



**SYSTEMATIC LITERATURE REVIEW, THE IMPACT OF THE SHOLAWAT NARIYAH TRADITION IN INDONESIA ON CHANGES IN COMMUNITY SOCIAL BEHAVIOR**

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**Abstract:** 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. In fact, the Prophet said that even one Sholawat that is read will be rewarded tenfold by Allah. In addition to rewards, Sholawat also has many virtues. One of them is that Sholawat can be the cause of the descent of guidance to a servant. This virtue then makes Sholawat widely used as a means of proselytizing by da'i in guiding the community. They established assemblies and routines whose core activity was the recitation of Sholawat. One of the widely used Sholawat is Sholawat *Nariyah*. This article aims to see the extent of the impact of Sholawat *Nariyah* activities on changes in community social behavior. The method used is a Systematic Literature Review (SLR) of previous studies contained in the Google Scholar data base with several keywords determined. The results obtained from the review are that Sholawat *Nariyah* activities have a huge impact on changes in people's social behavior. Many things are experienced by Sholawat *Nariyah* worshipers after participating in this activity which then gradually converts their social behavior from bad to better.

**Keywords:** Sholawat *Nariyah*, Impact, Change, Social Behavior

## **A. Introduction**

Allah *Subhanahu Wa Ta'ala* commands the believers to send blessings upon the Prophet Muhammad (peace and blessings be upon him) through his words in Surah al-Ahzab verse 56, "Indeed, Allah sends His blessings upon the Prophet, and His angels pray for him. O you who believe, invoke Allah's blessings upon him, and send him greetings of peace" (al-Ahzab; 56)

The above verse is the legal basis for the recommendation to multiply recitation of Sholawat. In addition, the Prophet also strengthened this recommendation with his words: "The closest person to me on the Day of

Resurrection will be the one who sends the most Sholawat to me." (HR Tirmidhi).<sup>1</sup>

In addition to the recommendations from the Qur'an and Prophetic Hadiths, practicing sholawat also has various benefits and virtues. In the book *Afdalus Sholawat ala Sayyidis Sadat*, Shaykh Yusuf al-Nabhani explains some of the virtues of reading sholawat, including: *Firstly*, Sholawat is one of the causes of the descent of *Hidayah* and the life of a servant's heart. *Secondly*, Increasing Prayers to the Prophet (peace and blessings be upon him), his position is the same as having a spiritual guidance teacher"<sup>2</sup>

The virtue of reading the Sholawat described by Shaykh Yusuf an-Nabhani above, can be interpreted that the Sholawat can actually guide humans towards the path that is favored by Allah like a spiritual guide or teacher.<sup>3</sup> This virtue is one of the reasons why many *Habaib* and *Kiai* make sholawat as a medium for their *da'wah* in educating the people. Because in addition to its great *fadilah*, for the community Sholawat is an *amaliah* that is lightly implemented so it is very effective and efficient if used as a medium of *da'wah*.

We can see the phenomenon of sholawat assemblies in Indonesia which were initiated by many *Habaib* and *Kiai*, such as the Rasulullah Assembly founded by Habib Mundzir al-Musawa, *Ahbabul Musthafa* Assembly in Solo founded by Habib Sheikh Bin Abdul Qadir Asseggaf, Sholawat *Syabab* Assembly in Situbondo initiated by KH. Mas Mahfud Arif, and *Syubbanul Muslimin* founded by Gus Hafidz, all of which use Sholawat as a medium for *da'wah*.

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<sup>1</sup> Abi Zakariya Yahya Bin Syarif Al-Nawawi, *Riyadus Sholihin* (Surabaya: Nurul huda, n.d.). h. 315

<sup>2</sup> Yusuf al-Nabhani, *Afdalus Sholawat Ala Sayyidis Sadat* (Beirut: Dar al-Kutub al-Islamiyah, 2004). h. 53

<sup>3</sup> Heri Kuswanto, Ricy Fatkhurrohman, and Khoiril Anam, "Makna Relijius Dalam Ritual Adat Masyarakat Pesisir Kabupaten Gunungkidul," *Ulumuddin : Jurnal Ilmu-ilmu Keislaman* 11, no. 1 (June 2021): 13–28; Mohammad Nasrudin et al., "Pelaksanaan Pengajian Mujahadah Kamis Wage Bagi Peningkatan Kualitas Bacaan Berbahasa Arab Jamaah," *Nuansa Akademik: Jurnal Pembangunan Masyarakat* 6, no. 1 (2021): 89–102; Mohammad Bisri, "Pengaruh Zikir Terhadap Ketenangan Dan Kebahagiaan Manusia Perspektif Qurani," *Ulumuddin: Jurnal Ilmu-ilmu Keislaman* 7, no. 2 (2017): 88–102.

The type or form of Sholawat recitation used also varies, ranging from short ones such as Sholawat Jibril with the form of reading *Shallallahu 'Ala Muhammad* to long ones such as *Diba'* or *Simtud Duror* and *Dala'ilul Khairat*.<sup>4</sup> One type of Sholawat that is widely used is Sholawat *Nariyah* by Shaykh al-Qurtubi, It is told that the Maghrib used to be devastated by a prolonged famine so that the majority of people at that time could not eat except haram goods. This famine continued until one night Imam Al-Qurthuby was visited by the Prophet Muhammad in his dream and told him to promote the recitation of Sholawat *Nariyah* 4444. Imam Qurtubhi then went to the king to order all citizens to recite Sholawat *Nariyah*. not long after that, Allah *Subhanahu Wata`ala* eliminated the famine that hit the economy and security of the maghrib area.<sup>5</sup>

Some are of the opinion that Sholawat *Nariyah* was composed by Shaykh Ahmad al-Tazi al-Maghribi, so it is also known as Sholawat *Taziyah al-Tafrijiyyah*.<sup>6</sup> Sholawat *Nariyah* is named because the people who practice this prayer are granted their wishes so quickly, so it is compared to a fire that burns.<sup>7</sup>

In Indonesia, Sholawat *Nariyah* was first physically recognised by KH Ahmad Abdullah Hamid Kendal (1915-1998 AD) through the book *Risalah An-Nahdliyah fi Al-Masail Al-Ashriyah* in Pegon Malay Arabic writing.<sup>8</sup> Sholawat *Nariyah*, whose recitation is not too long and can be sung, makes it easy to memorize by ordinary people, even those who cannot read Arabic writing are easy to memorize.

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<sup>4</sup> Muhammad Hasbi Ash Shiddieqy, *Pedoman Dzikir & Doa*, Edisi 02, Cet, 03. (Semarang: Pustaka Rizki Putra, 1999).

<sup>5</sup> Ahmad Farhan Kholidi and Miftahus Surur, "Membumikan Shalawat Nariah Di Bumi Nusantara," *Jurnal al Quran dan Hadis Al bayan*, Vol 2, No. 1 (2019): 48–70.

<sup>6</sup> Kusnandi, *Peran Majelis Taklim Syabab Dalam Pembentukan Akhlak Remaja Di Dusun Taman Kecamatan Panji Kabupaten Situbondo Melalui Sholawat Nariyah*, Skripsi (Jember: Institut Agama Islam Negeri Jember, 2021), <http://digilib.uinkhas.ac.id/5119/>. h. 9

<sup>7</sup> Muhammad Haqqi Afandi An-Nazili, *Khazinatul Asrar*, edisi 01. (Beirut: Dar Al-Kutub Al-Ilmiyah, 1993).

<sup>8</sup> Siddik Firmansyah and Marisa Rizki, "Shalawat Nariyah in the Perspective of Hadith: A Study of the Ma'ani Al-Hadith Approach.," *Jurnal Islam Nusantara* Vol. 6, No.1 (2022). h. 96

This convenience makes Sholawat *Nariyah* easily accepted by the community, besides the activities are also not too long like other ta'lim assemblies which usually spend four to five hours. The phenomenon of *Habaib* and *Kiai* using Sholawat *Nariyah* as a medium for *da'wah* makes researchers want to know the extent of the contribution or impact of Sholawat *Nariyah* on changes in social behavior of the community.

## B. Method

This article uses the Systematic Literature Review (SLR), which is a method to identify, review, and interpret all research relevant to a particular research question, topic, or phenomenon. A successful literature review involves three main stages, namely Planning, Conducting, and Reporting.<sup>9</sup>

At the Planning stage, researchers identified the review topic, determined the Research Questions, and developed the review protocol. Then at Conducting, researchers identify and select primary studies, extract, analyze, and synthesize data. Furthermore, the Reporting stage, reporting the results of the review, to disseminate the findings of the literature review.<sup>10</sup>

There are several differences in the steps of systematic literature review, but in principle all literature reviews can be carried out by following eight general steps, which are Research Questions, Review Protocol Validation, Literature Search, Screening for Inclusion, Quality Assessment, Data Extraction, Analysis and Synthesizing Data, and Reporting Findings.<sup>11</sup>

**Table 1**  
**Steps of Systematic Literature Review**

<b>Planning</b>	Step 1 : Research Questions Step 2 : Review Protocol Validation
<b>Conducting</b>	Step 3 : Literatur Search Step 4 : Screening for Inclusion Step 5 : Quality Assessment

<sup>9</sup> Barbara A. Kitchenham and Stuart M. Charters, *Guidelines for Performing Systematic Literature Reviews in Software Engineering* (Keele: in EBSE Technical Report, Software Engineering Group, School of Computer Science and Mathematics, Keele University, Department of Computer Science, University of Durham, 2007). h. vi

<sup>10</sup> Tat-Thang Vo et al., "The Conduct and Reporting of Mediation Analysis in Recently Published Randomized Controlled Trials: Results from a Methodological Systematic Review," *Journal of Clinical Epidemiology* Vol 117 (January 2020): Pages 78-88.

<sup>11</sup> Yu Xiao and Maria Watson, "Guidance on Conducting a Systematic Literature Review," *Journal of Planning Education and Research* Vol 39 (1) (2017): 93-112. h. 102

	Step 6 : Data Extraction
	Step 7 : Analisa dan Sintesa Data
<b>Reporting</b>	Step 8 : Reporting Findings

### Research Questions

Research Questions (RQ) is the first stage in the literature review procedure. RQ is made to guide the systematic review conducted to remain focused and controlled.<sup>12</sup> In this study, the authors formulated two Research Questions, namely How is the form of implementation of the Sholawat *Nariyah* recitation tradition and its impact on changes in community social behavior.

### Review Protocol Validation

In this stage, the researcher validates the review protocol by determining several things, *Firstly*: Inclusion and Exclusion criteria to filter articles found regarding their eligibility so that they can be used as data sources. The Inclusion criteria that researchers set by the researchers were research articles contained in the Google Scholar database, published in the last decade (2013-2023), and containing topics on the Sholawat *Nariyah* Tradition and its impact on Community Social Behavior Conversion.

The exclusion criteria set by the author are research articles or scientific journals that are not in the Google Scholar database, not published between 2013-2023, and contain topics about the Sholawat *Nariyah* tradition but do not discuss how it affects the conversion of people's social behavior.

*Secondly*, determining the search strategy. In this case, the data base that researchers use as a data source in searching for literature is Google Scholar. Google Scholar was chosen because it is the largest data base and has been integrated with various national journal data bases such as Sinta and international ones such as Scopus.

### Literature Search

The researcher started the search by determining some keywords. The keywords used for the search are derived from the Research Questions.

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<sup>12</sup> Luluk Latifah and Iskandar Ritonga, "Systematic Literature Review (SLR): Kompetensi Sumber Daya Insani Bagi Perkembangan Perbankan Syariah Di Indonesia," *Al Maal : Journal of Islamic Economics and Banking* Vol. 2 No. 1 (July 2020): 63–80.

Researchers can decompose Research Questions into several domains which can then be used as keywords.<sup>13</sup>

In this context, the keywords used by researchers are "Tradisi Sholawat", "Mejelis Sholawat", "Tradisi Sholawat", "Majelis Sholawat", "Sholawat Nariyah", "Perilaku Sosial" or "Akhlak". The initial relevance in each article was determined by observing the title. Through the title, if it appears to discuss Sholawat *Nariyah* then the research abstract is downloaded for later archiving as a basis for further evaluation.

First, researchers searched the Google Scholar database using the keywords "Tradisi Sholawat" and "Majelis Sholawat". From these two keywords, only one search result page appeared with nine research titles. After reading the nine titles, researchers only found one potentially relevant article. Then, researchers replaced the keywords with "Tradisi Sholawat" and "Majelis Sholawat", by changing the vocal letter O to A and producing five pages of search results. However, after reviewing all pages, researchers did not find a single article that was potentially relevant to the topic of discussion.

Furthermore, researchers used more specific keywords, namely "Sholawat Nariyah" or "Sholawat Nariyah". From these two keywords, researchers found thirty-three articles that were potentially relevant to the theme of the discussion. Then the researchers refined the keywords by adding "Social Behavior" or "Akhlak". Two additional keywords resulted in one additional relevant article. Overall from the above keywords, the researcher identified thirty-five potential articles.

#### Screening For Inclusion

Screening is usually based on the abstract of the study, if the abstract is inadequate or does not provide enough information, researchers can read the conclusion section.<sup>14</sup> In this context, the researcher then read thirty-five research abstracts to determine their relevance to the topic of Sholawat

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<sup>13</sup> Xiao and Watson, "Guidance on Conducting a Systematic Literature Review." h. 104

<sup>14</sup> Pearl Brereton et al., "Lessons from Applying the Systematic Literature Review Process within the Software Engineering Domain," *Journal of System and Software* Vol. 80, no. 04 (2007): 571–583.

*Nariyah* and its Impact on the conversion of community social behavior. Approximately nine studies were deemed relevant and full articles were extracted for quality assessment.

#### Quality Assesment

In this stage, researchers evaluated several articles found to determine the level of conformity with the criteria determined above. Articles that fit the criteria will be marked "Yes" and those that do not fit will be marked "No". The assessment that the researcher will do is based on the following questions.

The assessment that researchers will conduct is based on the questions below; QA 1: Are the articles found in the form of research articles or scientific journals on the google scholar database? QA 2: Were the articles found published between 2013-2023? QA 3: Does the article contain the topic of Sholawat *Nariyah* Tradition and its impact on the Conversion of Community Social Behavior?

The following are the results of the Quality Assessment which researchers present in the form of a table. After careful review, five articles were excluded because they were not relevant to the topic.

**Table 2**  
**Quality Assessment Results**

No	Author	Year	QA1	QA2	QA3	Result
1	Ummu Faizah	2018	Yes	Yes	No	Rejected
2	Ahmad Nailu Minhajjil Qowim, Fathurrahman Alfa, Moh. Eko Nasrulloh	2020	Yes	Yes	No	Rejected
3	Vendi Hardianto	2019	Yes	Yes	No	Rejected
4	Rabi'atul Aliyah	2021	Yes	Yes	No	Rejected
5	Nafisatul Faizah	2019	Yes	Yes	Yes	Accepted
6	Badruddin Syariful Alim	2020	Yes	Yes	Yes	Accepted
7	M. Nur Habibi	2021	Yes	Yes	Yes	Accepted
8	Kusnandi	2021	Yes	Yes	Yes	Accepted
9	Budi Sasmito	2022	Yes	Yes	No	Rejected

#### C. Description

After the Quality Assessment process, there were four articles left which were then continued into the extraction process by extracting information in the form of the author's name, research objectives, forms of

Sholawat *Nariyah* activities and research results. The following are the results of data extraction from the five articles.

**Table 3**  
**Data Extraction Results**

No	Name	Research Objective	Form of Activity	Result
1	Nafisatul Faizah (2019)	To describe how the internalization of the teachings of faith, shari'a, and Akhlak through the Istigotsah and Sholawat <i>Nariyah</i> Terak Mancorong Assembly on the community on Tamporah beach Kalianget Hamlet, Banyuglugur District, Situbondo Regency in 2019.	In the form of a recitation with events 1. Sholawat <i>Nariyah</i> 11 times 2. <i>Istighatsah</i> 3. <i>Asma'ul Husna</i> 4. Religious lecture	First, internalisation of the teachings of <i>aqidah</i> is done through the recitation of sholawat, istighotsah and Asma'ul Husna. Second, internalisation of the teachings of <i>syariah</i> can be seen from the habits of the members of the assembly, every 15th of the month of Ramadan this assembly holds an iftar together as well as tarawih prayers in congregation with KHR. Moh. Kholil As'ad Syamsul Arifin and the whole series of activities contained in this Assembly is included in worship. Third, the internalisation of <i>akhlak</i> teachings can be seen in several ways, including when the <i>jimpitan</i> activity is held (request for shodaqoh) which indirectly teaches members of the assembly to have a generous nature, besides that in attending this assembly the community has unconsciously connected the ropes of silaturahmi between religious brothers and sisters.
2	Badrudin Syariful Alim (2020)	To reveal what strategies were used by the Sholawat <i>Nariyah</i> Assembly in an effort to improve the morals of youth in the Sumenep district.	In the form of a routine on a certain night with the recitation of Sholawat <i>Nariyah</i> four thousand four hundred and forty-four times in congregation.	There are three strategies used by the Sholawat <i>Nariyah</i> Assembly in the Sumenep district to improve youth morals, namely: 1. Cognitive strategies with patterns of reading Sholawat <i>Nariyah</i> and providing advice and suggestions; 2. Behaviouristic strategies with patterns of practice and habituation;



**SLR, The Impact Of The Sholawat *Nariyah* Tradition  
In Indonesia On Changes In Community Social Behavior**

				3. preventive strategies with patterns of providing prohibitions and supervision.
<b>3</b>	M. Nur Habibi (2021)	to find out the implementation of the routine activities of jam'iyah Sholawat <i>Nariyah</i> and its contribution in improving the spiritual intelligence of the congregation in Gemiring Lor Jepara village.	In the form of an anjangsana routine between villages with the main events: 1. Tawassul 2. Idarohan presence 3. Recitation of Yasin 4. Recitation of Sholawat <i>Nariyah</i> forty times	Rutinan Jam'iyah Sholawat <i>Nariyah</i> Gemiring Lor Jepara is an activity carried out together with the core event of reciting Sholawat <i>Nariyah</i> . The purpose of this activity is to pray together that what is desired is granted by Allah Swt and given ease in the affairs of this world and the hereafter. The participants are teenagers and parents who live in Gemiring Lor Jepara village and surrounding areas. Its contribution in improving the spiritual intelligence of the congregation can be seen through the aspect of religious spirituality, the aspect of religious social relations and the aspect of social ethics. In the spiritual aspect of religion, members' spiritual intelligence has increased with the perception that as servants of Allah, humans must be grateful for all the blessings of Allah Swt, members have a vision and purpose in life to be given ease in the affairs of this world and the hereafter, members are able to worship, dhikr and pray solemnly. The next aspect is the aspect of religious social relations, where Jamaah members are able to socialise with the surrounding community, for example by participating in activities carried out by the community such as celebrations, participating in community service in the village and others. The next aspect is the aspect of social ethics, namely Jam'iyah Sholawat <i>Nariyah</i> members have social ethics such as being honest,

				trustworthy, polite and telling the truth in everyday life.
4	Kusnandi (2021)	To describe the efforts of majlis taklim syabab towards the formation of adolescent morals to Allah and to Humans	In the form of routine activities once a week with events in the form of tawassul, recitation of Sholawat <i>Nariyah</i> 4444, Religious Lectures, Tahlil and Prayer.	The role of Majlis Taklim Syabab on the morals of adolescents to Allah is to instil a sense of sincerity, patience, <i>qona'ah</i> through understanding, exemplary, habituation through activities such as tawasul, recitation of sholawat <i>Nariyah</i> , religious lectures, tahlil and prayer. The role of Majlis taklim Syabab on the morals of adolescents to humans by instilling a sense of tolerance and helping each other through understanding, exemplary, and habituation.

The four articles that have been extracted above then carry out an analysis to find answers to the Research Question (RQ). Then the next process is narrative synthesis, the results of which we mention in the discussion section.

#### D. Discussion

##### Form of Activity

The form of activities of the Sholawat *Nariyah* Tradition can be classified into two types of activities; *First*, in the form of small group routines whose members are under 100 people. The time of implementation varies from once a week to once a month. The place where the activities are carried out also varies, some are settled in one place such as a mosque or langar, There is also the nature of *anjangsana*, which is moving from one resident's house to another or from one village to another depending on the agreement of the congregation.

The tradition of Sholawat *Nariyah* routine was usually initiated by a handful of people at first, some even having only three members for several months. The persistence of the first initiators in carrying out the activity

eventually aroused the interest of others to join so that gradually the members became many.<sup>15</sup>

This tradition is usually led by an ustad, kiai langgar, or one of the prominent figures in the village where Sholawat *Nariyah* is performed. The events conducted in these small group Sholawat *Nariyah* routines also vary. But in principle, the event usually begins with the recitation of Tawassul or the recitation of Surah Al-Fatihah which is intended to be rewarded to the Prophet, his family, and friends as well as the Wali and the ancestors. Then continued with the recitation of Sholawat *Nariyah* as many as four thousand four hundred and forty-four times in congregation. This was followed by the recitation of tahlil and closed with a prayer.<sup>16</sup> There is also the addition of the recitation of Surat Yasin, Hadrah "Banjarian" with Islamic Sya'irs in the local language, and sometimes religious lectures from local religious leaders.<sup>17</sup>

Second, in the form of a large recitation. Sholawat *Nariyah* activities in the form of public recitation are usually only held once a month. The activities are the same as recitations in general in the form of reading tawassul, tahlil, Sholawat *Nariyah*, Sholawat Prophet songs (*Nasyid*), remarks, religious lectures from several Kiai and *Habaib*, Sholawat *Qiyam*, and finally closed with the recitation of Prayer. The differences that can be seen in the implementation of Sholawat *Nariyah* in the form of recitation activities or in the form of routine small group activities in villages are :

#### Duration of Time

Sholawat *Nariyah* activities in the form of recitation the duration of its implementation is relatively longer, starting after the Isha' prayer and

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<sup>15</sup> Badruddin Syariful Alim, *Strategi Majelis Sholawat Nariyah Dalam Memperbaiki Akhlak Pemuda Di Kabupaten Sumenep*, Tesis (Malang: Universitas Islama Negeri Malang, 2020), <http://etheses.uin-malang.ac.id/25412/>. h. 85

<sup>16</sup> M. Nur Habibi, *Pembentukan Kecerdasan Spiritual Melalui Jam'iyah Sholawat Nariyah (Studi Kasus Pada Jam'iyah Rutinan Sholawat Nariyah Gemiring Lor Jepara)*, Skripsi (Kudus: Institut Agama Islam Negeri Kudus, 2021), <http://repository.iainkudus.ac.id/5443/>. h. 49-50

<sup>17</sup> Alim, *Strategi Majelis Sholawat Nariyah Dalam Memperbaiki Akhlak Pemuda Di Kabupaten Sumenep*. H.94

only finished after midnight.<sup>18</sup> It is different from the small group Sholawat *Nariyah* routine which usually only lasts for one hour.

Number of congregants present

Members of Sholawat *Nariyah* in small groups are usually no more than a hundred people, they are local residents consisting of young people and parents. Meanwhile, Sholawat *Nariyah* activities in the form of recitation are attended by hundreds or even thousands of people. In addition to being attended by members of the sholawatan assembly itself, it is also attended by a combination of small routines in the villages and even the general public also attended the activity.

In addition, Sholawat *Nariyah* activities in the form of recitation are also attended by several *Kiai*, *Habaib*, and officials. Some officials are also included in the structure of the activity, such as Situbondo Regent H. Dadang Wigiarto and his deputy Yoyok Mulyadi being the person in charge of the Sholawat *Nariyah Terak Mancorong* Assembly in Situbondo district.<sup>19</sup>

Number of recitations of Sholawat *Nariyah*

The number of recitations of Sholawat *Nariyah* also differs between activities in the form of recitations and small group routines. Routine activities in small groups often recite Sholawat *Nariyah* as many as four thousand four hundred and forty-four times even though they are not completed in one assembly. Whereas activities in the form of *recitation*, each person usually only reads eleven times simultaneously, led by a *kiai* who is in charge at the time of implementation.<sup>20</sup>

There are *also* assemblies where each person recites forty times. The difference in the number of recitations depends on how many worshipers

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<sup>18</sup> Habibi, *Pembentukan Kecerdasan Spiritual Melalui Jam'iyah Sholawat Nariyah (Studi Kasus Pada Jam'iyah Rutinan Sholawat Nariyah Gemiring Lor Jepara)*. h. 50

<sup>19</sup> Nafisatul Faizah, *Internalisasi Ajaran Islam Melalui Majelis Istighotsah Dan Sholawat Nariyah Terak Mancorong Terhadap Masyarakat Di Pantai Tamporah Ds. Kalianget Kec. Banyuglugur Kab. Situbondo Tahun 2019*, Skripsi (Jember: Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember, 2019), <http://digilib.uinkhas.ac.id/19190/>. 68

<sup>20</sup> Ibid. h. 67

are present multiplied by the number to be recited. So that it reaches approximately four thousand four hundred and forty-four times.<sup>21</sup>

The Impact of Sholawat *Nariyah* on Changes in Community Social Behavior

The four articles above do not specifically use the phrase "Social Behavior Change" in their discussion. These researchers tend to use the diction " Akhlak Improvement", and "Formation of Spiritual Intelligence" which is seen from several aspects, one of which is Social Ethics.

Even so, researchers can still see that Sholawat *Nariyah* activities have a huge impact on changes in community social behavior. This can be found in research conducted by Badruddin Syarif Alim (2020) where several informants told the changes in behavior they experienced after participating in Sholawat *Nariyah* activities. One of them is Amin, a *Nariyahan* member who said in his interview session.

“What changes in terms of what it used to be? In terms of the economy, I feel that it is smoother than before. In terms of akhlak, yes, I also experienced many changes. Initially before I joined *Nariyahan*, I always fought against my parents, but since I joined *Nariyahan*, I don't dare to fight against my parents. Initially, I also liked to drink alcohol, I drank at least 3 times a week, but since I joined *Nariyahan*, I rarely drink alcohol, in fact I can say that I have never drank since I started being active in the Assembly again.”<sup>22</sup>

From what Amin said about himself who stopped drinking alcohol and no longer yelling at his parents after participating in Sholawat *Nariyah* activities. This shows the conversion of social behavior experienced by Amin.

There are many things experienced by the congregation of Sholawat *Nariyah* which eventually become a factor in changes in social behavior in themselves. Among them from the inner aspect, the congregation felt inner peace after joining this activity. Tend to easily carry out goodness and are

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<sup>21</sup> Habibi, *Pembentukan Kecerdasan Spiritual Melalui Jam'iyah Sholawat Nariyah (Studi Kasus Pada Jam'iyah Rutinan Sholawat Nariyah Gemiring Lor Jepara)*. h. 50

<sup>22</sup> Alim, *Strategi Majelis Sholawat Nariyah Dalam Memperbaiki Akhlak Pemuda Di Kabupaten Sumenep*. h. 104

very afraid of doing evil, the congregation who was originally tempered turned into a gentle person and not easily angry.<sup>23</sup>

This change in social behavior is in line with the intention and purpose of holding Sholawat *Nariyah* activities, namely in order to 1) Increase the love of Allah and the Messenger of Allah and the righteous, 2) Easily accept and practice the teachings of the Prophet Muhammad *Shallallahu alaihi wa sallam*, 3) Obtaining *Khusnul Khotimah* in all aspects of life, 4) Being kept away from calamities both physically and mentally, and 5) Good intentions of each worshipper.<sup>24</sup> .

With love for the Prophet and the righteous people, the congregation of sholawat *Nariyah* likes and imitates their good behaviors. Coupled with the ease of accepting and practicing the teachings of the Prophet, it makes them more likely to do good than to do bad. Some of the intentions above, which are always a prayer in every Sholawat *Nariyah* activity, are clearly answered by Allah. When it is seen that there is a conversion of social behavior and the arrangement of goodness for goodness by the Sholawat *Nariyah* congregation to plan a good end of life (*Khusnul Khawatim*).<sup>25</sup>

## E. Conclusions

Sholawat *Nariyah* activities can be categorized into two models of activity, some are in the form of routines in small groups and their members do not exceed one hundred people, some are in the form of public recitations attended by hundreds or even thousands of people. Several things that distinguish the two forms of implementation are; Firstly, the duration of the implementation of the small group routine is shorter than the recitation form. Secondly, the number of Sholawat *Nariyah* recited by each person is less in the form of recitation activities than small group routines which usually recite four thousand four hundred and forty-four times. Thirdly, there are fewer congregants in small group meetings, usually less than a

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<sup>23</sup> Ibid. h. 169

<sup>24</sup> Rio Prayogo, *Membumikan Solawat Nariah, Jejak Tapak Kultural Dan Struktural Bupati Dadang Wigiarto*, Cet. 1. (Publik Riset Cendikia bekerja sama dengan Maghza Pustaka, 2021). h. 17-18

<sup>25</sup> Alim, *Strategi Majelis Sholawat Nariyah Dalam Memperbaiki Akhlak Pemuda Di Kabupaten Sumenep*. h. 105

hundred people. Sholawat *Nariyah* activities have a major impact on changes in people's social behavior. Many things are experienced by the Sholawat *Nariyah* congregation after participating in *Nariyahan* which then gradually converts their social behavior from bad to better. One of them is the inner calm that is felt, which makes them tend to easily do good and are very afraid of doing bad things. The congregation, who were originally tempered, turned into a gentle person and not easily angry.

The literature study that the author conducted only focused on Sholawat *Nariyah* and its impact on changes in community social behavior. So the opportunities for further research that can be done by future researchers are still very wide open. Therefore, future researchers are suggested to further develop the topic of study. One of the topics that the author can suggest is about the symbolic aspects that exist in the Sholawat *Nariyah* tradition, such as the meaning behind the use of grains as a means of counting the recitation and the reason behind the number of recitations that must reach a count of four thousand four hundred and forty-four times.

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