

SPIRITUAL HARMONY: THE PRACTICE OF LIVING THE QUR'AN AND HADITH THROUGH THE PRAYER *WIRID* TRADITION IN WEST SULAWESI

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ABSTRACT

This article explores the meanings attributed to the recitation of prayer *wirids* within Muslim communities in West Sulawesi. The *wirid* represents a crucial element of Islamic devotional practice, transcending its function as a simple sequence of prayers or dhikr. Instead, it embodies a complex array of meanings embedded within the local cultural context. This study adopts a qualitative approach to investigate the significance of *wirid* recitations in the daily lives of West Sulawesi residents and how these interpretations shape their religious identity. Three primary meanings emerge from this analysis. First, the recitation is regarded as a form of spiritual healing, reflecting the community's belief in its ability to foster physical and mental well-being. Second, the *wirid* is understood as *istiadzah*, a form of protection believed to shield individuals from a variety of physical and metaphysical threats. Finally, the recitation is viewed as a mantra or jampi, serving as a safeguard against potential dangers, both tangible and intangible. These findings highlight the multifaceted role of *wirid* in the spiritual and cultural lives of West Sulawesi Muslims.

Keywords: Spiritual Harmony, Living Qur'an-Hadith, *Wirid*, Tradition

ABSTRAK

Artikel ini berusaha untuk mengungkap makna yang terkandung dalam pembacaan *wirid* shalat di dalam masyarakat Muslim Sulawesi Barat. *Wirid* shalat merupakan aspek penting dalam praktik ibadah umat Islam. *Wirid* bukan hanya serangkaian doa atau zikir; namun, *wirid* mencakup banyak makna dalam konteks budaya lokal. Penelitian ini menggunakan pendekatan kualitatif untuk mengkaji relevansi dan signifikansi pembacaan *wirid* dalam kehidupan sehari-hari masyarakat di Sulawesi Barat dan bagaimana penafsiran dan praktik-praktik tersebut membentuk identitas keagamaan mereka. Penelitian ini mengidentifikasi tiga makna utama yang terkait dengan praktik *wirid* shalat. Pertama, pembacaan *wirid* dianggap sebagai bentuk penyembuhan spiritual, yang mencerminkan kepercayaan masyarakat akan kemampuannya untuk memberikan kesejahteraan fisik dan mental. Kedua, *wirid* dianggap sebagai *Istiadzah*, sebuah bentuk perlindungan yang diharapkan dapat melindungi individu dari berbagai potensi ancaman, baik fisik maupun non-fisik. Pemakaian ini menunjukkan bagaimana individu mempersepsikan kemampuan *wirid* shalat sebagai perisai dari berbagai bahaya. Ketiga, pembacaan *wirid* dianggap sebagai mantra, yang disebut sebagai *jampi*, yang merupakan bentuk perlindungan yang diharapkan dapat melindungi individu dari berbagai potensi bahaya, baik fisik maupun non-fisik.

Kata Kunci: Harmoni Spiritual, Living Qur'an-Hadith, *Wirid*, Tradisi

INTRODUCTION

In Indonesia, particularly in West Sulawesi, the integration of Islamic teachings with local traditions is exemplified through practices such as prayer *wirid*, reflecting a harmonious blend of spirituality and cultural identity. This region, known for its strong adherence to Islam, demonstrates how local interpretations of religion can coexist with indigenous beliefs, creating a unique religious landscape. The concept of “practical Islam” emphasizes this localization, where local customs and Islamic practices intertwine, allowing for diverse expressions of faith that accommodate both *shari'ah* and customary law (Ali, 2011). Furthermore, the dynamics of religious life in Indonesia necessitate a progressive understanding of Islamic jurisprudence that respects multiculturalism and promotes social harmony (Naim, 2019). This approach not only enriches spiritual experiences but also fosters a sense of community among diverse religious practices, as seen in the rituals and beliefs of the Sundanese and other local groups (Indrawardana, 2014).

The interaction between local culture and Islamic teachings in West Sulawesi, particularly through the practice of *wirid*, offers a rich area of study, as it reflects the region's deep spiritual heritage. Mandar culture, characterized by its unique philosophies and traditions, exemplifies how local customs can harmoniously integrate with Islamic beliefs, creating a distinctive spiritual identity. This integration is crucial for character education, as seen in the educational values derived from the *Malaqbiq tau* Mandar culture, which emphasizes moral principles aligned with Islamic teachings (Ramadhana et al., 2023). Additionally, the province's economic potential, particularly in fisheries, underscores the importance of sustainable practices that respect cultural and

religious values (Sutisna, 2024). The development of maritime tourism also highlights the need for strategies that honor local traditions while encouraging economic growth (Syafuruddin & Badollahi, 2023). Thus, the process of acculturation in West Sulawesi illustrates the dynamic relationship between faith and culture, fostering a unique identity that enriches both spheres (Rahmayani et al., 2023).

The practice of *wirid*, particularly within the Muhammadiyah community, serves as an important channel for embodying Qur'anic values in daily life, fostering a deep spiritual connection among practitioners. This collective recitation, which includes selected verses from the Qur'an, not only reinforces Islamic teachings but also strengthens community bonds and cultural identity through its oral tradition (Khotijah, 2023). The ethical and moral dimensions of these practices guide adherents in their social behavior, aligning their actions with the principles outlined in the Qur'an (Dweirj, 2023). Furthermore, the integration of local cultural elements in practices such as recitation rituals during funerals illustrates how Islamic values can harmonize with local traditions, thereby enriching both religious and cultural identities (Wahid & Rahim, 2024). Ultimately, *wirid* practices exemplify how spiritual teachings can be woven into the fabric of everyday life, promoting a holistic approach to faith and community engagement (Hadis, 2024).

The preservation of local traditions, such as the prayer *wirid* in West Sulawesi, is crucial for maintaining cultural identity amidst the pressures of modernity and globalization. Religious communities and leaders play a pivotal role in this process, as seen in the Sundanese *Mikul Lodong* ritual, which educates youth and strengthens moral and social values while harmonizing relationships

with nature and spirituality (Rostiyati et al., 2024). Similarly, the integration of local wisdom into Islamic practices, such as the *Dambus* tradition, demonstrates how communities can incorporate religious expressions without sacrificing their cultural identity (Ismanto & Amin, 2023). The experience of the Akit people highlights the importance of tradition over formal religious observance, suggesting that cultural practices can coexist with religious beliefs, thereby fostering a unique identity (Hasbullah et al., 2022). Furthermore, community participation and education are critical to the development of the Sharia economy, suggesting that engaged communities can effectively resist cultural homogenization (Fithrianto et al., 2024). These examples underscore the importance of local traditions in shaping and preserving community identity in the face of globalization.

Explorations of spiritual harmony through religious practices, such as the *wirid* tradition, highlight the role of these traditions in fostering community identity and solidarity, especially in the face of social change. For example, the *Ruwat Bumi* tradition in West Ambarawa illustrates how shared rituals can create social norms that promote cooperation and a sense of belonging among diverse religious groups (Putri et al., 2024). Similarly, the *Maccera Tasi* ritual in South Sulawesi reflects the coexistence of local culture and Islamic beliefs, strengthening community bonds while expressing gratitude for blessings (Azka et al., 2024). In Sanggau, educational initiatives and joint religious activities have proven effective in fostering tolerance and understanding among different ethnic groups, thereby maintaining social harmony (Ruslan et al., 2024). Moreover, a comparative study of marriage customs in East Loloan reveals attempts to align customary practices

with Islamic principles, emphasizing the importance of harmony and justice in relationships (Fahmi, 2024). These examples underscore the significance of religious traditions in navigating diversity and promoting social cohesion in Indonesia (Hutabarat, 2023).

RESEARCH METHODS

This study not only serves as an academic inquiry but also as a reflection for all stakeholders to recognize the importance of preserving and appreciating spiritual traditions that have developed over centuries. By understanding this phenomenon, we can contribute to fostering a more harmonious society, where diversity is celebrated as a strength rather than viewed as a source of division. The research adopts a library-based methodology, involving the collection, analysis, and synthesis of sources from scholarly articles, books, and previous studies relevant to the research theme, in order to compile comprehensive data.

RESULTS AND DISCUSSION

Harmony between Living Qur'an and Prayer *Wirid*

In Islamic tradition, the Qur'an is not merely a holy book to be read and understood; it also serves as a comprehensive guide for living, influencing various aspects of life. One notable manifestation of practicing the Qur'an in the daily lives of Muslims is through *prayer wirid*, which is specifically integrated into acts of worship. This concept is particularly evident in Muslim communities, such as those in West Sulawesi, where specific verses or chapters of the Qur'an are incorporated as *wirid* during the performance of prayers. In West Sulawesi, this approach reflects how people internalize and live out the teachings of Islam in their everyday lives. When one performs prayer, it is not only the physical and ritual elements

that are undertaken, but also the deeper effort to imbibe the meaning of the recited verses. *Prayer wirid* are not merely routines; they serve as a spiritual means to draw closer to Allah SWT. Thus, one of the primary goals of *prayer wirid* is to enhance the spirituality of believers while serving as a constant reminder of the importance of living according to the teachings of the Qur'an.

Moreover, *prayer wirid* is often followed by additional practices derived from Qur'anic teachings, such as supplications and *dhikr* (remembrance of Allah), which are sometimes recited after prayer. This highlights the profound influence of the Qur'an on various aspects of Muslim life. In a social context, these practices function as a unifying force within the community, fostering a sense of connection among individuals through shared worship practices and strengthening communal bonds through collective religious activities.

The Recitation of *Wirid* as a Healing Practice

The recitation of prayers derived from the Qur'an plays a crucial role in the spiritual life of Muslims, functioning both as a ritual and as a medium for healing. Historical accounts highlight that certain verses and *surahs* are believed to possess unique properties that foster peace of mind and help individuals overcome various life challenges (Farizy, 2024). The psychological impact of the Qur'an is profound, as systematic recitation has been shown to yield significant psychological and physiological benefits, particularly for individuals facing neurodegenerative disorders (Suryo & Syafi'i, 2024). Moreover, the Qur'an emphasizes the importance of knowledge and moral development, guiding individuals toward a harmonious existence (Mursalin, 2024). Engaging with the Qur'an through structured

learning and community involvement deepens the understanding and appreciation of its teachings, ultimately contributing to a more fulfilling spiritual life (Sholihan & Nurul Ayyami Shalehati, 2024). Thus, regular recitation not only nurtures spiritual growth but also provides essential inner peace amidst life's challenges.

In West Sulawesi, for instance, certain Qur'anic verses are regularly incorporated into daily *wirid* (prayer recitation). This practice is rooted in the belief that the Qur'an, as the primary source of Islamic teachings, contains profound wisdom and guidance. *Surah Al-Fatihah*, for example, is frequently recited in prayers due to its association with invoking Allah's guidance and mercy. Similarly, the verse of *Ayat al-Kursi* is renowned for its protective qualities against evil. Numerous *hadith* reports emphasize that the recitation of these verses not only brings peace of mind but also serves as a psychological remedy, alleviating stress and anxiety.

Al-Fatihah, as the opening chapter of the Qur'an, holds immense significance in Islamic worship, especially in *salah* (prayer), where it is recited in every *rak'ah*. This *surah* encapsulates a plea for guidance, mercy, and acknowledgment of the unity of Allah, making it an essential component of a Muslim's devotion and hope in daily life. The practice of reciting *Al-Fatihah* is not merely a ritual; for worshippers in places like West Sulawesi, it is a means to internalize its meaning and reflect it in their actions within the community. As such, the recitation of *Al-Fatihah* serves as a spiritual guide, fostering a deeper relationship with Allah while promoting ethical behavior within the community (Mudin et al., 2021).

Beyond *Al-Fatihah*, *Ayat al-Kursi* is another widely memorized and recited *wirid*. This verse, found in *Surah Al-Baqarah*

(2:255), is renowned for its protective qualities against all forms of evil. Numerous *hadith* reports highlight its virtues, with the Prophet Muhammad (SAW) emphasizing its importance for gaining protection from Satanic interference and harm. The verse of *Al-Baqarah* (2:255) is revered in Islamic tradition for its power to shield against evil and negative forces, as repeatedly affirmed in the *hadith*. Together with *Al-Fatihah*, *Ayat al-Kursi* is believed to be a powerful tool for achieving mental tranquility and spiritual protection (Julianto & Subandi, 2015).

The practice of *wirid*, or the repetitive recitation of Qur'anic verses in prayer, plays a significant role in shaping the social fabric of communities in West Sulawesi. This ritual not only fosters a positive and harmonious mindset among individuals but also aligns with broader Islamic teachings that emphasize ethical conduct and compassion toward others. The Qur'an contains many verses that underscore the importance of social intelligence and moral behavior, both of which are essential for the development of a caring and cohesive society (Ali, 2011). Furthermore, the Sufi tradition, which has a significant influence on Indonesian Islam, places a strong emphasis on inner spirituality and ethical living, reinforcing the idea that such practices contribute to both individual moral character and the ethical integrity of society as a whole (Yono, 2020). Thus, the practice of *wirid* serves as a vital mechanism for cultivating a compassionate and ethically-oriented society.

Prayer Recitation as Isti'adzah (Seeking Protection)

The practice of reciting *prayer wirids*, particularly in seeking protection from satanic interference and harm, is deeply embedded in Islamic tradition. The Qur'an emphasizes the importance of seeking God's protection, as

highlighted in Surah Al-Nahl (16:98), which instructs believers to seek refuge from evil influences before reciting the Qur'an. This aligns with the understanding that reciting the Qur'an, including Surah Al-Fatihah, serves not only as a means of healing but also as spiritual defense against evil forces (Aufa et al., 2020). Acts of prayer and *dhikr*, which include the recitation of specific verses, have been shown to improve psychological well-being and provide a sense of security against mental disorders (Saniotis, 2018). Moreover, the cultural acceptance of these practices underscores their dual role in promoting mental health and spiritual fortification within Muslim communities (Henry, 2015). Thus, the tradition of *wirid* embodies both healing and protective dimensions, strengthening the believer's connection to divine support.

The recitation of *Ayat al-Kursi* holds significant cultural and spiritual importance among Muslim communities in West Sulawesi. This verse is not only recited as part of *wirid* after prayers but is also integrated into various life events, such as moving into a new house, boarding a new boat, or riding in a new vehicle. The community believes that reciting this verse serves as a form of *isti'adzah*, offering protection against demonic interference and other dangers (Aufa et al., 2020). This practice reflects a broader cultural tradition where verses from the Qur'an are used as talismans or protective amulets, demonstrating the Qur'an's dynamic role in everyday life (Mansoor et al., 2018). Additionally, the common display of *Ayat al-Kursi* in homes highlights its perceived power and significance in safeguarding households. This practice aligns with a broader understanding of the Qur'an's protective qualities, as noted in various studies on Qur'anic recitation and its cultural implications (Khalil, 2007).

In addition to Ayat al-Kursi, Surah Al-Baqarah (2:163) is also considered a powerful verse for protection (*isti'adzah*) against supernatural entities, further illustrating the Qur'an's role in providing spiritual security to its followers. This verse, along with others, forms an integral part of the *wirid* recitation performed by Muslim communities in West Sulawesi after obligatory prayers, emphasizing the importance of Qur'anic verses in daily spiritual practice (Mansoor et al., 2018). The historical context of this verse highlights its profound impact on the idolaters around the Kaaba, who were astonished by its message, as it posed a direct challenge to their polytheistic beliefs (Zadeh, 2008). Moreover, the Qur'an's teachings advocate for a just and ethical society, addressing the socio-economic disparities prevalent during its revelation, which remain relevant to contemporary social values (Machendrawaty & Safei, 2001). The miraculous nature of the Qur'an, as discussed in various commentaries, further reinforces its status as a source of divine guidance and protection (Khalil, 2007).

In West Sulawesi, the Muslim community regards the recitation of Surah Al-Falaq and Surah Al-Nas as acts of *isti'adzah*, particularly during the *fajr* prayer, where they are recited solely as supplications for protection. This practice reflects a broader trend in Indonesia, where local traditions and Islamic teachings are intertwined, as seen in the dynamic interaction between Islam and indigenous customs in regions such as Sulawesi and Java (Ali, 2011). The interpretation of the Qur'an in the Indonesian context, as explored in various exegetical works, emphasizes the relevance of these *surahs* in offering spiritual protection and guidance (Mujahidin, 2018). Moreover, the integration of local traditions into Islamic practices, such as the recitation

of these *surahs*, illustrates how cultural elements can coexist with religious beliefs, thereby strengthening community identity and adherence to Islamic teachings (Buhori, 2017). This phenomenon underscores the importance of contextualizing religious practices within local cultural frameworks, ensuring that faith remains relevant and accessible to the community (Pelras, 1985).

In conclusion, the Muslim community of West Sulawesi holds a deep belief in the Qur'an not just as a collection of divine verses but as a source of tangible help, protection, and mercy, conveyed through its recitation. For them, the Qur'an represents more than sacred scripture; it is a means of invoking divine intervention and securing both physical and spiritual safety through the power of its verses.

Wirid Recitation as Mantra

In West Sulawesi, Muslim communities employ the recitation of QS al-Taubah (9:128) not only as a form of healing but also as a protective spell or *jampi*. This practice exemplifies a broader trend of incorporating Islamic texts into traditional healing methods, as observed in various parts of Indonesia, where local interpretations of Islam merge with indigenous beliefs and practices (Ali, 2011). The use of Qur'anic verses, such as this one, aligns with traditional systems of medicine that frequently integrate religious texts and rituals for health maintenance and the treatment of illness (Bhuiyan et al., 2013). Moreover, the importance of such recitations is underscored by studies on medicinal plants mentioned in the Qur'an, highlighting the connection between Islamic teachings and health practices (Azarpour et al., 2014). This synthesis of spirituality and healing illustrates the dynamic interplay between faith and local traditions, fostering a unique cultural identity within the community (Hasan, 2020).

The tradition of reciting Qur'anic verses as a mantra in the archipelago reflects a rich heritage of oral literature intertwined with local religious practices. Rooted in pre-Islamic Hindu-Buddhist traditions, this practice has evolved through the integration of Islamic teachings, leading to distinctive cultural expressions. In Lombok, for instance, the tradition of using mantras incorporates Qur'anic verses for healing, demonstrating how these recitations serve both spiritual and practical purposes in society (Hasan, 2020). Qur'anic recitation functions not only as a form of individual piety but also as a communal activity that strengthens cultural identity and social cohesion. This is evident in Indonesia, where professional reciters play a pivotal role in preserving the tradition (Rasmussen, 2001). Furthermore, the pragmatic use of Qur'anic verses in everyday discourse underscores their significance in affirming religious and cultural identity and facilitating social interaction (Nazzal, 2005). Thus, the integration of Qur'anic recitation into local rituals exemplifies the dynamic interaction between Islam and customary practices in the archipelago.

The use of mantras containing Qur'anic verses among West Sulawesi's Muslim communities exemplifies the functional acceptance of the Qur'an, wherein its verses are incorporated into performative rituals aimed at invoking blessings and hope, a process known as *Tafa'ul*. This practice is rooted in the belief that the Qur'an possesses inherent supernatural powers, as evidenced by its role in healing and combating social evils, a point emphasized in various studies on the significance of the Qur'an in daily life and spiritual practices (Mansoer et al., 2018). Furthermore, Qur'anic recitation is not merely an act of personal devotion but also a communal expression of identity and cultural

continuity. In Indonesia, recitation is deeply embedded in social rituals and reflects gender roles. Consequently, the invocation of Qur'anic verses in mantras serves to reinforce the sacredness of the text, creating a ritualized relationship that enhances the spiritual experience of practitioners (Rasmussen, 2001).

The practice of using Qur'anic verses as incantations has historical roots in early Muslim communities, where the companions of the Prophet Muhammad engaged in reciting and translating the Qur'an to effectively communicate its message to diverse linguistic groups (Wilson, 2020). This tradition of recitation, which includes the use of specific verses for spiritual and therapeutic purposes, has been shown to offer physiological benefits, such as increased oxygen saturation in newborns during Qur'anic recitation therapy (Devi & Rustina, 2019). Additionally, memorizing the Qur'an plays a significant role in shaping the spiritual and moral identity of Muslims, emphasizing the importance of both memorization and understanding (Bensaid & Machouche, 2017). The interpretative diversity of the Qur'an further highlights the various ways in which its verses can be understood and utilized, reinforcing the notion that these verses can serve as effective mantras in spiritual practices (Mansoer et al., 2018). Thus, both historical and contemporary practices support the use of Qur'anic verses as mantras in a Muslim's faith.

CONCLUSION

The practice of prayer in West Sulawesi represents a significant aspect of the religious experience for Muslim communities. The recitation of *wirid* after prayer is believed to offer numerous benefits, both on an individual spiritual level and within the broader community. This practice is

predominantly conducted in a congregational setting within mosques, where the presence and participation of the community are considered vital. However, there is also a notable trend among some Muslim communities to recite *wirid* individually in their homes. The *wirid* recited by West Sulawesi Muslims highlights the mosaic nature of religious traditions, imbuing profound meaning into spiritual practices. Beneath these seemingly simple recitations lies a complex spiritual dimension, intertwining aspects of healing, protection, and the appreciation of meaning, akin to the power of mantras.

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