

**Reading *Hadrah Basaudan*:
Study of living Qur'an at *Pesantren Hidayatus Salikin Pembuang Hulu
Village***

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Abstract:

This study discusses the phenomenon of reading *Hadrah Basaudan* as a solution in society which currently has a low level of awareness of the importance of grounding the Qur'an in people's daily lives. There are two objectives in this study, to dig into the implementation and meaning of *Hadrah Basaudan* tradition and to see girl students' perception toward the recitation of *Hadrah Basaudan*. This research was field research and used a qualitative descriptive method that systematically describes facts and factual data. The main data sources used are the results of interviews and surveys of *Hadrah Basaudan* reading activities conducted by female students of the *Pesantren Hidayatus Salikin* and analyzed in the frame of related literature review and also used cultural society paradigm theory by Emile Durkheim with functional reception by Ahmad Rafiq. The result showed that: 1) Practice of *Hadrah Basaudan* recitation done with routine and contained recitation that meant praise to Prophet Muhammad (Peace Be Upon Him) along with interaction on Al-Qur'an verses which were *Al-Fatihah*, *Yaasin*, and *Al-Anbiya* Verse 101-112 that had meaning as a medium to bring nearer with Allah, Prophet Muhammad, and noble characters in *Hadrah Basaudan*. 2) Students' perception of *Hadrah Basaudan* was a purifying process to Allah, facilitating the reading of the Al-Qur'an, self-protection, antidote to disaster, heart care, wish fulfillment, ease of affairs, and self-reminders.

Keywords: *Hadrah Basaudan*, Living Qur'an

Abstrak:

Penelitian ini membahas tentang fenomena pembacaan Hadrah Basaudan sebagai solusi di masyarakat yang saat ini memiliki rendahnya tingkat kesadaran terhadap pentingnya membacakan al-Qur'an dalam kehidupan sehari-hari masyarakat. Ada dua tujuan dalam penelitian ini yaitu menggali prosesi pelaksanaan dan pemakaian tradisi Hadrah Basaudan serta melihat persepsi santri putri terhadap pembacaan Hadrah Basaudan. Penelitian ini adalah jenis penelitian lapangan (field research) dengan metode deskriptif kualitatif yang menguraikan secara sistematis fakta dan data secara faktual. Sumber data utama yang digunakan adalah hasil wawancara dan survei kegiatan pembacaan Hadrah Basaudan yang dilakukan oleh santri putri pondok pesantren Hidayatus Salikin serta literatur yang relevan. Penelitian ini menggunakan teori paradigma masyarakat kultural oleh Emile Durkheim dan resepsi fungsional oleh Ahmad Rafiq. Hasil penelitian ini menunjukkan bahwa: 1) Praktik tradisi pembacaan Hadrah Basaudan dilakukan dengan rutin dan berisi bacaan yang berintikan sebagai pujian kepada Nabi Muhammad disertai dengan interaksi terhadap ayat al-Qur'an yaitu surat al-Fatihah, surat Yasin dan surat al-Anbiya ayat 101-112 yang memiliki makna sebagai sarana mendekatkan diri kepada Allah, Nabi Muhammad, dan tokoh-tokoh mulia dalam Hadrah Basaudan. 2) Persepsi para santri putri terhadap Hadrah Basaudan adalah sebagai proses pembersihan diri kepada Ilahi, memperlancar bacaan al-Qur'an, perlindungan diri, tolak bala, pengagaan hati, pengabdian hajat, mempermudah urusan dan sebagai pengingat untuk diri.

Kata kunci: *Hadrah Basaudan*, Living Qur'an



Introduction

Al-Qur'an is the Holy Book of Muslims, which contains the word of Allah SWT, which was revealed to the Prophet Muhammad (Peace Be Upon Him) through the angel Gabriel to be read, understood, and practiced as a guide and savior of human life.¹ However, the problems that exist today can be seen from the low level of awareness of the importance of grounding the meanings of the Qur'an in everyday life in society.² The absolute truth of the Qur'an cannot be seen if it does not interact with social reality. When the whole truth is addressed by Muslim communities with different cultural backgrounds or levels of knowledge and understanding, partial truths will emerge so that the absolute truth still belongs to God.³

When the public consumes the Qur'an, the book undergoes a paradigm shift so that it is implemented and expressed in different ways according to the knowledge and beliefs of each person or group.⁴ Interacting with the Qur'an can be done through oral interaction, writing, and deeds in the form of thoughts, experiences, emotions, and spirituality. The experience of interacting with the Qur'an produces an understanding and appreciation of certain verses. This experience of interacting with the Qur'an includes various activities, such as reading, understanding, and interpreting it.⁵

One way that the Qur'an is always present in everyday life is to hold a routine activity related to the practice of the Qur'an that is appropriate and acceptable to the culture of the community so that it will become a tradition. The strength of the Islamic tradition in society can not be separated from the role of ulama and guardians who bring and teach Islam with a variety of religious traditions. Tradition is something that is common or used to do and is considered appropriate and suitable to be carried out. A community institution that plays a significant role in becoming a place where the Qur'an is always maintained and turned on is a boarding school, which is an essential solution to getting to know more about the religious sciences related to interaction with the Qur'an.⁶ One of the community educational institutions that have a variety of activities in interacting with the Qur'an is Pesantren Hidayatus Salikin in Pembuang Hulu Village, Hanau District, Seruyan Regency. An exciting activity related to interaction with the Qur'an at this Islamic boarding school is the reading of *Hadrah Basaudan*. This activity is inseparable from the spirit that is in the Qur'an. Verses of the Qur'an that are read in *Hadrah Basaudan* are surat *Al-Fatihah*, *Yasin*, and *al-Anbiya* verses 101-112.

Hadrah Basaudan is a tradition originating from the city of Tarim, Hadramaut, Yemen, compiled by a scholar named Shaykh Abdullah bin Ahmad bin Abdullah bin Muhammad bin Abdur Rahman Basaudan. The city of Tarim is indeed known as a gathering Center for God's Saints, great scholars, and prominent writers. This city is also the center of all religious knowledge monotheism

¹ Tristan Rokhmawan dkk., "Pengembangan Kegiatan Seni Dan Budaya Islami Sebagai Bentuk Kegiatan Positif Remaja Pada Masa Pandemi Di Desa Sumber Dawe Sari Kecamatan Grati Kabupaten Pasuruan," *Al-Mu'awanah: Jurnal Pengabdian Kepada Masyarakat* 1, no. 2 (26 Desember 2020): 25, <https://doi.org/10.24042/almuawanah.v1i2.8052>.

² Observasi pada tanggal 15 Mei 2022.

³ Deni Miharja, "Persentuhan Agama Islam Dengan Kebudayaan Asli Indonesia," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 38, no. 1 (2 Juni 2014): 190, <https://doi.org/10.30821/miqot.v38i1.97>.

⁴ Akhmad Roja Badrus Zaman, "Resepsi Al-Quran Di Pondok Pesantren Al-Hidayah Karangsucu Purwokerto," *MA-GHZA: Jurnal Ilmu Al-Qur'an Dan Tafsir* 4, no. 1 (19 Juni 2019): 145, <https://doi.org/10.24090/maghza.v4i1.2142>.

⁵ M. Quraish Shihab, *Wawasan al-Qur'an Tafsir Maudhu'i Pelbagai Persoalan Umat* (Bandung: Mizan, 2007), 3.

⁶ Firman Arifandi, *Saat Tradisi menjadi Dalil* (Jakarta: Lentera Islam, 2018), 6, https://books.google.co.id/books?id=DQixDwAAQBAJ&printsec=frontcover&source=gbs_ge_summary_r&cad=0#v=onepage&q&f=false.

and faith activities.⁷ The religious tradition in this city is very thick and has spread to all corners of the world, one of which is Indonesia.

This study is interesting to do because more research is still needed that discusses the reading of *Hadrah Basaudan*. The previous research found related to the reading of *Hadrah Basaudan* was a thesis written by Kiswanto, a student of Sekolah Tinggi Agama Islam Negeri Kudus, majoring in *Da'wah* and communication in 2016, whose contents discussed the role of a *Hadrah Basaudan* Assembly in motivating his congregation to worship.⁸ This study is more to the substance of *Hadrah Basaudan* in the study of the living Qur'an, which is done regularly and has become a habit of female students at Pesantren Hidayatus Salikin. This study aims to determine and explain the procession and perception of female students in *Hadrah Basaudan* reading activities at Pesantren Hidayatus Salikin. Therefore, this study will look at the phenomenon of living Qur'an on *Hadrah Basaudan* reading activities at Pesantren Hidayatus Salikin, which will be the title: "Reading Hadrah Basaudan: Study of living Qur'an at Pesantren Hidayatus Salikin Pembuang Hulu Village."

Literature Review

A literature review is carried out before researching to want to know the discussion raised previously by other authors; this needs to be done to avoid similarities in the discussion. Here will be described some studies that are relevant to the title of this study, as follows:

First, the thesis written by Nur Thoyibatin Agustina in 2017 entitled "*as-Saja' fi Hadrah Basaudan li Shaykh' Abdullah ibn Ahmad Basaudan: Dirasah Tablīyiyah Balagīyyah*." This study aims to reveal the beauty collected in *Hadrah Basaudan*. This study was conducted with the study of rhyme in terms of the beauty of the final sound of the verse. The method used is descriptive qualitative with the *Badi'* science approach. The results found are based on the number of utterances; *Hadrah Basaudan* consists of 136 stanzas containing rhymes. Twenty-six of them are short poems, and 110 are long poems. The type of rhyme in *Hadrah Basaudan* there are 117 stanzas. It consists of 68 verses of *Musharraf* rhymes, 15 murals rhymes, and 34 *Mutawazji* rhymes.⁹

Second, the thesis written by Baihaki in 2020 was entitled "Bringing the Qur'an to life through the practice of reading *Ratibul Haddad's Dhikr* at Pesantren Mumtaz Ibadurrahman." This study aims to discuss the practice of reading *Ratib Al-Haddad* remembrance at Pesantren Mumtaz Ibadurrahman Tangerang conducted through qualitative research. This study tried to describe the reading of *Ratib al-Haddad*, which became one of the efforts to revive the Qur'an (living Qur'an) amid boarding school life and reveal the benefits felt in reading *Ratib al-Haddad* at Pesantren Mumtaz Ibadurrahman.¹⁰

Third, the thesis written by Eka Rahayuni in 2019 was entitled "The Tradition of Reading *Wird Sakran* (study of living Qur'an at Pesantren Irsyadul' Ibad Pemayung, Batanghari Jambi)." This study is also a study of the living Qur'an, which discusses the tradition of reading *wird Sakran* in Pesantren Irsyadul' Ibad Pemayung, Batang Hari Jambi. The focus of the discussion of this study

⁷ Kiki Safitri dan Meilinda Alvionita dan Rohma Maulidya, "Kajian Psikologi Lintas Budaya: Analisis Dampak Sistem Sosial Budaya Arab Yaman Di Kota Tarim Terhadap Konformitas Muslimah Tarim Dalam Mata Kuliah Tafahum Tsaqofi," *Semnasbama* 2, no. 0 (2018): 481, <http://prosiding.arab-um.com/index.php/semnasbama/article/view/219>.

⁸ Kiswanto, "Peran Majelis Dzikir Hadrah Basaudan Al Luyuts Dalam Meningkatkan Motivasi Beribadah Jamaahnya Di Desa Kalipucang Wetan Welahan Jepara" (skripsi, STAIN Kudus, 2016), <https://doi.org/10.10.20DAFTAR%20PUSTAKA.pdf>.

⁹ Nur Thoyibatin Agustina, "*As-Saja' fi Hadrah Basaudan: Dirasah Tablīyiyah Balagīyyah*" (Skripsi, Universitas Islam Negeri Maulana Malik Ibrahim, 2017), <http://etheses.uin-malang.ac.id/9324/>.

¹⁰ Baihaki, "Menghidupkan Al-Qur'an Melalui Praktik Pembacaan *Ratibul Haddad* di Pondok Pesantren Mumtaz Ibadurrahman," August 7, 2020, <https://repository.uinjkt.ac.id/dspace/handle/123456789/52230>.

is related to two things, namely the practice of reading wird *Sakran* in Pesantren Irsyadul 'Ibad and how the meaning of both clerics and students of the tradition of reading wird *Sakran*. The study used qualitative descriptive research with a phenomenological approach.¹¹

Method

The research method is a scientific way to obtain data with a specific purpose and usefulness.¹² The type of Research used in writing this living Qur'an Research is Field research (field research), which is Research carried out by going directly to the field engaging with local communities. and researchers must know the conditions, situations, and upheavals of the lives of participants and the community under study.¹³

The approach used in this study is phenomenology because it emphasizes aspects of phenomena that exist in society. Hence, the qualitative descriptive method is conducted by conducting Research that produces a descriptive form of written or oral words from people and behavior that can be observed. Phenomenological Research focuses on experience in individual consciousness (intentionality), which describes the relationship between the processes that occur and the object of attention to that process. Thus, the meaning is not according to the researcher's view as an outsider but according to the definition of the informant himself (*emik*) as the perpetrator or subject of the Research.¹⁴

In this study, to obtain accurate data, it is necessary to get primary data sources, namely female students (*santrivati*) of Pesantren Hidayatus Salikin as key informants with criteria that have studied there for three years and have an understanding of *Hadrah Basaudan* reading activities. As for strengthening the data obtained, supporting informants are needed, namely, ustadz (teacher), who leads and plays a role in the reading of *Hadrah Basaudan*, who has been an administrator and teacher at Pesantren Hidayatus Salikin for six years, named Mr. MH (28 years), graduate of Pesantren Sunniah Salafiyah in Pasuruan, East Java, care of al-Ustadz Al-Habib Taufiq bin Abdul Qadir bin Husein as-Segaf and *Ustadz* An (27 years), graduate of Dar al-Mustafa Tarim, Hadramaut, Yemen founded by Habib Umar Bin Hafidz. Secondary Data in this study are documentation data, profile Archives of Pesantren Hidayatus Salikin, the book of *Hadrah Basaudan*, journals, theses, textbooks, and readers of interpretation relevant to this study into additional data that is very useful.

This Research uses several techniques for data collection related to the discussion, namely observation, interview, and documentation.

Result and Discussion

Hadrah Basaudan became one of the mandatory activity programs at Pesantren Hidayatus Salikin for females. The activities they have been doing regularly every Tuesday afternoon make *Hadrah Basaudan* a tradition at the Islamic boarding school. *Hadrah Basaudan* is a practice preferred

¹¹ Eka Rahayuni, Masiyan, dan Sajida Putri, "Tradisi Pembacaan Wirid Sakran (Kajian Living Qur'an di Pondok Pesantren Irsyadul Ibad Pematang, Batanghari Jambi)" (Skripsi, UIN Sulthan Thaha Saifuddin Jambi, 2019), <http://repository.uinjambi.ac.id/3003/>.

¹² Sugiono, *Metode Penelitian Kuantitatif Kualitatif Dan R&D* (Bandung: Alfabeta, 2013), 2.

¹³ Conny R. Semiawan dan Raco, *Metode Penelitian Kualitatif: Jenis Karakteristik dan Keunggulannya* (Jakarta: Grasindo, 2010), 9.

¹⁴ Ido Prijana Hadi, "Akurasi Berita Di Media Sosial Menurut Pengguna (Studi Fenomenologi Pengguna Media Sosial)," dalam *Akurasi Berita di Media Sosial Menurut Pengguna (Studi Fenomenologi Pengguna Media Sosial)* (Komunikasi Dalam Membangun Kebersamaan Dan Kemajemukan Bangsa. Konferensi Nasional ASPIKOM 2017, Salatiga - Indonesia: Petra Christian University, 2017), 338–340, <https://lustrumaspikomuksw.wordpress.com/>.

by scholars in Hadramaut. Scholars, *babaib*, and pious people carry out the reading of *Hadrah Basaudan*. Every Tuesday, it held assemblies and *Hadrah Basaudan* reading, and now it has begun to grow and spread throughout the Islamic world.¹⁵

Reading *Hadrah Basaudan* is a sacred activity in Pesantren Hidayatus Salikin for females, so in practice, they are always in a state of purity (ablution) and live every stanza read. The female students involved in the reading of *Hadrah Basaudan* were seen to be very appreciative of the activity, so all of them focused (*kebusyu'*) without talking to each other or playing around. This sacred recitation of *Hadrah Basaudan* occurs because they believe in his glory. The students are already accustomed to practicing it and know the benefits and blessings they get when reading *Hadrah Basaudan*, as explained by the *musyrif*.

Musyrif's recitation of *Hadrah Basaudan* explained to the female students the benefits and glory of *Hadrah Basaudan*. They believe Tuesday is the day of disaster (*bala'*), so by reading the *Hadrah Basaudan*, they will be protected from all disasters, calamities, and difficulties. The glory of *Hadrah Basaudan* can also be seen from the many names mentioned by the scholars, the lovers of Allah. So that the students are taught to laugh, that is, to ask God for everything they want through the glory of God's beloved names that they read and are sure that their wishes will come true. In addition, in a series of readings, *Hadrah Basaudan* recited verses of the Holy Qur'an and *sholawat* praise to the Prophet Muhammad PBUH. The students in this activity can present their hearts so they can be attached to Allah and the Prophet Muhammad so that the reading of *Hadrah Basaudan* is considered holy or sacred by the Pesantren Hidayatus Salikin for the female community.

Emile Durkheim believed that religion is moral. The source of religion is the society itself that will judge something as sacred or profane. Durkheim discovered that the fundamental characteristic of any belief in religion lies not in the supernatural but in the concept of "the sacred."¹⁶ This means that religion is a unified system of beliefs and practices associated with something sacred. According to Durkheim, all religious beliefs, both simple and complex, share one common characteristic: the separation of the sacred and the profane. Durkheim also added that sacred things are always interpreted as superior and powerful, and under normal conditions, these things are always respected. At the same time, profane things are a daily part of life and are mediocre.

Durkheim said that the main concentration of religion lies in the sacred because it has a vast influence, determining the well-being and interests of all members of society. The profane does not have such a significant influence and is only a daily reflection of each individual. Durkheim also stated that religion is social. According to him, religion is based on the difference between the sacred and the profane; the primary attention of faith is directed to the sacred, which must be maintained so that it does not mix with the profane.¹⁷ In the activity of reading, *Hadrah Basaudan* does not have profane value in its implementation because this activity is a religious *amaliyah* that they believe is sacred.

In addition, the study's results found that *Hadrah Basaudan* had a different reading version than that applied at Pesantren Hidayatus Salikin. According to Mr. MH, this could have happened because *Hadrah Basaudan* was widespread worldwide so differences could have occurred. The existence of another version of the *Hadrah Basaudan* occurs because scholars may increase or decrease

¹⁵ Wawancara dengan Ustadz AN (27 tahun), Pengurus Pondok Pesantren Hidayatus Salikin, di Pembuang Hulu tanggal 28 April 2022.

¹⁶ Nurdinah Muhammad, "Memahami Konsep Sakral dan Profan dalam Agama-Agama", *Jurnal Substantia* 15, no. 2 (Oktober 2013), 269.

¹⁷ Sahrul Sori Alom Harahap, "Sakral dan Profan (Sistem Kepercayaan Sakral dan Profan Suku Akit di Bantan Tengah)", *Akademika: Jurnal Keagamaan dan Pendidikan* 17, no. 1, Juni 2021, 104-105.

the content of the readings on the *Hadrah Basaudan* with a specific purpose. Still, the core of the reading, such as verses, prayers, tawas, and verses of the Qur'an on the reading of the *Hadrah Basaudan*, remains the same.¹⁸ In another version found by *Hadrah Basaudan*, there is a reading of other letters such as *al-Kausar*, *al-Kafirun*, *an-Nasr*, *al-Masad*, *al-Ikblas*, *al-Falaq*, *an-Nas*, and selected verses in surat *al-Baqarah* without the reading of surat *Yasin*. However, there are still surat *al-Fatibah* and Al-Qur'an Surat *al-Anbiya* verses 101-112 as well as verses, prayers, and *tawasul* at Pesantren Hidayatus Salikin.

The practice of reciting *Hadrah Basaudan* in every place is the same, especially the content of the recitation. But in terms of implementation, some carry it out on Tuesday morning and Tuesday afternoon, and even those do it on Tuesday morning and afternoon. In Pesantren Hidayatus Salikin, the reading of *Hadrah Basaudan* is routinely carried out every Tuesday afternoon at the mosque, which is attended by all female students except students who have obligations on other agendas. They do not follow the reading of *Hadrah Basaudan*.

Discussion

The History Of The *Hadrah Basaudan* Tradition

Hadrah Basaudan can be said to be a new phenomenon among the Muslims of the archipelago. This tradition originated in Hadramaut, South Yemen, about two centuries ago. *Hadrah Basaudan* is used as a dedicated practice every Tuesday, morning or evening.¹⁹ *Hadrah Basaudan* is the work of a Hadramaut scholar named Shaykh Abdullah bin Ahmad Basaudan, who in his time was recognized as the highest *mufti* in science until he reached the degree of *Ijtihad fatwa* even the scholars of Hadramaut bore the title of *Hujjah al-Islam* to him.

Shaykh Abdullah Basaudan has a full name, and the title given to him is *al-Allamah al-Mubaqiq al-Faqih Afifuddin Abu Muhammad Shaykh Abdullah bin Ahmad bin Abdullah bin Muhammad bin Abdur Rahman Basaudan al-Kindi al-Miqdadi al-Hadrami*, his lineage continues to Shaykh Umar bin Muhammad bin Abi Nasywat which ends in the genealogy of Sayyidina Miqdad bin al-Aswad al-Kindi RA one of the Companions of the Prophet Muhammad. He was born in Khuraibeh, Wadi Dau'an, Hadramaut, Yemen, in 1178 Ah. Khuraibeh, at that time, was famous as the village of pious scholars, so it was called the village of *Fuqaha*. Shaykh Abdullah Basaudan, since childhood, has been nurtured by religious upbringing and has memorized the Qur'an and various *matan* knowledge. Shaykh Abdullah Basaudan died on 7 *Jumadil Awwal* 1266 Ah and was buried in *Khuraibeh*.²⁰

Initially, Habib Umar bin Abdurrahman al-Bar wrote the compilation of *Hadrah Basaudan*. Then, the writing of the Hadith was continued by Shaykh Abdullah bin Ahmad Basaudan, a Habib Umar bin Abdurrahman al-Bar student. After some time, the hadrah was completed again by Habib Ahmad bin Muhammad al-Muhdar and perfected again by Habib Abdurrahman bin Muhammad al-Masyhur. Although several figures played a role in its creation, the hadrah is better known as the hadrah Basaudan, taken from the name of Shaykh Abdullah bin Ahmad Basaudan.²¹

¹⁸ Wawancara dengan Ustadz MH (28 tahun), Pengurus Pondok Pesantren Hidayatus Salikin, di Pembuang Hulu tanggal 21 Mei 2022.

¹⁹ "Unit Rehana ITB » Hadrah Basaudan," diakses 18 Juni 2022, <https://rebana.unit.itb.ac.id/hadrah-basaudan/>.

²⁰ "Hadroh Basaudan," *Kecintaan dan Kasih Sayang Kepada Ablul Baiyt* (blog), 28 Maret 2011, <https://pondokhabib.wordpress.com/2011/03/28/hadrah-basaudan/>.

²¹ Fahira Saalim, *Hadrah Basaudan* (Bandung: PP. Addahlaaniyyah HBT, t.t.), 37–38.

***Hadrah Basaudan* recitation procession at Pesantren Hidayatus Salikin for female**

The reading of *Hadrah Basaudan* at Pesantren Hidayatus Salikin for females was initiated by *Ustadz* (Mr.) MH, the administrator at the Islamic boarding school. *Ustadz* MH was motivated to hold a reading of *Hadrah Basaudan*, which was often practiced when he studied for seven years at a boarding school founded by Sayyidil Habib Taufiq bin Abdul Qadir, a Pesantren Sunnniyah Salafiyah in Pasuruan, East Java. There is a habit of reading *Hadrah Basaudan* on Tuesday afternoons. Thus, *Ustadz* MH wanted to follow (*ittiba'*) in the footsteps of *al-Salaf al-Salih* because the scientific genealogical chain of his teachers was oriented to the scholars of Hadramaut.²² By believing the blessings and glory in *Hadrah Basaudan* *Ustadz* MH wants to turn *Hadrah Basaudan* on in the Pesantren Hidayatus Salikin for females.

The practice of reciting *Hadrah Basaudan* in every place is the same, especially the content of the recitation. But in terms of implementation, some carry it out on Tuesday morning and Tuesday afternoon, and even those do it on Tuesday morning and afternoon. In Pesantren Hidayatus Salikin, the reading of *Hadrah Basaudan* is routinely carried out every Tuesday afternoon at the female mosque, which is attended by all female students except students who have obligations on other agendas. They do not follow the reading of *Hadrah Basaudan*.

From the observation made by the procession of *Hadrah Basaudan* reading activities, some ethics must be done by female students, namely: First, Reading *Hadrah Basaudan* in a state of *wudlu* (take ablution) so that students who have canceled *wudlu* are given time to take *wudlu* first. Second, follow the activities solemnly or concentrate and do not disturb others. Third, the reading of *Hadrah Basaudan* is done in the congregation so that the students must be able to adjust the rhythm and reading so that it is simultaneous. Fourth, pay attention to the clothes and places used; they must be pure and clean. Fifth, end the activity in an orderly and civilized manner, avoiding mistakes and playfulness, which can eliminate the benefits and influence of practice.²³

The details of the procedures for the implementation of *Hadrah Basaudan* reading activities from observations that have been made and based on the rules of reading in the *Hadrah Basaudan* book are described as follows;

First, after the female students are ready *Ustadz* (Mr) MH as the leader of the activity begins by saying *tawasul* to the Prophet Muhammad PBUH followed by all female students reading surat *al-Fatihah*. As described by *Ustadz* MH:

“*Hadrah Basaudan* begins with reading *al-Fatihah* because it has been determined from the *sahibul hadrah*. In this *hadrah*, it is also said that this *Hadrah Basaudan* is a teaching that is quite beneficial, effective enough to bring various benefits and prevent all difficulties and how to read it should be preceded by reading the letter *al-Fatihah* and *Yasin* and saying the phrase *La ilaha illallah* (none has the right to be worshipped but Allah) as much as we can. This is how it is set in *Hadrah Basaudan*.”²⁴

Secondly, the students read surah *Yasin* together. By reading surah *Al-Fatihah* and *Yasin*, the female students believe that benefits will be obtained if they read it correctly and solemnly. Like interviews conducted with some students, they understand the blessings and virtues of surat *Al-Fatihah* and *Yasin* for their lives in this world and the hereafter. As the explanation presented by students VW, SF, and PA:

²² Wawancara dengan *Ustadz* MH (28 tahun), Pengurus Pondok Pesantren Hidayatus Salikin, di Pembuang Hulu tanggal 19 April 2022.

²³ Obseravasi pada tanggal 19 April 2022.

²⁴ Wawancara dengan *Ustadz* MH (28 tahun), tanggal 18 Mei 2022.

"In the hadrah, there is surah Yasin, if surah Yasin is read according to my understanding. It is the heart of the Qur'an, so in reading the letter Yasin at the beginning of the hadrah, we have our own goals. Like we want *Ziaroh*, we read Surah *Yasin*. And many have gone before us. So, with Surah *Yasin*, we can send it to the scholars. We can pray for deceased relatives or parents. And ask for God's blessing. For surah, Al-Fatihah is also usually for *tawasul*, giving gifts to scholars and those whom we intend and let us know the Straight Path and stay on the path of truth."²⁵

"... And there is surah *Yasin*, which has a lot of virtues, especially for people who have died; it is usually good to read *Yasin*. In *Hadrah Basaudan*, we read *Yasin* to open the reading of *Hadrah*, and *al-Fatihah* is a clear verse of the Qur'an with virtues and a lot of goodness that we can get from reading it. *Al-Fatihah* also for *tawasul* to scholars, to convey the reading so that we get the intercession of the scholars and Guardians of Allah."²⁶

"We read *Yasin* and *Al-Fatihah's* letters for *tawasul*. We can also wish blessings for our parents, teachers, and the Prophet Muhammad. There are many purposes and meanings we intend in our hearts."²⁷

Third, continue by reading the sentence "*La ilaha illallah*" with the amount as much as possible. It is usually read three times. The sentence "*La ilaha illallah*" in the reading of *Hadrah Basaudan* has the purpose of remembrance of Allah and the oneness of Allah SWT that "there is no God but Allah."

Fourth, read the prayer asking for protection from Allah SWT from all disasters (*bala'*), invoke by calling the name of Allah as many as seven times, and repeat as many as three times. Followed by readings with a similar purpose, namely to reject disaster (*bala'*).

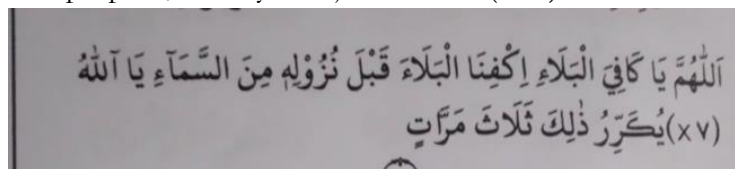


Figure 1: Prayer rejects disaster / Bala (Source Book *Hadrah Basaudan*)

Prayer rejects disaster / *bala* in *Hadrah Basaudan* has the meaning of "O Allah, o essence that can reject all disasters, protect us from all disasters before he came down from the sky. O Allah (7 times)". Pray with the belief that God is the guardian of his creation and can reject all disasters. Allah Almighty says in the Qur'an Surah Yunus [10]: 107;

Meaning: "and 'If Allah touches you with harm, none can undo it except Him. And if He intends good for you, none can withhold His bounty. He grants it to whoever He wills of His servants. And He is the All-Forgiving, Most Merciful.'"²⁸

Allah SWT gives two opposite things that have to do with human actions. First, people who do good deeds will bring mercy, while people who do bad deeds will bring evil. As a believer must

²⁵ Wawancara dengan VW (16 tahun) Santri Putri Pondok Pesantren Hidayatus Salikin, di Pembuang Hulu tanggal 18 April 2022.

²⁶ Wawancara dengan SF (16 tahun) Santri Putri Pondok Pesantren Hidayatus Salikin, di Pembuang Hulu tanggal 18 April 2022.

²⁷ Wawancara dengan PA (17 tahun) Santri Putri Pondok Pesantren Hidayatus Salikin, di Pembuang Hulu tanggal 18 April 2022.

²⁸ *Libat Qur'an Kemenag In Word (QKIW)*, Terjemah Kemenag, Versi 0,64, 2019.

believe in the decree of Allah SWT, then a Muslim should adorn himself with acts that can bring mercy. To avoid punishment or punishment.²⁹

Fifth, read the verses that contained prayers for help, protection to Allah SWT, and grant all hope. In this case, the verse that is read There are three kinds of verses with different rhythms. In the verse, many names are mentioned of the Prophet, the scholars, and the Guardians of Allah (*hadrah* figures). In this poem, many requests are made to the figure of *Hadrah*. However, as long as we still place Allah SWT as the most powerful Creator, we, as creatures who do not have the slightest power, need *wasilah* or intermediaries as helpers in this world and the hereafter. So, it was better through the prophets and the righteous.³⁰

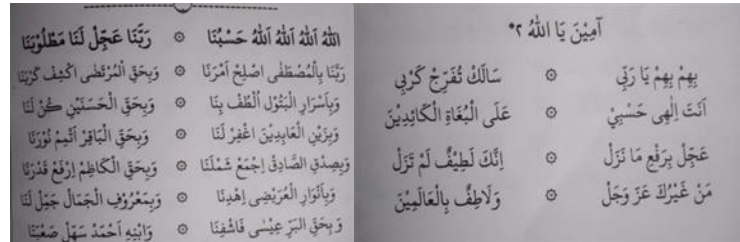


Figure 2: A Collection of Poems Hadrah Basaudan (Source Book *Hadrah Basaudan*)

Sixth, continue reading the Qur'an, which is read in tartil. The verses of the Qur'an that are read are surah al-Anbiya verses 101-112. Reading the Qur'an with tartil is a virtue. According to the words of the Prophet Muhammad PBUH, when we read one letter of the Qur'an, it will get one good and multiply ten times the Good received. So, the more Letters of the Qur'an are read in tartil, the more rewards will be obtained. As Muslims, we must want to learn to read the Qur'an verse by verse in tartil. The reward that Allah SWT gives can be righteous deeds for life in this world and the hereafter.³¹

Seventh, after reading the Qur'an, continued again with other verses, as many as ten verses with different rhythms as well. The content of these verses is almost the same as the previous verses, which contained praise to Allah SWT, the Prophet Muhammad, and the scholars, especially the figures of hadrah, asking for help and safety, asking for security from all fears, asking for forgiveness, asking for death in a good final state. These hopes are offered to Allah SWT with the glory of the Prophet and the scholars or called *tawasul*. Ustadz MH said that:

"There was a lot of laughter in the crowd. There are some people who think Hadrah Basaudan and *Tawasul* is *bid'ah*, but *tawasul* is not something new (*bid'ah*). Because if we look at ourselves who are many of these vices, looking at ourselves who are full of shortcomings, it feels like raising our hands to ask Allah SWT is still inappropriate. Because of our many sins. But unlike those who have a clear position in the sight of God, we hope with the intermediary of the Guardians and lovers of God that we can get security, blessing, grant the wish."³²

Eighth, the last session is laughing by reading Surah *Al-Fatihah* four times addressed to the Prophet Muhammad PBUH and his family, friends, followers of the Prophet, and other noble people.

²⁹ Ali Iskandar, *Menyemai Bencana: Ikhtiar Menolak Bala dalam Teks Al-Qur'an* (Sukabumi: CV. Jejak, 2019), 15.

³⁰ Farah Al Kiftiyah dan A. Jauhar Fuad, "Pendidikan Rohani Dalam Tradisi Amaliyah Di Pondok Pesantren Salafiyah Kota Kediri," *Indonesian Journal of Humanities and Social Sciences* 1, no. 2 (30 Juli 2020): 74, <https://doi.org/10.33367/ijhass.v1i2.1319>.

³¹ Wulan Furrie, "Program Serambi Islami Edisi Jum'at Pada Sesi Teletelawah (Upaya Tvri Untuk Meningkatkan Pengetahuan Membaca Alquran Secara Tartil Bagi Pemirsa)," *LUGAS Jurnal Komunikasi* 1, no. 1 (2017): 24, <https://doi.org/10.31334/jl.v1i1.102>.

³² Wawancara dengan Ustadz MH (28 tahun), tanggal 29 April 2022.

The procession shows that the phenomenon of reading *Hadrah Basaudan* can be considered a tradition and a form of cultural society, as expressed by Emile Durkheim in the theory of the cultural paradigm of culture. Durkheim discovered a fundamental pattern inherent in every belief. The essential features of a religion are the belief in the sacred and the profane, the rites, and the congregations. It is through these things that one can distinguish between the religious and the non-religious. Durkheim concluded that religion is a unified system of beliefs and actions related to the sacred. These beliefs and actions merge into a single moral community called the congregation.³³

The categorization of people culturally is as follows:

First, the reading of *hadrah Basaudan* is equally believed to be a practice that brings blessings and brings closer to the creator, so that it is purified and considered noble by the pesantren community, namely the female students and teachers (*ustadz/ustadzah*) pesantren administrators. The sanctity of *hadrah Basaudan* can be seen in the content contained in the reading, which consists of Islamic verses, blessings, remembrance, prayers, and several letters in the Qur'an. In addition, there are many names of *Habib*, scholar, *wali Allah*, prophets, and messengers mentioned in the *hadrah*. Thus, *Hadrah Basaudan* is considered by the female students as sacred (the sacred).

Second, the classification where the tradition of reading *Hadrah Basaudan* with the pesantren community has become a unity between students and the tradition. It is said that because the *hadrah Basaudan* tradition is part of the pesantren tradition, it has become a necessity, especially among female students from the observations that have been made female students (*Santriwati*) grouped into students who understand and do not understand related to the reading of *hadrah Basaudan*. This can be seen when interviewing not a few students who need help understanding the meaning and purpose of reading *Hadrah Basaudan*, only a few who can answer well. However, judging from the observation, almost all female students can follow and read *Hadrah Basaudan* well. The values in *Hadrah Basaudan* condition the Pesantren Hidayatus Salikin community to keep it alive by carrying it out every Tuesday. Judging from the female students (*Santriwati*) who understand and do not understand, they are still convinced that this activity brings blessings to themselves and the boarding school. Thus, *Hadrah Basaudan* is classified as a practice that is considered noble for the Pesantren Hidayatus Salikin for the female community.

Third, the rite. As in the analysis of this *Hadrah Basaudan* tradition, the application is carried out by reading together by all female students; they try to bring heart and concentration to the reading. *Hadrah Basaudan* is a ritual based on the teachings of Islam that will direct the heart and soul to feel calm and happy. It is said that religious rituals that are carried out continuously will be a reason to realize a tolerant spiritual life with the surrounding culture or tradition.³⁴

Fourth, the solidarity formed when performing the ritual of reading *Hadrah Basaudan* together is the cause of creating a sense of purpose. The tradition of reading *Hadrah Basaudan* plays a role in increasing the solidarity of Hidayatus Salikin pesantren students. Solidarity formed from the activities of *Hadrah Basaudan* also affects the lives of students not only during the procession of *Hadrah Basaudan* activities but also in other student activities. Solidarity that occurs in the community of Pesantren Hidayatus Salikin is togetherness in terms of goodness and piety to Allah SWT. Solidarity in *Hadrah Basaudan* is also created because of the similarity in believing and having the same under-

³³ Emile Durkheim, *The Elementary Forms of Religious Life*, terj. Karen E. Fields, (New York: The Free Press, 1995), 44.

³⁴ A. Fatikhul Amin Abdullah, "Ritual Agama Islam Di Indonesia Dalam Bingkai Budaya," *Prosiding Seminar Nasional Islam Moderat 1* (23 September 2018): 11.

standing and purpose and feeling the same emotional experience. So, the values in *Hadrah Basaudan* become the glue between female students. In Islamic teachings, the character of solidarity is a beautiful temperament that is the foundation of a good society. It is also following the word of Allah the Almighty in the Qur'an Surah al-Maidah [5]: 2;

Meaning: "O believers! Do not violate Allah's rituals 'of pilgrimage', the sacred months, the sacrificial animals, the 'offerings decorated with' garlands, nor those 'pilgrims' on their way to the Sacred House seeking their Lord's bounty and pleasure. When pilgrimage has ended, you are allowed to hunt. Do not let the hatred of a people who once barred you from the Sacred Mosque provoke you to transgress. Cooperate with one another in goodness and righteousness, and do not cooperate in sin and transgression. And be mindful of Allah. Surely Allah is severe in punishment."³⁵

The Perception of Pesantren Hidayatus Salikin Specifically for Women To Read *Hadrah Basaudan*

The tradition of reading *Hadrah Basaudan* is not all female students understand in detail both the meaning and others, so it becomes an obligation to carry it out as expressed by SF and NSY:

"These are the practices of the Ancients, and the pious used to recite them on Tuesdays. Usually, on Tuesdays, the scholars said that many reinforcements came down, so there was one of the scholars who compiled a practice called *Hadrah Basaudan* to reject reinforcements."³⁶

"*Hadrah Basaudan* is a *sholawat* reading activity. *Qasidah* is read using the tone, but the tone is different. The Qur'an is also recited, and many prayers are recited. Done every Tuesday afternoon. *Hadrah Basaudan* said, according to my understanding, to reject disasters (*bala'*) so that we can be protected and protected we read on Tuesday afternoon."³⁷

The perception of female students of pesantren Hidayatus Salikin has a diverse response, including female students making *Hadrah Basaudan* a medium for them to interact with the Qur'an; besides, *Hadrah Basaudan* is seen as a disaster practice (*bala'*), wish fulfillment, sustenance launchers, heart guards, methods to increase faith and draw closer to Allah SWT, the Prophet Muhammad and the pious.

The perception of living Qur'an in *Hadrah Basaudan* expressed by *Santrivati* will be seen in functional reception. According to Ahmad Rafiq, the study of the reception of the Qur'an belongs to the study of function.³⁸ Function reception at *Hadrah Basaudan*, namely the verses of the Qur'an, is positioned as a practice intended for students to be used for specific purposes. In addition to the reading of blessings and Islamic verses, the more emphasized thing is the function of the verses of the Qur'an that are read.

First, the reading of surah *Al-Fatihah*, which the female students believe, can be the reason for the achievement of the wishes of its readers in both world affairs and the hereafter. Surah *Al-Fatihah* was applied during the time of the Prophet and his companions. In one narration, the Prophet used to cure diseases through *ruk'yah* by reading surat *al-Fatihah* and rejecting magic with surat *al-Muawwizatain*. This shows that the Qur'an has been accepted for functions beyond its capacity as a text.³⁹

³⁵ *Libat Qur'an Kemenag In Word (QKIW), Terjemah Kemenag, Versi 0,64.*

³⁶ Wawancara dengan Santri SF (16 tahun), tanggal 18 April 2022.

³⁷ Wawancara dengan Santri NSY (17 tahun), tanggal 18 April 2022.

³⁸ Lina Atifah Yusuf, "Resepsi Eksegesis dan Fungsional Jamaah Pengkajian Tafsir Jalalain (Studi Living Qur'an di Pesantren Daarul Fatah Kampung Tegal Mukti Lampung)," 2021, 12, <http://repository.iq.ac.id//handle/123456789/1489>.

³⁹ Muhammad Ridha, "Khazanah Living Quran dalam Masyarakat Aceh", *Journal of Qur'anic Studies* 6, no. 2 (Juli-Desember 2021), 269.

Second, the reading of *Yasin's* letter, which female students responded to as a gift sent to scholars or figures in *Hadrah Basaudan*. They also believe Surah *Yasin's* is an abundance of benefits and blessings for the reader. Because of the entire content of the Holy Qur'an, surat *Yasin* is the heart of the Qur'an. As quoted from a journal that discusses the virtues of Surah *Yasin*, in the book *Khazinah al-Asrar* by al-Nazili, there is a hadith of the Prophet Muhammad that reads:

Ma'qil bin Yasar from Rasulullah SAW, indeed said, "Surat *Yasin* is the heart of the Qur'an; no one reads it while hoping for the reward of the hereafter, but his sins are forgiven, so read it for those who have died from you."⁴⁰

In addition to being used as a gift sent to the figures of *Hadrah*, the reading of *Yasin* is used by the students as protection, protection, and self-preservation. He is the one who will help you to receive the forgiveness of your sins.

Third, the reading of Surah al-Anbiya verses 101-112 is responded to by female students as their interaction with the Qur'an makes their hearts adrift with the Qur'an and brings peace. Good influence will be felt by everyone who is always close to the Qur'an and routinely listens, reads, memorizes, or mentions the Qur'an. The peace of mind occurs because when reading the Qur'an, we connect the heart with Allah SWT by reading his word. So that in difficult or happy circumstances, peace will still be obtained.⁴¹

Ustadz, the leader of the reading of *Hadrah Basaudan*, also responded regarding Surah *al-Anbiya* 101-112 that this verse must have a particular purpose for placing it in the middle of the task of *Hadrah Basaudan*. But he said he did not know why because he had not studied it. But we can see that this letter contains a warning.

The word of Allah SWT in surah *al-Anbiya* verse 106 is:

Meaning: "Most surely in this is a message for a people who are Abid (servants to Allah)."

The verse contained the word of Allah SWT, which says that in the Qur'an, there is a clear message for Muslims. In *Tafsir Ibn Kathir*, this verse is translated as "Indeed this is a warning for those who worship." that is to say that in this Qur'an, there is a warning that will lead to profit and sufficiency for people who worship God in line with the Shari'a established over them.⁴²

In the reading of *Hadrah Basaudan*, Surah al-Anbiya 101-112 responded as a warning that female students are not negligent in increasing worship and prioritizing obedience to him rather than obedience to lust. The leader of this activity explained that *Hadrah Basaudan* was made as a form of longing for the Prophet Muhammad. It is also in harmony with the Qur'an verses are read, namely the Qur'an Surah al-Anbiya verse 107:

Meaning: "And We have not sent you, [O Muhammad], except as a mercy to the worlds."

This verse is intended to remind us of the role of the Prophet Muhammad, who was sent as *rahmatan lil 'alamin*. This verse tells us that God made the Prophet Muhammad as a mercy for all the worlds; the meaning is that God sent the Prophet Muhammad as a mercy for all creatures—the one who is grateful for the blessings of this world and the hereafter. And whoever rejects it will be lost in this world and the hereafter. In his commentary, Wahbah az-Zuhaili also explains that

⁴⁰ Sri Rahayu, Didi Junaedi, dan Umayah Umayah, "Pengaruh Pembacaan Surat Yasin Fadilah Terhadap Perilaku Masyarakat: Studi Living Quran di Yayasan PATWA Kabupaten Cirebon," *Diya Al-Afkar: Jurnal Studi al-Quran dan al-Hadis* 7, no. 02 (30 Desember 2019): 277, <https://doi.org/10.24235/diyaaafkar.v7i02.5801>.

⁴¹ Laelasari Sari, "Tradisi Membaca Surat Yasin Tiga Kali Pada Ritual Rebo Wekasan (Studi Living Sunnah di Kampung Sinagar Desa Bojong Kecamatan Karangtengah Kabupaten Cianjur)," *Dirayah: Jurnal Studi Ilmu Hadis* 4, no. 2 (13 April 2020): 172, <https://doi.org/10.15575/diroyah.v4i2.6219>.

⁴² Muhammad Nasib Ar-Rifa'i, *Ringkasan Tafsir Ibnu Katsir Jilid 3 Penerjemah Syihabuddin* (Jakarta: Gema Insani Press, 1999), 333.

surat al-Anbiya is used as a reminder and personal protection. When this letter came down, it was conveyed to Amir bin Rabi'ah, "Why do you not ask about it to the messenger of Allah? He also said, "Today, a surah has been sent down that makes us no longer pay attention to the world."

In addition, some students think that the reading of *Hadrah Basaudan* is used to train their fluency and fluency in reading the Qur'an, as well as entertainment for them. The joy can be felt because the reading of *Hadrah Basaudan* is filled with verses that are read with various rhythms, so they are exciting.

When observing the activities of *Hadrah Basaudan*, researchers also participated in the reading of *Hadrah Basaudan* and felt a similar feeling to the female students; there is calmness and a sense of pleasure that is present in the heart when reading *Hadrah Basaudan*. Especially the verses of the Qur'an and verses that have a deep meaning, and the prayers are lovely. In addition, there is also a feeling of togetherness that arises when reading *Hadrah Basaudan*.

Conclusion

Based on the discussion related to this study, there are two aspects of the findings that can be concluded that the series of traditional practices of *hadrah Basaudan* reading activities at the Hidayatus Salikin Pesantren for women is carried out on Tuesday after Asr prayers. First, the reading of *Hadrah Basaudan* begins with reading *tawasul* why the Prophet Muhammad PBUH. Second, read Surah Al-Fatihah and Yasin. Third, read the *qasidah* or verse with a predetermined rhythm. Fourth, recite the Qur'an surat al-Anbiya verses 101-112 tartil. Fifth, continue by reading the verses again with a different rhythm. Sixth, perform *tawasul* by using the letter *al-Fatihah* awarded to *Hadrah Basaudan*. This procession shows that *Hadrah Basaudan* is equally believed to be the bearer of blessings and salvation in this world and the hereafter. It contained the values of the Qur'an, which has been classified as a practice that becomes one of unity with the community pesantren Hidayatus Salikin. The female students equally believe these special women are sacred. *Hadrah Basaudan* is a ritual based on the teachings of Islam that directs the heart and soul to ultimate peace and happiness. The formation of solidarity in the activities of *Hadrah Basaudan* was created because of the similarity in believing in its purity and feeling the same emotional experience, so the values in *Hadrah Basaudan* become the glue between female students.

The perception of pesantren Hidayatus Salikin specifically for women towards the tradition of reading *Hadrah Basaudan* is that in addition to viewing *Hadrah Basaudan* as an activity that must be performed, they also believe that *Hadrah Basaudan* was composed by the most ancient scholars with a specific function, especially seen from the verses of the Qur'an that are read. Reading Surah *Al-Fatihah* and *Yasin* was wish-fulfilling, opening the door to *berkah*, protection, and forgiveness from Allah SWT. Surat *al-Anbiya* 101-112 is read as a reminder and personal protection so as not to be negligent of the hereafter. With this, *Hadrah Basaudan* deserves to be practiced because it is proven to affect peace of mind.

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