

UNDERSTANDING SHALAWAT AND DON'T BE STUCKED INTO SULUK LINGLUNG PERSPECTIVES

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ABSTRAK

Penelitian ini mencoba mengeksplorasi pemahaman tentang definisi sebenarnya dari Shalawat dan penerapannya bagi umat Muslim, khususnya organisasi masyarakat seperti Nahdlotul Ulama' di Indonesia, dan umat Muslim di seluruh dunia. Termasuk pemahaman tentang berbagai jenis Shalawat yang diciptakan oleh doa dan puisi lokal hingga internasional. Dan Suluk Linglung Sunan Kalijaga yang menjelaskan dan menghubungkan Nabi Muhammad SAW, keluarga dan sahabatnya, serta banyak lagi sebagai manusia agung dengan Universalitas, dan Tuhan Yang Maha Kuasa. Penelitian ini menggunakan Metode Hermeneutika yang menunjukkan dan mengeksplorasi nilai hermeneutika sebagai cara yang kredibel, teliti, dan kreatif untuk membahas berbagai aspek praktik profesional. Shalawat berarti doa, bukan hanya kepada Nabi Muhammad SAW, keluarga, sahabatnya, dan banyak lagi, tetapi juga kepada Tuhan Yang Maha Kuasa dengan kebiasaan yang baik serta Uswatun, yang perlu kita pahami lebih dalam, juga moderat, dan jangan terpaku pada sesuatu dan/atau seseorang yang lain. Suluk Linglung sebagai sebuah puisi Jawa yang diciptakan oleh Sunan Kalijaga memiliki banyak nilai yang dapat diterapkan di tingkat lokal, nasional, regional, hingga global.

Kata Kunci: Shalawat, Doa, Moderat, Islam, Agama

ABSTRACT

This research is tried to exploring about understanding of truth definition of Shalawat and implementation for Muslim People, especially Society Organisation such as Nahdlotul Ulama' in Indonesia, and Moslem People around the world. Including Understanding many kind of Shalawat which created by local until International prayer and poetry. And Suluk Linglung Sunan Kalijaga which explaining and connecting The Prophet Muhammad SAW, his family and his friends and many more as great man to the Universality, and The God Al Mighty. This research used a Hermenutic Metode that demonstrating and exploring the value of hermeneutics as a credible, rigorous, and creative way to address the different aspects of professional practices. Shalawat means prayer, not only to Prophet Muhammad SAW, His family, His friends, and many more but with The God Al Mighty with good Habit as well as Uswatun, that we need to understand more, moderate as well, don't be stucked in something and/or someone else. Suluk Linglung as a Javanese Poetry created by Sunan Kalijaga has many values that can implement local, national, regional, until global and Universal.

Keywords: *Sholawat, Du'a, Moderate, Islam, Religion.*

INTRODUCTION

Praying to the Prophet Muhammad (peace and blessings be upon him) is a recommendation from Allah to the believers. People who read a lot of Sholawat will get a great reward from Allah Swt. (Ismail, [et.al](#), 2023). Anggraeni, [et.al](#) (2022) also noted that *Sholawat* art is an artistic creation that presents the lesson about love to the Prophet Muhammad. *Sholawat* art is an Indonesian cultural heritage immaterial, in custom domain and celebrations. The vital understanding of *da'wah* behavior is to preserve and cultivate *Sholawat* art. Islam and Javanese culture can dialogue in harmony, the two are not contradictory. One form of acculturation of the two can be seen from the traditions of rural communities as a form of rural Sufism, namely praising the prophet Mohammad (Mibtadin and Habib, 2022). Therefore, Nisa and Pradan (2023) also noted that peace of mind is a state of mind that is peaceful, positive, enthusiastic, and balanced. This is characterized by an individual's behavior that is well-adjusted, optimistic, considerate, unhurried, and able to learn from their experiences.

But, Bussing, [et.al](#) (2016) noted that The frequency of spiritual practices showed either no significant or only some marginal associations with psychosomatic health, while DSES showed weak to moderate associations. By this perception of transcendence was predicted best by private prayer and life satisfaction. Studying 7390 Roman Catholic pastoral workers (42 % priests, 13 % deacons, 20 % pastoral assistants, 25 % parish expert workers), They have intended to clarify (1) which forms of religious activities were practiced and were thus of importance to them, (2) whether these activities were related to their experience of the transcendent in daily life, and (3) and how these measures were related to their psychosomatic health, stress perception and life satisfaction also they have found almost equal levels of the experience of the transcendent in daily life (DSES) and in private prayer, but there were differences, particularly with respect to public prayer forms (e.g., the Eucharist, Liturgy of the Hours). Also in here, Anderson & Nunnally (2016) noted that Twenty-one studies had Prayer-Frequency scores of 5 to 8, indicating that they evaluated private prayer (praying for one's own health)

of suitable frequency in association with health conditions. Nine of 11 studies indicated that private prayer was associated with a significantly lower prevalence of depression (P value, <0.01). Optimism as well as coping were significantly improved by prayer in four studies (P value, P < 0.01). In 10 studies of mental health conditions including anxiety and confusion, there was a significant benefit associated with prayer (P < 0.01), In the reviewed studies, prayer did not have a significant effect on physical health or blood pressure.

Bartkowski, et,al (2022) noted that At the same time, meditation has been linked to mental health benefits in intervention-based studies. They have investigation offers a unique test of two comparable inhibitors of anxiety-related symptoms in the general population, namely, prayer versus meditation. Using data from the 2010 wave of the Baylor Religion Survey, they find that frequent communal prayer is correlated with an increased incidence of anxiety-related symptoms whereas worship service attendance is negatively associated with reported anxiety. Attendance also combines with communal prayer to yield anxiety-reducing benefits. Meditation, measured as a dichotomous indicator, is unrelated to reported anxiety in our sample of American adults. Their study underscores the selective efficacy of collective forms of religious expression, and points to several promising directions for future research.

But, In Indonesia as well as As'ad (2019) said that the change of the stand of the Muhammadiyah on the mawlid is influenced by several factors especially the dominant political and power relations in specific time and place which determine the discourse of the mawlid criticism of the Muhammadiyah.

METHOD

Argamakova (2025) noted that Hermeneutic methods have ordinarily been used in humanities and social studies where theories and descriptions do not explain observable facts, but interpret actions, texts and cultures. However, there is a progressing tendency to synthesize methodological insights and research programs in practices of technoscience as presupposed by actor-network theory or program of integration for qualitative and quantitative methodology in sociological investigations. Also Dangal & Joshi (2020) noted that Hermeneutic is to demonstrate

and explore the value of hermeneutics as a credible, rigorous, and creative way to address the different aspects of professional practices and how hermeneutic phenomenology is useful in studying the personal and social facets of making psychological knowledge and searching for philosophical truth as a research methods in educational research.

DISCUSSION

Definition of Shalawat

Greeley (2017) said that Religion as Poetry continues in the grand tradition of the sociology of religion pioneered by Emile Durkheim, Max Weber, and Talcott Parsons, among other giants in intellectual history. Too many present-day sociologists either ignore or disparage religious currents. And he argues that various religions have endured for thousands of years as poetic rituals and stories. Religion as Poetry proposes a theoretical framework for understanding religion that emphasizes insights derived from religious stories. Bradshaw & Kent (2018) noted that Prayer does not have a main effect on psychological well-being PWB. Secure attachment to God is associated with improvements in optimism but not self-esteem or life satisfaction. The relationship between prayer and PWB is moderated by attachment to God; prayer is associated with improvements in PWB among securely attached individuals but not those who are insecurely attached to God. Chirico, et.al (2020) noted that Prayer could be effective, no less than meditation and other spiritual or mind-body techniques, in contrasting the negative effects of occupational stress and preventing burnout among teachers and possibly other human service professionals.

The tradition of prayer/Shalawat as a way to get closer to the Prophet Muhammad and Allah. Over time, this prayer practice developed alongside the use of traditional musical instruments like terbang, jidor, teplak and kricik (Lail & Mawardi, 2024). Reciting shalawat (prayer) has become an alternative medicine to cure the ailments that plague them (the millennial generation) as a basic need due to their tendency to live a greedy, materialistic, and hypocritical lifestyle (Safi'i, 2019). Also in here, Khoiri & risiko (2021) added that Shalawat to the Prophet Muhammad SAW is a very great practice, because shalawat is the only practice that

Allah and His Angels also carry out, besides ordering His believer servants to carry it out. Shalawat to the Prophet Muhammad SAW can be a wasilah, and with this wasilah, people who recite the shalawat will receive a guarantee of intercession from the Prophet Muhammad SAW. To make it easier for prayers to be answered, we can use prayer as an intermediary. In this case, we use prayer as a medium so that our prayers are answered quickly by Allah.

Quoted from Nahdatul Ulama (NU) Organization official website, which is the most prominent organization in Indonesia, the Sholawat originates from Qur'an surah Al-Ahzab 56 (Indeed, Allah confers blessing upon the Prophet and His angels. O you who have believed, ask a blessing upon him and ask [Allah to grant him] peace). Reciting Shalawat is a practice and reward to Prophet Muhammad. Quoted official website of ministry of education and culture, Sholawat came from Kyai Sholeh in Jejeran, Wonokromo, Pleret, Bantul, Yogyakarta, Indonesia. Kyai Sholeh was asked by his teacher Kyai Nawawi to create an artistic creation that presents an Islamic lesson about loving expression to Prophet Muhammad or known by Muslims with Mahabarurrosul (Anggraeni, et. Al, 2022). Sholawat art or Sholawatan is an artistic creation that presents the lesson of love expression to Prophet Muhammad peace be upon him. Sholawatan means praise and Muslim Silaturrahim to their Prophet Muhammad. Sholawat is also has a meaning as social care. It has a function in a social culture: a da'wah media and Islamic education primarily educate worship and Sholat. It means Islamic broadcasting that can do with art media. Official website of ministry education and culture mentions Sholawatan as an Indonesia cultural heritage immaterial, in community customs domain and celebrations.

Kind of Shalawat

Edwanto & Athaillah (2023) noted that the practice of *Shalawat* within the cultural context of the Nusantara through an analysis of Surah al-Ahzab verse 56. *Shalawat*, as a form of praise for Prophet Muhammad (peace be upon him), is deeply embedded in the religious life of Muslim communities worldwide, including in the Nusantara region. The interpretation of Surah al-Ahzab verse 56 serves as a fundamental reference in understanding the significance of *Shalawat* in Islam.

Shalawat Badar

Mashad & Ghofur (2024) noted that Shalawat Badar is verses composition in Arabic that is dedicated to the Prophet Muhammad. The verses in this verse contain elements of Islamic political ideology. It was composed during a period of significant political upheaval, specifically the era of Guided Democracy (Demokrasi Terpimpin). During this period, Muslims in Indonesia experienced profound political unrest, largely attributable to the growing hegemony of the Indonesian Communist Party (PKI). The present study seeks to contribute to the existing scholarship on Shalawat Badar by offering an analysis of its contemporary spread and popularity. Despite the theological critiques levelled by modern Santri regarding its theological content, which is often seen as bid'ah, Shalawat Badar has witnessed a notable proliferation, defying the obstacles often associated with the dissemination of such works. The findings of this study suggest that Shalawat Badar has gained a widespread presence among Santri from diverse sub-cultures, performed by individuals across various contexts.

Shalawat Kawakib

Ni'mah (2022) said that Shalawat Kawakib's 16 stanzas have 23 signifiers, signs, and meanings such as: (1) *نَبِيِّ نُورُهُ يَجْلُو الْعَيَاهِبَ* as the signifier, while the sign is Rasul as the owner of light, the transmitter of the universe and erasing darkness. This sign means light from human beings who have the greatest influence on world civilization. (2) *فَقَدْ حَصَلَ إِلَيْنَا وَالضِّدُّ غَائِبٌ* as a signifier, the sign is that every soul that has met the Prophet feels happiness, while anxiety disappears. This sign implies that every soul that meets the Prophet feels happiness, while anxiety disappears. From the whole significance, a moral message is derived, such as emulating the morals of the Prophet Muhammad PBUH. by multiplying shalawat and commemorating every birthday. Life becomes peaceful if the heart is able to feel love for the Prophet, keeping the Messenger as the center of life, the guide for every step of goodness, and the light in the darkness.

Shalawat Narriyah

Novitasari, et.al (2024) noted that Nariyah sholawat itself in is a sholawat composed by Sheikh Ibrahim, where Sheikh Ibrahim lived at the same time as Rasulullah and he saw the struggle of Rasulullah in his efforts to convey Islam and good deeds. Because he saw the struggle, Sheikh Ibrahim asked Allah and

prayed for the safety and welfare of the Prophet Muhammad SAW. This prayer was delivered in the form of sholawat with the name of his prayer, namely sholawat nariyah. Shalawat nariyah has many benefits as explained in Imam AL-Qurtubi said that whoever practices shalawat nariyah 4444 times, Allah will give and grant what he hopes for, whoever practices it with istiqomah 1000 times will have things that are not visible to the eye, then whoever recites shalawat nariyah 41 times after the morning prayer will have what he desires, and whoever recite sit 100 times, Allah will make all his affair easier both in this world and in the hereafter.

Shalawat Al Hussainiyyah

Basri (2025) noted that the practice of jama'ah al-Khidmah towards shalawat al-Husainiyyah. There is an interesting phenomenon, starting pocketing, reading and understanding the content of shalawat al-Husainiyyah. The shalawat contains 30 different themes along with verses from Alqur'an, whether the verses are whole or truncated and such verses are legal because as an interpretation of verses with verses of the mawdu'i al-Wajiz type or reading the Qur'an as practiced by Bilal ra. But still follow the rule of waqaf-ibtida'. The benefit is impact of practice on the basis of exchatological and practical performative suggestions is facilitating sustenance, calming the heart, finding solutions, beautifying morals and behavior, the requested and expected wishes can be fulfilled, protected from shame and shortcomings, and elevated in rank, and recognized as a student of Syaikh Achmad Asrori al-Ishaqi. There are also those who practice and understand the content of shalawat al-Husainiyyah which has a bigger and better impact, because the Qur'an is a guide to life based on the stages of cognition, internalization and affirmation through the interpretation of shalawat al-Husainiyyah and an informative representative of shalawat al-Husainiyyah on the practices of the al-Khidmah congregation, including lots of dhikr and praying after fardhu prayers according to al-Ishaqi's demands, increasing blessings on the Prophet Muhammad, especially in the month of Ramadan, following the Dzikr Assembly organized by the Jama'ah al-Khidmah Management so that we can dzikr and pray together.

Sholawat Simtudurror

Mujib, et. Al (2021) noted that Shalawat Simtu al-Durar has written by Habib 'Ali bin Muhammad bin Husain bin Muhammad al-Habsyi. He was born in

Qasam, Hadramaut, Yemen, on Friday 1839 AD / 1259 H.30 His father was Muhammad bin Husain bin Abdullah Al-Habsyi, and his mother was As-Syarifah Alawiyah bint Husain bin Ahmad Al-Hadi Al-Jufri, a figure who was known for his sholihah and very wise. Habib Ali is well known amongst scholars as a figure who has noble, generous, and intelligent characters in his knowledge. In Indonesia, his youngest son, Habib Alwi bin Ali Al-Habsyi is well known and founded the Riyadh Mosque in Solo, Central Java. Besides, he also spread disseminated shalawat Simtu al-Durar in the Central Java region. Habib Ali died on Sunday, 20 Rabiul Akhir, 133 H. Throughout his life, he was very productive writing books, including Al-Jauhar al-Maknun wa al-Sirr al-Mashun, Al-Futuhhat al-Ilahiyah, and Simtu al-Durar, fi Akhbar Maulid Khair al-Basyar wa Ma Lahu min Akhlaq wa Atsar wa Siyar.³¹ Habib Alwi, who lived in Solo for a long time, had a son. To this day, the shalawat Simtu-al-Durar continued to recite by Habib Alwi's successor, namely Habib Ali bin Hasan bin Anis.

Sholawat Burdah.

Nabila (2022) noted that Shalawat Burdah is an Arabic literary work in the form of poetry written by Al Bushiry who lived in the Mamluk period or in the period of transition of power from the Ayyubid dynasty to the Mamluk dynasty. On This period saw continuous political upheaval, and occurred moral decline in almost the entire country. The appearance of shalawat Burdah is a reaction to social, cultural and political situations that time. The purpose of Al Bushiry's poetry is for the people Islam imitates the life of the Prophet SAW in controlling his desires and desires Return to religious teachings (Al-Qur'an and Hadith). Shalawat Burdah occupies the highest level of popularity and also as a pioneer who revived the composition of praise poetry towards Rasul.

Sholawat Wahidiyyah

Hosna & Arifin (2017) noted that The residents of Vocational High School (VHS) Ihsanniat Rejoagung Ngoro Jombang, the practice of Shalawat Wahidiyah practice is commonly known by the practice with the term Mujahadah seriously fighting and subjugating lust to be directed to the awareness of trasendetal. Fafirruu Ilallah Wa Rasulihi (back in obedience to God and His Messenger, Prophet Muhammad). Mujahadah ethics includes: Wahidiyah inspiration with closeness and

obedience to God and the Apostle; commitment and concentration of presence (hudur) only to God and the Prophet with sincerity, ta'dhim (glorify) and mahabbah (love) as deep and pure-pure; tadhallul is self-esteem; tazallum is sinful and dholimous; iftiqar feels that it needs once; munajat that is always praying, begging for good self, family, people, nation, state, and religion.

Lead to moderate and flow

Dzikir is a ritual that is practiced by Muslims in which they pronounce the names of God repeatedly to stimulate enjoyment and also dzikir intensity is significantly correlated with subjective well-being $p < .01$. (Hamsyah & Subandi, 2017).

Also in here Brummer (2017) noted that in relation to God differ from when we do them in relation to other people? And what does this entail for the existence and nature of the God to whom we pray? And he has been added which develop in detail a hint by G.K. Chesterton that faith 'is not a thing like a theory but a thing like a love affair.' Since prayer is the expression of this 'love affair' it is also the clue to understanding the nature of faith. And prayer helps us to understand the nature of spirituality, of faith and religious belief, and of theology. Spirituality is not aimed at achieving religious 'experiences' or mystical 'knowledge' about God; it is primarily aimed at attaining the religious form of life and at coming to see the world in the light of faith. Religious belief is not merely a cognitive enterprise like science; it cannot be divorced from spirituality and the life of faith, and is therefore fundamentally existential and not merely intellectual.

Don't be stucked

Family interplay appears to be an important link between the work–life stress perceived by parents and less healthy food and physical activity habits in the home. Both lack of parental cooperation and negative parent–child interactions may act as barriers to healthy eating and physical activity and should be addressed in future intervention studies on health-related behaviours of children (Noman, et. Al, 2015). Habits are the topic of a venerable history of research that extends back to antiquity, yet they were originally disregarded by the cognitive sciences. They started to become the focus of interdisciplinary research in the 1990s, but since then there has

been a stalemate between those who approach habits as a kind of bodily automatism or as a kind of mindful action (Remirez & Froeze, 2019).

Moderation

In healthy world we can see the notes from Smith, et.al (2019) said that The training trend was confirmed by a longitudinal study conducted over a 15 month period. If prolonged by regular training, elevated cortisol may have chronically depressive effects on immunity. There had been reports in the literature suggesting that separate episodes of moderate aerobic exercise might enhance immunity whilst intensive training might have chronic immunosuppressive effects. Depressed neutrophil activity is likely to be mediated through immunosuppressive glucocorticoids like cortisol which are released into the circulation to act as a counterbalancing negative signal once exercise reaches a critical intensity. A standardized exercise schedule was undertaken by each subject. Food intake before the test was restricted to a light "non-fatty" meal. All subjects exercised on a cycle ergometer for one hour at a work output equivalent to 60% of their individually-determined values.

Jubba, et.al (2022) noted that Muhammadiyah and Nahdlatul Ulama have committed themselves to maintaining and promoting a peaceful—rather than hardline—understanding of Islam. One of the greatest challenges faced by these organizations is the resurgence of conservative understandings of Islam that position the religion as rigid and exclusive. Such views, which run contrary to Indonesian culture, are prone to denying the validity of diverse cultures and thus commonly reject existing organizations. Another form of Islam is therefore necessary, one that emphasizes the application of essential Islamic values in all aspects of life. Rather than a rigid formalism, mutual respect between all parties is necessary. Also in here Husna & Thohir (2020) said that Islam as a religion with a slogan that brings grace to the universe, however historically not all religious articulations are compatible. One example is extreme attitudes in religion.

Suluk Linglung Sunan Kalijaga

Sa'adah & Ansori (2023) noted that Suluk Linglung, authored by Iman Anom, a figure closely associated with Sunan Kalijaga, encapsulates the spiritual journey of Sunan Kalijaga towards attaining intellectual perfection. Within Islamic

teachings, moral concepts are referred to as akhlaq, a topic extensively addressed by Sunan Kalijaga in his teachings, emphasizing the significance of moral education. The text underscores the importance of moral conduct in various aspects of human life, including relationships with the Divine, interactions with fellow beings, and self-reflection.

In *Suluk Linglung*, Nur Muhammad is a spiritual concept that describes the human essence of the Prophet Muhammad as the first light created by Allah before physical creation. This concept differs from the physical form of the Prophet Muhammad as the final prophet (Mukaromah, et.al, 2025). Nur Muhammad is interpreted as the origin of the creation of the universe and a manifestation of divine love, which later became an integral part of the Prophet Muhammad as a symbol of spiritual perfection (Kurniawan, et.al, 2021).

Andani (2020) noted that the “Light of Muḥammad” as a theological and metaphysical idea evolved historically through three distinct but cumulative phases of conceptualization: mytho-cosmological narrative, Neoplatonization, and ontological theophanization. Through these developments, the theological status of the Light of Muḥammad underwent a gradual but decisive shift from being reckoned as the first spiritual creation of God in the early period to being revered as the ontological self-manifestation of God in later periods. Also Ahmad, et.al (2017) noted that Nur Muhammad: Is the light or primordial essence created by Allah before all things existed. Physical Form of the Prophet Muhammad: Is the physical manifestation of Nur Muhammad, who appeared as the final prophet and the perfecter of Islamic teachings. Muktia & Sukardi (2023) noted that Spiritual Function: From a Sufi perspective, as depicted in *Suluk Linglung*, Nur Muhammad is the key to drawing closer to Allah and symbolizes spiritual perfection. And a Creation: According to Sufi beliefs, Nur Muhammad was the first creature created by Allah from His light. Afterward, Nur Muhammad was further divided to create the components of the universe, such as the Throne, the Pen, and the Lawhul Mahfud, before finally manifesting as the physical form of the Prophet Muhammad.

Ihsan and Uswatun

As in the final chapters of the Prophet Khidir AS's sermon to Sunan Kalijaga in Suluk Linglung, there are many implicit and/or explicit references to the attitudes and behavior of ihsan and uswah.

Ihsan has been understood and explained by grand Sheikhs like Ibn Arabi, Al-Ghazali and Ibn Taymiyyah and many more classical philosophers, theologians and mystics (Khan. 2029). Then, Maiduqu & Sadeq (2024) noted that the Al-Ihsan (excellence) concept in Islam, as taught in the Qur'an and Hadith, and its impact on the Muslim community (Ummah). Al-Ihsan is a fundamental aspect of Islamic morality, emphasizing the pursuit of excellence in all aspects of life its relationship with faith, compassion, justice, and personal development. The effects of Al-Ihsan on the Muslim Ummah, including its role in shaping individual and collective behaviour, promoting social justice, and fostering a sense of community and solidarity. The findings highlight the relevance of Al-Ihsan in contemporary contexts, offering guidance on ethical issues and challenges. Also as well as Armayanto (2023) noted that the concept of ihsan which contains 'witnessing' and 'supervision' is appropriate for use by Muslims as an approach to managing the plurality of religious communities. This is because Muslim, while always remaining steadfast in their faith, can still establish positive relationships with those who practice other religions using the ihsan approach.

Yusuf & Saputra (2021) noted that Ihsan is the third element of Islamic spiritual foundation beside Islam (rituals) and Iman (belief system). Ihsan is the sense of God's presence and supervision on human activities. Because God is immanent, individual is not only motivated to act in accordance with Islamic rules, but also inspired to unleash the divine potential within self. Also in here candra , et. Al (2025) noted that the Prophet SAW emphasized the importance of doing good and giving the best in every aspect of life. Ihsan not only includes spiritual awareness that Allah always watches over every deed and focuses on the goodness of the individual, but also emphasizes good actions towards others, starting from the smallest community, namely family, relatives, neighbors, to the wider community. By practicing the values of ihsan, individuals can contribute to the creation of a harmonious and mutually supportive social environment.

Meanwhile, Kandiri, et.al (2021) noted that *Uswatun hasanah*, or excellent conduct, is an Islamic religious value born from training and habitual action by providing a good example. Religious and moral education is essential as the root of forming a believer-pious person.

CONCLUSION

In the world of Islamic boarding schools, which have spread widely in Indonesia, to the point of being rooted as part of local culture, Indonesian Islam, and Middle Eastern Islam, the rules of songs such as in the art of reading the Qur'an are widely used and taught in the curriculum, such as,

نُورُ النَّبِيِّ عَلَى الْعَوَا لِمَ اسْفَارَ

which has a meaning more or less, the light of the Prophet (Nur Muhammad SAW) existed before the universe was created by Allah. That between Nur Muhammad and Prophet Muhammad SAW is different (Majeed & Wahed, 2018. Fauzan & Robiah, 2025). Then the poem continues as follows:

وَاسْتَبْشَرُوا بِالْمُصْطَفَى وَبِنُورِهِ

Which has a meaning that more or less, you all can be proud of the existence of "al Mustafa" (among them there are those who read Sholawat in many types, celebrate the Maulid ceremony or the birth of the Prophet, etc.) and its light (Manullang, et.al, 2021. Anggita & Husain, 2024).

وَالْكُلُّ صَاحٍ مُهْلِلًا وَمَكْبِرًا

Everything is fine, as long as it affirms and glorifies the existence of God Almighty (Ahmad, 2024).

So, reciting various types of prayers and Shalawat, whether done individually or in groups, is permissible, as long as it is not trapped in anything other than Allah, and is done in moderation. Anything done excessively is not good, even if it is in the form of various forms of worship. Because it can become a trap for Satan to deceive fanatical servants.

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