

**THE ROLE OF JAM'IYYAH AHLI MUJAHADAH
SALAWAT UMMY IN INCREASING FAITH IN PONDOK
PESANTREN AN-NUR KARANGANYAR TUGU
SEMARANG**

**A Final Project
Submitted in Partial Fulfillment of the Requirements
for the Degree of Islamic Theology**



**By:
Mahdaniyal H.N.
4104027**

**ISLAMIC THEOLOGY DEPARTMENT
STATE INSTITUTE OF ISLAMIC STUDIES WALISONGO
SEMARANG
2008**

**THE ROLE
OF JAM'IYYAH AHLI MUJAHADAH SALAWAT UMMY
IN INCREASING FAITH IN PONDOK PESANTREN
AN-NUR KARANGANYAR TUGU SEMARANG**

**A Final Project
Submitted in Partial Fulfillment of the Requirements
for the Degree of Islamic Theology**

By:

**Mahdaniyal H.N.
4104027**

Second Advisor

H. Imam Taufiq, M.Ag.
NIP. 150 276 710

Semarang, July 2008
Approved by:
First Advisor

Drs. Machrus, M.Ag.
NIP. 150 241 741

APPROVAL

This thesis was examined by two experts and passed on 29th July, 2008. Therefore this thesis is accepted as one of requirements for fulfilling the Degree of Islamic Theology.

Dean of Ushuluddin Faculty /
Chairman of Meeting

Dr. H. Abdul Muhaya, M.A.
NIP. 150 245 380

First Advisor

First Examiner

Drs. Machrus, M.Ag.
NIP. 150 241 741

Dr. H. Abdul Muhaya, M.A.
NIP. 150 245 380

Second Advisor

Second Examiner

H. Imam Taufiq, M.Ag.
NIP. 150 276 710

Zainul Adzfar, M.Ag.
NIP. 150 321 620

Secretary of Meeting

Drs. Machrus, M.Ag.
NIP. 150 241 741

MOTTO

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

“Allah sends His *salat* (Graces, honours, blessings, mercy) on the Prophet (Muhammad), and also His Angels (ask Allah to bless and forgive him). O you who believe! Send your *salat* on (ask Allah to bless) him (Muhammad), and (you should) greet (salute) him with the Islamic way of greeting (salutation, i.e. al-salamu ‘alaikum)” .

(Al-Ahzab: 56)

ACKNOWLEDGEMENTS

Bismillah al-Rahman al-Rahim

I wish to express my high gratitude first and foremost to Allah for the blessing and inspiration in leading my study to its completion.

The sincerest gratitude and appreciation is extended to my first advisor, Drs. Machrus, M.Ag., for his patience in providing a careful guidance, helpful corrections and advice as well as suggestions, and to my second advisor, H. Imam Taufiq, M.Ag., for his patience in correcting this thesis for its finalization.

I also would like to express my thanks to all the lecturers of Ushuluddin Faculty of IAIN Walisongo who had taught, motivated, and given guidance during I studied at IAIN Walisongo Semarang.

K.H. Abdul Karim Assalawy, M.Ag., the leader and my teacher of Pondok Pesantren An-Nur Karanganyar Tugu Semarang who had given me permission to conduct my research at his pondok pesantren.

I would like to express my special gratitude to my parents who courage and du'a have always inspired me, and to my extended family in Pati who has always supported my study. This simple expression can not begin to describe the depth of my feeling.

Finally, my special thanks are forwarded to all my friends of Pondok Pesantren An-Nur Karanganyar Tugu Semarang and all my friends of Islamic Theology Department especially Daryati, Nur Evianingsih for their untiring moral support, affection, and constant prayers. For Mr. b3dun and Om Gendut, thanks for all.

Semarang, July 2008

Mahdaniyal H.N.

ABSTRACT

Jam'iyah Ahli Mujadah Salawat Ummi (JAMSU) is an Islamic organization for the purpose of unity *jama'ahs* which have *mujadah salawat ummi* rite. It was legally established by a *murshid* of *Tariqah Qadiriyyah Naqshabandiyyah*, K.H. Abu Nur Jazuli 'Ammait al-Karajani al-Hafiz al-Murshid usually called Kyai Jazuli. The simple aim of its establishment is to spread *salawat ummi*, *allahumma salli 'ala muhammad al-naby al-ummi wa 'ala alihi wa salim taslima* and *allahumma salli 'ala muhammad 'abdika wa rasulika al-naby al-ummi*. Both are classified into *salawat ma'thurah*, (*salawat* made by prophet Muhammad), and having many noblenesses (*fadilahs*), for instance when it is recited in eighty times after praying 'asr, on Friday, before getting up from the place of praying; the sins which have been done during eighty years will be forgiven, and Allah will give reward during eighty years. The reason for choosing of *salawat ummi* is caused by its origin –the prophet, and by its practicability. It can be recited unlimited time, place, and law (*shari'ah*). Its practicability is different from Qur'an which is regulated by the law (*shari'ah*), for example the pronunciation must be correct, the reader must be in clean condition and so on. *Salawat* is simple word as one of love proving to the prophet. Kyai Jazuli wants to invite *muslims* to take it as daily practice. There are many activities for his aim such as *mujadah* and *tawajjuh*.

K.H. Abdul Karim Assalawy is one of Kyai Jazuli's *murid*. He has duty to lead *Tariqah Qadiriyyah Naqshabandiyyah* in Semarang, so he has indirectly duty to spread *salawat ummi*. The activities which are carried out are same as Kyai Jazuli's command, those are: daily *dhikr*, *mujadah*, and *tawajjuh* aimed to increase the faith. Those are begun since 2005 after his inauguration as *murshid*. There are forty persons administered as the fixed members.

Faith (*iman*) is essential aspect of Islamic teaching, which must be kept and increased. The true faith will be appeared in good acts, acts are in accordance with God's commands.

The objective of this study is to find out the role of JAMSU in increasing faith in Pondok Pesantren An-Nur Karanganyar Tugu Semarang. The population of this study is all the fixed members of JAMSU in Pondok Pesantren An-Nur Karanganyar Tugu Semarang. The number of population are forty persons. To gain the data, I use some methods: *observation*, *interview*, *documentation*, and *questionnaire*. The *observation method* is used to observe the activities of JAMSU. Here I take the *participant observation*, the researcher becomes the participant in the field of research. The *interview method* is used to collect data. The questions are divided into two parts, and the respondents are too. The first questions deal with JAMSU and Pondok Pesantren An-Nur including the history of both and process of *mujadah salawat ummi*. The respondents who answer the questions are the guide of *mujadah salawat ummi* and the leader of Pondok Pesantren An-Nur, K.H. Abdul Karim Assalawy; and the followers of JAMSU there. The second questions deal with the condition of faith of its followers before and after joining JAMSU. The *documentation method* is used to collect data about

the structure of organization of both JAMSU and Pondok Pesantren An-Nur, and its *wird*. The *questionnaire method* is used to find out the application of faith before and after joining JAMSU, and their participation in JAMSU. After collecting data, I take the next step, analyzing. I use the *qualitative descriptive analysis* for describing all of data. The data are processed without statistics.

Based on the data collection, JAMSU's teaching influences the followers lives including both physical and spiritual aspects. The finding of this study shows that there are many changings in their lives. After joining JAMSU, all perform regularly the obligatory prayers; helping the others who are in calamity becomes their principle; when they do the bad thing, they feel so sinned and fearful. They worship Allah as if they are seen by Him whenever and wherever they are. They aware the obligation as *muslim*. Those conditions are different from before joining JAMSU; some perform irregularly the obligatory prayers, their awareness of helping the others is lack, and their sinned and fearful feelings are less. Gradually, after practicing JAMSU's teaching, the condition is changed even there are many advantages that they get, for instance the provision comes from they never could imagine, the problem can be solved quickly, the desires are often granted, etc. Those advantages are believed to be caused by God through their *mujahadah salawat ummy*. They get many eases in life.

TABLE OF CONTENTS

TITLE.....	i
APPROVAL.....	ii
APPROVAL.....	iii
MOTTO.....	iv
ACKNOWLEDGEMENTS	v
ABSTRACT	vi
TRANSLITERATION	viii
TABLE OF CONTENTS.....	ix
CHAPTER I : INTRODUCTION	
A. Background	1
B. Problems.....	6
C. Significances	6
D. Literary Survey.....	6
E. Methodology	7
F. Outline.....	10
CHAPTER II : IMAN AND MUJAHADAH	
A. <i>Iman</i>	12
1. Definition of Iman and Its Indication.....	12
2. Opinions on <i>Iman</i>	15
B. <i>Mujahadah</i>	19
1. Definition	19
2. <i>Mujahadah</i> and <i>Tariqah</i>	20
3. <i>Mujahadah</i> as A Way to Worship.....	24
4. Relationship Between <i>Iman</i> and <i>Mujahadah</i>	25

CHAPTER III : JAM'IYYAH AHLI MUJAHADAH SALAWAT UMMY IN PONDOK PESANTREN AN-NUR KARANGANYAR TUGU SEMARANG	
A. <i>Jam'iyah Ahli Mujahadah Salawat Ummy</i>	27
1. Historical Background	30
2. Structure of Organization.....	31
3. Teachings and Activities	32
4. <i>Wird</i>	35
B. <i>Jam'iyah Ahli Mujahadah Salawat Ummy In Pondok Pesantren An-Nur Karanganyar Tugu Semarang</i>	45
1. Historical Background of Pondok Pesantren An-Nur Karanganyar Tugu Semarang	45
2. Structure of Organization.....	55
3. <i>Jam'iyah Ahli Mujahadah Salawat Ummy in Practice</i>	58
 CHAPTER IV : THE ROLE OF JAM'IYYAH AHLI MUJAHADAH SALAWAT UMMY IN INCREASING FAITH IN PONDOK PESANTREN AN-NUR KARANGANYAR TUGU SEMARANG	
A. The Role of <i>Jam'iyah Ahli Mujahadah Salawat Ummy</i> in Increasing Faith	64
B. The Effectiveness of <i>Mujahadah Salawat Ummy</i> in The Daily Problem.....	66
 CHAPTER V : CONCLUSION	68

BIBLIOGRAPHY

LIST OF APPENDIXES

Appendix 1 : Questionnaire

Appendix 2 : List of the fixed members of JAMSU

- Appendix 3 : List of the unfixed members of JAMSU
Appendix 4 : Photograph of K.H. Abu Nur Jazuli ‘Ammait al-Karajani al-Hafiz
al-Murshid and K.H. Abdul Karim Assalawy al-Murshid

CHAPTER V CONCLUSION

This chapter is answer of the problems. From the finding of the data in the previous chapter, I conclude that :

1. *Jam'iyah Ahli Mujahadah Salawat Ummi* is a group of people who practice the certain *wirds* focused on *salawat ummi*. At least one hundred times per day and one thousand times per Friday either congregation or individual.
2. The activities of JAMSU for increasing faith is through *wirds* done through daily *dhikr* (after the obligatory prayers), and weekly *dhikr* (on Friday), *tawajjuh* held once a week, and *mujahadah* held once a month, in Pondok Pesantren An-Nur Karanganyar Tugu Semarang.
3. The increasing of the followers' faith is proven by action of God's commands. Their feeling of sinned and fearful, when they do the bad thing, is up. After joining JAMSU, who never feel sinned realize that doing the bad thing is sinned. The followers feel closer and closer to Allah. This feeling influences their worship. They can devote concentration in *salat*. None of them leaves the obligatory prayers after joining JAMSU. They aware enough for obligation as *muslim*. Beside the increasing of worship, the followers feel that after practicing regularly *wird*, they get many advantages. They said that their provision is up, others said that they can solve problems quickly, others answered that their desire is often granted. Those happinesses are in accordance with the *hadith* saying that who reads *salawat*, will be fulfilled his desires. The continuity of *wird* makes them closer and closer into Allah, thus Allah gives them many easies in their lives.

CHAPTER IV
THE ROLE OF *JAM'IYYAH AHLI MUJAHADAH SALAWAT UMMY* IN
INCREASING FAITH IN PONDOK PESANTREN AN-NUR
KARANGANYAR TUGU SEMARANG

This chapter is concerned about the discussion of data analysis and there are some issues that are completely below.

A. The Role Of *Jam'iyah Ahli Mujahadah Salawat Ummy* In Increasing Faith

Faith (*iman*) is three integrated elements, *tasdiq bi al-qalb* (assent in the heart), *iqrar bi al-lisan* (confession with the tongue), and *'amal bi al-arkan* (acts according to the fundamentals of the faith). Those elements are one, so for the purpose of proving that someone is *mu'min*, he must apply the faith into good acts (*'amal*).

Based on the finding in the Chapter III, the tables show that almost all of aspect of Islamic teachings are done well by the followers after joining JAMSU. In the obligatory prayer performance before joining JAMSU, some of them, 8 persons (20 %), are lazy to perform it. They held that they perform it irregularly whereas they are *muslims* who should know their obligation. In addition the number of the followers who never perform the supererogatory prayers such as *tahajjud* and *duha* before joining JAMSU is not exist. They aware enough that there are the other prayers beside the obligatory prayers which can make closer into Allah. Twenty one persons (52,5%) always perform the supererogatory prayers and nineteen persons (47,5%) perform the supererogatory prayers irregularly. They feel closer and closer to Allah and the Prophet after practicing JAMSU's teachings, answered by all (100%). So when they do the bad thing, they feel so sinned (30 persons/75%) because they believe that Allah sees them (28 persons/70%). They can devote their concentration on *salat* (37 persons/92,5%). Helping the others who are in calamity is obligation (38 persons/95%). Besides, the followers get many

advantages after practicing *salawat ummy* in their life, those are: the provision is up (29 persons/72,5%), the problem can be solved quickly (3 persons/7,5%), the desire is often granted (5 persons/12,5%), and others (3 persons/7,5%).

Those percentages explain that almost all of Islamic teachings both physical and spiritual are applied well in life. It indicates that the followers' faith increase. They recite *salawat ummy* by heart and soul, not just by the tongue. They really love Allah and the prophet. Their love is shown by the tongue –*wird*, and by good acts. Their effort to worship into Allah gives many miracles in their lives. Their sincerity to come nearer to Allah is responded by Him. The hadith says, “If someone comes span nearer to Me, I go one cubit nearer to him. And if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him. And if he comes to Me walking, I go to him running.”

Before joining JAMSU, their lives are like these : some perform irregularly the obligatory prayers, their awareness of helping the others who are in calamity is lack, the sinned and fearful feelings when they do the bad thing are less, the submissive in *salat* is low, and the provision is insufficient. But, after joining JAMSU, they are gradually changed a lot. The condition is contrast. It is caused by the perfection feeling (*ihsan*) in their heart. As the prophet said that, “*Ihsan* is to worship Allah as if you see Him, and if you can not achieve this state of devotion then you must consider that He is looking at you.”

Besides, many happinesses are gotten by them after practicing *salawat ummy*. They never imagine about it before. They just practice what K.H. Abdul Karim's instruct. Gradually, they start to feel miracles which make them happy, those are : the provision is often comes from they never could imagine, the problem can be solved quickly, the desires are often granted, and so on. Those happinesses are in accordance with the *hadith* saying that who recites *salawat* will be fulfilled his desires.

B. The Effectiveness of *Mujahadah Salawat Ummiy* in the Daily Problem

According to Oxford Dictionary, *effective* means producing the result that is wanted or intended and *effectiveness* is noun form of effective.¹ After administering the test of the population, I need to analyze the result of the *Mujahadah Salawat Ummiy*'s effectiveness in the daily problem. The result is very important to describe the *Mujahadah Salawat Ummiy*'s effectiveness in the daily problems.

Everybody has endless problem in this life. It must be faced and solved. Through the problem, the soul will be firm and will know the life meaning. In fact, most of the people hope that all of their lives are in happiness. There is no problem at all. But, it is impossible. As known that life consists of two contrary things: happiness and sadness, win and lose, rich and poor, life and death, and so on. Nobody will be in happiness only or in calamity only, including *mu'min* who is known as the Allah's beloved. Allah gives trial to anyone as test the faith whether true or untrue.

Problem faced by man is in accordance with his state. Allah burdens not person beyond his scope (al-Baqarah (2): 286). Man gets reward for that good which he has earned, and he is punished for what evil which he has earned.

The problems, which are often faced by the followers of JAMSU in their daily lives, are like people are in out. Their provision is often insufficient, so they get difficulty in providing their necessity. In addition in this time, there is no cheap price for goods. All of goods are sold in expensive price whereas they have no more income. For students, who have many duties deal with their academy, they need more funds to support their study. But, often their parents send them money too late. Finally, they can not be concerned in their study. The next problem which is often happened deals with child education. The parents bemoan their children who have no obedient in the parents saying. The children is not satisfy when their parents say, "Don't

¹ *Oxford Learners Pocket Dictionary*, 3rd edition (China: Oxford University Press, 2003), p. 138

do it!', or, "Don't go there!", etc. The children need the further explanation why they are forbidden to do something. Sometimes, they are stubborn. The parents are at wit's end facing their children. In the worship aspect, *salat*, because of their activities, they are often absent to perform the obligatory prayers. Even though they perform *salat*, it is just for fulfilling the obligation. They say that they get difficulty in fulling submissive. Those condition will deprave the meaning of Islamic teachings, if they let it happen in their lives. So, when there is invitation to perform religious ceremony, they give a great enthusiasm. JAMSU invites them to worship altogether. Loving Allah and His Prophet become the main teaching. It is held during three years.

The test consists of 38 items. It is divided into two parts, before and after joining JAMSU. The test is related to worship, spirituality, activity and advantage. The number of the respondents are 40 persons who are administered as the fixed followers of JAMSU. The follower's names can be seen in appendix 2.

Based on the answer, how effective JAMSU tries to invite *muslims* to make closer into Allah. All of the followers take an active part in JAMSU's activities. They practice the teachings of JAMSU. After practicing *wird* regularly, they held that they feel the increasing of the faith, for example they can full submissive in *salat*, and they are easy to help the others who are in calamity. This condition is caused by their spiritualities that feel as if Allah sees them wherever and whenever they are. Their regularity of practicing *wird* gives many advantages, those are: the provision increases, the problem can be solved quickly, the desire is often granted and so on. Those happinesses are seldom gotten before joining JAMSU. The continuity of *wird* makes them closer into Allah, thus Allah gives them many easies in their lives.

CHAPTER III
JAM'IYYAH AHLI MUJAHADAH SALAWAT UMMY IN PONDOK
PESANTREN AN-NUR KARANGANYAR TUGU SEMARANG

A. *Jam'iyyah Ahli Mujahadah Salawat Ummy*

1. Historical Background

Kyai Jazuli's desire for spreading *salawat ummy* to muslims was motivated by his meeting with the prophet in his dream.¹ Rasulullah asked him to invite muslims for practicing *salawat ummy* wherever they are. He had confidence in his dream because Rasulullah ever said that who dreams about him, he comes really to meet he/she. The *hadith* says as follows:

عَنْ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ رَأَى فِي الْمَنَامِ فَقَدْ رَأَى
فَإِنَّ الشَّيْطَانَ لَا يَتَمَثَّلُونَ بِي.²

“Whoever sees me at dream, he sees really myself, truly satan could not look alike myself”.

Just as soon as the prophet ordered, at that time, in 1968, he started to spread *salawat ummy* in his region, Bumiayu, Brebes, Central Java. He was active to lead *mujahadah salawat ummy* at many alternate places so that *salawat ummy* had been going around not only in his region and in its around but also in out of Java such as Sumatera and Kalimantan. The followers come from many social status, the lower class till the upper class –ordinary people, *ulamas*, officers. Not only the old but also the young has great enthusiasm for participating. In the early period, the followers made *jama'ahs* (groups) in their each regions. So gradually there were many *jama'ahs* that held *mujahadah salawat ummy* as branch of Kyai Jazuli's *mujahadah*. In order that those *jama'ahs* have the same aim, Kyai Jazuli united them into *jam'iyyah* (organization) named *Jam'iyyah Ahli*

¹ Interview with Izzudin Ammaith, one of Kyai Jazuli's son, on Juni 21, 2008

² At-Tirmidzi, *Al-Jami' al-Sahih*, 3rd vol. (Semarang: Taha Putra, n.d.), p. 365

Mujahadah Salawat Ummiy. It was established on Tuesday, November 8th 2005/Shawal 6th 1426 in Bumijawa, Tegal, Central Java.³ The establishment happened to be inauguration of *murshid* (spiritual teacher) of *Tariqah Qadiriyyah wa Naqshabandiyyah*, K.H. Abdul Karim Assalawy and K.H. M. Tauhid –both come from Semarang; in the same place by K.H. Abu Nur Jazuli Nahrawi ‘Ammaith al-Karajani al-Hafiz al-Murshid.⁴

K.H. Abu Nur Jazuli Nahrawi ‘Ammaith al-Karajani al-Hafiz al-Murshid was born in December 31st 1926 at Krajan, Bumiayu, Brebes. His father is H. Nahrawi and his mother is Tarhimah. He has four wives; Hj. Muzalfah (d. 1996), Malukah, Umi Salihatun and Zakiyah. From them, there are fourteen children and thirty nine grandchildren.⁵

The young Jazuli spent his time for studying. He studied at elementary school –formerly is called “*Sekolah Rakyat*”– till the third grade. He started to memorize *Qur’an*, when he was fourteen-year-old, in blindness, at Pondok Pesantren Al-Hikmah Benda Sirampok. For a short time only, two years (1939-1941), he was able to complete the whole *Qur’an*.⁶ He memorized *Qur’an* so serious, during the day, that he succeeded in mastering *Qur’an*. In blindness, he had eagerness to learn Islamic teachings. Besides *Qur’an*, he also mastered many classic books, “*Kitab Kuning*” such as *al-Zubad* written by *Shaikh* Ahmad ibn Ruslan, *Shafi’i* school. Inspired by it, Kyai Jazuli wrote some Islamic books; *Kitab Faraid*, *Risalah al-Masbuq*, and *Risalah Pembahasan Tentang Syari’at*.⁷ He is man of letters. Many poems was written by him. He is good at writing a poem. His poem, entitled *al-Nida’ al-Ishtiyah* and *Salawat Tawassul* always said when *mujahadah* and *tawajjuh* is carried out,

³ Abdul Karim Assalawy, *K.H. Abu Nur Jazuli Nahrawi Amaith al-Hafidz Seorang Ulama Shufi Dalam Kehidupan Kontemporer* (Semarang: DPD JATMI Jawa Tengah, 2008), p. 48

⁴ Nasykuriyah, *Profil K.H. Abdul Karim Assalawy, M.Ag.*, in *Sekilas Ponpes An-Nur Dalam Tri Panca Warsa*, August 2007, p. 25

⁵ Abdul Karim Assalawy, *op.cit.*, p. 5

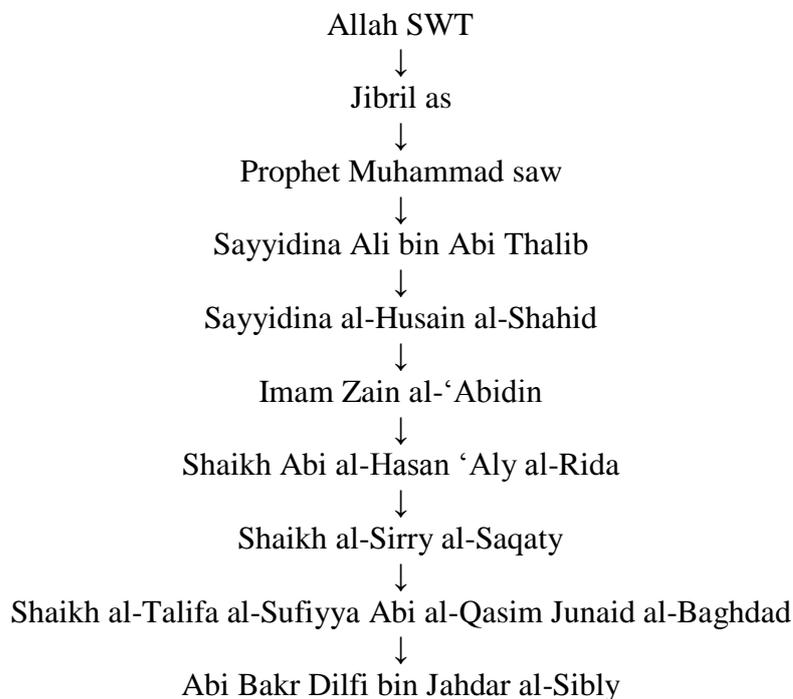
⁶ *Ibid.*, p. 7

⁷ *Ibid.*, p. 19

expresses his love to the Prophet.⁸ Then the poem “*Dhikr al-Mawt*” describes briefly what really happens when we are died.

For increasing his spiritual life, Kyai Jazuli visited *Hadrah al-Shaikh* K.H. Muslih ‘Abd al-Rahman, *murshid* of *Tariqah Qadiriyyah wa Naqshabandiyyah* in Mranggen Demak, in 1968, for the purpose of receiving spiritual guidance.⁹ Unexpectedly he who just came and made commitment (*bay’ah*) as *murid* was appointed as *murshid* by K.H. Muslih. So, he has led *Tariqah Qadiriyyah wa Naqshabandiyyah* since that time and has become one of *murshids* of *Tariqah Qadiriyyah wa Naqshabandiyyah*.¹⁰ His *tariqah* possesses characteristic, adding *salawat ummy* in *dhikr*. The experience of his life, meeting the Prophet, inspired him to enter *salawat ummy* into *tariqah*. He also has carried out organized activity, *mujahadah salawat ummy*. It is interesting for thousands of muslim.

This is the *silsilah* (double chain of affiliation) of Kyai Jazuli :



⁸ *Ibid.*, p. 63-66

⁹ *Ibid.*, p. 35

¹⁰ *Ibid.*



2. Structure of Organization

- a. The board of directors is located in Bumiayu
- b. The board of directors consists of :

Advisors : Prof. Dr. Jazuly Ash-Shiddiqie, SH. (Jakarta)
 Drs. H. Slamet Effendi Yusuf, M.S. (Jakarta)
 Dr. K.H. Maktub Effendi (Jakarta)
 H. Harmoko (Jakarta)

¹¹ *Ibid.*, p. 46-47

- Fund Council : H. Edi Susanto, S.H., M.H. (Jakarta)
 H. Nawawi (Jakarta)
 H. Agus Rianto, S.Sos., M.M. (Tegal)
- 1) General leader : K.H. Abu Nur Jazuly NA (Bumiayu)
 First leader : K.H. Salahuddin Lc. (Samarinda)
 Second leader : Drs. K.H. Abd. Karim Assalawy, M.Ag. (Semarang)
 - 2) General secretary : Drs. Izzuddin Amaith, M.Pd., (Bumiayu)
 First secretary : Drs. K.H. M. Tauhid, M.Si. (Semarang)
 Second secretary : Drs. Hamami Abd. Basit (Jakarta)
 - 3) General treasure : K.H. Munirul Ihwan (Bumiayu)
 First treasure : Dr. Ali Budiarto (Bumiayu)
 Second treasure : H. Ali Murdiyanto (Tegal)
 - 4) The members : 1. Drs. Dimiyati (Tegal)
 2. K. Mujib Hasyim (Tegal)
 3. K. Zaenal Abidin (Madiun)
 4. KH. Drs. Hasbullah Ali (Jakarta)
 5. K.H. Sulasih (Cilacap)
 6. Drs. H. Ahmad Satari (Bekasi)
 7. Drs. K.H. Abdullah Mudzakir (Jakarta)
 8. K.H. Faqih Hasyim (Tegal)
 9. K.H. Ali Wahyudi, SH., M.Hum (Madiun)
 10. All *khalifahs* in Indonesia

- c. General leader is held by the *murshid* who memorizes totally the *Qur'an*.
- d. Branch organization is formed after board of directors is declared officially.

Based on its articles of organization, there are three aims that will be reached by *Jam'iyah Ahli Mujahadah Salawat Ummiy* (JAMSU), those are :

- a. Building the whole man up especially in spiritually side so that the life is peaceful.
- b. Making endeavor to create the loved man of *Allah* and *Rasul*.
- c. Spreading *Salawat Ma'thurah 'Ummiyah*.¹²

To achieve JAMSU's aims, Kyai Jazuli formed organizing both in province (*DPW – Dewan Perwakilan Wilayah*) and in regency (*DPD –*

¹² Abdul Karim Assalawy, *op.cit.*, p. 52

Dewan Perwakilan Daerah). The board of directors is located in Bumiayu, Tegal directed by him. Almost all of province in Java has organization like East Java, West Java and Central Java. As for Central Java, JAMSU is directed by Toriq Hasan. For Semarang, JAMSU is directed by K.H. M. Fauzan who comes from Karanganyar Tugu Semarang and was inaugurated in September 16th 2006.¹³

3. Teachings and Activities

a. Teachings

Kyai Jazuli's love for Rasulullah is reflected in his invitation to *muslims* to read *Salawat Ummi*. The reason for choosing of *salawat ummi* is caused by its origin –from the Prophet–, and by its practicability in reading. *Salawat* can be recite unlimited time, place, and law (*shari'ah*). Anyone can read it in any condition not only clean but also unclean. False pronunciation (*makhraj*) is no sinned.¹⁴ It is different from *Qur'an* reading which is regulated by *shari'ah* for example the reader of *Qur'an* must be in clean condition, and the pronunciation (*makhraj*) must be correct. So *salawat* is more readable than *Qur'an*. The other reason is the advantages of *salawat ummi*. Based on the information of *hadith*, the advantages are the following:

- 1) Getting helping (*shafa'ah*) from the Prophet.
- 2) The sins are forgiven by Allah.
- 3) Getting greeting from Allah.
- 4) The sins are forgiven by Allah.
- 5) He/she saves from the Fire.
- 6) He/she will be rewarded by Paradise.
- 7) What man desires comes easily.
- 8) The provision will be easier sent down by Allah.

¹³ Badruzzaman, *Mengenal JAMSU Lebih Dekat*, in *Munajat*, 1st Edition, July 2007, p. 31

¹⁴ Abdul Karim Assalawy, *op.cit.*, p. 51

9) The problem of life can be solved fast.¹⁵

In quantity case, Kyai Jazuli read repeatedly *salawat ummy* in a day. Even he prefers *salawat* to *Qur'an* so granted that he is a *hafiz* (who has memorized the *Qur'an*).¹⁶ While for *muslims*, he teaches them to say *salawat ummy* in a hundred times per day as daily *dhikr*. It is based on the *hadith* that said as follow :

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَلَّى عَلَيَّ فِي كُلِّ يَوْمٍ مِائَةً مَرَّةً
فَضَى اللَّهُ لَهُ مِائَةَ حَاجَةٍ سَبَعِينَ مِنْهَا لِآخِرَتِهِ وَثَلَاثِينَ مِنْهَا لِدُنْيَاهُ.¹⁷

“Who recites *salawat* for me in a hundred times per day, his a hundred desires will be fulfilled, seventy desires will be fulfilled in the hereafter and thirty desires will be fulfilled in this world”.

Reciting *salawat ummy* is suggested little by little, twenty times after obligatory prayers for the purpose that it is not rough on the beginners. Thereby, they recite *salawat ummy* a hundred times in a day. If they want to recite more, Kyai Jazuli allowed this adding even he had suggested reciting a thousand times per day. It is based on the *hadith* that is:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَلَّى عَلَيَّ فِي يَوْمٍ أَلْفَ مَرَّةٍ لَمْ يَمُتْ
حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ.¹⁸

“Who recites *salawat* for me one thousand times per day, Allah will build his place in the Heaven before his death”.

Beside the daily *dhikr*, there is weekly *dhikr*, reciting *salawat ummy* on each Friday based on these *hadith*:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَلَّى صَلَاةَ الْعَصْرِ مِنْ يَوْمِ الْجُمُعَةِ
فَقَالَ قَبْلَ أَنْ يَقُومَ مِنْ مَكَانِهِ: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ

¹⁵ Interview with K.H. Abdul Karim Assalawy on August 5th 2008 in Pondok Pesantren An-Nur Karanganyar Tugu Semarang.

¹⁶ Abdul Karim Assalawy, *op.cit.*, p. 64

¹⁷ Al-Bukhari, *Sahih Bukhari*, vol. 4 (Beirut: Dar al-Kutb al-‘Ilmiyyah, 2004), p. 331.

¹⁸ *Ibid.*, p. 333

وَسَلَّمَ تَسْلِيمًا ثَمَانِينَ مَرَّةً غَفَرَ اللَّهُ لَهُ ذُنُوبَ ثَمَانِينَ عَامًا وَكُتِبَتْ لَهُ عِبَادَةٌ ثَمَانِينَ
سَنَةً.¹⁹

“Who prays ‘Asr on Friday and before standing up from the place he recites *allahumma salli ‘ala Muhammad an-nabiy al-ummy wa ‘ala alih wa sallim tasliman* in eighty times, his sins which had been done for eighty years will be forgiven and Allah will give reward for his worship for eighty years”.

And the *hadith*:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَلَّى صَلَاةَ الْعَصْرِ مِنْ يَوْمِ الْجُمُعَةِ
ثَمَانِينَ مَرَّةً غُفِرَتْ ثَمَانِينَ سَنَةً قِيلَ يَا رَسُولَ اللَّهِ كَيْفَ الصَّلَاةُ عَلَيْكَ قَالَ تَقُولُ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ النَّبِيِّ الْأُمِّيِّ.²⁰

“Who recites salawat for me on Friday in eighty times, his sins done for eighty years will be forgiven. The *sahabat* (companion) then asked, “O Rasul, how is the word?”, Rasul said “*Allahumma salli ‘ala Muhammad ‘abdika wa rasulika an-nabiy al-ummy*”.

In spite of the fact that both *hadith* above said that *salawat ummy* is recited in eighty times on Friday, yet for the purpose of making closer into Allah, Kyai Jazuli has recommended reciting *salawat ummy* in one thousand times. It is named as *mujahadah sughra* (a little battle).²¹ Beside *mujahada sughra*, Kyai Jazuli has also invited *muslims* to perform congregation *mujahadah kubra* which the way is as follows:

- 1) Performing the *tasbih* prayer consisted of four units (*rak'ahs*).
Each two units utters the greeting.
- 2) Performing the *hajat* prayer consisted of two units.
- 3) Reciting *Fatihah*.
- 4) Reciting *istighfar* repeated one hundred times (100 x).

¹⁹ Zain al-Din al-Malibary, *Irshad al-'Ibad ila Sabil al-Rashad*, trans. Petunjuk Ke Jalan Lurus by Salim Bahreisy, p. 182.

²⁰ *Ibid.*, p. 181.

²¹ Abdul Karim Assalawy, *op.cit.*, p. 71

- 5) Reciting the passage of *Fatihah* repeated one hundred and forty four times (144 x).
- 6) Reciting the passage of *Ihlas* repeated one hundred times (100x).
- 7) Reciting *salawat ummy* repeated one thousand times (1000x)
- 8) Reciting *al-nida' al-ishtiyah*.
- 9) Reciting *salawat tawassul*.²²

The performance of *mujahadah kubra* is usually done once in three weeks alternated with *tawajjuh*, one activity of *tariqah*, performed as follows:

- 1) Reciting poem.
- 2) Reciting *istighfar* repeated three times (3x).
- 3) Reciting *salawat* repeated three times (3x).
- 4) Reciting *tahlil* repeated one thousand times (1000x).
- 5) Reciting *salawat munjiyat/tafrijiyyah*
- 6) Reciting *Fatihah*
- 7) *Dhikr ism dhat*
- 8) *Istighathah*.²³

b. Activities

The activity of *Jam'iyah Ahli Mujahadah Salawat Ummi* (JAMSU) which has been done is:

- 1) Daily program : *dhikr* after praying
- 2) Weekly program : *tawajjuh, dhikr* on Friday
- 3) Monthly program : *mujahadah*
- 4) Annual program : pilgrimage to visit a sacred place, interlocal *mujahadah* tour.²⁴

The participants of those activities are all *muslims* who become the member of both JAMSU and *tariqah* led by Kyai Jazuli in

²² *Ibid.*, p. 71

²³ *Ibid.*, p. 39-46

²⁴ Badruzzaman, *loc.cit.*

Bumiayu, Brebes. Those activities have been carried organized out since the establishment of JAMSU in 2005 up to now.

4. Wird

The technical term *wird* (etymologically “to go down to a watering-place”; not to be vocalized *ward*) means the definite time (*waqt*) of day or night which the pious believer devotes daily to God in private prayer (in addition to the five prescribed prayers). It also means the formula of prayer recited on this occasion. The *wird* taught by the founder of JAMSU, Kyai Jazuli is as follows:

a. Wird after obligatory praying (daily wird)

- 1- أَسْتَغْفِرُ اللَّهَ الْعَفْوَرُ الرَّحِيمِ 3×
- 2- اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَاٰلِهِ وَاَصْحَابِهِ وَسَلِّمْ 3×
- 3- اَفْضَلُ الذِّكْرِ قَوْلٌ: لَا اِلٰهَ اِلَّا اللهُ 3× مُحَمَّدٌ رَّسُوْلُ اللهِ لَا اِلٰهَ اِلَّا اللهُ 165× (عَلَى الْاَقْلِ: لَا اِلٰهَ اِلَّا اللهُ 3× مُحَمَّدٌ رَّسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
- 4- اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ، صَلَاةً تُنَجِّنَا بِهَا مِنْ جَمِيْعِ الْاَهْوَالِ وَالْاَفَاتِ، وَتَقْضِيْ لَنَا بِهَا جَمِيْعَ الْحَاجَاتِ، وَتُطَهِّرُنَا بِهَا مِنْ جَمِيْعِ السَّيِّئَاتِ، وَتَرْفَعُنَا بِهَا عِنْدَكَ اَعْلٰى الدَّرَجَاتِ، وَتَبْلِغُنَا بِهَا اَقْصٰى الْغَايَاتِ، مِنْ جَمِيْعِ الْخَيْرَاتِ فِي الْحَيٰتِ وَبَعْدَ الْمَمَاتِ.
- 5- اِلٰى حَضْرَةِ سَيِّدِنَا مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَاٰلِهِ وَاَصْحَابِهِ شَيْئٌ ۙ اللهُ هُمُ الْفَاتِحَةُ
- ثُمَّ اِلٰى اَزْوَاجِ مَشَايخِ اَهْلِ السُّلْسِلَةِ الْقَادِرِيَّةِ وَالنَّقْشَبَنْدِيَّةِ خُصُوْصًا سَيِّدِنَا الشَّيْخِ عَبْدِ الْقَادِرِ الْجِيْلَانِيِّ وَسَيِّدِنَا الشَّيْخِ اَبِي الْقَاسِمِ جُنَيْدِيِّ الْبَعْدَادِيِّ وَصَاحِبِ الْاِجَازَةِ الشَّيْخِ اَبُو نُورٍ جَزُوْلِيِّ نَحْرَاوِيِّ عَمَّ اِطُّ الْكَرَّاجِيِّ شَيْئٌ ۙ اللهُ هُمُ الْفَاتِحَةُ
- 6- اِلٰهِي اَنْتَ مَقْصُوْدِي، وَرِضَاكَ مَطْلُوْبِي، اَعْطِنِي مَحَبَّتَكَ وَمَعْرِفَتَكَ

- 7 سُورَةُ الْإِخْلَاصِ 11×
- 8 اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ النَّبِيِّ الْاُمِّيِّ وَعَلٰى اٰلِهِ وَسَلِّمْ تَسْلِيْمًا 10×
- 9 اٰمِنَّا عَلٰى دِيْنِ الْاِسْلَامِ وَالْاِيْمَانِ وَالْاِحْسَانِ يَا اَللّٰهُ يَا اِذَا الْجَلَالَ وَالْاِكْرَامِ
3× بِشَفَاعَةِ خَيْرِ الْاَنْاَمِ
- 10 اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ النَّبِيِّ الْاُمِّيِّ 10×
- 11 اٰمِنَّا عَلٰى دِيْنِ الْاِسْلَامِ وَالْاِيْمَانِ وَالْاِحْسَانِ يَا اَللّٰهُ يَا اِذَا الْجَلَالَ وَالْاِكْرَامِ
3× بِشَفَاعَةِ خَيْرِ الْاَنْاَمِ.²⁵

b. *Wird Tawajjuhan* (once a week)

1) Reciting poem (*syi'ir*)

اَسْتَغْفِرُاللهَ الْكَرِيْمَ مِنْ كُلِّ ذَنْبِنَا الْعَظِيْمِ
اَكْثَرَ مِنْ رَمَالِ الْبَحْرِ، فَاغْفِرْ لَنَا يَا رَحِيْمَ

Ya Hu Allah Pangeran kula abdi dalem nyuwun ngapunten
Sakin sakehe dosa kang nglangkungi wedi ing seganten

Dalem rumangsa lepat ngaiaya dalem pribadi
Upami gak di apunten dalem celaka duh Gusti

Ya Hu Allah mboten wonten Dzat Ingkang Maha Ngapunten
Sanesipun Paduka Dzat Kang Wajib den Esto'aken

Ya Hu Allah dalem mboten seja tumindak duraka
Tatkala ma'shiyat tatkala nilar prentah Paduka

Namung kranten dalem apes suminggah saking duraka
Mboten gadah kekiyatan kangge tho'at ing Paduka

Mila Gusti dalem nyuwun pitulung saged ibadah
Saged nyegah nafsu La Haula Wala Quwwata Illa Billah

Ya Hu Allah dalem mboten kiyat manggen ing neraka
Ing mangka sanes ahli tho'at bahkan ahli duraka

Duh celaka temen yen aku mati sa' durunge taubat
Rasane wong ing neraka rina wengi sambat-sambat

²⁵ Abdul Karim Assalawy, *op.cit.*, p. 38-39

Gak mati gak urip diringanana saking siksane
Malaikat nggegirisi mukuli klawan gadane

2) Reciting *istighfar*

أَسْتَغْفِرُ اللَّهَ الْعَفُورَ الرَّحِيمَ 3×

3) Reciting *salawat*

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ 3×

4) Reciting *tahlil*

أَفْضَلُ الذِّكْرِ قَوْلُ: لَا إِلَهَ إِلَّا اللَّهُ 3× مُحَمَّدٌ رَسُولُ اللَّهِ
لَا إِلَهَ إِلَّا اللَّهُ (1000×)

Note:

Each 100 x is interspersed with reciting

لَا إِلَهَ إِلَّا اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ (1×)

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ (1×)

أَسْتَغْفِرُ اللَّهَ لِذَنبِي وَلِلْمُؤْمِنِينَ وَلِلْمُؤْمِنَاتِ (3×)

5) Reciting *salawat munjiyat/tafrijiyyah*

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ، صَلَاةً تُنَجِّنَا بِهَا مِنْ جَمِيعِ الْأَهْوَالِ
وَالْآفَاتِ، وَتَقْضِي لَنَا بِهَا جَمِيعَ الْحَاجَاتِ، وَتُطَهِّرُنَا بِهَا مِنْ جَمِيعِ
السَّيِّئَاتِ، وَتَرْفَعُنَا بِهَا عِنْدَكَ أَعْلَى الدَّرَجَاتِ، وَتُبَلِّغُنَا بِهَا أَقْصَى الْعَايَاتِ،
مِنْ جَمِيعِ الْخَيْرَاتِ فِي الْحَيَاتِ وَبَعْدَ الْمَمَاتِ.

6) Reciting *Fatihah*

1- إِلَى حَضْرَةِ سَيِّدِنَا رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَآلِهِ وَصَحْبِهِ
شَيْئٌ ۝ اللَّهُ هُمُ الْفَاتِحَةُ

2- ثُمَّ إِلَى أَرْوَاحِ مَشَايخِ أَهْلِ السُّلْسِلَةِ الْقَادِرِيَّةِ وَالنَّقْشَبَنْدِيَّةِ خُصُوصًا
سَيِّدِنَا الشَّيْخِ عَبْدِ الْقَادِرِ الْجِيلَانِيِّ وَسَيِّدِنَا الشَّيْخِ أَبِي الْقَاسِمِ
جُنَيْدِيِّ الْبُعْدَادِيِّ وَصَاحِبِ الْإِجَارَةِ الشَّيْخِ أَبُو نُورٍ جَزَوِيِّ نَحْرَاوِيِّ
عَمَّ إِطْ أَلْكَرَاجِنِيِّ شَيْئٌ ۝ اللَّهُ هُمُ الْفَاتِحَةُ

3- ثُمَّ إِلَىٰ أَرْوَاحِ آبَائِنَا وَأُمَّهَاتِنَا وَأَجْدَادِنَا وَجَدَّاتِنَا وَأَهْلِ بَيْتِنَا وَمَشَائِخِنَا
وَكَافَّةِ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ
وَالْأَمْوَاتِ شَيْءٌ ۚ اللَّهُ لَهُمُ الْفَاتِحَةُ

7) *Dhikr Ism Dhat*

a) Reciting *istighfar*

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ (5x)

b) Reciting the passage of *Ihlas* (3 x)

c) Reciting *salawat Ibrahimiyah*

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى
سَيِّدِنَا إِبْرَاهِيمَ وَعَلَى آلِ سَيِّدِنَا إِبْرَاهِيمَ، وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ
وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى سَيِّدِنَا إِبْرَاهِيمَ وَعَلَى آلِ
سَيِّدِنَا إِبْرَاهِيمَ، فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

d) *Wuquful qalb*, we aim the heart at Allah and ask the knowledge (*ma'rifah*) about Him through the *murshid*. It holds for five minutes or more, or we imagine as if the *murshid* appoints *dhikr* in front of us.

e) *Dhikr "Allah"* (1000 x) in seven *latifahs*

The way is as follow:

1. The tongue is lifted and bent.
2. The lips are closed tightly.
3. The eyes are closed.
4. The head is bowed down.

Dhikr is started by reciting *basmalah* then by reciting the word of *Allah* in each *latifah* unbreath.

1. *Latifah qalb* (located the left breast). Man recites "*Allah*" in one hundred times.
2. *Latifah ruh* (located the right breast). Man recites "*Allah*" in one hundred times.

3. *Latifah sirr* (located above the left breast). Man recites “Allah” in one hundred times.
4. *Latifah khofi* (located above the right breast). Man recites “Allah” in one hundred times.
5. *Latifah akhfa* (located in the center of the chest). Man recites “Allah” in one hundred times.
6. *Latifah nafsi* (located inside the mind). Man recites “Allah” in one hundred times.
7. *Latifah qalb* (located in all body and centered under the navel). Man recites “Allah” in one hundred times.

Note:

When moving from one *Latifah* to the next *Latifah*, man must intersperse with praying :

إلهي أنت مقصودي، ورضاك مطلوبي، أعطني محبتك ومعرفتك

8) Reciting *tawajjuh* praying

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ النَّبِيِّ الْأُمِّيِّ، اللَّهُمَّ تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ، وَثُبْ عَلَيْنَا يَا مَوْلَانَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ، رَبَّنَا وَتَوَفَّنَا مُسْلِمِينَ، وَأَلْحِقْنَا بِالصَّالِحِينَ، رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا، وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً، إِنَّكَ أَنْتَ الْوَهَّابُ، رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ، اللَّهُمَّ أَحِينَا عَلَى ذِكْرِ لَا إِلَهَ إِلَّا اللَّهُ، وَأَمْتِنَا عَلَى قَوْلِ لَا إِلَهَ إِلَّا اللَّهُ، وَابْعَثْنَا فِي زُمْرَةٍ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ، وَأَسْكِنْنَا فِي مَنْزِلَةِ أَهْلِ لَا إِلَهَ إِلَّا اللَّهُ، وَأَهْلِ ذِكْرِكَ (الله × 3)، اللَّهُمَّ الصِّقْ بِالسِّنِّتِ لَا إِلَهَ إِلَّا اللَّهُ، وَنَقِّشْ قُلُوبَنَا وَطَا ئِفْنَا بِلَا إِلَهَ إِلَّا اللَّهُ، وَاشْرِبْ فِي دِمَائِنَا وَنَحْوِمْنَا لَا إِلَهَ إِلَّا اللَّهُ، اللَّهُمَّ اجْعَلْ لَا إِلَهَ إِلَّا اللَّهُ حِجَابًا لَنَا مِنَ النَّارِ، وَعِثْقًا لَنَا مِنَ النَّارِ، وَبِرَاءَةً لَنَا مِنَ النَّارِ، وَقَائِدًا لَنَا إِلَى حُبِّكَ وَمَعْرِفَتِكَ وَتَوْحِيدِكَ وَشَوْقِي إِلَى لِقَائِكَ يَا قَهَّارَ، يَا عَزِيزَ يَا عَفَّارَ،

يَا مَالِكُ يَا جَبَّارَ، وَصَلَّى اللهُ عَلَى النَّبِيِّ الْمُخْتَارِ، وَآلِهِ الْأَطْهَارِ، وَأَصْحَابِهِ
الْأَخْيَارِ، وَالْحَمْدُ لِلَّهِ الْمَلِكِ الْجَبَّارِ.

9) *Istighathah*

عَبَادَ اللهِ رِجَالَ اللهِ	أَغِيثُونَا لِأَجْلِ اللهِ
وَكُونُوا عَوْنَنَا ۞ اللهُ	عَسَى نَحْطِي بِفَضْلِ اللهِ
وَيَا أَقْطَابَ وَيَا أَبْجَابَ	وَيَا سَادَاتِ وَيَا أَحْبَابَ
وَأَنْتُمْ يَا أُولَى الْأَبَابِ	تَعَالَوْا وَانصُرُوا اللهُ
سَأَلْنَاكُمْ سَأَلْنَاكُمْ	وَلِلزُّلْمَى رَجَوْنَاكُمْ
وَفِي أَمْرٍ فَصَدْنَاكُمْ	فَشَدُّوا عَزْمَكُمْ ۞ اللهُ
فِيَارِيَّ بِسَادَاتِي	تَحَقَّقْ لِي إِشَارَتِي
عَسَى تَأْتِي بِشَارَتِي	وَيَصْفُرُ وَفُتْنَا اللهُ
بِكَشْفِ الْحُجْبِ عَنْ عَيْنِي	وَرَفْعِ الْبَيْنِ مِنْ بَيْنِي
وَوَطْمَسِ الْكَيْفِ وَالْأَيْنِي	بُنُورِ الْوَجْهِ يَا اللهُ
صَلَاةُ اللهِ مَوْلَانَا	عَلَى مَنْ بِأَهْدَى جَانَا
وَمَنْ بِالْحَقِّ أَوْلَانَا	شَفِيعِ الْخَلْقِ عِنْدَ اللهِ

Each two lines, man must intersperse with *salawat tawassul*:

الصَّلَاةُ عَلَيْكَ يَا رَسُولَ اللهِ	-	يَا رَسُولَ اللهِ
كَذَا السَّلَامَ وَالْكَ يَا حَبِيبَ اللهِ	-	يَا حَبِيبَ اللهِ
أَدْرِكْنَا	-	أَدْرِكْنَا بِكَ تَوَسَّلْنَا
فِي مَعْرِفَةِ اللهِ يَا نَبِيَّ اللهِ	-	يَا نَبِيَّ اللهِ. ²⁶

c. *Mujahadah Kubra / Mujahadah salawat ummy*

1) Praying *tasbih* consisted of four units (greeting per two units).

²⁶ Abu Nur Jazuli Nahrawi, *Kitab Pedoman Praktis Mujahadah salawat ummy dan Dzikir Ismudz Dzat Thoriqah Qadiriyyah wan Naqsyabandiyyah* (Semarang: Pondok Pesantren An-Nur, n.d.), p. 1-14

- 2) Praying *hajāt* consisted of two units. In the first unit, reciting the verse of *Kursi* (*ayah kursi*) and in the second unit reciting the passage of *Baqarah*: 285-286.

Praying (*du'a*):

اللَّهُمَّ يَا مُؤْنِسَ كُلِّ وَحِيدٍ، وَيَا صَاحِبَ كُلِّ فَرِيدٍ، وَيَا قَرِيبًا غَيْرَ بَعِيدٍ،
 وَيَا شَهِيدًا غَيْرَ غَائِبٍ، وَيَا غَالِبًا غَيْرَ مَعْلُوبٍ. يَا حَيُّ يَا قَيُّوْمُ يَا ذَا الْجَلَالِ
 وَالْإِكْرَامِ، يَا بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ. اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ بِسْمِ اللَّهِ
 الرَّحْمَنِ الرَّحِيمِ الْحَيِّ الْقَيُّوْمِ الَّذِي لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ. بِاسْمِكَ بِسْمِ اللَّهِ
 الرَّحْمَنِ الرَّحِيمِ الْحَيِّ الْقَيُّوْمِ الَّذِي عَنَتَ لَهُ الْوُجُوهُ وَخَشَعَتَ لَهُ الْأَصْوَاتُ.
 وَوَجَلَّتْ مِنْ خَشْيَتِهِ الْقُلُوبُ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَقْضِيَ
 لِي حَاجَتِي... وَأَنْ تَجْعَلَنِي مِنْ عِبَادِكَ الْمُتَّقِينَ وَأَهْلِ طَاعَتِكَ وَشُكْرِكَ
 وَمَعْرِفَتِكَ وَمَحَبَّتِكَ الْمُقَرَّبِينَ وَافْعَلْ لِي مَا شِئْتَ وَكَيْفَ شِئْتَ مِنْ الْخَيْرِ فِي
 دِينِي وَدُنْيَايَ وَآخِرَتِي يَا رَبَّ الْعَالَمِينَ. وَاجْعَلْ هَذِهِ الصَّلَوَاتِ الْمَأْتُوْرَةَ
 الْمُسَمَّاةَ بِالْأُمِّيِّ مَوْزُوْدَةً لِأَهْلِ الْأَرْضِ وَأَنْ تُمَيِّتَ مَنْ عَمِلَ بِهَا عَلَيَّ دِينَ
 الْإِسْلَامِ وَالْإِيْمَانَ بِشَفَاعَةِ خَيْرِ الْأَنْامِ. وَصَلَّى اللَّهُ عَلَيَّ النَّبِيِّ الْأُمِّيِّ وَعَلَى
 آلِهِ وَسَلَّمَ تَسْلِيمًا. وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

- 3) Reciting *Fatihah*

- أ- إِلَى حَضْرَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَآلِهِ وَأَصْحَابِهِ. خُصُّوْصًا
 سَيِّدِنَا عَلِيِّ ابْنِ أَبِي طَالِبٍ شَيْئِيَّ اللَّهُ لَهُمُ الْفَاتِحَةُ.
- ب- ثُمَّ إِلَى حَضْرَةِ صَاحِبِ الْإِجَازَةِ الشَّيْخِ إِسْمَاعِيلِ طَهَ وَأُسْتَاذِهِ
 وَأَصُوْلِهِمْ وَفُرُوْعِهِمْ وَجَمِيعِ الْأَوْلِيَاءِ الْعَارِفِينَ وَالْعُلَمَاءِ الْعَامِلِينَ
 وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَمَلَةَ الْقُرْآنِ الْمُخْلِصِينَ قَدَّسَ اللَّهُ سِرَّهُمْ
 شَيْئِيَّ اللَّهُ لَهُمُ الْفَاتِحَةُ.
- ت- وَإِلَى حَضْرَةِ سَادَاتِنَا وَأَنْبِيَائِنَا إِبْرَاهِيمَ وَإِلْيَاسَ وَبَلْيَازِنَ مَلِكَانَ وَسَائِرِ
 الْأَنْبِيَاءِ وَالْمُرْسَلِينَ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ الْفَاتِحَةُ.

ث- وَإِلَى حَضْرَةِ الْمَلَائِكَةِ الْمُقَرَّبِينَ وَسَائِرِ الْمَلَائِكَةِ الْعُلَوِيَّةِ وَالسُّفُلِيَّةِ
وَالْمُؤَكَّلِينَ بِقَوَائِمِ الْعَرْشِ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ شَيْئٌ لِلَّهِ هُمْ
الْوَاقِعُونَ.

ج- وَإِلَى حَضْرَةِ أَبِي وَأُمِّي وَأَجْدَادِي وَجَدَّتِي وَأَهْلِ بَيْتِ وَمَشَائِجِي
وَجَمِيعِ الْمُسْلِمِينَ الْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ شَيْئٌ لِلَّهِ هُمْ
الْوَاقِعُونَ.

- 4) Reciting *istighfar* repeated 100 times

أَسْتَغْفِرُ اللَّهَ الْكَرِيمَ 100×

Finished by reciting:

أَسْتَغْفِرُ اللَّهَ الْكَرِيمَ. مِنْ كُلِّ ذَنْبِنَا الْعَظِيمِ. أَكْثَرَ مِنْ رَمَالِ الْبَحْرِ فَأَغْفِرْ لَنَا
يَارْحِيمِ.

- 5) Reciting *Fatihah* repeated 144 times / 7 times
6) Reciting *al-Ihlas* repeated 1000 times / 100 times / 10 times
7) Reciting *Salawat Ummiy* repeated 1000 times
8) Reciting *an-Nida' al-Ishtiyah*

نَبِيِّ الْهُدَى أَشْتَاقُ إِلَى لِقَائِكَ
وَأَنَا مُذْنِبٌ أَنْتَ كَرِيمٌ شَاكِرٌ
وَقَدْ رَجَوْتُكَ بِاللِّقَاءِ فِي مَدِّ الزَّمَانِ
وَأَنْتَ فِي بَرْزَخٍ فَإِنْ شِئْتَ حَاضِرٌ
فَأَدْرِكْنِي بِالشَّفَاعَةِ يَا رَسُولَ اللَّهِ
وَأَنْتَ شَفِيعُ الْخَلْقِ فِي الْيَوْمِ الْآخِرِ
فَإِنِّي عَصَيْتُ اللَّهَ فِي كُلِّ يَوْمٍ
وَأَذْنَبْتُ كَيْفَ أَبْجُو وَأَنَا الْعَادِرُ
وَلَيْسَ لِي شَفِيعًا سِوَاكَ يَا سَيِّدِي
فَإِنْ لَمْ تَكُنْ كَذَلِكَ أَنَا الْخَاسِرُ

عَلَيْكَ صَلَاةُ اللَّهِ وَقَدْ صَلَّى عَلَيْهَا

وَأَلَيْكَ وَأَصْحَابِكَ هُمْ جَوَاهِرُ 3×

9) Reciting Salawat Tawassul

الصَّلَاةُ عَلَيْكَ يَا رَسُولَ اللَّهِ - يَا رَسُولَ اللَّهِ

كَذَا السَّلَامَ وَأَلَيْكَ يَا حَبِيبَ اللَّهِ - يَا حَبِيبَ اللَّهِ

أَدْرَكْنَا - أَدْرَكْنَا بِكَ تَوَسَّلْنَا

فِي مَعْرِفَةِ اللَّهِ يَا نَبِيَّ اللَّهِ.²⁷

Duh jeng Nabi – duh jeng Nabi aku adalah umatmu

Sayangilah sayangi aku olehmu – olehmu

Tak ada penyayangku lain padamu – lain padamu

Janganlah aku ditinggalkan olehmu – olehmu

Duh jeng Nabi – duh jeng Nabi sungguh baiklah budimu

Terhadapku dan umat yang di bawahmu – di bawahmu

Semoga ku disebut-sebut olehmu – olehmu

Disisi Allah bahagiaku kernamu – kernamu

Duh jeng Nabi – duh jeng Nabi inginlah aku bersama

Dengan Allah dimana aku berada – aku berada

Tak pisah sekalipun dari pada-Nya – dari pada-Nya

Tak lupa dalam hati tiap detiknya – tiap detiknya

Duh jeng Nabi – duh jeng Nabi rindulah rasa hatiku

Kepada Allah dan tambahlah cintaku – cintaku

Antarlah aku kehadiran Tuhanku – Tuhanku

Dengan ma'rifat dan *wushul*-nya hatiku – hatiku

Duh jeng Nabi – duh jeng Nabi amatlah nikmatnya hati

Yang di dalamnya nur *tajalli* meliputi – meliputi

Bukalah hatiku agar menikmati – menikmati

Lezatnya *Nurullah* dimana *tajalli* – *tajalli*

Duh jeng Nabi – duh jeng Nabi rahmat salam ku sanjungkan

²⁷ *Ibid.*, p. 1-13

Dihadapanmu Nabi yang ku mulyakan – ku mulyakan

Keluarga dan shahabat tak ku tinggalkan – tak ku tinggalkan

Umat Islam seluruhnya ku sertakan – ku sertakan

يَارَبَّنَا - يَارَبَّنَا بِحَقِّ النَّبِيِّ الْمُخْتَارِ
 إِغْفِرْ لَنَا وَافْتَحْ قُلُوبَنَا يَا غَفَّارَ - يَا غَفَّارَ
 صَلِّ وَسَلِّمْ ثُمَّ بَارِكْ عَلَيْهِ - بَارِكْ عَلَيْهِ
 وَعَلَى آلِهِ بِعَدَدِ مَا فِي الْبِحَارِ - مَا فِي الْبِحَارِ
 وَأَنْظُرْ إِلَيْنَا وَاهْدِنَا عَنِ الضَّلَالِ - عَنِ الضَّلَالِ
 فِي تَوْحِيدِكَ وَمَعْرِفَتِكَ يَا مُتَعَالٍ - يَا مُتَعَالٍ
 [وَحْدَهُ اللَّهُ وَجُودُ اللَّهِ صِفَةُ اللَّهِ نُورُ اللَّهِ
 فِي لَأِلهِ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ 3×]

B. *Jam'iyah Ahli Mujahadah Salawat Ummy* in Pondok Pesantren An-Nur Karanganyar Tugu Semarang

1. Historical Background of Pondok Pesantren An-Nur Karanganyar Tugu Semarang

Pondok Pesantren An-Nur was established in Karanganyar Tugu Semarang on February 17th 1993/Sha'ban 25th 1413 by K.H. Abdul Karim Assalawy, the *ulama'* graduated from Pondok Pesantren Al-Islah Bandar Kidul, Kediri and from IAIN Sunan Ampel Kediri. He has been great concern for weaknesses both *santri* (student of *pondok pesantren*) and academician (student of college). In his view, after graduating from *pondok pesantren*, many *santris* can be accepted by their society. They are often asked to teach of Islam by means of reading *Kitab Kuning* (classic book) in mosques. Yet, in the other hand, they have lack of capability to preach to intellectuals, scientists quarters. They are seldom invited to deliver a scientific speech, Islamic discussion, symposium and so on. On the contrary, the academicians can communicate scientifically their

knowledge to intellectuals, scientists quarters but they do not have any brave to teach Islam to society by *Kitab Kuning* reading system. To solve those problems inspired K.H. Abdul Karim Assalawy to establish *Pondok Pesantren* located in Karanganyar Tugu Semarang of which the distance is not far from the center of Islamic learning, IAIN Walisongo Semarang,. It is roughly 4 kilometres, the west of the institute. He named his *pondok pesantren* with *An-Nur* which is taken from linking up the name of his father, Nuridin, and his parent in law, Nur Syamsuddin. The establishment of An-Nur is aimed at teach my Islamic generations who study in college in order to master many Islamic knowledges written in Arabic. Thereby, after graduating from college, they will be able to transfer their knowledges easily by reading *Kitab Kuning* as one methods.²⁸ He himself is the best model who can combine Islamic teachings taken from *Pondok Pesantren*, and scientific knowledges taken from college. It can be seen in his carrier. He is both the lecturer and the *ulama*. He is able to transfer his knowledge both in academicians and in society easily. He delivers his speech not only in Islamic society but also in many various societies. Even, in 2006 he was choosen to lead interreligion organization, PETAMAS (*Paguyuban Pemerintah, Tokoh Agama, Tokoh Masyarakat*) Semarang,²⁹ where many different religious figures were therein.

a. Geographical Location or Karanganyar

Karanganyar is a village located in Tugu sub-district located in Semarang Regency. The position of it is the west of Semarang. The distance between Karanganyar and the central government is roughly 12 kilometers and can be traveled for twenty minutes.³⁰

²⁸ Tim Redaksi, *Potret Pondok Pesantren An-Nur dalam Panca Warsa* (Yogyakarta: Noktah Art Printing, 1997), p. 10-11

²⁹ Abdul Karim Assalawy, *K.H. Abu Nur Jazuli Nahrowi Amaith Al-Hafidz: Seorang Ulama Shufi Dalam Kehidupan Kontemporer* (Semarang: DPD JATMI Jawa Tengah, 2008), p. 86

³⁰ Monografi Kelurahan Karanganyar Kecamatan Tugu – Kota Semarang semester II tahun 2007, p. 1

The borders of Karanganyar are as follows : the north is Laut Jawa, the south is Tambakaji village, the west is Randugarut village and the east is Tugurejo village.

The area of Karanganyar is 437,84 hectare consists of :

- 1) Ricefield
 - Technical irrigation : 29 hectare
 - Semi technical irrigation : –
 - Traditional irrigation : –
- 2) Dry field
 - House yard / building : 41 hectare
 - Garden : 131,1 hectare
 - Dry paddy field : –
 - Shepherding field : –
- 3) Wet field
 - Embankment : 228,54 hectare
 - Marsh : –
 - Dam : –
 - Turf field : –
- 4) Public facilities
 - Exercise field : 1,2 hectare
 - Tourist resort : –
 - Green belt : –
 - Graveyard : 3 hectare
- 5) Others : 1 hectare³¹

b. Demography of Karanganyar

The population of Karanganyar is 2870 people consisted of 1.449 males and 1.421 females. The table below informs the group of age from 0 year-old to 60 year-old, thus this table is totally population of Karanganyar.

Table 1
The Population of Karanganyar

Age	Number
0-4	318
5-9	258
10-14	227

³¹ *Ibid.*, p. 1-2

15-19	222
20-24	203
25-29	197
30-34	180
35-39	187
40-44	184
45-49	194
50-54	187
55-59	154
60-64	146
60 more	203
Total	2.870 ³²

The table above shows that Karanganyar village is a densely populated area. The area is 437,83 hectare while the population is 2.870 people, so the population density of Karanganyar is 605 people/km.³³

The government has given attention to its society in educational side. There are five school buildings which are explained detail in the table below:

Table 2
Education Facilities

School	Name	Building	Teacher	Student
Kindegarten	Tarbiyatul Athfal 2	1	3	70
Elementary school	SD Karanganyar 1	2	23	520
	SD Karanyanyar 2			
Junior High School	Taman Dewasa	1	15	86
Islamic Elementary School	MI Nurul Hidayah	1	8	123
Total		5 buildings	49 teachers	799 students ³⁴

Beside the formal education, there are some non-formal education, those are *Pondok Pesantren* (Islamic Boarding School) and *Madrasah Diniyah* (Islamic School) named as follows:

- 1) *Pondok Pesantren An-Nur*

³² *Ibid.*, p. 16

³³ *Ibid.*, p. 17

³⁴ *Ibid.*, p. 6-12

- 2) *Pondok Pesantren Darut Taqwa*
- 3) *Pondok Pesantren Padang Ati*
- 4) *Madrasah Diniyah Salafiyah*

The most of Karanganyar's believer is *muslim* yet there are the other believers as seen in the table below:

Table 3
Believers

No.	Religion	Believer
1.	Islam	2.698
2.	Catholic	28
3.	Protestant	38
4.	Hinduism	6
5.	Buddhism	–
	Total	2.870 believers ³⁵

There are some places of worship in order to support the believers to perform their faith. Yet there are just Islamic worship place as described below:

Table 4
The Place of Worship

No.	Place of Worship	Building
1.	Mosque	1
2.	Musholla	11
	Total	12 buildings ³⁶

The Karanganyar society is stratified into some livelihoods. Their livelihood, of course, depends on the geographical location. According to Karanganyar's monograph, the society of Karanganyar works mostly as a laborer of industry, because Karanganyar is one of industrial area in Semarang and those industries need many people to

³⁵ *Ibid.*, p. 16

³⁶ *Ibid.*, p. 15

produce any product. The table below describes the livelihood of Karanganyar's society and the type of company:

Table 5
The Livelihood of Karanganyar's Society

No.	Job	Worker
1.	Farmer	251
2.	Fisherman	13
3.	Businessman	13
4.	Worker of home industry	4
5.	Industrial laborer	760
6.	Unskilled laborer	305
7.	Trader	135
8.	Civil servant	81
9.	Soldier	31
10.	Pensioner	16
11.	Cattle farmer	108
	Total	1.723 workers ³⁷

Table 6
The Company

No.	Company	Building	Worker
1.	Industry		
	a. Big industry	7	4.290
	b. Small industry	9	180
	c. Home industry	—	—
2.	Hotel	—	—
3.	Restaurant/stall	2	8
4.	Trade	3	45
5.	Transportation	—	—
6.	Others	—	—
	Total	21 buildings	4.523 workers ³⁸

From the data above, Karanganyar is a small village with highly population density. Most of them work as laborer of industry. This condition is understandable that Karanganyar is one of industrial area in Semarang.

³⁷ *Ibid.*, p. 17-18

³⁸ *Ibid.*, p. 6

c. The Founder of Pondok Pesantren An-Nur

K.H. Abdul Karim Assalawy was born in Tegal, Central Java on August 15th, 1945. His father is H. Nuriddin and his mother is Hj. Hindun. Both were graduated from *pondok pesantren*. The young Abdul Karim studied Islamic teaching in mosque where is nearby his house. There was an interesting story. It held when he was eleven years old. Someday, when he slept in the mosque with his friends, there was light on his body suddenly. The light was unknown where came from. The light shocked many people who saw it. They thought that the light is “*kemamang*”, the light of dead animal. The issue was spread. Yet, an *ulama*’ of the village denied the issue. He said with certainty that the light is not “*kemamang*” but the light is indication of Abdul Karim’s success in future. In fact, the *ulama*’s reciting was true. Abdul Karim has often got achievements. When he studied at elementary school and at junior high school, he became the cleverest student among his friends. He used to get the first rank. All subjects were mastered by him perfectly. His achievement could also be seen when he studied at *pondok pesantren*. He used to lead his friends as *lurah* (the leader of *pondok pesantren*). His *kyais* (religious teacher of Islam in *pondok pesantren*) entrusted him to manage *Pondok Pesantren*. Wherever he was, such as in Pondok Pesantren Salafiyah Ploso, in Pondok Pesantren Darul Hikam Bendo, Pare; and in Pondok Pesantren Ishlah Bandar –all are located in Kediri, the *kyais* chose him as the second man so that many friends felt jealous and often disturbed him.³⁹ Yet, this condition did not break his spirit to pursue many knowledges. His enthusiasm for study never diminished. He continued his study at IAIN Sunan Ampel Kediri to take strata one degree and he graduated from it in 1973. By his certificate, he was accepted in IAIN Walisongo Semarang as lecturer of Ushuluddin Faculty. His duty was

³⁹ Nasykuriyah, *op.cit.*, p. 23-24.

many. Having family, three sons and one daughter, supported him to major in Islamic teaching, Islamic law concentration, at post graduate of IAIN Walisongo Semarang and he finished it in 2001 by taking master degree. Many books had been written by him those are: *Titik Persimpangan Antara Tasawuf dan Kebatinan* (1995), *Ketuhanan dan Kenabian dalam al-Qur'an dan Bibel* (1989), *Zakat Profesi dalam Perspektif Hukum dan Etik* (will be published), *اداب البحث والمناظرة، العربية لطلاب الجامعة والمعاهد الاسلاميّة، الفقه الاسلامي للبرنامج النموذجي*, and biography of K.H. Abu Nur Jazuli under the title “*K.H. Abu Nur Jazuli Nahrawi Amaith, seorang Ulama Sufi dalam Kehidupan Kontemporer*” (2008).⁴⁰ Despite the frenzied pace of his education, he does not isolate himself from society. Even he is the activist of many organizations in order to participate in charge of society as practicing his knowledge. He is really understand the words “*العلم بلا عمل كالشجر بلا ثمر*”, “knowledge without practice is like plant without fruit”. Most of his time is used to guide his society necessity. He is involved in a lot of social activities. He participates in many organization both Islamic organization and non-Islamic organization. In *muslim* society, he has been leader *MUI (Indonesian Ulama Council)* Semarang since 2005 till now. Whereas in non-*muslim* society, because of his capability and his thorough knowledge, he has been chosen to lead an interreligion organization in Semarang in 2006 till now named *PETAMAS (Paguyuban Pemerintah, Tokoh Agama, Tokoh Masyarakat)*. The other organizations which are followed by him are: the leader of *IPNU Kediri* (1967-1971), the leader of *MDI (Majelis Dakwah Indonesia)* Ngaliyan and Tugu (1992-2002), *Rois Syuriah NU* (1998-2003), the advisory board of *Bulan Sabit Merah Indonesia (Al-Hilal al-Ahmar al-Indonesian Red Crescent)* Semarang (2006-now), *Rois Ifadliyah Ahli Tariqah Mu'tabarrah Indonesia* Central Java (2002-now), and the vice

⁴⁰ Abdul Karim Assalawy, *loc.cit.*

leader of *Dewan Pimpinan Pusat Jam'iyah Ahli Mujahadah salawat ummy (DPD JAMSU)*.⁴¹ He is a person of wide experience and he is a man with vast knowledge. He is responsible for each duty. He works his duty sincerely without expecting anything in return. He just looks for Allah's willingness. His character has fixed him in respectable position. After doing many requirements, he was inaugurated to be *murshid* of *Tariqah Qadiriyyah wa Naqshabandiyyah*, the great position of *tariqah* which only the eligible person, who is able to reach it chosen by Allah. Since his inauguration as *murshid* on Tuesday, November 8th 2005/Shawal 8th 1426, by K.H. Abu Nur Jazuli Nahrawi 'Amaith al-Karajani al-Hafidz, he has had responsibility to spread *Tariqah Qadiriyyah Naqshabandiyyah* and *salawat ummy* in Semarang and its around. He has held *bay'ah* (appointment) to his followers in three times.⁴² When he is no spring chicken, he increases his spiritual life in order to make closer into Allah. Once a week, on Thursday he completes *Qur'an* continuously started from the middle of December, 2005, after his inaugurating as *murshid*.⁴³

d. The *Santri* of Pondok Pesantren An-Nur

Since the establishment of An-Nur, all of its *santri* has had a duty as student of college or school such as IAIN (The State Institute of Islamic Studies) Walisongo, UNDIP (Diponegoro University), UNNES (Semarang State University), SMU 8 (Senior High School), which location is nearby An-Nur. Such condition is accordance with K.H. Abdul Karim Assalawy's plan as describing the passage before. The number of his *santri* who was graduated are 120 *santris* whereas

⁴¹ *Ibid.*

⁴² Nasykuriyah, *op.cit.*, p. 25.

⁴³ *Ibid.*

the number of his *santri* now are 25 *santris* both male and female. Intentionally he limits the number of *santri* because of lack of place.⁴⁴

e. Curriculum of Pondok Pesantren An-Nur

Curriculum of Pondok Pesantren An-Nur does not only focus on learning *kitab kuning* but also focus on learning *Qur'an*. Every *santri* is obligated to remember *juz 'amma* (the last section of *Qur'an*). After that, some of them recite *Qur'an bin Nazar* (by means of seeing) and some of them recite *Qur'an bi al-Ghayb* (by means of remembering). Reciting *Qur'an* is directly guided by K.H. Abdul Karim Assalawy's wife, Hj. Luthfah, in the morning, after praying *Subh* and uses *sorogan* method –individual learning method. While learning *kitab kuning* is taught by K.H. Abdul Karim Assalawy but sometime, such in *Ramadhan*, is taught by one of his *santri* who has competence and uses *bandongan* method –collective learning method, the teacher reads *kitab* while *santris* listen carefully. Every Wednesday, after praying *isha'*, there is *mutala'ah kitab* (discussion) by means of *halaqah* method –study together to understand *kitab* contents.⁴⁵ Beside studying *Qur'an* and *kitab*, *santris* are also given foreign language courses, English and Arabic, which hold every Monday and Tuesday, which are taught by his daughter and his son. When practicing *khitabah* every Thursday the *santris* are suggested to apply both language in order improve their skill in English and Arabic.

Keeping the great Java tradition, Hj. Luthfah teaches Java language and Java etiquette in holiday. Each *santri* must practice it everyday. In the evening, after praying Maghrib, all of *santri* must teach *Qur'an* to children of *TPQ (Taman Pendidikan al-Qur'an)* An-

⁴⁴ Interview with An-Nur's chairwoman, Ulin Nihayah, on Friday July 20th, 2008 in Pondok Pesantren An-Nur Karanganyar Tugu Semarang.

⁴⁵ Tim Redaksi, *History: All About An-Nur Islamic Boarding House*, in *Sekilas Pon-Pes An-Nur dalam Tri Panca Warsa*, *op.cit.*, p. 10-11.

Nur.⁴⁶ Once a year, who has finished their study will be inaugurated. Teaching them is one of the ways to apply *santri*'s knowledge, so when they go home after graduating of their study, they will be able to join in many activities of society. K.H. Abdul Karim Assalawy never let his *santris* to be lazy. He efforts to train *santri*'s soul in order to eradicate the bad character through *tawajjuh* and *mujahadah* hold every Sunday at night after praying *isha*'.⁴⁷ Not only *santri* but also Karanganyar's society is asked to follow in both activities. Remembering Allah and His Messenger make closer the soul so everything that we do is in accordance with Allah's law (*shari'ah*).

f. Schedule of Pondok Pesantren An-Nur

These tables describe both daily and weekly activity.

Table 7
Daily Schedule

No.	Time	Activity
1.	04.30 – 05.30	Praying <i>Subh</i>
2.	05.30 – 07.00	Reciting the <i>Qur'an</i>
3.	13.00 – 13.30	Praying <i>Zuhr</i>
4.	13.30 – 14.30	Studying <i>Kitab</i>
5.	16.00 – 16.30	Praying ' <i>Asr</i>
6.	16.30 – 17.30	Studying <i>Kitab</i>
7.	18.00 – 18.30	Praying <i>Maghrib</i>
8.	18.30 – 19.30	Teaching the student of <i>TPQ</i>
9.	19.30 – 20.00	Praying <i>Isha</i> '
10.	20.00 – 21.00	Weekly activities

Table 8
Weekly Schedule

No.	Day	Time	Activity
1.	Sunday	06.00 – 08.00	Pengajian Ahad Pagi
		08.00 – 10.00	Doing social work
		19.30 – 21.00	<i>Tawajjuh/Mujahadah</i>
2.	Monday	19.30 – 21.00	Studying English
3.	Tuesday	19.30 – 21.00	Studying Arabic

⁴⁶ *Ibid.*, p. 11.

⁴⁷ *Ibid.*, p. 12.

4.	Wednesday	19.30 – 21.00	<i>Mutala'ah</i>
5.	Thursday	19.30 – 21.00	<i>Diba'an</i> and practicing <i>khotbah</i>
6.	Friday	19.30 – 21.00	Studying <i>Kitab Bahjah al-Wasail</i>
7.	Saturday	19.30 – 21.00	Practicing <i>Rebana</i>

2. Structure of Organization

Structure of organization is needed to go well all activities in Pondok Pesantren An-Nur for 2008-2009 period, the structure of organization of Pondok Pesantren An-Nur Karanganyar Tugu Semarang are as follows:

- Headmaster : K.H. Abdul Karim Assalawy al-*Murshid*
Hj. Luthfah Karim Assalawy
- Chairman : M. Hilmi Wafa
- Chairwoman : Ulin Nihayah
- Secretary : 1. Rizqi Maulana
2. Indra Nurfiyanti
- Treasury : 1. Ni'matul Jannah
2. A. Sochabat

Departments :

1. Department of Education : Nasykuriyah
2. Department of Culture : Mahdaniyal H.N., Izzah F., Wahyun W.N., Nurul S.
3. Department of : Khafifatun Nisa', Nur Hasanah, Aqidatus Sakirah
4. Department of Public Relation : Kholid K.H., Syarif H., Nung Siti NN.
5. Department of Development : Sri Elly U.M., Rizkyani J.N., Mustatiroh
6. Department of Security : Izzam I.I., Khoiriyyah

Independent Departments :

1. TPQ (Taman Pendidikan *Qur'an*) An-Nur
Leader : Nasykuriyah

Secretary : 1. Rizqi Maulana
2. Indra Nurfiyanti

Treasury : Wahyun W.N.

Departments :

a. Department of Curriculum : Ulin Nihayah, Mahdaniyal H.N.,
Nurul S., Nur Hasanah

b. Department of Education Management : M. Hilmi Wafa, Aqidatus
Sakiroh, Sri Jatmo U.

c. Department of Creativity : Ni'matul Jannah, Izzah F.,
Khoiriyyah

d. Department of Public Relation : Khafifatun Nisa', Rizkyani,
Kholid K.F., Mustatiroh

e. Department of General Aid : A. Sochatat, Sri Elly U.M.,
Nurhidayu, Syarif H.

2. Jam'iyyah Qura' El-Mila

Leader : Ni'matul Jannah

Secretary : Mahdaniyal H.N

Treasuring : Ulin Nihayah

3. Library Department

Leader : Mahdaniyal H.N

Supplying Book Division : Nasykuriyah, Sulistyowati

Classifying Division : Indra N, Khafifatun Nisa'

4. Jam'iyyah Ahad Pagi Pondok Pesantren An-Nur

Builders : 1. K.H. Abdul Karim Assalawy
2. Hj. Luthfah Karim Assalawy

Advisors : 1. H. Sufyan
2. H. Asmu'in

Chairman : H. Supa'at

Chairwoman : Hj. Sumanah

Secretary : 1. H.S. Sofwan
2. Umiroh

Treasuring : 1. H. Buyanto
2. Hj. Romdhonah

Departments :

- a. Department of Fund : Endang M., Umi Kulsum G., Sudartik
- b. Department of Education : Hj. Laspiyati, Hj. Istianah, Hj. Umi Kulsum, Hj. Rofi'ah.
- c. Department of Public Relation : H. Ahmad Karsono, Hj. Mir'ah, Juwanah, Jamronah, Sumiati Masnun, Umrah, Arofah.⁴⁸

3. *Jam'iyah Ahli Mujahadah Salawat Ummiy* in Practice

There are several things that must be informed to deal with *Jam'iyah Ahli Mujahadah Salawat Ummiy* in Pondok Pesantren An-Nur Karanganyar Tugu Semarang, those are:

a. Activities

Jam'iyah Ahli Mujahadah Salawat Ummiy has been in Pondok Pesantren An-Nur since the end of 2005 and has done continually some activities those are :

- 1) *Dhikr* after obligatory praying and on Friday,
- 2) *Tawajjuh*, and
- 3) *Mujahadah*.

b. Place and Time

The activities of *Jam'iyah Ahli Mujahadah Salawat Ummiy* take place in Pondok Pesantren An-Nur Karanganyar Tugu Semarang. *Tawajjuh* is done once a week, while *mujahadah* is done once in three weeks. The timing is alternated between *tawajjuh* and *mujahadah*, twice for *tawajjuh* and once for *mujahadah*. Both *tawajjuh* and

⁴⁸ Laporan Pertanggungjawaban Pengurus Pondok Pesantren An-Nur Karanganyar Tugu Semarang 2005-2008, p. 4, 13, 17, 22.

mujahadah are performed in the night of Sunday – Monday after praying *Isha'* started at 7.30 p.m. and finished at 9 p.m. Then daily *dhikr* is done after obligatory praying and on Friday.

c. The Guide

K.H. Abdul Karim Assalawy is the guide of *Jam'iyah Ahli Mujahadah Salawat Ummiy* activities.

d. The Follower

Jam'iyah Ahli Mujahadah Salawat Ummiy followers are 118 persons, who have various background, consist of *santri* and society. Among them, the fixed followers are 40 persons – 25 *santris* and 15 societies participating in the activity of *Jam'iyah Ahli Mujahadah Salawat Ummiy*.

e. JAMSU Activities

Three activities led by K.H. Abdul Karim Assalawy have no different from Kyai Jazuli's teaching basically. Yet, there are some differences still. The number of *dhikr* is reduced by K.H. Abdul Karim for the condition considering of the followers which have many daily activities. But, K.H. Abdul Karim Assalawy suggests to continue those number remainder by themselves.

The explanation of *dhikr* arrangement of those activities is as follows:

1) *Dhikr* after obligatory praying and on Friday

The arrangement of it is precisely what Kyai Jazuli taught. The number of *dhikr* is also like Kyai Jazuli teaching. There is no difference at all.

2) *Tawajjuh*

There is some parts of *dhikr* which is both lost and reduced in number. The performance of it is as follows:

a) Reciting *salawat tawassul*

b) Opening (no poem)

أَسْتَغْفِرُ اللَّهَ الْكَرِيمَ مِنْ كُلِّ ذَنْبِنَا الْعَظِيمِ
أَكْثَرُ مِنْ رِمَالِ الْبَحْرِ، فَأَغْفِرْ لَنَا يَا رَحِيمَ

c) Reciting *istighfar* (3 x)

d) Reciting *salawat* (3 x)

e) Reciting *tahlil*

f) Reciting *salawat munjiyat/tafrijiyyah*

g) Reciting *fatihah*

- For Rasulullah
- For the *silsilah* of *murshid* of *Tariqah Qadiriya Naqshabandiyyah*
- For all *muslims*

h) *Dhikr Ism Dhat*

- Reciting *istighfar* (5 x)
- Reciting the passage of *Ihlas* (3 x)
- Reciting *salawat Ibrahimiyah*
- *Wuqful qalbi*
- *Dhikr" Allah"* (1000 x) in seven *Latifahs*

i) *Du'a tawajjuh*

j) The part of *istighathah* is lost by K.H. Abdul Karim Assalawy.

3) *Mujahadah*

As *tawajjuh*, there is some part of *dhikr* which is both lost and reduced. The performance of it is as follows:

a) Praying *tasbih* (*salat tabih*)

b) Praying *hajat* (*salat hajat*) then *du'a*

c) Reciting *fatihah*

- For the Prophet Muhammad
- For the *murshid*
- For the Prophets (Ibrahim, Ilyas)
- For *malaikah*
- For all *muslims*

- d) Reciting *istighfar* (10 x)
- e) Reciting *fatihah* (3 x)
- f) Reciting *al-Ihlas* (10 x)
- g) Reciting *salawat ummy* (100 x)
- h) Reciting *al-Nida' al-Ishtiyah*
- i) Reciting *Salawat Tawassul*

Those arrangements of *dhikr* are formula of K.H. Abdul Karim Assalawy. Although there are some differences with Kyai Jazuli's teaching, the formulation of *dhikr* do not deviate from Kyai Jazuli's rules. The number of reducing of *dhikr* is done when congregation only. After that, when the followers go back to their homes, they must complete the number in accordance with Kyai Jazuli's recommendation. All of those activities is the effort of JAMSU in increasing faith for its followers.

The indications of faith are not only seen into act but also seen into worship. The faith of JAMSU's follower whether increases or decreases is known by seriously researching. The faith increases with acts of obedience and decreases with acts of disobedience. These tables show the followers' faith before and after practicing *salawat ummy* in their life.

Table 9

The Application of Faith
Before and After Joining JAMSU

Respondent: 40 Followers

No.	Statement	Answer	Before	After
			F (%)	F (%)
1.	Feeling sinned when you do the bad thing.	A. Always B. Sometimes C. Never	3 (7,5) 35 (87,5) 2 (5)	30 (75) 10 (25) –
2.	Feeling fearful as if Allah looks at yourself.	A. Always B. Sometimes C. Never	3 (7,5) 33 (82,5) 4 (10)	28 (70) 12 (30) –
3.	Your feeling into Allah	A. Always	30 (75)	40 (100)

	is closer and closer.	B. Sometimes C. Never	10 (25) -	- -
4.	Your feel devoted in <i>salat</i> .	A. Always B. Sometimes C. Never	15 (37,5) 20 (50) 5 (12,5)	37 (92,5) 2 (5) -
5.	Helping the others in sadness.	D. Always E. Sometimes F. Never	10 (25) 25 (70) 5 (12,5)	38 (95) 2 (5) -
6.	Performing the obligatory prayer (<i>salat fard</i>) five times a day.	A. Always B. Sometimes C. Never	32 (80) 8 (20) -	40 (100) - -
7.	Performing regularly the supererogatory prayer (<i>salat sunnah</i>), such as <i>duha</i> and <i>tahajjud</i> .	A. Always B. Sometimes C. Never	11 (27,5) 14 (35) 5 (12,5)	21 (52,5) 19 (47,5) -
8.	Praying more often when you get problem.	A. Always B. Sometimes C. Never	29 (72,5) 6 (15) 7 (17,5)	35 (87,5) 5 (12,5) -
9.	Because of many problems, you do not have time for <i>dhikr</i> .	A. Always B. Sometimes C. Never	11 (27,5) 29 (72,5) -	31 (77,5) 9 (22,5) -
10.	You struggle to be an honest man.	A. Always B. Sometimes C. Never	13 (32,5) 27 (67,5) -	37(92,5) 3 (7,5) -
11.	You struggle to be a good man as Islamic teaching.	A. Always B. Sometimes C. Never	33 (82,5) 7 (17,5) -	40 (100) - -
12.	You talk about the shortcomings of somebody.	A. Always B. Sometimes C. Never	10 (25) 29 (72,5) 1 (2,5)	- 33(82,5) 7 (17,5)
13.	You forgive somebody's mistakes.	A. Always B. Sometimes C. Never	2 (5) 38 (95) -	36 (90) 4 (10) -
14.	You save some money for charity.	A. Always B. Sometimes C. Never	4 (10) 36 (90) -	40 (100) - -
15.	You call for the others for enjoining the goodness (<i>al-ma'ruf</i>) and combating the evil (<i>al-munkar</i>).	A. Always B. Sometimes C. Never	7 (17,5) 29 (72,5) 4 (10)	30 (75) 10 (25) -

16.	Your provision is enough.	A. Always	11 (27,5)	31(77,5)
		B. Sometime	29 (72,5)	9 (22,5)
		C. Never	–	–

F = frequency

Table 10
Participating in JAMSU

Respondent: 40 Followers

No.	Statement	Answer	F (%)
1.	Your motivation for joining JAMSU is begun from...	A. Self-consciousness B. Inviting from other C. No motivation	10 (25) 30 (75) –
2.	You participate in JAMSU with the intention of ...	A. Looking for God's blessing B. Filling the time up C. Nothing	38 (95) 2 (5) –
3.	You take an active part in <i>mujadah</i> and <i>tawajjuh</i> .	A. Always B. Sometimes C. Never	40 (100) – –
4.	You practice <i>salawat ummy</i> everyday.	A. Always B. Sometimes C. Never	40 (100) – –
5.	Your love to the Prophet is more and more.	A. Always B. Sometimes C. Never	40 (100) – –
6.	Your feeling into Allah is closer and closer.	A. Always B. Sometimes C. Never	40 (100) – –
7.	You get happiness after practicing <i>salawat ummy</i> .	A. Always B. Sometimes C. Never	38 (95) 2 (5 %) –
8.	The kind of your happiness after practicing <i>salawat ummy</i> is that...	A. The provision is up B. The problem can be quickly solved C. The desire is often granted D. Others	29 (72,5) 3 (7,5) 5 (12,5) 3 (7,5)

F = frequency

Table 9 shows the application of faith of JAMSU's follower. On the whole, the aspect of Islamic teaching can be held well after joining JAMSU.

Table 10 shows the participating in JAMSU Pondok Pesantren An-Nur Karanganyar Tugu Semarang. All of the follower takes an active part in JAMSU's activities.

CHAPTER II

IMAN AND MUJAHADAH

A. IMAN

1. Definition of Faith and Its Indication

Narrated by Abdullah ibn Umar, may Allah be pleased with them, that one day while prophet, peace be upon him, was sitting in the company of some people, a man –later was known as Gabriel– came and asked about *iman*, *islam*, *ihsan* and the knowledge of the time (doomsday). The prophet explained that *iman* is to believe in Allah, His Angels, His Books, His Messengers, Day of Resurrection and *al-qadar* (divine preordainments).

أَلَا لِيَمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهِ
وَشَرِّهِ.¹

“*Iman* is to believe in Allah, His Angels, His Books, His Messengers, Day of Resurrection and *al-qadar* (divine preordainments).

The word *iman* is derived from the Arabic root “a-m-n” which means rest of mind and security from fear.² It is taken from *masdar* that is derivated from *fi’il madhi*, *āmana*; *fi’il mudhari’*, *yu’minu*; and *masdar*, *īmānan* means trust, obedience, security and to hold something in trust in safe place.³ It further can be looked into *al-Munjid* as follow.

الْإِيمَانُ التَّصَدِيقُ مُطْلَقًا نَقِيضُ الْكُفْرِ.⁴

“*Iman* is absolute *tasdiq* (attestation), not *kufir* (infidel)”.

Based on the basic meanings of *iman*, the *ulamas* had defined *īmān* like these :

¹ Muslim, *Sahih Muslim bi Sharhi al-Nawawi*, vol. I (Cairo: Al-Matba’ah al-Mishriyah, n.d), p. 157

² H.A.R. Gibb and J.H. Kramers, *Shorter Encyclopaedia of Islam* (Leiden: E.J. Brill, 1974), p. 167

³ Dewan Redaksi, *Ensiklopedi Islam* (Jakarta: Ichtiar Baru Van Hoeve, 1993), p. 208

⁴ Louis Ma’luf, *Al-Munjid* (Beirut: Al-Maktabah al-Katulikiyah, n.d.), p. 16

- Ali bin Abi Thalib said that *iman* is saying with the tongue, faithful in the heart and action.⁵

- Imam Abu Hanifah said :

الإِيمَانُ هُوَ الْإِقْرَارُ وَالتَّصَدِيقُ.

“*Iman* is confession with the tongue and acceptance in the heart”.⁶

- Muhammad Abduh said that *iman* is trust in Allah, His Angels, His Books, His Messengers and the Dayafter, and submission whatever given by the messengers.⁷

The definitions above in brief require at least three elements of *iman*: holding fast in the heart (*'aqd bi al-qalb*), testifying with the tongue (*shahada bi al-lisan*), and works according to the fundamentals of the faith (*'amal bi al-arkan*). Some people may think that man becomes a *muslim* when he confesses belief in the Oneness of the True God and Muhammad as His last messenger. But this is far from the full meaning of *iman*. The full meaning of *iman* in Islam is not something mere formality. *Iman* in Islam is a state of happiness acquired by virtue of constructive conception and positive action.⁸ *Iman* without action and practice is a dead end. When it is out of practice, it quickly loses its liveliness and motivating power. The interrelationship between *iman* and practice is very tight and their interdependence is readily understandable. A person with out *iman* has no real source of inspiration and, consequently, has no worthy objectives to attain or even aspire to. The life of such a person is meaningless, and he lives day to day, which is no life at all. On the other hand, the person who confesses *iman* but does not practice it is a self – deceiving person, and in

⁵ Munawar Chalil, *Definisi dan Sendi Agama* (Jakarta: Bulan Bintang: 1970), p. 49

⁶ Asmaran, *Pengantar Studi Akhlak* (Jakarta: Rajawali Press, 1992), p. 71

⁷ Muhammad Abduh, *Risalah Tauhid*, translated by Firdaus (Jakarta: Bulan Bintang, 1972), p. 257

⁸ Hammudah Abdalati, *Islam in Focus*, 10th ed. (Doha: Ministry of Awqaf and Islamic Affairs, 1997), p. 23

fact has no *iman*, in which case he is no more than a helpless straying wanderer.⁹

Faithful Muslim believes in One God, Supreme and Eternal, Infinite and Mighty, Merciful and Compassionate, Creator and Provider. This belief, in order to be effective, requires complete trust and hope in God, submission to his will and reliance on his aid. It secures man's dignity and saves him from fear and despair, from guilt and confusion. Belief in all the messengers of God without any discrimination among them becomes also the basic faith. These messengers were great teachers of the good and true champions of the right. They were chosen by God to teach mankind and deliver his divine messages consisted of two aspects : *habl min Allah* (contact between man and God) and *habl min al-nas* (contact among human beings). Observing the daily prayers regularly as well as the weekly and annual congregations, obeying God and his messenger Muhammad (Qur'an, 49 : 15), feeling increasing strength of faith when the Qur'an is recited; and humility of heart when God's name is mentioned (Qur'an, 8 : 2-4), prove the good relationship between man and God (*habl min Allah*). The faithful Muslim believes in all the scriptures and revelations of God. They were the guiding light which the messengers received to show their respective peoples the Right Path of God.¹⁰ The Merciful and Loving God has sent many prophets at different times of history. The sending of these prophets from God is clear manifestation of a strong link between God and man. It means that man is reformable and in him there is much good. The purpose of prophethood is to confirm what man already knows or can know, and to teach him what he does not or can not know by his own means. It is also to help man to find the Straight Path of God, and to do the right and shun the wrong. Prophethood is an eloquent expression of God's love for His creations and His will to guide them to the right way of belief and behavior. It is an emphasis of His

⁹ *Ibid.*, p. 53

¹⁰ *Ibid.*, p. 12

justice to man, because He shows him true guidance first, and then holds him responsible for his deeds.¹¹

God's creation is meaningful and life has a sublime purpose beyond the physical needs and material activities of man. The purpose of life is to worship God. This does not mean that we have to spend our entire lives in constant seclusion and absolute meditation. To worship God is to know Him; to love Him; to obey His commandments; to enforce His law in every aspect of life; to serve His cause by doing the right and shunning the evil; and to be just to Him, to ourselves, and to our fellow human beings.¹² Those who love God and His Messenger most, and love their fellow men sincerely for the sake of God alone; those who love their near and distant neighbors and show genuine kindness to their guests; those who say the truth and engage in good talk, or else abstain; those enjoin the right and good, and combat the wrong end evil by all lawful means at their disposal; and those who pay their religious taxes (alms or *zakah*) to the rightful beneficiaries (individuals or institution);¹³ are some examples of good relationship between human beings (*habl min al-nas*). The social life of Islam is characterized by cooperation in goodness and piety. It is marked with full recognition of the individual and his sacred rights to life, property and honor. It is also marked with an effective role played by the individual in the domain of social morals and ethics. In an Islamic society the individual cannot be different. He is enjoined to play an active part in the establishment of sound social morals by way of inviting to the good and combating the evil in any form with all lawful means at his disposal. In so doing, not only does he shun evil and do good but also helps others to do the same. The individual who feels indifferent to his society is a selfish sinner; his morals are in trouble, his conscience is in disorder, and his faith is undernourished.

¹¹ *Ibid.*, p. 27-28

¹² *Ibid.*, p. 15

¹³ *Ibid.*, p. 23-24

2. Opinions on *Iman*

In the discussion about *muslim* theology, faith (*iman*) and unbelief (*kufr*) concepts are divided into three opinions. Some thought that faith (*iman*) is simply a holding fast in the heart (*'aqd bi al-qalb*); other added a testifying with the tongue (*shahada bi al-lisan*); others added a third element, works according to the fundamentals of the faith (*'amal bi al-arkan*). The first has been the position of most *Ash'arites* and *Maturidites*; the second of the *Hanafites* and the third of the *Kharijites*.¹⁴

Al-Ash'ari,¹⁵ the founder of *Ash'arites*, held in his book, *Kitab al-Luma'*, that faith (*iman*) is a confession in the heart about the Oneness of God and the truth of His messages brought by the Prophet. Statement with the tongue of those acceptance (*iqrar, qawl*) and good works are requirement of faith perfect (*shart al-kamal al-iman*), so if someone does not act (*'amal*), he is accepted as a *mu'min* still. The reason is that he can not know the obligation to know his God. Actually, knowing God is obligated by God, but without *wahy* (revelation) informed through the prophet, his *'aql* (power of reasoning) can not know it. Thus, when

¹⁴ H.A.R. Gibb and J.H. Kramers, *op.cit.*, p. 167

¹⁵ The complete genealogy is: Abu al-Hasan 'Ali bin Isma'il bin Ishaq bin Salim bin Isma'il bin 'Abdullah bin Musa bin Bilal bin Abi Burda Amir bin Abi Musa 'Abdullah bin Qais al-Ash'ari. He is the famous theologian, born at Basra in the year 260/873 and died at Baghdad in the year 324/935. He grew up into the care of al-Jubba'i, the *Mu'tazilite*, who, according to one story, had married al-Ash'ari's mother; was brought up by him and remained a staunch *Mu'tazilite*, writing and speaking on that side, till he was forty years old. Although became the follower of the *Mu'tazilites* for long time, he finally left its creed. Many sources informed that the reason why he left the *Mu'tazilites* was that the Prophet appeared at one night to him three times in his sleep and commanded him to turn from his vain *kalam* and seek certainty in the traditions and the Qur'an. The other sources said because of the debate between him and his teacher, al-Jubba'i, al-Ash'ari left the *Mu'tazilites*. He came to al-Jubba'i and said, "Suppose the case of three brothers; one being God-fearing, another godless and a third dies as a child. What of them in the world to come?". Al-Jubba'i replied, "The first will be rewarded in Paradise; the second will be punished in Hell, and the third will be neither rewarded nor punished". Al-Ash'ari continued, "But if the third said, 'Lord, Thou mightiest have granted me life, and then I would have been pious and entered Paradise like my brother, what then?'. Al-Jubba'i replied, "God would wert, 'I knew that if thou wert granted life thou wouldst be godless and unbelieving and enter Hell'". Then al-Ash'ari drew his noose, "But what if the second said, 'Lord, why didst, thou not make me die as a child? Then had I escaped Hell'. Al-Jubba'i silenced, and al-Ash'ari went away in triumph. See, Duncan B. Macdonald, *Development of Muslim Theology, Jurisprudence and Constitutional Theo* (New York: Charles Scribner's Sons, 1903), p. 189-190

someone has confessed God in the heart has been accepted as a *mu'min*.¹⁶ The case of the committer of a great sin who died unrepentant is left in the hands of God whether will forgive his sin and permits him to enter heaven, or will not forgive and punishes him; but after a time will be permitted to enter heaven, he may not remain in the fire eternally,¹⁷ because of his faith in his heart.

Ibn Taimiyyah,¹⁸ the famous Damascene jurist of the Hanbali school of law,¹⁹ described in his book, *al-'Aqidah al-Wasitiyyah* his view of faith (*iman*). Those who trust doubtless God always and enjoy unshakable confidence in Him are the true *mu'min*. The soul is happiness. What must be believed by *mu'min* has been explained by the Prophet those

¹⁶ Ghazali Munir in his dissertation entitled "*Pemikiran Kalam Muhammad Shaleh Darat As-Samarani 1820-1903*", 2007, p. 185

¹⁷ Harun Nasution, *Teologi Islam* (Jakarta: UI-Press, 1986), p. 30

¹⁸ Taqi al-Din Abu al-Abbas Ahmad bin 'Abd al-Halim bin 'Abdussalam bin Abdullah bin Muhammad bin Taimiya al-Harrani al-Hanbali, was born on Monday 10th Rabi' I 661/22 January 1263 at Harran. He was one of the most indefatigable writers and preachers of Islam, was brought up in *Hanbalite* tradition. (Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam* (Lahore: The Ashraf Press, 1958), p. 152). Although belonging to the *Hanbali* school, Ibn Taimiyah did not follow all its opinions blindly but considered himself a *mujtahid fi al-madhab*. He rejected *taqlid*, simple acceptance of religious truth on authority, each man must draw from the sacred texts his own views. Again, he rejected the intercession of *walis* (saints) with God. It is allowable to ask of God for the sake of a saint but not to pray to the saint. (Duncan B. Macdonald, *op.cit.*, p. 284). The cult of saints and pilgrimages to tombs are the bitter enemy of innovations (*bid'ah*). Even a journey solely undertaken to visit to tomb of the Prophet is an act of disobedience (*ma'siyah*). For muslim sects, he combatted them like *Khariji*, *Murji'i*, *Qadari*, *Mu'tazili*, *Ash'ari*, etc., both by word and pen. He said, al-Ash'ari's dogmatic is only a fusion of the opinions of the *Jahmis*, *Najjaris*, *Diraris* etc. He particularly objected to Ash'ari's explanation of predestination (*Qadr*), the divine attributes (*asma'*) and judgments (*ahkam*), execution of the threat (*infadh al-wa'id*). (H.A.R. Gibb and J.H. Kramers, *op.cit.*, p. 152). He attacked many scholars whose works do not follow the letter of the *Qur'an* and the *Hadith*. For almost sixteen years, he was often condemned to imprisonment. Even, the last of his life was therein. Most of his writings were been worked there. (Abdurrahman Masykur, *Al-Furqon Antara Kekasih Allah dan Kekasih Syaitan*, translated from *Al-Furqon Bayna Auliya al-Rahman wa Auliya al-Shaitan* by Ibn Taimiyyah (Jakarta: Pustaka Panjimas, 1989), p. vii). When the *Sultan*, Malik bin Nashir, commanded to deprive his books, paper and ink, this was a terrible blow to him. He felt ill and died after twenty days in the night of Sunday-Monday 20th Dhu al-Qa'da 728/26 September 1328. The people of Damascus, who held him in great honour, gave him a splendid funeral and it was estimated that 200.000 mend and 15.000 women attended his obsequies at the Sufi Cemetery. (See, Muhammad Chirzin, *Pemikiran Tauhid Ibnu Taimiyyah dalam Tafsir Surah al-Ikhlash* (Yogyakarta: Dana Bhakti Primayasa, 1999), p. 10). He had a great influence for example the *Wahhabis*, found by Muhammad bin Abdul Wahab in Saudi Arabia; the Egyptian Reform -- Muhammad 'Abduh.

¹⁹ Muhammad Qasim Zaman, *The Ulama in Contemporary Islam: Custodians of Change* (New Jersey: Princeton University Press, 2002), p. 43

are: the *mu'min* should believe in God, His angles, His books, His messengers, in the Last Day, and in the determinism (*qadar*) both of good and of evil.²⁰ He held that faith (*iman*) consists of assent in the heart, and statement with the tongue of this acceptance and good works. What is confessed by lips must be accepted by the heart and must be done by good works. What is worked must be assented by the heart and must be confessed by the lips. Man who says: "I am believe", yet does not work God's commands is the liar.²¹ Does faith increase and decrease? Ibn Taimiyyah held it increases with acts of obedience and decreases with acts of disobedience. A believer (*mu'min*) who commits a great sin is considered *fasiq* (disobedient). He does not lose wholly his faith, as said by *Ahl Sunnah wa al-Jama'ah*, and he does not remain in the hell eternally, as said by *Mu'tazilites*. The *fasiq* is *mu'min* whose weak faith.²²

Sachiko Murata and William C. Chittick, the Islamolog, who written "The Vision of Islam" translated into "Trilogi Islam (Islam, Iman and Ihsan)", held that faith (*iman*) is integrated states among acceptance in the heart, oral confession, and good act. They explained that the first element which must be done for a believer (*mu'min*) is acceptance the truth in the heart.²³ The second element is oral confession. There is no reason exactly why must be acknowledged by the tongue. They estimated that, among God's creatures, only mankind having the best pronouncing signing humanity and strengthening the relationship between mankind and God. Their arguments are: God created this world orally; God sent His messages orally through the prophets, and mankind prays to God orally like *salat* (prayer) and *shahada* (testimony). Man who believes just in the heart that there is no God but Allah and Muhammad is Allah's messenger, is not true. He must be testified the testimony by the tongue, for proving

²⁰ Ibn Taimiyyah, *al-'Aqidah al-Wasitiyyah* (Beirut: Dar al-'Arabiyyah, n.d.), p. 5

²¹ *Ibid.*, p. 83

²² Muhammad Chirzin, *op.cit.*, p. 91

²³ Sachiko Murata and William C. Chitick, *Trilogi Islam (Islam, Iman & Ihsan)*, Gufron A. Mas'adi (trans.) (Jakarta: Raja Grafindo Persada, 1997), p. 2-3

that he is *muslim*.²⁴ Next, the last element is good act. Man must live according to the truth which is believed by him.²⁵ Acting God's commands is *Islam*. Yet, *Islam* is not same as *iman*. Man may act as *muslim* outside but does not have faith inside in Allah's messages which sent to the Prophet.²⁶ The difference between *Islam* and *iman* is explained in Surah al-Hujurat (49): 14

قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
(الحجرات: 14)

“The bedouins say: “We believe”. Say: “You believe not but you only say, ‘We have surrendered (in Islam)’, for Faith has not yet entered your hearts. But if you obey Allah and His Messenger, He will not decrease anything in reward for your deeds. Verily, Allah is Oft-Forgiving, Most Merciful”.

The implicit messages from the verse above as follows: *first*, *iman* is different from *Islam*. The bedouins had surrendered to Allah but had not believed yet in Allah. They had others aim: fear of Allah, or trying relationship, or marrying *muslim* female, or others. *Second*, *iman* is placed in the heart. They said that they believe but in fact the faith had not yet entered their hearts. *Third*, surrender is a side of obedience and act (*amal*). Man is obedient to God by doing His commandments. If he is obedient, his acts will be given reward, although without faith. The bedouins had been obedient and had worked, they became thus *muslims*.²⁷ They had been obedient but they had not accepted the faith in their heart, they called *munafiqun* (hypocritical men),²⁸ and they will enter in the Hell.²⁹ Those writers, Sachiko Murata and William C. Chittick, summed

²⁴ *Ibid.*, p. 4-5

²⁵ *Ibid.*, p. 5

²⁶ *Ibid.*, p. 6

²⁷ *Ibid.*, p. 8

²⁸ *Ibid.*, p. 316

²⁹ *Ibid.*, p. 339

up that *iman* is three integrated elements those are belief in the heart, oral confession and good acts.

B. MUJAHADAH

1. Definition

After having achieved victory of the great battle of *Badr*,³⁰ the Prophet said, “You have returned from the lesser *jihad* (*al-jihad al-asghar*) to the greater *jihad* (*al-jihad al-akbar*)”. When asked what the greater *jihad* was he said, “It is the *jihad* against your passionate souls”.³¹

In Arabic the term of both *jihad* and *mujahadah* is derived from the root *j-h-d*. Completely, those words are derived from *fi'il madhi* (past tense): *jahada*; *fi'il mudhari'* (present tense): *yujahidu*; and *masdar* (gerund): *mujahadah* meant “to strive” or “to exert effort”.³² In many ways, *jihad* means a strong spiritual and material work ethic in Islam. Piety, knowledge, health, beauty, truth and justice are not possible without *jihad* –that is, without sustained and diligent hard work. Therefore, cleansing oneself from vanity and pettiness, pursuing knowledge, curing the ill, feeding the poor, and standing up for truth and justice, even at great personal risk, are all forms of *jihad*.³³

The Prophet Muhammad repeatedly, like at the description above, taught that the greatest form of *jihad* is to struggle against one’s own base desires. The greater, and one might also say greatest (in Arabic the word *Akbar* means both “greater” and “greatest”), *jihad* is therefore the inner

³⁰ In 624 at the Battle of *Badr*, Muhammad and his small band of followers successfully attacked an important Mecca Caravan. Muhammad’s victory was seen as confirmation of the righteousness of their belief in the one God. It also demonstrated that the powerful commercial city of Mecca was not invulnerable. See, Jonathan Bloom and Sheila Blair, *Islam a Thousand Years of Faith and Power* (The United States of America: Gardner Films, 2000), p. 32

³¹ Seyyed Hossein Nasr, *The Heart of Islam: Enduring Values for Humanity* (New York: HarperCollins Publisher, 2002), p. 260

³² Ahmad Warson Munawir, *Al-Munawir Kamus Arab-Indonesia* (Yogyakarta: Ponpes Al-Munawir Krapyak, 1984), p. 234

³³ Khaled Abou El Fadl, *The Great Theft: Wrestling Islam From the Extremists* (The United States of America: HarperCollins Publisher, 2005), p. 221

battle to purify the soul of its imperfections, to empty the soul of forgetfulness, negligence and the tendency to evil.³⁴

In the context of Islam, the root meaning of *jihad*, striving and exertion, is understood to be in the path of God. On this basic level it might be said that all of life, according to Islam, is a *jihad*, because it is a striving to live according to the will of God, to exert oneself to do good and to oppose evil. We are cast into a world in which there is disequilibrium and disorder both externally and within our souls. To create a life of equilibrium based on surrender to God and following his injections involves constant *jihad*.³⁵

The person who strives and exerts to be in the path of God is called a *mujahid*, usually translated as “holy warrior” in the Western media, as *jihad* itself is conveniently translated as “holy war”. In *sufi* contemplation, the state of combating the distractions of the soul is also called *mujahadah*.³⁶

2. *Mujahadah* and *Tariqah*

After knowing what *mujahadah* is, knowing what *tariqah* meaning is important to explain for the purpose of understanding the relationship between those terms. *Tariqah*, the Arabic term, means *al-khat fi al-sha'i* (line is in something) meant *al-sirat* (way) and *al-sabil* (path); and also means *al-hal* (state) like in a sentence *huwa 'ala tariqah hasanah wa tariqah sayyi'ah* (he is in good state and in bad state). In the Western literatures, it is translated as “road, way, path”.³⁷ In practice, *tariqah* is understood as a esoteric spiritual training using *dhikrs* (regular recitations of litanies founded on the Qur'an) believed have a spiritual genealogy or

³⁴ Seyyed Hossein Nasr, *op.cit.*, p. 260

³⁵ *Ibid.*, p. 258

³⁶ *Ibid.*, p. 257

³⁷ Amin Syukur, *Tasawuf Kontekstual: Solusi Problem Manusia Modern* (Yogyakarta: Pustaka Pelajar, 2003), p. 44-45

the ‘initiativ’ chain or *silsilah* which goes back to the prophet, even to God.³⁸

There are four important elements of *tariqah* those are: purification of the soul, *silsilah* (the ‘initiativ’ chain), religious ceremony and social life. *First*, purification of the soul is done means of emptying the soul of bad characters and filling the soul with good character, acts of obedience, leaving disobedience. Those stages are similar to *tasawuf* (sufism)³⁹ having the disciplines of the Path to purify the soul those are: *takhalli*, emptying the soul by losing its imperfections such as *hasad* (jealousy), *takabur* (arrogance), *ghadab* (anger); *tahalli*, fulling the soul by commendable acts such as *tawbah* (repentance), *zuhd* (abstinence), *hubb* (love), *sabr* (patience); and *tajalli*, illumination of the Essence.⁴⁰ *Second*, *silsilah* (the ‘initiativ’ chain) consists of *murshid*, *khalifah*, *murid*. *Tariqah* has also *ribath* (training place), *kitab*s (books), and method of *dhikr*. *Third*, religious ceremony consists of *ba’iah* (the utterance of an oath of allegiance to the *murshid*), and *wird* (devotional exercise).⁴¹

Mujahadah, spiritual combatants, has instrument of battle is, however, not the sword, but prayer. Only of those who have the spiritual and mental capability can follow the path to God in this life. Combating the distractions of the soul needs tireless *mujahadah*. The four pillars of *mujahadah* for the purpose of combating the passionate soul, namely:

a. ‘*Uzlah* (retirement)

‘*Uzlah* does not mean self isolation from others but *uzlah* means that someone does not involve in a badness and uselessness

³⁸ *Silsilah* is very important for *tariqah* because it will become standard of legality (*mu’tabarrah*) of *tariqah*, true *tariqah*. See, Sri Mulyati, et.al., *Tarekat-Tarekat Mu’tabarrah di Indonesia* (Jakarta: Kencana, 2004), p. 9

³⁹ *Tariqah* is often considered synonymous with *tasawwuf* (sufism). In tradition of Java *pesantren*, the term of *tasawwuf* is used in the intellectual aspect of *tariqah* only, whereas the term of *tariqah* is used in practice aspect and is more important than the intellectual aspect. See, Sri Mulyani, *ibid*.

⁴⁰ Amin Syukur, *Pengantar Studi Islam* (Semarang: Duta Grafika, 1991), p. 151, 156, 166-167

⁴¹ Sri Mulyati, et.al., *loc.cit*.

things. Notwithstanding, there are certain time which is suggested by Allah to isolate from others⁴² as Allah said in Surah al-A'raf (7): 205.

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ
وَلَا تَكُن مِّنَ الْعَافِينَ (الاعراف: 205)

“And remember your Lord within yourself, humbly and with fear and without loudness in words, in the mornings and in the afternoons, and be not of those who are neglectful”.

b. *Al-Sukut* (silence)

Al-sukut (silence) means careful in speaking.⁴³ Narrated by Bukhari and Muslim, the prophet said :

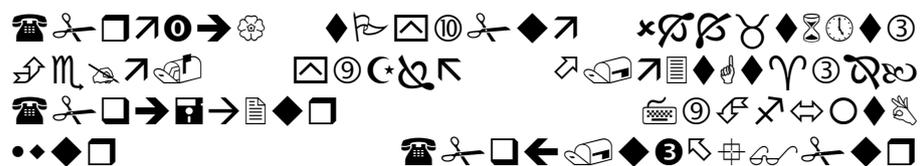
عَنْ أَبِي شُرَيْحٍ الْكَعْبِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَانَ يُؤْمِنُ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ.⁴⁴

“Who believes in Allah and the Day after engages in, good talk or else abstain”.

When someone has gotten into the habit of restraint the tongue, he will just speak after thinking over, whether his speaking is useful or not.

c. *Al-ju'* (feeling hunger)

Al-ju' (feeling hunger) does not mean that someone must totally refuse to eat and to drink. Yet, *al-ju'* means that someone does not go too far in eating and drinking. As Allah said in Surah al- A'raf (7): 31.



⁴² M. Quraish Shihab, *Logika Agama: Kedudukan Wahyu dan Batas-Batas Akal dalam Islam* (Jakarta: Lentera Hati, 2005), p. 170-171

⁴³ *Ibid.*, p. 173

⁴⁴ Al-Bukhari, *Sahih Bukhari*, vol. 4 (Beirut: Dar al-Kutb al-'Ilmiyyah, 2004) , p.159

3. *Mujahadah* as A Way to Worship

The popular wording is :

مَنْ عَرَفَ نَفْسَهُ قَدْ عَرَفَ رَبَّهُ

“Who knows himself/herself knows his/her God”.⁴⁷

That wording is of pivotal importance for achieving partnership with God. Only by knowing oneself, which is achieved by self-critical reflection and struggling against one’s base and selfish desires, a person can know who or what one honestly and truly worships. A person might believe that he/she worships and has submitted to God, but through critical self-reflection and by engaging in persistent inner *jihad* (*jihad al-nafs*) such a person will come to realize that in reality he/she worships. Critical self-reflection and self-knowledge are necessary to overcome to self-deceptions of the ego that leads to self-idolatry.⁴⁸ The process of critical introspection and self-knowledge, which enables a person to ascertain the true object of their submission and the real identity of their God, is necessary for building a partnership with God.

To love God, a person must love all that God loves, and dislike all that God dislikes. God loves those who are just, fair, equitable, merciful, kind and forgiving, those who persistently purify themselves, and so on. At the same time, the Qur’an repeats that God does not love those who are aggressors, unjust, corrupters, cruel unforgiving, treacherous, liars, ungrateful, arrogant, and so on.⁴⁹ This addresses the types of people that God loves or does not love because of their actions. The striving to be beloved God is done by those acts.

4. Relationship between *Iman* and *Mujahadah*

The relationship of the individual to God is the most significant dynamic in Islam. There is no disagreement that God is immutable,

⁴⁷ As-Sakhawi, *Al-Maqasid al-Hasanah* (Beirut: Darul Hijrah, n.d.), p. 419

⁴⁸ Khalid Abou El Fadl, *op.cit.*, p. 135-136

⁴⁹ *Ibid.*, p. 133

omnipresent, indivisible, and eternal. Belief in the oneness, completeness, and perfection to God is central to the Islamic faith, God has no partners, associates, or equals, and He is neither begotten nor a begetter. God has many attributes. God is the merciful, the compassionate, the kind, the indulgent, and the gracious. God is beautiful and loves beauty. God is the creator and the source of all goodness, the sustainer, the protector, the All-Powerful and the All-Knowing.⁵⁰ The Qur'an emphasizes that human beings must submit to God and yield to God's commands, and it warns that people should not subjugate God to their own whims. In other words, human beings should seek to understand God as God is, and not invent God as they would like God to be and then whimsically follow their own desires. God is the Superior and Supreme, and human being must approach God with submission, humility, and gratitude.⁵¹ Human beings believe in God who has created them. God made human beings as God's agents or viceroys on the earth and entrusted them with the responsibility to civilize the land. Civilizing the earth does not mean constructing buildings or paving roads. It means striving to spread on the earth the Divine attributes such as justice, mercy, compassion, goodness, and beauty. In contrast, corrupting the earth –spreading violence, hatred, vengeance, and ugliness– means failure in discharging one's obligations toward God.⁵²

Mujahadah which is taught in *tariqah* strives for all good attributes above. One of the purposes of *dhikr* in *mujahadah* is to lose all bad attributes. Thereby the soul will be pure and mankind deserve the responsibility to be God's agents on the earth.

⁵⁰ *Ibid.*, p. 126

⁵¹ *Ibid.*

⁵² *Ibid.*, p. 129

CHAPTER I INTRODUCTION

A. BACKGROUND

Faith (*iman*) and actions (*'amal*) can not be separated. True faith will produce good actions and good actions will strengthen the faith. The faith in general is defined as belief that there is no God that has the right to be worshipped except Allah, and Muhammad is Allah's messenger. The theoretical faith must be proven by actions. Thus, quality of the faith can be looked into the actions.¹

When a muslim has admitted and understood about the faith, of course, he should practice the Islamic teaching such as inviting for others into Allah's way, as Allah said in *Qur'an* in An-Nahl: 125 and Ali Imran : 104 as follows:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ
أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ (النحل: 125)

“Invite (mankind, O Muhammad) to the way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Revelation and the Qur'an) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from his path, and He is the best aware of those who are guided”.²

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ
هُمُ الْمُفْلِحُونَ (ال عمران: 104)

“Let there arise out of you a group of people inviting to all that is good (Islam), enjoining *al-ma'ruf* (i.e. Islamic monotheism and all that Islam orders one to do) and forbidding *al-munkar* (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful”.³

Based on the verses above, believers (*mu'min*) must have not only the faith (*iman*) but also the efforts to inviting others into Allah's way in order to keep and increase their faith. The strong faith will guide in increasing quality

¹ Amin Syukur, *Pengantar Studi Islam* (Semarang: Duta Grafika, 1991), p. 32

² Muhammad Taqiyyuddin al-Hilali and Muhammad Muhsin Khan, *Interpretation of The Meaning of The Noble Qur'an* (Riyad: Darussalam, 1999), p. 365

³ *Ibid.*, p. 98

of worship. Thus, the indications of faith are not only looked into act but also looked into worship. The stronger the faith is, the more increasingly the quality of worship is. On the contrary, the weaker the faith is, the less the quality of worship is. If somebody has a weak faith but the frequency of his worship is high, it is difficult to be understood. Maybe, that action occurs because there are many certain aims of his worship which is not related to substance of worship.⁴

The condition of faith is not constant. If the faith is described into graphics, it sometimes will go up but in other times it will be in horizontal line and in other times it will go down even comes close to zero point. Only the graphics of prophets' faith goes up to perfection line even higher than the angel's faith.⁵ The graphics of angels faith is horizontal, not up and down, because they do not have desire which influences to faith. It is different from human being whose faith often changes depend on his state faced and desire influencing on himself. If human being can control his desire, the graphics of faith will go up to perfection line, surpasses the faith of angels. On the contrary, if desire is far stronger than faith, the graphics of faith will go down to zero point. Faith, therefore, needs to be kept and increased every time – daily, monthly and annually. For example, *muslims* are instructed to pray regularly five times a day, to pray *Jum'ah* once a week and to pray *Idul Fitri* and *Idul Adha* once a year. Those instructions can not be separated from the aims, keeping and increasing the faith. Besides, *dhikr* (remember) to Allah in any condition and in anytime is the most important way to keep and to increase in the faith. Thereby, *muslims* will be conscious enough of the duties and the obligations as servant of Allah.⁶

According to Ibn 'Athailah, *dhikr* can be done using three means : with the tongue (*dhikr al-zahir* or *dhikr al-hurf* or *dhikr al-jahr*), in the mind (*dhikr al-qalb* or *dhikr al-sirr* or *dhikr al-khafy*) and acts (*dhikr a'dha' al-*

⁴ M. Yusron Asmuni, *Ilmu Tauhid* (Jakarta: Citra Niaga Rajawali Pers, 1993), p. 32

⁵ *Ibid.*

⁶ *Ibid.*

abdan or *dhikr al-jawarih*).⁷ The interesting side of *dhikr* is that *dhikr* may be done wherever and whenever, not limited by the times of prayer (*salat*) and by the holy places. Allah can be remembered wherever, in the world belonged to him.⁸

Many efforts can be done to make closer (*taqarrub*) into Allah such as through *tariqah* (mystic path to the truth), *jam'iyyah* (association), *mujahadah* (fight against passion and desire) and so on. *Jam'iyyah Ahli Mujahadah Salawat Ummi* is one of *jam'iyyah* (organization) form which handles specifically the event of *Mujahadah Salawat Ummi*, and facilitates *muslims* who want to make closer into Allah by adding worship and *salawat* into the Prophet Muhammad. The *salawat* is recited as follows: *allâhumma salli 'alâ muhammaad al-nabiyyi al-ummi wa 'alâ 'âlih wa salim taslîman* and *allâhumma salli 'alâ muhammad 'abdika wa rasûlika al-nabi al-ummi*.⁹ Both of them are classified into *salawat ma'thurah* (*salawat* made by prophet Muhammad)¹⁰ and have many noblenesses (*fadhilah*). For example when it is read in eighty times after praying 'asr, on Friday, before getting up from the place of praying; the sins have been done during eighty years will be forgiven by Allah and Allah will give reward during eighty years for who reads both of *salawat*.¹¹

⁷ Sri Mulyati, *Mengenal dan Memahami Tarekat-Tarekat Muktabarah di Indonesia* (Jakarta: Kencana, 2004), p. 77

⁸ Annemarie Schimmel, *Dimensi Mistik dalam Islam* (Jakarta: Pustaka Pelajar, 1986), p. 172

⁹ Abu Nur Jazuli Nahrawi 'Ammath, *Nuskah al-Salawat al-Ma'tsurah* (Bumiayu : Pesantren Tahfidzul Qur'an, n.d), p. 1

¹⁰ *Salawat* is basically classified into two kinds : *first, salawat ma'thurah*. It was made by prophet Muhammad sentences, wording, way of read, time of read and *fadhilah* (nobleness) are from him like *Salawat Ummi*. *Second, salawat ghairu ma'thurah*. It was made by somebody else, like *salawat munjiyat* by *Shaikh Abdul Qadir al-Jailani*, *salawat fatih* by *Shaikh Ahmad at-Tijani*. See, Badruzaman, *Mengenal JAMSU Lebih Dekat*, in *Munajat*, 1st Edition, July 2007, p. 30

¹¹ Based on the hadith :

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَلَّى صَلَاةَ الْعَصْرِ مِنْ يَوْمِ الْجُمُعَةِ فَقَالَ قَبْلَ أَنْ يَقُومَ مِنْ مَكَانِهِ: اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدَانَ النَّبِيِّ الْاُمِّيِّ وَعَلٰى اٰلِهِ وَسَلَّمَ تَسْلِيْمًا ثَمَانِيْنَ مَرَّةً غَفَرَ اللهُ لَهُ ذُنُوْبَ ثَمَانِيْنَ عَامًا وَكُتِبَتْ لَهُ عِبَادَةٌ ثَمَانِيْنَ سَنَةً.

“Who prays ‘Asr on Friday and before standing up from the place he recites *allahumma salli 'ala Muhammad an-nabi al-ummiyy wa 'ala alih wa sallim tasliman* in eighty times, his sins which

K.H. Abu Nur Jazuli Nahrawi ‘Amaith al-Karajani al-Hafiz al-Murshid usually called “*Kyai Jazuli*”, is the founder and the leader of Pondok Pesantren An-Nuriyah in Krajan, Bumiayu, Brebes. He is also the *murshid*¹² of *Tariqah Qadiriyyah Naqshabandiyyah*. He combined next the teaching with *Salawat Ummy*. His love to the Prophet Muhammad has given him idea to hold *mujahadah* named *Mujahadah Salawat Ummy*. In the next time, he established a *jam’iyyah* for his *mujahadah* named *Jam’iyyah Ahli Mujahadah Salawat Ummy* (JAMSU) on 2005. By that time, he has formed organizing in many provinces like in Central Java, East Java, West Java and others. For Semarang and its around, Kyai Jazuli gave duty to K.H. M. Tauhid and K.H. Abdul Karim Assalawy to spread *salawat ummy*.¹³

K.H. Abdul Karim Asslawy¹⁴ is one of student (*murid*) of *Mbah Jazuli’s Tariqah*. On Nopember 8th 2005, the inauguration of *murshid* was carried out in Pondok Pesantren¹⁵ An-Nuriyah Krajan, Bumiayu, Brebes. The eligible *murshid* was K.H. Abdul Karim Assalawy and K.H. M. Tauhid. At the same time, they were also trusted to spread *salawat ummy* in Semarang and its around.¹⁶ K.H. Abdul Karim Assalawy is the founder and the leader of Pondok Pesantren An-Nur located in Karanganyar Tugu Semarang, and he is the activist in many organizations. Thus, spreading *salawat ummy* to *muslims* in Semarang is not difficult duty for him. Since the *murshid* inauguration was

had been done for eighty years will be forgiven and Allah will give reward for his worship for eighty years”.

¹² *Murshid* is spiritual teacher term in *tariqah*. He is the advisor, leader and main figure to his followers called *murid*. See, M. Mukhsin Jamil, “Tarekat Dalam Diskursus Sosial Politik”, in *Teologia*, No. 49, February 2000, p. 69

¹³ Badruzaman, *op.cit.*, p. 31

¹⁴ He is the activist in many organizations such as: MUI (Majelis Ulama Indonesia) Semarang, PETAMAS (Paguyuban Pemerintah, Tokoh Agama, Tokoh Masyarakat) Semarang, Bulan Sabit Merah Semarang. He is the lecturer of Ushuluddin Faculty of IAIN Walisongo Semarang and the founder of Pondok Pesantren An-Nur located in Karanganyar Tugu Semarang.

¹⁵ The root of *pondok* is from Arabic, *al-funduq*, meant hotel, inn or dormitory. See, Haidar Putra Daulay, *Historitas dan Eksistensi Pesantren, Sekolah dan Masyarakat* (Yogyakarta: Tiara Wacana, n.d), p. 7. Then, the root word of *pesantren* is *santri* added prefix –pe and suffix –an. So, in brief *pondok pesantren* is the place to learn theology or to seriously worship.

¹⁶ Nasykuriyah, *Profil K.H. Abdul Karim Assalawy, M.Ag.*, in *Sekilas Ponpes An-Nur Dalam Tri Panca Warsa*, August 2007, p. 25.

held, he began to teach *salawat ummy* to his *santri*,¹⁷ and his society centered in Pondok Pesantren An-Nur Karanganyar, Tugu, Semarang.

Pesantren as one of Islamic education institute has various methods to educate good behaviour.¹⁸ *Pesantren* has common pattern of education. For examples *Kyai* and *santri* have a close relationship; *santri* is taught to apply Islamic teaching such as a simple life, discipline, and independent.¹⁹ Pondok Pesantren An-Nur has also method to educate its *santri*. The leader, K.H. Abdul Karim Assalawy, roled as the teacher and the second parent appears for the good example for his *santri*. He comes often in *santri*'s dormitory in the midnight and wakes them up to pray *tahajjud*. So, the education method in Pondok Pesantren An-Nur applies full time system in order to control behaviour of *santri*.²⁰ Although he has many activities, he still cares about his *santri* and his society. *Tawajjuh*, literally face to face meeting between *murshid* and *murid*, is one of his efforts to invite *muslims* to make closer into Allah. It takes place in Pondok Pesantren An-Nur after praying *Isha*', every Sunday at night alternated with *mujahadah*, twice for *tawajjuh* and once for *mujahadah*.

Based on the description above, I want to study about the role of *Jam'iyah Ahli Mujahadah Salawat Ummi* in increasing faith of its followers. This study is therefore entitled "The Role of Jam'iyah Ahli Mujahadah Salawat Ummi in Increasing Faith in Pondok Pesantren An-Nur Karanganyar Tugu Semarang".

B. PROBLEMS

¹⁷ *Santri* stems from Tamil meant someone learns to teacher or student learns in some place named *pesantren*. See, The Liang Gie and Andrian The, *Ensiklopedi Ilmu-ilmu* (Yogyakarta: Andi Offset, n.d), p. 415

¹⁸ Tamyiz Burhanudin, *Ahlak Pesantren* (Yogyakarta: Ittaqa Press, 2001), p. xii

¹⁹ Mukti Ali, *Beberapa Persoalan Agama Dewasa Ini* (Jakarta: Rajawali Press, 1987), p.

²⁰ *Potret Pondok pesantren An-Nur dalam Panca Warsa* (Yogyakarta: Noktah Art Printing, 1997), p. 9

Specifically, the research of problems are defined as follows:

1. What is *Jam'iyah Ahli Mujahadah Salawat Ummiy*?
2. What activities are done by the *Jam'iyah* to increase the faith of its followers in Pondok Pesantren An-Nur Karanganyar Tugu Semarang?
3. What are the indications of increasing of their faith?

C. SIGNIFICANCES

The significances of this study is principally to find the answers of those problems above, those are :

1. To know deeply what is *Jam'iyah Ahli Mujahadah Salawat Ummiy*.
2. To know what activities are done by the *Jam'iyah* to increase the faith of the followers.
3. To know the indications of their faith increasing.

D. LITERARY SURVEY

Many preceding books and writings as previous findings which have a close relevancy with this study have been done by many people. I do not deny that there are others book but I do not put them in the literary survey.

A study, entitled “*Peranan Rutinitas Mujahadah Selapanan dalam Meningkatkan Keimanan (Studi Kasus Mujahadah Selapanan di Pondok pesantren Miftahus Sa’adah Kelurahan Wonolopo Kecamatan Mijen Semarang)*” written by Ani Sulistyarini, focuses on influences of *Mujahadah* which has taken place once in thirty six days, *selapanan*, in increasing faith of its followers. The result of her study told that *mujahadah* which has been held since 1997 till now has given good effects to its follower life. The success of *mujahadah* can not be separated from good lesson (*mauizah hasanah*) told by *mujahadah*'s leader and *dhikr* inside. The good lesson has added knowledge in Islamic values to the followers so that when they will do something, they will think over whether it is in accordance with Islamic teaching or not. Next, *dhikr* functions as a way to make closer into Allah. Through the good lesson and

dhikr, the values of Islamic teaching such as *ikhtiyar* (make effort) and *tawakkal* (believe whole heartedly in God) have been deeply ingrained.

The study which had been done by Ani Sulistyarini is different from my study. She studied about *Mujahadah Selapanan* in Pondok Pesantren Miftahus Sa'adah Kelurahan Wonolopo Kecamatan Mijen Semarang. Whereas I study on *Mujahadah Salawat Ummi* in Pondok Pesantren An-Nur Karanganyar Tugu Semarang. The next differences can be looked into the way of *mujahadah*, timing and *dhikr*.

E. METHODOLOGY

1. Data Sources

According to the study, the kind of this research is field research. Data sources which are used as support the authenticity of the research are classified into two parts, those are primary and secondary sources.

a. Primary Sources

The primary sources are obtained directly from objects of research.²¹ So, in this study, the phenomenon of *mujahadah salawat ummi*, becomes the primary source.

b. Secondary Sources

The secondary sources are sources which can support the primary sources.²² These sources are obtained indirectly from the object of research. Everything, not only human beings but also references such as magazines, books, newspapers and photographs, that have relevancy to the study, is included into secondary sources. The leader, K.H. Abdul Karim Assalawy al-Murshid, and the book written by K.H. Abu Nur Jazuli about *mujahadah salawat ummi*.

²¹ Joko P. Subagyo, *Metode Penelitian dalam Teori dan Praktek* (Jakarta: Rineka Cipta, 1991), p. 87-88

²² Sumadi Suryabrata, *Metodologi Penelitian* (Jakarta: Raja Grafindo Persada, 1998), p. 85

2. Collecting Data

Collecting data is done through many methods those are :

a. Observation

Observation is based on directly experience which is the best way to make sure that something is true.²³ There are two modes of observation those are: *the first, participant observation* means that the researcher becomes the participant in the field of research, and *the second, non participant observation* means that the researcher does not become participant in the field of research.²⁴ I take the first mode of observation namely *participant observation*. So, I join in the activities of *Jam'iyah Ahli Mujahadah Salawat Ummi* in Pondok Pesantren An-Nur Karanganyar Tugu Semarang.

b. Interview

Interview is defined as a method in collecting data through giving orally question which is orally answered also.²⁵ There are two modes of interview, *structured* and *unstructured*. I use the second mode namely *unstructured interview* carrying only outline of questions.²⁶

The questions are divided into two parts and the respondents are too. The first questions deal with *Jam'iyah Ahli Mujahadah Salawat Ummi* and Pondok Pesantren An-Nur Karanganyar Tugu Semarang including the history of both and process of *mujahadah salawat ummi*. Respondents, who answer the questions, are the leader of *Jam'iyah Ahli Mujahadah Salawat Ummi* and Pondok Pesantren An-Nur, K.H. Abdul Karim Assalawy al-Murshid, and the followers of *Jam'iyah Ahli Mujahadah Salawat Ummi* in Pondok Pesantren An-

²³ Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2006), p. 174

²⁴ Sutrisno Hadi, *Metodologi Research* (Yogyakarta: Andi Offset, 1992), p. 147

²⁵ S. Margono, *Metodologi Penelitian Pendidikan* (Jakarta: Rineka Cipta, 2004), p. 165

²⁶ Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek* (Jakarta: Rineka Cipta, 1992), p. 231

Nur Karanganyar Tugu Semarang. The second questions deal with the condition of faith of its followers before and after joining in *mujahadah salawat ummy* in Pondok Pesantren An-Nur Karanganyar Tugu Semarang, of course, the respondents are the followers of *mujahadah salawat ummy* in Pondok Pesantren An-Nur Karanganyar Tugu Semarang.

c. Documentation

According to Sudarto, documentation is used to collect data or informations formed in legal documents, books, magazines, private documents and photographs.²⁷ The documents which are needed in this study consist of the structure of organization of *Jam'iyah Ahli Mujahadah Salawat Umyy* and Pondok Pesantren An-Nur Karanganyar Tugu Semarang, and sequence of *dhikr* in *mujahadah salawat ummy*.

d. Questionnaire

Questionnaire is used most frequently to collect data in a research.²⁸ Questionnaire is the list of questions to be answered to get information.²⁹ The questions that are given to the respondents deal with participation in *mujahadah salawat ummy* and the application of their faith after joining in *Jam'iyah Ahli Mujahadah Salawat Umyy* in Pondok Pesantren An-Nur Karanganyar Tugu Semarang.

The kind of questionnaire in this study is qualitative questionnaire meant a questionnaire that do not process totally statistically. Scoring of answers uses percentage system. The number of questionnaire sheet which is given to the respondents is forty sheets as many as the fixed followers of *Jam'iyah Ahli Mujahadah Salawat Umyy* in Pondok Pesantren An-Nur Karanganyar Tugu Semarang.

²⁷ Sudarto, *Metodologi Penelitian Filsafat* (Jakarta: Raja Grafindo Persada, 2002), p. 71

²⁸ Suharsimi Arikunto, *op.cit.*, p. 200

²⁹ *Oxford Learner's Pocket Dictionary*, 3rd edition (China: Oxford University Press, 2003), p. 351

3. Analyzing

In Analyzing step, I use qualitative descriptive analysis for the purpose of describing all of data which is found and processed without statistics.³⁰ The next step is applying inductive thought. Reasoning which the process is started from seeking of empirical facts then analyzing, interpreting and the last concluding.

F. OUTLINE

The book as a whole is made up of five chapters having correlations and support each other. Dividing of the chapters is meant to study systematically and to identify scrupulously the background. This is begun with introduction put in chapter I describing the reasons for choosing *Jam'iyah Ahli Mujahadah Salawat Ummiy* in *Pondok Pesantren An-Nur Karanganyar Tugu Semarang* as object of study. Whether it can function in increasing faith of its followers or not; what efforts which have been done by this *Jam'iyah* in increasing faith and what indications if the faith of the followers increase, are the questions that will be answered in this study. Chapter I is also completed with significances of the study, literary survey, methodology, and outline.

Chapter II is base of theory. It is divided into two parts of theory, those are faith (*iman*) and *mujahadah*. The discussion of faith indeed will be explained many aspects of it, those are its definition and indications, and the opinions on *iman*, such as al-'Ash'ari, Ibn Taimiyyah and Sachiko Murata and William C. Chittik opinions. The next discussion tells about *mujahadah* including its definition, *mujahadah* and *tariqah*, *mujahadah* as a way to worship, and the relation between *iman* and *mujahadah*.

Chapter III presents datas dealing with *Jam'iyah Ahli Mujahadah Salawat Ummiy* and *Pondok Pesantren An-Nur Karanganyar Tugu Semarang*. About *Jam'iyah Ahli Mujahadah Salawat Ummiy*, I describe its history, structure of organization, teachings and its activities, and *wird*. Then, about

³⁰ S. Margono, *op.cit.*, p. 30

Jam'iyah Ahli Mujahadah Salawat Ummiy in Pondok Pesantren An-Nur located in Karanganyar Tugu Semarang, I describe the historical background of Pondok Pesantren An-Nur, structure of organization and curriculum of Pondok Pesantren An-Nur, and *Jam'iyah Ahli Mujahadah Salawat Ummiy* in practice.

Chapter IV is analysis of some problems in relation to understanding the role of *Jam'iyah Ahli Mujahadah Salawat Ummiy* in increasing faith and the effectiveness of *mujahadah salawat ummy* in daily problems.

Chapter V is conclusion explaining the result of this study after employing scrupulous methods and meticulous analysis.

BIBLIOGRAPHY

- Abdalati, Hammudah, *Islam in Focus*, 10th ed., Doha: Ministry of Awqaf and Islamic Affairs, 1997.
- Abduh, Muhammad, *Risalah Tauhid*, translated by Firdaus, Jakarta: Bulan Bintang, 1972.
- Al-Bukhari, *Shahih Bukhari*, vol.4, Beirut: Dar al-Kutb al-‘Ilmiyyah, 2004.
- Al-Hilali, Muhammad Taqiyyuddin, and Muhammad Muhsin Khan, *Interpretation of The Meaning of The Noble Qur’an*, Riyad: Darussalam, 1999.
- Ali, Mukti, *Beberapa Persoalan Agama Dewasa Ini*, Jakarta: Rajawali Press, 1987.
- ‘Amaith, Abu Nur Jazuli Nahrawi, *Kitab Pedoman Praktis Mujahadah Salawat Ummi dan Dzikir Ismudz. Dzat Thoriqah Qadiriyyah wan Naqsyabandiyyah*, Semarang: Pondok Pesantren An-Nur, n.d.
- _____, *Nuskah al-Salawat al-Ma’tsurah*, Bumiayu : Pesantren Tahfidzul Qur’an, n.d.
- Arikunto, Suharsimi, *Prosedur Penelitian Suatu Pendekatan Praktek*, Jakarta: Rineka Cipta, 1992.
- Asmaran, *Pengantar Studi Akhlak*, Jakarta: Rajawali Press, 1992.
- Asmuni, M. Yusron, *Ilmu Tauhid*, Jakarta: Citra Niaga Rajawali Pers, 1993.
- As-Sakhawi, *Al-Maqasidul Hasanah*, Beirut: Darul Hijrah, n.d.
- Assalawy, Abdul Karim, *K.H. Abu Nur Jazuli Nahrowi Amaith Al-Hafidz: Seorang Ulama Shufi Dalam Kehidupan Kontemporer*, will be published in 2008.
- At-Tirmidzi, *Al-Jami’ ash-Shahih*, 3rd vol., Semarang: Taha Putra, n.d.
- Badruzzaman, *Mengenal JAMSU Lebih Dekat*, in *Munajat*, 1st Edition, July 2007.
- Bloom, Jonathan, and Sheila Blair, *Islam a Thousand Years of Faith and Power*, The United States of America: Gardner Films, 2000.
- Burhanudin, Tamyiz, *Akhlak Pesantren*, Yogyakarta: Ittaqa Press, 2001.
- Chalil, Munawar, *Definisi dan Sendi Agama*, Jakarta: Bulan Bintang: 1970.

- Chirzin, Muhammad, *Pemikiran Tauhid Ibnu Taimiyyah dalam Tafsir Surah al-Ikhlâs*, Yogyakarta: Dana Bhakti Primayasa, 1999.
- Daulay, Haidar Putra, *Historitas dan Eksistensi Pesantren, Sekolah dan Masyarakat*, Yogyakarta: Tiara Wacana, n.d.
- Dewan Redaksi, *Ensiklopedi Islam*, Jakarta: Ichtiar Baru Van Hoeve, 1993.
- El-Fadl, Khaled Abou, *The Great Theft: Wrestling Islam From the Extremists*, The United States of America: HarperCollins Publisher, 2005.
- Gibb, H.A.R., and J.H. Kramers, *Shorter Encyclopaedia of Islam*, Leiden: E.J. Brill, 1974.
- Gie, The Liang, and Andrian The, *Ensiklopedi Ilmu-ilmu*, Yogyakarta: Andi Offset, n.d.
- Hadi, Sutrisno, *Metodologi Research* Yogyakarta: Andi Offset, 1992.
- Iqbal, Muhammad, *The Reconstruction of Religious Thought in Islam*, Lahore: The Ashraf Press, 1958.
- Jamil, M. Mukhsin, *Tarekat Dalam Diskursus Sosial Politik*, in *Teologia*, No. 49, February 2000.
- Laporan Pertanggungjawaban Pengurus Pondok Pesantren An-Nur Karanganyar Tugu Semarang 2005-2008.
- Ma'luf, Louis, *Al-Munjid*, Beirut: Al-Maktabah al-Katulikiyah, n.d.
- Macdonald, Duncan B., *Development of Muslim Theology, Jurisprudence and Constitutional Theo*, New York: Charles Scribner's Sons, 1903.
- Margono, S., *Metodologi Penelitian Pendidikan*, Jakarta: Rineka Cipta, 2004.
- Masykur, Abdurrahman, *Al-Furqon Antara Kekasih Allah dan Kekasih Syaitan*, translation of *Al-Furqon Baina Auliya ar-Rahman wa Auliya asy-Syaitan* by Ibn Taimiyya, Jakarta: Pustaka Panjimas, 1989.
- Moleong, Lexy J., *Metodologi Penelitian Kualitatif*, Bandung: Remaja Rosdakarya, 2006.
- Monografi Kelurahan Karanganyar Kecamatan Tugu – Kota Semarang semester II tahun 2007.
- Mulyati, *Mengenal dan Memahami Tarekat-tarekat Muktabarah di Indonesia*, Jakarta: Kencana, 2004.

- Mulyati, Sri, et.al., *Tarekat-Tarekat Mu'tabarrah di Indonesia*, Jakarta: Kencana, 2004.
- Mulyati, Sri, *Mengenal dan Memahami Tarekat-Tarekat Muktabarah di Indonesia*, Jakarta: Kencana, 2004.
- Munawir, Ahmad Warson, *Al-Munawir Kamus Arab-Indonesia*, Yogyakarta: Pongpes Al-Munawir Krapyak, 1984.
- Munir, Ghazali, in his disertasi entitled "Pemikiran Kalam Muhammad Shaleh Darat As-Samarani 1820-1903", 2007.
- Murata, Sachiko, and William C. Chitick, *Trilogi Islam (Islam, Iman & Ihsan)*, Gurfiron A. Mas'adi (trans.), Jakarta: Raja Grafindo Persada, 1997.
- Muslim, *Shahih Muslim bi Syarkhi an-Nawawi*, vol. I, Cairo: Al-Matba'ah al-Mishriyah, n.d.
- Nasr, Seyyed Hossein, *The Heart of Islam: Enduring Values for Humanity*, New York: HarperCollins Publisher, 2002.
- Nasution, Harun, *Teologi Islam*, Jakarta: UI-Press, 1986.
- Nasykuriyah, *Profil K.H. Abdul Karim Assalawy, M.Ag.*, in *Sekilas Pongpes An-Nur Dalam Tri Panca Warsa*, August 2007.
- Oxford Learners Pocket Dictionary*, 3rd edition, China: Oxford University Press, 2003.
- Schimmel, Annemarie, *Dimensi Mistik dalam Islam*, Jakarta: Pustaka Pelajar, 1986.
- Shihab, M. Quraish, *Logika Agama: Kedudukan Wahyu dan Batas-Batas Akal dalam Islam*, Jakarta: Lentera Hati, 2005.
- Subagyo, Joko P., *Metode Penelitian dalam Teori dan Praktek*, Jakarta: Rineka Cipta, 1991.
- Sudarto, *Metodologi Penelitian Filsafat*, Jakarta: Raja Grafindo Persada, 2002.
- Suryabrata, Sumadi, *Metodologi Penelitian*, Jakarta: Raja Grafindo Persada, 1998.
- Syukur, Amin, *Pengantar Studi Islam*, Semarang: Duta Grafika, 1991.
- _____, *Tasawuf Kontekstual: Solusi Problem Manusia Modern*, Yogyakarta: Pustaka Pelajar, 2003.
- Taimiyya, Ibn, *al-'Aqida al-Wasitiyyah*, Beirut: Dar al-'Arabiyya, n.d.

Tim Redaksi, *Potret Pondok Pesantren An-Nur dalam Panca Warsa*, Yogyakarta: Noktah Art Printing, 1997.

Zaman, Muhammad Qasim, *The Ulama in Contemporary Islam: Custodians of Change*, New Jersey: Princeton University Press, 2002.

BIOGRAPHY

Name : Mahdaniyal H.N.
NIM : 4104027
Faculty : Ushuluddin
Department : Islamic Theology (AF)
Date of Birth : Semarang, 27 Mei 1985
Address : Jl. Melati No. 13 Rt. 01, Rw. VI
Perumda Sukoharjo Margorejo Pati

Educational Background

A. Formal

1. Elementary School (SD Pati Kidul 01) 1991-1997
2. Junior High School (SMP 9 Semarang) 1997-2000
3. Senior High School (SMA 5 Semarang) 2000-2003
4. State Institute of Islamic Studies (IAIN) Walisongo Semarang 2004-2008

B. Non Formal

1. Al-Ma'had al-Islamy "Nurul Hidayah" Semarang 1997-2003
2. Al-Ma'had al-Islamy "Al-Kautsar" Pati 2003-2004
3. Al-Ma'had al-Islamy "An-Nur" Karanganyar Tugu Semarang 2004-2008
4. ACCES Pare, Kediri 2007
5. ELFAST Pare, Kediri 2007