

## Religion and Human Rights: *Wahidiyah* Phenomenon and Local Religious Traditions in Kediri

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**Histori Artikel:** Diterima: 30 Agustus, 2024 | Revisi: 03 November, 2024 | Tersedia online: 28 Desember, 2024

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### Abstract

This study elucidates the phenomenon of traditional *ṣalawāt Wahidiyah*, a traditional Islamic boarding school at Kedunglo Almunadhdhoroh Kediri founded by KH. Abdul Madjid Ma'roef. The practice of reciting prayers and Quran verses as blessings is a distinctive feature of *Wahidiyah*, namely QS. Al-Fatihah: 1-7, QS. Az-Zariyat: 50, and QS. Al-Isra': 81. The practice of blessings is a prayer directed towards Prophet Muhammad, intended to foster spiritual connection and inner tranquility. The tradition of prayers in this place is open to individuals of all ages, genders, and religious affiliations, reflecting inclusivity in its teachings. This aspect has garnered significant interest from the public in Kediri and beyond, fostering inter-religious dialogue and respect for fundamental rights. However, adhering to local non-religious traditions can act as a barrier to embracing this practice. The inquiry into the phenomenon of traditional seawater *Wahidiyah* and the local religious community in Kediri is the first subject to be addressed. The subsequent subject is the relationship between religion and human rights in the context of traditional *Wahidiyah* and the local religious community in Kediri. The research method employed was a qualitative study with a phenomenological approach, supplemented by a literature review and content analysis. The results of the study elucidate the tradition of *Wahidiyah* within the context of the local religious community in Kediri. Secondly, the study will analyze the relationship between religion and human rights, and its impact on traditional *Wahidiyah* and the traditional religious local in Kediri.

**Keywords:** *Local Tradition, Salawat, Kediri.*

### **Abstrak**

Penelitian ini menguraikan fenomena ṣalawāt *Wahidiyah* tradisional di pondok pesantren Kedunglo Almunadhdhoroh Kediri yang didirikan oleh KH. Abdul Madjid Ma'roef. Praktik pembacaan doa dan ayat-ayat Al-Qur'an sebagai shalawat merupakan ciri khas *Wahidiyah*, yaitu QS. Al-Fatihah: 1-7, QS. Az-Zariyat: 50, dan QS. Al-Isra': 81. Praktik shalawat merupakan doa yang ditujukan kepada Nabi Muhammad, dimaksudkan untuk menumbuhkan hubungan spiritual dan ketenangan batin. Tradisi salat di tempat ini terbuka untuk individu dari segala usia, jenis kelamin, dan afiliasi agama, yang mencerminkan inklusivitas dalam ajarannya. Aspek ini telah menarik minat yang signifikan dari masyarakat di Kediri dan sekitarnya, yang mendorong dialog antaragama dan penghormatan terhadap hak-hak dasar. Namun, mengikuti tradisi non-agama lokal dapat menjadi penghalang untuk merangkul praktik ini. Penelitian tentang fenomena *Wahidiyah* air laut tradisional dan komunitas keagamaan lokal di Kediri merupakan pokok bahasan pertama yang akan dibahas. Pokok bahasan berikutnya adalah hubungan antara agama dan hak asasi manusia dalam konteks *Wahidiyah* tradisional dan komunitas keagamaan lokal di Kediri. Pendekatan pada riset ini adalah fenomenologi, dilengkapi dengan kajian pustaka dan analisis isi. Hasil penelitian menjelaskan tradisi *Wahidiyah* dalam konteks komunitas keagamaan lokal di Kediri. Kedua, terdapat hubungan antara agama dan hak asasi manusia, dan dampaknya terhadap *Wahidiyah* tradisional dan komunitas keagamaan lokal di Kediri.

**Kata Kunci:** *Tradisi Lokal, Salawat, Kediri.*

### **Introduction**

This study is of particular interest in the context of religious flows, as the existence of a haram “fatwa” is observed in relation to *Wahidiyah* by one boarding school in Kediri, namely boarding school Lirboyo. However, it should be noted that the latter is not *Wahidiyah* in Kediri, to be precise. The present study is of particular interest in the context of religious flows. The existence of a haram “fatwa” is observed, which follows *Wahidiyah* by one boarding school in Kediri, namely the Lirboyo boarding school. However, the *Wahidiyah* in Kediri is not exactly the same. At the Kedunglo Far boarding school Lirboyo, the caretakers of Lirboyo refuse and forbid their students from practicing *Wahidiyah* prayers. Consequently, *Wahidiyah*

prayers are not practiced by Lirboyo alumni, and they spread throughout Indonesia.<sup>1</sup>

The occurrence of eternal peace among the public Muslim Kediri and practitioners of *Wahidiyah* and Santri Lirboyo is evident in the extant research. A substantial body of existing research appears to be related to the study of *Wahidiyah* prayers. In this study, researchers employed several applications to identify literature relevant to existing studies and themes raised related to local religion, namely teachings about *Wahidiyah*. The present study is situated within the context of human and gender studies, with a focus on social religion. The application utilized in this research is Semantic Scholar, a tool capable of detecting relevant themes with specific keywords. The results of this study are the initial research written by Sardjuningsih, titled “Konstruksi Sosial Praktek Kesetaraan Gender Di Wahidiyah”. The article provides insights into the practice of gender equality in religious environments, which is often controversial and debated. This article examines the social construction of gender equality practices implemented in *Wahidiyah*, an Islamic religious institution that includes Shalawat Wahidiyyah, Islamic boarding schools, and Islamic educational institutions, from kindergarten to university level. The results show that the practice of gender equality in *Wahidiyah* is a social reality that was deliberately built to dynamize the organization.<sup>2</sup>

The selection of leadership figures in *Wahidiyah* institutions is based on individual qualifications and competencies, irrespective of gender. This social construction is regarded by the congregation as a vehicle for healthy competition, wherein every congregation that meets the organization’s qualifications and competencies has the opportunity to become part of the leadership. However, it is important to note that this pattern is not based on open elections. Instead, these individuals are appointed by the Muallif, taking into account loyalty, ability, and relevant educational qualifications. The *Wahidiyah* social construction fosters a dynamic and inclusive organization, which is a significant contribution of this article to the broader understanding of gender equality practices among Muslims, particularly within the context of Islamic boarding schools. By emphasizing the aspects

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<sup>1</sup><https://wahidiyahkendal.blogspot.com/2017/09/ponpes-lirboyo-dngn-ponpes-kedunglo.html>.

<sup>2</sup> Sardjuningsih, “Konstruksi Sosial Praktek Kesetaraan Gender Di Wahidiyah,” *Asketik: Jurnal Agama Dan Perubahan Sosial* 7, no. 1 (June 30, 2023): 141–54, <https://doi.org/10.30762/asketik.v7i1.527>.

of social construction, this article presents a more comprehensive perspective on the implementation and interpretation of gender equality practices in *Wahidiyah* through its congregation.<sup>3</sup>

Secondly, research conducted by Muhammad Jamaludin et al. with the title “Pola Konflik Sosial Aliran Keagamaan (Studi Kasus Aliran Wahidiyah di Golokan Sidayu Gresik)” is relevant to the present discussion. The article provides information related to several types of religious conflict patterns, including the underlying reasons for conflict, the actors involved, and the impacts of conflict. The study employs a sociological approach to understand the impact of society on the emergence of religious conflict. The study employs two theoretical frameworks to elucidate the dynamics of religious and social conflict: Louis Coser’s theory and Jacques Bertrand’s theory of conflict ethnicity. The analysis reveals that villagers can respond to internal religious conflict by taking action or by pursuing peace. The study further demonstrates that society’s prioritization of action as a means of conflict prevention is a crucial factor in the management of religious and social discord. The *Wahidiyah* Order, a prominent Islamic sect, has been the subject of scholarly interest due to its unique practices and the conflicts it has faced. The Order’s diverse activities, including Salawat badawiyah, Salawat Mariyah, Salawat munjiyat, and Salawat messiah, have been the focus of analysis, particularly in the context of their role in addressing religious conflicts.<sup>4</sup>

The *Wahidiyah* community in Machete village, for instance, has been examined for its unique practices and the role of its congregation in addressing diversity and religious conflicts. The community’s language, termed Erekat, has been analyzed for its methodical approach to religious study and practice. The *Wahidiyah* Order engages in customary practices, including the repetition of blessings such as Salawat badawiyah, Salawat Mariyah, Salawat munjiyat, and Salawat messiah, among other prayers. These activities are conducted by the congregation in the village of Machete during the nighttime hours, specifically after evening prayers, continuing until the middle of the evening. The *Wahidiyah* congregation’s activities in the village of Machete have garnered a favorable response. The *Wahidiyah*

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<sup>3</sup> Ibid.

<sup>4</sup> Muhammad Jamaluddin, Khildah Ziyadatul Habibah, and Sholihul Huda, “Pola Konflik Sosial Aliran Keagamaan (Studi Kasus Aliran Wahidiyah di Golokan Sidayu Gresik),” *Living Islam: Journal of Islamic Discourses* 6, no. 2 (May 4, 2023): 283–302, <https://doi.org/10.14421/lijid.v6i1.4338>.

congregation's activities, which include the dissemination of Salawat badawiyah, Salawat Mariyah, Salawat Munjiyat, and Salawat Messiah, have been a source of concern due to their potential to disrupt public peace. The issue of knives has been a salient concern, underscoring the need for careful consideration of the implications of these practices on community harmony and security.<sup>5</sup>

The third paper is a research study by Barlian Fajri et al. entitled "Nilai-Nilai Sholawat Wahidiyah dalam Menumbuhkan Kecerdasan Spiritual dan Akhlakul Karimah". The study's objective is to examine the development of knowledge in Islamic education, with a focus on the modern era. The study posits that the development of knowledge is limited to the scientific realm, with an emphasis on the accumulation of scientific knowledge as the primary metric of success. The study employs a qualitative research method. The researchers employed a variety of data collection techniques, including observation, in-depth interviews, and documentation. The research data was collected through the documentation of activities and through in-depth interviews with students and education teachers of Sufism *Wahidiyah*. The researchers then employed data reduction, data presentation, and inference techniques to analyze the collected data.

The following research results are derived from an educational model of Sufism *Wahidiyah* in fostering spiritual intelligence and morality Karimah, implemented through two distinct approaches. First, the model involves the practice of mujahadeen, which entails the recitation of *Wahidiyah* prayers with profound reverence. This approach enables students to experience the presence of Allah and the Messenger of Allah, in addition to facilitating the expression of their innermost sentiments through classroom learning, seminars, instruction, and guidance provided by Da'i *Wahidiyah*. The implications of this educational model extend to the development of spiritual intelligence, fostering an attitude of profound need for Allah, strengthening intelligence, social skills, and cultivating a strong belief system, in addition to the application of sincerity in attitude. The *Wahidiyah* Sufism education model, when employed in the context of coaching, fosters the growth of high moral and ethical values, such as politeness, honesty, justice, diligence, kindness, tolerance, and mutual respect.<sup>6</sup>

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<sup>5</sup> Ibid.

<sup>6</sup> Barlian Fajri and Oktio Frenki Biantoro, "Nilai-Nilai Sholawat Wahidiyah dalam Menumbuhkan Kecerdasan Spiritual dan Akhlakul Karimah," *Jurnal Pendidikan Islam* 13, no. 1 (July 18, 2023): 72–92, <https://doi.org/10.38073/jpi.v13i1.1098>.

The fourth paper is a research study by Didit Ruhdiyanto et al. entitled “Tradisi Pembacaan Sholawat Wahidiyah Keliling sebagai Metode Pendekatan Diri Kepada Allah SWT di Desa Gardu”. This paper provides information related to a study that was carried out in the Village Substation, which is located in the Subdistrict of Kiarapedes, Regency of Purwakarta. The village is home to practitioners of the *Wahidiyah* prayer. These practitioners routinely engage in the *mujadah* activity, which involves reading and practicing the *Wahidiyah* prayers. On a daily basis in life, individuals who engage in prayers *Wahidiyah* also uphold its core values and ethics in relation to society. Practices undertaken by adherents of *Shalawat Wahidiyah* teachings emphasize the cultivation of faith, the tenets of Islam, and the pursuit of *Ihsan*, thereby fostering the development of moral virtues. These teachings instruct individuals to emulate the benevolence and compassion demonstrated by God towards His fellow beings, encompassing humanity, society, and the natural environment.<sup>7</sup>

In light of the aforementioned research, the author endeavors to identify relevant and substantiated studies that demonstrate the efficacy of the proposed methodology. The unique features of this study include an examination of the *Wahidiyah* genre and local sects within the context of the Right Asasi Man and Gender and social Existing religious dimensions. This approach offers a novel contribution to the field. The study’s findings are of paramount importance, particularly in relation to the context of Genre prayers *Wahidiyah* in the middle rite religion in the city of Kediri.

## Method

The research method employed in this study is qualitative research, which involves the use of both primary and secondary data sources.<sup>8</sup> These data are sourced from documentation and interviews conducted at the original and cottage boarding schools of *Wahidiyah* Kedunglo Kediri. The

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<sup>7</sup> Didit Ruhdiyanto et al., “Tradisi Pembacaan Sholawat Wahidiyah Keliling Sebagai Metode Pendekatan Diri Kepada Allah SWT Di Desa Gardu,” *Perspektif: Jurnal Pendidikan Dan Ilmu Bahasa* 1, no. 3 (September 9, 2023): 45–52, <https://doi.org/10.59059/perspektif.v1i3.409>.

<sup>8</sup> Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook* (Los Angeles, London, New Delhi, Singapore, Washington DC: Sage, 2014); Albi Anggito Setiawan Johan, *Metodologi Penelitian Kualitatif* (Sukabumi: Jejak Publisher, 2018).

collected data are then analyzed through content analysis to elucidate the genealogical aspects of *Wahidiyah* and the flow of *ṣalawāt Wahidiyah*, as well as the deep local religious context in Kediri as the base and center of *Wahidiyah*. The objective of this study is twofold: first, to elucidate the development and genesis of *Wahidiyah*, and its relationship to local religious teachings and dimensions in Kediri City; and second, to examine its relevance to the context of Right Asasi Humans and Gender, as well as social religion in Indonesia. This is a crucial aspect for the audience to comprehend, given the prevailing misperception surrounding the development of Deep *Wahidiyah*, which is often erroneously perceived as being unorthodox and haram.

## Result and Discussion

### The Phenomenon of *Wahidiyah* Solawatan Traditions and Local Religious Traditions in Kediri

In the month of July in 1959, *Ṣalawāt Wahidiyyah* was established by KH. Abdul Majid Ma'roef, a pedagogue at a boarding school in Kedunglo, Bandar Lor City Village, Kediri. The "address Ghoib" was initially received by KH. Majid Ma'roef in an episode that was not perceived as a dream. The objective of this address was to promote the enhancement of people's mentality, particularly in the context of the past era of *bauhinia*. Ma'roef's dedication and concentration on the spiritual path of jihad and supplication have brought him closer to Allah, invoking His blessings upon the ummah, the betterment of society, and the enhancement of moral principles. Through these practices and prayers, he seeks to align with the divine will of Allah and to follow the teachings of the Prophet Muhammad, particularly the prayers known as *badawiyyah*, *ṣalawāt mariyah*, *ṣalawāt munjiyāt*, and *ṣalawāt mash'ishiyah*. In 1963, he received a second supernatural warning, which prompted him to surrender to Allah and relinquish control over his physical condition. On the same year, on the evening of Friday, 22 Muharram 1383 H (June 14, 1963), he received a third supernatural warning. In 1963, he received a supernatural address, which is characterized by its intensity. This address was received on three separate occasions. The content of the address is as follows: "In fact, I threatened to carry out the contract immediately if he did not do so." This caused him to feel a sense of trembling. He composed prayers while in a state of sleep. These prayers were born from a frequency that resonates with the divine, expressing contentment and responsibility towards the community. The following is the prayer:

اَللّٰهُمَّ كَمَا اَنْتَ اَهْلُهُ، صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا وَمَوْلَانَا وَشَفِيعِنَا وَحَبِيبِنَا وَقُرَّةِ اَعْيُنِنَا مُحَمَّدٍ صَلَّى عَلَيْهِ وَسَلَّمَ كَمَا هُوَ اَهْلُهُ، نَسْأَلُكَ اَللّٰهُمَّ بِحَقِّهِ اَنْ تُغْرِقَنَا فِي لُجَّةِ بَحْرِ الْوَحْدَةِ، حَتَّى لَا نَرَى وَلَا نَسْمَعَ وَلَا نَجِدَ وَلَا نُحِسَ وَلَا نَتَحَرَّكَ وَلَا نَسْكُنَ اِلَّا بِهَا، وَتَرْزُقَنَا تَمَامَ مَغْفِرَتِكَ وَتَمَامَ نِعْمَتِكَ وَتَمَامَ مَعْرِفَتِكَ وَتَمَامَ مَحَبَّتِكَ وَتَمَامَ رِضْوَانِكَ وَصَلِّ وَسَلِّمْ وَبَارِكْ عَلَيْهِ وَعَلَى اٰلِهِ وَصَحْبِهِ، عَدَدَ مَا احَاطَ بِهِ عِلْمُكَ وَاَحْصَاهُ كِتَابُكَ، بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ، وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

This *Ṣalawāt* is known as *ma'rifat*, and he instructed three individuals to engage in prayer as a form of evaluation. This action was intended to induce a state of tranquility within the three individuals. Subsequently, in the month of Muharram 1383, he once again compiled prayers:<sup>9</sup>

اَللّٰهُمَّ يَا وَاحِدٌ يَا اَحَدٌ، يَا وَاحِدٌ يَا جَوَادُ، صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى اٰلِ سَيِّدِنَا مُحَمَّدٍ فِي كُلِّ لَمَحَةٍ وَنَفْسٍ بَعْدَ مَعْلُومَاتِ اللّٰهِ وَفُيُوضَاتِهِ وَاَمَدَادِهِ

The *Wahidiyah* school of thought prioritizes the recitation of *ṣalawāt*, a prayer, as the primary component in their arrangement prayers. The birth of a child in the sacred month is considered a significant event, and the *Wahidiyah* community engages in special prayers and rituals to honor this occasion. A notable aspect of the *Wahidiyah* tradition involves the practice of sending written appeals to ulama, or religious scholars, via formal letters. These appeals, which contain introductory remarks, are intended to articulate the community's beliefs and practices. The scholars who received these letters did not respond negatively, and the community embraced the method of disseminating these appeals through broadcast or direct delivery without considering factors such as hair length. Prior to the birth prayers, the *Wahidiyah* community engaged in the recitation of the book *Al-Hikam* at the Kedunglo mosque every Friday evening, a practice that was attended by prominent scholars and the local community. The Kediri implementation of the recitation routine entailed the practice of monotheistic prayers, in addition to the regular prayers of the *ahadiyah*. Prior to the study of the book *Al-Hikam*, accompanied by congregational prayer beads and *Mujahadah Ṣalawāt Wahidiyah*, he elucidated the "*Ḥaqiqāt*" form and the

<sup>9</sup> "Sejarah Lahirnya Sholawat Wahidiyah," *Wahidiyah Pusat* (blog), accessed November 13, 2024, <https://wahidiyah.org/sejarah-lahirnya-sholawat-wahidiyah/>.



implementation of “*bi ḥaḥiqāt al-Muḥammadiyyah*,” which was subsequently refined through the implementation of “*li al-rāsūl bi al-Rasūl*” during the third prayer:<sup>10</sup>

عَلَيْكَ نُورُ الْخَلْقِ هَادِي الْأَنَامِ	●	يَا شَافِعَ الْخَلْقِ الصَّلَاةُ وَالسَّلَامُ
فَقَدْ ظَلَمْتُ أَبَدًا وَرَبِّي	●	وَأَصْ. لَهُ وَرُوحَهُ أَذْرِكُنِي
فَإِنْ تَرَدَّدْتُ شَخْصًا هَالِكًا	●	وَلَيْسَ لِي يَا سَيِّدِي سِوَاكَ

The third prayer, entitled *ṣalawāt* “snow unseen for cool hot heart”, is part of the third Suite prayer. It commences with the surah Al-Fatihah, also known as *Ṣalawāt Wahidiyah*, from three sheets of prayers *Wahidiyah* No. There was a modification made in 1968. Subsequent prayers were born thereafter:<sup>11</sup>

عَلَى مُحَمَّدٍ شَفِيعِ الْأُمَمِ	●	يَا رَبَّنَا اللَّهُمَّ صَلِّ سَلِّمْ
بِالْوَحْدِيَّةِ لِرَبِّ الْعَالَمِينَ	●	وَالْأَلِ وَاجْعَلِ الْأَنَامَ مُسْرِعِينَ
قَرِيبَ وَأَلْفَ بَيْنَنَا يَا رَبَّنَا	●	يَا رَبَّنَا اغْفِرْ يَسِّرْ افْتَحْ وَاهْدِنَا

In 1971 approaching our country’s elections born *ṣalawāt* “*yā ayyuhal ghowthu salāmullāh*” is included in sheet prayers *Wahidiyah* For distributed to the public:

صَلَاةُ عَلَيْنَا مَعَ سَلَامِهِ	●	يَا شَافِعَ الْخَلْقِ حَبِيبَ اللَّهِ
خُذْبِيْدِي يَا سَيِّدِي وَالْأُمَّةِ	●	ضَلَّتْ وَضَلَّتْ حَيْلَتِي فِي بِلْدَتِي

Then in 1973 added prayer “*Allāhumma bārik fimā kholaqta wa hadzih al-baldah*” reading nope *fafirru ilā Allāh*” put together with Wow qulja Alhaqqu and above with prayer:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

<sup>10</sup> “Sholawat Wahidiyah: Pengertian, Sejarah, dan Isi Ajarannya,” kumparan, accessed April 14, 2025, <https://kumparan.com/berita-hari-ini/sholawat-wahidiyah-pengertian-sejarah-dan-isi-ajarannya-207X991Sj2D>.

<sup>11</sup> Lilis Siti Rokayah, “Sejarah dan Perkembangan Shalawat Wahidiyah di Pandeglang Tahun 1981-2015” (Skripsi, Universitas Islam Negeri Sultan Maulana Hasanuddin Banten, 2017), <http://repository.uinbanten.ac.id/204/>.

اَللّٰهُمَّ بِحَقِّ اَسْمِكَ الْاَعْظَمِ وَبِجَاهِ سَيِّدِنَا مُحَمَّدٍ صَلَّيْ عَلَيْهِ وَسَلَّمْ وَبِبَرَكَةِ غَوْثِ هَذَا الزَّمَانِ  
وَأَعْوَانِهِ وَسَائِرِ أَوْلِيَائِكَ يَا اَللهُ، يَا اَللهُ رَضِيَ تَعَالَى عَنْهُمْ 3x  
بَلِّغْ جَمِيعَ الْعَالَمِيْنَ نِدَاءَنَا هَذَا وَاجْعَلْ فِيْهِ تَأْثِيْرًا بَلِيْغًا 3x  
فَإِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ وَبِالْإِجَابَةِ جَدِيْرٌ 3x  
( فَفِرُّوْا إِلَى اللّٰهِ ) 7x  
وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوْقًا

On Jumadil 27th, at the conclusion of 1401 H, or on May 2, 1981, the *Wahidiyah* sheet prayers were composed, employing Al-Quran letters and updated with existing arrangements, accompanied by an instructional method for their implementation, thereby ensuring a structured process. Consequently, the *ṣalawāt Wahidiyah* was rendered complete, akin to a sheet of prayers *Wahidiyah*.<sup>12</sup> As for the sheets *Ṣalawāt Wahidiyah* moment is:<sup>13</sup>

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<sup>12</sup> Chusnita Putri Amalia, "History of the Development of the Wahidiyah Struggle Foundation Kedunglo Kediri East Java, 1997-2018," accessed April 11, 2024, <https://core.ac.uk/download/pdf/160445056.pdf>.

<sup>13</sup> "Sheet Sholawat Wahidiyah," *Central Wahidiyah* (blog), accessed April 11, 2024, <https://wahidiyah.org/lembaran-sholawat-wahidiyah/>.

Figure 1: The translation of Ṣalawāt Wahidiyah



### ***Ṣalawāt Wahidiyah Tradition in Kediri***

The tradition of *ṣalawāt Wahidiyah* constitutes a component of the routine evening prayers observed by scholars and the community in Kediri. These prayers encompass both traditional Islamic prayers and associated spiritual practices. The tradition of beheading prayers is characterized by distinct features, including the initial cry of sincerity, followed by *nid* (invocation) with standing facing four directions and *istighraq* (centering thoughts and feelings on God). The objective of *Wahidiyah* prayers is to provide solace and purify the soul, enabling individuals to seek intercession from the Prophet Muhammad. This tradition is observed by students and various communities at the Kedunglo boarding school. Additionally, the *Wahidiyah* prayers incorporate several verses from the Qur'an, including Surahs Al-Fatihah 1-7, Az-Zariyat: 50, and others. Al-Isra': 81, in practice, *Ṣalawāt Wahidiyah* until the present moment. This tradition has been observed at the boarding school Almunadhdhoroh and the community of Kediri. *Ṣalawāt Wahidiyah* is open to individuals of all ages, genders, and religious affiliations, and it can be performed in public or within the Indonesian religious community as a means of fostering spirituality and harmony among people of different faiths.<sup>14</sup>

The teachings in question are the practical implementation of the guidance of Rasulullah. The *Ṣalawāt Wahidiyah* is a comprehensive system that encompasses several aspects, including the enhancement of faith, the establishment of awareness or *ma'rifat* to God, the integration of Islam in the realization of devotion to Allah, the embodiment of *ihsan* for the manifestation of perfect faith and Islam, the formation of morals (chalk), and guidance for the utilization of potency outwardly through the utilization of potency inwardly. The *Ṣalawāt Wahidiyah* prayers are employed in various settings, including life, social, and public contexts, with the objective of fostering concord and harmony among Muslims and non-Muslims in Kediri. A pertinent question that emerges is whether the *Wahidiyah Ṣalawāt* practitioner or non-*Ṣalawāt* practitioner is regarded as a fellow human being. The answer to this question is multifaceted. Firstly, both parties are regarded as fellow human beings. Secondly, both parties are regarded as fellow human beings who are in need of help. The *Ṣalawāt Wahidiyah*, a tradition observed

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<sup>14</sup> Evy Zulaihah, "Tradisi Pembacaan Shalawat Wahidiyah (Tudi Living Qur'an Di Ponpes Kedunglo Al-Munadhdhoroh Kediri)" (Undergraduate, IAIN Kediri, 2023), <https://etheses.iainkediri.ac.id/10566/>.

in Kediri, serves as a unifying force, fostering communal celebration with both Muslim and non-Muslim populations.<sup>15</sup>

The *Ṣalawāt Wahidiyah* teachings emphasize both internal and external practices, with one of its tenets being the concept of *lillah*, which signifies an obligation to act in accordance with divine will for the benefit of both the physical world and the afterlife. The *Ṣalawāt Wahidiyah* doctrine asserts that for a deed to be considered virtuous and contribute to one's afterlife, it must be done in alignment with the Lord's creation of humanity (Al-Dzariyat: 56). Second, the concept of *billah* signifies that Allah creates, orders, and moves actions in both the inner and outer aspects of human beings wherever and whenever. *Billah* places significant emphasis on a practical attitude, which is characterized by self-awareness and the ability to make positive changes. This is because if a person has their own intention, Allah will provide them with guidance. Thirdly, the concepts of *Lillah* and *Billah* necessitate the presence of an intention that aligns with that of *Lirrasul*, which is to follow the guidance set forth by Rasullah Muhammad Salallahu alaihiwasalam. The practice of these concepts in one's life, exemplified by the actions and teachings of Prophet Muhammad, is considered meritorious in the context of worship and goodness. Fourthly, it is imperative to acknowledge the importance of racial awareness in the context of heartfelt commitment. This awareness must precede any action, as it encompasses not only comprehension and scientific knowledge, but also the emotional dimension. It is only through this comprehensive understanding that individuals can truly grasp the intricacies of scientific knowledge, which might otherwise remain inaccessible to them.<sup>16</sup>

The *Wahidiyah* tradition, a branch of Islam, has a profound impact on society in Kediri, fostering values, ethics, and harmony among its adherents, both within their community and in the broader society. A significant aspect of the *Wahidiyah* tradition is the emphasis on prayers, particularly those offered to the elderly, which serve as a means of encouraging self-reflection and devotion. These prayers, such as *Yāsīn*, *tahlil*, *wirid*, *ṣalawāt Nariya*, and the Quran, are integral components of the *Wahidiyah*'s spiritual practice, guiding adherents in their spiritual journey and fostering a sense of

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<sup>15</sup> Siti Miftakhul Jannah, "Etika Sosial Pengamal Sholawat Wahidiyah," *Spiritualita* 5, no. 1 (June 30, 2021): 42–66, <https://doi.org/10.30762/spiritualita.v5i1.299>.

<sup>16</sup> Achmad Iswahyudi Andirejo, "Nilai Sosio-Sufistik Dalam Shalawat Wahidiyah Di Pondok Pesantren Kedunglo Miladiyah Kediri Jawa Timur" (undergraduate, UIN Sunan Ampel Surabaya, 2021), <https://digilib.uinsa.ac.id/48803/>.

community and connection with the divine. The tendency of elderly followers of *Wahidiyah* to engage in solemn practices is evident, and they often weep as they contemplate their transgressions. This introspection leads them to acknowledge the power of God and to recognize their connection to fellow humans, the natural world, and the divine. Consequently, the remarkable tradition of *Şalawāt Wahidiyah* is also embraced by the non-Muslim community in Kediri. The practice of *Şalawāt Wahidiyah* is associated with a life of benevolence and values, extending these qualities to its adherents.<sup>17</sup>

This matter can be examined through the lens of *Şalawāt Wahidiyah*'s forms of harmony and community cohesion. *Şalawāt Wahidiyah* is a pioneering figure in the field of religious recitation, fostering a sense of communal harmony between the congregation and the broader community. Despite the diversity of religious affiliations among pilgrims, there is a shared commitment to mutual support and the success of these events. This unity is exemplified by their joint observance of traditions such as Isra' Mi'raj and the birthday of the Prophet Muhammad SAW. Secondly, the social interaction between the congregation and the community is beneficial for both those who actively engage in religious practices and those who do not, including activities such as the 17 August event, PKK, and other social events organized by groups of pilgrims for sailing assistance in times of need.

Third, the field economy is characterized by the congregation and society's solidarity and common interests in building work. This phenomenon is analogous to the situation in a factory, where there is a high level of cohesiveness and cooperation among pilgrims or non-congregants. This cooperation enables them to fulfill their needs and contribute to the development of the world of work in the field. Fourthly, field education fosters interaction and addresses social issues in the world of education, pilgrims' prayers, and society. This creates a harmonious environment for Muslims and non-Muslims, encouraging mutual respect and understanding. Every school institution has a diverse student body, comprising individuals from various religious backgrounds and with different teachings. There is no distinction or disparity in rights among students. However, it should be noted that the *Wahidiyah*'s own teachings and practices, in addition to the

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<sup>17</sup> Syafi'ah Wulan Suryani, "Pengaruh Membaca Sholawat Wahidiyah Terhadap Ketenangan Jiwa Lansia Di Desa Tanjungsari," Skripsi (IAIN Tulungagung, November 5, 2019), <https://doi.org/10/DAFTAR%20PUSTAKA.pdf>.

pilgrims, can serve as a means to promote harmony and mutual respect among individuals and groups.<sup>18</sup>

Figure 2: Characteristics Tradition of *Ṣalawāt Wahidiyah*<sup>19</sup>



The following discussion is based on the attachment description, which delineates the associated tradition of *Ṣalawāt Wahidiyah* in four characteristics. The initial tradition involves profound lamentation, or muhajadah, signifying sincerity, accompanied by a call to prayer, or nid, directed towards all four directions, and istighraq, which entails the concentration of thoughts and feelings towards God. The teachings of *Ṣalawāt Wahidiyah* underscore the truth and belief of practitioners, guiding them towards spiritual enlightenment and the act of surrendering themselves to Allah. This surrender encompasses both the inner and the outer self, signifying a state of complete devotion and dedication. The *Ṣalawāt Wahidiyah* tradition is characterized by its inclusivity, as it does not impose restrictions on the public. Its primary objective is to foster

<sup>18</sup> Brenda Fadkhuli Jannati, "Interaksi Sosial Antarumat Beragama: Studi Kasus Jama'ah Shalawat Wahidiyah Dan Jama'ah Nahdliyin Di Desa Sukorejo Kab. Sidoarjo" (undergraduate, UIN Sunan Ampel Surabaya, 2017), <https://doi.org/10/Bab%207.pdf>.

<sup>19</sup> ANTARA News Agency, "Mujahadah Kubro - ANTARA News Jawa Timur," Antara News, accessed April 14, 2024, <https://jatim.antaranews.com/foto/252794/mujahadah-kubro>.

tranquility, intercede on behalf of the Prophet Muhammad, and promote benevolence towards one's fellow human beings.

The *Ṣalawāt Wahidiyah* institution has been recognized by the government as a *Wahidiyah* institution, due to the organization's openness to external ideas and perspectives. Islam is characterized by its objective goodness and its promotion of freedom, particularly in the context of politics. The congregation is inclusive, welcoming individuals or groups that are interested in participating, and it does not align with any particular political party. As depicted in the accompanying image, attendance figures are significant in terms of political representation. Therefore, it is crucial to advocate for the voice of pilgrims in the *Wahidiyah* organization. The *Wahidiyah* organization is committed to inclusive religious practices, emphasizing the principles of brotherhood and inclusivity within Islam. This approach, which is guided by the *Wahidiyah*'s da'wah strategy, aims to foster harmonious and compassionate relationships among diverse groups within the public sphere.<sup>20</sup>

### ***Wahidiyah* Tradition and Human Rights**

The *Ṣalawāt Wahidiyah* tradition exemplifies the principles of inclusive Islam, emphasizing the unity of individuals and groups within the local Indonesian community. Its teachings promote harmony, compassion, and tranquility, both spiritually and in daily life. The teachings facilitate the practice of *Ṣalawāt Wahidiyah*, a genre of Sufism that is both original to Indonesia and a manifestation of the country's unique spiritual heritage. This genre combines traditional archipelago practices with other influences, offering a distinctive and inclusive spiritual experience. The practice of *Ṣalawāt Wahidiyah* confers numerous benefits on the public. Practitioners of *Ṣalawāt Wahidiyah* experience spiritual bonds and kinship that become increasingly close and harmonious. The existence of box flow funds or intersection *Wahidiyah* fosters the development of a robust economy. *Ṣalawāt Wahidiyah*'s commitment to education begins at the early childhood level and continues through advanced levels, including elementary, junior high school, and high school. The government has acknowledged the legitimacy of *Ṣalawāt Wahidiyah* and has provided support to promote its growth and prosperity. The *Wahidiyah* tradition is characterized by its emphasis on the worship of God, the Prophet Muhammad, and the Ahlul Bayt, or family of

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<sup>20</sup> Sardjuningsih, "Konstruksi Sosial Praktek Kesetaraan Gender Di Wahidiyah."



the Prophet Muhammad. It also provides a sense of comfort and tranquility to non-Muslims, fostering a sense of spirituality and progress in society.

In addition to its instructional aspects, *Wahidiyah* fosters the development of moral character in young individuals, encouraging the cultivation of a refined personality. This approach emphasizes the importance of leadership not only within the academic environment but also in various aspects of public life. The nature of human beings as social creatures necessitates interaction with others, as articulated by one of the young broadcasters of *Wahidiyah* in their social use of call or exclamation, and leaflets as a means of disseminating *Wahidiyah* prayers to the public. This activity functions as a form of coaching for the youth, as previously mentioned. Additional activities include Mujadah as imam, boarding wahidiyadah, mental command *Wahidiyah*, and devotional service. The nature of man as a creature necessitates interaction with other individuals, as exemplified by the broadcast of prayers by *Wahidiyah* to the public through various mediums, including leaflets and social media. This activity functions as a form of coaching for the youth, fostering their spiritual growth and engagement.

The activities encompass various aspects, such as Mujadah as imam, boarding *Wahidiyah*, mental command *Wahidiyah*, devotional service, social, turba, and broadcasting, deliberation/discussion *Wahidiyah*, and college luxury. These activities are designed to cultivate character, emotional intelligence, and social interaction skills, empowering youth to lead and interact with others in a direct and constructive manner across all facets of life, including spiritual and relational. In the context of *Wahidiyah* youth broadcasting, ethical conduct is prioritized, emphasizing spirituality and relationships. This commitment is exemplified by the promotion of polite and noble characters, such as respect for parents and love for youth. In the context of spiritual worship, adherents of *Wahidiyah* uphold the values of purity and prudence in the perfection of worship. Young people can take action on their fellow human beings with an attitude of tolerance, forgiveness, mercy, and mutual help, helping those who are different from them in terms of religion.

The *Ṣalawāt Wahidiyah* tradition is founded on principles of human rights that are intrinsic to the dignity of all individuals. These rights are inviolable and transcend any specific context or designation. The tradition is characterized by its inclusivity, fostering a sense of community and promoting the well-being of its adherents. It is noteworthy for its tolerance and its emphasis on ethical conduct, social harmony, mutual respect, and

altruism. This aspect of *Wahidiyah*'s tradition underscores the intricate interplay among religion, law, Islam, politics, society, and culture, emphasizing the necessity of inclusivity and respect for diverse identities. The alignment between the religious teachings of *Wahidiyah* and human rights is noteworthy, as both are founded on the principles of justice and the sanctity of life. It is imperative for religions to embrace the concept of human rights, and similarly, human rights must be integrated into religious teachings to foster harmonious relationships.

As Mashood A. Baderin explains in his theory of dialogue between religion and human rights, Islamic law and human rights must have their own open space for dialogue to achieve harmony for the sake of interests, taking into account the background of social and cultural, economic, and religious factors. Islam is a system of values that protects human rights on a universal scale, and the country's legal system is based on this principle. The nation has a distinct ideological framework that encompasses the human rights concept. The drafting of human rights legislation is also imperative to accommodate Islamic values, thereby facilitating a harmonious alignment with the overarching objective of safeguarding the dignity and well-being of all individuals for the benefit of society as a whole. Consequently, Indonesia, as a welfare state, ensures the protection of all multicultural and religious societies without any form of discrimination or bias among individuals or groups with equal life rights and obligations.

Mashood's dialogue theory posits that the practice of *badgering* is pertinent to the phenomenon of traditional religious *Wahidiyah* in Kediri. The *Wahidiyah* tradition involves a dialogue within prayers, which aims to guide society towards moral and spiritual rectitude, fostering harmonious relationships with fellow humans and the natural universe. This tradition also emphasizes the importance of inclusivity, welcoming individuals irrespective of their background or religious affiliation, and encouraging adherence to its tenets. This tradition is characterized by inclusivity, ensuring equal treatment for all individuals and groups. Those who adhere to the *Wahidiyah* method employ a methodical approach, guided by wisdom and joy, fostering tranquility both internally and externally. The objective is to achieve spiritual calm and proximity to Allah. The *Wahidiyah* method also has a significant impact on ethics, social welfare, and religion, teaching ethical principles to the public and promoting mutual respect and appreciation among diverse groups.

The *Wahidiyah* tradition is characterized by its inclusivity, offering egalitarianism to all individuals and groups. Its methodology is rooted in a

methodical approach, guided by wisdom and joy, which fosters inner peace and fosters a sense of belonging. This tradition is not merely a religious practice but also has a tangible impact on individuals' lives and ethical conduct. It instills values such as respect for oneself and for others, fostering a sense of community and promoting social welfare. The *Wahidiyah* tradition also emphasizes leadership, instilling values in young people through public teachings. In the economic sphere, it facilitates the collection of funds for the benefit of the community and those in need, including orphans and the education of children. The *Wahidiyah* tradition fosters harmony and purpose through religious discourse at the local level, ensuring that the principles of tradition, religion, and human rights are intertwined, and that human rights are prioritized.

## Conclusion

According to the *Wahidiyah* tradition, the relationship between religion and human rights is defined by the following principles. First, the tradition of *Şalawāt Wahidiyah* was established by KH. Abdul Majid Ma'roef in 1959 at Nanny boarding school in Kedunglo, Bandar Lor, City Village, Kediri. This tradition is characterized by the practice of reciting prayers in the form of sheets. The objective of the *Wahidiyah* tradition is to foster tranquility and benevolence in both the temporal and spiritual realms. This tradition has garnered significant interest among scholars and the general public, with adherents incorporating it into their spiritual practices. The tradition emphasizes the importance of spiritual guidance and mutual respect among individuals, fostering a sense of community and collective support.

Secondly, the *Wahidiyah* doctrine, as a religious tradition, allows for the concept of the Ham phenomenon due to its relevance to the mashood dialogue theory proposed by A. Baderin. Additionally, the absence of conflict is not a prerequisite for harmony. The *Wahidiyah* teachings and prayers serve as a foundation for the promotion of basic human rights and the establishment of a multicultural society in Indonesia, with the objective of fostering inclusivity, mutual protection, and respect among individuals, as well as between individuals and the natural universe.

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