESULTS AND DISCUSSION**

### **The Concept of Living Hadith**

The concept of "Living Hadith" is an approach in Hadith studies that emphasizes the continuity and actualization of hadith in the social practices of Muslim communities. Unlike classical hadith studies, which focus on the criticism of isnad and matn, "living Hadith" views

hadith as a living social phenomenon (a living tradition) within the everyday reality of Muslim communities. This approach has developed within contemporary Islamic studies, particularly in Indonesia, as a response to the need to understand hadith texts contextually and empirically. Within this framework, hadith is understood not only as a normative text but also as an inspiration for socio-religious practices that are constantly undergoing processes of interpretation and transformation. (Suryadilaga, 2016)

From a genealogical perspective, the term “living hadith” was popularized in academic discourse by Indonesian scholars such as M. Alfatih Suryadilaga, who developed a theoretical framework regarding the reception of hadith by society. He divides these forms of acceptance into three categories: textual acceptance (practices that explicitly refer to the text of the hadith), cultural acceptance (traditions inspired by the hadith but which have acculturated with local culture), and structural acceptance (the application of the hadith in policy or social systems) (Suryadilaga, 2016). This classification provides a methodological foundation for field research that views hadith as a living and dynamic phenomenon within a specific social context.

From a methodological perspective, the “Living Hadith” approach employs qualitative methods such as participant observation, in-depth interviews, and ethnography. This is emphasized by Saifuddin Zuhri Qudsy, who states that the “Living Hadith” approach requires a shift from a normative paradigm to an empirical paradigm in the study of Hadith (Qudsy, 2016).

Thus, the validity of a study is no longer measured solely on the basis of the authenticity of the chain of transmission, but rather on the researcher’s ability to map the meaning, function, and transformation of hadith in social practice. This approach demonstrates how hadith plays a role in shaping the identity, solidarity, and religious structures of Muslim communities.

From an epistemological perspective, “living hadith” expands the scope of hadith studies into an interdisciplinary field by integrating social theories and the anthropology of religion. Articles in *Al-Jami’ah: Journal of Islamic Studies* demonstrate that religious texts are constantly undergoing a process of meaning negotiation within specific social contexts (Rizki, 2014). In this context, the hadith is understood as an authoritative source whose meaning is not static but is continually reinterpreted in accordance with the needs of the time and place. Thus, the “Living Hadith” serves as a bridge between the normativity of the text and the historicity of practice.

Conceptually, “living hadith” is not intended to replace classical Hadith criticism, but rather to complement it. Criticism of *isnad* and *matn* remains essential for ensuring the authenticity of the text, while “living Hadith” focuses on the dimensions of reception and actualization. This approach demonstrates that the religiosity of Muslims is shaped not only by the texts recorded in hadith collections but also by the ongoing processes of internalization and social practice. Consequently, the “living Hadith” has become a significant paradigm in contemporary hadith studies as it offers a synthesis between textual authority and the social dynamics of Muslim communities. (Qudsy, 2016).

## **The Concept of Religious Character Education**

Religious character education is a systematic process of instilling religious values in students to shape their personalities so that they become individuals of faith, piety, and noble character. From an Islamic educational perspective, religious character is not merely understood as adherence to religious rituals, but also encompasses moral and social dimensions such as honesty, responsibility, tolerance, discipline, and social concern.

Religious character education is based on the assumption that moral development cannot be achieved solely through the transfer of knowledge, but requires the internalization of values through the formation of habits and the example set by role models (Sarnoto, 2014). Thus, religion-based character education integrates cognitive, affective, and psychomotor aspects into the learning process.

Conceptually, religion-based character education is grounded in the integration of religious values into the formal education system. According to Zubaedi in his study on character education, character development must be addressed holistically through the curriculum, school culture, and the role of teachers as moral role models (Zubaedi, 2011).

In a religious context, religious values serve as the primary source of norms and ethics instilled in students. This is consistent with research published in the *Journal of Islamic Education*, which emphasizes that religious character education aims to foster spiritual awareness and social responsibility among students in their lives within society (Yaumi, 2015).

From a theoretical perspective, religious character education is also linked to the theory of value internalization, which refers to the process of absorbing values from the external environment into an individual's consciousness. This process occurs in three stages: value transformation (the communication of values), value transactions (interaction and dialogue), and transinternalization (deep internalization) (Majid and Andayani, 2015).

A study published in *Al-Tarbawi: Journal of Islamic Education* shows that strategies to foster religious practices, regular religious activities, and the development of a religious culture in schools contribute significantly to the formation of students' religious character. This approach emphasizes the importance of a supportive environment as a means of internalizing values.

In addition, religion-based character education has a sociological dimension that positions schools as agents in the moral development of society. A study in the *\*Journal of Character Education\** explains that religion-based character education must be grounded in a school culture that upholds consistency between its vision, policies, and daily practices (Zuchdi, 2012). The exemplary behavior of teachers, the leadership of school principals, and parental involvement are key factors in the successful implementation of religious character education. Thus, character education is not merely an individual effort, but a collective process involving all elements of the education system.

Overall, religious character education is an integral effort to shape individuals who are not only intellectually intelligent but also spiritually and morally mature. Its theoretical foundation encompasses the integration of religious values, the theory of value internalization, and the school culture approach.

Various scientific studies indicate that the success of religious character education is significantly influenced by the consistency of habit formation, exemplary behavior, and the integration of values across all aspects of education. Therefore, religious character education serves as a crucial foundation for building a generation of individuals of integrity, noble character, and the ability to address social challenges ethically and religiously.

### **The Construction of *Living Hadith* in the Practice of Reciting Salawat at the Pesantren Al-Mustajib Madarijul Ulum**

At the Pesantren Al-Mustajib Madarijul Ulum, several forms of shalawat recitation have been practiced, including the Ibrohimiah, Dalailul Khoirot, and Maulid Diba' shalawat. The practice of each of these *shalawat* recitations will be explained below. The recitation of shalawat takes place in a hall located at the Pesantren Al-Mustajib Madarijul Ulum. The students often refer to it as *Majlis Al-Jamiah*. It is called Majlis Al-Jamiah because, in addition to being used for religious study sessions or Pesantren activities, this hall also serves as a resting place for students when night falls.

Every Muslim is undoubtedly familiar with and has memorized the Salawat Ibrahimah. This is a well-established supplication that originates directly from the Prophet Muhammad, peace and blessings be upon him; therefore, there are hadiths that transmit this supplication. Furthermore, this is a prayer we often recite in both obligatory and voluntary prayers. One of the hadiths explaining the Salawat Ibrahimah is the hadith narrated by Imam Bukhari, number 3119.

One of the practices in Sufism is the recitation of the Salawat Ibrahim. Referring to the Prophet's hadith explaining the Salawat Ibrahim, the Pesantren Al-Mustajib Madarijul 'Ulum is one of the institutions that practices this form of salawat. This serves as the primary element in the recitation of the salawat. The Salawat Ibrahim is recited every night after the congregational Isha prayer. The procedure for reciting this salawat is led by one of the students who is assigned on a rotating basis each week.

Over time, the book *\*Dalailul Khairat\** has been used and practiced in various circles, both in the general public and within Pesantren. One institution that practices the *\*Dalailul Khairat\** prayers is the Pesantren Al-Mustajib Madarijul 'Ulum in Cipocok Jaya, Serang City, Banten. This pesantren is a Salafi pesantren led by KH. Shobirin.

The Dalailul Khoirot prayer was composed by Sayyidina Abi Abdillah Muhammad bin Sulaiman Al-Jazuli. This prayer has become a daily practice for students at the Pesantren Al-Mustajib Madarijul 'Ulum. It has been practiced by KH. Shobirin the head of the Al-Mustajib Madarijul 'Ulum since he began his journey of seeking knowledge at the Pesantren Madarijul 'Ulum in Pelamunan-Tegal.

After completing his studies at the Madarijul 'Ulum Islamic, he instructed his students to recite the Dalailul Khoirot prayer, which they continue to do to this day. This prayer has been practiced since the Al-Mustajib Madarijul 'Ulum Islamic was completed on January 26, 2010 / 01 Shofar 1431 H until the present day. (Shobirin, 2022)

Maulid Diba' Salawat is a tradition of reciting prayers in honor of the Prophet Muhammad, practiced by the community. This salawat is recited in a standard melody and

may also be accompanied by stringed instruments and other traditional musical instruments. These shalawat were composed by Sheikh Abu Muhammad Abdurrahman ad-Diba'iy, who was born on the 4th of Muharram in the year 866 AH and passed away on Friday, the 12th of Rajab in the year 944 AH. He was a prominent hadith scholar and attained the title of hafiz in hadith studies, meaning he memorized 100,000 hadiths complete with their chains of transmission (Tabayuna, 2022).

The Al-Mustajib Madarijul 'Ulum is one of the Pesantren that performs the Maulid Diba' prayer. This prayer is recited once a week, specifically on Friday evenings after the congregational Isha prayer. This prayer is recited by all male and female students at the Al-Mustajib Madarijul 'Ulum. The only difference lies in the location where it is performed.

There are countless benefits and blessings to be gained from reciting the Salawat Ibrahim for those who do so. This is because we must pray for blessings upon Prophet Muhammad and also Prophet Ibrahim. By reciting this Salawat, we cultivate a sense of love for Prophet Muhammad as well as for Prophet Ibrahim. This *Shalawat* will protect us from chaos and disasters. This prayer also has the virtue of healing illnesses. Indeed, Prophet Muhammad was given the title by Allah as Habibullah (The Beloved of Allah), and Prophet Ibrahim was given the title as Kholilullah (The Chosen One of Allah). (Shobirin, 2022)

In line with the opinion of KH Shobirin (Abah), one of the students named Ilfatul Uyun stated that: "The benefit of this shalawat is that it serves as a conduit for our prayers to Allah SWT, because we are merely ordinary humans burdened with so many sins; thus, this shalawat opens the gates of heaven so that what we ask for may be heard by Allah through the intercession of this shalawat. This shalawat is not only a conduit for prayers, but it can also expiate sins (Uyun, 2022)

It can be concluded that there are countless benefits and blessings to be gained from reciting this prayer. And if we increase our recitation of this prayer, our needs will be fulfilled more easily. Indeed, some say that because the status of this prayer is so exalted in the sight of Allah, even if someone recites the Prophet's prayer with the intention of showing off, the Prophet Muhammad (peace be upon him) will still intercede for them on the Day of Judgment.

The benefits and advantages of reciting the Dalailul Khairat prayer are truly diverse. As Maesaroh, a student in the field of education, explains, reciting the Dalailul Khairat prayer is like a refreshing experience for the heart and mind. All the problems we face will feel lighter (Maesaroh, 2022).

As for the benefits and advantages, according to Ida Farwati, she says that when we recite the Dalailul Khairat prayer, all our wishes will be granted, and it can bring peace and tranquility to the heart and mind. She also mentioned that after reciting this prayer, all matters become easier. This has been deeply felt by Ida Farwati herself; while others are experiencing difficulties, thanks to the recitation of Dalailul Khairat, she does not feel any difficulty at all (Parwati, 2022).

As Sister Ilfatul Uyun mentioned earlier, the practice of sending blessings (shalawat) is distinct from other acts of worship. The act of sending blessings is undoubtedly accepted

by Allah SWT, for it is a way of honoring Allah's Messenger, the Prophet Muhammad SAW. Allah SWT greatly loves His servants who send blessings upon the Prophet Muhammad SAW

During the recitation of the *Dalailul Khairat* prayer, there were several new students who had not yet experienced the benefits of reciting this prayer, as stated by Rif'at Khuluqunnisa Rif'at (Khuluqunnisa, 2022) and Ririn Putri Dwiyantri (Dwiyantri, 2022) They noted that the recitation of the *Dalailul Khairat* prayer was too fast, causing the new students to lack focus during the recitation.

In fact, some students remained silent during the recitation. So, when we recite the *Dalailul Khairat* prayer, not only do we seek the intercession of the Prophet Muhammad (peace be upon him), but we also derive tremendous benefits from reciting it. One of the benefits of reciting this prayer is that it makes all our affairs easier.

The recitation of the *Salawat* is the most special form of worship. Unlike other acts of virtue, such as prayer, fasting, and the Hajj, Allah does not specifically seek these good deeds. This is not the case with *shalawat*. Allah SWT greatly honors the Prophet Muhammad SAW. Thus, Allah SWT states in the Quran, Surah Al-Ahzab, verse 56. Another special aspect is that even if we recite *shalawat* while playing, we will still receive a reward multiplied many times over (Fadlahtussolihah, 2022)

There are so many benefits and blessings to be gained from reciting the *Salawat*; by reciting the *Salawat* of supplication, our wishes are granted immediately. When we recite the *Salawat*, Allah bestows His blessings upon us. Our *Salawat* to the Prophet is distinct from Allah's *Salawat* to us. For the *Salawat* from Allah signifies forgiveness of sins, the bestowal of mercy, and, ultimately, the granting of prayers. Those who diligently recite the *Salawat* will be granted honor and protection by Allah. Furthermore, frequently reciting the *Salawat* can soften the heart.

As one of the students, Rif'at Khuluqunnisa, explained, she said that when we recite the *salawat*, it does not mean that the Prophet needs the *salawat*; rather, it is likened to pouring water into a glass, and then the water spills over that spilled water is likened to the Prophet's intercession. And that is what we, as Muslims, hope for: to receive the Prophet's intercession (Rif'at Khuluqunnisa, 2022)

## CONCLUSION

Based on the discussion of the main points of the research, it can be concluded that the living Hadith and Sufi healing program implemented at Pesantren Al-Mustajib Madarijul 'Ulum is practically carried out through various recitations of *shalawat*, such as *Shalawat Ibrahimiyah*, *Shalawat Dalailul Khairat*, and *Shalawat Diba'*. These various *shalawat* recitations are implemented with their respective timing, meanings, and benefits. Through these recitations, the students feel peace and comfort after reciting them.

The research findings above emphasize that the integration of living Hadith and Sufi healing can be used as a medium to enhance the religiosity of students in Islamic educational institutions collaboratively within a program. The limitation of this research is that it does not focus on various practical obstacles in the program, thus requiring further research.

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