

Religious Experience Of Jama'ah Mawlid Al-Diba Jamuna (Jamaat Muji Nabi) Girikusumo

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Manuscript received : 10-11-2024; revised : 22-12-2024; accepted : 23-12-2024. Date of publication : 24-01-2025

Abstract— In Indonesia, the spread of Islam has given rise to distinctive phenomena and traditions, largely due to its openness to external values, which has fostered assimilation and acculturation. This is evident in unique religious expressions such as the recitation of al-Diba'i, al-Barzanji, and Burdah, which reflect love and reverence for Prophet Muhammad and serve as a medium for seeking blessings and intercession. Despite the significance of these rituals for Indonesian Muslims, scientific research on their psychological and spiritual implications remains limited. This qualitative research employs a descriptive-analytical method, utilizing interviews, documentation, and observation to examine the tradition of al-Diba' recitation, particularly in Girikusumo, where the ceremony attracts thousands of participants weekly. While this tradition is often associated with certain Sufi Tariqahs, local practices emphasize community unification and da'wah rather than strict Tariqah affiliation. The active participation of youth in these events signals a revitalization of religious traditions, transcending generational boundaries. Participants are drawn to the practice for diverse reasons, ranging from spiritual pursuits to social networking, highlighting the broad appeal of the tradition. Most importantly, the recitation of Maulid al-Diba' fosters an egalitarian form of Islam, encouraging theological discourse across sectarian lines and reinforcing a Sufi Islamic identity that aligns with Indonesia's cultural framework. This study concludes that, although not formally recognized as a Sufi ritual, the recitation of Maulid al-Diba' facilitates spiritual experiences, enriches religious consciousness, and strengthens individuals' connection to their faith and community.

Keywords— Maulid al-Diba' Tradition, Sufistic Islam in Indonesia, Qualitative Descriptive Method, Acculturation and Religious Revitalization

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I. INTRODUCTION

Islam in its spread in Indonesia often raises phenomena and traditions that are very distinctive in the diversity of society. Of course, this cannot be separated from the nature of the openness of Islam itself in accommodating the values from the outside, as an extraordinary assimilative-acculturative force (Amien Abdullah, 2000). This happens because in addition to the fact that is universal, in religious expression by its adherents, Islam has a particular and local content, as the pattern of Islam in other regions.

In Indonesia, this particular religious expression, among others, appears in the tradition of reading al-Diba'i, al-Barzanji, and Burdah as a mirror of love and respect for the Prophet Muhammad, as a person who-in the doctrine of Sufism is believed - was created by God as the Prophet adam was created (Nurcholis, 1995). as well as a medium to obtain the intercession and blessing of the prophet for future life. This is where the ritual tradition of reading The Book of Al-Diba'i, Al-Barzanji, Burdah, and the like which are as an expression of ownership of the historical and horizontal past, but the meaning, influence, effect and spiritual experience obtained are oriented to the spiritual and vertical past (Martin Lings, The Holy Book Of The Sufi doctrine of faith, inner vision and Ma'rifat. (Treatise On Wrestling, 2001).

In a sociological phenomenon, where something that was not originally a worship, then developed into worship, because psychically, humans have the hope of getting something in the future by doing deeds or actions that have become worship. But at the same time also because on the other hand, has a fear of his future if it is abandoned. The existence of hope and fear is what then forms the worship into a "habit" of the community with horizontal implementation, but has a vertical dimension of purpose. So the custom-including the reading of the Mawlid books-comes from the "depths of the soul" of the executor.

From this point of view, Rollo May tries to explain that it is strongly proven that, in the depths of the human soul there are contradictions in its natural properties in the form of worldliness and spirituality, if Man (we) only tried to live in one of them-either completely earthly or completely spiritual-, man (we) would be neororist. So the problem here is not two worlds, but two aspects of the same world. Man is not a strictly horizontal being, or a purely vertical being. This means that human beings (we) live horizontally and vertically (Rollo May, 2001)

Religious experiences do often appear to accompany certain religious traditions carried out by adherents. This is where the urgency of the relationship between faith, Islam and ihsan reflects a pattern of unity between the psychological atmosphere, the act of religious tradition (discipline) and religious experience in one person, as understood by society. Then the community has a diverse motivation (Dr. H. Jalaluddin, 2001) with the reading of al-Diba' and al-Barzanji, and that is very common is to get the reward, bersilaturrahmi between pilgrims, seeking barakah in life, and in order to get intercession. This motivation is in line with delivered by a sufi, Habib Abdullah al-Haddad, that worldly life consists of three levels, namely: containing reward, containing reckoning, and containing torment (Habib A. al-Ha, 2001). People with the tradition of "Diba'an" and "berzanjen" want to get salvation from punishment, get reward and barakah, and get intercession on yaum al-hisab later. This is where there is a close relationship between the attitude of the community in the tradition, with his opinion, and the values he holds (Pustaka Pelajar, 1995).

It's just that the study of the tradition of reading al-Diba', Al-Barzanji and Manaqib, although it has been an inseparable part of the pattern of religious and social phenomena for a long time, is rarely done, especially by observers and enthusiasts of Islamic Studies in Indonesia itself. So far the author has only found a few research publications from Martin Van Bruinessen that inform the traditional form of reading al-Diba' and al-Barzanji, but it is still general, informative, and only mentioned in passing as part of his research on Sufism in Indonesia. It will be more difficult to get research on the phenomenon of reading the book-we Mawlid associated with the religious experience of the perpetrators of Mawlid, more precisely aiming at the psychological and spiritual "atmosphere" of them. In fact, this reality has been a phenomenon for centuries in the Indonesian muslim community.

II. METHOD

Type of research, approach and location of research This type of research is qualitative research.

The method used is descriptive-analysis. Through this method, it is expected that the phenomenon of pilgrimage with all its aspects and dimensions can be revealed and elaborated more comprehensively and then carried out an in-depth analysis. The location of the study is boarding school Ki Ageng Giri Girikusumo Mranggen Demak. The reason for choosing the two locations is because the place until now has thousands of people, even from outside the region. For this reason, it is interesting to observe more deeply why this tardisi continues to take place and crush it economically and socially.

The phenomenon of reading our Mawlid al-Diba'i and al-Barzanji regularly (as well as on special occasions), as well as its strategic consideration as a medium of Da'wah-where pilgrims have a special religious experience from the event - because of the enthusiasm of the people who follow it, the author considers the tradition as an object of research.

Data collection and Data Analysis

Collection, processing and analysis of data carried out in stages techniques used include: documentation, observation, and in-depth interviews. The data search was conducted by interviews, library searches and observations in the field. Informants interviewed include actors Dziba'an, Committee, and the clerics and businesses around the Tomb. While for data analysis, the data that has been obtained, either observation, interview, or documentation is then analyzed using the theoretical framework used in this study. The analysis starts from the data collection. Each piece of information is crossed through the comments of different respondents to dig up information in interviews and follow-up observations. Furthermore, the analysis is carried out through data filtering, classification and inference as well as retest. The data is collected, filtered and organized into categories and interconnected. It is through this process that inferences are made.

III. RESULT AND DISCUSSION

Dhiba'an; Read The History Of The Prophet Muhammad.

Kitab al-Barzanji is actually titled *Qissat al-Mawlid* (DJambatan, 1992). or al - ' Iqd al-Jawahir (Mizan, 1999), written by Ja'far Al-Madani al-Barzinji, a preacher of the Prophet's mosque in Medina (D. 1763/1177), together with other *sya'irs* such as *Al-Burdah* and *The Book of Mawlid al-Diba'i* written by Sheikh (Jalal) Abd al-Rahman al-Diba'i, is often read at certain religious and community ceremonies, especially at ceremonies that follow the cycle of human life such as the birth of a baby, *separasan* (cutting the baby's hair for the first time and giving, both in *munfarid* and congregation that is done routinely (Bruinessen, n.d.)

At least-which is commonly carried out by the community, the tradition is carried out once a week which until now has become one of the important social events. Implementation of the reading of *The Book of Mawlid al-Diba'i* and *Al-Barzanji* weekly routine, one that carries out the ritual is KH. Munif Muhammad Zuhri at Pondok Pesantren Girikusumo, Mranggen, Demak. This is a boarding school that combines the pattern of *salaf* education with modern school-based education, as well as this boarding school since its inception has been seen as a *tariqa* boarding school (Pustaka Pelajar, 2011).

Girikusumo is one of the villages that since the 1880s has been the source and center of the spread of Islam based on the *naqshbandiyyah* order, which was pioneered by KH. Muhammad Hadi. From this place the *naqshbandiyah* order developed almost throughout Central Java, such as Surakarta (with its center in Popongan under the *Murshid/caliph* KH. Mansur (d. 1980?) and now replaced by KH. Salman), Semarang, Pekalongan, Banyumas and so on (Mizan, 1998), until finally-according to Martin Van Bruinessen - his career was broken by the Dutch colonialists because of his alignment with the lower classes.

From KH. Muhammad Hadi, the struggle for *Da'wah* and the development of *Sufism-tariqa* teachings then passed on and inherited by his son, namely *Kiai Zahid* (KH. Muhammad Hadi) who developed *tariqa* to Pekalongan and Magelang. After K. Zahid died (in 1966) was succeeded by his son KH. Zuhri died in 1980. He was succeeded by his two sons, KH. Muhammad Nadzif is in charge of teaching *Fiqh / Shari'ah*. While KH. Munif Muhammad Zuhri who teaches *tariqa*. But after KH. Muhammad Nadzif died (in 1999), practical care is in KH. Munif Muhammad Zuhri.

The reading of *al-Diba'* is attended by thousands of pilgrims from various regions in Central Java every Thursday night Friday. This event became a very strategic religious tradition for the broadcasting of Islam, and the development of *tariqa*, especially many pilgrims who feel the existence of certain religious experiences from the ritual event. Often at such events there are typical religious experiences, which, of course, require detailed explanations, through academic research.

History of Mawlid al-Diba Girikusumo recitation

Diba'an is a tradition of reading or chanting prayers to the Prophet Muhammad performed by the NU community. *Shalawat* readings are done together alternately. There is a regular read section, but in other sections more use of the song. The term *Diba'an* refers to a book containing verses by Al-Imam Al-Jalil as-Sayyid as-Shaykh Abu Muhammad Abdurrahman ad-Diba'iy ash-Syaibani az-Zubaidi al-Hasaniy.

The book is popularly known as the book of *Mawlid Diba'*. The recitation of these hymns is usually done in the month of *maulud* (*Rabiul Awal*) as a series of commemoration of the Prophet's birthday. In a number of villages in Java, *Mawlid* recitation is done every week in rotation from house to house. As well as the reading of the book *al-Barzanji*, *Al-Burdah*, and *Manaqib Shaykh Abdul Qadir al-Jailani*, reading *Diba'* or commonly called *Diba'an* is also done during the celebration of the birth of children, marriage, circumcision, *tingkeban*, when facing difficulties and disasters, or to fulfill vows.

Diba' book is one of the many classic books that are not included in the teaching of boarding schools, but familiar and popular used by boarding schools. *Shaykh Abu Muhammad Abdurrahman ad-Diba'iy* was born on the 4th day of the month of *Muharram* in 866 H and died on Friday 12 *Rajab* in 944 H. He was a prominent *Hadith* scholar and reached the level of *hafidz* in the science of *Hadith*, that is, a person who memorized 100,000 *Hadith* complete with *sanadnya*. Besides being a scholar of *Hadith*, *Shaykh Abu Muhammad Abdurrahman ad-Diba'iy* was also a *muarrikh* or historian. Some of the many books of his essays are *Taisirul Wusul ila Jaami'il Usul min Hadith of the Prophet*, *Qurratul 'Uyun Fi Akhbaril Yemen al-Maimun*, *Bughyatul Mustafid Fi akhbar madinat Zabid*, and others.

This tradition of reciting verses of praise from *The Book of Mawlid Diba'* (in addition to *al-Barzanji* and *al-Burdah*) is one of the traditions that was the target of criticism by the Puritans. The Puritans rejected the commemoration of *Mawlid* especially accompanied by the rituals of recitation of praises. They consider the *Mawlid* commemoration done by reading the books is an act of heresy. In addition to being considered not exemplified by the Prophet, the Puritans also considered the content or what is read in the *Diba'an* tradition to be false stories and excessive praise so that it is *shirk*.

In the middle of Diba'an or berzanjen there is a standing ritual or popularly called the term "srakalan" or "marhabanan" that is when the reading of the book comes to the phrase "Asyaraqal badru 'alaina". At this moment all the audience stood up. The matter of standing at a time like this has been discussed in the Nu Congress, namely at the Nu Congress to V in 1930 in Pekalongan. Batsul masail in this Congress decided that standing when berzanjen / Diba'an Sunnah law, including 'uruf Syar'i.

This Diba' book has been translated into Javanese and Indonesian. Among them are: Al-Qawl al-Badi' fi tarjamah al-Mawlid ad-Dibai, is a translation into Javanese by Ahmad Fauzan bin Muhammad al-Rabani, published by al-Munawar Semarang. Qathr Al-Marba'wa Nayl al-Arb, translation of Mawlid ad-Diba'wa Mawlid al - ' Azab, is a Javanese translation by H. Ahmad Subki Mashhari published Hashim Putra, Semarang.

There is also Yaqulu ad-DA'i translation of Al-Mawlid ad-Diba'i, Javanese translation by Kh Misbah bin Zain Al-Musthafam publisher of Al-Ihsan, Surabaya. Al-Mawlid ad-Diba'i; Diba'an Arabic Latin and its translation, translation into Indonesian by Badlowi Syamsuri, publisher Apollo Surabaya; translation Mawlid ad-Dibay by H. Abdullah Shonhaji, Publisher Of Al-Munawar.

Meanwhile, the reading of the book of maulud al-Diba in Girikusumo held openly since 1997. But its popularity in society lasts since 1999. This Mawlid al Diba ceremony in Girikusumo, was not originally intended as a formal and mass ceremony. KH. Munif suggested that the original reading of The Book of Mawlid al Diba carried out in a limited manner, which is only intended for his family, namely children and wives and relatives and close friends with the main intention that the family get to know more closely with the Prophet, and learn to have a love for the Prophet.

However, after several times of implementation, most of the guests who happened to come and watch the event expressed a fairly high interest, and begged to be allowed to follow the reading of the Mawlid. Of course, the application was not rejected by KH. He and his family were able to follow him. Over time, the guests who followed the merutinkan themselves in the Mawlid recitation. While mutual gethok viral about the Mawlid reading Diba' by KH. Munif, so the longer the guests who follow the more. In a relatively short time since in 1997 until now, finally pilgrims who follow an average of 3000 participants, even on certain major days (especially on the occasion of the Prophet's birthday) reached about 5000 pilgrims.

Religious experience and social implications

Implementation of the ritual of reading The Book of Mawlid al-Diba' Sufi literary works Sheikh 'Abd al-Rahman al-Diba'i, which is held regularly at Pondok Pesantren Girikusumo, Demak, which is associated with the religious experience of his congregation. In particular, it will examine what religious experiences are obtained by pilgrims, as well as the influence of Sufism, how it is contained in the person of the pilgrim from the ritual, in the perspective of Sufism.

In order to elaborate on these problems, in order to get the ideal answer, the author conducts descriptive research patterns, as well as field research methods that emphasize extracting participant observation data, so that this book tries to provide answers to these basic problems.

After conducting research with sociological and psychological analysis approach shows that there are some religious experiences by Sufis have been formulated in the form of al-maqamat and Al-ahwal, which directs pilgrims to the behavior of Sufism with religious experience gained.

From the results of this study also appears that the ritual tradition of reading The Book of Mawlid al-Diba', due to its spiritual influence, able to gain appreciation from the muslim community, from various circles, and various levels of Education. This shows that Islamic Da'wah through traditions that emphasize the religious experience of sufistic rituality is quite effective for the community.

This is where there is a point of tangence between various religious experiences with various key terms entering the world of Sufism. Some of the most important terms related to the religious experience include: bawadih, warid, lawami', and barq. Bawadih means surprises. This term refers to everything that appears suddenly to the heart from the occult, which generates a surprise in the form of sadness or joy. It happened through a stressful road.

Warid is an overflow of knowledge and discernment. Every event that enters the heart of the servant that comes from the name of God is called warid. During dhikr in congregation and spiritual concerts in sufi associations, dhakir and his listeners can be opened to an abundance of knowledge and discernment. The influence of warid depends on the readiness and ability to accept it. A warid can cause occultation (ghaybah) or "madness" (majnun). Guardians who have a large capacity can receive a fixed overflow without showing any external changes at all. Al-Qushairi defines it as that which comes in the heart in the form of praiseworthy whispers, where its presence is not accidental.

Closely related terms and keywords are "ana jalis man dzakarani", dzakir, ghaybah, halqah, junun, majnun, sama', uqala' al-majanin, wajid. They are the flashes of light that enter the heart and stay there for a while. And even if the light disappears suddenly as soon as it appears, it brings and stores in

Girkusumo also participated in this activity, in addition to the residents around Demak, many young people also participated in this event. of course this is a phenomenon that is quite encouraging, because religious traditions such as barzanji, maulidan, Diba'an and the like are often identified with the activities of parents, because they are generally only followed and carried out by parents. While in Girkusumo that assumption can be broken. Then perhaps the method of its implementation needs to be developed, so that in other regions similar phenomena can also be obtained, so that the positive religious traditions that have been shunned by young people, can be returned to the spirit and can be passed on to the next generation. There are at least eleven indications maqomat experienced by the congregation, namely; repentance, mujahadah, istiqomah, qona'ah, tawakal, fear (roja'), Gratitude, Patience-ridho, Al muraqabah, ikhlas, and al maahabbah. In addition, religious pengalaman analyzed is divided into two; first, practical religious experience, and sometimes mystical, which actually according to the conception of Sufism can not be categorized as religious experience. Second, religious experiences that are either consciously or unconsciously experienced by the congregation, both directly recognized.

IV. CONCLUSION

Reading The Book of Mawlid Al diba ' has become traisi hereditary, or has been menyehistory dalm Indonesian muslim community. Even the religious tradition that was originally attached to this traditional muslim group, has recently also been carried out by modern communities, urban-urban communities, urban areas, as professionals. In some communities, the implementation of the reading of The Book of Mawlid al Diba ' is also no longer only limited to people with nahdliyin religious culture, but began to extend to people with a background in modern religious organizations, such as Muhammadiyah.

The implementation of the reading of the book of Mawlid al Diba ' in Girkusumo openly or officially held in general and routine began in 1997. The Ritual is held every Thursday night, and followed by pilgrims between 3000-5000 participants. While on special nights, such as Friday night kliwon, and the night of Rabi' al Ula can reach more than that number.

Implementation of the reading of the book maulud al Diba ' in Girkusumo begins with khataman Al Qur'an 30 juz, followed by tahlil led by KH. Rofi. while one of the pilgrims burned Arab incense in the middle of the mosque where the recitation took place. Then proceed with the reading of the book Mawlid al Diba', a literary work about the birth of the Prophet Muhammad, written by Sheikh 'Abd Al Rahman Al Diba'i. this reading event was entirely led by KH. Muhammad Munif Zuhri that takes about an hour. While the congregation followed the reading khusyu" After reading the book and prayer selasai, the ritual continued with mauidzah hasanah by Kiai appointed, followed by a meal together.

In following the ritual tradition, pilgrims have a fairly diverse motives, among others: seeking blessings, improving worldly life, welcoming the intercession of the Prophet, learning to love the Prophet and as a vehicle for efforts to get closer to God through how to realize love for the Prophet. This is in accordance with the purpose of the ritual carried out, namely educating families and communities to love the Prophet.

Generally, the muslim community in Girkusumo follow the activities of reading The Book of Mawlid al Diba ' has a religious motive, such as to seek blessings, get intercession, educate love for the Prophet, make it as a means of getting closer to God, and to always add insight into his religion. But besides that, there are also some people who have profane -worldly motives, such as so that their relations increase, business goes smoothly, or so that their agriculture is good and fertile.

The tradition of reading The Book of Mawlid al Diba ' in Girkusumo, shows the existence of an egalitarian Islamic format, where although the theological flow of ahl al Sunnah Waljamaah, but in the religious tradition is also found a meeting point (kalimatun sawa'), or at least there are elements of Shi'i. This can be seen from the editorial of the books read, as well as from the pattern of religious attitudes of readers of these books, even though they are not directly realized by the implementation. This shows that Islamic spirituality (Sufism) cannot be overcome by theological barriers.

In addition, it found the fact that the majlis reading The Book of Mawlid al Diba' was able to suck up quite a lot of the masses, and was able to become a DA'wah medi a fairly effective as the basis of religious moral education for the community. Because the religious values that are spread through the ceremony is quite significant in influencing the personality pattern of the congregation, although the awareness is mainly still dominated by cleric factors as the driving force of the reading. On the other hand, public interest in the ritual shows that the sufistic Islamic style of sanaga is in line with the culture of Indonesian society, and indeed this Islam seems to be the most actively followed by Indonesian society.

The most basic conclusion of this study is, that although the reading of The Book of Mawlid al Diba 'is not an "official" package of sufi ritual, however, the ritual was able to deliver the reader or listener to the process of acquiring spiritual experience, or religious experience in his soul. The tradition has brought some of its readers and listeners involved in various Maqamat and ahwal Sufis.

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