

Spiritual Improvement of the Community Through the Study of *Kitab Kuning* and Wirid Ratib Al-Haddad

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Abstract: *This study explores the improvement of spiritual and social ethics through learning the Kitab kuning and Wirid Readings in Merjosari Lowokwaru Village, Malang City. This study used a Participatory Action Research (PAR) approach, the sampling technique used purposive sampling, the data analysis technique used is triangulation, and the research methods used are observation, documentation, and interviews. Researchers found that the Merjosari community's spiritual quality and social ethics were substantially impacted, as evaluated by the frequency, quantity, and intensity of the five daily prayers. The excitement of community members participating in the survey increases every day, indicating that the increase in social ethics is rising. Some respondents requested that the study be repeated once a week as a habit. As seen by the frequency of questions on numerous themes, the residents of Merjosari understand the content of the kitab kuning. The inhabitants of Merjosari can comprehend Ratibul Haddad's Wirid.*

Keywords: *Spiritual Improvement, Kitab Kuning, Wirid Ratib Al-Haddad.*

Introduction

Merjosari Village is a neighbourhood in Malang's Lowokwaru District. This community is only approximately 1 kilometre from the UIN Malang campus. Merjosari Village is responsible for 12 civic associations and 71 neighbourhood associations. This community has roughly 60,000 pupils and over 7000 families (KK). As a result, a dense population and traffic jams are common. Due to the enormous number of student immigrants, local cultural norms have shifted from welcoming and pious to the reverse. The vision of Merjosari Village is

the realization of a safe, prosperous, moral, religious community and excellent service (Anwar, 2021). With this superb service, it is hoped that Merjosari Village will become a Village that always pays attention to the aspect of community service as the primary customer, both in terms of administrative services, finance, population census, education, religion, and so on, so that Merjosari Village becomes a village that becomes a model for the community. All people in the Malang city area.

Increased religious awareness is one of the areas that has to be cultivated in the community. Because many people lack a thorough comprehension of the Qur'an and religious doctrine, this situation is highly concerning for them in carrying out their daily spiritual activities. This will undoubtedly impact and ramifications on their interactions with other communities. The UIN Malang service team has taught the Merjosari Village community about social ethics, getting along with others, and other forms of worship to address the issues above. This exercise was carried out three years ago at the Raden Rahmat Mosque through a study of the *kitab kuning*. It has been momentarily halted due to a pandemic: community to increase faith, holiness, and ethical behaviour in daily life.

Human resources require an understanding of the Merjosari people's faith. Many factors contribute to this problem, including parents' lack of religious awareness, the family's economic situation, and the environment's lack of support. According to Siti Maesaroh, many factors affect a person's level of religious understanding (Maesaroh, 2013). Among them are intelligence factors, learning motivation, social environment, and activeness in participating in learning assemblies. Intelligence can affect performance, including, in this case, the understanding of religion. This is because intelligence is undoubtedly one of the main determinants of one's learning success. The religious experience of Muslims in Indonesia is still at a low level. Agus explained that one of the conditions of Indonesian society in the era of globalization, especially among Muslims, is that they still have a weak understanding of Islam. This is a challenge in conveying Islamic teachings to the public (Agus, 2018).

They shared knowledge and understanding of the community about the benefits of reading Wirid. This is due to the impact of common religious knowledge. People prefer to work to pursue worldly pleasures rather than work for the afterlife. At the same time, humans must follow these two aspects, the world and the hereafter. Wirid is a form of dhikr or remembering Allah SWT. Wirid practice is one form

of effort to go to Allah SWT to get happiness in the hereafter. Allah SWT says means, "O you who believe, *dhikr* (by name) Allah, *dhikr* as much as possible" (QS. Al-Ahzab: 41). This verse explains the advice always to remember Allah SWT whenever and wherever you are. As a form of recommendation, there are undoubtedly many benefits and wisdom obtained from the request.

Immigrants' cultural conduct has a more significant influence on people's lives. Migrants provide sustenance and profit to local communities by renting homes and unoccupied land to start enterprises. According to my findings, the type of business conducted is coffee. Many coffee shops have sprung up in the Merjosari neighbourhood, controlled for 24 hours. To avoid negative social consequences, coffee should be regulated in the form of regional (Perda) and local (Perdes) legislation. Fakhruroji explained that when immigrant communities defeat the interests of local communities to a certain intensity, then at a particular time, it will trigger various worrying consequences. The relationship pattern will be prone to conflicts caused by their different interests. People want a safe and peaceful life that adheres to the rules, while students in immigrant communities tend to live freely without being bound by rigid rules. However, the pattern of relations between local communities and migrant communities will be good if the interests of both are appropriately accommodated. The local community is very open, and the immigrant community must respect the nature of this openness by maintaining ethics and behaviour so that it is not counter-productive (Fakhruroji, 2020).

The existence of mosques and prayer rooms has not functioned optimally, and it tends to be quiet. The presence of a mosque in every community unit (RW) and a prayer room in every neighbourhood unit (RT) is a gift. However, its utilization is still not maximized, only for places of prayer. The mosque is the centre of Muslim activities, not only used as a place for prayer and the Qur'an but also used for various other activities that can bring benefit to the world and the hereafter. According to Harahap, a mosque for Muslims is a place of worship and a centre for community activities. The function of the mosque is clearly illustrated in the history of Islam from the time of the Prophet Muhammad to the progress of politics and the Islamic movement at this time (Harahap, 2017).

The role of community leaders is still not optimal. This can be seen from being busy with personal matters, both homework and office work where he works. According to Edi Kusnadi et al., the role

of community leaders in a community is very much needed as a form of community service. The part of community leaders is required to help increase community religious understanding and create a prosperous, safe and peaceful society. Based on the facts on the ground, the role of community leaders is needed because it is one of the supporting factors for community development (Kusnadi & Iskandar, 2017).

Based on the facts above, community service in the form of research with the above theme is urgent to be carried out, so this study aims to describe the spiritual quality and social ethics of the Merjosari community in Malang through the analysis of the *kitab kuning*, mapping the religious understanding of the Merjosari community in Malang towards Bulughul Maram, and mapped the appreciation of the Merjosari community in Malang towards the reading of Wirid Ratib al-Haddad.

Method

This research uses an approach. Participatory action research (PAR) is another name for action research. PAR is an approach whose process is aimed at learning to overcome problems and meet the practical needs of the community and the, production of knowledge and the process of socio-religious change (Denzin, 2010).

Participatory action research (PAR) is qualitative. Namely, research was conducted to understand social and psychological phenomena from the perpetrator's perspective as the research object. In this study, researchers must master the material and have sufficient insight and experience to ask questions, analyze, and construct objects to be studied more clearly. This research is descriptive, where the research results are presented according to the field's data findings and facts. A qualitative research method is used to observe objects naturally based on the philosophy of positivism with purposive sampling (data) and snowball with triangulation techniques. Researchers play a crucial role. Data analysis is inductive and emphasizes the real meaning and elaboration of a general nature (Sugiyono, 2017).

In participatory action research (PAR) research, researchers explore primary and secondary data by using data collection methods through in-depth observations and interviews. This method is carried out to examine secondary data collected through interactive forms, namely to-face between researchers and resource persons or

informants through certain media such as telephone, mobile phone, email, or open and interactive conversations. The data above was obtained through agencies and respondents or related institutions relevant to the theme in this study (Ikhwan, 2021);(Sugiyono, 2003).

Result and Discussion

This service activity was carried out in the month of Ramadhan 1442 H at the Raden Rahmat Merjosari Mosque, Malang. The action, which was carried out after the Asr prayer until before sunset, began with the Asr prayer in the congregation and continued with the general recitation of the Bulughul Maram, followed by the reading of Ratib al Haddad and iftar together and evening prayers in the community.

This activity was attended by around 100-150 male and female worshipers. This activity is enjoyable because, in addition to filling the month of Ramadhan with various devotional activities, they also get spiritual showers and breakfast together. This activity became crowded with the congregation because of the strategic location of the mosque, and what was presented by the service team was very suitable for the community.

Before discussing the service schedule by a team of lecturers at UIN Maulana Malik Ibrahim Malang, it is necessary to understand together the Bulughul Maram being taught. The program for this community service is as follows.

Table 1. Schedule of Activities and Materials

No	Day/Date	Materials
1.	Tuesday, April 13 2021	Hadith About Adab - the 1201st Hadith
2.	Wednesday, April 14 2021	Hadith About Adab - Hadith 1202
3.	Thursday, April 15 2021	Hadith About Adab - Hadith to 120
4.	Friday, 16 April 2021	Hadith About Adab - the 1204th Hadith
5.	Saturday, 17 April 2021	Hadith About Adab - 1205 Hadith
6.	Sunday, 18 April 2021	Hadith About Adab - 1206th Hadith
7.	Monday, 19 April 2021	Hadith About Adab - Hadith 1207
8.	Tuesday, April 20 2021	Hadith About Adab - Hadith 1208
9.	Wednesday, April 21 2021	Hadith About Adab - Hadith 1209
10.	Thursday, April 22 2021	Hadith About Adab - Hadith 1210
11.	Friday, April 23 2021	Hadith About Adab - Hadith 1211
12.	Saturday, April 24 2021	Hadith About Adab - Hadith 1212
13.	Sunday, April 25 2021	Hadith About Adab - Hadith 1213

14.	Monday, April 26 2021	Hadith About Adab - Hadith 1214
15.	Tuesday, April 27 2021	Hadith About Adab - Hadith 1215
16.	Wednesday, April 28 2021	Hadith About Adab - Hadith 1 216
17.	Thursday, 29 April 2021	Hadith About Kindness - 1217 Hadith
18.	Friday, 30 April 2021	Hadith About Kindness - 1218 Hadith
19.	Saturday, 1 May 2021	Hadith About Kindness - 1219 Hadith
20.	Sunday, 2 May 2021	Hadith About Kindness - Hadith 1220
21.	Monday, May 3 2021	Hadith About Kindness - Hadith 1221
22.	Tuesday, May 4 2021	Hadith About Gathering - Hadith 1222
23.	Wednesday, May 5 2021	Hadith About Silaturahmi - Hadith 1223
24.	Thursday, May 6 2021	Hadith About Gathering - Hadith 1224
25.	Friday, May 7 2021	Hadith About Gathering - Hadith 1225
26.	Saturday, May 8 2021	Hadith About Gathering - Hadith 1226

The study of the *kitab kuning* using Bulughul Maram chapter Al-Jami's material Adab can increase the spirituality and faith of the community. This can be seen in the behaviour of the people of Merjosari Malang city, who are very enthusiastic about the routine recitation of the Bulughul Maram and the increasing number of congregations praying five times at the Raden Rahmat mosque.

The study of the *kitab kuning* can increase people's religious understanding. This can be seen in the improvement in the behaviour of the Merjosari community in Malang in carrying out their daily worship, especially the congregation of five daily prayers at the Raden Rahmat mosque. Congregational prayers are performed regularly and specifically.

The reading of Wirid Ratib al-Haddad can improve the community's mental, ethical, and moral qualities. This can be seen in the behaviour of the Merjosari people of Malang city, who live in peace, security, and mutual respect. It can also be seen in the community's enthusiasm for reading the Wirid in an orderly and unique manner. Wirid reading activity Ratib al-Haddad is routinely carried out after studying the Bulughul Maram at the Raden Rahmat mosque.

In the discussion description, the service team tried to analyze and provide a descriptive narrative of the discussion by the documentation and interview results collected in each activity. The data analysis of this research used an explanatory model in the form of an explanation of the data found by researchers in the field through interviews with

stakeholders and documentation. The data were analyzed using triangulation to re-check the conclusions of the research data. The following describes the analysis of spiritual improvement and social ethics by learning the *kitab kuning* and reading Wirid in the Merjosari Lowokwaru sub-district, Malang City, which will be compared with the existing literature facts.

The spiritual quality and social ethics of the Merjosari community, Malang City

Muslims facing the challenges of today's era are so great and require careful anticipation. One of the areas that must be developed in Muslim society is increasing religious understanding in the community. To respond to the problems mentioned above, the UIN Malang academic community in Merjosari has a big responsibility to eradicate ignorance, poverty, and low religious understanding of the community.

The results of research conducted by researchers regarding the spiritual quality and social ethics of the Merjosari community in Malang can be seen in the results of interviews conducted by researchers with several respondents, as follows, interview with informant I:

"With the recitation in this mosque, I feel happy because besides us While waiting for the time to break the fast, we can use learning because many people, especially students, wait for the time for breaking the fast to be used for less useful things, especially next to the mosque there is a Merjosari park which is busy with young people. With this activity, some students take the time to participate in the learning at the Raden Rahmat mosque (MAS RARA) while waiting to break the fast, join the learning and get free open packages along with useful knowledge." (interview results, Ab).

The statement above describes the benefits of the *kitab kuning* study and Wirid reading activities at the Raden Rahmat mosque. It is confirmed that with the learning in the Raden Rahmat Merjosari mosque, the participants are increasing day by day, not only from the local community but students who live in the area around Merjosari Village are also participating in the recitation. Based on several statements submitted, they stated that there was an increasing essence of belief in the Essence of God (Allah SWT) as in the six pillars of faith they applied in their worship activities which continued to be improved. The statement of the second informant strengthens the opinion above:

"The *kitab kuning* study and *Wirid* reading activities at the Raden Rahmat mosque are beneficial. I see there is an increase in the congregation for praying at times, and the way of *dhikr* is getting more special." (interview result, Bm).

And there are several results of interviews with the 3rd informant, one of the community leaders, about the study of the *kitab kuning* and *Wirid* reading at the Raden Rahmat mosque:

"The study of the *Bulughul Maram* book is excellent because this book examines *fiqh muamalah*, etiquette to behave with other humans. This study is useful and can be applied to our daily lives." (interview results, An).

From the interview results above about reciting the *Bulughul Maram* book, there is a statement that the book is essential to study because it relates to *muamalah* and procedures for worship, especially since this book has particular virtue. After all, all the hadiths contained in it become the foundation of *fiqh* in the Shafi'i school of thought. *Bulughul Maram*, until now, remains a hadith reference book that is widely used regardless of the school of jurisprudence (Umam & Muhid, 2020).

From the results of several interviews, it can be concluded that one of the indicators of the increasing spiritual quality and social ethics of the community in Malang is the enthusiasm of the residents to take part in learning and even penetrate the students around the mosque. Another indicator that states that residents are very enthusiastic about participating in learning activities are that this activity was attended by around 100-150 male and female worshippers because, in addition to filling the month of Ramadhan with various devotional activities, they also get spiritual showers and *dhikr* together and open breakfast. Together, this indicates the commitment of the congregation to participate in these activities. It is hoped that the learning activity can improve the spiritual quality and social ethics of the Merjosari community in Malang. Based on several statements submitted, they stated that there was an increasing essence of belief like God (Allah SWT) as in the six pillars of faith they applied in their worship activities which continued to be improved.

Learning the *kitab kuning* provides many effects that can make learning more aware of the role and existence of God as something that the learner believes. The *kitab kuning* learning carried out at the Raden Rahmat mosque had many essences and profound effects on the congregation. Apart from science, the implementation of the *kitab*

kuning learning also affected the servant's emotional appreciation of the actual existence of God (Maesaroh, Adib, & Wiyani, 2022). Likewise, what is felt by their congregation states that in this dimension of Ihsan, their feelings and appreciation of the presence of God become more robust, which is oriented to carrying out Allah's commands and avoiding His prohibitions? One form of implementation can be seen in the following picture.



Figure 1. Implementation of Service

As shown in Figure 1, the researchers analyzed based on the results of research on the spiritual quality and social ethics of the Merjosari community in Malang; which provides many effects that can make learning more appreciative of the role and existence of God as something that is believed by learners, and offers many essences and profound consequences for education, because, in addition to science, the implementation of learning the *kitab kuning* also affects the servant's emotional appreciation of existence. Real God. Likewise, the *kitab kuning* learning applied at the Raden Rahmat Merjosari mosque in Malang City provides an amaliyah that impacts the religiosity of the community.

This is to the theory of religiosity by Fuad Nashori. In his book entitled "Developing Creativity in Islamic Psychology Perspective", its relation to the dimension of Ihsan; concerns feelings and appreciation of the existence of God and fear of violating what has been forbidden by Allah SWT. When someone already has faith and implements religious teachings optimally, he comes to the situation of Ihsan (Gumiandari & Nafi'a, 2019).

The researchers' observations above show an increase in the frequency of the community's quantity and intensity of worship after a lot of listening and studying the *kitab kuning*. They admit that after attending learning, they have a lot of knowledge about Islam and

Islamic laws from the *kitab kuning* they have learned, and they feel more consistence and increase their worship. Even the continuity is evident in its implementation (Akbar & Islam, 2018).

The understanding of the people of Merjosari Malang toward the *kitab kuning*

Learning the *kitab kuning* is a core pillar in developing Islamic religious knowledge written by scholars, and converts from the east, written in Arabic. The *kitab kuning* explores various sacred teachings and also guidelines for Muslim worship that refer to the sunnah and the Qur'an. Studying the Qur'an and religion is an integral part of Muslims (Febriani & Desrani, 2021);(Susanto, Desrani, & Zamani, 2021). Of course, the *kitab kuning* has a vital essence in increasing the aspect of religiosity.

The *kitab kuning* learning that has been in effect since time immemorial is not done classically but is carried out non-classically in mosques or prayer rooms using several methods; sorogan, bandongan, wetonan, or even sama'an. Likewise, implementing the *kitab kuning* learning applied at the Raden Rahmat mosque uses methods typically used in general, such as learning carried out by Islamic boarding schools (Ikhwan, 2019).

With this, it can be concluded that studying the *kitab kuning* is to continue the scientific relay of the previous scholars, which has been proven by history that it is the scholars who transfer knowledge and religious sciences, especially Islam, to humanity today in various parts of the world. Currently, all students in all corners of the country are eager to study the books of previous scholars because they have been promised by the Prophet Muhammad: "Whoever takes a path to seek or seek knowledge, surely Allah will make it easy for the path to heaven" (HR. Tirmidhi) it can be concluded that by studying the *kitab kuning* can make it easier for us to achieve the pleasure and heaven of Allah SWT.

The Raden Rahmat mosque is held in the afternoon before breaking the fast every day during the month of Ramadhan. In this study, the researchers used the Wetonan or Bandongan Method, which is a way of delivering books where a teacher or learner reads and explains the book's contents while students, students, or students listening, giving meaning, and receiving (Aqil, 2004). The servant as a tutor teaches the Bulughul Maram book by reading it first using Indonesian mixed on the sidelines using the local language and the community as listeners will record in their respective books. This is in

line with Armai Arief's statement revealed in his book that the bandongan method is that the teacher uses the local language, teacher reading, translating, and explaining sentence by sentence the book they are studying. The students carefully follow the explanation given by the teacher by providing specific notes in each of their books with certain codes so that the book is bearded because many notes resemble the beard of a teacher (Arief, 2002).

The bandongan learning method results in two-way communication between the teacher and listeners from the statement above. Many congregations ask questions about the theme explained in the study. This can be used to indicate the congregation's success in understanding the book's contents. This was reinforced by the statement from the community from the students:

"I often attend studies at the Raden Rahmat mosque during Ramadhan. Besides the teacher being my lecturer, there is a question and answer session that I have been waiting for because I am not a boarding school graduate, so there are many questions in my mind. I am about to study the Bulughul Maram book, and the teacher always answers it well. The delivery language is easy to understand, so I understand what the teacher says." (interview with MD students).

After studying the *kitab kuning*, there are many essences and effects felt by the learning, namely the community around, especially in religiosity. The researcher tried to explore the abstract side related to the religiosity of the *kitab kuning* students after studying it. The following are some data presentations about students' understanding after studying the *kitab kuning*. As the results of interviews conducted by researchers with several respondents are as follows:

"The explanation is good, easy to understand. The teacher is not too fast in interpreting us so that we listeners can follow him, and the teacher explains the hadith in detail and systematically starts from the easy things first. When I do not understand, given a question and answer session, the teacher answered it straightforwardly added with other book references so that we understand many differences in fiqh problems." (interview with VE).

They understand what the servant conveys as a teacher because what is said is concise, not convoluted, and not too fast in interpreting the book so that people can understand the content of hadith in the book of Bulughul Maram. The following statement from the interview also reinforces this:

"I like that when reading the Koran the explanations are good, especially since I am not a *pesantren* graduate, I can understand simple *fiqh*, and it is beneficial for me, I hope I can see consistence to study because where I live is close to book will not stop here or during the month of Ramadhan but will continue with other books." (interview with ZR).

The ordinary people can follow it, so some respondents (community) want the continuation of the learning in the Raden Rahmat mosque. As for the following interview:

"The *kitab kuning* learning is explained to the listeners until they understand and are given meaning in every word. Held just before *maghrib* so that the time is right, not too long and not too fast while waiting for the time to break the fast, maybe this recitation can be continued with the *syarah* of *Bulughul Maram* because so that we understand more, we already understand the explanation maybe if there is a *syarah* it can be further again the discussion and we know more about Islamic *Shari'a* law. After reciting the Koran, there is also a *rootibul haddad Wirid* while waiting for *iftar*, so we are not idle to wait for the *Maghrib* call to prayer to arrive." (interview with ZA).

And based on the results of interviews conducted by researchers, there are many statements stating that the *kitab kuning* makes the spiritual aspect of the learner increase gradually along with The knowledge that was taught, and an interest in reading the next book was also conveyed in the interview. This became one of the indicators that the public's understanding of the *kitab kuning* was excellent by wanting to recite the Koran not only during Ramadhan but outside Ramadhan. There was also a recitation that would provide input and be planned for one week.

The benefits of the *kitab kuning* for the life of a Muslim are many and essential. By studying the *kitab kuning*, a Muslim can know the sciences of religion. Because a Muslim living in this era cannot interpret the Al-Quran and Hadith by himself without studying the previous scholars who were closer to the time of the Prophet, there is no doubt about his knowledge and sincerity in writing and studying Islam. So a Muslim who was born at the end of this era should research and read the opinions of previous scholars who do not doubt their knowledge. In these recent times, many Muslims are considered clerics. Still, they do not want to read and study the opinions of previous scholars, even though they have little knowledge and are too confident to interpret the Al-Quran and Hadith. This often leads to misunderstandings in studying Islam. Therefore, learning the books of the previous scholars is very important for a Muslim who was born in

the last days so that he understands the teachings of Islam and the previous scholars do not doubt the level of knowledge and sincerity. In these last days, often people who are considered scholars or called teachers but issue their fatwas accompanied by worldly or group interests.

Some of the explanations above show that learning the *kitab kuning* at the Raden Rahmat mosque can be understood by the surrounding community and positively affects the social aspect or muamalah with the environment and family. This *kitab kuning* learning provides great goals and benefits for developing religious knowledge and the faith of the surrounding community. People can understand and accept the messages contained in the book and recognize all the right and wrong actions as a provision for daily life. This is also relevant to the statement written in a *kitab kuning*, namely Ta'lim Muta'allim written by Mushonnif Zarnuji, which states that; the purpose of learning the *kitab kuning* as a moral guide and its learning leads to the development of sciences, which are obligations that are carried out sincerely (Maryano & Sholeh, 2021);(Muhammad Tariqus Su'ud, 2012).

The Appreciation of the people of Merjosari Malang towards reading Wirid Ratibul Haddad

Solemn people are people in which there are signs of calm, like the calm of a solid building. According to scholars, humility is the softness of the human heart, the dimming of desires that come from lust, and the smoothness of the heart because of Allah SWT. So that it becomes clean from pride and pride, at that time, the feeling of being in the presence of Allah the Almighty will overwhelm a servant so that he will not move unless ordered and will not remain silent unless called. Ali bin Abi Thalib once said: "Be solemn in your heart, like the softness of your hand when it touches a believing woman, so do not glance at the lyrics in your prayer." (Nurdin, 2006). This is relevant to the statement and assessment from the congregation's point of view. Here are some of the congregation's ideas:

"I followed the Wirid Ratibul Haddad almost not late, and I saw the congregation here following in unison. Some even close their eyes and move without realizing it. Maybe someone's level of solemnity is different. But if I look at the whole, almost all of them are reading the Wirid Ratibul Haddad."

The statement above is in line with the book "at-Ta'rifat" explains that a *khashi'* (a solemn person) is a person who humbles himself

before Allah SWT with all his heart and limbs. Ibn Abbas interprets being solemn in the letter al-Mu'minun verses 1-2 as feeling low and humble before Allah when praying so that he does not turn to the right or left and is silent for a moment. This interpretation was also followed by other scholars such as Mujahid, al-Hasan, Qatadah, and al-Zuhri (Nurdin, 2006). Continued Interview with informant four from the surrounding community about Wirid Ratib al-haddad:

"I feel a difference, peace of mind and as if PD to do activities, I feel this after several times doing Wirid with rotibul haddad. Maybe our spiritual experience is different, right? If I feel the difference when I am Wirid and not Wiridan, I forget that or don't participate in the Koran at the mosque, and I feel different things. I am more confident. Maybe it depends on my belief, sir." (interview result, MA).

From the explanation given through interviews with some congregations who are istiqomah to Wirid with rotibul haddad, when someone Wirid rotibul haddad can cause peace of mind. This is in line with the statement of Al Habib Ahmad bin Zain al Habsyi. After al Habib Abdullah bin Alwi Al-Haddad departed for the Hajj, Ratib al Haddad began to be read in Mecca and Medina. Al Habsyi said, *"Whoever reads Ratib al Haddad with full confidence and faith, he will get something beyond his expectations."*

This is directly proportional to the person who always carries out Wirid in worship, is the person who maintains his relationship with Allah permanently, never closed in a fixed time and time as well. Under any circumstances and anywhere, he always keeps his regular worship properly and does the best he can. As Allah's Promise, *"Remember, only by remembering Allah does the heart find peace."* (QS. Ar-Ra'du: 28).

Based on the explanation of the research results above, which are in harmony with the discussion, which states that remembrance strengthens aqidah, deepens the spirit of religiosity of society, and forms character as kaffah. This is evidenced by the fact that the community followed with humility, especially after they attended the recitation of the Bulughul Maram Jama'ah. The congregation was still sitting quietly and doing Wirid together until the Maghrib call to prayer arrived. Also, feel calm. In the Qur'an, remembrance and Wirid are highly recommended as stated in verse: *"(namely) those who believe and their hearts find peace in the remembrance of Allah"*. (QS. Al Rad [13]: 28). And in one book, Matan Al-Hikam and its translation of Wisdom 111-128, it is stated, *"No one will underestimate Wirid, except for a stupid person because Allah [Al Warid] is obtained in the*

hereafter, while *Al Wirid*, will be finished with the destruction of the world. What man cares best for is that which never perishes. The *Wirid* that Allah has commanded you and the gifts you have received are your intentions towards Allah swt. Where is the difference between Allah's commandments to you and your expectations of Him."

One follow-up form is 1) Regular study of the *Bulughul Maram* book every Monday after maghrib prayers. 2) Read *Wirid Ratib al-Haddad* every day, 20 minutes before sunset. 3) Always coordinate with community leaders and mosque youth.

After knowing the results of several exposures to community service research and the community's response, who were very enthusiastic about the recitation at the Raden Rahmat mosque, Merjosari Village, we, as servants, did a follow-up. Of the activities we hold, one of which is to continue to monitor and carry out recitation activities even though it is outside the month of Ramadhan, make this activity routine and scheduled and include the Raden Rahmat mosque spiritual event, advise the mosque takmir to be announced on Friday before the preacher rises pulpit. Because the purpose of community service is towards change that leads to the better.

Conclusion

The following conclusions can be drawn from the description and analysis of data about improving spirituality and social ethics through learning the *kitab kuning* and reading *Wirid* in Merjosari Lowokwaru Village, Malang City: *First*, the study of the *kitab kuning* can help the community's spiritual character and social ethics. The frequency, quantity, and intensity with which the Merjosari community performed the five daily prayers demonstrated a considerable improvement in spiritual quality and social ethics. The frequency of community members' eagerness to engage in the study increases, and the congregation grows day by day. A request is also made.

Second, the *kitab kuning* material can increase people's religious understanding. The people of Merjosari can understand the content of the *kitab kuning* well, as measured by the frequency of questions that vary around the theme of *Wirid Ratib al-Haddad* was able to increase people's appreciation. The people of Merjosari can appreciate the reading of *Wirid Ratibul Haddad* well. It is measured by the level of solemnity when reciting the lessons and a solid demand to continue reading *Wirid* every day. The impact is increasing faith and immunity, especially during the Covid-19 pandemic.

The researchers recommend the following suggestions: Enliven all mosques with the study of the *kitab kuning* and a place of worship. Choose the *kitab kuning* material that fits the needs of the community. Read regularly at the majlis because Wirid Ratib al-Haddad is one of the ulama' and auliya' practices.

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