

## THE SOCIAL MEANING OF 4,444 SHOLAWAT NARIYAH IN THE COVID-19 PANDEMIC

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### **Abstract**

*This study discusses the social meaning of reading sholawat nariyah 4,444 times. The purpose is to understand it as a social reality practiced in Badang village during the COVID-19 pandemic. Sholawat nariyah is interpreted as a religious tradition that continues to be preserved and maintained. It uses a qualitative approach from the phenomenological aspect, with in-depth interviews and observations. The findings cover five categories of sholawat nariyah: as a symbol of religion, as a solidarity action, as sacredness, as collective awareness, and as a tool of power. This study concludes that the social meaning of reading sholawat nariyah for 4,444 times is social capital and cultural wealth in Badang village. Sholawat nariyah is also as a social reality in understanding sholawat nariyah.*

*Penelitian ini membahas tentang makna sosial dari bacaan sholawat nariyah sebanyak 4,444 kali. Tujuannya yaitu untuk memahami pembacaan sholawat nariyah sebagai realitas sosial di desa Badang pada masa pandemi COVID-19. Sholawat nariyah dimaknai sebagai tradisi keagamaan yang terus dilestarikan dan dipertahankan. Metode penelitian menggunakan pendekatan kualitatif dari aspek fenomenologis, dengan wawancara mendalam dan observasi. Penelitian*

ini mengklasifikasikan temuan ke dalam lima kategori, antara lain: sholawat nariyah sebagai simbol agama; sebagai aksi solidaritas; dalam kesucian; sebagai kesadaran kolektif; dan sebagai sebuah alat kekuasaan. Penelitian ini menyimpulkan bahwa makna sosial yang terkandung dalam bacaan sholawat nariyah sebanyak 4,444 kali merupakan modal sosial dan kekayaan budaya di desa Badang, sholawat nariyah sebagai ralitas sosial dalam memahami sholawat nariyah.

**Keywords:** social meaning; social construction; sholawat nariyah; the numbers 4,444, COVID-19 pandemic.

## Introduction

Village communities, in general, have a variety of religious activities that are carried out regularly. The people of Badang village at Ngoro, Jombang also own the religious tradition by reading sholawat nariyah which has particular meanings. In contrast to previous research, local traditions related to Islamic law trigger tensions and disputes that cause conflicts among the community, especially Muslims in Lombok (Huda, 2019). Likewise, with other previous studies, the tradition of celebrating the birthday of the Prophet Muhammad SAW is a debate, the pros, and cons for the Indonesian Hadramis group, with the context of Indonesian society, which in general still holds local religious traditions (As'ad, 2020).

For this reason, this study is significant to mediate the needs of the local community with a religious approach as a form of socio-religious actualization and the locality of the local community in interpreting the sholawat nariyah readings. In particular, it concerns to reading it 4,444 times especially during the COVID-19 pandemic. The community interprets the reading of 4,444 sholawat as *wasilah* or media to pray to Allah SWT so that their wishes would be fulfilled. This social reality is a wealth of Islamic culture that fuses with local traditions amid the Muslim-majority society. The local religious tradition is good and relevant to the sociological conditions of the local community. This socio-religious activity is essential for them to maintain social relations and good religious traditions.

In the social context, reading sholawat nariyah as many as 4,444 has a social meaning as a horizontal relationship. Social meaning is applied by maintaining social relationships, social care, establishing and strengthening friendships, and helping each other in the local community during the

COVID-19 pandemic. Whereas in a religious context, the reading of sholawat nariyah means divinity as a vertical relationship. This vertical relationship is carried out by increasing faith and asking Allah SWT for help to face the problems faced at that time. Therefore, the COVID-19 pandemic would soon be resolved, and all difficulties will be recovered.

Furthermore, reading sholawat nariyah as much as 4,444 is as a form of increasing love for the Prophet Muhammad SAW as an intermediary to get intercession and blessings in the hereafter. Such a religious activity belongs to the local wisdom which needs to maintain, even during the COVID-19 pandemic. In this activity, some unusual things happen in a *jam'iyah*; there is a deep meaning, mystery, unique, engaging, and distinctive, and it does not occur in other religious activities.

The community groups that are members of religious activities are called *jam'iyah*. *Jam'iyah* sholawat nariyah is a community involved in organized sholawat nariyah activities, and its organizational management has been arranged. Organizationally, *jam'iyah* sholawat nariyah in Badang village was not formed as a formal organization. However, the organization's function continued to run as it should, there were leaders, and some called them the chairman, secretary, and treasurer of sholawat nariyah. Sholawat nariyah activists manage this group as an organization. *Jam'iyah* sholawat nariyah in this research consists of Muslimat Nahdlatul Ulama branch Badang village. They cover various professions, including farmers, farm laborers, entrepreneurs, teachers, tailors, and housewives (Ali, 2015; Gaus & Sahrasad, 2019; Karim, 2007). Likewise, in terms of the age of the member of sholawat nariyah ranges from young to old, different generations. They also have various educational backgrounds, from not completing elementary school to college graduates. Various educational backgrounds, ages, professions, and socioeconomic statuses are not a problem in the *jam'iyah* sholawat nariyah, but the most important thing is that all sholawat nariyah congregations can read sholawat nariyah (Alnizar et al., 2019).

The sholawat nariyah activity was originally incidental; it was carried out when someone had particular intentions. This incidental activity was based on the deliberation results and the agreement of *jam'iyah* members who usually participate in religious activities in Badang village. It was agreed that *jam'iyah* sholawat nariyah was carried out once a month. This activity initially functioned as a medium of socialization and solidarity among the local community to internalize the Islamic meaning of Java. Islam Jawa is

formed, shaped, and influenced by mobility, entanglement, and connectivity across oceans, regions, and borders. The Islam Jawa travels to a different place, transcending the current limits of nation-states' boundaries. It is a product and a consequence of the efforts to establish between "imagined" spatial and temporal congruence (Maftukhin, 2016). Sholawat nariyah activities are carried out routinely because it is part of a religious tradition that needs to be maintained as a vehicle for friendship for the local village community (Syarif & Hannan, 2020).

The mystery and uniqueness that occurs in *jam'iyah* are that during the process of reading sholawat nariyah they are not allowed to speak a word orally but with gesture or body language. This body language is done by moving the fingers, communicating when a congregation still needs to finish reading the sholawat nariyah from the allotted one. Then, other congregants who have finished reading the sholawat nariyah help complete it up to the specified amount, which is as much as 4,444 readings. When reading sholawat nariyah is needed by the community incidentally, at that time, all *jam'iyah*, can be collected in a short time, for example, one hour before the reading (Baskara, 2020). The *jam'iyah* is very solid and organized, and their social network can be a magnet to gather their congregations. During the COVID-19 pandemic, sholawat nariyah was done at each of their home (Napsiah, 2021). Therefore, this study aims to decipher the social meaning of reading sholawat nariyah as much as 4,444 times in Badang village practiced during the COVID-19 pandemic.

## Method

This research uses a qualitative method with a phenomenological approach, in-depth interviews, and observations (Bungin, 2001; Creswell, 2013; Moloeng, 1988). Currently, phenomenology is known as a school of philosophy and a method of thinking that studies human phenomena without questioning the causes of these phenomena, their objective reality, and their appearance. Phenomenology does not move from the truth of phenomena as they appear but firmly believes that the visible phenomena are objects full of transcendental meaning. For that, to get the essence of truth, it must break through beyond the visible phenomena. The main goal of phenomenology is to study how phenomena are experienced in consciousness, thought, and action, such as how these phenomena are aesthetically valuable or acceptable. Phenomenology tries to understand how humans construct meanings and

essential concepts in an inter-subjective framework. In this study, it concerns to shape the understanding of the reading sholawat nariyah 4,444 times during the COVID-19 pandemic. Although the meaning of phenomenology we create can be traced in our actions, works, and activities, others still have roles (Kuswano, 2009).

**Table 1. The member of jam'iyah sholawat nariyah**

Informants	Sex	Age	Status	Profession	Education
SR	Female	51	Member	Housewife	Elementary
MUA	Female	55	Member	Housewife	Elementary
ASY	Female	41	Leader	Entrepreneur	Secondary
ATQ	Female	45	Leader	Teacher	Tertiary
DW	Female	52	Leader	Qur'an teacher	Secondary
HJR	Female	40	Leader	Entrepreneur	Tertiary
MRD	Female	45	Member	Farmer	Secondary

## Findings and Discussion

### The Concept of Sholawat Nariyah Practices

The reality targeted through this social construction is the existence of sholawat nariyah and its practices during the COVID-19 pandemic. The concept of social construction to sholawat nariyah is practiced in Badang village. Before reading the sholawat nariyah, the people read *surah al-Fatihah* addressed to Prophet Muhammad SAW, his family, his companions, and Sheikh Imam Abu Ishaq Ibrahim At-Tazi as a compiler and pioneer of reading sholawat nariyah (Dzulqornain al-Batawiy, 2014) and also to the deceased families.

The reading of sholawat nariyah is widely read in religious activities and practiced by Muslims. The reading of sholawat nariyah (NUonline, 2021) is as follows:

*“Allāhumma shalli shalātan kāmīlatan wa sallim salāman tāmman `alā sayyidinā Muḥammadinil-ladzi tanḥallu bihil`uqadu wa tanfariju bihil-kurabu wa tuqdlā bihilḥawâiju wa tunālu bihir-raghâ`ibu wa ḥusnul-khawâtimi wa justasqal-ghamâmu biwajhihil-karîmi wa `alâ âlihi wa shaḥbihi fi kulli lamḥatin wa nafasin bi`adadi kulli ma`lûmilak”*

“O Allah, give perfect sholawat and greetings to our king Muhammad, freeing him from bondage and trouble. Moreover, it also fulfilled the desire and obtained all good wishes and death, and give happiness to the sad person with a noble face, and to his family, friends in every sight and breath as many creatures as You know.”

In this context, reading sholawat nariyah is a prayer and medium to increase piety and belief in Allah SWT. The belief is that Allah is the only Essence (the omniscient of everything) who can release the bonds (trouble), free from difficulties, fulfill their desires, and give people what they ask for. Therefore, a Muslim cannot pray to other than Allah to relieve his sadness or cure his illness during the COVID-19 pandemic. Even if what is asked for is a close angel or a prophet sent by Him. Sholawat nariyah was one type of prayer that Muslims often read. It is no stranger to reading sholawat nariyah for Muslims in this world, which is indeed a part of reading prayers in various religious activities. However, there are specific rules for people who believe in the virtue of sholawat nariyah; if it is read 4,444 times, Allah SWT would grant all wishes.

The social meaning of sholawat nariyah covers the social life of the *jam'iyah* sholawat nariyah 4,444 times. Thoughts about the origin of the sholawat nariyah activities were revealed from their various narratives about social reality in the *jam'iyah* sholawat nariyah in Badang village. The pattern of *jam'iyah* sholawat nariyah, when using the theoretical approach of Berger and Luckmann, is described in figure 1 as the moment of internalization of the *jam'iyah* congregation towards sholawat nariyah.

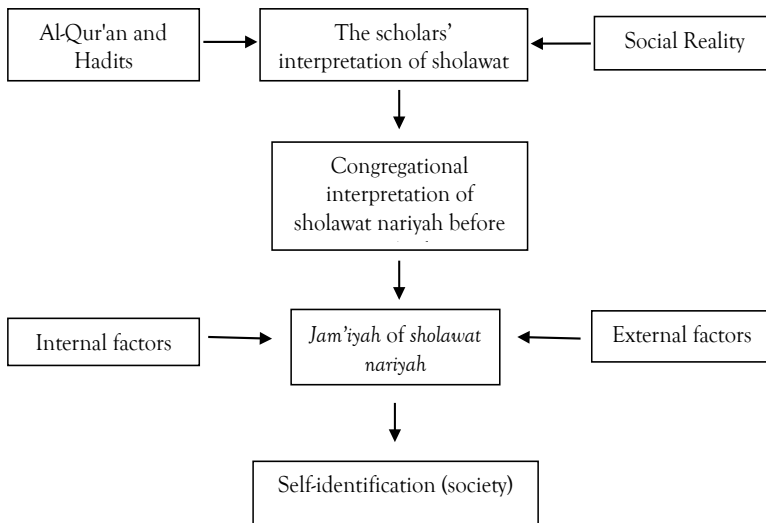


Figure 1. Social reality of *jam'iyah* sholawat nariyah based on Berger and Luckmann (1994)

### Social Meaning of Sholawat Nariyah

Reading sholawat nariyah as much as 4,444 times became a reference for the community in Badang village to be practiced in real life. There is a profound social meaning to reading sholawat nariyah. The community interprets the 4,444 sholawat nariyah readings as a medium to ask Allah SWT so that their wishes are granted and all their affairs and difficulties are facilitated. The number 4,444 is a mysterious number believed by local people to be one of the *wasilah* (intermediaries), a quick way to make all their wishes come true. For rural communities, social activities are closely related to religious activities. On the other hand, religious activities cannot be separated from the social elements that exist in the community, which are practiced in everyday life. These two elements, religion and social society, are interrelated to create social meanings for religious texts in real-life in society (Berger et al., 1994).

Sholawat nariyah, in the reality of society, has various social meanings. The sholawat nariyah activity in Badang village manifests the combination and acculturation between religious rituals and local culture in the community (Abdullah, 2014). In this study, sholawat nariyah has social meanings such as a symbol of religiosity, act of solidarity, collective awareness, sacredness, and a tool of power.

### Sholawat Nariyah as Symbol of Religiosity

The social meaning of sholawat nariyah, when viewed from the aspect of religiosity, all activities related to sholawat nariyah activities have a divine meaning (Abdullah, 2020; Cahyani & Kusdarini, 2021). Improving cultural quality is one of the motivations to increase faith in Allah by reading sholawat nariyah. It becomes a spiritual and social need for each a congregation of sholawat nariyah. During the COVID-19 pandemic, sholawat nariyah is a prayer greeting to ask Allah SWT for help with humanitarian disasters in parts of the world. The reading of sholawat nariyah as many as 4,444 is believed to be a prayer to get out of the difficulties. No one is forced to join in this *jam'iyah* sholawat nariyah, because they realize the spirit of reading sholawat nariyah is a spiritual need both in this world and in the hereafter. SR believes that sholawat has religious and spiritual meaning in her life, as stated in her narrative below:

“God willing, Allah will answer the prayers of His servants because whoever thinks well of Allah, Allah will make it happen according to what he thinks.

So I am sure that whoever reads 4,444 sholawat nariyah for the sake of Allah, God willing it will be answered. Besides I always pray, I also try”.

Meanwhile, MUA also believes that praying and reading sholawat nariyah has a meaning which according to her is very productive, as long as it is accompanied by stability and earnest belief in Allah SWT will grant it. Not only believing, MUA is very sure that sholawat nariyah has special features for her, she repeatedly has intentions and always asks for prayer to jam'iyah sholawat nariyah to read sholawat nariyah so that her wishes come true. It turned out that with sholawat nariyah, Allah granted his prayers and wishes. Therefore, for her, praying nariyah further increases his religiosity in everyday life. Also, MRD is cautious in setting her intentions in reading sholawat nariyah; she is well aware that if the intention is wrong in reading sholawat nariyah, it will damage her faith in Allah. She sure only aimed at Allah, not excessive belief in sholawat nariyah. Therefore, it is proven that MRD does maintain her religiosity by sorting between faith in Allah and belief in sholawat nariyah which she reads every day. Reading sholawat nariyah supports prayer and fosters faith in Allah SWT.

According to ASY, reading sholawat nariyah had a lot of rewards, reading sholawat nariyah 4,444 times for her is a heavy practice when read alone. Therefore, if someone invited her then she intends *lillahita'ala*. Apart from being personal, she can help others with prayer, namely reading sholawat nariyah which is intended for those in need. In addition, she can also pray for herself. She believes that since reading sholawat nariyah, Allah SWT makes all kinds of affairs easy and blessed. Likewise, during the COVID-19 pandemic, sholawat nariyah is practiced daily.

### **Sholawat Nariyah as Solidarity Action**

Sholawat nariyah for the people of Badang village has a social meaning: the level of solidarity in society. In addition to the meaning of religiosity, solidarity is equally important, because *jam'iyah* sholawat nariyah can be a medium to increase solidarity between fellow Muslims. Still, for the general public who need prayer assistance, they help and facilitate the means of praying together through reading sholawat nariyah (Hanafi et al., 2020). For the sholawat nariyah community in Badang village, reading a prayer together is better than reading a prayer alone, because if someone's prayer is not answered (answered), then the prayers of others are answered and accepted (Muqsith et al., 2021). However, during the COVID-19 pandemic, nariyah prayer activities were



carried out individually in their respective homes. It is following the advice of the government and health workers to keep their distance, but in solidarity to pray for each other for anyone who is being exposed to COVID-19 in the surrounding environment.

The community believes that reading sholawat nariyah brings peace of mind, and it can also help each other, and pray for each other, including those who need donations and prayer support. The means of shared prayer is one of the media to increase solidarity among others and help each other by praying in a socio-religious context. Sholawat nariyah is interpreted as social solidarity which is stated in the expressions of several congregations of sholawat nariyah in Badang village. Sholawat nariyah activity was a medium to make each other aware of social capital in the village. *Jam'iyah* sholawat nariyah in the village jointly held as a social capital owned by group members to care for each other, which is packaged in the form of socio-religious activities through reading sholawat nariyah as much as 4,444 times as solidarity (Afzal-Khan, 2020; Hanafi et al., 2020; Nicolin et al., 2021). Sholawat nariyah is also cultural and social capital (Abdullah, 2017). At least there are three functions: boarding social capital, a network of family and neighbors who support local activities; bringing social capital, a social network obtained from colleagues, colleagues and collectors; and linking social capital, a social network with the local government, and donor agencies (Susanti, 2021; Susanti & Mas'udah, 2017).

The prayer and reading sholawat nariyah are intended so that the families performing the hajj trip are given the convenience, smoothness, and success in carrying out the hajj trip in Mecca, and are also given safety from leaving until the trip home later. The same thing was also expressed by SR, if the reading of sholawat nariyah has virtues as stated in her expression:

“Many examples exist in the community, reading sholawat nariyah as many as 4,444 are usually intended for someone in the process of giving birth to be launched by Allah SWT, praying for the sick to recover quickly. *Tingkepan* is a prayer of the three or seven monthly terms when people are pregnant, asking for a pious child *sholih* or *sholihah*, it will be granted. In addition, sholawat nariyah activities are establishing a friendship, helping each other, and praying among *jam'iyah* of sholawat nariyah members”.

The people of Badang village interpret *jam'iyah* sholawat nariyah as a religious community that aims for friendship, helping each other as an act of solidarity among fellow Muslims, they must help each other. They believe that there are various virtues of sholawat nariyah for anyone who practiced it. The various needs of the people of Badang village manifest this belief by reading

sholawat nariyah. The reward was aimed at realizing their wishes, including those who were approaching childbirth so that the delivery process would be smooth, and those who were sick may get well soon. Sholawat nariyah was also used by the community to pray for pregnant women, like *neloni* (three months of pregnancy), *mitoni/tingkepan* (seven months of pregnancy), asking that their child will become a pious child in the future.

ASY said that with jam'iyah sholawat nariyah, the kinship relations between the congregations became closer and automatically increased solidarity. As stated by ASY below:

“Yes, the closer, the better the relationship between congregations, helping each other, as a medium of harmony... for instance every time there is a jam'iyah who is sick, we would visit and collect donation as harmony, cooperation...”

Sholawat nariyah is a medium to increase solidarity between congregations and fellow communities in their environment. This high solidarity is the embodiment of the moment of internalization of the people of Badang village. It is their self-identification to practice sholawat nariyah. ASY explained that with the existence of jam'iyah sholawat nariyah, the horizontal relationship between them was getting closer and sound, helping each other. Sholawat nariyah becomes a bridge to maintain harmony between them. She gave an example if one of the jam'iyah sholawat nariyah congregations was sick, they visited by giving donations they had collected. Harmony and cooperation are the actualizations of the self-identification of the jama'iyah sholawat nariyah congregation in Badang village.

### **Sholawat Nariyah in Sacredness**

Sholawat nariyah for the people of Badang village has the meaning of sacredness. That is, if the sholawat nariyah is read with a certain amount, the process of reading the sholawat under certain procedures and rules, then it is believed to have extraordinary virtue. As stated by SR in the quote below:

“For me, the reward is a lot, let alone up to four thousand four hundred and forty-four (4,444). God willing, it guarantees the safety of the world and the hereafter.”

According to SR, sholawat nariyah has a sacred value, if the sholawat nariyah is read as much as 4,444 times, it will guarantee the safety of the hereafter. The number 4,444 represents a *fadhilah* sholawat nariyah contained. It is as stated by Imam Qurtubi in the book *Asrori Assholah* “If you have a very important or substantial need, then make the group read sholawat nariyah

in one sitting which produces four thousand four hundred forty-four (4,444) times” (Tamim & Munawwar, n.d.).

Sholawat nariyah was interpreted as sacred because ASY said that this sholawat nariyah is given to people with particular needs, including praying for the sick. When reading sholawat nariyah, a person may speak a word from the beginning to the end of reading sholawat nariyah less than 4,444 times. Even though this rule has been enforced, congregations still need to remember the rules. ASY suggested that if someone has an intention, look for people with much free time to read the sholawat nariyah calmly without talking even if only a word.

The moment of internalization is the self-identification of the *jam'iyah* sholawat nariyah which considers that sholawat nariyah has a reasonably high meaning of sacredness. An informant, DW said implicitly that reading sholawat nariyah as many as 4,444 precisely and not being disturbed has the meaning of sacredness to maintain. The sacredness is applied with the aim that the prayers offered to Allah are carried out in special, so that the wishes of *shohibul hajjah* (owner of intent) are granted by Allah SWT.

Confident and steady become the key word to make wish come true. The request would be granted with the feeling of confident, steady and believes that Allah will surely answer the prayers, regardless of whether the sholawat nariyah is *bid'ah* (*hasanah*/good) (Bahtsul Masail, 2016). It is reinforced by MRD's statement below:

“Whoever reads a thousand (1,000) nariyah, a thousand intentions will be granted. Let alone four thousand four hundred forty-four (4,444), (while remembering how many sholawat nariyah reads) read in *jam'iyah* sholawat nariyah). God willing, his wishes will be granted, it will be facilitated.”

Referring to Imam Qurtubi that whoever reads sholawat nariyah 1000 times, then Allah will grant them 1000 wishes. Moreover, if someone reads sholawat nariyah as much as 4,444 times, God willing, prayers and wishes will be granted, and facilitated in all matters and what they desire (Tamim & Munawwar, n.d.).

### **Sholawat Nariyah as Collective Awareness**

*Jam'iyah* sholawat nariyah is an association that is deliberately formed based on social needs and collective awareness. Collective awareness of the importance of sholawat nariyah activities becomes a spiritual need individually and in groups. Therefore, togetherness to form *jam'iyah* sholawat nariyah was made based on mutual agreement.

Before the formation of the sholawat nariyah jam'iyah in Badang village, the local community often received invitations from people who needed the help of sholawat nariyah prayers. Not many people initially knew the *fadhilah* of sholawat nariyah, yet some people believed in the importance of sholawat nariyah in their lives. Based on deliberation in the local community, an opportunity arose to form a jam'iyah sholawat nariyah in their environment. Although initially only 15 people, the membership later increased to 27 people. The same phenomenon was also carried out in the jam'iyah sholawat nariyah environment of the Badang Santren. An informant, DW recounted the beginning of the formation of the *jam'iyah* sholawat nariyah based on deliberation. To socialize the formation of the jam'iyah, those who have joined *jam'iyah* notify others who have not joined. Manual socialization like this eventually spread widely and became an everyday awareness for the continuity of the *jam'iyah* sholawat nariyah. If anyone wants to invite sholawat nariyah and ask for prayer assistance, they do not invite *jam'iyah* outside their environment. For them, sholawat nariyah is a means of helping to make all their affairs easier for Allah, their prayers are answered, because they are sure and steady on the importance of sholawat nariyah. In addition to being a prayer, sholawat nariyah must also be practiced daily.

DW also said that jam'iyah sholawat nariyah became common when the surrounding environment needed prayer assistance. She recounted that in the beginning, a *jam'iyah* sholawat nariyah was formed at the Badang Santren, which became the community's environmental needs. Because, if there are local people who want to invite and need sholawat nariyah prayers, then inviting the congregation at the Badang Masjid is considered too far. Finally, the Badang Santren community took the initiative to form a community of sholawat nariyah, because it was a common need. They consciously formed it on a collective awareness. Sholawat nariyah is increasingly being read by people in Badang village during the COVID-19 pandemic, read at their respective homes as a form of concern for neighbors and families who are exposed to COVID-19. The collective awareness of the importance of sholawat nariyah for them has become a social necessity for the surrounding community to practice during a pandemic. Therefore, efforts to form the community are carried out through deliberation. After they consulted, it was agreed that *jam'iyah* sholawat nariyah was formed based on mutual agreement.

### Sholawat Nariyah as Tool of Power

Sholawat nariyah in Badang village is carried out not only as a social necessity, but also in the context of power, namely position. Some people believe that sholawat nariyah has a reasonably broad *fadhilah*, even the prayer is intended for the security and stability of conflict-prone communities. The meaning of this power is meant when there is a high-ranking official in the government, but his territory is vulnerable to conditions of anarchic conflict and violence. If he cannot control the conflict conditions in the area, his position will be shifted and even transferred (Assyaukanie, 2019). On the other hand, if he can control the conditions of conflict and lawless violence in his territory, then he is appointed, and the existence of his position is possible to be promoted and recognized. The official prays for the condition of the community prone to conflict through reading sholawat nariyah is carried out regularly every month. Hence, the people are peaceful, not easily provoked by provocations (Huda, 2019). It is related to the sociological aspect as stated by ASY below:

“Because one works in a risky location, prone to conflict, he’s always faced with something that’s always risky, every time he’s in danger. So he needs the sholawat nariyah every month, because he is always in danger, critical area.”

This statement concerns to one *jam’iyah* sholawat nariyah who has a family who serves as a police officer in Makassar and is prone to conflict. His family, who lives in the Badang village, always asks for monthly sholawat nariyah. The sholawat nariyah activity began on the *weton* (the day of his birth) of the policeman for three consecutive days. This phenomenon has been going on for almost the last two years for the safety and security of the people in the Makassar working area. Initially, when there was a significant conflict in Makassar, a big demonstration that endangered the policeman’s safety, his family asked for prayer assistance to the Jam’iyah sholawat nariyah congregation in Badang village. As a result, the prayers of sholawat nariyah are believed to significantly contribute to his safety, security and peace in Makassar. HJR strengthens this fact by telling about one of his family members who served as director of the national intelligence agency (BIN) in Makassar. He asked his mother to always perform sholawat nariyah in Badang village addressed to his safety so that God will always protect him from human evil.

Sholawat nariyah is actualized by some people who believe it as a form of power so that the position held is higher. Therefore, the stability of the security in the area of his authority, when viewed from a sociological aspect,

has the meaning of perpetuating his current power. In this case, sholawat nariyah in Badang village is not only a prayer that is asked for healing from illness, especially during the COVID-19 pandemic, asking for a mate, people will seek treatment or surgery, go to school to be successful, but also be implemented to ask for a promotion in rank. The high rank that someone carries is power, of course this is very influential on the existence of a person against the position and power he has. In addition, the reading of sholawat nariyah is not only at certain moments, but also to pray for security stability in areas outside Java prone to conflict.

Sholawat nariyah is also interpreted by the people of Badang village, as a prayer to Allah, may Allah give peace, no disaster occurs, in conflict-prone areas, demonstrations often occur. For someone whose family serves outside Java and who works as a policeman, his job is to deal with demonstrations. Therefore, the policeman believes that by praying nariyah, Allah will provide safety for him as long as he is on duty outside Java.

### **Conclusion**

This study concludes that the community of sholawat nariyah in Badang village during the COVID-19 pandemic practices and internalizes sholawat nariyah in real life. Sholawat nariyah is not only as text without meaning, but also seeks rewards behind the sholawat nariyah reading. Furthermore, sholawat nariyah is a reality that becomes human need, social need, and community spiritual need, namely a need that has real hope for society during the COVID-19 pandemic. Sholawat nariyah is one of the efforts to pray to Allah SWT, so that the pandemic ends soon, finds solutions, and rises from adversity due to the pandemic. Reading sholawat nariyah 4,444 times has five social meanings in *jam'iyah* sholawat nariyah, namely as symbol of religiosity; as solidarity action; as sacredness; as collective awareness; and as a tool of power. This study complements Berger and Luckmann's theory which explains social reality. Accordingly, this study provides theoretical implications for the theory of social reality by Berger and Luckmann in the context of the social meaning of sholawat nariyah which is read as many as 4,444, especially those practiced during the COVID-19 pandemic.

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