

ESOTERIC STUDY OF *MUJAHADAH* NIGHT: OVERVIEW OF ULRIC NEISSER'S COGNITIVE PSYCHOLOGY

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ABSTRACT

Esoteric Study of Night *Mujahadah* from Ulric Neisser's Cognitive Psychology Perspective, with the background of the implementation of night *mujahadah* which took place at the Roudlotul Huda Margoyoso Islamic Boarding School, Kalinyamatan Jepara, the implementation was like the Fajr prayer congregation. Seeing this view, the author is interested in studying from the perspective of the cognitive psychology of Ulric Neisser's character. So that it generates questions about how to implement the night *mujahadah* which is part of the esoteric study and what is the wisdom after carrying out the night *mujahadah*. This research is a qualitative field study. By using research methods triangulation techniques and reference materials. And using a cognitive psychology approach, Ulric Neisser. This study succeeded in obtaining two findings, namely: 1) the procession of the implementation of the night *mujahadah* from an esoteric perspective at the Roudlotul Huda Margoyoso Islamic boarding school, Kali Nyamatan Jepara, starting with two rak'ahs of prayer and continued reading of awradul *mujahadah*. 2) in terms of wisdom after carrying out the night *mujahadah* in an esoteric way, among others, the nature of being orderly, calm, healthy, and taqarrub ilallah is born.

Keywords: Esoteric Studies, *Mujahadah* Malam, Cognitive Psychology, Ulric Neisser.

ABSTRAK

Artikel Kajian Esoteris *Mujahadah* Malam Perspektif Psikologi Kognitif Ulric Neisser, berlatar belakang dari pelaksanaan *mujahadah* malam yang berlangsung di Pondok Pesantren Roudlotul Huda Margoyoso Kalinyamatan Jepara, pelaksanaannya seperti jama'ah shalat shubuh. Melihat pemandangan tersebut, penulis tertarik ingin mengkaji dari perspektif psikologi kognitif tokoh Ulric Neisser. Sehingga menghasilkan pertanyaan mengenai bagaimana melaksanakan *mujahadah* malam yang merupakan bagian dari kajian esoteris dan apa hikmah setelah melaksanakan *mujahadah* malam. Penelitian ini adalah studi lapangan kualitatif. Dengan menggunakan metode penelitian teknik triangulasi dan bahan referensi. Dan memakai pendekatan psikologi kognitif, Ulric Neisser. Penelitian ini berhasil memperoleh dua penemuan, yaitu: 1) prosesi pelaksanaan *mujahadah* malam dari segi esoteris di pondok pesantren Roudlotul Huda Margoyoso Kali Nyamatan Jepara, dari mulai shalat hajat dua rakaat dan dilanjutkan pembacaan awradul *mujahadah*. 2) dari sisi hikmah setelah melaksanakan *mujahadah* malam secara esoteris diantaranya, terlahir sifat tertib, tenang, sehat, dan taqarrub ilallah.

Kata Kunci: Kajian Esoteris, *Mujahadah* Malam, Psikologi Kognitif, Ulric Neisser.



INTRODUCTION

We can understand, a spirituality (spiritual life) is a form of fundamental teachings. However, in its implementation, it is very necessary to pay attention and must be explored to the maximum as a form of optimizing the potential within. One form of spirituality activity emphasized by the author is spirituality in the form of *mujahadah* activities.

In terms of language, *mujahadah* means to be serious, to exert all energy and thoughts in other words not to be tired in achieving the desired goal. Meanwhile, according to the term, it means being serious about doing worship and doing good deeds in accordance with the commands of Allah SWT, which is also the mandate and purpose of human creation. If someone wants something, both physically and mentally, he must try his best to exert all his strength and remain optimistic that what he wants will be achieved because life in this world is really like a competition stage, starting from when we become a mukallaf until the finish line, that is, when death picks up (Fidyah Rizqiyani, 2014). For example, like in a soccer competition, only groups that are able to contribute and work together optimally will insha Allah win a match. Likewise, the degree of piety, will not be able to be achieved by someone before he exerts his strength to the fullest. The predicate of piety that is coveted by all true believers is not obtained instantly. But with full effort or maximum effort. The proverb says: which means: "The wages are in accordance with the level of the work".

Analogously, high wages or salaries are the result of our dedication to work. The more active we are at work, the greater the results or wages we will reap. Likewise, the makrifat predicate, the more serious we are in *mujahadah*, the closer we are to the makrifat predicate. Because actually Muslims are required to participate in the struggle and earnestly carry out Allah's commands and stay away from His prohibitions. The form of struggle intended by the author is through *mujahadah*.

Moving on from the conception of *mujahadah*. In general, from an esoteric point of view, *mujahadah* is a spiritual journey whose benefits can be felt intuitively. And the nature of *mujahadah* activities is subjective, meaning that the experience felt by each individual cannot be generalized. Before discussing more deeply about the esoteric point of view, it would be nice to understand the terms exoteric and esoteric.

Etymologically, the word "exoterism" comes from the Ancient Greek which means something outside, external form and can be understood by the public, not by a handful of groups. While "esoteric" comes from Ancient Greek which means to refer to something internal, can only be understood by certain people. The opposite of exoteric is esoteric. The correlation of the two concepts is like the world of form (a word form) in the exoteric but it originates from the formless essence, namely esoteric. In building this dichotomy (division) of meaning, Schoun justifies it through the teachings of Sufism which express the beauty of metaphysical views or non-material things contained in the meaning of

wahdat al-Wujud Ibn ‘Arabi and other Sufis. Because Islam is part of God which is the substance of the relationship (Syafaq, 2012). The author makes an analogy with the beauty of metaphysics expressed by Schoun’s character. Like two lovers who are separated. One of the lovers said, *‘hadza al-firaqi laisa lil firaqi, walakinna hadza al-firaqi lisy-syauqi’*, which means this separation is not for a farewell, but this separation is for a longing.

From an exoteric point of view, it can be understood that separation is not meeting something or someone for some reason. However, from their point of view only a few feel the meaning of longing. This is the esoteric substance of longing that is difficult to express. Even if this longing takes the form of a teardrop, can we interpret it as a form of anxiety, disappointment, or endless waiting? This feeling is only understood by the perpetrator.

The author raises the term *mujahadah* as a form of understanding the concept of dualism between exoteric and esoteric meanings. In a thesis entitled “*Mujahadah Sebagai Terapi Kecemasan Menghadapi Kematian Pada Lanjut Usia Di Majelis Mujahadah Bil Musthofa Pondok Pesantren Ali Maksum Krapyak Yogyakarta*,” by Zida Nusrotina. *Mujahadah* in religion who seeks to reorganize Islamic values and teachings in human life. The values and teachings of Islam are not only recognized and understood, but must be institutionalized and cultivated so that they apply in everyday life. Here, *mujahadah* by means of dhikr and performing other worship rituals has many

benefits and virtues to overcome anxiety in the face of death, one of which is eliminating anxiety and heart trouble, bringing joy and having spaciousness in the face of various difficulties. Dhikr to Allah also illuminates the heart and adorns the face with majesty and many other functions and virtues of dhikr (Zida Nusrotina, 2017).

From an exoteric point of view, *mujahadah* activities at the Bil Musthofa majlis can be identified through observation activities. Which means, the activities at the Bil Musthofa majlis can be known by the general public through the physical senses. Namely in the form of an implementation schedule, remembrance readings, and procedures for carrying out *mujahadah* rituals at the Bil Mushofa majlis. As for the esoteric aspect, the essence of *mujahadah* activities can only be felt by Bil Musthofa *mujahadah* worshipers personally. Because the knowledge felt by the *mujahadah* congregation Bil Musthofa is metaphysical.

As for the view of Fidyah Rizqiyani’s thesis, entitled *Konsep Mujahadah Menurut Pandangan JAMUNA (Jamaah Muji Nabi). Mujahadah di Jamaah Muji Nabi*, *Mujahadah* is a form of Islamic expression that chants shalawat, which aims for worship and prayer beads, and can function as symbols and by doing *mujahadah* and taqarrub, as a form of crystallization-bathiniyah, to be able to reveal the veil of God. By doing *mujahadah*, we hope to admit mistakes that have been made before and regret it and will not repeat the act. Because *mujahadah* in JAMUNA’s view is considered and treated as a form of carrying out Islamic law in full. Because logically, there is no success that can be

achieved in this world without serious effort. So the orientation of the Jamaah Muji Nabi in carrying out *mujahadah* is to know and understand the essence of *mujahadah* (Fidyah Rizqiyani, 2014).

Meanwhile, in Rifqi Jizala Al-Bisri's thesis, entitled "*Pembacaan Ayat-Ayat Al-Qur'an Dalam Mujahadah Nisful Lail Di Pondok Pesantren Al-Fitrah Pereng Wetan, Sedayu, Bantul*," *Mujahadah* is interpreted as a socio-religious form, a form of stimulus from the thought process and meaning of something, an effort to get closer to Allah SWT or taqarrub ilallah, and as a form of tawassul. In line with the expression of Sheikh Ibn Manzhar, al-Wasilah means al-Qurbah, namely approach.

وسل فلان إلى الله وسيلة

Meaning: "The so-called intermediary to Allah with a wasilah."

That is drawing closer to Him with a deed. Ar-Ragib al-Asfahani said, the essence of wasilah to Allah SWT is paying attention to His path with knowledge and worship, and treading the glory of Shari'ah such as taqarrub. So tawassul is getting closer to an intermediary (wasilah) or making something that according to Allah has a high value, degree and position, to be used as an intermediary (wasilah) so that prayers can be granted. (Rifqi Jizala Albisri, 2017).

From a brief explanation and analogy about *mujahadah*, the author is interested in examining the Esoteric Study of *Mujahadah* Malam from the Perspective of Ulric Neisser's Cognitive Psychology as the

title of his research. The purpose of this study was to find out more about *mujahadah* which was carried out at the Roudlotul Huda Islamic boarding school in terms of a series of *mujahadah* activities, the fadilah of reading the wiridan-wiridan that was in the *mujahadah* and the wisdom after implementing it. That way, if one day the readers want to practice the *mujahadah* written by the author. The readers already know the benefits of carrying out *mujahadah*. Good knowledge in the form of adding insight, experience, or to increase spiritual practice. Because basically, someone who does or does spiritual activities without knowing the intent and purpose of these spiritual activities. Consequently, a person does not find the main way out of the problem. The person only fell into the abyss of indecision and only piled up problems or worries that were in his heart. Problems that should be resolved, this has become prolonged. Due to the lack of awareness of the perpetrator's affections.

RESEARCH METHODS

The article that the author presents is a type of field qualitative research. The approach used is the method of triangulation techniques and reference materials (Mukhamad Saekan, 2014). By using Ulric Neisser's perspective of Cognitive Psychology (U. Neisser, 2016). In the discipline of cognitive psychology, the author considers *mujahadah* to be included in the scope of human intelligence (Human Intelligence) (*Psikologi Kognitif - Sejarah, Peranan, Ruang Lingkup, dan Penjelasannya*, 2017). Remembering the procedures performed and the readings recited in

mujahadah as a form of endeavor to acquire, organize, and use knowledge—wired readings—for spiritual maturity and not easily swayed by life's problems.

RESULTS AND DISCUSSION

Implementation of the Night *Mujahadah* at the Roudlotul Huda Islamic Boarding School

الْمُجَاهَدَةُ فِي الْمَعْهَدِ رَوْضَةِ الْهُدَى
(١) صَلَاةُ سُنَّةٍ ٢ رَكَعَةً. رَكَعَةُ أَوَّلُ سَأُؤْوِسِي فَاتِحَةَ
مَجَا سُوْرَةِ الْكَافِرُوْنَ. رَكَعَةُ ثَانِي سَأُؤْوِسِي فَاتِحَةَ مَجَا
سُوْرَةِ الْإِخْلَاصِ. نِيَّتِي صَلَاةٌ : أَصَلِّي سُنَّةً لِتَضَاءٍ
حَاجَتِي رَكَعَتَيْنِ مَأْمُومًا لِلَّهِ تَعَالَى.
(٢) سَأُؤْوِسِي اعْتِدَالَ رَكَعَةِ ثَانِي مَجَا دُعَاءٌ : صَلَوَاتُ
نَارِيَّةٍ - صَلَوَاتُ مُنْجِيَّاتٍ - اَللّٰهُمَّ ارْزُقْنَا هِمَّةً عَالِيَةً
تُبَلِّغُنَا عَنْ كُلِّ أَمْرٍ مُحَمَّدٍ وَبَيَّةً صَادِقَةً تُحْجِزُنَا عَنْ
كُلِّ مَا يُوجِبُ الصَّدُوْدَ اَللّٰهُمَّ ارْزُقْنَا فَهَمَ النَّبِيِّ
وَحِفْظَ الْمُرْسَلِيْنَ وَالْهَمَّ الْمَلِكَةِ الْمُقَرَّبِيْنَ
وَأَجْعَلْنَا مِنْ عُلَمَاءِ الْعَامِلِيْنَ بِرَحْمَتِكَ يَا أَرْحَمَ
الرَّاحِمِيْنَ. وَصَلَّى اللّٰهُ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ
وَعَلَى آلِهِ وَصَحْبِهِ وَبَارَكَ وَسَلَّمَ.
(٣) سَأُؤْوِسِي سَلَامَ هَدِيَّةٍ فَاتِحَةَ.
إِلَى حَضْرَةِ النَّبِيِّ الْمُصْطَفَى مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ
وَسَلَّمَ. الْفَاتِحَةُ

إِلَى حَضْرَةِ سُلْطَانِ الْأَوْلِيَاءِ شَيْخِ عَبْدِ الْقَادِرِ
الْجِيلَانِيِّ رَضِيَ اللّٰهُ عَنْهُ. الْفَاتِحَةُ
إِلَى حَضْرَةِ وَلِيِّ اللّٰهِ شَيْخِ عَبْدِ الرَّحِيمِ وَشَيْخِ عَبْدِ
الْجَلِيلِ وَشَيْخِ عَبْدِ الْكَرِيمِ وَشَيْخِ عَبْدِ الرَّشِيدِ
رَضِيَ اللّٰهُ عَنْهُمْ. الْفَاتِحَةُ
إِلَى حَضْرَةِ أَوْلِيَاءِ اللّٰهِ التَّسْعَةِ فِي أَقْطَارِ الْجَلْوِيَّةِ
أَوَّلُهُمْ سُنَّانُ رَحْمَةِ اللّٰهِ غَامِقِيلٌ وَآخِرُهُمْ سُنَّانُ كُلِّ
جَاكَ رَادِيْنَ شَهِيْدٌ قَدَّسَ اللّٰهُ سِرَّهُمْ وَنَوَّرَ ضَرْيَحَهُمْ
وَيُعَلِّي دَرَجَاتِهِمْ وَأَعَادَ عَلَيْنَا مِنْ بَرَكَاتِهِمْ. الْفَاتِحَةُ
إِلَى حَضْرَةِ أَرْوَاحِ جَمِيْعِ الْأَنْبِيَاءِ وَالْمُرْسَلِيْنَ
وَالْأَوْلِيَاءِ وَالشُّهَدَاءِ وَالصَّالِحِيْنَ وَالْمُصَنِّفِيْنَ. وَإِلَى
أَرْوَاحِ جَمِيْعِ أَهْلِ الْقُبُورِ مِنَ الْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ
وَالْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ. وَخُصُوصًا إِلَى حَضْرَةِ رَامَا
كِيَاهِي خُضْرِي تَكَالَ رَجَا مَكِيلَاغُ شَيْءٌ لِلّٰهِ لَهُمْ
الْفَاتِحَةُ
أَوْزَادُ الْمُجَاهَدَةِ :
(٤) اللّٰهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّمُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا
نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي
يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ
وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ
السَّمَوَاتُ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ
الْعَظِيمُ. (٥) (كَالِي)

(٤٩) وَلَا يُؤَدُّهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ (٤٩)
(كالي)

(٥٠) اَللّٰهُمَّ صَلِّ صَلَاةً كَامِلَةً وَسَلِّمْ سَلَامًا تَامًا عَلٰى
سَيِّدِنَا مُحَمَّدٍ الَّذِى تَنَحَّلُ بِهٖ الْعَقْدُ وَتَنْفَرِجُ بِهٖ الْكُرْبُ
وَتُقْضٰى بِهٖ الْحَوَائِجُ وَتُنَالُ بِهٖ الرِّغَائِبُ وَحُسْنُ الْخَوَاتِمِ
وَيُسْتَسْقٰى الْعَمَامُ بِوَجْهِهِ الْكَرِيْمِ وَعَلٰى اٰلِهٖ وَصَحْبِهٖ
فِى كُلِّ لَمَحَةٍ وَنَفْسٍ بَعْدَ كُلِّ مَعْلُوْمٍ لَكَ (٥٠) (كالي)
(٥١) لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ (٥١)
(كالي)

(٥٢) بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ (٥٢) (كالي)
(٥٣) لَا اِلٰهَ اِلَّا اللّٰهُ (٥٣) (كالي)

(٥٤) دُعَاءُ

(Hisyam Abdul Hakam, 2019)

There are two basic concepts of cognitive psychology, namely cognition and cognitive approach (*Psikologi Kognitif - Sejarah, Peranan, Ruang Lingkup, dan Penjelasmannya*, 2017), and the following is a more in-depth explanation of both.

First, Cognition. In terms of cognition, cognitive psychology is a branch of psychology that studies mental processes or activities of a human mind, such as processes of perception, memory, language, reasoning, and problem solving. And the following are examples of psychological approaches related to information.

a. Perception Process

For example, it can be taken the example of a student who takes a course

with low motivation, but in a class in that course, the lecturer gives an average score between active and passive students. Then came the perception that he did not need to study seriously because it would not affect the value of the course.

b. Memory

A person's ability to remember information or news from just reading by writing it over and over again will be better, because by writing, a person can read the information twice, the human mind and brain will work harder when writing because they are trying together to understand and store information. information obtained. whereas by reading we only rely on half of the memory without understanding.

c. Language

An information will be easier to understand and understand when the language used is in accordance with the language used by the person communicating, so that the information will be maximized when used, with that the human brain and mind can digest what is conveyed and can receive the meaning of the information. the.

d. Reasoning

Someone who has a sharp reasoning ability will easily get information related to the problem not only from one side, but also from other parts, because a problem usually only has indications.

e. Problem

Attitudes and behavior of a human being can reflect the problems they are facing. The existence of these attitudes and

behaviors, when combined with existing information, can create a solution.

Second, the cognitive approach As an approach, cognitive psychology can be called and viewed as a certain way of approaching various phenomena that occur in the world of human psychology. The concept of this cognitive approach emphasizes the roles of perception, knowledge, memory, and thought processes for human behavior. And here is an explanation of the three.

a. Perception Roles

People who have the perception will think that failure is a delayed success, that person will always try to get up to try again when he fails, even though the person does not know when he will succeed. Because deep in his mind the more he tried, the more information he got, so he could minimize the error rate and avoid the mistakes he had made. This makes him a person who is patient and tenacious and never gives up

b. Knowledge

People who have broad and large knowledge from experience, usually that person understands better and can manage and organize information quickly, because he knows how to get information quickly, precisely, cheaply and efficiently.

c. Thinking processes

Backgrounds such as education level, the surrounding environment and way of life affect the processes and patterns of our thinking as humans who grow and develop. People who are highly educated, live in an educated environment and a

modern way of life, will usually look for information in a technology-based way that is faster and more practical, this is known because they have been shaped into a modern person with a fast way of thinking.

ANALYSIS

The prayer reading after i'tidal rakaat two, is a form of adoption which is quoted from the book *Hasyiyatani Qulyubi 'Umairah*, the book *Fathu al-Wahab*, the book *Minhaju al-Qawim*, and the book *Al-Kawakibu Ad-Durriyyatu*. As for the book *Hasyiyatani Qulyubi 'Umairah*, p. 178 – 180 (Syihab Ad-Diin Ahmad Al-Qulyubi, n.d.):

وَالصَّحِيحُ سَنَ الصَّلَاةِ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي آخِرِهِ وَرَفَعَ يَدَيْهِ وَلَا يَمْسَحُ وَجْهَهُ، وَأَنَّ الْإِمَامَ يَجْهَرُ بِهِ وَأَنَّهُ يُؤْمِنُ الْمَأْمُومُ لِلدَّعَاءِ وَيَقُولُ الثَّنَاءِ، فَإِنَّ لَمْ يَسْمَعْهُ قَدَّتْ وَيُشْرَعُ الْقُنُوتُ فِي سَائِرِ الْمَكْتُوباتِ لِلنَّازِلَةِ لَا مُطْلَقًا عَلَى الْمَشْهُورِ.

Meaning: “And according to qoul shohih it is sunnah to read shalawat to the Messenger of Allah *sallallahu 'alayhi wa sallam* at the end of the qunut and raise both hands and the musalli does not need to wipe his face, and the priest hardens his *qunut* reading, and the congregation agrees because of prayer and praise, when the priest's qunut is not heard, then makmum read qunut. And it is prescribed to read qunut at the end of the maktubah prayer because the direction of natural disasters is not absolute in the famous *qaul*”.

From the book *Fathu al-Wahab*, p. 42 – 43 (Abi Yahya zakariya, 2017):

وَيَزِيدُ مَنْ مَرَّ أَهْلُ الثَّنَاءِ وَالْمَجْدِ إِلَيْهِ ثُمَّ قُنُوتُ فِي
إِعْتِدَالِ آخِرَةِ صُبْحٍ مُطْلَقًا وَسَائِرِ الْمَكْتُوبَاتِ
لِلنَّازِلَةِ وَوَتَرِ نَصْفِ ثَانٍ مِنْ رَمَضَانَ كَاللَّهِمَّ اهْدِنِي
فِي مَن هَدَيْتَ إِلَيْهِ وَإِمَامُ بَلْفِظِ جَمْعٍ وَيَزِيدُ مَنْ مَرَّ
اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ إِلَيْهِ ثُمَّ الصَّلَاةُ
وَسَلَامٌ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَفْعُ يَدَيْهِ
فِيهِ لَا مَسْحَ وَيَجْهَرُ بِهِ إِمَامُهُ وَيُؤْمِنُ مَأْمُومٌ لِلدُّعَاءِ
وَيَقُولُ الثَّنَاءُ فَإِنْ لَمْ يَسْمَعْهُ قَنَتَ

Meaning: “And add one more time for the praisers and worshipers of *ila Akhirih*, then qunut at the end of P’tidal at the end of Fajr with absolute and finally the Maktubah prayer because there is a disaster and at the Witr prayer in the middle of the month of Ramadan like lafadz *allahumma ihdini fi man hadaita ila Akhirih*, and the priest after reading all the lafadz (*allahumma ihdini fi man hadaita ila Akhirih*), and the congregation reads the prayer *allahumma inna nasta’inuka wanastagfiruka ila Akhirih*, then reads shalawat and greetings to the prophet *sallallahu ‘alaihi wa sallam* and raises both hands not rubbing his face, and the priest hardens his reading of qunut and the mother says amen because of prayers and words of praise, when the reading of qunut is not heard then the mother reads qunut”.

From the book *Minhaj al-Qawim*, p. 49 (Syihab Ad-Diin Ahmad, n.d):

(وَيُفَنَّتُ) نَدْبًا (فِي) إِعْتِدَالِ الرُّكْعَةِ الْآخِرَةِ مِنْ
(سَائِرِ) أَى بَاقِي (الْمَكْتُوبَاتِ لِلنَّازِلَةِ) إِذَا تَرَلَّثَ

بِالْمُسْلِمِينَ أَوْ بَعْضِهِمْ إِنْ عَادَ نَفْعُهُ عَلَيْهِمْ كَالْعَالَمِ
وَالشَّجَاعِ وَالْخَوْفِ مِنْ نَحْوِ عَدُوٍّ وَلَوْ مِنَ الْمُسْلِمِينَ
وَالْقَحْطِ وَالْجَرَادِ وَالْوَبَاءِ وَالطَّاعُونِ وَنَحْوَهَا لَمَّا
صَحَّ أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَلُ ذَلِكَ شَهْرًا لَدَفَعَ
ضَرَرِ عَدُوِّهِ عَنِ الْمُسْلِمِينَ وَخَرَجَ بِالْمَكْتُوبَةِ النَّفْلِ
وَالْمَنْدُورَةِ وَصَلَاةِ الْجَنَازَةِ فَلَا يَسُنُّ فِيهَا.

Meaning: “And it is sunnah to read qunut at the end of the i’tidal rak’ah at the end of the maktubah prayer because the direction is calamity. When the calamity is about Muslims or so. Even if you look at the benefits of reading qunut on what is about Muslims such as nature, wind disasters, fear of enemies even from the Muslim group, drought or the high cost of food and clothing, jarad, disease, plague, and others. Because there are qoul that prove that the prophet *sallallahu ‘alayhi wassallam* did that (*qunut nazilah*) in a month to reject the evil of the enemy of the prophet from the Muslims. And Kiai Mushonif recommends the maktubah sunnah prayer, which is prescribed and not sunnahed in the *janaazah* prayer.”

From the book *Al-Kawakibu al-Durriyyatu*, p. 5 (Ahmad Subhan, 2014):

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا مِنْ دُعَاءٍ إِلَّا بَيْنَهُ
وَبَيْنَ السَّمَاءِ حِجَابٌ حَتَّى يُصَلِّيَ عَلَيَّ. فَإِذَا صَلَّيَ
عَلَيَّ انْخَرَقَ ذَلِكَ الْحِجَابُ وَرَفَعَ الدُّعَاءُ.

Meaning: “The Prophet Muhammad SAW said: “There is no prayer except between that prayer and the sky there is a veil that blocks it so that the shalawat is recited, and when

the shalawat is read, remove the veil and then the prayer is lifted”

After greeting the fatihah gift (hadlarah). It is a form of fatihah gift as a washilah. As for the reading of awradu al-*Mujahadah*, as follows:

- a) Read the verse of the chair 7 times. Dinuqil in the book *Nihadu al-Mustagfiri*. (PonPes API Tegal Rejo, n.d):

فَصِيلَةُ آيَةِ الْكُرْسِيِّ، عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ مَنْ قَرَأَ آيَةَ
الْكُرْسِيِّ عِنْدَ الْكُرْبِ أَغَاثَهُ اللَّهُ تَعَالَى

Meaning: “Virtue of read the verse of the chair, it was narrated from the companion of Qotadah R.A, the Messenger of Allah *sallallahu ‘alayhi wasallam* said: whoever reads the verse of the chair when he is in trouble, Allah will help that person.”

And also quoted from the book *Khazinatul Asrar*, p. 137 (Muhammad Haqqa An-Nazili, n.d):

(وَرُوي) فِي الْحَدِيثِ الْقُدْسِيِّ عَنْ عَلِي بْنِ أَبِي طَالِبٍ
كَرَّمَ اللَّهُ وَجْهَهُ وَرَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ فَاتِحَةَ الْكِتَابِ وَآيَةَ
الْكُرْسِيِّ وَأَيَّتَيْنِ مِنْ آلِ عِمْرَانَ هُمَا شَهِدَ اللَّهُ إِلَى
قَوْلِهِ عِنْدَ اللَّهِ الْإِسْلَامَ وَقُلِ اللَّهُمَّ مَالِكِ الْمُلْكِ إِلَى
قَوْلِهِ بِغَيْرِ حِسَابٍ مَعْلُقاتٍ مَا بَيْنَهُنَّ وَبَيْنَ اللَّهِ
حِجَابٌ يَعْنِي لَمَّا أَرَادَ اللَّهُ تَعَالَى أَنْ يَنْزِلَ مِنْ تَعْلِقَ

بِالْعُرْسِ فَقُلْنَ تَهْبِطُنَا إِلَى أَرْضِكَ وَإِلَى مَنْ يَعَصِيكَ
قَالَ اللَّهُ تَعَالَى بِنِي حَلَفْتُ وَفِي رِوَايَةٍ حَلَفْتُ فِي نَفْسِي
أَنَّهُ لَا يَفْرُو كُنَّ أَحَدٌ مِنْ عِبَادِي دَبَّرَ كُلَّ صَلَاةٍ
مَكْتُوبَةٍ إِلَّا جَعَلْتُ الْجَنَّةَ مَثْوَاهُ عَلَى مَا كَانَ مِنْهُ
وَلَأَسْكِنَنَّهُ حَظِيرَةَ الْقُدْسِ وَلَأَنْظُرَنَّ إِلَيْهِ يَعْنِي
الْمَكْنُونَةَ كُلَّ يَوْمٍ سَبْعِينَ مَرَّةً وَلَقَضَيْتُ لَهُ كُلَّ يَوْمٍ
سَبْعِينَ حَاجَةً أَدْنَاهَا الْمَغْفِرَةُ وَلَأَعْدَتُهُ مِنْ كُلِّ عَدُوٍّ
وَحَاسِدٍ وَلِنَصْرَتُهُ مِنْهُمْ

Meaning: “It is narrated in the *hadith qudsi* from Ali bin Abi Talib *karramallahu wajhahu wa radliyallahu ‘anhu* that he said, the Messenger of Allah said that *fatihatul Kitab*, *Kursy* verse, two verses from Ali Imran namely *Shahidallahu to ‘indallahi al-Islam* and *qul allahumma malikal mulki to bighair Allah* hangs on reckoning between these verses with a *hijab*, that is, when Allah wants to send down these verses, these verses hang on the throne, then the verses say, ‘You have sent us down to Your earth and to people. who disobeyed You’. Allah says ‘By Me I swear’ in another narration, ‘I swear by My Essence’ ‘That none of My servants reads you (the verses) after the *maktbah* prayer unless it is made heaven as a reward for what from the servant and I put him in a holy cage and I saw it with my eyes (meaning of the word). Every day 70 times, and I perform his prayer every day 70 times with the lowest intention, namely forgiveness and I protect him from every enemy, the envious, and I help him from them.”

- b) Read *wala yauduhu hizbuhuma wahuwa al-Aliyyu al-’Adhimu* 49 times. Quoted from the book

Nihadu al-Mustagfirin (PonPes API Tegal Rejo, n.d.):

فَصِيلَةٌ وَلَا يُؤَدُّهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ، قَالَ
الْأُسْتَاذُ كُنَّا فِي السَّفَرِ مَعَ أُسْتَاذِي الْحَجِّ إِبْرَاهِيمَ
أَفْنَدِي فِي أَيَّامِ الشِّتَاءِ فَنَزَلَ عَلَيْنَا الْمَطَرُ وَالثَّلْجُ
وَهَبَّتْ الرِّيحُ الشَّدِيدَةُ وَقَدْ كَانَ الْهَوَاءُ مَغْمُومًا
وَعَجَزْنَا عَنِ الْمَشْيِ وَصَيَعْنَا الطَّرِيقَ فَأَمَرْنَا بِقِرَاءَةِ
آيَةِ الْكُرْسِيِّ مَرَّةً فَإِذَا بَلَّغْنَا وَلَا يُؤَدُّهُ حِفْظُهُمَا وَهُوَ
الْعَلِيُّ الْعَظِيمُ كَرَّرْنَا سَبْعِينَ مَرَّةً وَهَلَمْ جَرًّا ثُمَّ قَالَ
شَيْخِي فَتَحَ اللَّهُ عَلَيْنَا الشَّمْسَ كَأَلَّا كَلِيلٍ فَكَانَ يَنْزِلُ
الْمَطَرُ إِظْرَافًا وَلَا يَنْزِلُ عَلَيْنَا حَتَّى انْتَهَيْنَا إِلَى بَلَدٍ
فَنَظَرَ النَّاسُ إِلَيْنَا فَتَعَجَّبُوا مِنْ أَحْوَالِنَا وَالْمَطَرِ
حَوَالَيْنَا وَالثَّلْجِ الْكَبِيرِ يَنْزِلَانِ وَنَحْنُ يَابِسُونَ. وَقَالَ
الشَّيْخُ إِذَا عَجَزْتُمْ عَنْ تَحْصِيلِ الْمَطْلُوبِ أَوْ عَنْ
دَفْعِ الشَّرِّ فَأَقْرُؤُوا آيَةَ الْكُرْسِيِّ بِهَذَا التَّرْتِيبِ يَنْسِرُ
اللَّهُ مَطْلُوبَكُمْ وَيَدْفَعُ مَحْذُورَكُمْ وَدَاوُمُوا عَلَيْهَا فِي
سَائِرِ الْأَيَّامِ فَإِنْ قُرِئَتْ بِالزِّيَادَةِ فَهُوَ نُورٌ عَلَى نُورٍ.
إنتهى الكلام.

Meaning: “Fadhilah read ‘wala yauduhu hifzuhuma wahuwal ‘aliyyul ‘adhim’, al-Ustadz said: ‘we travel with Ustadz H. Ibrahim Afnadi in the rainy season. Then it rained and snowed as well as very strong winds, the weather at that time was cloudy and we had difficulty walking and were stranded on the road. Then al-Ustadz ordered us to read the verse kursy once, when we arrived wala yauduhu hifzuhuma wahuwal ‘aliyyul ‘adhim we repeated 70 times, then we read

from the beginning to the end of the verse kursy and repeated the reading wala yauduhu hifzuhuma wahuwal ‘aliyyul ‘adhim as much as 70 times. Then we read the verse of the chair as instructed by Ustadz H. Ibrahim. After reading the verse, Ustadz H. Ibrahim said: “fatahallahu ‘alainassyamsa kal ikkil”. At that time it was raining all around us, so that when we arrived in a country, people were surprised because it was raining and snowing heavily but we were not all wet. Ustadz H. Ibrahim said: “If all of you are not able to produce something that you ask for or refuse evil then read the verse Kursy coherently, then Allah will make it easy for what you demand and will reject the danger, and should perpetuate or determine reading the verse Kursy every day . If the verse of the chair is added to read it then it can become a light above the light “.

- c) Reading shalawat nariyyah 41 times. Quoted from the book *Matnu Tanqih al-Qauli al-Musamma Lubaba al-Hadis* (Jalal Ad-Din ‘Abdu Ar-Rahman, n.d.):

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَلَّى عَلَيَّ
وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ عَشْرًا. وَقَالَ النَّبِيُّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ: مَنْ صَلَّى عَلَيَّ أَلْفَ مَرَّةٍ لَمْ يَمُتْ حَتَّى
يُبَشِّرَ لَهُ بِالْجَنَّةِ. وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَلَّى
عَلَيَّ وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا. وَمَنْ صَلَّى عَلَيَّ
عَشْرًا صَلَّى اللَّهُ عَلَيْهِ بِهَا مِائَةً وَمَنْ صَلَّى عَلَيَّ مِائَةً
صَلَّى اللَّهُ عَلَيْهِ بِهَا أَلْفًا. وَمَنْ صَلَّى عَلَيَّ أَلْفًا لَمْ تَمْسَهُ
النَّارُ.

Meaning: “The Prophet sallallahu ‘alayhi wa sallam said: whoever recites shalawat to me once, Allah will reward him with 10

shalawat. And the Prophet sallallahu ‘alayhi wa sallam said: Whoever reads shalawat to me once, Allah will reward him with 10, and whoever recites shalawat to me is 10, Allah will reward him with 100, and whoever reads shalawat to me is 100, Allah will reward him with 1000, And whoever reads 1000 shalawat to me then hell will not touch him.”

- d) Read *lahaula wala quwwata illa billahi al-'Aliyyi al-'Azimi* 100 times. Quoted from the book *Nihadul Mustagfirin*, p. 39:

فَضِيلَةٌ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ. عَنِ
ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ بِسْمِ اللَّهِ الرَّحْمَنِ
الرَّحِيمِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ
صَرَفَ اللَّهُ سَبْعِينَ بَابًا مِنْ أَنْوَاعِ الْبَلَايَا وَالْهَمِّ وَالْغَمِّ

Meaning: “Virtue of read ‘*lahaula wala quwwata illa billahi al-'Aliyyi al-'Azimi*’, a friend of Ibn Abbas R.A, said: *Rasulullah sallallahu ‘alaihi wasallam* said: whoever reads bismillahirrahmanirrahim and lahaul wala quwwata illa billahi al-'Aliyyi al-'Azimi. Then Allah will remove 70 chapters from various blades and difficulties.”

- e) Read *bismillahi al-Rahmani al-Rahimi* 100 times. Quoted from the book *Matnu Tanqih al-Qauli al-Musamma Lubaba al-Hadis*, p. 9 (Jalal Ad-Din ‘Abdu Ar-Rahman, n.d.):

وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا مِنْ عَبْدٍ يَقُولُ بِسْمِ
اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِلَّا ذَابَ الشَّيْطَانُ كَمَا يَذُوبُ
الرِّصَاصُ عَلَى النَّارِ. وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا

مِنْ عَبْدٍ يَقُولُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِلَّا أَمَرَ اللَّهُ
تَعَالَى الْكِرَامَ الْكَاتِبِينَ أَنْ يَكْتُبُوا فِي دِيْوَانِهِ أَرْبَعَ مِائَةٍ
حَسَنَةٍ. وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ بِسْمِ اللَّهِ
الرَّحْمَنِ الرَّحِيمِ مَرَّةً لَمْ يَبْقَ مِنْ ذُنُوبِهِ ذَرَّةٌ.

Meaning: “And the Prophet sallallahu ‘alaihi wasallam said: none of the servants who say bismillahi al-Rahmani al-Rahimi except shaitan has melted like lead melts in fire. And the Prophet sallallahu ‘alaihi wasallam said: none of the servants who say bismillah al-Rahmani al-Rahimi except Allah has ordered al-Kiram al-Katibiin to write in his notebook 400 goodness. And the Prophet sallallahu ‘alayhi wa sallam said: Whoever recites Bismilahi al-Rahmani al-Rahimi once, his sin is not fixed even if it is one mustard seed.”

- f) Read *la ilaha illallahu* 100 times. Quoted from the book *Matnu Tanqih al-Qauli al-Musamma Lubaba al-Hadis*, p. 7 – 8 (Jalal Ad-Din ‘Abdu Ar-Rahman, n.d.):

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ قَالَ كُلَّ يَوْمٍ:
لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ الرَّسُولُ اللَّهُ مِائَةً مَرَّةً جَاءَ يَوْمَ
الْقِيَامَةِ وَوَجْهُهُ كَالْبَذْرِ. وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
أَفْضَلُ الذِّكْرِ لَا إِلَهَ إِلَّا اللَّهُ وَأَفْضَلُ الدُّعَاءِ الْحَمْدُ لِلَّهِ.
وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قَالَ اللَّهُ تَعَالَى: لَا إِلَهَ
إِلَّا اللَّهُ كَلَامِي وَأَنَا هُوَ. مَنْ قَالَهَا دَخَلَ حُصْنِي. وَمَنْ
دَخَلَ حُصْنِي أَمِنَ مِنْ عِقَابِي. وَقَالَ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ: أَذُوا زَكَاةً أَبْدَانَكُمْ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ. وَقَالَ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا مِنْ عَبْدٍ يَقُولُ: لَا إِلَهَ إِلَّا اللَّهُ

مُحَمَّدُ الرَّسُولُ اللهُ إِلَّا قَالَ اللهُ تَعَالَى: صَدَقَ عَبْدِي أَنَا اللهُ، لَا إِلَهَ إِلَّا أَنَا. أَشْهَدُكُمْ يَا مَلَائِكَتِي، قَدْ غَفَرْتُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ وَقَالَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: مَنْ قَالَ لَا إِلَهَ إِلَّا اللهُ، خَالِصًا مُخْلِصًا دَخَلَ الْجَنَّةَ.

Meaning: “The Prophet *sallallahu ‘alayhi wa sallam* said: whoever recites *la ilaha illallahu muhammadurrasulullahi* every day 100 times then on the day of qiyamat he will come and his face will be like the full moon. And the Prophet *sallallahu ‘alayhi wa sallam* said: The most important of dhikr is *la ilaha illallahu* and the most important of prayer is *al-Hamdulillah*. And the Prophet *sallallahu ‘alayhi wa sallam* said: Allah ta’ala said: *la ilaha illallahu* is My word and I am He, whoever reads it (*la ilaha illallahu*) then he enters in my protection (fortress), and whoever enters under My protection, he is safe from My punishment. And the Prophet *sallallahu ‘alayhi wa sallam* said: fill your body zakat with the words *la ilaha illallahu*. And the Prophet *sallallahu ‘alayhi wa sallam* said: none of the servants say: *la ilaha illallahu muhammadurrasulullahi* except Allah ta’ala says: indeed my servant I am Allah, there is no god but me, witness all, O my angels, I have forgiven him no there is for him the sins before and after. And the Prophet *sallallahu ‘alayhi wa sallam* said: whoever says: *la ilaha illallahu*, sincerely, he will enter heaven.”

And Quoted from the book *Ihya’ ‘Ulumuddin*, p. 86-87 (Abi Hamid Muhammad Al-Ghazali, 2013):

وَعَنْ هَذَا عَبْرَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَيْثُ قَالَ: ((مَنْ قَالَ سُبْحَانَ اللهِ فَلَهُ عَشْرُ

حَسَنَاتٍ وَمَنْ قَالَ لَا إِلَهَ إِلَّا اللهُ فَلَهُ عِشْرُونَ حَسَنَةً وَمَنْ قَالَ الْحَمْدُ لِلَّهِ فَلَهُ ثَلَاثُونَ حَسَنَةً)) وَقَالَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((أَفْضَلُ الذِّكْرِ لَا إِلَهَ إِلَّا اللهُ وَأَفْضَلُ الدُّعَاءِ الْحَمْدُ لِلَّهِ)) وَقَالَ: ((لَيْسَ شَيْءٌ مِنَ الْأَذْكَارِ يُضَاعَفُ مَا يُضَاعَفُ الْحَمْدُ لِلَّهِ)) وَلَا تَظُنُّ أَنْ هَذِهِ الْحَسَنَاتِ بِإِزَاءِ تَحْرِيكِ اللِّسَانِ بِهَذِهِ الْكَلِمَاتِ مِنْ غَيْرِ حُصُولِ مَعَانِيهَا فِي الْقَلْبِ ((فَسُبْحَانَ اللهِ)) كَلِمَةٌ تَدُلُّ عَلَى التَّقْدِيسِ وَ((لَا إِلَهَ إِلَّا اللهُ)) كَلِمَةٌ تَدُلُّ عَلَى التَّوْحِيدِ وَ((الْحَمْدُ لِلَّهِ)) كَلِمَةٌ تَدُلُّ عَلَى مَعْرِفَةِ النِّعْمَةِ مِنَ الْوَاحِدِ الْحَقِّ. فَالْحَسَنَاتُ بِإِزَاءِ هَذِهِ الْمَعَارِفِ الَّتِي هِيَ مِنْ أَبْوَابِ الْإِيمَانِ وَالْيَقِينِ.

Meaning: “And from this the Messenger of Allah *sallallahu ‘alayhi wa sallam* likened, he said: ‘Whoever reads *subhanallah* then 10 goodness for him, and whoever reads *la ilaha illallah* then 20 goodness for him, and whoever reads *alhamdulillah* then 30 goodness for him’, and ‘The Messenger of Allah *sallallahu ‘alayhi wa sallam* said: ‘The most important of dhikr is *la ilaha illallah* and the most important of prayer is *alhamdulillah*’. And the Prophet said: ‘nothing from dhikr is multiplied to lafadz *alhamdulillah*’, and do not think of a good thing because with the movement of the tongue this is a sentence, without the result of the meaning of the sentence in the heart, the sentence *subhanallah* is a sentence that shows purification, the sentence *La ilaha illallah* is a sentence that shows oneness, and the sentence *alhamdulillah* is a sentence that

shows knowing the blessings of the One and Only One Essence. Goodness by confirming knowledge is one of the doors of faith and belief”.

- g) Prayer. Quoted from the book *Sahih Bukhari* juz I, no. 1145, p. 254 (Abi Abdillah Muhammad Al-Bukhari, 2017):

﴿١٤﴾ - بَابُ الدُّعَاءِ فِي الصَّلَاةِ مِنْ آخِرِ اللَّيْلِ وَقَالَ تَعَالَى:

﴿١٤﴾ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلِمَةَ عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ وَأَبِي عَبْدِ اللَّهِ الْأَعْرَبِيِّ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يَنْزِلُ رَبُّنَا كُلَّ لَيْلَةٍ إِلَى سَمَاءِ الدُّنْيَا، حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ. يَقُولُ: مَنْ يَدْعُونِي فَاسْتَجِبْ لَهُ، مَنْ يَسْأَلُنِي فَأَعْطِيهِ، مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ.

Meaning: “14- Chapter prayer in the sunnah prayer at the end of the night, Allah ta’ala says: (they sleep very little at night) sleep (and at the end of the night they ask forgiveness (to Allah))

1145- narrated to us, the companions of Abdullah bin Maslamah from Malik from Ibn Shihab from Abi Salamah and Abi Abdillah al-Agharri from Abi Hurairah R.A. Indeed, the Prophet sallallahu ‘alaihi wassallam said: Our Lord (Allah) descends to the heavens of the earth every night, precisely on The last 1/3 of the night. Allah says: Whoever prays to Me, I will grant him, and whoever asks Me, I will give it to him, whoever asks Me for forgiveness, I will forgive him.”

From the perspective of Ulric Neisser’s Cognitive Psychology, the author

sees the *mujahadah* procession from starting the prayer procedure to reading awradu al-*Mujahadah* as a form of activity to find out: from getting, organizing, and using spiritual knowledge that is realized through the *mujahadah* process. This endeavor is intended as a process of practicing a sense of appreciation for oneself—a process of affection/contemplation – so that in living life it flows more and is not merely ridden by worldly desires.

In the end, the perceptions that arise after doing *mujahadah* are positive perceptions - always live with serenity, are not easily monopolized by circumstances, and are able to control themselves according to their existing potential for a better direction.

In terms of knowledge, people who have extensive and great knowledge from experience—especially with people who are mature in their spirituality, tend to be calmer and wiser in dealing with all life challenges. Because they know how to manage and behave in dealing with them. That way the pattern or thought process will be different between people who often process their feelings—the author gives an example of feeling processed by frequently doing *mujahadah*—with people who rarely cultivate their feelings—not practicing their inner life.

Therefore, the author would like to invite the general public. To pay attention to the inner health of each one’s self-taste, one of which is through spiritual activities such as *mujahadah*; or in other ways, such as yoga and others, as a form of self-health balance. In addition to the thought process—by studying—and sports—soccer, football,

swimming, and others. That way, we will become human beings who are healthy in body, taste, and mind.

Wisdom After Carrying Out the Night *Mujahadah* at the Roudlotul Huda Islamic Boarding School from an Esoteric Point of View

From the description above, the author would like to present some feedback obtained from working on *mujahadah*, including the following: *Miftahul Hidayah (reaching the key of guidance), Increasing 'alaqabbatiniiyyah towards the Creator, Can control lust and get a place in heaven in return, as stated in the letter an-Nazî'at: 40-41, which means:*

“And as for those who fear the greatness of their Lord and refrain from their lustful desires. So verily, Paradise will be (his) abode.” (An-Naazi'aat: 40–41)(Departemen Agama RI, 2015)

Because, those who follow their passions are among those who transgress. Apart from that, *Mujahadah* also has a function to fortify from all unwanted things, both individually and institutionally (Nurul Musyafa', 2019)

From this it can be understood that the more istiqamah a person trains the taste (though the taste). Then the greater the wisdom he gets. Considering the way the process goes through is done seriously and consistently. In a maqalah it is written 'al-Ajru bi qadri ta'ab' meaning that the reward is given according to the level of work. If a student, the more he often reads, the more he will know. If he is a worker, the more he works. Then he's getting closer to a promotion or his salary will go up. And if a sportsman, the more he trains. Then the

body will quickly form. And there are many other analogies that the author cannot convey, as a form of gaining knowledge—whether consciously or perceived—or an attempt to recognize something through one's own experience..

CONCLUSION

Based on the results of research conducted by the author regarding the esoteric study of night *mujahadah* at the Roudlotul Huda Margoyoso Islamic Boarding School, Kalinyamatan Jepara, resulted in several findings that: *First*, there are two basic concepts of cognitive psychology, namely cognition and cognitive approach. In terms of cognition, cognitive psychology is a branch of psychology that studies mental processes or activities of the human mind, such as processes of perception, memory, language, reasoning, and problem solving. The application of cognitive psychology is also felt in human life, one of which is *Mujahadah* activities. The night *mujahadah* which took place at the Roudlotul Huda Islamic boarding school, is a routine activity that has been made wadlifah at this Islamic boarding school. *Mujahadah* which is seen from an esoteric point of view is a spiritual activity that is carried out in the form of praying sunnah liqadail hajat two rak'ahs before the dawn prayer takes place, which is around 03.45 WIB and in the form of a series of wiridan readings. *Mujahadah* is a dlohir (exoteric) disciplined activity, the purpose of which is an inner impulse. The lesson is in the form of the emergence of orderly nature and others, depending on each person who feels

it. The relationship between *mujahadah* and esoteric is ta'aluq (continuous). Because, wisdom emerges after carrying out *mujahadah*. In addition, it also makes the body healthy, feeling calm, more taqarrub to Allah SWT, getting miftahul hidayah, and as a fortress of inner dhohir for implementers of *mujahadah*.

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