

Exploring the Significance of Mahabbah in QS. Ali 'Imran [3]: 31 and Its Connection to the Tradition of Reciting *Shalawat*, Particularly in South Sumatra

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Abstract. This article aims to find out the relevance of the meaning of mahabbah in QS. Ali 'Imran [3]: 31 with the tradition of reciting blessings in Belitang OKU East South Sumatra. This is motivated by a tradition that has developed in the community in the form of reciting prayers in an assembly called Shalawat Pendowo Limo. While the motivation for the establishment of the Islamic Prayer Council was to introduce the figure of the Prophet to the general public, especially to the younger generation with the aim of making them love and emulate the Prophet more. By using qualitative methods and types of library research, by tracing data in the form of written sources which are corroborated by interview results, this study concludes that: first, mahabbah in QS. Ali 'Imran [3]: 31 means the feeling of love for Allah which is proven by obeying all His commands and following the revelations or teachings revealed to His Prophet Muhammad SAW. The love for Allah is incomplete if you do not also love the Prophet Muhammad by proving that he always prays for him. Second, the meaning of mahabbah in QS. Ali 'Imran [3]: 31 is very relevant to the goals and motivations for praying for the Belitang OKU East Sumatra community. The proof of this mahabbah can be seen from the hope of increasing love for the Prophet Muhammad SAW and hope for Allah so that one day he will get the Prophet's intercession on the Day of Judgment by praying to him. Even though it is not certain that everyone who recites prayers loves Allah and His Messenger, at least efforts to love Allah and His Messenger can be instilled with joint prayers through the Shalawat Pendowo Limo Assembly.

Keywords: Mahabbah Interpretation, Shalawat Practice Significance, Religious Traditions South Sumatra

Introduction

In the Qur'an, the term mahabbah includes various meanings that concern the problems of human life, both from a material and spiritual perspective, in which the explanation reflects theological aspects, tasawwuf morals, fulfilling needs and artistic issues.¹ Mahabbah which is often referred to as love, can be interpreted as the fruit of knowledge. Therefore, deep knowledge of Allah is needed in order to grow love for Him. Love will not be born without beginning knowledge and understanding. In fact, it is impossible for someone to feel love except for something that has previously been known, and something that is worthy of being loved is only Allah SWT.² Al-Qur'an sendiri menjelaskan bahwa rasa cinta yang lebih besar kepada apapun selain Allah, Rasul-Nya dan berjihad dijalan-Nya, maka bisa mendatangkan murka-Nya (QS. al-Taubah [9]: 24).

The existence of love in life is not just an expression, but also requires proof from anyone who expresses love. A Muslim's love for Allah, for example, is inappropriate if it is only limited to statements and words of praise, but must be proven and manifested in acts of worship to Him. If

¹ R Rahmi Damis, *Al-Mahabbah dalam Al-Qur'an (Kajian Tafsir)*, Ringkasan Disertasi, Program Pascasarjana Universitas Islam Negeri Alauddin Makassar, 2010), h 7.

² Ahmad Zaini, "Pemikiran Tasawuf Imam al-Ghazali", *Esoterik: Jurnal Akhlak dan Tasawuf*, 2 (1), 2016, h. 155. <https://journal.iainkudus.ac.id/index.php/esoterik/article/view/1902>. Doi: <http://dx.doi.org/10.21043/esoterik.v2i1.1902>.

love is well embodied, then it will be proof of a statement that can lead to a high position. Of course, that high position requires humans to make sacrifices, as has been proven by people who are in love with the one they love.³

One form of the existence of love that is proven in the form of deeds is by praying. There is an interesting tradition of prayer in South Sumatra, namely the Pendowo Limo *Shalawat* Assembly which is a community in East Ogan Komering Ulu (OKU) district. In the initial interview, the motivation for establishing this prayer assembly was to introduce the figure of Rasulullah to the general public, especially to the younger generation with the aim of making them love and emulate the Prophet more.⁴ Of course, a Muslim who prays on the Prophet is an act of love for the Prophet Muhammad and is a realization of his love for Allah.

This article will specifically review the meaning of *mahabbah* in QS. Ali 'Imran [3]: 31. In the initial reading, this verse implies a necessity to love Allah deeply by requiring also to love His Prophet Muhammad SAW. This is interesting to study further, because this meaning can be a motivation to continue recite *shalawat* to the Prophet SAW. Based on this, the author will try to make the meaning of *mahabbah* in QS. Ali 'Imran [3]: 31 with the tradition of reciting *shalawat* in Ogan Komering Ulu (OKU) Timur district, South Sumatera. The selection of OKU Timur as the object of study, apart from the reason that the discussion is not too broad given the limitations of space and time, is also because in OKU Timur there is the Pendowo Limo *Shalawat* Assembly which is seen as having carried out massive *shalawat* as an act of acculturation. This makes it very interesting to examine the universal cultural elements that make up the *shalawat* tradition by the OKU Timur society for a more in-depth study.

In fact, there has been quite a lot of research from experts reviewing *mahabbah* and traditions *shalawat*. However, research that specifically discusses the meaning of mahabbah in QS. Ali 'Imran [3]: 31 seems to have never been done systematically. In fact, there has never been a comprehensive study on the relevance of the meaning of *mahabbah* to the tradition of reciting *shalawat* in South Sumatera. Almost the same research that has been done on mahabbah before is the *Concept of Mahabbah in the Qur'an (Kajian Tafsir Maudhu'i)* by Mujetaba Mustafa. This research shows that the meaning of *mahabbah* in the Qur'an is understood not only as an expression of praise to those who are loved, but is manifested in the form of noble attitudes and morals in personal habits, social attitudes, and characters that invite God's love.⁵ This research is different from what the author will discuss, because the focus of the author's study is specific to the meaning of mahabbah in QS. Ali 'Imran [3]: 31 and its relationship with the recitation of blessings in South Sumatra.

Likewise with the title *Mahabbah Concept in the Qur'an* by Zuherni and Raudhatul Jannah Ilyas. It seems clear that this research leads to the *maudhu'i* interpretation as studied by Mujetaba Mustafa. He studied all the verses about mahabbah and did not focus at all on *mahabbah* in QS. Ali 'Imran [3]: 31.⁶ This research looks the same as that conducted by Haiyin Lana Lazulfa and Ahmad Munir with the title *Sufistic Love in the Qur'an: Semantic Studies*. What distinguishes it is the focus of *mahabbah* studies which is examined in depth through a semantic approach. These studies on

³ Abu Hamid Muhammad bin Muhammad al-Ghazali, *Ringkasan Ihya' Ulumuddin*, terj. Abu Fajar al-Qalami, (Surabaya: Gitamedia Press, 2003), h. 237.

⁴ Wawancara dengan KH. Khaliq, pendiri Majelis *shalawat* Pendowo Limo, OKU Timur pada tanggal 5 Desember 2022.

⁵ Mujetaba Mustafa, "Konsep Mahabbah Dalam al-Qur'an (Kajian Tafsir Maudhu'i)", *Jurnal al-Asas*, 4 (1), 2020, h. 41-53. <https://ejournal.iainpalopo.ac.id/index.php/aliasas/article/view/1645>.

⁶ Zuherni, Raudhatul Jannah Ilyas, "Konsep Mahabbah Dalam al-Qur'an", *Journal of Qur'anic Studies*, 3 (2), 2018, h. 119-134. <https://jurnal.ar-raniry.ac.id/index.php/tafse/article/view/13273>. Doi: <http://dx.doi.org/10.22373/tafse.v3i2.13273>.

mahabbah are far different from those that will be discussed by writers who focus on the meaning of *mahabbah* in QS. Ali 'Imran [3]: 31.⁷

Furthermore, the *Concept of Mahabbah (Love) in the Book of Ihya Ulumuddin by al-Ghazali and Its Relevance to the Contemporary Context* by Fadilla Cahya Ramadhanty. In accordance with the title, Fadilla reveals the meaning of *mahabbah* according to al-Ghazali in the book *Ihya' Ulumuddin*, where *mahabbah* is a feeling in the heart that is always attached to believers. If the heart is used to love Allah, Allah will also give him love in return. This *Mahabbah* could not have been born if it was not accompanied by *ma'rifah* and *idrak*, because the emergence of love without knowing it first is very impossible to happen.⁸ This thesis is also different from what the author will study, bearing in mind that the focus of study from Fadillah is al-Ghazali's views in the book *Ihya Ulumuddin*, while the author's is the meaning of *mahabbah* in QS. Ali 'Imran [3]: 31.

As for research on the *shalawat* tradition, one of which was conducted by Nur Rokhim with the title *Ngelik Shalawat Tradition in Kampung Santri Mlangi, Sleman, DIY*. This study shows the recitation of *shalawat* using Javanese tones influenced by KH. Nur Iman Mlangi, who is a royal descendant of the Yogyakarta Palace. In his conclusion, Rokhim revealed that the existence of dozens of Islamic boarding schools has a big role in maintaining the continuity of the *shalawat* ngelik tradition, so it is only natural that the *shalawat* continues to this day.⁹

Then research from Rizqotul Luqi Mufidah and Norma Azmi Farida with the title *Tradition of Shalawat Mansub Habib Sholeh Bin Muhsin Al-Hamid in Tempeh Tengah, Lumajang*. This research focuses on the tradition of *shalawat* mansub which is the result of the spiritual journey of Habib Sholeh who met the Prophet Khidir. The recitation of his *shalawat* is carried out every Friday night of Kliwon 141 times which is practiced by the Tempeh Tengah Lumajang community. This study concludes that the hadiths related to this shalawatan phenomenon are presented as a form of text that mediates the human approach to Allah SWT.¹⁰ A different research was revealed by Achmad Fachrur Rozi with the title *Genealogy of the Shalawat Nariyah Tradition in Kroya Village*. This research reveals the tradition of *Shalawat Nariyah* which is held every Wednesday night with 4444 congregations in Kroya village. Congregations believe that reading *Shalawat Nariyah* can facilitate sustenance. As is generally the tradition of *Shalawat Nariyah* in several places it is carried out on Friday nights, this is in line with the recommendation of the Prophet's hadith. But in Kroya, the tradition of reciting *Shalawat Nariyah* is held every Wednesday night.¹¹

Some of the studies above actually have similarities with the themes that the author will discuss, but the entire study does not touch on the review of the meaning of *mahabbah* in QS. Ali 'Imran [3]: 31 and its relation to the tradition of reciting *shalawat* in OKU Timur, South Sumatra. Previous discussions about *mahabbah* have been studied using thematic interpretations which focus

⁷ Haiyin Lana Lazulfa, Ahmad Munir, "Sufistik Cinta dalam Al-Qur'an: Kajian Semantik", *Jurnal Riset Agama*, 2 (2), 2022, h. 335-345. <https://journal.uinsgd.ac.id/index.php/jra/article/view/18803>. Doi: <https://doi.org/10.15575/jra.v2i2.18803>.

⁸ Fadilla Cahya Ramadhanty, *Konsep Mahabbah (Cinta) Dalam Kitab Ihya Ulumuddin Karya al-Ghazali dan Relevansinya Dengan Konteks Kekinian*, Skripsi, UIN Sunan Kalijaga Yogyakarta, 2021.

⁹ Nur Rokhim, "Tradisi Shalawat Ngelik di Kampung Santri Mlangi, Sleman, DIY", *Tamaddun: Jurnal Kebudayaan dan Sastra Islam*, 20 (1), 2020, h. 15-28. <http://jurnal.radenfatah.ac.id/index.php/tamaddun/article/view/5951>. Doi: <https://doi.org/10.19109/tamaddun.v20i1.5951>.

¹⁰ Rizqotul Luqi Mufidah, Norma Azmi Farida, "Tradisi Sholawat Mansub Habib Sholeh Bin Muhsin Al-Hamid di Tempeh Tengah", *Jurnal Living Hadis*, 5 (1), 2020. <https://ejournal.uin-suka.ac.id/ushuluddin/Living/article/view/020206.04>. Doi: <https://doi.org/10.14421/livinghadis.2020.2205>.

¹¹ Achmad Fachrur Rozi, "Genealogi Tradisi Shalawat Nariyah di Desa Kroya", *SANGKÉP: Jurnal Kajian Sosial Keagamaan*, 3 (1), 2020, h. 69-84. <https://journal.uinmataram.ac.id/index.php/sangkep/article/view/1802>. Doi: <https://doi.org/10.20414/sangkep.v3i1.1802>.

on all *mahabbah* verses in the Qur'an and some focus on the meaning of *mahabbah* according to scholars such as al-Ghazali. Meanwhile, the tradition of reciting *shalawat* is studied with a focus on several places, such as in the villages of Kroya, Tempe Tengah, and Kampung Santri Mlangi. The names and readings of the blessings are also religious, there are *shalawat* on *ngelike*, *shalawat* on *nariyah*, and *shalawat* on *mansub Habib Sholeh bin Muhsin*. Therefore, the research studied by this author can complement previous relevant studies regarding the theme of *mahabbah* and the tradition of *shalawat*, especially in East OKU which has the *Shalawat* Pendowo Limo.

A number of questions raised in this study include: what is the meaning of *mahabbah* in QS. Ali 'Imran [3]: 31? And how is the relevance of the meaning of *mahabbah* in QS. Ali 'Imran [3]: 31 with the tradition of reciting *shalawat* at OKU Timur South Sumatera? The results of this research are expected to be able to become a basic benchmark for every Muslim to always grow and add to the sense of *mahabbah* to Allah and the Messenger of Allah by reciting *shalawat* to him. To gain a comprehensive understanding, the author uses a qualitative method with the type of library research, because the object of the study is related to literature which forms the basis for tracing data in the form of written sources such as verses of the Qur'an, hadith, several books of interpretation, journal articles, and others which are then presented comprehensively in research. Lexy Moleong revealed that one of the urgency of this qualitative method is to get the results of the formulation of an in-depth study as an effort to introduce a new view of something that was previously understood.¹²

The reference sources used as references by the author are primary and secondary sources. Primary sources are the main data that are the center of study in the discussion.¹³ This source is obtained from QS. Ali 'Imran [3]: 31 and explanation of his interpretation. Meanwhile, secondary sources are not only obtained from references in the literature, such as books or journals whose discussion is relevant to the theme of the study, but the author also supports them with references to observations, interviews and documentation in the Belitang OKU Timur South Sumatera society regarding the tradition of reciting *shalawat*. Therefore, the data collection technique used by the author is documentation, observation by coming directly to OKU Timur to observe the tradition of reading *Shalawat* Pendowo Limo, as well as interviews with informants both with the founder of *Shalawat* Pendowo Limo, religious leaders, community leaders and their congregation.

Meanwhile, in analyzing the data, the writer uses content analysis techniques, which are mechanisms that function to examine an in-depth meaning contained in the references used.¹⁴ In this stage, besides the author trying to analyze the results of the interpretation of *mahabbah* in QS. Ali 'Imran [3]: 31, also the author will analyze the data generated through observation, interviews and documentation on the *shalawat* tradition. This aims to find the relevance of the meaning of *mahabbah* in QS. Ali 'Imran [3]: 31 with the tradition of reciting blessings at OKU Timur, South Sumatera.

Discussion

Meaning of Mahabbah

In language, the word *mahabbah* comes from the word *ahabba-yuhibbu-mahabbatan* which means 'to love, love, or deep love'.¹⁵ Jamil Shaliba in *al-Mu'jam al-Falsafi* interprets *mahabbah* as the opposite of the word *al-baghd* which means hate. *Mahabbah* can also mean *al-wadud*, which is very compassionate and compassionate.¹⁶ According to al-Ashfahani, *mahabbah* is defined as a desire for things that are considered good, and it is divided into three types. First, *mahabbah* enjoyment (*ladzāt*), such as the feeling of love between men and women. Second, *mahabbah* primacy (*fadhīl*), like the

¹² Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: PT Remaja Rosdakarya, 2005), h. 7.

¹³ Umadi Suryabrata, *Metodologi Penelitian*, (Jakarta: PT raja Grafindo Persada, 1998) h. 85.

¹⁴ Moleong, *Metodologi Penelitian Kualitatif*, h. 163.

¹⁵ Mahmud Yunus, *Kamus Arab-Indonesia*, (Jakarta: Hidakarya Agung, 1990), h. 96.

¹⁶ Jamil Shaliba, *al-Mu'jam al-Falsafi*, (Mesir: Dar al-Kairo, 1978), Jilid II, h. 439.

love of knowledge experts when seeking and transferring knowledge. Third, *mahabbah* a servant who loves freedom.¹⁷

Al-Ghazali agrees with al-Ashfahani's first explanation above, by defining mahabbah as a preference for a character because it is deemed enjoyable enough for him. If the pleasure felt increases, for al-Ghazali, the feeling of love will be deeper. This is like the eye whose pleasure lies in seeing, the pleasure of the ear which is focused on hearing, and the pleasure of the olfactory organ which is found in smelling good smells. Likewise with all the other five senses, if the pleasure that is felt is in harmony with it, then it is certain that they will also love it.¹⁸

According to al-Tustari, *mahabbah* is the harmony of the heart with Allah, being consistent in circumstances, following His Prophet, always making dhikr and feeling the sweetness of munajat with Him. In another expression, al-Tustari said that *mahabbah* is attachment in obedience and reluctance in differences. The very deep meaning of *mahabbah* when he says that *mahabbah* is that you love everything that your lover loves and hate everything that your lover hates.¹⁹ Thus, the submission of the heart and obedience of all members of the body to the orders of the Shari'a and avoiding its prohibitions is the highest position in the concept of *mahabbah* al-Tustari.

Abdul Fatah strengthens al-Ghazali's opinion by interpreting *mahabbah* as the heart's preference for things he likes. If the heart's preference gets stronger, then it is no longer called *mahabbah*, but turns into *'isyq* (longing). Therefore, this *mahabbah* can make the heart tend totally towards something to the point of exceeding attention to oneself, soul, property, behaving both physically and mentally, and so on.²⁰ Based on this, mahabbah means deep love that can make the heart gravitate toward something it loves.

This *Mahabbah* has three levels: *first*, ordinary love, which is always chanting God's name. *Second*, the love of *siddiq* people and experts in nature, namely people who know God in His greatness, His power, and His knowledge. The love of these people can remove the veil that blocks them from God, so they can see the secrets that are in God. Love at this level can eliminate a person's will and character, his heart will feel a deep love for God and always yearn for Him. *Third*, the love of the wise, namely people who really know God. Love at this level that is felt is no longer love, but the self that is loved. Eventually the qualities of being loved enter into the person who loves.²¹

According to al-Rumi, *mahabbah* or love cannot be explained through words with certainty, because any description of love is not clearer in meaning than love itself. when someone is truly *mahabbah* (love), for example, no matter how bad or small a gift from the One he loves, he will consider everything he gets as a great gift and will always be grateful for what he receives, because the Beloved pays attention to his desires and sincere devotion.²² The concept of *Mahabbah* Rumi in the process of loving God cannot go directly to God, but through an intermediary, namely by

¹⁷ Abu al-Qasim al-Husain al-Raghib al-Ashfahani, *al-Mufradat fi Gharib al-Qur'an*, (Beirut: Dar al-Ma'rifah, t.th), h. 105.

¹⁸ Abu Hamid Muhammad bin Muhammad al-Ghazali, *Ihya' Ulumuddin*, (Kairo: Dar al-'Ulum, t.th), Juz IV, h. 288.

¹⁹ Sahl bin Abdillah al-Tustari, *Tafsir al-Qur'an al-'Azim*. (Kairo: Dar al-Haram Litturath, 2004), h. 71.

²⁰ Abdul Fatah Muhammad Sayyid Ahmad, *Tasawwuf antara al-Ghazali dan Ibnu Taimiyah*, terj. M. Muchson Anasy (Jakarta Selatan: Khalifa, 2005), h. 141.

²¹ Harun Nasution, *Falsafat dan Mistisme dalam Islam*, (Jakarta: Bulan Bintang, 2010), h. 55.

²² Assya Octafany, "Konsep Mahabbah Jalaluddin al-Rumi", *Refleksi: Jurnal Filsafat dan Pemikiran Islam* 21 (2), 2020, h. 222. <https://ejournal.uin-suka.ac.id/ushuluddin/ref/article/view/2002-06>. Doi: <https://doi.org/10.14421/ref.v20i2.2053>.

loving His creatures. In this case, Rumi emphasized that the reason Allah created this universe was because of His love for the Prophet Muhammad SAW.²³

The characteristics of *mahabbah* to Allah are loving the Qur'an, while the characteristic of love for the Qur'an is love for the Prophet SAW, the characteristic of love for the Prophet means love for his sunnah, the characteristic of love for sunnah means love for the hereafter, the characteristic of love for the hereafter must hate the world, and the characteristic of hating the world is not taking it except for the provision of the hereafter. In addition, the characteristic of being *mahabbah* to Allah is that his verbal will never forget to mention His name (*dhikr*), always be grateful for favors, always feel with Him and be busy carrying out His orders, and the most glorious thing is never complaining about his lover.²⁴

From the description of the meaning of *mahabbah*, it appears that *mahabbah* is a feeling that arises from the depths of the heart. It is a beauty that sometimes cannot be rationalized, in contrast to reason which must get what it wants. This *Mahabbah* is not simply described in words, but rather a beautiful experience that transcends all forms of words to describe. *Mahabbah* to Allah means loving every creature He has created. It is imperfect to love Allah when he has not loved the universe. Meanwhile, to love the universe, one should have to love the Prophet Muhammad SAW as the message of Islam in the world, as evidenced by always praying to him.

Mufasir's view of the meaning of Mahabbah in QS. Ali 'Imran [3]: 31

If you look closely, there are actually quite a number of verses in the *Al-Qur'an* that talk about mahabbah. In the book *al-Mu'jam al-Mufabrus li Alfaz Al-Qur'an*, the equivalent word *mahabbah* with all its forms of derivation is repeated 83 times in the *Al-Qur'an*.²⁵ Of the many verses that talk about *mahabbah*, all of them refer to the meaning of 'love' with various contexts of discussion.²⁶ One verse that talks about mahabbah, among others, is mentioned in QS. Ali 'Imran [3]: 31 the following:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

"Say: "If you (really) love Allah, follow me, Allah will love you and forgive your sins." Allah is Forgiving, Most Merciful."

Sabab al-Nuzul this verse happened to Rasulullah when preaching Islam. At that time, the Prophet called on Ka'b bin al-Asyraf and his group to embrace Islam, but they replied; "Our position is equal to the children of Allah, and indeed we are more loved by Allah." So Allah revealed to His Prophet, "Say, if you really love Allah, follow me" that is, follow my religion (Islam), because in fact I am Allah's messenger who was assigned to convey His message to you and as evidence from Him to you. "God will surely love you and forgive your sins. Allah is Forgiving, Most Merciful."²⁷

When interpreting the verse above, Ismail Haqqi understands the word *mahabbah* by inclining the soul to something because there is perfection that the soul knows about something, so that the soul wants to endure things that bring it closer to Him. If a person knows that the true perfection is only in Allah and that everything he sees as true perfection is only in Allah and that everything he sees as perfection in Himself, or sees perfection that exists in other than Him is

²³ Sulaiman, "Ajaran Tasawuf Dalam Naskah Sirr Al-Lathif," *Analisa* 21 (1), 2014, h. 86. <https://journal.blasemarang.id/index.php/analisa/article/view/29>.
Doi: <https://doi.org/10.18784/analisa.v21i1.29>.

²⁴ Yayan Mulyana, "Konsep Mahabbah Imam al-Tustari (200-283 H)," *Syifa Al-Qulub* 1 (2), 2017, h. 119. <https://journal.uinsgd.ac.id/index.php/syifa-al-qulub/article/view/1427>.
Doi: <https://doi.org/10.15575/saq.v1i2.1427>.

²⁵ Muhammad Fuad 'Abd al-Baqi, *al-Mu'jam al-Mufabrus li Alfaz al-Qur'an*, (Kairo: Dar al-Kutub Mishriyah, t.th), h. 191-193.

²⁶ Mujetaba Mustafa, "Konsep Mahabbah Dalam al-Qur'an...", h. 46-47.

²⁷ Sa'id Hawwa, *al-Asas fi al-Tafsir*, (Beirut: Dar al-Salam, 1893), h. 752.

perfection that comes from Allah, because of Allah, and in Allah, then his love is only for Allah. This love, according to Ismail Haqqi, demands the will to obey Him and to be happy for what He has ordained for him. Therefore, mahabbah is interpreted as the will to obey, and is made a habit in following the Prophet in obeying and helping him.²⁸

Ismail Haqqi's description of *mahabbah* is not much different from that of Ibn 'Arabi. It's just that Ismail Haqqi focused more on the object of *mahabbah* on Allah, while Ibn 'Arabi focused more on the discussion on the Prophet. Ibn 'Arabi revealed that the true Prophet is the beloved of Allah, and everyone who calls upon *mahabbah* is obligated to follow him. Because whoever loves His beloved will be loved by Him. Therefore, it is obligatory to love the Prophet by following in his footsteps, mysticism, ways, words, deeds, matters, sirah and his beliefs. *Mahabbah* cannot be achieved without these methods, because it is the axis, a form of expression, and the tarekat is the amulet of *mahabbah*. If you follow the Prophet in earnest, then his mind, sirr, heart and soul will conform to the heart, sirr, heart and soul of the Prophet, and that is truly an expression of *mahabbah*. With *mahabbah*, Allah will meet those who love Him and glorify them with the inner and spirit of the Prophet and with the light of *mahabbah* to Him.²⁹

Temporary M. Quriash Shihab explained that *mahabbah* to Allah is a feeling that manifests itself in the believers so that they can increase their faith and piety in Him, carry out His commands with all their might, and always prioritize Him in all things. The *fattabi'uni* editorial means following Allah by following the Prophet Muhammad SAW as His messenger. For Quriash Shihab, following the Prophet is sometimes in obligatory practice, *muakkadah sunnah* practice, and other practices that are not *muakkadah sunnah*. In fact, it is still considered following the Prophet when the customs followed from the Prophet are not included as part of religious teachings. For example, choosing and liking the color of clothes and footwear as the Prophet liked, then Allah will reward him accordingly, even if it is not in the realm of religious teachings.³⁰

In the interpretation of the Quraish Shihab above, the *mahabbah* that is already embedded in a person's soul will lead him to always obey Allah, carry out His commands, and prioritize Him in every situation. The fruit of love for Allah has implications for love for His Prophet Muhammad SAW. This is slightly different from the interpretation of al-Qusyairi, the verse above shows that human love for God must take precedence over others. In the sense that love for God should be concerned with things that are pleasing to God rather than the interests of lust which lead to the conflict of God's provisions. "If you love Allah, then follow me, Allah will love you" (Surah Ali 'Imran [3]: 31)³¹ Meanwhile, in al-Razi's view, the verse requires Muslims to obey Allah by glorifying Him and turning away from other than Him. Apart from that, this verse also shows an order to follow His prophet Muhammad SAW in relation to Islamic teachings.³²

In line with al-Razi, al-Maraghi in his commentary emphasized that Muslims must obey Allah and always do good deeds as a form of *taqarrub* to Him in order to receive rewards from Him. While the order to follow Him is to be guided by the revelations revealed to His Messenger Muhammad SAW. In this way, Allah will be pleased with those who comply with His commands

²⁸ Ismail Haqqi al-Bursawi, *Rub al-Bayan fi Tafsir al-Qur'an*, (Istanbul: Matbu'ah 'Uthmaniyah, 1928), Jilid II, h. 22.

²⁹ Muhyiddin Ibn 'Arabi, *Tafsir al-Qur'an al-Karim*, (Dar al-Kutub al-'Ilmiyah, 2001), Jilid I, 124.

³⁰ M. Quraish Shihab, *Tafsir al-Misbah: Pesan, Kesan, dan Keserasian al-Qur'an*, (Jakarta: Lentera Hati, 2013), Vol. 2, h. 70.

³¹ Abu al-Qasim Abdul Karim bin Abdul Malik al-Qusyairi, *Lathaif al-Iyyarat*, (Beirut: Dar al-Kutub al-'Ilmiyah, 1971), Juz I, h. 143.

³² Fakhruddin al-Razi, *Tafsir al-Kabir wa Mafatih al-Ghaib*, (Beirut: Dar al-Fikr, 1981), Juz VIII, h. 19.

and condemn every despicable act, wrong belief, and all forms of disobedience that can lead to humiliation.³³

What was conveyed by the commentators above was fully supported by al-Ghazali. He added that the *mahabbah* in the verse above is a sign of the believer's love for Allah by always obeying His commands and prioritizing obedience in order to gain His pleasure. While the sign of Allah's love for the believers is manifested in the form of giving praise and reward, His forgiveness and mercy to them thanks to His mercy, care and taufik. For al-Ghazali, it was declared a liar when someone claimed to love Allah but he still complained because of misfortune in his life. Likewise, it is appropriate to be called a liar, namely those who claim to love the Prophet Muhammad but do not love the clergy and poor people.³⁴

In al-Ghazali's perspective, the verse above shows the existence of love for Allah which must also be realized with love for the Prophet SAW. This is proven by the two stories explained by al-Ghazali, in which the substance encourages Muslims to always reciting *shalawat* on the Prophet, namely: First, it is stated that once a man met a person who looked very ugly in the countryside, then the man asked, "Who are you?" He replied: "I am your bad deeds." The man asked again, "Then how to survive you." He replied, "Recite a lot of *shalawat* on the Prophet SAW as mentioned in a hadith, '*Shalawat reciting on me will be a light that illuminates the path of the perpetrator above the shirat. Whoever recites shalawat on me on Friday eighty times, Allah will forgive eighty years of sins.*'"

Second, it is said that there used to be a man who was negligent in never reciting *shalawat* on the Prophet Muhammad SAW. Then one night he met the Prophet in his dream, while the Prophet did not want to look at him. So the man asked, "O Messenger of Allah, are you angry with me?" He replied, "No". He asked, "Then why don't you look at me." He SAW replied, "Because I do not know you". He asked, "How do you not know me, even though I am one of your people, and the scholars have narrated that you know your people better than a mother to her child." The Prophet SAW replied, "They are right, but you have never recite *shalawat* on me, even though my acquaintance with my people is in accordance with the level of each of them reciting *shalawat* for me." Then the man woke up from his sleep, then he made it obligatory for him to recite *shalawat* on the Prophet every day a hundred times, and he did it. After that he met the Prophet in his dream who said to him, "Now I know you, and I will intercede for you."³⁵

From these two stories, al-Ghazali emphasized that the form of love for the Prophet is by reciting *shalawat* to him. It is also a form of manifestation of his love for Allah, because Allah requires him to love His Prophet Muhammad SAW. Therefore, for al-Ghazali, it cannot be said that he is *mahabbah* to Allah when Muslims have not sent *shalawat* on the Prophet Muhammad SAW. The recitation of the *shalawat* uttered by His servants is also proof of his love for Rasulullah SAW.³⁶ From the brief explanation above, it can be understood that the meaning of *mahabbah* to Allah in QS. Ali 'Imran [3]: 31 means an urge to obey and requires someone to follow the Messenger of Allah in his worship and encouragement to obey him. Of course, everything must be done in totality and with sincere intentions, because in any form, something that is based on love will definitely be easy to achieve its goals. It is not surprising that Allah gives a condition that anyone who loves Him must also love His Messenger, because the Prophet himself has given the green light to love him by reviving his sunnah, as in the hadith;

³³ Ahmad Musthafa al-Maraghi, *Tafsir al-Maraghi*, (Mesir: Maktabah Mushtafa, 1946), Juz III, h. 136.

³⁴ Abu Hamid Muhammad bin Muhammad al-Ghazali, *Mukasyafat al-Qulub al-Muqarrib ila 'Allam al-Ghuyub*, (Beirut: Dar al-Fikr, t.th), h. 25.

³⁵ Al-Ghazali, *Mukasyafat al-Qulub...*, h. 24.

³⁶ Eko Zulfikar, "Relasi *Mahabbah* Menurut QS. Ali 'Imran [3]: 31 dengan Pancasila sebagai Ideologi Negara: Studi Pemikiran Imam al-Ghazali dalam Kitab *Mukasyafat al-Qulub*", *EAIIC: Esoterik Annual International Conference*, 2022, h. 209. <http://proceeding.iainkudus.ac.id/index.php/EAIIC/article/view/309>

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَحْيَا سُنَّتِي فَقَدْ أَحَبَّنِي وَمَنْ أَحَبَّنِي كَانَ مَعِيَ فِي الْجَنَّةِ.

"Rasulullah SAW said: "Whoever revives my sunnah means he loves me, and whoever loves me, later on the Day of Resurrection he will be with me in heaven."³⁷

Based on this authentic hadith, the Prophet emphasized that whoever revives his sunnah means he loves him. While the most recommended form of sunnah is praying to the Prophet Muhammad SAW. This is supported by normative arguments which show that Allah and His angels also reciting *shalawat* to the Prophet Muhammad SAW in QS. al-Ahzab [33]: 56. Thus, the content of the meaning of *mahabbah* in QS. Ali 'Imran [3]: 31 according to the interpretation of the commentators, *mahabbah* to Allah can be manifested in the form of obedience and piety to Him, carrying out His commands and prioritizing Him in various circumstances. The existence of *mahabbah* towards Allah must also be realized with love for the Prophet Muhammad SAW by -one of them - praying to him.

The Tradition of Reciting Shalawat in OKU Timur, South Sumatera

The Belitang OKU Timur area is an area located in South Sumatera which is also the province's rice granary. This region consists of various tribes and ethnicities, such as Komerling, Ogan, Sundanese, Minang, and Javanese. The Javanese ethnic community is the majority who live in Belitang OKU Timur with most of them embracing Islamic beliefs. The beginning of the Javanese people living in Belitang was through the colonization program ordered by the Dutch colonialists around 1930 AD. The majority of the Javanese people were very active in working in South Sumatera so that they were successful and their lives turned prosperous. This is because the Javanese people have a philosophy *sepi ing pamrib, rame ing gawe*, namely prioritizing the urgency of work without complaining much.³⁸

Belitang OKU Timur is one of the districts in South Sumatera which is still preserving Javanese culture. Many models of traditional Javanese cultural art are still being held, such as jatlilan, reog, wayang kulit and ketoprak. Regarding wayang kulit, for example, there are a hundred puppeteers of Wayang Purwa spread across South Sumatera, including a total of 67 puppeteers who live in Belitang OKU Timur. Meanwhile, the culture of the OKU Timur people themselves does not really exist. However, in general, the most dominant culture in Belitang OKU Timur is the culture of the Javanese, who incidentally are transmigration people.³⁹

One form of cultural acculturation that is developing in OKU Timur is the *shalawatan* culture.⁴⁰ *Shalawatan* is a form of the word which was originally extracted from the word "*salat*" which was developed into a plural form, namely *shalawat* which is defined as a prayer to remember Allah continuously. This understanding is further developed into an individual's ability to formulate mercy from Allah and the Prophet in the form of supplication and forgiveness. *Shalawat* individuals who are considered believers are formed in a request for mercy and glory to Allah for the Prophet

³⁷ Muhammad bin 'Isa Abu 'Isa al-Tirmizi, *Sunan al-Tirmidzi*, (CD Room: al-Maktabah al-Syamilah), Juz V, Hadis no. 2678.

³⁸ Daryono, dkk, "Karakteristik Pemikiran Postmodernisme dalam Etos Dagang Orang Islam Jawa", *Jurnal Ilmiah Ekonomi Islam*, Vol. 6, No. 3, 2020, h. 546. <https://jurnal.stie-aas.ac.id/index.php/jei/article/view/1182>. Doi: <http://dx.doi.org/10.29040/jiei.v6i3.1182>.

³⁹ Interview with Ahmad Abdullah, a community leader in Belitang, East OKU, on December 5, 2022

⁴⁰ Naeilil Azizah, et. al, "Pendidikan Karakter Religius dan Disiplin Siswa Melalui Kegiatan Pembiasaan Sholawat Bahriyah Kubro Pra Pembelajaran", *Al-Tibar: Jurnal Pendidikan Islam*, Vol. 9, No. 2, 2022: 68-73. <https://journal.unuha.ac.id/index.php/JPIA/article/view/1703>.

Muhammad SAW.⁴¹ This is what then underlies the formation of assemblies or prayer groups in Belitang OKU Timur.

The Pendowo Limo *Shalawat* Assembly is a community founded on November 4 2017 in the village of Sugih Waras Belitang OKU Timur by the initiative of KH. Khaliq, Gush Hisham, and Bambang Sugiyanto.⁴² This assembly embraces people from various walks of life and different backgrounds. The initial motivation for establishing this assembly was based on the desire to introduce the figure of Rasulullah to the general public, especially to the younger generation. The aim is for the younger generation to love and emulate the Prophet Muhammad more. Therefore, the Pendowo Limo Shalawat Assembly provides an opportunity for the younger generation to use various rhythms of poetry, such as dangdut rhythms, Javanese songs, Arabic tones, Indonesian songs or whatever suits the creativity of the younger generation as long as it does not violate the meaning of the *shalawat* itself.

The motivation for reciting *shalawat* through the Pendowo Limo *Shalawat* Assembly is also based on a hadith which is revealed in several authoritative literatures;

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَجْعَلُوا بُيُوتَكُمْ قُبُورًا وَلَا تَجْعَلُوا قَبْرِي عَيْدًا وَصَلُّوا عَلَيَّ فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي حَيْثُ كُنْتُمْ.

"Rasulullah SAW said: "Don't make your house like a grave, don't make a grave as an 'eed, pray to me because your blessings will reach me wherever you are."⁴³

The above hadith was revealed by Edi Marjuki, a community figure who is active in reciting *shalawat* through the Pendowo Limo *Shalawat* Assembly. Edi is motivated to recite *shalawat* collectively, besides aiming to bring the heart to remember and grow love for the Prophet, Edi also hopes that one day he can get intercession from the Prophet Muhammad SAW.⁴⁴

Furthermore, there are about ten *shalawat* groups from different villages gathered in the Pendowo Limo Prayer Council. However, this prayer assembly was initially initiated by five prayer groups, including the Assembly of as-Syifa' from Sidorejo village led by Ustad Yasin, al-Amin from Yosowinangun village led by Gus Asep, al-Barokah from Sarwodadi village led by Kyai Hasyim, as-Salam from Trimoharjo village led by Ustad Nur, and Baiturrahman from Trimoharjoo village led by Ustad Bambang. Even though they have joined the Pendowo Limo *Shalawat* assembly, they still carry out the prayer on their respective prayer councils. Some are done every week and some are every month. During the Pendowo Limo *Shalawat* Assembly, security was maintained without security forces even though there were thousands of worshipers. Uniquely, there has never been a loss of motorbikes and fights such as brawls, even though this area is quite vulnerable.⁴⁵

The Pendowo Limo *Shalawat* group has a management structure, including as advisor to KH. Kholik, general chairman Gus Hisyam, secretary ustad Bambang baiturrahman, and treasurer ustad Bambang Mustofa. *Shalawat* Pendowo Limo is a place for joint prayer activities which are carried out once every three months at night, namely on Saturday and Sunday nights. This aims to make it easier for various groups to follow because the next day is a holiday. At first, the Pendowo Limo *Shalawat* assembly received financial assistance from the community and village officials to

⁴¹ Wildana Wargadinata, *Spiritualitas Salawat: Kajian Sosio-Sastra Nabi Muhammad SAW*, (Malang: UIN Malang Press, 2010), h. 56.

⁴² Interview with Maulana Malik Khotib, a religious figure in Belitang, East OKU, on December 5, 2022.

⁴³ Abu Dawud Sulaiman al-Sijistani, *Sunan Abu Dawud*, (Beirut: Dar al-Kitab al-'Arabi, t.th), Juz II, Hadis no. 2044. Ahmad bin Syu'aib Abu Abdurrahman al-Nasa'i, *Sunan al-Nasa'i*, (Halb: Maktab al-Mathbu'at al-Islamiyah, 1986), Juz II, Hadis no. 678. Ahmad bin Hanbal Abu Abdullah al-Syaibani, *Musnad Ahmad bin Hanbal*, (Kairo: Muassasah Qurthubah, t.th), Juz III, Hadis no. 14808.

⁴⁴ Interview with Edi Marjuki, a community leader in East OKU, on December 5, 2022..

⁴⁵ Interview with Imam Safi'i, the vocalist and one of the initiators behind the establishment of Shalawat Pendowo Limo, on December 5, 2022.

carry out the prayer together. However, currently this assembly is held in rotation for each prayer group, where the source of funding comes from the voluntary funds of the prayer members.⁴⁶

Judging from its function, the Pendowo Limo *Shalawat* Assembly plays a role not only as an umbrella that houses the *shalawat* groups, but also as a unifier between the *shalawat* groups in OKU Timur. Uniquely, the Pendowo Limo *Shalawat* Assembly provides space for each group identity to express their love for Allah and the Messenger of Allah through chanted *shalawat*. Through culture using Javanese style, the chanting of the *shalawat* sounds very melodious and touching. The distinctive feature of the *shalawat* at the Pendowo Limo *Shalawat* Assembly lies in its maulid, where the *shalawat* is performed by reading *Maulid Simtudduror*, and is the only type of prayer at the Pendowo Limo *Shalawat* Assembly in Belitang OKU Timur.

Various supporting musical instruments such as tambourines, ketipung, drums, and kenong are played to accompany the chanting of the *shalawat* so that it reaches the listeners as a soothing lesson. The founder of the Pendowo Limo *Shalawat* Assembly also has a clear and accountable tradition. Various events and grand activities are often held with thousands of worshipers. Until today, there has never been a riot or crime that occurred during the event. In other words, the Pendowo Limo *Shalawat* Assembly runs regularly and seems to be a guide for many people to find peace and feel love for others by reciting *shalawat* to His Majesty Rasulullah SAW.

The essence of the acculturation of blessings on the Javanese community in Belitang OKU Timur is due to the mixing of cultures originating from the Javanese community and the South Sumateran community. The acculturation that occurs is the mixing of intonations and tones of *shalawat* which are thicker with Javanese culture than Malay culture. The Pendowo Limo *Shalawat* Assembly is proof that through culture, an Islamic da'wah movement, especially the *shalawat* assembly, can be warmly received in the midst of a multicultural society. In this case, Javanese culture has given a color to religious activities, especially those related to *shalawat* on Rasulullah SAW.

The Relevance of the Meaning of Mahabbah with the Tradition of Reciting Shalawat in OKU Timur, South Sumatera

It cannot be denied that reading *shalawat* and reciting *shalawat* are something different. Reading *shalawat* is usually done only to the extent of reciting it orally, while reciting *shalawat* is not only recited orally but also done by deed. Therefore, it is very natural that Allah SWT set an example by giving *shalawat* to the Prophet in QS. al-Ahzab [33]: 56, not reading *shalawat*. In QS. al-Ahzab [33]: 56, giving special things to the Prophet in the form of *shalawat* is deliberately given by Allah so that all creatures understand how great and noble the Prophet is in His sight.⁴⁷

In language, *shalawat* can be interpreted as a prayer. Because *shalawat* is synonymous with the word "*salat*", *shalawat* can also mean remembering, contemplating, saying, loving, praising, and blessing. Meanwhile, in terms, *shalawat* are the grace and glory bestowed by Allah to the Prophet Muhammad SAW. In this case, it is the angels who ask for mercy and glory for the Prophet, while *shalawat* from Muslims are a prayer and a form of respect for the Prophet. From this definition it can be understood that *shalawat* is an absolute requirement that must be performed by Muslims who have never met the Prophet as a form of respect and love for him. It is not surprising that the scholars recommend that prayer should be started first by praying to the Prophet.

⁴⁶ Interview with Imam Safi'i, the vocalist and one of the initiators behind the establishment of Shalawat Pendowo Limo, on December 5, 2022.

⁴⁷ Haji Abdul Malik Karim Amrullah, *Tafsir Al-Azhar*, (Singapura: Pustaka Nasional PTE LTD Singapura, 1990), Jilid 8, h. 5770.

It is known that the meaning of *mahabbah* based on QS. Ali 'Imran [3]: 31 is a deep feeling of love for Allah that encourages the perpetrators to obey by following the Messenger of Allah in his worship and encouragement to obey him. *Mahabbah* to Allah also requires *mahabbah* to the Messenger of Allah by always reciting *shalawat* to him. The meaning of this *mahabbah* is very relevant to the tradition of reciting *shalawat* which is carried out by the society in OKU Timur South Sumatera through the Pendowo Limo *Shalawat* Assembly. This can be seen from the purpose of establishing the Pendowo Limo *Shalawat* Assembly and the motivation for collective *shalawat*, namely to present the heart to remember, grow, and strengthen the love for the Prophet Muhammad SAW. At least there are two important purposes of reciting *shalawat* for the people of Belitang OKU Timur, South Sumatera, and this is in line with the meaning of *mahabbah* expressed by QS. Ali 'Imran [3]: 31, among others:

First, add love to Allah and the Messenger of Allah. By collectively *shalawat*, the first hope that is desired is to increase the love for Allah and the Messenger of Allah. This was conveyed by Budiman, as a member of the community who is active in participating in *shalawat* through the Pendowo Limo *Shalawat* Assembly, that apart from reciting *shalawat* to the Prophet you will receive God's grace, also will add a feeling of love to God and the Messenger of Allah.⁴⁸ What Budiman conveyed was in line with Wargadinata's opinion, that one of the benefits obtained from *shalawat* to the Prophet was *mahabbah* to him. By *shalawat*, the love for the Prophet will always increase and continue to grow and be embedded until it fills the heart.⁴⁹

Second, hope for the intercession of the Prophet. One of the goals of reciting *shalawat* to the Prophet which is carried out through the Pendowo Limo *Shalawat* Assembly is the hope that there will be the Prophet's intercession in the afterlife.⁵⁰ After aiming to add a sense of love to the Prophet according to the content of QS. Ali 'Imran [3]: 31, reciting *shalawat* to the Prophet is a *wasilah* to ask Allah to get the Prophet's intercession on the Day of Judgment. Of course, the Prophet's intercession can be obtained when Muslims have prayed a lot to the Prophet. Even though in the afterlife many will be able to intercede, such as the intercession of parents for children or children for parents, teachers for students or vice versa, the central point of intercession is Rasulullah SAW.⁵¹

These two main goals made the Belitang OKU Timur society even more enthusiastic about chanting *shalawat*. The chanting of the *shalawat* in the Pendowo Limo *Shalawat* Assembly has used various rhythms of poetry with a melodious and beautiful chorus, so that it can make the hearts of the congregation to feel the content of the *shalawat* conveyed in it. In addition, the chanting of *shalawat* in a melodious voice accompanied by beautiful rhythms will make it easier for congregations to feel life during the Prophet's time, adding a sense of love and historical curiosity about the Prophet. This is as stated by Ustadz Muhammad Nawawi, one of the religious leaders who is active in participating in the Pendowo Limo *Shalawat* Assembly:

“ Reciting shalawat to the Prophet with a melodious chorus and beautiful rhythms can touch the heart to remember the Prophet. Therefore, if you want a prayer to be more beautiful and touching, it must be sung with a beautiful rhythm or tone as well. This is also an effort to grow and add a sense of love to the Prophet.”

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⁴⁸ Interview with Santosa, a member of the East OKU community, on December 5, 2022.

⁴⁹ Wargadinata, *Spiritualitas Salawat...*, h. 57.

⁵⁰ Interview with Suryadi, the vocalist of *Shalawat Pendowo Limo*, on December 5, 2022..

⁵¹ Al-Syanawi, *Keutamaan Shalawat...*, h. 21.

⁵² Interview with Budi Santosa, one of the religious figures in the East OKU community, on December 5, 2022.

As said by Imam Syafi'i, one of the regular vocalists of *Shalawat* Pendowo Limo, the original motive was to instill love and always remember Rasulullah SAW. This is influenced by the socio-cultural conditions of the East OKU community, where the majority of the population follows the Nahdlatul Ulama (NU) mass organization who likes prayer. Starting with makeshift prayer assemblies, in the end *Shalawat* Pendowo Limo was formed which overshadowed all groups regardless of ethnicity, race, ethnicity and others.⁵³ Even though it is not certain that everyone who recites prayers loves Allah and His Messenger, at least efforts to love Allah and His Messenger can be instilled with joint prayers through the *Shalawat* Pendowo Limo Assembly.

Thus, *mahabbah* in QS. Ali 'Imran [3]: 31 which is interpreted as love for Allah who must also love the Messenger of Allah, namely by reciting *shalawat* to him, is in line with the basic motivation *shalawatan* for the people of Belitang OKU Timur, South Sumatera. Asking and hoping from Allah that one day you will get the intercession of the Prophet by praying to him is proof of the greatness of Allah and His Messenger. So it is quite clear that the meaning of *mahabbah* as expressed by QS. Ali 'Imran [3]: 31 is very relevant to the purpose and motivation of *shalawatan* for the people of South Sumatera through the Pendowo Limo *Shalawat* Assembly.

Conclusion

From the relatively brief explanation above, this article draws the following conclusions: *first*, *mahabbah* in QS. Ali 'Imran [3]: 31 means a feeling of love for Allah which is proven by obeying all His commands and following the revelations or teachings revealed to His Prophet Muhammad SAW. The love for Allah is incomplete if you do not also love the Prophet Muhammad by proving that he always reciting *shalawat* for him. *Second*, the meaning of *mahabbah* in QS. Ali 'Imran [3]: 31 is very relevant to the goals and motivations *shalawatan* for the Belitang OKU Timur South Sumatera society. The proof of this *mahabbah* can be seen from the hope of increasing love for the Prophet Muhammad SAW and hope for Allah so that one day he will get the Prophet's intercession on the Day of Judgment by reciting *shalawat* to him. Even though it is not certain that everyone who recites prayers loves Allah and His Messenger, at least efforts to love Allah and His Messenger can be instilled with joint prayers through the *Shalawat* Pendowo Limo Assembly.

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