



DA'WAH STRATEGY BY THE ASSEMBLY OF MUJAHADAH SHALAWAT HUBBUSYAFAT IN OVERCOMING THE CRISIS OF MODERN SOCIETY

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ABSTRACT:

Modernity with all the advances in science and technology has dominated human life and left problems and negative influences, especially those related to human psychological conditions such as mental, spiritual and spiritual life. As a result, various kinds of social crises emerge, structural crises, moral crises, spiritual crises whose roots are the problem of the meaning of human life itself. In the end it creates mental anxiety, such as stress, frustration, depression, alienation, even dehumanization. The *Mujahadah Shalawat Hubbussyafa'at* Assembly exists as a fortress and medicine for diseases caused by modernity. The *Mujahadah Shalawat Hubbussyafa'at* Assembly through *mujahadah-shalawat* activities in the study of da'wah science can be used as a strategy based on spirituality in the Modern era or in al-Bay n n 's language it is called a sentimental strategy (*al-manhaj al-' ifi*). In addition, in its implementation, this activity also contains several kinds of sentimental strategies (*al-manhaj al-' ifi*) in overcoming the problems of modernism, including: *provision of guidance, the unifier of the Islamic ummah or ukhuwah Islamiyah, preaching that is not burdensome and giving motivation*. Not only that, the activities of the *Mujahadah Shalawat Hubbussyafa'at* Assembly are also an *external-institutional* da'wah strategy.

[Modernitas dengan segala kemajuan sains dan teknologi telah menguasai kehidupan manusia dan meninggalkan problem serta pengaruh negatif terutama yang berkaitan dengan kondisi kejiwaan manusia seperti kehidupan mental, spiritual dan rohani. Akibatnya muncul berbagai macam krisis sosial, krisis struktural, krisis akhlak, krisis spiritual yang akarnya adalah persoalan makna hidup manusia itu sendiri. Pada akhirnya memunculkan kegelisahan mental, seperti stress, frustasi, depresi, alienasi, bahkan dehumanisasi. Majelis *Mujahadah Shalawat Hubbussyafa'at* hadir sebagai benteng dan obat dari penyakit-penyakit yang disebabkan oleh modernitas. Majelis *Mujahadah Shalawat Hubbussyafa'at* melalui kegiatan *mujahadah shalawat* dalam kajian ilmu dakwah dapat dijadikan strategi berbasis spiritualitas di era Modern atau dalam bahasa al-Bay n n disebut dengan strategi sentimental (*al-manhaj al-' ifi*). Selain itu, dalam pelaksanaannya, kegiatan ini juga mengandung beberapa macam strategi sentimental (*al-manhaj al-' ifi*) dalam mengatasi problematika modernisme, antara lain: *pembimbingan, penjalinan hubungan sesama muslim/ukhuwah Islamiyah, dakwah yang tidak memberatkan dan pemberian motivasi*. Tidak hanya itu, kegiatan Majelis *Mujahadah Shalawat Hubbussyafa'at* juga menjadi strategi dakwah *eksternal-institusional*.]

Kata Kunci: *Majelis Hubbussyafa'at, Strategi Dakwah, Krisis Masyarakat Modern*

INTRODUCTION

Today, humans live in a bim-salabim era, namely an era with a society that continues to change rapidly with the objective conditions of modern society that

are experiencing changes.¹ These changes, such as in the socio-cultural, socio-

¹ Mulkan describes fast-moving human relations in five dimensions, such as human relations with humans, human relations with goods, human relations with places of residence and

economic, and socio-political fields, have resulted in a shift in norms and a crisis of values in society.

Modernity is characterized by very fast changes. As a result, a shift in the values of human life is inevitable, including moral and religious values. Even modernism can erode the moral values it holds so far. This is clearly a challenge that must be faced by religions, including Islam.²

Admit it or not, the positive side of modernism has brought wealth materially, but ethically and spiritually it is very dry and empty. Everything tends to be seen from the standpoint of material progress. Humanity is finally sacrificed in order to gain material coffers. As a result, the quality of humanity is determined by the market.

With busy activities to fulfill life's ambitions, modern society is very vulnerable to "disease". They have lost the aspect of spiritualism. So it is not surprising, even though outward progress has been achieved, but that progress has become an "idol" that hinders his vertical communication with God, so that the life he has built feels narrow and dark, and far from God's guidance and guidance.³

In modern society, the role of religion is weakened and even tends to disappear. Therefore, it is necessary to revitalize the role of religion, so that it is hoped that religion can guide people in

human relations with ideas. Abdul Munir Mulkan, *"Idiologi Gerakan Dakwah, Seputar Kehidupan M. Natsir dan Azhar Basir"*, (Yogyakarta: Mizan, 1995), h. 236.

² Nurcholish Madjid, *"Islam, Kemodernan dan Keindonesiaan"*, (Bandung: Mizan, 1994), Cet.Ke-6, h. 156

³ A. Ilyas Ismail, *"Agama dan Tantangan Modernitas"*, (Jurnal Dakwah, Vol.VI, No.1, Edisi Juni, 2004), h. 82

appreciating transcendental values, which can then foster moral qualities and nobility of character (*akhl q al-kar mah*).

From here, da'wah activities are required to be able to play a role in overcoming and healing modern society from the disease of "spiritual voidness" that it suffers from. Thus, da'wah is not only focused on providing broader Islamic insights or just providing entertainment to forget problems and relieve psychological stress, but da'wah must also help modern people understand themselves.

To overcome this problem, spiritual guidance through recitation activities and blessings on the Prophet has potential and authority, because in carrying out blessings, a person or mad'u is fostered and guided intensively on ways so that he always feels the presence of Allah and the Messenger of Allah within him. In this way, a person will appreciate transcendental values, which can then cultivate moral qualities and nobility of character.⁴

The Mujahadah Shalawat Hubbussyafa'at Assembly is one of the assemblies that preaches Islamic spiritual values through the Prophet's prayer activities which are popularly carried out by Nahdliyin residents. One of the objectives of carrying out this prayer activity is to create a religious atmosphere to fortify people in entering modern life. According to Habib Umar al-Munawwar, supervisor of the Mujahadah Shalawat Hubbussyafa'at Assembly, modernization tends to lead to something that is harmful or detrimental to Muslims. So to fortify it requires a formula that not only brings

⁴ Dadang Kahmad, *"Tarekat dalam Islam: Spiritualitas Masyarakat Modern"*, (Bandung: Pustaka Setia, 2002), h. 70

peace to life, but also fosters a sense of trust, sincerity, gratitude, repentance, morals and Islamic ukhuwah. All of this was summarized in the Prophet's prayer activities with the *Mujahadah Shalawat Hubbussyafa'at* Assembly.

Based on this argument, this study seeks to answer the question of how the Da'wah strategy of the *Mujahadah Shalawat Hubbussyafa'at* Council applies to modern society? This research question was answered using a *qualitative method* with a type of *library research* that is *descriptive-analytic* in nature.⁵ The discourse analysis approach is also used as an analytical tool to find out the "message conveyed".⁶ This is because da'wah is a process of communication. Most communication, whether spoken or written, from the mundane to the detailed, consists of complex actions that constitute "messages" or "discourse".⁷ Discourse analysis is used with the principle that researchers know the "meaning of the message" to be conveyed in certain social situations. Thus, the collected data is then reviewed and read in a contemporary

perspective so as to find its actual relevance.⁸

DISCUSSION

Mujahadah-Shalawat

As a general term, *mujahadah* comes from the Arabic word *jahada* which means physical war, force, earnestly devote all abilities and fight or subdue passions.⁹ In contrast to the etymology of Sufi scholars, this term refers to ascetic disciplines and spiritual striving on a spiritual path. Therefore, Imam al-Ghazali stated *al-muj hadah mift al-hid yah l mift a laha siw ha* (*mujahadah* is the key to guidance, there is no key to guidance other than *mujahadah*).¹⁰

In terms of terminology, *mujahadah* is one's ability to suppress the impulses of lust which always want to do things that are not right, then being able to force them to do good things. Therefore, *mujahadah* is interpreted as an earnest effort to fight against the enemy that is in the soul, by way of fighting and subduing lust continuously and then directed at awareness of God and His Messenger (*al-jih d al-akbar*).¹¹ What is meant by struggling against lust is weaning it, bringing out despicable desires and

⁵ Abdullah dan Rusli Karim, *"Metode Penelitian Agama"*, (Yogyakarta: Tiara wacana, 1989), h. 70

⁶ Anthony C. Thiselton, *"New Horizon in Hermeneutics"*, (Michigan: Zondervan Publication House, 1992), h. 55

⁷ Ahmad Shofi Muhyiddin & Alfi Qonita Badi'ati. *"Menggagas Dakwah Maqashidi Untuk Kemaslahatan Umat (Pendekatan Maqashid Syari'ah dalam Dakwah)"*. AT-TABSIR: Jurnal Komunikasi Penyiaran Islam, [S.l.], v. 7, n. 1, june 2020: 157. ISSN 2477-2046. Available at: <<https://journal.iainkudus.ac.id/index.php/komunikasi/article/view/7694>>. Date accessed: 18 may 2022. doi: <http://dx.doi.org/10.21043/at-tabsyir.v7i1.7694>.

⁸ Stephen W. Littlejon, *"Theories of Human Communication"*, (California: Wadworth Publishing Company, 1999), h. 83-84

⁹ Sokhi Huda, *"Tasawuf Kultural: Fenomena Shalawat Wahidiyah"*, (Yogyakarta: Lkis, 2008), h. 193

¹⁰ Abdul Qadir Isa, *"Hakikat Tasawuf"*, (Bandung: Pustaka Hidayah, 2010), h. 72

¹¹ Ifan Fauzah, *"Hubungan Mujahadah dengan Peningkatan Kecerdasan Spiritual dan Perilaku Sosial Santri di Lingkungan Pondok Pesantren al-Manar Tahun 2012"*, (Salatiga: Skripsi IAIN Salatiga, Tarbiyah, Pendidikan Agama Islam, 2013), h. 16

requiring it to carry out Allah's shari'ah, both commands and prohibitions.¹²

The *shalawat* comes from the Arabic "*shilah*" which means to establish a relationship. Humans as weak creatures need a spiritual connection to those who are stronger. The human relationship with Allah is called "*shalat*", while the human relationship with the Prophet Muhammad SAW is called "*shalawat*".¹³

The terminology of *shalawat* in Islam refers to prayer or praise addressed to the Prophet Muhammad SAW as a form of respect and glorification. *Shalawat* is also considered as one of the practices that can bring many benefits for Muslims, such as obtaining blessings, rewards, and luck. Therefore, it is hoped that every Muslim can increase the number of blessings and make it a habit in everyday life.¹⁴

Imam al-Ghazali in the book "*I y ' Ul mudd n*", mentions *mujahadah-shalawat* as a struggle to cultivate feelings or reflect in order to reach a higher position than the original position. According to him, *mujahadah-shalawat* should be done with tafakur, meditating and focusing the mind on one point with the eyes shut up and recite the name of Allah and Rasulullah Muhammad SAW. *Mujahadah-shalawat* is done wholeheartedly and actualized in the form of both oral and behavioral actions so as not to deviate from the decrees of Allah and His Messenger in order to obtain guidance that will later form a Rabbani

personality and behavior that does not deviate from Islamic law.¹⁵

Whereas according to Sa'id Hawwa, *mujahadah-shalawat* is a process of human spiritual journey towards Allah through the Messenger of Allah. As a process, *mujahadah-shalawat* has several pillars as a place to stand and stand upright in the journey process. The pillars of *mujahadah-shalawat* begin with believing in the oneness of God and acknowledging that Prophet Muhammad SAW is truly His Messenger. The second pillar is upholding and implementing obligations and time demands. Like praying when the time has come, fasting when the month of Ramadhan has come, paying zakat when it has reached one year and the amount of nisab is sufficient, performing Hajj if able and the time has come. Then the third pillar is a spiritual program that should be done regularly and planned by someone. Such as sunnah worship that includes prayer, fasting, dhikr, and reading the Qur'an.¹⁶ Therefore, *mujahadah-shalawat* in the form of recitation of dhikr such as *tahlil*,¹⁷ *ratib*,¹⁸ *wirid*,¹⁹ *shalawat*, *hizib*²⁰

¹⁵ Abu Hamid Muhammad al-Ghazali, "*Ihya' Ulumuddin*", (Semarang: Thaha Putra, T.t), j.4/h. 56

¹⁶ Umi Latifah Abdulghoni, "*Nilai Nilai Pendidikan Islam Dalam Tradisi Mujahadah Santri Pondok Pesantren Istiqomah*", (Skripsi: IAIN Surakarta, 2019), h. 37-38

¹⁷ Tahlil is the composition of the previous ahlussunnah wal jamah scholars who wanted a series of prayers especially to be used to send prayers to people who have died.

¹⁸ Ratib is a collection of prayer readings that are repeated, routine, consistent, and sourced from Islamic teachings.

¹⁹ Wirid is the act of a servant in the form of physical and spiritual worship and is carried out regularly and in an orderly manner. This wirid also includes remembrance that is done continuously and is never abandoned.

²⁰ Some scholars try to find common ground for all the meanings that arise from the word al-

¹² Isa, "*Hakikat Tasawuf*", h. 72

¹³ Ahmad Shofi Muhyiddin, "*Salat Khusyuk Cara Sufi: Memaknai Hakikat Salat Perspektif Ibnu Arabi sebagai Terapi Mengurangi Penyakit Masyarakat*". (Tangerang Selatan: Penerbit Mitra Karya, 2017), h. 32

¹⁴ Huda, "*Tasawuf Kultural: Fenomena Shalawat Wahidiyah*", h. 193

and recitation of the Qur'an which contains verses that give a peaceful mood and make behavior in daily life will be better.²¹

The law of *mujahadah-shalawat* is directly proportional to the law of purifying the soul. This is because purifying the soul cannot be done without *mujahadah-shalawat*. Therefore, if the law of purifying the soul is fardhu 'ain, then the law of *mujahadah-shalawat* is also fardhu 'ain. Abdul Ghani An-Nablusi said "fighting against desires (*mujahadah*) through the blessings of the Prophet is included in the category of worship. One cannot do it except with knowledge and charity. Thus, the law of *mujahadah-shalawat* is fardhu 'ain for every mukallaf".²²

Mujahadah-shalawat has several benefits, including: opening someone's guidance. Therefore al-Ghazali stated that *mujahadah* is the key to guidance. This is based on the word of Allah SWT in the letter Al-Ankabut [29] verse 69:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

"And those who are serious about (seeking our pleasure), We will actually show them

hizb. According to Syamsuddin al-Fasi in Syarh Hizb al-Imam an-Nawawi, the use of the word al-hizb with al-wird is a figurative form of its original meaning. Hizib is the same as at-Tha'ifah or al-Jama'ah, because hizib is a number or group of dhikr. Hizib is the same as as-silaah, because hizib that is ordered or routinely at certain times is like a tool that is routinely used for daily needs or self-defense. Hizib is the same as an-naubah because the word among Arabs means a source of water that appears only at certain times. This is like hizib which is only read at certain times or conditions.

²¹ K. Zainuri Ihsan, dan M. Fathurhman, "Mujahadah Bacaan dan Amalan Penting Untuk Mempercepat Terkabulnya Hajat", (T.T: Medpres, tt), h. 26-27

²² Isa, "Hakikat Tasawuf", h. 72

Our ways. And verily Allah is with those who do good."

Abu Ali al-Daqqaq stated that whoever decorates his outer body with *mujahadah* of blessings on Allah and His Messenger, Allah will bestow his inner heart with *musyahadah* (witnessing of Allah). Therefore, *mujahadah* is also beneficial to reassure the heart and mind. Because people who are able to witness Allah in every situation will definitely get peace and tranquility. Allah SWT says in the letter Ar-Ra'd verse 28:

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

"(namely) those who believe and their hearts find rest in the remembrance of Allah. Remember, only by remembering Allah does the heart find peace."

When the heart is peaceful and calm, then Allah will open the door of luck and blessings. Allah says in Surah Al-Maidah [5] verse 35:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

"O people who believe! Fear God and seek a way to draw closer to Him, and strive (struggle) in His way, so that you may be successful."

Da'wah Strategy

Strategy comes from the Greek: *stratos* which means troops and *agein* which means to lead. So strategy means leading troops. Strategy is a plan of action (a series of da'wah activities) including the use of methods and utilization of various resources or strengths. Strategies are structured to achieve certain desired

goals.²³ That is, the direction of all strategic decisions is the implementation of objectives. Therefore, before determining a strategy, it is necessary to formulate clear objectives and its success can be measured.²⁴

Meanwhile, da'wah is etymologically derived from the word "da' -yad' -da'watan" which means a call, solicitation, appeal and invitation (*al-mun dah*), encouragement and request that one wants to follow (*at- alab*), and sincerity (*al-juhdu*) to achieve a goal.²⁵ In terms of terminology, according to Shaykh 'Al Mahf and Muhammad Ab al-Fat al-Bay n ni, as quoted by Muhyiddin, da'wah is an effort to encourage, motivate da'wah partners to do good and follow instructions, accompany them to do good and avoid wrongdoing in all aspects of life with the aim of obtaining happiness in the world and the hereafter.²⁶

From some of the meanings above, "da'wah strategy" can be interpreted as a

process of determining ways and efforts to deal with da'wah targets in certain situations and conditions in order to optimally achieve the goals of da'wah.²⁷ Da'wah strategies that are based on the potential possessed by humans are divided into three, namely:

- a) Strategies that move feelings (*al-Manhaj al-' ifi*). That is planning and da'wah methods that focus on aspects of the heart and move the feelings and inner mad'u. This can be done by giving impressive advice, calling with gentleness, or providing satisfying service, reminding of merits and sins, arousing a sense of optimism, telling stories that can touch the heart and inviting mad'u to mujahadah with the intention of softening the heart are some of the methods developed from this strategy. This strategy is suitable for marginalized or weak groups such as women and orphans, even for modern humans who are devoid of spirituality.²⁸

Spirituality is related to the heart. The heart, in a spiritual sense, has a very special potential that is not possessed by other elements that exist in human beings. The heart as something that is understood as a place for all inner feelings.²⁹ According to Imam al-Ghazali, the heart has a subtle sense of something that is Rabbani or divine in nature.³⁰

- b) Rational-sense strategy (*al-Manhaj al-'Aqli*). This strategy is a planning

²³ Muhammad Ab al-Fat al-Bay n n . "al-Madkhal il 'Ilm ad-Da'wah: Dir sah Manhajiyah Sy milah li T r khi ad-Da'wah wa U lih wa Man hijih wa As l bih wa Was ilih wa Musykil tih f au i an-Naqli wa al-'Aqli", cet. ke-3, (Beirut: Muassasah ar-Ris lah, 1995), h. 44-45

²⁴ Moh. Ali Aziz, "Ilmu Dakwah Edisi Revisi". (Jakarta: Prenada Media Group, 2009), h. 349-350

²⁵ Ahmad Shofi Muhyiddin & Alfi Qonita Badi'ati. "Menggagas Dakwah Maqashidi Untuk Kemaslahatan Umat (Pendekatan Maqashid Syari'ah dalam Dakwah)". AT-TABSYIR: Jurnal Komunikasi Penyiaran Islam, [S.l.], v. 7, n. 1, june 2020: 157. ISSN 2477-2046. Available at: <<https://journal.iainkudus.ac.id/index.php/komunikasi/article/view/7694>>. Date accessed: 18 may 2022. doi: <http://dx.doi.org/10.21043/at-tabsyir.v7i1.7694>.

²⁶ Ahmad Shofi Muhyiddin, "Salat Khusyuk Cara Sufi: Memaknai Hakikat Salat Perspektif Ibnu Arabi sebagai Terapi Mengurangi Penyakit Masyarakat". (Tangerang Selatan: Penerbit Mitra Karya, 2017), h. 27

²⁷ Awaluddin Pimay, "Metodologi Dakwah", (Semarang: Rasail, 2005), h. 50

²⁸ al-Bay n n . "al-Madkhal il 'Ilm ad-Da'wah...", h. 204-205

²⁹ Isa, "Hakikat Tasawuf", h. 117

³⁰ Ghazali (al), Abu Hamid Muhammad, "Ihya' Ulumuddin", (Semarang: Thaha Putra, T.tt), j.4/h. 105

strategy and da'wah method that focuses on reason. This strategy requires mad'u to think, contemplate and take lessons. The use of logic, discussion or display of examples and historical evidence are some of the methods of rational strategy.³¹

- c) Sensory-scientific strategy (*al-Manhaj al- issi al-Tajr bi*). This category is a planning strategy and da'wah method that focuses on the five senses and the results of research or experiments. Religious practices and exemplary are some examples of this sensory-scientific strategy.³²

The use of da'wah strategies is a fundamental policy determination in the development and utilization of da'wah resources more optimally so that more directed, more effective and more efficient da'wah objectives are achieved. Therefore, there are two main strategies, in addition to the three basic strategies listed above, in the development of da'wah, including: *First, an internal-personal strategy*. That is a strategy that emphasizes the development or improvement of the quality of individual life. This strategy can be developed through da'wah activities in taklim assemblies, halaqah, dance groups, tabligh akbar, counseling and so on. *Second, the external-institutional strategy*. That is a strategy that emphasizes the development of community organizational structures. Da'wah using this strategy can enter several institutions in the fields of education, health, economics, politics, social and so on. These two development

strategies are complementary or complement each other.³³

Da'wah strategies as stated can be applied in da'wah activities based on the objective conditions of the da'wah targets. The objective condition of mad'u implies that the methods and materials of da'wah must vary based on the differences in the people being preached to.

The Crisis of Modern Society

Modern comes from the Latin word *moderna*, which means now, new or currently. When referring to this understanding, it can be said that humans have always lived in modern times. However, what scientists mean by modern is a critical awareness of current issues, because modernity does not only refer to a period, but also a form of awareness related to newness.³⁴

Modernity by figures such as Marx, Neitsche, Comte, Durkheim, Weber, Kahn, Sorokin, and many others, has long been opposed to metaphysics, they even predict that the supernatural, such as religious teachings will disappear from modern human civilization as it is today.³⁵ One theory of thought that has been influential in the development of modern society is the theory of positivism initiated by August Comte in the 17th century,³⁶ namely the theory that views real beings as

³¹ al-Bay n n. "al-Madkhal il 'Ilm ad-Da'wah...", h. 206

³² al-Bay n n. "al-Madkhal il 'Ilm ad-Da'wah...", h. 208

³³ Wahyu Munir, "Manajemen Dakwah", (Jakarta: Prenada Media, 2006), h. 45-47

³⁴ F. Budi Hardiman, "Filsafat Modern, dari Machiavelli sampai Nierzsche", (Jakarta: PT Gramedia, 2004), h. 2-3.

³⁵ Haidar Bagir, "Epistemologi Tasawuf", (Bandung: Mizan, 2017), h. 39

³⁶ Mujamil Qomar, "Epistemologi Pendidikan Islam: Dari Metode Rasional Hingga Kritik", (Jakarta: Erlangga, 2007), h. 81

those that are positivistic or observable through the five senses.³⁷

In his theory, Comte divided the human mindset into three stages, namely the mythological stage, the metaphysical stage and the positive stage.³⁸ Modern humans are those who think positivistically and prioritize their rational mind, and cannot accept anything that is metaphysical.³⁹ This positivistic mindset then gave birth to various kinds of advances in the field of knowledge and technology. This progress has affected various aspects of people's lives, both socially, culturally, politically and economically.

Modernity with all the advances in science and technology has taken over human life.⁴⁰ It leaves behind problems, negative influences and illnesses especially those related to human psychological conditions such as mental, spiritual and spiritual illnesses. So that various kinds of crises arise, such as social crises, structural crises, moral crises, spiritual crises whose roots are the problem of the meaning of human life itself. The life of modern society is often dominated by materialistic and egoistic patterns of life, resulting in an increasingly erratic psychological condition of humans. The orders and traditions that had been firmly entrenched

in society for centuries were simply changing.

Damage to the fabric of the structure of human behavior in the life of society is unavoidable, *the first* occurs in each individual related to motives, perceptions and responses, including status and role conflicts. *Second*, with regard to norms, which are related to the destruction of the rules that should be the standard of behavior in life. *Third*, at the cultural level related to the shifting of community values and knowledge to material things, thus eliminating spiritual matters.⁴¹

As a result, most modern humans have been controlled by myths and manipulated by tempting advertisements, ideological campaigns, and gradually without realizing it they will lose the ability to make decisions because what is recorded in their minds is the result of engineering by mass media advertisements. Modern humans are finally overcome by a feeling of utter helplessness like a paralyzed person who can only see catastrophe as something that is inevitable.⁴²

Therefore, Van Der Weij stated that in addition to being marked by the rapid progress of science and technology, the modern era is also characterized by violence, alienation, meaningless boredom, hatred and dehumanization. Science and technology progress should be able to bring more happiness to humans in their lives. However, a sad fact is that happiness turns out to be farther away, life becomes more difficult, and material difficulties

³⁷ Mulyadi Kartaneraga, "Mengislamkan Nalar: Sebuah Respon Terhadap Modernitas", Jakarta (Jakarta: Erlangga, 2007), h. 21

³⁸ Mohammad Muslih, "Pengantar Ilmu Filsafat", (Ponorogo: Darussalam University Press, 2008), h. 35

³⁹ F. Budi Hardiman, "Filsafat Modern: Dari Machiavelli Sampai Nietzsche", (Jakarta: PT. Gramedia Pustaka Utama, 2004), h. 204

⁴⁰ M. Amin Syukur, "Tasawuf bagi Orang Awam: Menjawab Problem Kehidupan", (Yogyakarta: Pustaka Pelajar, 2006), h. V

⁴¹ Haedar Nashir, "Agama dan Krisis Kemanusiaan Modern", (Yogyakarta: Pustaka Pelajar, 1997), h. 4

⁴² Paulo Freire, "Pendidikan Sebagai Praktek Pembebasan", terj. Alois A. Nugroho (Jakarta: Gramedia, 1984), h. 6-7

give way to mental ones. The burden on the soul is getting heavier, anxiety and tension and feelings of pressure are more burdensome, thus reducing happiness and ultimately causing mental anxiety, such as stress, frustration, and even depression. Not only that, modern era atrocities, such as alienation, hatred, even dehumanization, are inevitable.⁴³

This is because the modern civilization that has been built so far has abandoned the most essential thing from human life itself, namely the spiritual dimension, so that modern humans today, have experienced personality decay and death of conscience, which Syed Hossein Nasr calls the "*spiritual crisis of modern man*".⁴⁴

An overview of the Da'wah of the Mujahadah Council of Shalawat Hubbussyafa'at

The term "*hubbussyafa'at*" comes from Arabic and is composed of two words

⁴³ In this case it can be underlined that, frustration is disappointment caused by the failure to achieve a goal, so that it can lead to aggression as emotional factors in acts of violence, besides that frustration can also cause other positive responses besides aggression. Stress is physical and mental pressure that comes from various areas of life, long-lasting stress often has implications for depression. Meanwhile, despair can be felt by people who give more hope to what they make goals but are not realized, so that person believes that all the efforts he makes cannot reach his hopes and give up. Depression is a psychological or mental illness that is quite severe as a diversion inward from feelings of anger or disappointment caused by despair about their problems and see no other way out. Depression can be experienced by anyone, both old and young, even small children. So it can be seen, that stress and despair is one way that causes depression. Lihat: Van Der Weij, "*Filsuf-Filsuf Besar Tentang Manusia*", ter. K. Bertens (Jakarta: PT Gramedia, 1991), h. 1

⁴⁴ Seyyed Hossein Nasr, "*Man And Nature: The Spiritual Crisis Of Modern Man*", (London: Mandala Book, 1976), h. 6

"*Hubb*" which means love and "*Syafa'ah*" which means intercession or help. So, "*hubbussyafa'ah*" can be interpreted as love that expects help or intercession from others, especially from the Prophet Muhammad.⁴⁵

In the context of Islam, the term "*hubbussyafa'at*" is often used to describe the love and respect Muslims have for the Prophet Muhammad SAW. Muslims believe that Prophet Muhammad SAW is the last messenger sent by Allah SWT to bring guidance to mankind, so that love and respect for him become very important in the lives of Muslims.⁴⁶

From the explanation above, it can be said that the purpose of the *Hubbussyafa'at Mujahadah Shalawat Assembly* is an activity of *Mujahadah Shalawat* in which there is a series of recitations of *Wirid* and *Shalawat*, the essence of which is reciting *Surat al-Fatihah*, *tawassul*⁴⁷ to the saints and pious people, reciting the *verses of Kursi*,⁴⁸ *Asma'ul Husna*, *istighfar* (ask God for forgiveness), *Ratib al-Haddad*⁴⁹ and

⁴⁵ Nurliana Damanik, "*Konsep Syafa'at dalam Perspektif Al-Qur'an dan al-Hadits*". SHAHIH (Jurnal Ilmu Kewahyuan): Vol 1, No 1 (2018): 70-82. DOI: <http://dx.doi.org/10.51900/shahih.v1i1.1898>

⁴⁶ Amatullah Armstrong, "*Kunci Memasuki Dunia Tasawuf*", terj. M.S. Nasrullah dan Ahmad Baiquni, (Bandung: Mizan, 1996), h. 52

⁴⁷ Tawassul is one of the ways in which Muslims pray or ask Allah SWT. Tawassul is done with a wasilah or anything that can be used as a cause or intermediary to get closer to Allah so that a request can be granted.

⁴⁸ Ayat Kursi is verse 255 of Surah Al-Baqarah in the Al-Quran which is considered as one of the most noble and powerful verses in the Al-Qur'an, which describes the majesty and power of Allah SWT.

⁴⁹ Ratib Al Haddad is a remembrance or wird which contains the holy verses of the Qur'an and prayers compiled by Habib Abdullah bin Alwi Al-Haddad

Shalawat Burdah,⁵⁰ with the purpose of providing religious lessons to the neglectful people, so that they always remember Allah SWT. This is because *ghaflah* is one of the most dangerous diseases. It is a disease that can be very destructive, killing the good and destroying the spirit. It is a bad tree, which is watered with the water of ignorance and produces fruit in the form of death in a state of *su'ul khatimah* (bad conditions of death in the sight of God). It is a harsh disease, which makes a person lose his purpose, and drains his energy. If it is about a pious person, then it will leave him in a state of ignorance. If it is about a rich person, he will surely leave his wealth and fall into poverty. If it befalls an honorable person, it will surely turn him into a despicable person.⁵¹

The *Hubbussyafa'at mujahadah shalawat* assembly was founded in 2016 in Semarang Regency by Habib Umar bin Faruq al-Munawwar. According to the founder, the *Hubbussyafa'at mujahadah shalawat* assembly originated from the *mujahadah-shalawat* ritual originating from the teacher, namely Habib Umar bin Salim bin Hafidz, when he was still studying in Tarim, Hadramaut, Yemen.⁵²

After returning from Yemen, he began to spread da'wah in the Bandung area, West Java, until he was taken as son-

in-law by Habib Abdul Qadir Baraqbah Salatiga. After getting married, Habib Umar al-Munawwar began to preach with the *mujahadah-shalawat* model in the Salatiga City environment until in 2016, he, together with several religious leaders and young people who loved *shalawat* (blessings on the Prophet Muhammad), established a prayer prayer group in Semarang district with the name Hubbussyafa'at.⁵³ Giving this name contains the hope that this assembly will always get intercession from Rasulullah Muhammad SAW. so that the spiritual dryness of the people of Semarang district can be cooled by the presence of this assembly.⁵⁴

The *Hubbussyafa'at mujahadah shalawat* assembly invites the people to return to the straight path, invites them to know and love Rasulullah SAW. making the Messenger of God as an idol and a blessing in every life. Day and night he was persistent in preaching. Not infrequently at the beginning of his da'wah journey through this assembly, he slept outside the house because he felt uncomfortable waking up the owner of the house who had fallen asleep. Not to mention the taunts that hit him, but he responded to all of that with patience and sincerity.⁵⁵

This da'wah activity in the form of *mujahadah shalawat Hubbussyafa'at* is carried out routinely every Tuesday night from prayer room to prayer room and

⁵⁰ Shalawat burdah is a collection of poems about praise to the prophet Muhammad, may God bless him and grant him peace, as an expression of love for the prophet Muhammad, may God bless him and grant him peace, written by Imam Imam Al-Bushiri.

⁵¹ Khalid A. Mu'thi Khalif, "*Nasihat Untuk Orang-Orang Lalai*", (Jakarta: Gema Insani Press, 2005), h. 1-2

⁵² Habib Umar bin Faruq al-Munawwar, Founder and Caretaker of the Assembly, Interview, 20 February 2022

⁵³ Habib Umar bin Faruq al-Munawwar, Founder and Caretaker of the Assembly, Interview, 20 February 2022

⁵⁴ Maskuri, Bandungan sub-District Hubbussyafa'at Coordinator, Interview, 22 February 2022

⁵⁵ Mbah Qosim, Jambu sub-District Hubbussyafa'at Coordinator, Interview, 22 Februari 2022

mosque to mosque. One of the hallmarks of the da'wah of this assembly is starting the da'wah activities by sending Al-Fatihah recitations to the *Auliya*⁵⁶ and continuing to the local village elders, then continuing with *Asma'ul Husna*, *Ratib al-Haddad* and reciting *Shalawat Burdah*. After that, the nanny and the founder of the assembly gave *mauidah* (good advices) by always emphasizing the importance of perfectly good morals through love for the Prophet Muhammad by always inviting his congregation to always pray.⁵⁷

On the other hand, he did not interfere in political affairs and always taught in his assembly that the main purpose of man being created was to worship Allah SWT, not that he had to sit in meditation all day long without working and so on, but instead colored all his life activities with Nabawiy life, if he is a politician, then he is a Nabawiy politician, if a conglomerate, then he is a Nabawiy conglomerate, a Nabawiy official, a Nabawiy merchant, a Nabawiy farmer.⁵⁸ This is based on the vision, mission and objectives of this assembly, which is to broadcast the value of Islamic spirituality through love for Rasulullah SAW, thalabul ilmi, always reminding to always be grateful to Allah SWT. and spread love to others.⁵⁹

The Da'wah Strategy of the *Mujahadah Shalawat Hubbussyafa'at* Assembly in

⁵⁶ Someone who is used as an intermediary to get God's grace because of his close position to God

⁵⁷ Participatory observation during the activity in Bandung sub-district, 20 February 2022

⁵⁸ Maskuri, Bandung sub-District Hubbussyafa'at Coordinator, Interview, 22 februari 2022

⁵⁹ Documentation, February 22, 2022

Overcoming the Crisis of Modern Society

Modern technology, which should have been created to liberate people from work, has turned out to be a new instrument of slavery. Humans who were originally independent, who felt they were the center of everything, have now been reduced to being nothing more than part of a machine.⁶⁰ The presence of new technology eliminates old values. Human values are now being degraded by the working process of technology. As a result, modern society is increasingly ensnared by the diseases of dehumanization, capitalism and spiritual emptiness. To overcome such a situation, an accurate strategy is needed in preaching, so that the preaching that is carried out is not in vain, finally preaching can provide a solution to overcome these problems.

Based on the data presented above, according to the author, the *mujahadah shalawat Hubbussyafa'at* is very appropriate to be used as a strategy based on spirituality in preaching in the Modern era or in al-Bay n n 's language it is called the strategy of enlivening heart (*al-Manhaj al-' ifi*). This is because the *Mujahadah Shalawat Hubbussyafa'at* Assembly focuses more on aspects of the heart and moves the feelings and thoughts of mad'u. Moreover, Habib Umar al-Munawwar once preached that modernity would take human peace. Islamic teachings at that time felt dry because they were only used as topics in seminars, taught, and studied, the discourse learning system only produced theoretical students who were zero in practice and void of spirituality. In this modern era, every santri with his skills

⁶⁰ Kuntowijoyo, "*Paradigma Islam*", (Bandung: Mizan, 1991), h. 161

must be able to preach Islamic values through direct application to society and added a spiritual touch in practice. This transformation can be found in the *Mujahadah Shalawat Hubbussyafa'at* Assembly.⁶¹

Apart from that, according to the author's point of view, these two activities also contain several kinds of strategies to enliven the heart (*al-manhaj al-' ifi*) in overcoming the problems of modernism, including:

a. Provision of Guidance

Most da'wah is carried out with a doctrinal model so that da'wah only seems to patronize the community, not guide, but it is different from *mujahadah-shalawat*, where according to Maskuri, the community is guided to always remember Allah and His Messenger, to instill blessings, to cultivate morals and spirituality, and to have sincerity.⁶²

b. The Unifier of the Islamic Ummah

Observing the explanation above, it can be said that the *Mujahadah Shalawat Hubbussyafa'at* Assembly becomes the *manhaj al-' ifi* in preaching *ukhuwah Islamiyah*, in this case is the establishment of friendship among fellow Muslims. At a time when Muslims were divided by practical political differences and differences in mass organizations, the *Mujahadah Shalawat Hubbussyafa'at* Assembly appeared to unite the people. This can

⁶¹ Habib Umar bin Faruq al-Munawwar, Founder and Caretaker of the Assembly, Interview, 20 February 2022

⁶² Maskuri, Bandungan sub-District Hubbussyafa'at Coordinator, Interview, 22 February 2022

be seen from Habib Umar al-Munawwar's strategy which -almost certainly- involved all the elders of the village where he lived and Indonesian clerics in giving al-Fatihah readings during *mujahadah-shalawat* activities with the aim that all congregations would become more united.⁶³

At a time when humans are preoccupied with world affairs, so that everything tends to be seen from the point of view of material progress so as to fade the noble values of humanity, togetherness, solidarity and brotherhood, even eliminating them without a trace, the *Mujahadah Shalawat Hubbussyafa'at* Assembly is present as the intermediary of human relations that have been broken and restores the noble values of humanity. This can be seen in its implementation, when *mujahadah-shalawat* is carried out, all human beings come together as one, there is no difference between rich and poor, office people or farmers.⁶⁴

c. Not Burdensome

It is told in an *atsar*,⁶⁵ that Umar's friend saw a person who worshiped too much so that his body was weak and his health was disturbed. Umar hit him (slowly) and said: "*this action is not from the teachings of our religion*".⁶⁶

⁶³ Suswanto, Ambarawa sub-District Hubbussyafa'at Coordinator, Interview, 22 Februari 2022

⁶⁴ Mbah Qosim, Jambu sub-District Hubbussyafa'at Coordinator, Interview, 22 Februari 2022

⁶⁵ *Atsar* is everything that is based on *sahabat* or *tabi'in*

⁶⁶ Muhammad ibn as-Syaikh Ali bin Adam bin Musa al-Isyubi, "*Dzakhirah al-'Uqba fi Syarh al-Mujtaba*", (Riyadh: Dar al-Mi'raj ad-Dauliyah li an-Nasr, 1996), j.5/h. 156

Like the *atsar* above, the *Mujahadah Shalawat Hubbussyafa'at* Assembly is the same, its existence as a reassuring medicine does not want to be defiled by the insincereness of the congregation because it is too burdensome. Therefore, its practice does not burden the congregation. *Shalawat Burdah* which was read was accompanied by the beating of a tambourine by the *hadrah*⁶⁷ group with the hope that the congregation with different backgrounds would feel comfortable and happy in reading blessings on the Prophet.

Not only limited to making it easier in terms of worship, the *Mujahadah Shalawat Hubbussyafa'at* Assembly also makes it easy for the congregation or *mad'u* in terms of banquets or material affairs. This is as stated by Hanib Umar al-Munawwar: "*if possible, the implementation of the Mujahadah Shalawat Hubbussyafa'at Assembly begins with fasting, so that we can emulate our noble teacher, Habib Umar bin Salim bin Hafidz, and to break the fast as simply as possible*".⁶⁸

d. Giving Motivation

At the end of the activities of the *Mujahadah Shalawat Hubbussyafa'at* Assembly there was a *mauidhah hasanah* by Habib Umar al-Munawwar as an effort to motivate the *jama'ah* or *mad'u* to balance the world and the hereafter. This is because the human model and character are divided into three things, *first*, there is human

existence in the world who likes two lives, the life of this world and the life of the hereafter, both of which are inspired by the story of Abdurrahman ibn 'Auf and the story of the prototype of Prophet Sulaiman As. *Second*, the type of human who only exists in one of the first option offers, too much admires the world like the king of Pharaoh, or only admires the afterlife like the Prophet Ayub As and Uways al-Qarni. *Third*, not both, neither the world nor the hereafter are qualified.⁶⁹ The Assembly of *Mujahadah Shalawat Hubbussyafa'at* seems to be inviting its congregation to be fond of this world and the hereafter.⁷⁰

In addition, giving motivation is also taken by studying one of the books of scholars, more often the book "*Risalah Mu'awanah*" by Habib Abdullah bin Alwi al-Haddad with the method explained in an integrative manner with the problems of daily life in accordance with the conditions where the event is held. Motivational activities are usually carried out after the recitation of *Shalawat Burdah*, to be precise, after *Mahalul Qiyam* and before delivering prayers.

This da'wah activity is not only a strategy to touch the heart and feelings (*al-manhaj al-'ifi*), but also an external-institutional da'wah strategy. The external-institutional da'wah strategy, in practice, is carried out in mosques, prayer rooms, and government agencies. For example, in each region, Habib Umar al-Munawwar

⁶⁷ The art of beating a tambourine that accompanies the chanting of prayers

⁶⁸ Habib Umar bin Faruq al-Munawwar, Founder and Caretaker of the Assembly, Interview, 20 February 2022

⁶⁹ al-Isyyubi, "*Dzakhirah al-'Uqba fi Syarh al-Mujtaba*", j.5/h. 156

⁷⁰ Participatory observation during the activity in Bandungan sub-district, 20 February 2022

has cadres or confidants from local figures who are given the task of developing *mujahadah-shalawat* activities. Local figures who are trusted usually also have a large mass of people. Thus, this *mujahadah-shalawat* activity can be carried out in a directed, effective and efficient manner because its implementation also involves the wider community structure. Not infrequently, *mujahadah-shalawat* activities also involve well-known figures, both religion and government.

The practice of this external-institutional da'wah strategy makes da'wah activities in the form of the *Mujahadah Shalawat Hubbussyafa'at* Assembly easily accepted by the wider community so that those who actively participate in it can feel comfort, inner peace and heal spiritual emptiness.

CONCLUSION

From several studies it can be concluded that modernity has left problems and negative influences, especially those related to human psychological conditions such as mental, spiritual and spiritual life. So that various kinds of crises arise, such as social crises, structural crises, moral crises, spiritual crises whose roots are the problem of the meaning of human life itself. The life of modern society is often dominated by materialistic and egoistic patterns of life, resulting in an increasingly erratic psychological condition of humans. So that in the end it gives rise to mental anxiety, such as stress, frustration, and even depression. The presence of the *Mujahadah Shalawat Hubbussyafa'at* Assembly can be a medicine from the crisis of modernity in society, especially the people of Semarang district. The

activities of the *Mujahadah Shalawat Hubbussyafa'at* Assembly in the study of da'wah science can be used as a strategy based on spirituality in the Modern era or in al-Bayn's language it is called a strategy of touching hearts and feelings (*al-Manhaj al-'ifi*). In addition, in practice, these activities also contain several kinds of strategies to touch hearts and feelings (*al-manhaj al-'ifi*) in overcoming the problems of modernism, including: provision of guidance, the unifier of the Islamic ummah, preaching that is not burdensome and giving motivation. Not only that, the activities of the *Mujahadah Shalawat Hubbussyafa'at* Assembly are also an external-institutional da'wah strategy.

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Da'wah Strategy By The Assembly Of *Mujahadah Shalawat Hubbussyafa'at* In Overcoming The Crisis Of Modern Society

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