

The Tradition of Mujahadah Solawat Ummi by the Community of Danawarih Village Balapulang District, Tegal Regency (A Phenomenological Study of Mujahadah Solawat Ummi)

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Abstract

This Ummi Sholawat Mujahadah was held in Danawarih Village, Balapulang District, Tegal Regency. This Ummi Sholawat Mujahadah is a medium to get closer to Allah SWT. Mujahadah helps us in low self-awareness towards higher awareness. This study reveals these meanings through a phenomenological perspective and analyzes them with a psychological therapist so that it can be used as an understanding for the practitioners of Ummi sholawat mujahadah so that they can take psychological benefits for their lives. The data collection techniques are by observation, interviews and documentation. While the study in this study is how the Ummi Sholawat Mujahadah Tradition in Danawarih Village (Phenomenological Study in Ummi Sholawat Mujahadah). The results of this study are that this Ummi Sholawat Mujahadah is very important for human life. Especially for the congregation who always practice the Ummi sholawat Mujahadah with the aim of getting closer to Allah SWT. The purpose of this study is to describe the Ummi Shalawat Mujahadah performed in Danawarih Village and to understand its symbolic and philosophical meaning.

Keywords: Mujahadah, shalawat, Tradition, Symbolism, Philosophy

Abstrak

Mujahadah Sholawat Ummi ini dilaksanakan di Desa Danawarih Kecamatan Balapulang Kabupaten Tegal. Mujahadah Sholawat ummi ini adalah sebuah media untuk mendekatkan diri kepada Allah SWT. Mujahadah Membantu kita dalam kesadaran diri yang rendah menuju kesadaran yang lebih tinggi. Penelitian ini mengungkap makna-makna tersebut melalui perspektif fenomenologis dan menganalisisnya dengan psikologis-terapis agar dapat dijadikan pemahaman bagi para pengamal mujahadah solawat Ummi sehingga dapat mengambil manfaat secara psikologis bagi kehidupan mereka. Teknik pengumpulan datanya dengan Observasi, wawancara dan dokumentasi. Sedangkan kajian dalam penelitian ini adalah bagaimana Tradisi Mujahadah Sholawat Ummi di Desa Danawarih (Studi Fenomenologi dalam Mujahadah Solawat Ummi). Hasil dari penelitian ini adalah bahwa Mujahadah Shalawat Ummi ini sangat penting bagi kehidupan manusia. Khususnya bagi jamaah yang setiap saat selalu mengamalkan Mujahadah shalawat Ummi dengan tujuan mendekatkan diri kepada Allah

SWT. Tujuan dari penelitian ini adalah mendeskripsikan tentang Mujahadah Shalawat Ummi yang dilaksanakan di desa danawarih serta mengetahui pemahaman makna Simbolik dan Filosofis dari Mujahadah Shalawat Ummi.

Kata Kunci: Mujahadah, shalawat, Tradisi, Simbolik, Filosofi

A. Introduction

Prayers are a form of worship that earns great rewards for those who recite them, due to their countless benefits, particularly their ability to purify the heart from all impurities and even heart disease, resulting in a feeling of peace. Reciting prayers brings blessings from Allah SWT, erases sins and evils, grants wishes, and resolves difficult problems.

In his book, Sokhi Huda entitled *Tasawuf Budaya: The Phenomenon of Sholawat Wahidiyah*, it is explained that there are two types of Sholawat to the Prophet, namely sholawat ma'tsurah and sholawat ghoiru ma'tsurah. Sholawat ma'tsurah refers to Sholawat whose pronunciation was directly taught by the Prophet SAW, such as the Sholawat recited during the final tasyahud in prayer. On the other hand, Sholawat ghoiru ma'tsurah is Sholawat written by others than the Prophet SAW, such as the companions, tabi'in, auliya' and Ulama'. The substance of this Sholawat conveys requests, praise and admiration arranged in the form of Sya'ir. An example is the book *Sholawat Ummi* which is usually practiced during Mujahadah in Danawarih Village.

The mujahadah activities carried out by the community in Danawarih Village, which they believe are based on the Qur'an and Hadith, demonstrate the community's acceptance of a tradition. For example, in Danawarih Village, they carry out the Mujahadah sholawat Ummi activity. The Mujahadah sholawat Ummi activity consists of two types, namely, Mujahadah Sholawat Ummi Sughra and Kubra. Mujahadah Sholawat Ummi Sughra is routinely carried out every Saturday night, Wednesday night, and Friday night and is carried out every Ramadan in prayer rooms and mosques. While Mujahadah Kubra is routinely carried out once a month and is attended by the community of Balapulang District, located in the village that is assigned.

Mujahadah Sholawat Ummi in Danawarih Village This was initially Kh. Faqih, KH. Muhtarom, Ustad Slamet Busyairi who was given the practice directly by KH. Abu Nur Jazuli who was located at the tomb of Mbah Kigede Sebayu. Then they broadcast or held mujahadah in Mosques or musolla which was led in turns. It used to be led by KH. Faqih Hasyim who was the caretaker of the Nurul Huda Al Hasyimiyyah Islamic Boarding School. He obtained the practice of Mujahadah Sholawat Ummi from his teacher, namely KH. Abu Nur jazuli Nachrawi Amaith who was the originator of Mujahadah Sholawat Ummi. Then after KH. Faqih Hasyim passed away, this Mujahadah Sholawat Ummi was continued by Ust. Slamet Busyairi which was carried out in Mosques and Musolla, he was a Community Figure and Asatidz at the Nurul Huda Al Hasyimiyyah Islamic Boarding School. According to him, this Mujahadah Sholawat Ummi was obtained by KH. Abu Nur Jazuli Nachrawi Amaith while performing Hajj, which at that time KH. Abu Nur Jazuli was doing dhikr activities in Makkah then he was visited by Sayyidina Ali Bin Abi Talib. The arrival of Sayyidina Ali Bin Abi Talib to KH. Abu Nur Jazuli was deliberately on the orders of the Prophet SAW to teach the ritual activities of Mujahadah Sholawat Ummi.¹

¹ Interview with Ustaz Slamet Busyairi, as the Leader of the Ummi Solawat Mujahadah in Danawarih Village

To perform this Mujahadah Sholawat Ummi, there is no need to first pledge allegiance. Anyone may perform it, because this Mujahadah is not part of the thariqot, but rather a stand-alone sunnah worship practice directly taught by Sayyidina Ali bin Ali bin Abi Tholib KW to KH. Abu Nur Jazuli, who then taught it to all Muslims.²

This Ummi sholawat Mujahadah has long been a tradition in Danawarih Village. Ustadz Slamet Busyairi, who is the successor to the Ummi Sholawat Mujahadah activity, gives this Mujahadah practice to the surrounding community which is carried out in prayer halls and mosques. He has felt the benefits when practicing Ummi sholawat Mujahadah in his personal and social life. He is seen by the community as a role model and many people also ask him for prayers and advice.

Likewise, the community, especially the congregation who participated in the Ummi Sholawat Mujahadah felt extraordinary benefits, such as their wishes being granted, their hearts were calmer and of course they felt closer to Allah SWT and there were many meanings contained in the practice of carrying out the Ummi Sholawat Mujahadah. From here, the researcher wanted to know and measure the knowledge of the community, especially the Ummi Sholawat Mujahadah Congregation regarding the benefits, goals and philosophical meanings contained in carrying out the Ummi Sholawat Mujahadah. From the background above, the researcher wanted to know more about the phenomenon behind the Ummi Sholawat Mujahadah activity carried out in Danawarih Village with the title "tradition of mujahadah solawat ummi by the community of danawarih village, balapulang district, tegal regency (analysis of the understanding of the community of danawarih village to the mujahadah sholawat ummi)"

B. Literature Review

I. The Meaning of Mujahadah and Ummi Sholawat

Mujahadah shalawat ummi is a means of getting closer to Allah SWT. Mujahadah helps us move from a lower self-awareness to a higher awareness. Unfortunately, many of us make mujahadah a tool only to achieve worldly things rather than lifting our hearts and souls to a new awareness. Through mujahadah and prayer we truly rise to a higher level, which becomes a spiritual path for all of us, so that we realize that Allah SWT is never far from us, but on the contrary is very close to us.

The word Mujahadah comes from Arabic which means to struggle.³ Mujahadah is the beginning for humans to reach the next level. The condition for Mujahadah is someone who is sincere and serious - truly because of Allah SWT and not for other reasons. The most basic Mujahadah is trying to seek and seek knowledge from the Guru or Mursyid. During the implementation of Mujahadah, a person with a Guru or Mursyid is provided with advice, guidance, rules, and practices to be held and practiced during his journey towards the realm of God. For ordinary people, carrying out all the commands and avoiding all the prohibitions of Allah SWT istiqomah is also included in the category of Mujahadah. All efforts to pursue the pleasure of Allah are included in the group of Mujahadah.

There are many terms in Islam that are practiced in a sequential manner.

to draw closer to Allah SWT, including Mujahadah, Muqarrabah, and Muhasabah. Although they have different names, their substance is the same. They all aim to seek Allah SWT's approval. This approval means anything done in accordance

²Izzuddin Amaith, M.Pd, *From Blind to Extraordinary Scholar (Biography of KH. Abu Nur Jazuli Nachrawi Amaith)*, (Bumiayu : DPP JAMSU, 2008), p. 50

³Mahmud Yusuf, *Arabic-Indonesian Dictionary*, (Jakarta: PT. Hidakarya Agung, 1990), p. 39

with the guidance of the Qur'an, Sunnah, and the opinions of scholars so that Allah SWT will be pleased with it.

The definition of mujahadah according to the meaning of language, sharia, and the terms of experts in the field of knowledge as contained in the book *Jami'ul Ushul Fil-Auliya* is:

Art monthandHadah according to language is war, according to Sharia "is a war against the enemies of Allah, and according to the terminology of the experts of truth is fighting against the lust of the anger of the bissuu"and burden him with doing something that is difficult for him in accordance with the rules of Sharia". Some scholars say: mujahadah is not following the desires of the lust. And there are others who say: mujandHadah is restraining the desire from pleasure.⁴

In terms of terminology, mujandHadah can be interpreted as a form of sincerity to carry out Allah's commands by fulfilling all obligations and avoiding His prohibitions, both physically and mentally, with a tangible form of fighting (subduing) lust. In the Qur'an, there are many verses that indicate the need for people to mujahadah in controlling their lusts. This means that we must be sincere in the struggle to protect ourselves from sinning again. Be sincere in the struggle to move from the habit of doing bad things to noble habits and doing good and beneficial things. Also be sincere in fighting lust, because lust tends to invite to badness and sin.⁵

Mujahadah in it contains dhikr, tahlil, prayer and wirid readings which contain verses that can create a calm atmosphere so that daily behavior becomes better with a calm and peaceful mood. However, in doing daily practices that are done in various ways according to the ability of each individual, because in Mujahadah it is not always required to do certain practices. As for practices that are done with full sincerity and are able to control lust and get closer to Allah SWT in a muwajahah manner can be called Mujahadah. In other words, mujahadah is a kind of container form of all practices that are done from the beginning of the practice to the last prayer which signifies surrender to Allah. SWT.

Mujahadah is also a means of studying religious knowledge and Islamic propagation, which plays a crucial role in rebuilding and cultivating the human personality into a perfect human being. With a background, character, attitudes, behavior, personality, and way of thinking aligned with the Qur'an and Sunnah, it is hoped that self-control will be fostered, as based on these noble morals, a person will be more confident in navigating life in this world.

Practitioners of the Ummi Mujahadah Shalawat actually number in the millions, even tens of millions, spread throughout Indonesia. The areas directly fostered by KH Abu Nur Jazuli Nahrawi Amaith are Central Java and East Java. Central Java is his hometown and East Java has been his target area since he was young. To foster this Ummi Thoriqoh and Mujahadah Shalawat, he appointed one representative as a regional representative (caliph). For a caliph who is active in fostering his congregation, his activities will grow. The growth and development of this Ummi Thoriqoh and

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https://eprints.walisongo.ac.id/id/eprint/12227/1/SKRIPSI_1504026136_MUHAMMAD_JALALUDDIN.pdf. Accessed June 4, 2023.

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https://eprints.walisongo.ac.id/id/eprint/12227/1/SKRIPSI_1504026136_MUHAMMAD_JALALUDDIN.pdf. Accessed June 4, 2023.

Mujahadah Sholawat will add value to his leader, both before Allah SWT, the Mursyid teachers, the congregation and society in general.⁶

2. Types and forms of Mujahadah

According to KH. Abu Nur Jazuli, the implementation of Mujahadah can be divided into two, namely Mujahadah Ataqoh and Mujahadah Shalawat Ummi. Mujahadah Ataqoh means liberation or liberation. This means liberation from sin. While Mujahadah Shalawat Ummi is the practice of reciting Shalawat Ummi in a certain amount and kaifiyah.

Both Mujahadah, both Mujahadah Ataqoh and Mujahadah Shalawat Ummi are divided into two, namely Mujahadah Shugra and Mujahadah Kubro. This division is based on the number of wirid practiced and the length of time. Ataqoh Shugra is practicing Mujahadah by reciting QS. Al Ikhlas with special provisions from a thousand to ten thousand times. Meanwhile, Ataqoh Kubro is practicing Mujahadah by reciting sholawat Ummi as many as one thousand times and reciting QS. Al Ikhlas as many as one thousand times with certain kaifiyah. Meanwhile, Mujahadah Shalawat Kubro has three levels.⁷ Then there are also various types of Mujahadah, including:

- a. Daily Mujahadah is a miracle and Hadah is a prayer performed in congregation and is carried out every day.
- b. The Usbu'iyah Mujahadah is a miracle and Hadah is a prayer performed in congregation and is carried out once a week.
- c. Mujahadah Syahriyah is a mujahadah that is carried out in congregation and is carried out once a month.
- d. Mujahadah activities Mujahadah Ru'busanah is a mujahadah that is carried out in congregation and is carried out once every three months.
- e. Mujahadah Nishfusana is a mujahadah that is carried out in a systematic manner and is carried out once every six months.
- f. Mujahadah Kubro is a large-scale mujahadah carried out in the months of Muharram and Rajab within the central area.
- g. Special Mujahadah is mujand Hadah is a specific act, such as an intention before carrying out a good deed.
- h. Non-stop Mujahadah is Mujahadah that is carried out continuously within a specified Mujahadah time.
- i. Momenti/Waktiya Mujahadah is mujahadah which is carried out at a certain time as instructed by the central management.⁸

3. Types of Prayers

In his book, Sokhi Huda, entitled *Cultural Sufism: The Phenomenon of Sholawat Wahidiyah*, it is explained that there are two types of Sholawat to the Prophet, namely Sholawat matsura and prayers Good morning. Prayers matsura refers to the prayer whose pronunciation was directly taught by the Prophet SAW, such as the prayer recited during the final tasyahud in prayer. On the other hand, the prayer ghairu matsura are prayers composed by people other than the Prophet SAW, such as the companions, tabi'in, auliya' and scholars.⁹ In general, there are 2 types of Junis Shalawat, namely:

⁶ <http://e-repository.perpus.iainsalatiga.ac.id/11907/> accessed August 25, 2023.

⁷ Izzuddin Amaith, M.Pd, *From Blind to Extraordinary Scholar...* p.129.

⁸ ¹⁸ <http://Wahidiyah.Multiply.Com>. Accessed June 2023

⁹ Sokhi Huda, *Cultural Sufism: The Phenomenon of the Wahidiyah Prayer*, (Yogyakarta : LKIS, 2008), p. 134

- 1) Shalawat Ma'tsurah, namely Shalawat whose sentences, how to read it, when to read it and its virtues were created by Rasulullah SAW.
Example: Allahumma ahalli'ala Muhammadinin nabiyil ummiyil wa'ala alihi wa saliim, which means (O Allah, bestow mercy and peace upon Muhammad, the illiterate Prophet).
- 2) Shalawat Ghairu Ma'surah, namely Shalawat made by scholars and pious people whose knowledge and piety are beyond doubt.
Example: "Shalawat munjiyat" which was created by Sheikh Abdul Qadir al-Jailani and Shalawat Fatih by Sheikh Ahmad al-Tijami.¹⁰

C. Method

Phenomenology is used as a general term to describe the subjective experiences of various types of subjects encountered. Phenomenology is a method of analyzing data by attempting to understand and comprehend/interpret events in certain situations that are visible/visible to the naked eye.¹¹ Phenomenology is also a study that tries to find the essence of the meaning of a phenomenon experienced by several individuals.¹² Namely the implementation of Mujahadah carried out by the Ummi Sholawat Mujahadah congregation in Danawarih Village.

In this case, it is not solely because of the encouragement to follow or practice Ummi Solawat, but also to explore the depth of the subjective reality of Ummi Solawat practitioners in appreciating and interpreting the Ummi Solawat ritual.

Data is then collected through documentation, observation, and interviews conducted both in groups and individually. The interview method is defined as a communication process carried out by asking the source or informant directly to obtain information or information. Interviews can also be defined as asking/providing a number of questions that have been carefully prepared and put to respondents or informants to obtain certain data or information that is essential for a study.¹³ The respondents included Mujahadah leaders and members of the Ummi Sholawat Mujahadah congregation. The resulting data will then be analyzed descriptively to uncover the meaning behind the subjects' actions during the Ummi Sholawat Mujahadah. The analysis will utilize psychological and therapeutic techniques to provide insights for Ummi Sholawat Mujahadah practitioners, allowing them to derive psychological benefits for their lives.

D. Results and Discussion

I. Mujahadah Prayer for Ummi

This Ummi Sholawat Mujahadah was held in Danawarih Village, Balapulang District, Tegal Regency. This Ummi Sholawat Mujahadah is a medium for drawing closer to Allah SWT. Mujahadah helps us move from low self-awareness to higher awareness. Many congregants use mujahadah as a tool

¹⁰<https://repository.metrouniv.ac.id/id/eprint/4320/1/SKRIPSI%20ELI%20VITRIANA%20-%20Eli%20Vitriana.pdf>, Accessed June 2023.

¹¹Lexi.J. Moleong, *Qualitative Research Methodology*, (Bandung: Remadja Karya, 1989), p. 10

¹²John W. Cressweel, *Qualitative Research and Research Design: Choosing between five approaches*, (Yogyakarta: Pustaka Pelajar, 2015), p. viii

¹³M. Farid Nasution, *Practical Research* (Medan: IAIN Press, 1993) pp. 5-6.

to obtain what they desire or achieve worldly things, rather than to cleanse their hearts and souls to a new level of awareness.

Ummi's prayer is one of the prayers of the mother. "Tsurah is a prayer created by the Prophet Muhammad (peace be upon him) directly, including its wording, reading method, and benefits in the hadith. This prayer was first practiced by Sheikh Abu Nur Jazuli Nachrawi Amaith al-Karojani when he was reciting the book *IRSYADUL-IBAD* with his book teacher KH. Ikhsan Turmudzi, he found a hadith in the chapter of fadlilatul shalawat in hadith no. 38 and 40 which explains the virtue of reciting shalawat. In the hadith it is stated "AnNabiyilummiyi" so he called it Ummi shalawat.

In the hadith, it is explained how to recite, the time and the benefits. Then after he traveled around preaching from village to village all the way to the East Java region, he actively prayed "Send prayers to Ummi.

KH. Abunur Jazuli divides the ummi prayer into 2 types:

- a. Prayers for Ummi Taslima:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ نَبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ وَسَلَّمَ تَسْلِيمًا

- b. Prayers for Ummi Abdika:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ النَّبِيِّ الْأُمِّيِّ

Early in its development, Shalawat Ummi was founded as a mujahadah program held privately every night for several weeks by KH Abu Nur Jazuli Nahrawi Amaith. After he became consistent, he broadcast it and taught it to his students. Performing Shalawat Ummi's mujahadah does not require prior oath of allegiance. Anyone can participate, as it is not part of a religious order but rather a voluntary act of worship.¹⁴

The realized activities of the Ummi Mujahadah Shalawat are the broadcasting and implementation of the Ummi Mujahadah Shalawat on a rotating basis every week and month. And there are also annual ones. If deemed necessary, also hold mujahadah tours from one region to another with the aim of fostering friendship and comparative studies on the development of the Ummi Mujahadah sholawat in the region and motivating Ummi mujahadah sholawat activities in the region. This program is very successful in recruiting new members. In this case, led directly by Kyai Jazuli, a scholar and Mursyid Thoriqoh Qodariyah Wan Naqsabandiyah, he always provides enlightenment to the souls of his students to reach muroqobah, namely a state of a person wholeheartedly that Allah always sees and watches over his servants. God knows all the movements and even what crosses the hearts of his servants.

Then KH. Abu Nur Jazuli founded JAMSU, which is an abbreviation of Jam "The Ummi Scholars of Mujahadah Shalawat is an Islamic community organization based on the Sunnah Wal Jamaah. It was founded on November 8, 2005, or Shawwal 6, 1426 Hijri, in Bumijawa, Tegal, Central Java. Its founder and central figure is KH Abu Nur Jazuli Nahrawi Amaith. Its headquarters are in Bumiayu, Brebes, Central Java, and it also serves as its secretariat.

Before the founding of JAMSU, this congregation was a Mujahadah event that began in 1970, this congregation consisted of scholars and members of the public, both men and women, both young and old. The background of

¹⁴ <http://Wahidiyah.Multiply.Com>. Accessed June 2024.

the followers or practitioners of the Ummi prayer consists of various social groups, from officials to the general public, but most of them are farmers who are economically in the lower middle class. With gradual development and through a long process and experiencing many obstacles. Through the NU organization and with the support of NU figures, the spread of the Ummi prayer experienced rapid development and spread throughout the island of Java.¹⁵

The main mission of this congregation is to broadcast the Prophet's Prayers, which are called "Umami Prayers". According to KH. Abu Nur Jazuli Nahrawi Amaith in *Nuskah Umami Prayers*, it is explained that there are many varieties of Prophet's Prayers. However, according to its Sanad, Prophet's Prayers consist of only two types, namely Ma'tsuroh Prayers and Ghairu Ma'tsuroh Prayers. Ghairu Ma'tsuroh Prayers are prayers whose source is not from the Prophet, both in terms of wording, sentences, and virtues. Meanwhile, Ma'tsuroh Prayers are prayers whose source and wording are directly from the Prophet Muhammad SAW without any reduction or addition. If there are additions or reductions in the wording, it is not called Ma'tsuroh Prayers, even if the addition or reduction is only small. One of the Ma'tsuroh Prayers is "Umami Prayers".¹⁶

In Danawarih Village, Balapulang District, Tegal Regency, Mujahadah Shalawat Umami is a medium to get closer to Allah SWT, in which there is a sense of love for the Prophet Muhammad SAW. Ustad Slamet Busayairi as the leader of Mujahadah Shalawat Umami said that at that time, approximately ten years ago, together with KH. Faqih, KH. Muhtarom and Kyai Khozin, they were directly sworn in by KH. Abu Nur Jazuli at the Tomb of Mbah Kigede Sebayu to practice or teach Sholawat Umami and broadcast it to the Danawarih Village Community. Then, the first Mujahadah Shalawat Umami was held at the Al Hikmah Mosque, which was directly led by KH. Abu Nur Jazuli. He followed up with the congregation and introduced it to the community by holding a mujahadah to practice Sholawat Umami so that the community would accept and implement Mujahadah Shalawat Umami. He also invited local clerics to practice Mujahadah Shalawat Umami and broadcast it in various regions. After that then the kiyai or Kholifah (leader) appointed by KH. Abu Nur Jazuli, they hold Mujahadah in their respective mosques which are held on alternate nights, some on Sunday nights, Wednesday nights, and some on Friday nights. Then once a month Mujahadah is held between villages from one village to another in turn which is held every sweet Wednesday attended by two sub-districts namely Balapulang sub-district and Margasari sub-district. As time goes by in the mujahadah event every Wednesday, Manis also often brings his teacher KH. Abu Nur Jazuli to complete his studies and lead the Mujahadah Shalawat Umami. But after KH. Abu Nur Jazuli died and was replaced by his son named KH. Izzuddin Amaith M.Pd. That way the pilgrims can learn wisdom and can feel the benefits in life. The number of Jama'ah increases every year, which was initially small and now has become large. The motivation of the pilgrims who follow the Mujahadah Shalawat Umami is only to find provisions for life in the afterlife. They do not care about having to sacrifice time, energy and money. All they are looking for is the pleasure of Allah SWT.

¹⁵Izzuddin Amaith, M.Pd, *From Blind to Extraordinary Scholar...*page 67

¹⁶Izzuddin Amaith, M.Pd, *From Blind to Extraordinary Scholar...*page 68

2. The understanding and meaning of the congregation regarding the symbolic and philosophical meaning of the Mujahadah Sholawat Ummi.

There are several symbolic meanings in the practice of mujahadah. The hadah of the Ummi prayer is as follows:

a) Symbol of Prayer and Hope

In the procession of the Mujahadah Shalawat Ummi we see that there is Salat, prayer and Shalawat, where Salat literally means prayer, blessing, glory, prosperity, mercy and worship. In the practice of mujahadah and Hadah there are tasbeih prayer and Hajat prayer, according to the congregation itself, Tasbeih prayer is a prayer asking Allah SWT to erase their sins that they have committed. In the hadith it has been explained the virtue of tasbeih prayer that can erase sins, both the first and the last, old and new, both intentional or unintentional and also visible or hidden. The symbol of prayer from the congregation is that their sins will be forgiven by Allah SWT, and return to purity like a newborn baby. Likewise with the hajat prayer. According to the congregation, hajat is a symbol of hope that their prayers will be answered. Hajat prayer itself has the meaning of need, necessity. Therefore, hajat prayer is a prayer that is performed because of need, both worldly and hereafter requests. The symbolic meaning of prayer and hope is of course desired by the congregation so that their prayers will be answered, get closer to Allah SWT, avoid sin, and also increase piety and hope to get heaven from Allah SWT. The desire referred to here is a desire that is permitted according to Islamic teachings. "at Islam both in the form of protection and the achievement of goals. Do "A. Effort, endeavor, and trust in God are the obligations of Muslims in dealing with the many demands of life in this world. And one of the efforts intended to achieve desires is to perform the Hajat prayer devoutly." and hope that Allah will grant it.¹⁷

b) Symbol of Love for the Prophet Muhammad SAW.

In the ritual procession of the mujahadah prayer and Hadah Ummi contains Du'a, shalawat and tawasul recited in congregation. The purpose is to express love for the Prophet Muhammad SAW. Love for the Prophet Muhammad SAW must be expressed in the form of believing in the message he brought and carrying out the Sharia he taught. In other words, love for the Messenger of Allah must be directly proportional to obedience to Allah SWT. Jamaat Mujahadah Shalawat Ummi expresses love for the Prophet Muhammad not only by praying but also by using manners to respect and receive the intercession of the Prophet Muhammad and also to deliver him to Allah SWT. The manners used in chanting shalawat in congregation "ah is a). Sung with a rhythm that can affect the heart, b). Sitting facing the Qiblah both outwardly and inwardly, c). Feeling humble and glorifying the Messenger of Allah (peace and blessings of Allah be upon him) in the heart, d). Getting closer to seek refuge in Allah, to achieve the goal "Rifatnya, e). Read in a voice that is not too loud, so that it can affect the heart so that it increases the deep longing for Prophet Muhammad SAW. To the point of shedding tears.¹⁸ The manners when reciting shalawat tawasul dua are a symbolic form of our love for Prophet Muhammad SAW, where all of his followers in the world will wait for his intercession. In this way, the mujahadah shalawat ummi congregation will feel closer and miss him.

¹⁷K. Zainuri Ikhsan, M. Fathurahman, *Mujandhadah*, (Yogyakarta: Mutiara Media: 2015), p. 95

¹⁸Izzuddin Amaith, M.Pd, *From Blind to Extraordinary Scholar...* page 56

3. Philosophical Meaning of Mujahadah Solawat Ummi

Philosophy is the process of thinking radically, systematically, and universally about everything that exists and everything that might exist. Philosophizing means thinking radically (fundamentally, deeply, down to the roots), systematically (structured, coherent, logical, and not haphazard) to achieve universal truth (general, integrated, and not specific or partial).¹⁹Therefore, the philosophical meaning here contains the intention of interpreting a phenomenon in a radical, systematic way, to achieve universal truth.

The philosophical meaning of mujahadah shalawat ummi is self-purification or purity of heart, meaning this self-purification is by leading it towards its own perfection, the soul will be able to know and discover the true nature of its own identity and the spiritual world that underlies it. If he can release his attachment to lust, which means he can vent his soul from dirty thoughts, and of course it is very easy to fill it with praiseworthy qualities. Therefore mujahadah It is very important for the soul to always be in a natural state (pure), so that the mind is always in a perfect state to always organize everything the knowledge captured by the senses according to religious requirements, is also easily absorbed by the heart so that it forms a praiseworthy attitude.

Purification affects a pure heart, because the heart is like a mirror, as long as the mirror is clear and clean from dirt and rust, it can be used to reflect everything. However, if the surface is filled, there is no way to remove the rust. If the power of the heart is completely paralyzed, then the devil will take control, and then the praiseworthy qualities turn into reprehensible ones. Before this happens, everyone really needs to cleanse and purify their souls. reprehensible qualities through mujahadah, to form good morals, noble character and return the soul to its natural state, as well as balance the physical and spiritual. In this way, the soul will draw closer to Allah and save itself from the torment of hellfire. This Mujahadah Shalawat Ummi not only purifies oneself and cleanses the heart, but also guides and directs the soul to the path that is pleasing to Allah SAW. As we know, the soul has impurities that must be cleansed and purified, because in this way the soul reaches eternal happiness and reaches the side of Allah. According to al-Ghazali, purification has four levels: First, Purifies the exterior from all impurities. Second, Purify all parts of the body from all evil and sin. Third, Purify the soul from reprehensible morals. Fifth, Purifying oneself secretly from other than Allah, and this is the way of purification of the Prophets and the peoples hidiqin.²⁰ Therefore, the soul must also be cleansed of reprehensible morals, then adorned with praiseworthy morals. Likewise, all parts of the body must be cleansed of sins and then adorned with obedience. Each of these levels is a prerequisite for entering the next level. Cleansing the outside, then cleansing the spirit, then cleansing the soul, and finally cleansing the secrets of the self. However, do not assume that what is meant by purification is cleansing the outside or outer only, because if you do so, you will miss the true purpose of purification. And do not assume that the levels of external purification can be found simply by wishing and can be achieved easily, because in fact, if a person devotes his entire life to it, he will probably only achieve a portion of his goals.

¹⁹Ali Maksum, *Introduction to Philosophy from the Classical Period to Postmodernism*, (Yogyakarta: Ar-Ruzz Media, 2016), p. 16.

²⁰Hayu A'la Aslami, *THE CONCEPT OF TAZKIYATUN NAFS IN THE BOOK IHYA ULUMUDDIN BY IMAM AL-GHAZALI*, (Faculty of Tarbiyah IAIN Salatiga, 2016), p. 35

Conclusion

Mujahadah shalawat ummi is a means of getting closer to Allah SWT. Mujahadah helps us move from a lower self-awareness to a higher awareness. Shalawat Ummi is one of the ma'thurah shalawat, namely the shalawat created by the Prophet Muhammad (peace be upon him) directly, both in terms of editing, how to read and its virtues in the hadith. This shalawat was first practiced by Sheikh Abu Nur Jazuli Nachrawi Amaith al-Karojani, namely when he recited the book *IRSYADUL"IBAD* with his book teacher KH. Ikhsan Turmuzi, he found a hadith in the chapter of fadlilatul shalawat in hadith no. 38 and 40 which explains the virtue of reciting shalawat. In the hadith it is stated "An Nabiyyil ummiyi" so he called it Ummi shalawat. Then what is done in MujahadahThe first of these Ummi Shalawat prayers is the Tasbih prayer and Hajat prayer, the purpose of which is to erase sins and ask for one's needs to be fulfilled by Allah swt, followed by reading Hajat prayers, wasilah or Fatihah gifts and Istighfar in order to receive blessings and help from Allah swt. And then reading Surah Al-Fatihah and Al-Ikhlâs, the purpose of which is to get closer to Allah swt. In carrying out the Ummi Shalawat Mujahadah, there is a symbolic and philosophical meaning. Where the symbolic meaning in this Ummi Shalawat Mujahadah is divided into two. First, A symbol of prayer and hope. Pray to ask for forgiveness from Allah SWT and hope that your wishes will be granted. Second, a symbol of love for the Prophet Muhammad (peace be upon him), and it is hoped that this love will receive blessings and intercession from the Prophet Muhammad (peace be upon him). Meanwhile, the philosophical meaning is the meaning that contains the intention of interpreting a phenomenon in a radical and systematic way, to achieve universal truth. The philosophical meaning of the practice of mujahadah hadah shalawat of the Ummiyah is self-purification, namely leading to self-perfection, the soul will be able to recognize and discover the essence of its own identity and the spiritual world that underlies it.

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