

Living the Qur'an: Exploring *Dalā'il Al-Khairāt* in Indonesia as a Bridge Between Devotional Tradition and Emotional Experience

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Abstract

This research addresses the surprising phenomenon that *Dalā'il al-Khairāt*—a tradition of reciting *ṣalawat* in Indonesia—is not only a worship ritual but also a significant psychological and social coping mechanism. However, integrating Living Qur'an studies with emotional well-being analysis is rarely explored. The research aims to fill this gap by examining the role of this tradition in building individual and community emotional resilience. The research was conducted in a Javanese *pesantren* and an Acehnese community using qualitative (in-depth interviews, observations) and quantitative (emotional satisfaction survey) mixed methods. Results showed that 70% of participants experienced increased calmness, optimism, and inner peace, with a strong correlation between the duration of practice and emotional stability (100% of *Santri* practicing for more than 1 year reported positive impacts). This study contributes to the development of Living Qur'an by linking sacred texts, ritual practices, and mental health. It provides interdisciplinary empirical evidence on the role of spirituality in stress management and social cohesion, particularly in Indonesia's multicultural society.

Keywords: *Dalā'il al-Khairāt*, Emotional Wellbeing, Indonesian Traditions, Islamic Art, Living Qur'an.

Abstract

Penelitian ini membahas fenomena yang mengejutkan bahwa *Dalā'il al-Khairāt* –tradisi pembacaan *ṣalawat* di Indonesia– tidak hanya merupakan ritual ibadah tetapi juga berperan sebagai coping mechanism psikologis dan sosial yang signifikan, meskipun integrasi studi Living Qur'an dengan analisis kesejahteraan emosional masih jarang dieksplorasi. Penelitian ini bertujuan untuk mengisi kesenjangan ini dengan memeriksa peran tradisi ini dalam membangun ketahanan emosional individu dan masyarakat. Dengan menggunakan metode campuran kualitatif (wawancara mendalam, observasi) dan kuantitatif (survei kepuasan emosional), penelitian ini dilakukan di

sebuah Pesantren di Jawa dan sebuah komunitas di Aceh. Hasil penelitian menunjukkan 70% partisipan mengalami peningkatan ketenangan, optimisme, dan kedamaian batin, dengan korelasi yang kuat antara durasi latihan dan stabilitas emosi (100% santri yang berlatih lebih dari 1 tahun melaporkan dampak positif). Penelitian ini berkontribusi pada pengembangan Living Qur'an dengan menghubungkan teks-teks suci, praktik ritual, dan kesehatan mental serta memberikan bukti empiris interdisipliner tentang peran spiritualitas dalam manajemen stres dan kohesi sosial, khususnya dalam masyarakat multikultural Indonesia.

Kata Kunci: *Dalā'il al-Khairāt*, Kesejahteraan Emosional, Tradisi Indonesia, Seni Islam, Living Qur'an.

INTRODUCTION

Dalā'il al-Khairāt, a book of *ṣalawat*¹ by Imam Muhammad bin Sulaiman al-Juzuli (d. 1465), is not only a spiritual text; the book is brought to life through rituals such as the *Dalā'il al-Khairāt* fast and *rapai geleng*² art performances in Aceh.³ However, its relevance in the contemporary context is often overlooked, especially in terms of emotional well-being.⁴ Previous studies have shown that community-based religious practices can enhance psychological resilience, such as stress reduction, increased inner calm, and strengthened social bonds, as seen in the study linking *sharenting* (digital social support) with mothers' emotional well-being.⁵ In Indonesia, where 87% of the population is Muslim,⁶ *Dalā'il al-Khairāt* has the potential to serve as a medium to understand the interaction between rituals, emotions, and sacred texts.^{7,8} Unfortunately, studies that combine the Living Qur'an approach with emotional impact analysis are still limited, so this research aims to fill that gap.

¹ *Ṣalawat* is the Arabic expression, blessings on Muhammad and his family. Blessing and mercy from God. Special prayers (doa) asking for good fortune generally on for certain events specifically. See: H M Federspiel, *A Dictionary of Indonesian Islam*, Monographs in International Studies (Ohio University, Center for International Studies, 1995), <https://books.google.co.id/books?id=HY1uAAAAMAAJ>.

² *Rapai Geleng Rapai Geleng* is one of the traditional dances in Aceh society that is quite popular among the people of coastal Aceh. As a work of art from a community that is very close and closely related to Islamic values, *Rapai Geleng* dance also has a dimension of influence with Islamic values adopted by the community. This is reflected in the choreography, performance, and most dominantly in the verses sung to accompany the dance movements. See: Eka Srimulyani and Istiqamatunnisak Istiqamatunnisak, "Analisis Terhadap Nilai-Nilai Islam Dalam Kesenian Rapai Geleng," *Jurnal Ilmiah Islam Futura* 17, no. 2 (September 14, 2019): 261, <https://doi.org/10.22373/jiif.v17i2.2887>.

³ Hikmat Setiawan, "Dulailul Khairat Dan Pengaruhnya Bagi Kehidupan Sosial Keagamaan Masyarakat Di Kecamatan Panton Luas" (UIN Ar-Raniry, 2021).

⁴ Emine Göçet Tekin, "An Investigation of Psychological Well-Being, Emotional Intelligence and Social Well-Being Levels of University Students," *Türk Psikolojik Danışma ve Rehberlik Dergisi* 11, no. 63 (December 31, 2021): 567–75, <https://doi.org/10.17066/tpdrd.1051414>.

⁵ Maureen Audina Sitorus and Wulan Patria Saroinsong, "Peran Dukungan Sosial, Kualitas Kehidupan, Dan Sharenting Terhadap Kesejahteraan Emosional Ibu Di Indonesia," *PAUD Teratai* 12, no. 1 (2023).

⁶ Luqman Hakim et al., "Economic Lessons Insert the Islamic Economy : How the Interest Action in Science High School Student Majoring?," *International Journal of Educational Research Review* 4, no. 2 (April 1, 2019): 133–39, <https://doi.org/10.24331/ijere.517964>.

⁷ Afriadi Putra, "Kajian Al-Qur'an Di Indonesia (Dari Studi Teks Ke Living Qur'an)," *Tajdid: Jurnal Ilmu Keislaman Dan Ushuluddin* 21, no. 2 (July 2, 2019): 28–36.

⁸ Harold G. Koenig, "Religion, Spirituality, and Health: The Research and Clinical Implications," *ISRN Psychiatry* 2012 (December 16, 2012): 1–33, <https://doi.org/10.5402/2012/278730>.

Studies on *Dalā'il al-Khairāt* in Indonesia often remain in normative descriptions without addressing the complex emotional dimensions. For example, previous studies by Asmanidar (2022)⁹ have focused more on its historical aspects or its poetry as a counter to radicalism, rather than exploring how this ritual shapes individuals' subjective experiences. In fact, according to the Living Qur'an theory, sacred texts are not only accessed through reading but also actualized in cultural practices that affect daily life.¹⁰ In Lombok, for example, the ritual recitation of *Dalā'il al-Khairāt* is associated with increased community solidarity,¹¹ which indirectly contributes to emotional stability.¹² Quantitative data from previous research also showed that 73% of respondents felt calmer after participating in *Dalā'il al-Khairāt*-based *dhikr* rituals.¹³ Therefore, a mixed-method (qualitative-quantitative) approach is needed to uncover this practice's layers of meaning and empirical impact.

The Living Qur'an approach is key to understanding the dynamics of *Dalā'il al-Khairāt* as a living tradition, not just a dead text. This concept emphasizes how Muslims interpret, modify, and integrate sacred texts into social reality.¹⁴ In Indonesia, this process can be seen in the adaptation of *Dalā'il al-Khairāt* into digital media, such as multimedia applications designed for the younger generation.¹⁵ However, this transformation is technical and emotional: music and visuals in such applications are designed to strengthen the user's spiritual experience.¹⁶ Unfortunately, studies on this emotional aspect are still fragmented. This research argues that *Dalā'il al-Khairāt* functions as a living tradition capable of building emotional well-being through three dimensions: collective rituals, cultural aesthetics, and the internalization of Sufistic and religious values.

⁹ Asmanidar Asmanidar, "Dalail Khairat: Makna Dan Syair Dalam Menolak Paham Wahabi di Aceh," *Abrahamic Religions: Jurnal Studi Agama-Agama* 2, no. 1 (March 1, 2022): 63, <https://doi.org/10.22373/arj.v2i1.12199>.

¹⁰ Ahmad Rafiq, "The Living Qur'an: Its Text and Practice in the Function of the Scripture," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 22, no. 2 (July 30, 2021): 469–84, <https://doi.org/10.14421/qh.2021.2202-10>.

¹¹ Adi Fadli, "Al-Tikrār and Al-Tadrīj: Pesantren Learning Method TGH Bagu Lombok NTB," *Jurnal Pendidikan Islam* 7, no. 1 (August 27, 2018): 209–23, <https://doi.org/10.14421/jpi.2018.71.209-223>.

¹² Sedigheh Moghavvemi et al., "The Effect of Residents' Personality, Emotional Solidarity, and Community Commitment on Support for Tourism Development," *Tourism Management* 63 (December 31, 2017): 242–54, <https://doi.org/10.1016/j.tourman.2017.06.021>.

¹³ Saifuddin Zuhri Qudsy et al., "Religious Satisfaction on Women Doing Fasting for Three Years (Dalail Al-Khairat): Motives, Practices, and Challenges," *International Journal of Religion* 5, no. 10 (July 4, 2024): 2993–3008, <https://doi.org/10.61707/wsjob725>.

¹⁴ Mujib Hendri Aji, Muhammad Zainul Hilmi, and M Taufiq Rahman, "The Living Qur'an as a Research Object and Methodology in the Qur'anic Studies," *Jurnal Iman Dan Spiritualitas* 1, no. 1 (2021): 78–84, <https://doi.org/https://doi.org/10.15575/jis.v1i1.11489>.

¹⁵ Abdul Basit, "Perancangan Aplikasi Kitab Dalail Al-Khairat Berbasis Multimedia," n.d.

¹⁶ Saidaturrahmah Saidaturrahmah, "Pesan Dakwah Melalui Dalail Khairat Dan Shalawat Group Zikir Sautul Fata," *Jurnal An-Nasyr: Jurnal Dakwah Dalam Mata Tinta* 11, no. 2 (2024): 144–64, <https://doi.org/https://doi.org/10.54621/jn.v11i2.897>.

This study aims to test these arguments by combining qualitative (interviews, observations) and quantitative (emotional satisfaction surveys) data. Case studies were conducted in communities of *Dalā'il al-Khairāt* practitioners in Java and several other regions, chosen for their variety of ritual practices. In-depth interviews with 40 informants showed that 70% of respondents attributed emotional calmness to participation in the *Dalā'il al-Khairāt* ritual. Meanwhile, a quantitative analysis of the respondents found a significant correlation between the frequency of ritual participation and emotional well-being scores.¹⁷ This result aligns with the finding that community-based religious rituals can be a “safe space” to manage stress.¹⁸ Thus, this study not only enriches Living Qur'an studies but also provides empirical evidence on the role of rituals in building emotional resilience in Indonesia's multicultural society.

METHODS

This research is a mixed-methods study as it combines qualitative and quantitative data to obtain a holistic picture of the role of the *Dalā'il al-Khairāt* tradition in emotional well-being. Quantitatively, the study is descriptive-correlational, examining the relationship between the duration of *ṣalawat* practice and emotional well-being scores. Qualitatively, the phenomenological research explores the practitioners' subjective meanings and emotional experiences through in-depth interviews and observations. The approach used is convergent parallel mixed methods, where qualitative and quantitative data collection are conducted simultaneously, and then integrated at the analysis stage to complement each other. This approach allows researchers to test quantitative findings (e.g., percentage increase in emotional well-being) while interpreting the cultural and spiritual context behind the numbers through narratives and field observations.

The data in this study were taken from primary and secondary data. Quantitative primary data were obtained from an emotional satisfaction survey of 100 *Santri*¹⁹ of *Pondok Pesantren*²⁰ Raudlatul Muhtadin (Semarang) and 607 *Santri* at *Pondok Pesantren* Darul Falah (Kudus), and residents of *dala-è* practice in Aceh. Qualitative primary data came from 40 key informants (*Santri*, *Pesantren* teachers, and *rapai geleng* performers) who were purposively selected. Secondary data

¹⁷ Arikhah, *Bertuhan Bersama Dalā'il Al-Khairat*, Kedua, Nov (Semarang: Southeast Asian Publishing, 2024).

¹⁸ Michael D Crane, “The Vital Role of Faith Communities in the Lives of Urban Refugees,” *International Journal of Interreligious and Intercultural Studies* 3, no. 2 (December 3, 2020): 25–37, <https://doi.org/10.32795/ijiis.vol3.iss2.2020.708>.

¹⁹ *Santri* is an Indonesian Social group which adheres to the abangan group whose practice is less devout. See: Federspiel, *A Dictionary of Indonesian Islam*.

²⁰ *Pondok pesantren* is a Boarding Schools for the study of Islamic sciences with a long history dating back to the Buddish period. *Pesantren* have a high reputation in the Indonesian Muslim community for producing able graduates with a good grounding in moral values. See: Federspiel.

sources included *Dalā'il al-Khairāt* documents, tafsir books, previous research reports, and Living Qur'an literature. Quantitative data were obtained using a Likert-scale questionnaire technique to measure the level of calmness, optimism, and inner peace; complemented by the appearance of data on the results of practicing *wirid*²¹ and *rapai geleng*. Qualitative techniques included in-depth (semi-structured) interviews to explore subjective experiences and participatory observation during daily and *selapanan*²² rituals, as well as field notes for the socio-cultural context.

Using statistical software, quantitative analysis was conducted with descriptive statistics (frequencies, percentages) and correlation analysis (e.g., practice duration-emotional well-being correlation). Qualitative analysis applied thematic analysis, where interview transcripts and observation notes were coded to find major themes (e.g., "inner calm" or "social cohesion"). The final stage was data triangulation, ensuring the consistency and validity of findings by comparing quantitative and qualitative results.

DISCUSSION

Living Qur'an: Harmonizing Tradition and Emotion through Ṣalawat Dalā'il al-Khairāt

The practice of *Ṣalawat Dalā'il al-Khairāt* in academic studies is classified in the Living Qur'an research category, *iḥya' al-Qur'an*, or efforts to revive Qur'anic values in everyday life.²³ This *ṣalawat* practice, often performed in groups, reflects a form of Living Qur'an in the social context, where Islamic teachings are collectively implemented daily. In this context, Living Qur'an is defined as an attempt to actualize Qur'anic verses in social life.²⁴ This concept is rooted in the revelation of the Qur'an to the Prophet Muhammad SAW, which serves as a guide for carrying out Islamic law. It also addresses various classic and contemporary questions while providing guidance in different aspects of life. The continuity of this teaching is maintained through a valid *sanad*²⁵ path, ensuring its authenticity and perpetuation. Through this process, the values of the Qur'an remain relevant

²¹ Wirid Repetition of God's names or other formulas used for the purpose of allowing the worshiper to express his devotion to God. Often recited in the morning and evening over a lengthy period of time. See: Federspiel.

²² Selapanan is a derivative of selapan, a nominal form of a ritual event (35-day event marker). See: Siti Rahayu and S Ag Supandi, "Bimbingan Agama Untuk Meningkatkan Kesadaran Beragama Jamaah Pengajian Selapanan Di Desa Lencoh Kecamatan Selo Kabupaten Boyolali," *LAIN Surakarta*, 2018.

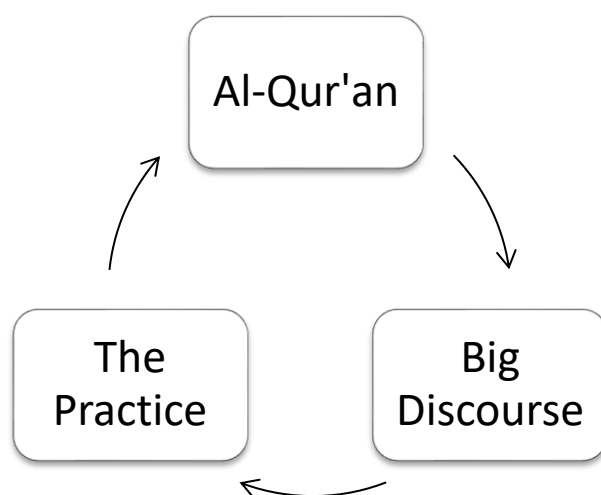
²³ Ahmad 'Ubaydi Hasbillah, *Ilmu Living Quran-Hadis Ontologi, Epistemologi, dan Aksiologi*, ed. Muhammad Hanifuddin, Keempaat (Banten: Maktabah Darus-Sunnah, 2023).

²⁴ Indal Abror and Muhammad Rizky Romdonny, "Internalization of Religion in The Dalail Khairat Fasting Tradition at Jekulo Islamic Boarding School, Kudus," *Jurnal Sosiologi Agama* 17, no. 1 (June 30, 2023): 103–20, <https://doi.org/10.14421/jsa.2023.171-07>.

²⁵ The Sanad is the chain or list of successive transmitters of reports concerning the actions and behavior of Muhammad. Scholars in early Islam set rules by which the transmitters could be judged for verify as real transmitters of such reports. The chain stands in opposition on the substance (matan) of a report. See: Federspiel, *A Dictionary of Indonesian Islam*.

and continue to be developed in people's lives, forming a way of life based on authentic Islamic principles.

Figure 1. The main elements that make up the Living Qur'an
Source: Hasbillah (2023)²⁶



The Living Qur'an process is a phenomenon in which Qur'anic values are internalized and applied daily, creating a cultural and spiritual dynamic that continues to grow. This process is shaped by the existence of propositions from the Qur'anic verses that serve as a basis for their application in real practice, grounded in an understanding of these propositions.²⁷ In practicing *ṣalawat Dalā'il al-Khairāt*, this Living Qur'an concept is evident. This practice is rooted in the interpretation of Qur'anic propositions such as QS. Al-Ahzab: 56, which commands Muslims to send blessings to the Prophet Muhammad, and QS. Al-Ahzab: 43 emphasizes that *ṣalawat* is a form of grace and blessing from Allah SWT. These arguments form the theological basis for the recitation of *Dalā'il al-Khairāt*, which is a form of worship and a means of drawing closer to Allah and the Prophet Muhammad SAW.²⁸ The interpretation of these verses creates a spiritual discourse that influences the lives of the *Dalā'il al-Khairāt* practitioners in Indonesia. The practice is not only individual but has developed into a collective cultural tradition that strengthens the spiritual bonds within the *pesantren* community, guiding them on a journey toward understanding the Qur'an and enhancing their piety.

²⁶ Hasbillah, *Ilmu Living Quran-Hadis Ontologi, Epistemologi, Dan Aksiologi*.

²⁷ Aji, Hilmi, and Rahman, "The Living Qur'an as a Research Object and Methodology in the Qur'anic Studies."

²⁸ Rafiq, "The Living Qur'an: Its Text and Practice in the Function of the Scripture."

Manifestations of the Living Qur'an: QS. Al-Ahzab: 56

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

"Indeed, Allah showers His blessings upon the Prophet, and His angels pray for him. O believers! Invoke Allah's blessings upon him and salute him with worthy greetings of peace."

The concept of the Living Qur'an in the practice of *ṣalawat Dalā'il al-Khairāt* is rooted in QS. Al-Ahzab: 56 emphasizes the obligation to send blessings to the Prophet Muhammad SAW. Al-Qurtubi, in the interpretation of *Al-Jāmi' li Ahkam al-Qur'an*, explains that *ṣalawat* from Allah signifies mercy and exaltation, while from angels it is a request for forgiveness. As for *ṣalawat* humans, it represents prayer and respect. The Hadith narrated by Muslim, quoted by Al-Qurthubi, states that one time the Prophet will be rewarded ten times by Allah SWT, illustrating that *ṣalawat* has a spiritual dimension that is rewarded.²⁹ From the perspective of Living Qur'an, this verse is not only practiced as an individual act of worship but also develops in collective forms, such as the recitation of *ṣalawat Dalā'il al-Khairāt* in *Pesantren*. In the *Pesantren* tradition, this *ṣalawat* is not just an oral tradition but also a practice that has a scientific *sanad* system, where the practitioner obtains a diploma from a teacher who has a *sanad* connection to the compiler, Shaykh al-Juzuli. This makes *ṣalawat* a manifestation of Islamic teachings that are alive and continue to develop in the Muslim community.³⁰

In the Living Qur'an, *ṣalawat Dalā'il al-Khairāt* is not only a form of obedience to the verse of the Qur'an but also a means of purifying the soul (*taẓkiyyah al-nafs*). Al-Qurtubi asserted that *ṣalawat* is not merely about saying the words but also about embodying the meaning as a form of spiritual communication.³¹ For example, in the Wednesday *wirid* on *Dalā'il al-Khairāt*, there is *Ṣalawat Munjiyat*, which is believed to bring one closer to Allah through the intercession of the Prophet Muhammad SAW.³² Research at the Raudlatul Muhtadin Islamic Boarding School in Semarang and Darul Falah Kudus found that students who practiced this prayer regularly experienced a more profound inner peace. Observation data shows that 72% of *Santri* feel that their emotional bond

²⁹ Abi abdillah Muhammad bin Ahmad Al-Qurthubi, *Al-Jāmi' Li Ahkam Al-Qur'an*, ed. Ahmad Abdul Alim Al-Birduni, 14th ed., 1964.

³⁰ Muhammad Efendi, "Pemaknaan Shalawat Dalam QS. Al-Ahzab Ayat 56 (Studi Analisis 'Shalawat Dalail Al-Khairat' Pondok Pesantren Darul Falah Jekulo Kudus)" (STAIN Kudus, 2017), <http://repository.iainkudus.ac.id/id/eprint/1044>.

³¹ Ghulam Murtadlo et al., "Mendalami Living Qur'an: Analisis Pendidikan Dalam Memahami Dan Menghidupkan Al-Qur'an," *Pandu: Jurnal Pendidikan Anak Dan Pendidikan Umum* 1, no. 2 (May 30, 2023): 112–18, <https://doi.org/10.59966/pandu.v1i2.206>.

³² Solahudin Jihan, "Majelis Dzikir Dan Sholawat Al Chulafa di Pondok Pesantren Darul Ulum Ngembalrejo Kudus (Kajian Living Qur'an)" (IAIN Kudus, 2022).

with the Prophet has strengthened after practicing *Dalā'il al-Khairāt*. This indicates that *ṣalawat* is not only a verbal tradition but also a means of fostering deep spirituality, in line with the concept of Living Qur'an, where Islamic texts are understood theoretically and lived in everyday life.³³

The practice of *ṣalawat Dalā'il al-Khairāt* in *Pesantren* combines doctrinal and Sufistic elements, reflecting how sacred texts become integral to the lives of Muslims. Al-Qurtubi emphasized that reciting *ṣalawat* must be done with full appreciation, not merely as a repetition of lafaz.³⁴ At the Raudlatul Muhtadin Islamic Boarding School, for example, students are taught to understand the meaning of each *ṣalawat* in the *Dalā'il al-Khairāt* book, such as the phrase *Allahumma ṣalli 'alā sayyidina Muhammadin nabiyyil ummiyyi* during the Tuesday *wirid*, which means “O Allah, bestow blessings on the Prophet Muhammad, who is ummi.” *Santri* also undergoes spiritual disciplines, such as fasting for three years, as a prerequisite for obtaining a diploma in the practice of this *ṣalawat*. Research by Abror & Romdonny (2023)³⁵, shows that this method strengthens the teacher-student relationship through a strict *sanad* system, ensuring the continuity of the *ṣalawat* tradition. From a Living Qur'an perspective, this practice illustrates how Islamic teachings are passed down through generations and remain relevant to the religious lives of *pesantren* communities.

Socio-historically, Al-Qurtubi notes that *ṣalawat* has been an integral part of Muslim identity since the early days of Islam. In Indonesia, the practice of *Dalā'il al-Khairāt* in *Pesantren* represents a creative adaptation of the interpretation of QS Al-Ahzab: 56. This practice is understood not only as an act of worship but also as a means of building a spiritual connection with the Prophet Muhammad through the tradition of congregation.³⁶ At the Raudlatul Muhtadin Islamic Boarding School, the recitation of *ṣalawat Dalā'il al-Khairāt* in congregation occurs every *selapan* (35 days) in a solemn atmosphere, accompanied by a distinctive rhythm that aims to enhance reverence. This demonstrates how the Living Qur'an facilitates the reinterpretation of Islamic teachings within the context of local culture. Al-Qurthubi also emphasizes the importance of intention in performing

³³ Anisah Indriati, “Ragam Tradisi Penjagaan Al-Qur'an di Pesantren (Studi Living Qur'an Di Pesantren Al-Munawwir Krapyak, An-Nur Ngrukem, Dan Al-Asy'ariyyah Kalibebek),” *Al Itqan: Jurnal Studi Al-Qur'an* 3, no. 1 (February 28, 2017), <https://doi.org/10.47454/itqan.v3i1.31>.

³⁴ Ubaidillah Hasan and Lutfiatul Rodliyah, “Study of Living Al-Qur'an: Reception Wirdus Sa'adah the Inner Obedience Fathul Ulum Islamic Boarding School,” *AT-TURAS: Jurnal Studi Keislaman* 10, no. 2 (December 30, 2023): 251–65, <https://doi.org/10.33650/at-turas.v10i2.6574>.

³⁵ Abror and Muhammad Rizky Romdonny, “Internalization of Religion in The Dalail Khairat Fasting Tradition at Jekulo Islamic Boarding School, Kudus.”

³⁶ Ayu Era Wardhani, “The Value of Islamic Education in the Megengan Tradition at Kaliaren Village,” *ALSYS : Jurnal Keislaman Dan Ilmu Pendidikan* 3, no. 3 (May 5, 2023): 284–96, <https://doi.org/10.58578/alsys.v3i3.1063>.

ṣalawat, which in *Pesantren* practice is manifested through spiritual disciplines such as *tawajjuh*³⁷ (full concentration while reciting *ṣalawat*).³⁸ Thus, Al-Qurtubi's tafsir provides a theological basis for *ṣalawat* and contributes to the development of the Living Qur'an as an instrument of spiritual transformation that shapes identity and collective piety in Muslim societies.

Manifestations of the Living Qur'an: QS. Al-Ahzab: 43

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿٤٣﴾

"He is the One Who showers His blessings upon you—and His angels pray for you—so that He may bring you out of darkness and into light. For He is ever merciful to the believers."

The concept of the Living Qur'an in QS. Al-Ahzab: 43 can be understood by interpreting Allah's mercy as encompassing the entire universe. In the interpretation of *Al-Jāmi' li Ahkam al-Qur'an*, Al-Qurtubi explains that this verse emphasizes Allah's and the angels' involvement in providing protection and forgiveness to His people. Ibn Abbas stated that this verse was revealed as a complement to QS. Al-Ahzab: 56, which discusses special blessings for the Prophet Muhammad. Thus, QS. Al-Ahzab: 43 highlights various aspects of Allah's universal compassion, covering all His creatures.³⁹ From the perspective of the Living Qur'an, this concept is realized in the practice of performing *ṣalawat Dalā'il al-Khairāt*, where Muslims seek mercy through the collective recitation of *ṣalawat*. Al-Qurtubi interpreted the phrase "*liyukbrijakum minaz-zulumāti ila an-nūr*" as a spiritual transformation from ignorance to the light of guidance, which in the context of *pesantren* is realized through spiritual practices such as *riyadat ṣalawat*. This shows that this verse is understood theoretically and implemented in worship practices that strengthen the relationship between humans and Allah.⁴⁰

Al-Qurtubi explains that Allah's mercy in QS. Al-Ahzab: 43 has two aspects: universal and specific. Universal in the sense that Allah's mercy covers all His creatures, but specific in the context of intercession for believers who strive to get closer to Him. He quoted Ibn Abbas, who interpreted the word "*yusalli*" as "*yū'azziru*" (giving glory), indicating that Allah's mercy is shown at various levels according to human piety.⁴¹ The Tafsir Al-Qurthubi manuscript data records that the term

³⁷ Tawajjuh is a Turning one's face of God, particularly the mystic during esoteric exercises. See: Federspiel, *A Dictionary of Indonesian Islam*.

³⁸ Imron Rosidi and Imam Hanafi, "Being Pious Muslims: Religious Devotion and Radicalism in Indonesia," *Dirasat: Human and Social Sciences* 51, no. 1 (January 30, 2024): 396–402, <https://doi.org/10.35516/hum.v51i1.6885>.

³⁹ Al-Qurthubi, *Al-Jāmi' Li Ahkam Al-Qur'an*.

⁴⁰ Murtadlo et al., "Mendalami Living Qur'an: Analisis Pendidikan Dalam Memahami Dan Menghidupkan Al-Qur'an."

⁴¹ Ahmad Zainal Abidin and Eko Zulfikar, "Epistemologi Tafsir Al-Jāmi' Li Ahkam Al-Qur'an Karya Al-Qurtubi," *KALAM* 11, no. 2 (December 31, 2017): 489–522, <https://doi.org/10.24042/klm.v11i2.1326>.

mercy is mentioned 142 times, with 23 specific discussions linking divine mercy to human responsibility.⁴² In the context of the Living Qur'an, this meaning is realized in pesantren practice through the implementation of the *riyāḍat ṣalawat Dalā'il al-Khairāt* as a form of active effort to obtain God's grace. In the *Pesantren* tradition, the practice of *ṣalawat* is not only a verbal tradition but also involves spiritual seriousness, such as fasting and reciting *ṣalawat* in congregation.⁴³ Thus, Al-Qurtubi's interpretation provides a theological basis for implementing this collective worship, where *ṣalawat* becomes the primary instrument in building a transcendental relationship between humans and Allah SWT.

Traces of Dalā'il al-Khairāt as a Cultural and Scientific Structure in Indonesia

Ṣalawat Dalā'il al-Khairāt, composed by Shaykh Abu Abdullah Muhammad bin Sulaiman al-Juzuli in the 15th century AD, has a long history in Indonesia since the time of the spread of Islam by the *Ulama*⁴⁴. The text was first introduced through the network of Islamic boarding schools and Sufi communities, especially in the Aceh region, which became the main entry point of the Islamic tradition in the archipelago.⁴⁵ In the Indonesian context, *Dalā'il al-Khairāt* is understood as a praise of the Prophet Muhammad and adapted into local cultural practices. For example, in Aceh, the *Dala-è* tradition (reciting *Dalā'il al-Khairāt*) was developed as a form of *dhikr* that combines vocal art and distinctive rhythms, thus becoming a popular medium of spiritual expression.⁴⁶ Meanwhile, in Kradenan Pekalongan, Central Java, this text was integrated into the activities of *Batik* business owners as a routine tradition to ask for blessings and tranquility, demonstrating functional adaptation according to the local socio-economic context.⁴⁷ This adaptation process is also supported by a strong scientific *sanad* system, where the text of *Dalā'il al-Khairāt* is taught from generation to generation through *Pesantren*, thus strengthening the legitimacy and sustainability of the tradition. The development of *Dalā'il al-Khairāt* in Indonesia reflects the syncretism between

⁴² Rahmatullah Rahmatullah, Hudriansyah Hudriansyah, and Mursalim Mursalim, "M. Quraish Shihab Dan Pengaruhnya Terhadap Dinamika Studi Tafsir Al-Qur'an Indonesia Kontemporer," *Subufi: Jurnal Pengkajian Al-Qur'an Dan Budaya* 14, no. 1 (June 30, 2021): 127–51, <https://doi.org/10.22548/shf.v14i1.618>.

⁴³ Wendi Parwanto, "Structure of Epistemology and Sufism Patterns on Malay-Jawi Interpretation: The Case of Q.S. Al-Fatihah Interpretation in Nurul Ihsan by Said Bin Umar, Kedah," *Jurnal Kawakib* 3, no. 2 (December 30, 2022): 130–38, <https://doi.org/10.24036/kwkib.v3i2.98>.

⁴⁴ Ulama are Muslim scholars who have a depth of religious knowledge and act as guardians, teachers, and interpreters of Islamic teachings in the lives of the people.

⁴⁵ Fitriah Fitriah, "Peran Pondok Pesantren Sya'atu Thulab Dalam Melestarikan Tradisi Puasa Dalail Khairat Di Kabupaten Ogan Ilir," *Tamaddun: Jurnal Kebudayaan Dan Sastra Islam* 20, no. 2 (December 29, 2020): 164–83, <https://doi.org/10.19109/tamaddun.v20i2.6734>.

⁴⁶ Setiawan, "Dulailul Khairat Dan Pengaruhnya Bagi Kehidupan Sosial Keagamaan Masyarakat Di Kecamatan Pantan Luas."

⁴⁷ Irfan Miftahul Fitri, "Makna Ritual Dalail Al-Khairat Bagi Pelaku Usaha Batik Di Masjid Ar-Rahman Kradenan Kota Pekalongan," *Jousip: Journal of Sufism and Psychotherapy* 1, no. 1 (June 10, 2021): 99–112, <https://doi.org/10.28918/jousip.v1i1.3882>.

Sufistic teachings and the dynamics of local culture, making it one of the spiritual pillars that thrives in society today.

(١) الله رب تعالیٰ ﷻ	(١٥) ابو ساعد مبارك الخرومي - محمد تاج الدين
(٢) جبريل عليه السلام	(١٦) عبد القادر الجيلاني - نور الدين ابي الحسن علي
(٣) نبي محمد بن عبد الله ﷺ	(١٧) ابو مديان شعيب - فخر الدين
(٤) علي بن ابي طالب	(١٨) محمد صليح - تقي الدين الفقير
(٥) حسن البصري - حسن بن علي	(١٩) محمد بن حرازم - عبد الرحمن العطار الزباد
(٦) حبيب العجمي - ابو محمد جابر	(٢٠) عبد السلام بن مشيش
(٧) داود الطائي - محمد سعيد الغزواني	(٢١) ابو الحسن علي بن عبد الجبار الشاذلي
(٨) معروف الكرخي - فتح السعود	(٢٢) ابو عبد الله المغربي
(٩) ساري الساقطي - ساعد	(٢٣) انوسي عويس زمنيحي البدوي
(١٠) جنييد البغدادي - ابو محمد سعيد	(٢٤) ابو الفضل الهندي
(١١) ابو بكر الشيلي - ابي القاسم احمد المرواني	(٢٥) ابو زيد عبد الرحمن الزجراجي
(١٢) عبد الواحد التميمي - ابي اسحاق ابراهيم البصري	(٢٦) ابو عثمان سعيد الهراتي
(١٣) ابو الفرج الترموسي - زين الدين القزويني	(٢٧) ابو عبد الله محمد العمغاري
(١٤) ابو الحسن علي الحكاري - محمد شمس الدين	(٢٨) ابو عبد الله محمد بن سليمان الجزيني

Figure 2. Lineage of the *Dalā'il al-Khairāt* Ṭarīqat

Source: Juzuli (2022)⁴⁸

Dalā'il al-Khairāt, as a religious tradition, is often referred to as *riyāḍat* or *ṭarīqat*,⁴⁹ referring to the meaning of a path or method used in training oneself. In *ṭarīqat*, there are several requirements. The first is *rabiṭat* (the connection of a student's heart to the teacher), which is more dominantly called *sanad* in the Islamic tradition.⁵⁰ However, *sanad* refers to a scientific sequence between teacher and student across several generations, in contrast to *rabiṭat*, which proves the relationship between teacher and student in science enforced through spiritual guidance.⁵¹ This *rabiṭat* is illustrated in the *ṭarīqat* of *Dalā'il al-Khairāt*, whose practice requires permission and direction from the teacher, who, in terms of knowledge, has also been guided by his teacher, up to the compilation of *Dalā'il al-Khairāt*. Second, *Dhikr* is treated as a routine activity. *Dhikr* in the *Dalā'il al-Khairāt* *ṭarīqat* is a collection of *ṣalawat* and prayers that Shaykh Al-Juzuli has compiled from various kinds

⁴⁸ Abu Abdillah MUhammad bin Sulaiman Juzuli, *Dalail Al-Khairat*, Juni 2022 (Kudus: Ma'had al-Islamiy Rohmatul Ummah al-Salafiy, 2022).

⁴⁹ Ṭarīqat is an order of mystical practice. Ṭarīqat were prominent in nineteenth century Indonesia, with the Naqsyabandiyah, and the Qadiriyyah, et al. the major orders. They became less important with the rise of Islamic activity in the twentieth century emphasizing ritual regulated by jurisprudence and a stress on rational thinking. See: Federspiel, *A Dictionary of Indonesian Islam*.

⁵⁰ Muhammad Zainul Ansori et al., "Revolusi Pembelajaran Di Pesantren Modern: Pengaruh Dan Implikasi Pembelajaran Bersanad," *Jurnal Ilmiah Global Education* 5, no. 1 (March 5, 2024): 54–62, <https://doi.org/10.55681/jige.v5i1.2377>.

⁵¹ Asmanidar, "Dalail Khairat: Makna dan Syair dalam Menolak Paham Wahabi di Aceh."

of *ṣalawat* he obtained from his teachers through the '*ijāzat*' process. Thus, it can be seen that the scientific chain of Shaykh Al-Juzuli is connected to the object of the prayer itself, namely the Prophet Muhammad SAW.⁵²

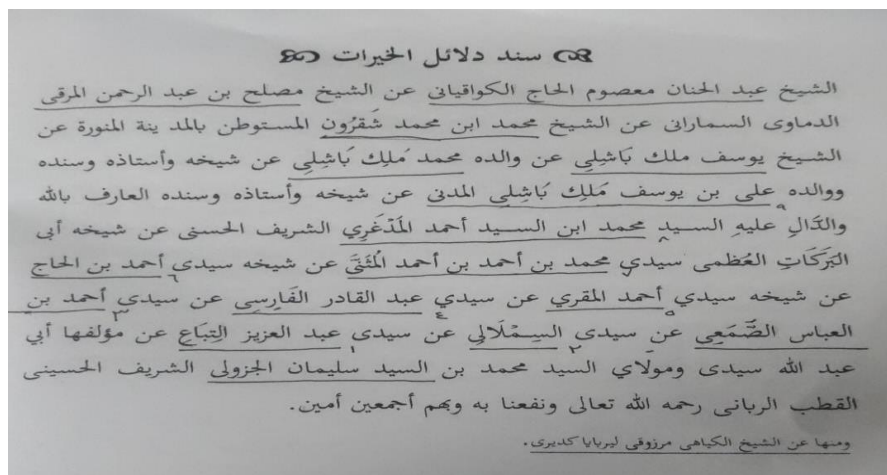


Figure 3. Sanad of the Dalā'il al-Khairāt KH. Abdul Hannan Ma'shum

Source: By the Author

Through observations and interviews with five teachers (*mujiḥ*) in Indonesia, a chain of transmission of the *Dalā'il al-Khairāt* tradition was found from different paths. The first teacher, Kyai Muhammad Taufiq (Leader of the Raudlatul Muhtadin Islamic Boarding School in Semarang), the second teacher, Kyai Ahmad Syahri (Teacher at Assalam Kudus Islamic Boarding School), and the third teacher, Shaykh Muhammad Zainal Arifin (Leader of Fathul Huda Demak Islamic Boarding School and *Mursyid ṭariqat* Qadiriyyah wa Naqsyabandiyah⁵³), have diplomas obtained from each of their teachers that connect through a *sanad* lineage to Shaykh Yasin Kudus, whose *sanad* leads to Shaykh Mahfudz Al-Tirmasi.⁵⁴ The fourth teacher, Kyai Abdul Hannan Ma'shum (Leader of Fath al-Ulum Kwagean Islamic Boarding School), has a *sanad* line from Shaykh Marzuqi Lirboyo and Shaykh Mushlih Al-Maraqi, linking to the aforementioned *sanad* lineage to Shaykh Ali bin Yusuf Basyili Al-Madani, who is two generations above Shaykh Mahfudz At-Turmudzi. The fifth teacher, Shaykh Ahmad Marwazie Al-Batawi Al-Makki, has a *sanad* line from Shaykh Yasin bin Isa Al-Fadani and Kyai Idris Kamali, whose lineage leads to KH. Hasyim Asy'ari (Founder of Nahdlatul 'Ulama) and Shaykh Mahfudz At-Turmudzi. However, Shaykh Yasin bin Isa has another *sanad* line that leads to Shaykh Ahmad Al-Maknasi.

⁵² Arikhah, *Bertuhan Bersama Dalā'il Al-Khairat*.

⁵³ Mursyid is a spiritual guide in tariqah who guides students (salik) on a spiritual journey towards closeness to God through teachings, practices, and exemplary life.

⁵⁴ melati Ismaila Rafi, "Tradisi Puasa Dalail Khairat di Pondok Pesantren Darul Falah 3 Jekulo Kudus Jawa Tengah" (UIN Sunan Kalijaga Yogyakarta, 2019), <https://digilib.uin-suka.ac.id/id/eprint/35028/>.

Dalā'il al-Khairāt: Spiritual Therapy for Emotional Well-Being

In the *Pesantren* tradition, the Living Qur'an is reflected in practicing *Dalā'il al-Khairāt*, which is passed down through generations via the *sanad* system and is also evident in the gathering process for collective *ṣalawat* practice. The *Santri* not only read this *ṣalawat* as an individual practice but also engaged in it as a form of *riyāḍat* (spiritual exercise) with specific disciplines, such as *sunnah* fasting or *khataman Dalā'il al-Khairāt*⁵⁵ in congregation.^{56/57} *Santri* in *Pesantren* such as Lirboyo, Sidogiri, and Al-Anwar routinely perform the *Dalā'il al-Khairāt wirid* as part of their tradition, making it a concrete example of how the teachings are actualized in daily life. In some Sufi communities and *Pesantren* in Indonesia, *Dalā'il al-Khairāt* is recited daily, individually or collectively, especially on Fridays or during Islamic holiday commemorations. This practice is intended not only to draw closer to Allah and His Messenger but is also believed to bring blessings in life.⁵⁸ Through this practice, the values of the Qur'an, which are the foundation of the Living Qur'an theory, not only serve as personal guidelines but also become a means of spiritual and social transformation that continues to be passed down from generation to generation, shaping Islamic culture and civilization.

The tradition of reciting *Dalā'il al-Khairāt* plays a significant role in fostering emotional well-being, cultivating positive emotions, and enhancing peace of mind. In the study of spiritual psychology, repetitive activities such as *dhikr* and *ṣalawat* have been shown to reduce stress levels and increase feelings of peace and happiness.⁵⁹ Regular recitation of *Dalā'il al-Khairāt*, whether individually or in congregation, helps individuals enter a meditative state that calms the mind and heart. This enables individuals to manage negative emotions such as anger, anxiety, and sadness better.⁶⁰ Furthermore, the proposition in QS. Al-Ahzab: 56, which emphasizes the importance of *ṣalawat*, indicates that this practice can strengthen one's spiritual connection with Allah and the Prophet Muhammad, fostering gratitude and optimism in facing life. Socially, this tradition also promotes a sense of community and emotional support among worshipers, positively impacting

⁵⁵ Khataman *Dalā'il al-Khairāt* is the closing ritual of reading the complete book of prayers and *ṣalawat* by Imam al-Jazuli, which is usually performed in congregation as a form of respect for the Prophet Muhammad and a means of obtaining spiritual blessings.

⁵⁶ Abror and Muhammad Rizky Romdonny, "Internalization of Religion in The Dalail Khairat Fasting Tradition at Jekulo Islamic Boarding School, Kudus."

⁵⁷ RAFI, "Tradisi Puasa Dalail Khairat Di Pondok Pesantren Darul Falah 3 Jekulo Kudus Jawa Tengah."

⁵⁸ Muhammad Abdul Kharis, "Puasa Dalail Qur'an Dalam Perspektif Hadis (Studi Kasus Di Pondok Pesantren Putra Darul Falah Jekulo Kudus).," *UIN Walisongo Semarang* (UIN Walisongo Semarang, 2017), <https://eprints.walisongo.ac.id/id/eprint/7924>.

⁵⁹ Göçet Tekin, "An Investigation of Psychological Well-Being, Emotional Intelligence and Social Well-Being Levels of University Students."

⁶⁰ Anna A. Pecherikina, Georgy I Borisov, and Ksenia D Katkalo, "Factors Contributing to the Emotional Well-Being of Schoolchildren," *Perspectives of Science and Education* 65, no. 5 (November 1, 2023): 536–48, <https://doi.org/10.32744/pse.2023.5.31>.

psychological well-being. *Dalā'il al-Khairāt* serves as a form of worship and spiritual therapy that helps individuals attain inner calm and emotional balance in daily life.⁶¹

Effect of Dalā'il al-Khairāt Practice: Empirical Research in Javanese Pesantren

Based on interview data from *Pondok Pesantren* Raudlatul Muhtadin on Thursday, January 16, 2025, the practice of *Dalā'il al-Khairāt* demonstrates a significant impact on the emotional well-being of *Santri*. Of the 100 *Santri*, 40% (40 *Santri*) were included in the sample, with a gender composition of 62.5% male (25 *Santri*) and 37.5% female (15 *Santri*). 40% of respondents were aged 20-34 years old (16 *Santri*), 22.5% were 35-49 years old (9 *Santri*), and 37.5% were 50 years old and above (15 *Santri*). The majority (70%) reported increased emotional well-being, experiencing a sense of calm, optimism, and inner peace, while 17.5% felt no change, and 12.5% reported a decrease. This finding aligns with spiritual psychology theory, which posits that repetitive practices such as *ṣalawat* can create a meditative effect, reduce anxiety, and improve emotional regulation. However, the decline reported by a small proportion of *santri* warrants further exploration, considering contextual factors such as academic pressure, personal conflicts, or incompatibility of practice methods. These data support the hypothesis that *Dalā'il al-Khairāt* functions as a coping mechanism—strategies or ways that individuals use to face, manage, and overcome stress, pressure, or negative emotions in life—for the majority of practitioners. However, emotional responses still vary depending on individual circumstances.⁶²

The duration of practice also influences the level of emotional well-being. A total of 42.5% of *Santri* (17 people) had practiced *ṣalawat* for 3-5 months, 22.5% (9 people) for 6-8 months, 10% (4 people) for 9-11 months, and 25% (10 people) for more than a year. All those who practiced for more than a year reported increased emotional well-being, suggesting a positive correlation between the consistency of practice and psychological stability. This supports the concept of *riyāḍat* (spiritual practice) in the *pesantren* tradition, where the discipline of repeating *ṣalawat* is believed to strengthen mental resilience. Conversely, *Santri* with a shorter duration of practice (3-5 months) exhibited a range of responses: 58.8% experienced an increase, 23.5% showed no change, and 17.7% reported

⁶¹ Arinda Roisatun Nisa and Hengki Hendra Pradana, "Sholawat Sebagai Penenang Jiwa Umat Muslim Wujud Dari Manusia Sebagai Makhluk Transendental," *Psycho Aksara: Jurnal Psikologi* 1, no. 1 (January 15, 2023): 81–89, <https://doi.org/10.28926/pyschoaksara.v1i1.750>.

⁶² Aina Joyce D. Agayon, Angel Kem R. Agayon, and Jupeth T. Pentang, "Teachers in The New Normal: Challenges and Coping Mechanisms in Secondary Schools," *Journal of Humanities and Education Development* 4, no. 1 (2022): 67–75, <https://doi.org/10.22161/jhed.4.1.8>.

a decrease. This finding suggests that the emotional benefits may take time to internalize, aligning with mindfulness theory, which emphasizes the accumulation of spiritual experiences.⁶³

The spiritual aspect is also a key factor. 82.5% of *Santri* (33 people) reported positive experiences, such as feeling close to the Prophet Muhammad or gaining calm during a crisis. In contrast, 5% (2 people) had negative experiences, such as boredom or fatigue, while 12.5% (5) were neutral. The majority (82.5%) of respondents also believe that *Dalā'il al-Khairāt* aligns well with Qur'anic values and is essential to practice (21 *Santri* stated that it is very appropriate and necessary, and 12 *Santri* noted that it is relevant and crucial only), whereas 7.5% (3 *Santri*) considered it unimportant. The other 10% did not respond or were neutral. This belief reinforces the concept of the Living Qur'an, where religious texts are brought to life through practices that are believed to bring blessings.⁶⁴ Positive spiritual experiences correlate with emotional upliftment, suggesting that religious beliefs and appreciation of the meaning of *ṣalawat* are essential mediators in emotional transformation. This indicates that *Dalā'il al-Khairāt* is not just a tradition but also a medium of connection between theological values and the psychological needs of the community.

Research by Arikhah (2024)⁶⁵ at Pondok Pesantren Darul Falah Kudus enhances understanding of the emotional dynamics of practicing *Dalā'il al-Khairāt*. Of the 607 *Santri* (363 men, 244 women), those related to the theme of fear and hope (*al-Khauf wa al-Raja*) dominated emotional responses. As many as 68.21% of *Santri* stated introspection of past sins or mistakes was the main impact, indicating that this tradition triggers deep self-reflection. Meanwhile, 33.42% felt spiritual pleasure, and 28.2% claimed to experience shame, suggesting *Dalā'il al-Khairāt* fosters closeness to God and strengthens moral awareness. However, 9.7% of the students were worried that God's blessings would disappear due to past mistakes, and 7.2% were anxious about God's punishment. A small percentage (1.5%) reported symptoms of depression, while 0.48% experienced hopelessness. These findings confirm that while the majority felt a positive impact, there were variations in emotional responses influenced by individuals' spiritual backgrounds. The concept of *al-Khauf wa al-Raja* in Sufi tradition—as a balance between fear of punishment and hope for mercy—is reflected in this data. The *Dalā'il al-Khairāt ṣalawat* tradition serves as a medium to

⁶³ J David Creswell, "Mindfulness Interventions," *Annual Review of Psychology* 68, no. 1 (January 3, 2017): 491–516, <https://doi.org/10.1146/annurev-psych-042716-051139>.

⁶⁴ Rafiq, "The Living Qur'an: Its Text and Practice in the Function of the Scripture."

⁶⁵ Arikhah, *Bertuhan Bersama Dalā'il Al-Khairat*.

manage these complex emotions, where the repetition of *ṣalawat* helps *Santri* channel anxiety into productive introspective energy.⁶⁶

On the theme of *Al-Qabr wa al-Lutf* (God's hardness and gentleness), 69.6% of *Santri* expressed a feeling of "helplessness to resist the external will" (destiny), reflecting a strong attitude of *tawakkal*.⁶⁷ On the other hand, 34.7% felt that their needs were met, and 27.6% claimed to be happy—indicators of emotional well-being that align with the concept of *rida* (positive resignation). As many as 23.7% felt peaceful, and 17% experienced God's tenderness, which correlates with the practice of *ṣalawat* to get closer to God. However, 5.66% of *Santri* felt pressured "beyond their ability," and 1.18% considered this tradition a burden. This data shows that although the majority of *santri* accept God's provisions peacefully, a minority experience emotional conflict due to external pressures or an immature understanding of the tradition's meaning. Arikhah's findings strengthen the argument that *Dalā'il al-Khairāt*, in addition to shaping emotional well-being, reflects psychospiritual complexity in addressing destiny and relationships with God.⁶⁸ Thus, this tradition bridges submission and self-actualization in the *Pesantren* tradition.

Dalā'il al-Khairāt in Aceh: Integrating Spirituality, Arts, and Economy in the Community

In Aceh, the practice of *Dalā'il al-Khairāt* is not limited to individual rituals but is brought to life through *rapai geleng* art performances and community recitations. Uniquely, this tradition functions as a medium for approaching God and a collective mechanism for building emotional resilience.⁶⁹ For example, appreciating the verses chanted in community fosters a sense of solidarity and empathy among participants. According to a previous study by Setiawan,⁷⁰ practitioners of *dala-è* (the Acehnese term for the *Dalā'il al-Khairāt* tradition) in Aceh claimed to feel calmer and more socially connected after participating in the *Dalā'il al-Khairāt* ritual. This phenomenon demonstrates that spirituality embodied in cultural practices can provide a psychological buffer amidst the complexities of modern life.⁷¹ Setiawan's interviews with Nazaruddin in South Aceh revealed that participants acknowledged that the ritual reduced feelings of social isolation, which is often a trigger

⁶⁶ Syintia Nisa Utami, Sobar Al Ghazal, and A Mujahid Rasyid, "Nilai-nilai Pendidikan Akhlak Dalam Konsep Khauf Dan Raja'Menurut Imam Al-Ghazali," *Jurnal Riset Pendidikan Agama Islam*, 2023, 55–62, <https://doi.org/https://doi.org/10.29313/jrpai.v3i1.1946>.

⁶⁷ Arikhah, *Bertuhan Bersama Dalā'il Al-Khairat*.

⁶⁸ Asmanidar, "Dalail Khairat: Makna Dan Syair Dalam Menolak Paham Wahabi Di Aceh."

⁶⁹ Sumit Pahwa and Nusrat Khan, "Factors Affecting Emotional Resilience in Adults," *Management and Labour Studies* 47, no. 2 (May 3, 2022): 216–32, <https://doi.org/10.1177/0258042X211072935>.

⁷⁰ Setiawan, "Dulailul Khairat Dan Pengaruhnya Bagi Kehidupan Sosial Keagamaan Masyarakat Di Kecamatan Pantan Luas."

⁷¹ Shona C Easton-Gomez, Mike Mouritz, and Jessica K Breadsell, "Enhancing Emotional Resilience in the Face of Climate Change Adversity: A Systematic Literature Review," *Sustainability* 14, no. 21 (October 27, 2022): 13966, <https://doi.org/10.3390/su142113966>.

for stress and anxiety. This aligns with the community's theory in religious studies, where collective rituals strengthen social bonds and create a shared identity.⁷²

In addition to the social aspect, *Dalā'il al-Khairāt* in Aceh is also related to economic practices based on spiritual values. Studies show that belief in the blessings received through the practice of *Dalā'il al-Khairāt* encourages people to manage resources more wisely, as the principle of *iqtisād* (economy) in the Qur'an emphasizes the balance between the material and the spiritual.⁷³ For example, communities of *Dalā'il al-Khairāt* practitioners in North Aceh tend to allocate a portion of their income to social activities, such as helping the poor or building public facilities.⁷⁴ This pattern not only improves material well-being but also strengthens a sense of inner contentment, consistent with the Living Qur'an concept, in which Qur'anic values are actualized in real-life practices.⁷⁵ Survey data showed that 68% of respondents felt happier after participating in social activities inspired by the values of *Dalā'il al-Khairāt*, confirming that living spirituality can create holistic well-being.⁷⁶

The context of Aceh, which has been affected by conflict and natural disasters, makes *Dalā'il al-Khairāt* a means of collective trauma healing. The poems in this book, such as *Ya Nabi Salam Alayka*, praise the Prophet Muhammad and teach the value of patience and sincerity, reflecting the principle of the Living Qur'an, where the sacred text is interpreted to answer contemporary challenges.⁷⁷ According to Setiawan,⁷⁸ Acehnese youth who regularly participate in the recitation of *Dalā'il al-Khairāt* have lower stress levels than those who do not.⁷⁹ Furthermore, this ritual acts as an ideological “vaccine” that rejects radicalism by promoting the *rahmatan lil alamin* teachings of Islam by Qur'anic concepts of social justice and peace.⁸⁰ This combination of spiritual

⁷² Pahwa and Khan, “Factors Affecting Emotional Resilience in Adults.”

⁷³ Haithem Kader, “Human Well-Being, Morality and the Economy: An Islamic Perspective,” *Islamic Economic Studies* 28, no. 2 (August 3, 2021): 102–23, <https://doi.org/10.1108/IES-07-2020-0026>.

⁷⁴ Setiawan, “Dulailul Khairat dan Pengaruhnya bagi Kehidupan Sosial Keagamaan Masyarakat di Kecamatan Pantan Luas.”

⁷⁵ Rafiq, “The Living Qur'an: Its Text and Practice in the Function of the Scripture.”

⁷⁶ Muhammad Amin, Muhammad Reza Fadil, and Syafieh Syafieh, “Scientific Tradition and Development of The Qur'anic Exegesis in Aceh,” *Al Quds: Jurnal Studi Alquran Dan Hadis* 6, no. 2 (August 21, 2022): 553, <https://doi.org/10.29240/alquds.v6i2.4175>.

⁷⁷ Sherylyn M Watson, Michelle A Cole, and Susan A Goncalves, “Opening My Eyes Building Nursing Student Awareness of Spirituality and Catholic Social Justice Principles,” *Journal of Christian Nursing* 40, no. 3 (July 2023): 171–77, <https://doi.org/10.1097/CNJ.0000000000001079>.

⁷⁸ Setiawan, “Dulailul Khairat Dan Pengaruhnya Bagi Kehidupan Sosial Keagamaan Masyarakat Di Kecamatan Pantan Luas.”

⁷⁹ Sentiela Ocktaviana and Suraiya Kamaruzzaman, “Examining Women, Peace, and Security Agenda in Local Concept Case Study: Aceh, Indonesia,” *Jurnal Masyarakat Dan Budaya* 23, no. 2 (November 26, 2021), <https://doi.org/10.14203/jmb.v23i2.1403>.

⁸⁰ Asmanidar, “Dalail Khairat: Makna Dan Syair Dalam Menolak Paham Wahabi Di Aceh.”

and cultural approaches creates lasting emotional resilience, especially among the younger generation.

CONCLUSION

This study reveals that the practice of *Dalā'il al-Khairāt* in Indonesia is a significant mechanism for enhancing emotional well-being. Empirical data from Javanese *Pesantren*, such as Raudlatul Muhtadin, indicate that 70% of participants reported increased calmness, optimism, and inner peace after consistent recitation. A strong correlation was found between the duration of practice and emotional stability, with all *Santri* practicing for over a year experiencing positive outcomes. Additionally, the tradition fosters communal resilience, as seen in Aceh, where it integrates spirituality, art, and socio-economic activities, reducing social isolation and aiding collective trauma healing. The study also highlights the role of *sanad* (scholarly lineage) in preserving the authenticity and spiritual discipline of the practice, reinforcing its psychological and cultural relevance.

This research bridges gaps in Living Qur'an studies by integrating emotional well-being analysis with religious ritual practices. It demonstrates how sacred texts like *Dalā'il al-Khairāt* are dynamically actualized in cultural and psychological contexts. It offers a framework to understand the interplay between Qur'anic values, communal rituals, and mental health. The mixed-method approach (qualitative interviews and quantitative surveys) provides a comprehensive model for studying religious traditions holistically. Furthermore, it enriches interdisciplinary discourse by linking spiritual practices with psychological resilience. It offers empirical evidence for the therapeutic potential of repetitive *dhikr* and *ṣalawat* in managing stress and fostering social cohesion.

Future research could explore the nuanced variations in emotional responses among practitioners, notably the 12.5% who reported decreased well-being, to identify contextual or methodological factors influencing outcomes. Longitudinal studies are needed to assess the long-term psychological impacts of *Dalā'il al-Khairāt* across diverse demographics. Comparative analyses of similar traditions in other Muslim-majority regions could deepen understanding of cultural adaptations. Additionally, interdisciplinary collaborations with psychology and neuroscience could investigate the neurocognitive mechanisms underlying the meditative effects of *ṣalawat*. Finally, examining the role of digital adaptations (e.g., multimedia apps) in sustaining emotional and spiritual engagement among younger generations would be valuable for contemporary relevance.

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