



Research Article

The Impact of Reading Qur'an Verses in the Manaqib Kubra by Sheikh Abdul Qodir Jailani in Karangrejo Metro Lampung

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Abstract. The activity of *manaqib kubra* in Karangrejo Metro Lampung has become a routine religious activity that has its own influence on its congregation. This shows that there is an *atsar* for the surrounding community through *manaqib kubra* activities in Karangrejo, Metro, Lampung. This study aims to explore the impact of the reading of Qur'anic verses on the activities of *manaqib kubra* by Sheikh Abdul Qodir Jailani in the book of *Nurul Burhan*. This study is qualitative with the *living qur'an*

approach of Ahmad Rafiq's theory. The theory of *living qur'an* in this study uses functional reception. The data collection technique used semi-structured interview, observation and documentation methods. The data validity technique uses the Milles and Huberman model triangulation approach. The results of the study say that the recitation of Qur'an verses in Sheikh Abdul Qodir Jailani's manaqib kubra activity has a cultural impact and value. First, positive impacts such as providing peace of mind and mind so as to foster the spirit of carrying out worship as a form of piety to Allah and smoothing all affairs. Second, it has local cultural values in the implementation of dhikr and prayer using the local Javanese language, tolerance, strengthening friendship, strengthening spiritual values, the presence of food serving that shows acculturation between Islam and local culture and the use of tambourine when chanting prayers so as to increase love for Rosullulah.

Keywords: Manaqib Kubra, Syekh Abdul Qadir Jailani, Living Quran

INTRODUCTION

Sufi beliefs have various forms of religious activities or rituals. This belief is growing rapidly in the archipelago, especially as a belief that is implemented in religious activities that have always been maintained since the time of the Sunans in Indonesia. Some of the beliefs carried out by the majority of the community are the activities of pilgrimage of wali songo, shalawat assemblies, routine recitation, *tarekat* and other activities such as *tawajuhan* or the recitation of dhikr *manaqib*¹. The dhikr *manaqib* itself has a taste for each individual. A person will feel that he is always watched over by Allah S.W.T in all things. A person will feel a calm and peaceful heart and avoid danger².

The majority of Indonesia's population is Muslim and the majority in Indonesia adheres to the Islamic faith of *Ahlussunnah Wal Jama'ah*. Many *Ahlussunnah Wal Jama'ah* claim their group as an Aswaja group or group. The concept of *Ahlussunnah Wal Jama'ah* is dominated by the followers of KH's faith. Hasyim As'ari (1871-1947) which in sanad and scholarship he connected with the Sunans, Companions and the Prophet S.A.W. The concept of Aswaja carried by Kyai Hasyim As'ari (1871-1947) then had a group called *Ahlussunnah Wal Jama'ah An-Nadliyah* or often called Nahdlatul Ulama (NU).³

Among the Nahdliyin people, religious activities have a deep basis and belief. Especially to the great scholar Sheikh Abdul Qodir Jailani. He became one of the most prominent Sufi scholars in the world and became a unique historical figure for Muslims around the world. There are so many tips that can be taken from him, including from the activities in it. One of the activities that is very widely carried out by the community is the recitation of *the dhikr of Manaqib* Sheikh Abdul Qodir Jailani.

¹ Fitryadi Hi. Yusub, "The Interconnection of Classical and Contemporary Sufis (Getting to Know Islamic Sufism)," *FIKROTUNA* 5, no. 1 (July 1, 2017), <https://doi.org/10.32806/jf.v5i1.2946>.

² Riski Ramadhan, Muhamad Ansori, and Asmad Hanisy, "The Significance Of Implementing Dhikr Manaqib Education Based On Hidden Curriculum In Islamic Education Institutions" 1 (2024): 411-20.

³ Miftahul Ulum and Abd Wahid, "Fiqh Organisation (Reactualization of the History of Nahdlatul Ulama (NU) in Indonesia)," *Al-Insyiroh: Journal of Islamic Studies* 5, no. 2 (September 4, 2019): 54-75, <https://doi.org/10.35309/alinsyiroh.v5i2.3517>.

The manaqib contains a collection of stories about the virtues of noble morals, karomah and the important role of Shaykh Abdul Qadir Jailani, a great Sufi figure who was highly respected in the Islamic world. *His manaqib* is usually recited in certain traditions as a form of respect and prayer. Some of the types of *manaqib* of Sheikh Abdul Qodir Jailani are *manaqib qodiriah*, *manaqib naksabandiyah*, *manaqib kubra*⁴.

Trust in *the activities of the manaqib* itself has the value of dynamism and historism for the individual of the congregation. According to some researches, *manaqib* activities are one of the wasilah to connect *friendship* with the Guru as a wasilah to get closer to Allah. With this assembly, someone who wants to achieve a suluk is very appropriate to follow it. Because after participating in the assembly, this soul will feel calm.⁵ The implementation of Jailanian community gatherings in improving religious values in the community and its impact on the village community.⁶

The results of the pre-survey on Tuesday, October 29, 2024 at 15.00-17.00 WIB at the residence of Mr. Sutamat as the imam of *the manaqib* show that the *manaqib activity* is also the same as that carried out by the congregation of residents of Karangrejo village, North Metro. The congregation there carried out *the activities of Sheikh Abdul Qodir Jailani's manaqib*. *The manaqib* used is *the manaqib kubra* of Sheikh Abdul Qodir Jailani. According to preliminary research data, the researcher revealed that *the Kubra manaqib* activity in Karangrejo, Metro, Lampung became a routine activity that was carried out every fifteen days or more precisely every month was carried out twice a month. This has become a routine activity among the people of North Karangrejo Metro who adhere to *the understanding of Ahlussunnah Wal Jama'ah An-Nadliyah* or often referred to as the congregation of Nahdlatul Ulama residents. The purpose of *manaqib activities* is carried out as a wasilah to get closer to Allah S.W.T and carry out the sunnah of the Prophet so that he can be used as his people. Another purpose is as a form of solidarity and peace for local residents to always maintain friendship and *Islamic ukhuwah*. The implementation of *manaqib kubra* from the data obtained from the imam *manaqib kubra* there said that *manaqib kubra* was carried out as a form of wasilah to get closer to Allah S.W.T and a form of love for the Prophet Muhammad S.A.W to be recognized as his people on the Day of Resurrection. *Kubra's manaqib activities* there are believed to be wasilah for peace of soul, heart and mind. There are even those who think that this *manaqib kubra* activity can facilitate sustenance, facilitate all worldly affairs and is believed to be a testament so that all the desires and wishes of each individual person can be achieved quickly and fulfilled as a whole.

⁴ Bani Sudardi and Ilafi Affiliates, "Cultural Hegemony in the Manaqiban Tradition of Bani Sudardi and Ilafi Affiliates 1," *Madaniyah Journal* 1 (2017): 188-203, <https://www.journal.stitpemalang.ac.id/index.php/madaniyah/article/view/39/22>.

⁵ Durrotun Hasanah, "Manaqib Sheikh Abdul Qodir Jailani as a Sufok Media," *WHITE: Journal of Knowledge of Science and Wisdom* 2, no. 1 (March 31, 2017): 23-42, <https://doi.org/10.51498/putih.v2i1.46>.

⁶ Muru'atul Afifah et al., "Jailanian Collection in Improving Religious Values in Society," *Reflex* 19, no. 1 (June 20, 2024): 69, <https://doi.org/10.28944/reflektika.v19i1.1639>.

From the data above, there are positive and negative values of *manaqib kubra* activities carried out by the people of Karangrejo, Metro, Lampung. One of the negative impacts that can be indicated to the general public can be dangerous to the level of disbelief and to the khufatah of Islamic law. The reason is that when it is accepted by the general public, it can cause excessive actions (*ghulwun*) or can be called excessive actions to *the activities of the manaqib kubra* of Sheikh Abdul Qodir Jailani. The excessive action in question is when a person completely surrenders himself to the activities of *manaqib kubra* only and obliges a sunnah activity that is not in the guidance of Islamic shari'a found in the pillars of Islam.

The problems that occur when the *manaqib kubra* congregation there is very much more concerned with *manaqib kubra* activities than with the obligations of sharia and the sunnahs of Rosullulah in general. On its own level, the first thing that a Muslim must strengthen is piety in sharia, then essence and ma'rifat. Therefore, from the results of the initial data analysis carried out by the researcher observed and interviewed, the researcher raised a research problem entitled "The Impact of the Reading of Qur'an Verses in the *Manaqib Kubra* Activity by Sheikh Abdul Qodir Jailani in Karangrejo, Metro, Lampung"

The purpose of this research is that the researcher will explore how the local community receives and appreciates the verses of the Qur'an read in *manaqib kubra*. Therefore, it is necessary to research further in the context of local culture in Karangrejo, Metro, Lampung using the *theory of living qur'an* method from Ahmad Rafiq. The reason for this title must be researched because of the urgency and uniqueness in it. The urgency is to align the understanding of the wider community with the purpose and purpose of *manaqib kubra* to be implemented. The uniqueness is that there is a religious tradition that can be embedded among the community so that the environment there becomes peaceful and peaceful.

RESEARCH METHODS

In this study, qualitative research methods were used. According to Patricia Leavy, qualitative research is to explain and analyze individual or group phenomena, events, social dynamics, attitudes, beliefs and perceptions.⁷ The approach in this study uses the research approach of the living qur'an theory of Ahmad Rafiq. According to Ahmad Rafiq, *living Qur'an* research is an approach to the study of the Qur'an that focuses on how the text of the Qur'an is lived, understood, interpreted, and applied in daily life by the Muslim community. The theory of living qur'an by Ahmad Rafiq emphasizes how the Qur'an is lived, understood and practiced in daily life by the Muslim community. Different from classical interpretations that focus on textual analysis, this approach highlights people's interaction with the Qur'an in social, cultural and ritual aspects. With the ethnographic method, Ahmad Rafiq researches how the values of the Qur'an are manifested in the practice of life such as in religious rituals, art, and tradition. This approach shows that the Qur'an is a living

⁷ Patricia Leavy, *Research Design - Quantitative, Qualitative, Mixed Methods, Arts-Based, and Community-Based Participatory Research Approaches*, ed. The Guilford Press, New York (Guilford Publication, Inc., 2017), www.guilford.com.

and ever-evolving text in various cultures, providing a contextual perspective to the study of the Qur'an⁸. The purpose of using the study of living qur'an in this study is to understand the cultural reception of *the activities of the Kubra manaqib* in cultural life, analyze the meaning of the verses of the Qur'an in a local context, and document the practice of the dhikr of *the Kubra manaqib* Shaykh Abdul Qodir Jailani.

This method emphasizes the empirical experience and actualization of the teachings of the Qur'an in the social, cultural, and religious life of the community.⁹ This research took place in Karangrejo, Metro, Lampung. The primary data in this study was obtained from the results of the collection of interview data, observation and documentation as well as the original book of Sheikh Abdul Qodir Jailani. Primary data were obtained from interviews with imam *manaqib* and Jama'ah *manaqib* kubra and the book of Nurul Burhan, observation of phenomena that occurred and documentation. Secondary data for this research is obtained from Theses and equivalent scientific papers accessed through trusted journal websites and supported by e-books or relevant books. The data collection technique used semi-structured interviews, observation and documentation approaches. The data validity technique uses the Milles and Huberman model which includes data reduction, data display, conclusion drawing and verification.¹⁰

RESULTS AND DISCUSSION

***Manaqib* Kubra Activities in Karangrejo, Metro, Lampung**

Shaykh Abdul Qodir Jailani (1077–1166 AD) was a great scholar, Sufi and founder of the *Qadiriyyah order* who was very influential in the Islamic world. His full name is Abu Muhammad Abdul Qodir bin Abi Shalih Musa bin Abdullah Al-Jailani. He was born in the village of Jailan (Gilan), Persia (now Iran) in 1077 AD (470 AH). Since childhood, Abdul Qodir Jailani has shown perseverance in pursuing knowledge. He went to Baghdad to learn from great scholars such as Abu Sa'ad al-Mubarak and Abu al-Khattab. In his intellectual journey, he explored jurisprudence, hadith, tafsir and Sufism until he became a prominent scholar. Shaykh Abdul Qodir is known as a Sufi who is *zuhud* and has extraordinary *karamah* (spiritual advantages). He taught Islamic teachings that emphasized piety, moderation, and love for Allah. His lectures attracted many people from various circles, from ordinary people to high-ranking officials.¹¹

⁸ Ahmad Rafiq Islah Gusmian, Achmad Yafiq Mursyed, Mamluatun Nafisah, Novizal Wendry, Aida Hidayah, Althaf Husein Muzakky, Nazifatul Ummi Al Amin, Egi Tanadi Taufiq, Siti Mufidatun Rofiah, Asep Nahrul Mussadad; penyunting, *Living Qur'an: Text, Practice, and Ideality in the Performance of the Qur'an*, ed. 978-623-6600-57-3, Cet-I (Bantul, Yogyakarta: Ladang Kata Institute, 2020).

⁹ Ahmad Rafiq, *Living Qur'an: Tracing the Traditions and Culture of Qur'an Understanding in Indonesia*, Print Pe (Yogyakarta, Central Java: Institute for Islamic and Social Studies, 2015).

¹⁰ Milles Huberman, "Qualitative Data Analysis: An Expanded Sourcebook," *Journal of Environmental Psychology* 14, no. 4 (December 1994): 336–37, [https://doi.org/10.1016/S0272-4944\(05\)80231-2](https://doi.org/10.1016/S0272-4944(05)80231-2).

¹¹ Alfi Arifian, *Sheikh Abdul Qadir Al-Jailani: A Biography*, Cet-II (Yogyakarta, Central Java: Anak Hebat Indonesia, 2023).

He founded the *qadiriyyah order*, one of the largest Sufi orders that is still developing today. His teachings emphasize monotheism, worship and noble morals. In addition, he was also active in da'wah and gave fatwas which became a reference for many Muslims. Shaykh Abdul Qodir Jailani died on February 21, 1166 AD (11 Rabiul Akhir 561 H) in Baghdad, Iraq. His tomb has until now become a pilgrimage site that is respected by many people. His legacy in the fields of science, Sufism and da'wah continues to have a great influence in the Islamic world.¹²

Manaqib kubra is one of the traditions in Islam, especially among traditional Muslim societies, that contains the recitation or study of the life history and virtue stories of a revered Sufi figure or wali of Allah. Etymologically, the word *Manaqib* is derived from the Arabic *manaqib* (مناقب) meaning "virtue" or "privilege," while *Kubra* (كبرى) means "great" or "great." *manaqib kubra*, thus, refers to the reading of the history of virtue of a great wali or figure who had a significant influence on the development of Islamic teachings, such as Sheikh Abdul Qadir Al-Jailani, a great scholar and founder of the *Qadiriyyah order*¹³. *Manaqib kubra* activities in Karangrejo village are carried out on a monthly basis. This became a work program for community leaders and religious leaders there. Specifically, the discussion will be explained in the results of the research data.

Figure 1. Kitab Nurul Burhan by Abi Luthfi Hakim and Hanif Muslih bin Abdurrahman



The theory of *Living Qur'an* with a functional reception approach according to Ahmad Rafiq is part of the study of how the Qur'an lives and is present in the life of the Muslim community, not only as a sacred text that is read or memorized, but also as a source of values, inspiration, and socio-religious practices.¹⁴ Social phenomena like this belong to the study of *Living Qur'an*, which allows us to understand the Qur'an through daily life. It is the study of how individuals encounter and interact

¹² Arifian.

¹³ Sekh Ahmad Bedhavi, *Manaqib Syekh Abdul Qadir Al-Jilani*, Cet-4 (Jakarta: Pustaka Al Kautsar, 2015).

¹⁴ Tuti Alawiyah and et al, "Aesthetic and Functional Reception in the Practice of Surah Al-Waqi 'Ah at the Hidayatul Islamic Boarding School in Palangka Raya," Title: *Journal of Islamic Education and Studies* 8, no. 4 (2022): 1177.

with the Qur'an, either by receiving, responding, utilizing, or using the text, either as a collection of sequential words or as mushaf that has its own meaning.¹⁵

The Holding of Manaqib Kubra in Karangrejo, Metro, Lampung

The routine *activities of manaqib* kubra in Karangrejo, Metro, Lampung are carried out every 15 days within one month every Tuesday night Thursday. This is because there are several other religious activities that are routine activities there. Mr. Sutamat as the imam and founder of *manaqib* kubra there revealed that:

"*Manaqib* Kubra's activities here are carried out every fifteen days. Because there are several other activities such as yasinan gentlemen which are carried out once a week, tawajuhan which is carried out every fifteen days. Every end of the month, usually *manaqib* activities are combined with tawajuhan and the recitation of the barjanji prayer".¹⁶

The above statement reveals that *the manaqib* kubra activity in Karangrejo, Metro, Lampung is carried out every fifteen days once or twice in one month which at the end of each month will be followed by *tawajuhan* and the recitation of *the barjanji* prayer. In addition, this activity is carried out the same as *the tawajuhan* activity, which is once fifteen days or twice a month. The purpose of holding *manaqib* kubra once every fifteen days and every month will be followed by *tawajuhan* and the recitation of the *barjanji* prayer revealed by Ustadz Fahrurrozi who said that:

"*The Manaqib* Kubra activities here aim to unite the harmony and welfare of the community here. The reading of *manaqib* kubra is interspersed with other activities such as tawajuhan, yasinan and shalawat al-barjanji so that the community is not bored so that every activity of the pilgrims who come is always busy. This aims to maintain the preservation of religious culture, especially through the reading of *this manaqib* kubra".¹⁷

The above statement reveals that the reading of *manaqib* interspersed with other religious activities aims to make the congregation of Karangrejo, Metro, Lampung not feel bored in *manaqib* activities. The purpose is so that the jam'ah of Karangrejo village can participate in religious activities carried out by religious leaders to be istiqomah. In addition, *this manaqib* activity aims to unite the harmony and *ukhuwah Islamiyah* of the Karangrejo congregation, Metro, Lampung. This was also conveyed by Mr. Susmadi as the chairman of the RW of Karangrejo village ward IX Metro Utara who revealed that:

"Religious activities such as *manaqib*, yasinan and shalawat are very good and are very supported by other village officials. The reason is that with this activity, village officials, religious leaders and the community can establish harmonious communication and interaction. From *this manaqib* activity, we

¹⁵ M Rifqi Andreanto, Eka Prasetiawati, and Muhamad Agus Mushodiq, "The Tradition of Mujāhadah Usbu 'Iyah at the Raudlatul Qur Islamic Boarding School in Metro Lampung (An Analysis Study of Living Qur'an)" 1, no. 1 (2024).

¹⁶ The results of the interview with Mr. Sutamat as the *imam of manaqib* on Sunday, March 2, 2025 at 09.00-10.00 WIB at Mr. Sutamat's house

¹⁷ The results of the interview with Ustadz Fahrurrozi as the *imam of the manaqib* on Sunday, March 2, 2025 at 10.00-11.30 WIB at Ustadz Fahrurrozi's house

as village officials also make it easier to convey information or news to the surrounding community, so that there is no longer a need to bother to visit or gather the community anymore".¹⁸

The above statement reveals that *manaqib kubra* activities and religious activities in Karangrejo, Metro, Lampung are infrastructure facilities to build interaction and communication as well as approaches between village officials, religious leaders and community leaders. He also conveyed that *manaqib* activities are a very important religious activity and must be preserved for Muslims whose bases are in villages like this as well as in big cities. Because this is not only to strengthen the approach between regional autonomy, this activity can also bring the community to goodness.

From observation data carried out by researchers on Sunday, March 2, 2025, data was produced that *manaqib kubra* activities in Karangrejo, Metro, Lampung are carried out every Tuesday night Wednesday. This activity is led by an imam or an ustadz. Each activity will change depending on the schedule given. Imam *Manaqib Kubra* is Mr. Sutamat, Mr. Fahrurrozi and Mr. Imam Suhendi. Every *manaqib kubra* activity is served with food or snacks sourced from the alms of the pilgrims. This is a means for the congregation to also give alms in the form of food or money.¹⁹ Mr. Suwanto as one of the congregation there revealed that:

"Every *manaqib* activity we usually bring food or drinks. But it is simpler for us one day or two before the implementation to give money or raw materials to be processed into dishes. We are not forced or told, but we as pilgrims take our own initiative. Because of that, we will also enjoy it later".²⁰

The above statement can be explained that this *manaqib kubra* activity is a means of providing alms and togetherness. The gift in the form of money or raw materials is intended for dishes that will be enjoyed after the reading of *the manaqib kubra* activity. From this, the researcher can conclude that through this *manaqib kubra* activity, it fosters a spirit of sincerity, a spirit of togetherness and a spirit of sincerity among the congregation of Karangrejo, Metro, Lampung.

Figure 2. Implementation of *manaqib kubra* activities in Karangrejo



¹⁸ The results of the interview with Mr. Susmadi as the chairman of RW Ward IX, Karangrejo 23 B, North Metro on Sunday, March 2, 2025 at 13.00-14.30 WIB at his house

¹⁹ Observation to the research site on Sunday, March 2, 2025 at 19.00-21.30 WIB

²⁰ The results of the interview with Mr. Suwanto as a *manaqib kubra* congregation in Karangrejo, Metro, Lampung on Sunday, March 2, 2025 at 15.00-16.30 WIB at his house

The results of the above data presentation then the researcher analyzed that the implementation of *manaqib kubra* activities in Karangrejo, Metro, Lampung provided positive values for the congregation there. The positive values contained include *manaqib kubra* activities as a place to convey news, a place to share with each other, a place to understand each other among the community and a place to build more harmonious interaction between congregations.

The positive values that have been mentioned provide the formation of the soul among the worshippers of Karangrejo, Metro, Lampung. This soul includes the spirit of sincerity, the spirit of *Islamic ukhuwah*, the spirit of *istiqomahan* and the obedience of the community in carrying out *sunnah* and mandatory *ubudiyah* activities. This statement is supported by the results of research which say that the role of *manaqib* activities is influential in the formation of Islamic character, because in *manaqib activities* there are religious spiritual activities that play a role in shaping the character of the students and worshippers who participate in *manaqib activities*²¹.

The Influence of the Reading of Qur'anic Verses in *the Manaqib Kubra* by Sheikh Abdul Qodir Jailani on the Jama'ah in Karangrejo Village

The implementation of *manaqib kubra* in Karangrejo, Metro, Lampung is well-oriented and positive for the congregation. Besides that, it turns out that there are several things that are the beliefs of the *manaqib kubra* congregation there related to the form of activity and the substance of *the content of the manaqib kubra* reading. According to the congregation there, Mr. Suwanto said that:

"Usually the verses that I often read after prayer are the verse of the chair, *al-ikhlas*, *al-falaq* and *an-naas*. I started these verses since I followed this *manaqib*. I believe that by practicing these verses I can get closer and hope that reading these verses can make everything easier".²²

The above statement shows that one of the effects of the recitation of the Qur'anic verses in *the manaqib kubra* can bring the hearts of the congregation closer to Allah S.W.T so that it becomes a medium to be more pious. This was also conveyed by Mr. Sutamat as the imam of *manaqib* who said that:

"If you think logically, it seems like you can't, because someone including me personally when reading the verse of the chair followed by the last 3 letters, I myself feel calm, calm minded, and cool. It has also been said that whoever reads the last 3 letters of the Qur'an followed by the verse of the chair, then Allah will build the palace in His paradise later and be given smoothness in all affairs".²³

The above statement emphasizes that the influence of the reading of Qur'anic verses on *manaqib kubra* can provide peace of mind, provide peace of mind and

²¹ Septian Kurniawan, "The Role of Manaqib Activities in the Formation of Islamic Character at the Fajar Dunia Islamic Boarding School," *Turast : Journal of Islamic Education and Thought* 16, no. 1 (2023): 40-48.

²² The results of the interview with Mr. Suwanto as a *manaqib kubra* congregation in Karangrejo, Metro, Lampung on Sunday, March 2, 2025 at 15.00-16.30 WIB at his house

²³ The results of the interview with Mr. Sutamat as the *imam of manaqib* on Sunday, March 2, 2025 at 09.00-10.00 WIB at Mr. Sutamat's house

become a spirit to carry out worship. In addition, reading these verses can also give confidence that Allah will smooth all human affairs. This statement was also conveyed by Mr. Susmadi who said that:

"I myself am happy that there is a *Manaqib Kubra* activity in this village. The problem is that from the existence of *manaqib kubra*, people are more active in going to the mosque, especially after prayer many people do dhikr, usually after greetings they usually go home immediately. Then from this activity, the community is also more able to maintain social relations with each other, because the community feels peaceful."²⁴

The above statement can be explained that the existence of *manaqib kubra* activities and the reading of verses in it have positive value for society and the environment. It is explained that through the reading of the verses of the Qur'an contained in *the manaqib kubra*, the community becomes more peaceful and friendly so that the harmony of social attitudes between each other can be maintained properly.

Figure 3. Interview with Mr. Suwanto of *Manaqib Jama'ah*



From the statement of the data above, it can be concluded that the influence of Qur'anic verses on *the activities of manaqib kubra* in Karangrejo, Metro, Lampung can increase people's piety and self-reflection towards Allah S.W.T and create an attitude of peace, calmness and solidarity between the community. This is in line with the opinion that the Qur'an to calm the soul is not just reading, but involves a number of certain concepts and methods. Therefore, this study is interesting to examine how reading the Qur'an can bring peace of mind, so that one can remain in goodness ²⁵. A pure soul will produce good deeds, which brings us to the discussion of the soul in the context of psychology ²⁶.

²⁴ The results of the interview with Mr. Susmadi as the chairman of RW Ward IX, Karangrejo 23 B, North Metro on Sunday, March 2, 2025 at 13.00-14.30 WIB at his house

²⁵ Raihani Alfiah, "The Qur'an as a Solution to Human Spirituality in Calming the Soul," *Educational, Social and Religious Journals* 21 (2024): 1053-60, <https://doi.org/10.53515/qodiri.2023.20.3.486-500>.

²⁶ Ema Nurlaila and Nabilla Kartika Sari, "The Concept of Tranquility of the Soul According to Al-Qusyairi," *Mutiara : Journal of Research and Scientific Works* 2, no. 4 (July 17, 2024): 278-84, <https://doi.org/10.59059/mutiara.v2i4.1495>.

Integrated Local Cultural Values in the Reception of Qur'an Verses at *Manaqib Kubra*

The implementation of *manaqib kubra* activities in Karangrejo, Metro, Lampung provides culture to the community. This culture includes local cultural values through *manaqib kubra* activities. The value of local culture was explained by Mr. Sutamat who said that:

"Usually during *Manaqib Kubra*'s activities, lectures or *tausiyah* are given about religion. Then at the same time send prayers to elders, relatives and also ancestors who have preceded them. The activity of sending prayers to the deceased through *manaqib kubra* activities aims to be a form of reverence and respect for the elders who have fought in Karangrejo, Metro, Lampung".²⁷

The above statement can be explained that the value of local culture through *manaqib kubra* activities is the ritual of praying for the deceased. This was then conveyed by Ustadz Fahrurrozi who said that:

" *The activity of Manaqib Kubra* is usually funny here, followed by the recitation of the Barjanji prayer, now at the time of the recitation of the Barjanji prayer, there is usually a *mahalul qiyam* accompanied by tambourine or hadroh by members of Risma here and youth here".²⁸

The above statement can be explained that through this *manaqib kubra* activity has local cultural value, namely the recitation of prayers using hadroh or tambourine tools so that it becomes an art developed in Karangrejo, Metro, Lampung. Then Mr. Imam said that:

"Usually I am asked to pray for the elders after the end of *the Manaqib Kubra* activity. When I prayed because I could use Javanese, I understood that I used to learn it with the Javanese people, so the prayer was in the Jowokromo English language. But the important thing is to pray for the deceased, especially the elders, relatives and congregations".²⁹

The above statement can be explained that *the manaqib kubra* activity has local cultural values, namely praying in Javanese or the local language used by the people of Karangrejo, Metro, Lampung. This was also conveyed by Mr. Susmadi as the chairman of the RW there who said that:

" *The activities of Manaqib Kubra* turned out to provide a habit such as Genduren, Slametan, Takiran, Piton-Pitoni. Actually, in addition to Javanese religious activities, the person who carries out the tradition intends to give alms through religious activities, the *mbak*".³⁰

²⁷ The results of the interview with Mr. Sutamat as the *imam of manaqib* on Sunday, March 2, 2025 at 09.00-10.00 WIB at Mr. Sutamat's house

²⁸ The results of the interview with Ustadz Fahrurrozi as the *imam of the manaqib* on Sunday, March 2, 2025 at 10.00-11.30 WIB at his home

²⁹ The results of the interview with Mr. Imam as an elder on Sunday, March 2, 2025 at 11.30-12.30 WIB at his home

³⁰ The results of the interview with Mr. Susmadi as the chairman of RW Ward IX, Karangrejo 23 B, North Metro on Sunday, March 2, 2025 at 13.00-14.30 WIB at his house

The above statement can be explained that through *manaqib kubra* activities, people have the privilege to share and give alms. In addition to intending to give alms, it also aims to carry out the traditions practiced by the previous *masayih*.

Figure 4. Interview with the Imam, an elder and religious leader



The results of the presentation of the above data can be concluded that the local cultural values that are integrated by *manaqib kubra* activities are the recitation of the *barzanji* prayer accompanied by a *hadroh* or tambourine, the recitation of prayers using the local language (Javanese), the existence of the tradition of alms through *genduren*, *takiran* and *slametan*, the existence of joint prayers for elders and deceased people and the existence of congregations who participate in the *naksabandiyah* order. This is strengthened by the results of research that say that this tradition is a form of respect for the guardians of Allah as well as a means of getting closer to Him through the reading of *tawasul*, *shalawat* and the book of *manaqib*. This tradition has deep religious, cultural and social value ³¹.

The Implications of *Manaqib Kubra* Sheikh Abdul Qodir Jailani's Activities on Social Society

This *manaqib kubra* activity is a form of practicing Islamic teachings which aims to increase our love for Allah SWT and His Messenger and emulate the struggle of the guardians and scholars in spreading Islamic *da'wah*. Through the reading of *manaqib*, we are reminded to always improve ourselves, increase piety, and strengthen our spiritual relationship with Allah SWT. Apart from being a means of worship and *dhikr* together, this activity is also a momentum for the community to strengthen the bond of friendship, foster an attitude of togetherness, and strengthen solidarity between residents. With an atmosphere full of solemnity and sincerity, it is hoped that this activity will bring blessings and peace of mind to all participants and strengthen the values of faith and morals in daily life. The following are the implications of the results of data elaboration in this study:

³¹ Hikmatul Luthfi Mareta Asprianti Safitri, Siti Ba'i Muhibah, Muhammad Alif, "Tradisi Makam *Manaqib* Syekh Abdul Qadir Al-Jaelani Dalam Perspective Hadith," *DIROSAT: Jurnal of Islamic Studies* 9, no. 2 (2024), <https://doi.org/http://dx.doi.org/10.28944/dirosat.v9i2.1979>.

The Holding of Manaqib Kubra in Karangrejo, Metro, Lampung

The implementation of *manaqib* kubra activities in Karangrejo, Metro, Lampung provides positive value for the congregation there. The positive values contained include *manaqib* kubra activities as a place to convey news, a place to share with each other, a place to understand each other among the community and a place to build more harmonious interaction between congregations. Religious moderation is an element needed in order to foster an attitude of mutual understanding and respect for differences, in the hope of realizing harmony between religious communities in society³².

The positive values that have been mentioned provide the formation of the soul among the worshippers of Karangrejo, Metro, Lampung. This soul includes the spirit of sincerity, the spirit of Islamic ukhuwah, the spirit of istiqomahan and the obedience of the community in carrying out sunnah and mandatory ubudiyah activities. A significant role in shaping the personality and spiritual dimension of the congregation. The practice of dhikr helps pilgrims to develop positive qualities in their personality which are patience, self-awareness, calmness, and understanding of the greatness of Allah. In the spiritual dimension, dhikr helps members of the congregation to get closer to Allah, deepen spiritual relationships, and remember His greatness. The practice of dhikr also helps to cleanse the heart and soul from sin and negative thoughts³³.

The implications for the cultural reception show that *the activities of manaqib* kubra in Karangrejo, Metro, Lampung play an important role in shaping the social and cultural values of the local community. The cultural reception of this activity reflects how the community accepts and internalizes the values contained in the event. In particular, *manaqib* kubra strengthens religious traditions by being part of worship practices that have high spiritual value and strengthen Islamic identity in society. In addition, this activity also increases social cohesion by becoming a forum for interaction that strengthens relationships between congregations and creates solidarity in the community. Societies with strong social capital tend to be better able to manage religious differences effectively and maintain social stability. In addition, religious moderation supported by social capital not only reduces the potential for conflict, but also strengthens social cohesion and promotes peace in pluralistic societies³⁴. Religious practices not only shape an individual's identity, but also strengthen social structures³⁵.

³² Susanti Susanti, "Religious Moderation in a Multicultural Society," *TAJDID: Journal of Islamic Thought and Humanities* 6, no. 2 (October 30, 2022): 168–82, <https://doi.org/10.52266/tajdid.v6i2.1065>.

³³ Marwan Salahudin and Binti Arkumi, "The Application of the Practice of the Qadiriyyah Tarekat wa Naqsabandiyah and its Results as the Value of Soul Education," *Esotericism* 2, no. 1 (March 7, 2017), <https://doi.org/10.21043/esoterik.v2i1.1619>.

³⁴ Febri Fauzia Adami and Siti Hawa Lubis, "Social Capital of Religious Moderation" 8, no. 1 (2024): 52–60.

³⁵ Andreanto, Prasetiawati, and Mushodiq, "The Tradition of Mujāhadah Usbu 'Iyah at the Raudlatul Qur Islamic Boarding School in Metro Lampung (An Analysis Study of Living Qur'an)."

Manaqib kubra forms social values and ethics such as sincerity, ukhuwah Islamiyah and istiqomahan which are social norms that are upheld. This activity also serves as a means of inheriting Islamic culture and education for the younger generation, helping them understand Islamic teachings and preserve religious cultural heritage. From a social and religious perspective, *manaqib kubra* contributes to forming people's habits to be more disciplined in carrying out worship, both sunnah and mandatory, so as to create a more religious and harmonious social transformation³⁶. Thus, the cultural reception of *manaqib kubra* not only has an impact on the spiritual aspect but also strengthens the pattern of closer social and cultural interaction in society.

The Influence of the Reading of Qur'anic Verses in *the Manaqib Kubra* by Sheikh Abdul Qodir Jailani on the Jama'ah in Karangrejo Village

The activity of *manaqib kubra* in the village of Karangrejo, North Metro, which is influenced by the verses of the Qur'an, has profound implications for the social life of the community. First, the influence of Qur'an verses in this activity can increase people's piety to Allah SWT. Through the reading and understanding of the verses of the Qur'an, people are increasingly aware of the importance of carrying out His commandments and staying away from His prohibitions so that the quality of individual and collective worship and spirituality increases. Spiritual intelligence describes individuals who are consistent in worship, understanding of the Qur'an, and strong faith. Moral intelligence focuses on fair, wise, and responsible behavior, as well as maintaining good relationships according to the teachings of the Qur'an. Social intelligence includes involvement in helping, support for the truth, and good leadership traits³⁷.

This activity also encourages self-reflection, where each individual is invited to reflect on his deeds and improve himself and improve his relationship with Allah SWT and fellow humans. Muhasabah management is a systematic approach in introspection and self-improvement so that it can have a positive impact on the lives of individuals and society³⁸. The implementation of *manaqib kubra* also fosters an attitude of peace and tranquility in community life. By attending this event, the community feels inner peace born from remembrance and prayer together so that it can reduce the potential for social conflicts and increase harmony in daily life. By understanding how religion can play a role in resolving social conflicts, we can

³⁶ Faieshal Mujtaba and A Tajib, "The Influence of Rutinan Istighosah Ratib Al-Haddad on the Improvement of Harmony in Members of the Jaya Agung Working Group in Pragaan District, Sumenep Regency" 3 (2025): 430-39.

³⁷ Nur'aini Nur'aini and Hamzah Hamzah, "Emotional, Intellectual, Spiritual, Moral and Social Intelligence Relevance to Islamic Religious Education from the Perspective of the Qur'an," *Journal of Educatio FKIP UNMA* 9, no. 4 (October 1, 2023): 1783-90, <https://doi.org/10.31949/educatio.v9i4.5867>.

³⁸ Subiyantoro Eka Ariskawanti, "Self-Evaluation Management (Muhasabah)," *Lantern of Education : Journal of Tarbiyah and Teacher Training*, 2015, 6.

develop more effective approaches in promoting peace, tolerance and understanding between different groups in society³⁹.

This activity also strengthens solidarity between residents because in it there is the value of togetherness and mutual cooperation in organizing events both in terms of preparation, implementation and after the event. The social interaction established in this activity strengthens the emotional bond between community members and creates a more harmonious and supportive environment. A form of social cohesion in religious harmony in society through humanistic communication and interaction to create peace⁴⁰. Thus, the influence of Qur'anic verses in the *manaqib kubra* in Karangrejo village not only has an impact on the spiritual aspect but also brings significant social benefits to the community.

Integrated Local Cultural Values in the Reception of Qur'an Verses at *Manaqib Kubra*

Local cultural values that are integrated by *manaqib kubra* activities are the recitation of the *barzanji prayer* accompanied by a hadroh or tambourine, the recitation of prayers using the local language (Javanese), the tradition of alms through genduren, takiran and slametan, the existence of joint prayers for elders and deceased people, and the presence of congregations that participate in the *naksabandiyah order*.

The implications for local cultural values that are integrated in the reception of Qur'anic verses in the text show that *manaqib kubra* activities in Karangrejo, Metro, Lampung are not only religious rituals, but also accommodate local cultural elements that have long developed in the community. Traditions such as the recitation of the *barzanji prayer* accompanied by hadroh or tambourine, the reading of prayers in Javanese and the practice of alms through genduren, takiran, and slametan reflect the acculturation between Islamic teachings and local cultural values. The acculturation between Islam and local culture strengthens the concept of the harmony of Islam and local culture that can live hand in hand with each other's values, namely religious values and traditional values that have been acculturated and in direct contact⁴¹.

The reception of Qur'anic verses in this activity is manifested in the form of prayers and dhikr which not only uses Arabic but also the local language so that it is easier to understand and appreciate by the community. In addition, the tradition of joint prayer for elders and deceased people shows that people internalize Islamic teachings about honoring ancestors in a way that is appropriate to their culture. The participation of the congregation in the *naqshabandiyah order* also reflects how the teachings of Islam derived from the Qur'an are accepted and practiced with a more

³⁹ Godlif Sianipar et al., "The Influence of Religion on the Resolution of Social Conflicts in Society," *Journal of Education and Teaching Review (JRPP)* 6, no. 4 (2023): 149–52.

⁴⁰ I Wayan Wirata, "Social Cohesiveness of Harmony of Religious Communities in Lombok Society (Sociological Approach to Religion)," *Journal of Hindu Religion Research* 7, no. 3 (April 24, 2023): 267–74, <https://doi.org/10.37329/jpah.v7i3.2424>.

⁴¹ Jurna Roszi and Mutia Mutia, "Acculturation of Local and Religious Cultural Values and Their Influence on Social Behaviors," *FOCUS Journal of Islamic and Social Studies* 3, no. 2 (2018): 171, <https://doi.org/10.29240/jf.v3i2.667>.

profound Sufistic approach. *Manaqib activities* strengthen the harmony of society by emphasizing the values of *tawassuth* (middle attitude) and *tawazun* (balance). This activity reflects the principle of Islamic moderation as mentioned in QS. Al-Baqarah: 143 which emphasizes tolerance and balance. Eating together (*sego katan*) activities in this ritual strengthen social relationships, strengthen cooperation, and build interfaith dialogue. This ritual also preserves the values of togetherness and tolerance as a cultural heritage that fosters a sense of love and peace in people⁴²'s lives. There are three types of Muslim interpretations of almsgiving, namely as a form of gratitude, as a repellent, and as a means to launch sustenance⁴³.

Thus, the integration of local cultural values in the reception of Qur'anic verses through *manaqib kubra* has implications for the formation of religious practices that are more contextual and close to the community. This not only strengthens Islamic identity, but also maintains the continuity of local culture that is in harmony with Islamic values, creating harmony between religious teachings and traditions that have taken root in society.

CONCLUSION

The *manaqib kubra* activity in Karangrejo village, North Metro has a positive impact on the congregation. Especially in strengthening social interaction, building togetherness and strengthening community harmony. The influence of Qur'an verses in this activity increases the piousness, spiritual, moral and social intelligence of the community so that they are more consistent in worship, behave justly and be active in social activities. In addition, *manaqib kubra* also strengthens the solidarity of residents through the value of togetherness and mutual cooperation in its implementation. This activity also preserves local culture such as the recitation of *barzanji* prayers, prayers in Javanese and the tradition of almsgiving as well as the involvement of the congregation in enriching the religious and cultural values of the local community.

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⁴² Fentika Zahra Qoirunnisa and Nita Yuli Astuti, "Internalizing the Values of Religious Moderation through *Manaqib Activities*," *A Journal of Legal, Educational, and Social Religion* 4, no. 1 (December 1, 2024): 25–34, <https://doi.org/10.47200/awtjhpsa.v4i1.2671>.

⁴³ Muhammad Irsad, "The Reception of the Exegesis of Muslims to the Culture of Alms (Study of Living Hadith at the Sulthoni Wotgaleh Mosque, Sleman, Yogyakarta)," *Socio-Cultural* 16, no. 1 (June 30, 2019): 74, <https://doi.org/10.24014/sb.v16i1.6918>.

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