

JURNAL SOSIOLOGI AGAMA

Jurnal Ilmiah Sosiologi Agama dan Perubahan Sosial



**RECONSTRUING URBAN MUSLIM ENTREPRENEUR PROGRAM
ON VOLUNTARY ALMSGIVING: Deconstruction, Social Theology and Plurality**

Roma Ulinnuha

**GEN-Z MUSLIMS, SOCIAL MEDIA AND FORMLESS-SPIRITUAL:
An Explorative Study of Mosque Youth in Medan City**

Ziaulhaq Hidayat

**THE LIFE OF THE NIQAB AND SIRWAL;
Phenomenological Study of Family Power Relations to Stigma**

Mohammad Maulana Iqbal

**PROGRAM STUDI SOSIOLOGI AGAMA
FAKULTAS USHULUDDIN DAN PEMIKIRAN ISLAM, UIN SUNAN KALIJAGA**

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INTERNALIZATION OF RELIGION IN THE DALAIL KHAIRAT FASTING TRADITION AT JEKULO ISLAMIC BOARDING SCHOOL, KUDUS

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Abstract

Dalail Khairat fasting is a type of fasting that is practised at the Darul Falah Jekulo Islamic Boarding School, Kudus. This fast is carried out for 3 consecutive years. In its implementation, the participants went through several stages of fasting. This paper attempts to discuss how the practice of fasting is carried out, the chain of fasting practice, namely the transmission of knowledge and the foundation of authoritative texts, as well as the subject's reception in the implementation of fasting. This research is field research. Technical data analysis was carried out qualitatively descriptively. Using an analysis of historical methods, the author concludes that the genealogical roots of Dalail Khairat's fasting go back to the first mujiz, namely Sayyid al-Imam Muhammad bin Sulaiman al-Jazuli. In addition, the Dalail's fasting Riyadh influences the practitioner's mental and psychological state. This shows that the Darul Falah Islamic Boarding School is able to maintain this fasting tradition in a sustainable manner.

Keywords: Darul Falah, dalil khairat, knowledge transmission, reception



INTRODUCTION

The Darul Falah Islamic Boarding School in Jekulo is famous for its riyadah. This Islamic boarding school in Jekulo is also called Pondok Bareng because of its location close to the station in the Dukuh Bareng area. This pesantren revived Islamic teachings in Jekulo with the role of Kiyai Yasin,

the son-in-law of Kiyai Yasir, the founder of the Darul Falah Islamic Boarding School. Among the *riyadahs* taught by Kiyai Yasin, the kiyai to his students are fasting and the practice of remembrance, which were obtained through diplomas from Kiyai Yasin's teachers. Fasting taught, for example, is *nyirih* and *muteh* and a remembrance from *Manaqib* Sheikh Abdul Qadir al-Jailani. The fasting of *nyirih* accompanied by a series of *wirids* is required before fasting in the Dalail Khairat and Dalail Al-Qur'an. (Rafi'i & Qudsy, 2020).

The practice of fasting has become an individual *riyadah* that is usually carried out by santri, so those who participate in practicing the Dalail Khairat fast have started with the previous fasting habit. The technique of awarding the fasting certificate is carried out collectively and coordinated by the management. The awarding of this diploma includes the delivery of provisions or procedures for the *riyadah* of fasting *dalail*, along with a series of daily *wirid* that must be practiced. The *dalail* fast, practiced for three years, three months, three weeks, and three days, will be closed with a *sowan* to *mu'jiz* activity marked by giving a *sanad*. This *Sanad* is written on paper containing a chain of fasting certificates from Sulaiman al-Jazuli, the author of the book *Dala'il al-Khairat* to the santri who received the diploma.

Studies on *dalail* fasting have been carried out by researchers with various perspectives and topic focuses. This shows that this type of fasting has enough legitimacy, considering that *dalail* fasting has become a tradition of *tirakat* in various Islamic boarding schools. The psychological perspective is intended to explore the implications and effects of fasting on individuals who practice it, as research conducted by Maksum (Maksum, 2009), Iqbal (Iqbal, 2011), Job (Ayyub, 2013), Ishmael (Ishmael, 2016), Fitriyah and Na'mah (Fitriyah & Na'mah, 2016). In socio-cultural perspective is used to see fasting in the *Dalail* as a social phenomenon that is rooted in a culture and its implementation patterns by practitioners in an area as researched by Masturin (Masturin, 2015) and Jalil (Jalil, 2011, 2015). In the realm of living hadith studies, research conducted by Zuhri, Masduki, and Abror (Qudsy et al., 2017) describes Monday-Thursday fasting practiced in Kampung Pekanten through a sociological approach. Another article written by Imron (Imron, 2014) examines the *riyadah* of fasting in terms of psychological and sociological aspects. Meanwhile, Kharis (Kharis, 2017) discuss fasting in the Qur'an from the hadith perspective literature review presented above shows that the writings examining the *dalail* fasting tradition focus on the implications of fasting for practitioners from psychological a.

In contrast, while this fasting tradition exists, cultural aspects have not been studied comprehensively in the realm of living hadith. The study of living hadith is used to find out how the pattern of reception from the practice of fasting is *dalail*, along with the transmission of knowledge that can perpetuate this fasting tradition until now. Thus, this research intends to explore more holistically how the *dalail* fasting tradition is carried out and its existence which still survives today.

This study uses field research methods. Through this method, researchers conduct direct searches and reviews of locations that are the object of research to obtain the data needed (Maryaeni, 2005). The data collected included interviews with students and Kyai, observations of activities related to fasting *dalail*, and documentation, including data search activities regarding notes, archives, Islamic boarding school documents, magazines, social media, and books. Closely related to the practice of fasting. The collected data is then processed and analyzed in certain stages to select, classify, and

organize the data, which is then analyzed as the main subject of the research.

In data processing, there are several stages: First, data reduction to carry out an inventory and selection of data obtained in the field (Maryaeni, 2005). Second, data display or classification includes efforts to organize data and relate it to facts and to be described systematically (Bungin, 2001). Third, drawing conclusions which include an analysis of the data to conclude the results of the research that has been done. Analyzing the data that has been processed is based on qualitative methods with descriptive studies. The use of this method is based on the relevance of the field research model taken. As for the practical analysis, this study uses historical analysis methods.

The background to choosing the *dalail* fast located at the Darul Falah Islamic Boarding School is the popularity of the book *Dalail al-Khairat* which is widely practiced in various Islamic boarding schools in East and Central Java. (Rafi'i & Qudsy, 2020). Based on the research's location, this study's subjects included Kyai Ahmad Badawi Basyir as the caretaker of the Islamic boarding school, teachers, students, and perpetrators of fasting in this *dalail*. The Darul Falah Islamic Boarding School in Jekulo is the location that is the focus of research because of the reputation of the Islamic Boarding School, which is known as a *riyadah* Islamic boarding school with one of its practices in the form of fasting in the *Dalail*. This fasting tradition is preserved with certain implementation techniques that have survived. The implementation of fasting that goes through various tiered stages is a symbol of how special this *dalail* fasting tradition is. Using hadith as a basis for legitimacy is also an attraction in studying living hadith. Therefore, this study's subject is related to fasting in the Darul Falah Islamic Boarding School.

The significance of this research is to perfect the research on fasting in *dalail* that has been done previously through the study of living hadith. The research, which took a location set at the Darul Falah Islamic Boarding School, aims to look at the implementation of fasting in the tradition inherent in the Islamic boarding school community. This research also examines the basis of hadith, used for the permissibility of fasting in the *Daalil*, along with the reception of teachers, chaplains, and students who practice it. The focus of the study of the *dalail* fasting tradition with the study of living hadith complements previous research, which has not discussed in detail how the *dalail* fasting tradition is implemented along with other significant aspects for understanding the chain of fasting practice, namely the transmission of knowledge and the basis of its authoritative texts.

As for the academic context, this study presents findings in the form of historical knowledge about the continuity of the *dalail* fasting chain, shown specifically through the fasting tradition at the Darul Falah Islamic Boarding School. The longevity of the *dalail* fasting tradition proves that the reception occurs dynamically, so this fasting practice always finds its relevance in various spaces and times. The discovery regarding the historicity and transmission of this *sanad* normatively becomes a significant new insight in the study of living hadith, especially regarding the tradition of *riyadah* fasting, which intersects with hadith texts as one of its primary sources.

Based on the sign above, this research that examines the practice of *dalail* fasting aims to reveal how this fasting tradition is practiced along with the transmission of knowledge and the basis of hadith used as legitimacy for the practice of *dalail* fasting. These three objectives are useful for

holistically uncovering the phenomenon of fasting in the study of living hadith. *Dalail* fasting includes receiving diplomas, *haul* and *Kubra* diplomas, a series of *dalail wirids*, and openings as a symbol of the completion of this fasting *riyadah*. Meanwhile, the transmission of knowledge is the process of teaching this practice of fasting and its basis authoritatively in religious texts, which in this study focuses on hadith.

DALAIL FASTING TRADITION IN THE HOLY

Kudus is a district in Central Java province, 51 kilometres east of the provincial capital, Semarang City. Geographically, Kudus Regency is dominated by lowlands and is bordered by Kab. Demak and Grobogan in the south, Jepara Regency in the west, and Pati Regency in the east (Statistics, 2018). Various nicknames, including the city of Kretek, the city of culture, the city of guardians, the city of students, the city of industry, and also known as Kudus. The nickname shows the wealth of Kudus, which contains various cultures and characteristics (Rosyid, 2019).

The history of the Kudus city is closely related to the role of Sunan Kudus, who revived Islam there. He founded a mosque in the Kudus area around 1956 H or 1548 AD. This mosque was initially named al-Manar or Al-Aqsa, taken from Baitul Maqdis or al-Quds. Departing from the word al-Quds, the word Kudus was born and is used today (Holy, 2016).

Apart from Sunan Kudus as a central figure in spreading Islam, several kiyais, with their pesantren institutions, have contributed to spreading Islam in Kudus, including KH. R. Asnawi, KH. M. Arwani Amin, KH. Sya'roni Ahmadi. The nicknames of the city of santri and the city of guardian show that Kudus has many Islamic boarding schools whose religious traditions influence the local community and are being preserved by their alumni. The number of Islamic boarding schools in Kudus is also increasing, in line with the public's interest in Islamic boarding schools. Some well-known Islamic boarding schools in Kudus include the Tahfiz Yanbu'ul Qur'an Islamic Boarding School, the al-Muayyad Islamic Boarding School, and the Darul Falah Islamic Boarding School in Jekulo.

PROFILE OF DARUL FALAH ISLAMIC BOARDING SCHOOL

Geographically, the Darul Falah Islamic Boarding School is located at Jalan Sewonegoro no. 25 – 29, Kauman hamlet, Jekulo village, Jekulo sub-district (Statistics, 2018). Access to Darul Falah Islamic Boarding School can be reached by bus majoring in Semarang – Surabaya. Apart from that, there is also a green public transportation facility with the Pasar Bareng route – the Kudus terminal to attend this Islamic boarding school. The location of this Islamic boarding school is a green board at the end of the alley. The road leading there is a small alley that only two cars can pass. Along the way, you will find other Islamic boarding schools, including the al-Qaumaniyyah Islamic Boarding School, often called the Together Islamic Boarding School. (Ulum, 2018, p. 71).

Darul Falah Islamic Boarding School is an educational institution that was started at the time of independence in 1923 by Kiyai Yasin which was then continued by his son, Kiyai Muhammad Yasin and two of Kiyai Yasin's pride students, namely Kiyai Ahmad Basyir and Kiyai Hanafi. In 1968-1969, along with the increase in the number of students, which resulted in a lack of space for them, this

Islamic boarding school was given as a waqf by H. Basyir in the form of an ancient building. The waqf was handed over to Kyai Ahmad Basyir, who later built a pesantren called Darul Falah on January 1, 1970. (Rafi'i, 2019).

This pesantren underwent a development marked by an increase in the number of students. On January 1, 1972, Kiyai Ahmad Basyir built a building on his private land in the western part of his house. Darul Falah Islamic Boarding School already has two buildings. However, due to limited space and facilities in the first building, the building was renovated in 1984. However, due to the student's general education needs, Kiyai Ahmad Basyir established an educational foundation called the Nurul Ulum Foundation, which accommodates 700 people and is used by a broad audience, not just by students.

With the development of the pesantren in 2004, the management of the Islamic boarding schools was divided into four consisting of Darul Falah I, II, III and IV. For the distribution, Darul Falah I and II are for male students cared for by Kiyai Ahmad Basyir. At the same time, Darul Falah III and IV are intended for female students who are cared for by Kiyai Ahmad Badawi and Kiyai. M. Jazuli. This management division is carried out to facilitate the management of Islamic Boarding Schools (Rafi'i, 2019).

The vision and mission of this Islamic boarding school are "to produce people who are pious, have a noble character, have practical knowledge, do scientific charity, are creative, skilled, able to compete in the global era, are highly dedicated in religion and nation." While its missions include: First, carrying out learning, guidance and coaching comprehensively and effectively so that every student can and can develop according to their potential optimally; Second, educating students to become Muslims who have good morals, intelligence, and skills; educating students to become Muslims as cadres of ulama' and preachers who are sincere, steadfast, challenging, in practicing the Islamic religious shari'ah as a whole; Third, creating a conducive situation to support the achievement of the Islamic boarding school's vision. Final, (Rafi'i, 2019).

THE TRADITION OF DALAIL KHAIRAT FASTING AT THE DARUL FALAH ISLAMIC BOARDING SCHOOL

The Darul Falah Islamic Boarding School in Jekulo is known for its *riyadah*. Among the *riyadahs* taught are fasting and the practice of remembrance obtained through diplomas from teachers/Kiyais. Fasting that is taught, for example, is *nyirih* and *muteh*, as well as a remembrance from manaqib Sheikh Abdul Qadir al-Jailani. This Islamic boarding school is the primary reference and can be said to be the source of the dalail fasting certificate, both from the aspect of the fasting institution and its scientific *sanad*. In other words, the Darul Falah Islamic Boarding School is a location where the practice of dalail fasting has become institutionalized, or in simple terms, it can be said that it has become a habit and tradition and has specific rules.

In the scientific transmission of *dalail* fasting, the scientific *sanad* comes from Kyai Yasin. This *sanad* was then continued by Kiyai Ahmad Basyir, who passed it on to his three sons: Kiyai Ahmad Badawi Basyir, Kiyai Muhammad Jazuli, and Kiyai M. Alamul Yaqin. Looking back at the above, Kiyai

Ahmad Basyir obtained a certificate of fasting in this dalail from Kyai Yasin and Kiyai Muhammadun. Kiyai Yasin is the founding father of Pesantren Together, where Kiyai Ahmad Basyir studied. Meanwhile, Kiyai Muhammadun was the first student of Kiyai Yasin at the Together Islamic Boarding School. He is the nephew of Kyai Yasin, who has attended *nyantri* since a young age. Kiyai Yasin then advised him to study with Kyai Amir Pekalongan, Kiyai Yasin's teacher. (Rafi'i & Qudsy, 2020). In a *sanad*, the chain of knowledge of a santri through his teacher is maintained from generation to generation (Ulum, 2018). So it is the same with the fasting chain of the Dalail Khairat, whose chain of transmission is confirmed.

However, there needs to be more clarity regarding the transmission of knowledge, which is closely related to the *sanad* of fasting in this *dalail*. The problem is related to the branching of one of the links obtained from two different *sanad*, for example in Sheikh Mahfudz al-Turmusi who in his book states that he obtained the sanad from Sayyid Muhammad Amin bin Ahmad Ridwan al-Madani, but in other information is stated that he got it from his teacher in Mecca, namely Myhammad Syat'a al-Makki. Apart from these quite enigmatic problems, another problem relates to the procedure for implementing the dalail fast itself, which is caused by the unavailability of reliable information about the transformation of knowledge about the implementation of the dalail fast (A. Badawi, personal communication January 3 2019).

The problem of tracing the *sanad* is due to the way of conveying knowledge in practicing fasting, which is shaped like a tarekat. In fact, it is a branch of a tarekat. Victor Danner stated that the Jazuliyah congregation was one of the (Shofwan, 2013) branches of the Shaziliyah order (Mulyati & Bakhtiar, 2005). The Jazuliyah Order comes from Shaykh Sulaiman Al-Jazuli, the author of the book Dalail Khairat. According to Danner, Jazuliyah identified herself as a strong implementation of obedience to the Prophet Muhammad (Mulyati & Bakhtiar, 2005). Therefore, Dalail Khairat's fasting knowledge transmission model, which resembles a *tarekat*, creates many branches for each practitioner who has received a diploma. In practicing the *wirid* fasting dalail, there are also various implementations in regions, such as at the Miftahul Huda Sekardangan Islamic Boarding School, which is located in Kanigoro, Blitar (Shofwan, 2013) and the Ar-Rohmah Ta'lim Assembly in Kradenan Pekalongan (Sholihah, 2013). Each *wirid* practice has a different chain of *sanad*. Some only practice *wirid*, while others do it by fasting. Although the distribution of *sanad* and the implementation of dalail fasting varies greatly, however, the scientific sanad of *dalail* fasting in Kudus originates from the Darul Falah Islamic Boarding School in its stages, there are some *wirids* and agendas that must be carried out to reach the final stage of this fasting *tirakat*.

LINEAGE OF SANAD SCIENCE OF FASTING DALAIL KHAIRAT AT DARUL FALAH ISLAMIC BOARDING SCHOOL

Regarding the scientific *sanad* of fasting in the Dalail, those who act as cultural brokers are Kyai. Among these chaplains is Kiyai Yasin, who has contributed to preserving this tradition. He is also known to be able to promote religious life in Jekulo. Kiyai Yasin is the son-in-law of Kiyai Yasir, the founder of the Darul Falah Islamic Boarding School. His nickname is Soekandar. This son of Haji Amin and Nyai Salamah received the name Yasin after performing the pilgrimage. His

lineage continues with the nobility, a scholar, Shaykh Ahmad Mutamakkin. After his father's death, Kiyai Yasin studied with Kyai Abdussalam, also his uncle. Apart from that, he also studied with Kiyai Abdullah Salam, Kiyai Mahfudz, Kiyai Ali Mukhtar, Sheikh Khalil Bangkalan, Kiyai Nawawi Noer Hasan Sidogiri, Kiyai Sholeh Darat, Kiyai Amir Idris Pekalongan, Kiyai Khalil Harun Kasingan, and Kiyai Idris Jamsaren. Furthermore, he continued his scientific journey to Haramain to strengthen his knowledge and knowledge while performing the pilgrimage. After returning from Haramain, he married Nyai Muthiah, daughter of Kiyai Yasir, Jekulo. Kiyai Yasin then lived in Jekulo and taught there after previously studying with Kiai Sanusi Jekulo, a *murshid* of the Naqsabandiyah Order.

Apart from Kyai Yasin, Kiyai Ahmad Basyir and Kyai Ahmad Badawi Basyir act as 'agents' or cultural brokers in conveying fasting (Bruinessen, 1995). Kiyai Ahmad Basyir wrote the basis for implementing the *dalail* fast in a book entitled *Nailu al-Masarat* in the introductory part. At the same time, Kiyai Ahmad Badawi Basyir took the basics of implementing fasting from the book *Nailu al-Masarat* and the books he taught at the Islamic boarding school, *Ihya 'Ulum al-din* and *Fath al-Wahhab*. However, not all students can understand the text directly. Some of the students who were able to convey hadith in the preamble to the book *Nailu al-Masarrat*, among others, admitted that the knowledge regarding the basis of fasting came from Kyai. The charismatic role and personality of the Kiyai are one of the keys to preserving traditional Islam with all its special traditions. As a consequence, be respectful, respectful, (Ulum, 2018).

Sanad, the knowledge that continues to the Kyai is given authoritatively and appreciatively through an event called 'opening'. At that event, the *sanad* was presented as a paper containing a chain of scientific *sanads* of fasting and dalail. *Sanad* is a symbol of scientific connection from the recipient of the sanad and continues to be the author of this book, namely Shaykh Sulaiman Al-Jazuli. The following is a series of *sanad dalail* from the author to the *mujiz* at the Darul Falah Islamic Boarding School (Chasana, 2018).

Sayyid Al-Imam Muhammad bin Sulaiman Al-Jazuli - Abdul 'Aziz At-Tiba'i - Ahmad bin Musa Al-Syamlali - Ahmad bin 'Abbas al-Sama'i - Ahmad Al-Muqarri - 'Abdul Qadir al-Fasi - Ahmad bin al-Hajj - Muhammad bin Ahmad al-Musanna - Sayyid Muhammad bin Ahmad al-Mudgari - 'Ali bin Yusuf al-Madani - Sayyid Abi Bakr Syata al-Makki - Shaykh Mahfuz at-Tirmas - Shaykh Muhammad Amir bin Idris bin Ahmad Salih as-Syarbuni - Kyai Yasin - Shaykh Muhammadun - Kyai Ahmad Basyir - Kyai Ahmad Badawi Basyir, Kiyai Muhammad Jazul, Kiyai M. Alamul Yaqin.

The series of sanad shows that the transmission of fasting diplomas comes from the scholars mentioned in the series. In a sanad, the chain of knowledge of a santri through his teacher is maintained from generation to generation (Ulum, 2018).

IMPLEMENTATION OF DALAIL KHAIRAT FASTING AT DARUL FALAH ISLAMIC BOARDING SCHOOL

Dalail fasting practiced by kiyai, students, and alumni of the Darul Falah Islamic Boarding School has continuous transmission of *sanad*. In the context of the transmission of sanad at the Darul Falah Islamic Boarding School, the tradition of *dalail* fasting comes from Kiyai Yasin, the founding

fathers of Darul Falah Jekulo, who lived during the pre-independence era of the Republic of Indonesia. From Kyai Yasin, the transmission of the *sanad* of fasting *dalail* found its genealogical roots in Sayyid al-Imam Muhammad bin Sulaiman al-Jazuli as the *mujiz Dalail Khairat*. Most fasting students do not take formal education and are sufficient for learning and recitation at Islamic boarding schools. Most of them are also used to the previous fasting tradition.

The implementation of the *dalail* fast is carried out within three years, three months, three weeks, and three days and consists of three stages that must be fulfilled, namely: Second, the haul event of Mujiz Sayyid al-Imam Muhammad bin Sulaiman al-Jazuli as a ceremonial form. Third, the closing event is called the 'opening' as a sign of the success of the *dalail* fasting and the transmission of the *sanad* in the form of paper containing the *dalail* fasting chain. This *dalail* fasts later became a religious tradition at the Darul Falah Islamic Boarding School.

The Process of Awarding a Diploma

In awarding a *dalail* fasting certificate, everyone who intends to carry out this fast must pray directly to a *mujiz*. Kyai Ahmad Badawi Basyir has become the reference and goal of diploma applicants after the death of Kiyai Ahmad Basyir, who is a *mujiz dalail*. This is due to the position of Kyai Badawi as caretaker of the Darul Falah Islamic Boarding School. The location for awarding the diploma is in his palace. The administrator is responsible for gathering the students who want a fasting diploma and coordinating it. The awarding of diplomas is carried out on Tuesdays or Fridays because both are holidays; Tuesday is the Islamic boarding school holiday, while Friday is the school holiday (Z. Mustafidah et al., personal communication, 2 November 2018).

The process of awarding a diploma does not take a long time. The students who wanted to fast gathered in the living room of the Darul Falah 3 Islamic Boarding School while waiting for their name to be called by Abah Badawi as caretaker and certificate giver. When he mentioned the type of fasting, the students raised their fingers, and then he approved by saying yes. This gesture signifies that the students have officially received the diploma. The caretaker then conveys the *wirids* and the procedures and rules for fasting, which are sometimes not explained in detail because it has become common knowledge for all students regarding fasting in the *Dalail*.

The following is the presentation of Zumrotul Mufidah, a student at Darul Falah, when explaining the brief process of awarding a diploma.

If you want to ask for a diploma every Tuesday and Friday. Later, you will report to the (section) of education if you want to sowan, from each room a list of names is collected for education.

Then, after awarding the diploma, the students prepare to fast with a series of stages that have become a tradition at Darul Falah. These stages are ceremonial and carried out collectively, which at certain stages are not only attended by the fasting students, but also attended by caregivers, alumni, and the surrounding community. These stages include the haul *mujiz* of the *Dalail Khairat* book and the Kubra Diploma, reading the *wirid* together, and finally the openings. The four processes that start with the awarding of this certificate are obligations that must be attended by the *dalail* fasting

practitioners in order to obtain a scientific *sanad* in the last stage.

1. **Haul Mujiz Dalail Khairat and Ijazah Kubra**

The next stage is the *haul mujiz* Dalail Khairat, namely Shaykh Sulaiman Al-Jazuli who is commemorated on 16 Maulud or 16 Rabi'ul Awal at the Darul Falah Islamic Boarding School. The implementation of the *haul* was held in conjunction with the commemoration of the birthday of the Prophet Muhammad SAW, so that the *haul* event was a large procession which was attended by various groups involving pesantren residents, pesantren alumni, alumni of the dalail khairat practice, and the community. The implementation of the haul consisted of several series of events, including the *simaan* which was carried out by alumni and tahfiz students on the evening of the 16th for all Darul Falah students. The location of the event was held in the yard of the Darul Falah 4 Islamic Boarding School. The next activity was the reading of al-Barzanji, performances from the students, and *mauidhoh hasanah* delivered by the caretaker of the Islamic boarding school. In the morning, there was an event specifically for Islamic Boarding School alumni and alumni of Dalail Khairat practice and the awarding of kubra diplomas. The reading of Dalail Khairat and his *khataman* is carried out after the *tahlil* led by the kiyai.

The next on the agenda was *mauidhoh hasanah* and Kubra diploma led by Kyai Ahmad Badawi Basyir. At the haul 1440 H program which coincided with November 24 2018, he also delivered the QS al-Waqi'ah and *hizib-hizib* certificates. After the program ended and was paused with a break and a meal, the program was resumed with a public lecture at one o'clock in the afternoon until the afternoon. This recitation is open to the public which consists of reading tilawatil qur'an, tahlil, reading the history of the converts to Dalail al-Khairat, and closing with *mauidloh hasanah* delivered by chaplains from outside the Darul Falah Islamic Boarding School. In the agenda for awarding the Kubra Diploma, each attendee can directly practice the wirid and fasting Dalail al-Khairat delivered by Kyai Badawi Basyir as the *mujiz*.

2. **Wirid Dalail Khairat**

In addition to the practice of fasting itself, this *riyadah* contains a series of wirids that must be practiced. This is because the practice of dalail was originally in the form of reciting the wirid and not the practice of fasting. Syekh Sulaiman al-Jazuli, a convert to Dalail Khairat's book himself, only practices the wirids in the form of prayers, not the practice of fasting as described in this tradition. The existence of the practice of fasting in this dalail was raised by the next generation as an effort to collaborate on two types of practice, namely wirid and fasting which are enabled to support the implementation of wiridan to be more solemn. (Kharis, 2017).

Every wirid and practice of fasting that is practiced has certain benefits and benefits. *Inna fatahna* has a function to *padhang ati* or widen the heart, *qola musa* functions as a practice to reject magic, ar-Rohman aims to gain affection, *wa iyyamsas* functions as a deterrent to thieves, *laa ilaha illallah* aims to obtain harmony, *versi limo* to make it easier to get a mate, *versi pitu* to obtain broad *rizqi*, and so on. The *wirids* are read every day after the fardu prayer, while the verses of the chair are read after performing the evening prayer on an ongoing basis, meaning that the reading cannot be interrupted,

for example with other conversations. While the *manaqib* contains the *Manaqib* readings of certain sheikhs in the form of history and life stories, kindness, and their commendable morals as role models

As for the implementation of the practice by fasting practitioners in this *dalail*, it begins with the reading of the *wirid* on Monday by starting to read the *tawassul*, followed by reading *thoyyibah* sentences and a number of short letters. After that, the *wirid* is continued by adjusting the day as contained in the *Dalail khairat* book. So that one week becomes the period for completing a book which ends with a prayer. In addition to this *wirid* which is practiced individually, there is a type of *wirid* which is recited collectively on Tuesday, namely *wirid* with *Manaqib* readings. This *Manaqib* is in the form of *Manaqib* Syekh Abdul Qadir al-Jaelani, a popular *Manaqib* in Islamic boarding schools of the Salaf. This activity is held every Tuesday morning at the mosque. *Manaqib* reading is divided for two people, while the reading of the *wirid dalail* is divided for seven people based on the distribution of days contained in the book. After each finished reading, they then read the *sholawat* together and ended by shaking hands.

The practice of various types of *wiridan* is an activity that has become a routine for the *santri*. The *Nailu al-Masarrat* Book, for example, can be found in various corners of Islamic boarding schools which are arranged side by side with the Qur'an and other books. *Wirid* reading can be done at any time. Some read it after *fardu* prayers, and some practice it in their spare time, such as while waiting for the recitation of the book to begin. This *wirid* reading is read *sirr* or silently in a cross-legged sitting position.

3. Openings As The Final Process Of Fasting Dalail Khairat

The last process in carrying out the *dalail* fast is opening. *Bukaan* comes from the use of the word 'breaking/breaking' in fasting. The opening is a sign that the *dalail* fast has been successfully completed for 3 years, 3 months, 3 weeks and 3 days. The process is, the fasting practitioner prays to the *mujiz* who has given him the diploma. Then, the *mujiz* gives a piece of paper called a *sanad*. This *Sanad* contains a chain of giving practice from the author of the book *Dalail Khairat* to the *mujiz* and to the practitioner of the fast. After this opening, the students usually hold a thanksgiving for their friends at the Islamic boarding school which is also known as *bancaan*. Apart from that, they among others held *khataman* which was filled with *muqoddaman* and shared meals which were held in the prayer room. (M. Ula, personal communication, December 7, 2018).

This series of cultural and ceremonial *dalail* fasts shows that the *dalail* fasting tradition is deeply embedded in the *riyadah* tradition at the Darul Falah Islamic Boarding School. The scientific *Sanad* of fasting *dalail* there has also become a popular diploma in Kudus, so the study of fasting *dalail* in Kudus is always related to this Darul Falah Islamic Boarding School.

DALAIL KHAIRAT FASTING RECEPTION

Various types of *wirid* that must be practiced while fasting for 3 years with a number of conditions certainly evoke various feelings and form a personal self-image. The response from the perpetrators of fasting in carrying out this practice is included in the reception study which consists of three variables, namely the meaning, factors, and implications of fasting. To find out how the

reception of this fasting practice is, the authors conducted interviews with the practitioners, which consisted of several students and clerics. As for the students who practice this fast, there is no systemic data collection. This is because *dalail* fasting is cultural in nature and its implementation is based on personal awareness and willingness that needs to be formalized.

Among the fasting students are Nur Arifah and Alawiyatun Ni'mah, who have different motives and receptions. Nur Arifah is among most students who are used to fasting before committing to practising *dalail* fasting. While Alawiyatun is the other way around, he is included in the 'beginners' who were previously unfamiliar with the *riyadah* of fasting. However, both of them have the same spirit: to take advantage of the Islamic boarding school opportunity by carrying out *riyadah* and obtaining a certificate of bersanad. The following is the contents of Nur Arifah's answer regarding the practice of fasting that she did.

(Yes, how about it sis, actually before that I didn't want to do that (fasting), but because opportunities like this were only in Islamic boarding schools, thank God I used to (fast) in the Qur'an too, then I told you, actually my father didn't allow it, because they are still reciting (memorizing the Koran) before this year.)

Meanwhile, as told by Alawiyatun Ni'mah (A. Ni'mah, personal communication, 1 November 2018) related to his experience of fasting in *dalail* when he was only 40 days at the pesantren.

(I fasted walking for 6 years, before I (asked for a diploma) fasted from mbah Basyir, I met him for 2 years here. I was here for 40 days and then asked for a diploma in *dalail khairat*. I consider those 40 days as adaptation, not yet (do) nothing. After 40 I dared to enter (carry out) fasting in *khairat*).

Based on the statements of the two students, their second motive was to take advantage of the Islamic boarding school's opportunity to practice the *Dalail Khairat* fast. Implementing this fasting practice seems triggered by many students who have practiced *dalail* fasting. In addition to the motive for fasting as a variable for reviewing the reception of fasting in this *dalail*, another aspect concerns the driving factors and implications of fasting. The driving factor for them is the popularity of *dalail* fasting, which is well-known in Kudus and is considered a 'full of magic' practice and brings blessings to life. While the implications obtained from the practice of fasting are psychological-spiritual. When associated with learning activities and memorizing the Qur'an.

ANALYSIS OF THE PRACTICE OF FASTING DALAIL KHAIRAT

1. Reflections on the Phenomena of Dalail Fasting at Darul Falah Jekulo Islamic Boarding School.

At a certain point, this religious tradition can provide psychological-spiritual implications for its practitioners. The psychological-spiritual implications are as experienced by Nur Arifah and Alawiyatun Ni'mah, who claim to undergo fasting in the *dalail* as a ware to obtain blessings. This fast is carried out because fasting in *dalail* has become a cultural tradition in the pesantren. The implications of the *dalail* fast carried out by Arifah and Alawiyatun Ni'mah are recognized as capable of being a shield from the immorality that can hinder a science's blessings.

Riyadah Dalail fasting, which has implications for the practitioner's psychological-spiritual state, shows that fasting is directly proportional to one's mental state. This healthy mental state arises because fasting is recognized as self-control. This is acknowledged by Nur Arifah and Alawiyatun Ni'mah. This fact is in line with several studies which prove that fasting can have positive effects, including happiness (Fauziyah, 2021). Other studies also show a significant difference in happiness between before and after Ramadan. More than that, fasting can affect anger regulation (Julianto & Muhopila, 2015).

Fasting, which can regulate anger regulation has been described by the Prophet Muhammad. In a hadith narrated by Ahmad, the Prophet SAW said that fasting is a shield, with which a servant fortifies himself from the fires of hell, and fasting is for me, I will repay him "(HR Ahmad, authentic). Also narrated by Muslims, Rasulullah SAW said fasting is a shield. When fasting, a Muslim may not utter harsh words or raise his voice when angry. If someone insults him, he should say, "I'm fasting" (HR Muslim).

2. Interpretation of The Phenomena of Dalail Fasting at Darul Falah Jekulo Islamic Boarding School

This paper wants to show that *dalail* fasting is a religious phenomenon practiced occasionally based on maintained scientific transmission. The continuous transmission of the dalail fasting *sanad* proves that Islamic boarding schools can maintain a religious tradition with a Sufistic nuance. There are at least two important components in the practice of dalail fasting at the Darul Falah Islamic Boarding School: diplomas and scientific *sanad*. The process of giving a *sanad* in science itself was originally used in the hadith narrations of the early Islamic period. The hadiths originating from the Prophet Muhammad were then conveyed to the companions. Furthermore, the hadith was passed on from the Companions to at-Tabi'in. After that, at-Tabi'in conveyed it to Tabi' at-Tabi'in until it reached the scholars.

The transmission system of *sanad* in Islamic boarding schools has a significant meaning. The process of scientific *sanad* in Islamic boarding schools is usually given in the form of awarding a diploma. As previously explained, according to Mohamed & Othman, this diploma system was originally one of the methods in determining the validity of hadith transmission (Idriz & Nurhamidah, 2019).

As also pointed out by Jonathan Berkey and explained by Malika Zeghal (Zeghal, 2013) that education in medieval Egypt used a system of "informal affairs" and "dynamic networks" as an institutional effort. Malika Zeghal calls it interpersonal instruction, in which one of the student-teacher relationships is shown through the awarding of a diploma. Interpersonal instruction itself has an important role in awarding a diploma, for example, stating that a teacher has given his students some hadiths of the prophet or that students have studied several sciences under his guidance. As for the context of *dalail* fasting, giving *sanad* shows that scientific transmission is still maintained.

Sanad, which word comes from namely *سند* - *يسند* - *سندا* و *سنودا* has the meaning *واعتماد ركن* (back and handle). In the context of the hadith, the *sanad* is the basis for the matan. Whereas in the context of science, *sanad* is the basis for scientific transmission. *Sanad*, in conjunction with fasting dalail at least shows two important significances. First, the continued *sanad* is evidence of scientific

authenticity. That is, we can trace the tradition of fasting to its genealogical roots. In this case, fasting in Dalail has genealogical roots up to the Sayyid al-Imam Muhammad bin Sulaiman al-Jazuli as mujiz Dalail khairat.

Apart from proof of authenticity, the transmission of the *dalail* fasting *sanad* is also a symbol of religious authority in salaf-style Islamic boarding schools in Indonesia. In the context of the modern world with its various digital revolutions, it shows a shift in religious authority from the kiyais to the sudden *ustadz* trending on social media. Today, the tradition of passing knowledge from student to teacher is blurred. What Zeghal Malika calls interpersonal instruction, the hallmark of teaching in the Islamic world, is slowly fading away, along with the spread of instant learning methods in the modern era. The characteristics of Islamic boarding school teaching require that teachers and students meet face to face and transmit their scientific authority to the student. Then the student has the authority to pass on the transmission of his knowledge to the next generation. And so on until the transmission of the *sanad* of knowledge can be traced from the scholar to the scholars who ultimately lead to the Prophet Muhammad SAW. These two significances in authenticity and religious authority are ultimately Islamic boarding schools' efforts to maintain their knowledge.

3. Affirmation of the Significance of this Research With Research that Has Been Conducted

The significant difference between this study and previous studies lies in discovering the transmission of knowledge of fasting in its genealogical roots. This is what gives a distinction with previous research that uses psychological, sociocultural and economic perspectives in explaining the phenomenon of *dalail* fasting. From a psychological perspective, for example, previous research has talked about the benefits of fasting in dalail and how fasting plays a role in appetite management. Other research that uses a sociocultural perspective sees fasting in the Daalil as a cultural tradition that can overcome moral degradation and shape good behaviour such as being diligent, patient, *qanaah*, tolerant, *istiqamah*, obeying rules, honest and hard working. Meanwhile, Dalail Khairat's research from an economic perspective shows how *dalail* fasting can improve work ethic and economic growth. This research has contributed to explaining fasting in terms of the aspect of knowledge transmission.

The genealogical roots of Dalail Khairat's fasting go back to his first *mujiz*, Sayyid al-Imam Muhammad bin Sulaiman al-Jazuli, a Middle Eastern-born scholar who studied in Morocco. This fact proves that Islamic scholarship in Indonesia has reached the scholars of the Middle East. This is due to the many Indonesian clerics who studied with clerics in the Middle East, for example, during the pilgrimage moment. In the context of the Darul Falah Islamic Boarding School, the *sanad* of fasting *dalail* culminates in Kyai Yasin as the founder of the pesantren. Kiyai Yasin then gave the diploma to Shaykh Muhammadun. The certificate was passed on to Kiyai Ahmad Basyir. Finally, Kiyai Ahmad Basyir handed it over to his three children: Kiyai Ahmad Badawi Basyir, Kiyai Muhammad Jazul, and Kiyai M. Alamul Yaqin.

In addition, another contribution from this study is an explanation of the performative function of fasting *dalail*, which has not been described in detail in previous studies. The results of this study indicate that *dalail* fasting has a spiritual-psychological effect on its practitioners. Apart from fasting,

another practice that the students carry out during the *dalail* fast is reading the *wirids*. At first, Dalail Khairat took the form of a *wirid* practice. Syekh Sulaiman al-Jazuli himself only practiced *wirids* in the form of prayers, while *riyadah* fasting was a practice that was raised by later generations (Kharis, 2017). The practice of *wirid* and the practice of fasting is then received by the students. For example, the reception was held by Nur Arifah and Alawiyatun Ni'mah, who saw dalail fasting as washilah to facilitate studying. In addition, the *wirids* carried out are believed to have performative functions such as widening the heart, rejecting magic, obtaining love, repelling thieves, obtaining harmony, finding a mate, obtaining extensive fortune, and so on.

4. Recommendations on the Phenomena of Fasting Dalail Khairat.

Riyadah the *dalail* fasting, carried out by students and alumni, is a role model for Islamic boarding schools that have successfully maintained the transmission of their knowledge. *Dalail* fasting, a cultural tradition at the Darul Falah Islamic Boarding School, continues to this day due to the continued increase of Darul Falah students and the consistency of the Islamic Boarding School in maintaining its tradition. *Dalail* fasting has become a distinct characteristic of the Darul Falah Islamic Boarding School. So that if the Kudus community is looking for a diploma to do the *riyadah* of fasting dalail, they will automatically go to the Darul Falah Islamic Boarding School. Fasting in the *Dalail* also means discussing the Darul Falah Islamic Boarding School.

The continuous transmission of knowledge from the Islamic boarding school world from time to time needs to be maintained. The dalail fast, carried out for three years, three months, three weeks, and three days, symbolises its practitioners' consistency, patience, and tenacity. This phenomenon is, at the same time, a 'slap' against the instantaneous flow of modernity. This shows that everything occupied for a long time will be directly proportional to the benefits received. This consistent and patient learning pattern directly contradicts the instant way of learning for the millennial generation. For example, studying religion only through YouTube, not through an authoritative teacher, studying the Qur'an through an Indonesian translation without being accompanied by a holistic reading of interpretations and the development of their thoughts, the best-selling method of memorizing the Qur'an quickly in a very short time is not by doing *riyadah* fasting for years. Facing these facts on the ground, dalail fasting, a cultural tradition at the Darul Falah Islamic Boarding School, should be maintained as an ideal learning role model.

The dalail fasting transmission system at the Darul Falah Islamic Boarding School should be considered an ideal learning role model with several considerations. First, there is an authoritative and competent teacher. Because in studying, an important aspect that needs to be known by the student is the teacher's competence. Second, the authenticity of knowledge. In studying religious knowledge, a student must ensure that the knowledge obtained comes from the prophet, and the transmission of *sanad* necessitates this. Third, in terms of time. There is no concept of acceleration in the process of studying. History proves that great people accomplished theorists, and competent scholars studied science long. These three components are present in the implementation of the dalail fast.

CONCLUSION

The chains of the Dalail Khairat's fasting chain, which are continued and have been maintained until now, prove that the Darul Falah Islamic Boarding School has succeeded in maintaining its cultural traditions. The transmission of the *sanad* proves that the *sanad* of Islamic scholarship in Indonesia has reached scholars in the Middle East.

Dalail fasting is carried out not only by students but also alumni. This proves that *dalail* fasting has become a cultural practice for Darul Falah students. As a cultural practice that has been carried out for years, *dalail* fasting then has implications for the mental state of the practitioner, among other things, as self-control of immorality which can be a barrier to the entry of knowledge into the heart. In addition, *dalail* fasting is believed to provide blessings for its practitioners.

Dalail fasting, which has become a cultural practice at the Darul Falah Islamic Boarding School, is an ideal learning role model. This cultural practice at least reflects three things: First, scientific authenticity. When studying religious knowledge, a student must ensure that the knowledge obtained comes from the Prophet Muhammad SAW, and the transmission of *sanad* necessitates this. Second, there are authoritative and competent teachers. Third, a long time is a symbol of seriousness towards knowledge. These three components of hadith in the implementation of *dalail* fasting, so it can be said that the *dalail* fasting tradition at the Darul Falah Islamic Boarding School is an ideal learning role model.



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