

The Diba'iyah Tradition: Strengthening Brotherhood and Love for the Prophet Muhammad (SAW) at Nurul Huda Mosque

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Abstract. *This study explores the effectiveness of the diba' gatherings in strengthening social bonds and love for the Prophet Muhammad (SAW) in Ngampel Kulon Village. The younger generation faces challenges in maintaining traditions and religious values within the context of a modern social environment. Diba' gatherings are identified as a means to enhance social connections, understand religious teachings, and foster love for the Prophet Muhammad (SAW). This research employs a qualitative method with a descriptive approach to assess the effectiveness of diba'iyah activities. The study aims to evaluate the diba' activities in strengthening social bonds and love for the Prophet Muhammad (SAW) within the community, as well as to identify the positive impacts of these activities. The findings indicate that the diba' activities at Nurul Huda Mosque encourage community participation, strengthen solidarity, and enhance social ties through the regular recitation of prayers every Thursday night. This research contributes practically to education, reinforces religious values, and fosters love for the Prophet Muhammad (SAW). It is hoped that this study will provide guidance for educational institutions and communities in preserving traditions and religious values in the modern era.*

Keywords: *Diba' Gatherings, Social Bonds, Love for the Prophet Muhammad, Nurul Huda Mosque, Younger Generation.*

1. BACKGROUND

In today's advanced era, all societal stakeholders, especially the younger generation, play a crucial role in preserving culture, religion, and national identity. They are the inheritors of traditional values and bear the responsibility of addressing any negative aspects within society. In the current social context, the negative influences of the social environment, particularly those related to modern lifestyles, are distancing the younger generation from traditional practices and religious observances.

This unfavorable social situation challenges efforts to preserve religious traditions. Contemporary experiences have made the younger generation increasingly distant from maintaining good traditions in society. They are often caught up in the noise of the modern world, which frequently alienates them from religious and traditional values. Engaging the younger generation, who are deeply entrenched in modern lifestyles, in the preservation of traditions is no easy task. Raising awareness among them about the importance of upholding traditions and religious values to maintain national identity is essential. They need to be made aware that fostering Islamic cultural traditions is becoming increasingly crucial in the face of expanding globalization.

Amidst these challenges, there is a pressing need to enhance the awareness of future generations about the importance of preserving religious traditions. One approach to achieving this is through the Diba' gatherings, where the community comes together to recite prayers to the Prophet Muhammad (SAW). This tradition is not just a ritual activity but also serves as an important platform for interaction and strengthening community bonds. By organizing the Diba'iyah Tradition Preservation Program at Nurul Huda Mosque in Ngampel Kulon Village, it is hoped that this effort will foster stronger social ties and instill a deep love for the Prophet Muhammad (SAW) in the hearts of the community, especially among the younger generation.

2. METHOD

These objectives are based on the assumption that Diba' gatherings serve as an effective platform for imparting religious and traditional values to the younger generation. In these gatherings, participants not only recite prayers but also delve into a deeper understanding of religious teachings and moral values. Additionally, these activities provide an opportunity for social interaction and strengthening community bonds. This tradition is not merely a formal activity but also a means to connect with religious practices, reinforce social ties, and deepen affection for the Prophet Muhammad (SAW). By involving teenagers in these activities, they can grasp the significance of traditions while experiencing the warmth of community engagement in religious practices. This approach aims to make the preservation of traditions and religious values more effective and sustainable. The younger generation, who are the future of the nation, can develop a profound understanding of traditional and religious values, growing not only as heirs to these traditions but also as protectors and promoters for future generations. The research will be oriented toward comprehensive data to support these objectives and assumptions.

3. LITERATURE REVIEW

This research aims to provide comprehensive data and avoid repetition, thus a preliminary study was conducted on the research object related to Diba'iyah activities in fostering tolerance and love for the Prophet Muhammad (SAW). Given the focus on Diba'iyah activities, the literature review is divided into two sub-themes: Diba'iyah as an expression of love for the Prophet Muhammad (SAW) and Diba'iyah as a form of solidarity. Relevant studies related to these themes include:

Diba'iyah as Love for the Prophet Muhammad (SAW)

In Islamic tradition, love for the Prophet Muhammad (SAW) is considered one of the highest forms of respect. The Muslim community is seen as a large family united in their love for the Prophet. Understanding this aspect in the literature review helps pave the way for a deeper comprehension of Muslims' affection for the Prophet Muhammad (SAW). Diba'iyah, rooted in this love, is not merely a ritual but also a tool for enhancing individual faith. By examining how love for the Prophet Muhammad (SAW) affects faith, the literature review can highlight the positive impact of practicing Diba'iyah in the daily lives of Muslims. Love for the Prophet Muhammad (SAW) encourages Muslims to engage in humanitarian actions, including aiding those in need. Previous studies related to Diba'iyah activities include: Widyaningrum, W., Utomo, S. T., & Azizah, A. S. (2022); Falakhiyah, M., & Muzakki, R. (2020); Rohmah, N. (2015); Fauzi, M. I., & Atqia, W. (2021).

One notable study is "Implementasi Pendidikan Karakter Religius Remaja melalui Kegiatan Rutin Pembacaan Kitab Maulid Diba' di Desa Dangkel Kecamatan Parakan Kabupaten Temanggung" (2022), which focuses on implementing religious character education for teenagers through the routine reading of the Maulid Diba' text. This study aims to assess the religious values associated with this activity. Utilizing a phenomenological approach and field research methods, the study employs both primary and secondary data sources. The findings indicate that the implementation of religious character education through the routine reading of Maulid Diba' in Dangkel Village involves strategies such as modeling, discipline, and habituation. The study highlights the religious values of humility, faith, mutual assistance, and social ties fostered by this routine. The program is expected to contribute to strengthening the religious character of teenagers in the village, as detailed by Widyaningrum, W., Utomo, S. T., & Azizah, A. S. (2022).

This research aims to provide comprehensive data. A relevant study titled "Pelestarian Tradisi Diba'iyah guna Menanamkan Rasa Cinta Rasulullah pada Remaja Putri Dusun Bukaan Keling Kepung Kediri" (2020) concludes that the preservation of religious traditions, particularly Diba'iyah, plays a crucial role in instilling love for the Prophet Muhammad (SAW) among young girls in Dusun Bukaan Keling Kepung. The study highlights that the success of preserving this tradition is due to the active participation of various stakeholders, including community members and parents in the village. The program aims to preserve Diba'iyah traditions and instill a deep love for the Prophet Muhammad (SAW) in young girls, demonstrating the effectiveness of such activities in fostering religious values. This study is detailed in Falakhiyah, M., & Muzakki, R. (2020).

Another relevant study is “Akulturasi Islam dan Budaya Lokal (Memahami Nilai-Nilai Ritual Maulid Nabi di Pekalongan)” (2015). This research empirically examines how the intimate expressions of religious behavior can be traced back to core religious values. It explores the transformation and acculturation of Javanese culture with Islam in the Maulid Nabi rituals in Pekalongan. The study finds that the Maulid Nabi celebrations effectively reach all societal strata and serve as a platform for fostering nationalistic spirit and unity among diverse societal elements, including religious scholars, government officials, the military, and the general Muslim community. It concludes that the acculturation of Islam with local culture in Pekalongan's Maulid Nabi rituals exemplifies how Islam can adapt to local cultures without losing its essential teachings. The ritual's values reflect Indonesia's cultural and religious diversity and can inspire the development of interfaith tolerance and cultural diversity in Indonesia. This research is discussed in Rohmah, N. (2015).

A relevant study titled "Penanaman Sikap Cinta terhadap Rasul dengan Mengamalkan Kitab Al Barzanji di Desa Kampung Gili” (2021) aims to instill love for the Prophet Muhammad (SAW) through the practice of the Al Barzanji text in Kampung Gili Village, Batang Regency. This research uses a case study method and highlights a key challenge: the lack of interest in the Al Barzanji text among the local community. Despite this, the study finds that practicing the Al Barzanji text helps in nurturing love for the Prophet Muhammad (SAW). Al Barzanji, a text created by Sheikh Ja'far Al Barzanji, is intended to help students adopt moral values and behaviors consistent with the Prophet's teachings. The study anticipates that students will internalize the virtues outlined in Al Barzanji, thereby aligning their behavior with the Prophet Muhammad's exemplary conduct. This research is discussed by Fauzi, M. I., & Atqia, W. (2021).

Another relevant thesis is titled “Karakter Anak untuk Menjadi Remaja yang Lebih Baik di Masa yang Akan Datang” (2016). This thesis discusses the evolution of the Diba'an group in Padusan Village, noting how it has adapted and innovated to maintain relevance in changing times. The Diba'an art form in Padusan has undergone various developments over different periods. Innovations in the Diba'an art form have emerged due to environmental changes in the village, influenced by mass media such as television, new discoveries, and contact with other cultures, including the introduction of modern musical instruments. This ongoing evolution reflects the group's ability to stay current while preserving traditional practices.

Diba'iyah as Solidarity

Solidarity is a fundamental pillar in the life of the Muslim community. By understanding the concept of solidarity within the context of Diba'iyah, the literature review can explore how love for the Prophet Muhammad (SAW) fosters a sense of unity and solidarity among Muslims. This solidarity can manifest through various forms of social cooperation, charitable activities, and moral support among community members. Love for the Prophet Muhammad (SAW) can serve as a driving force for collaborative action. By feeling connected through affection for the Prophet, Muslims may be more inclined to cooperate on social, educational, and humanitarian projects. The literature review can investigate how Diba'iyah acts as a catalyst for closer collaboration among Muslims. By examining these two sub-themes—love for the Prophet Muhammad (SAW) and solidarity—the research can provide a comprehensive view of how Diba'iyah plays a crucial role in building a united and empathetic Muslim community. Previous studies related to Diba'iyah activities include: Husniah, F. (2015); Safi'i, Imam (2020); Murfidin (2019);

The study titled "Tradisi dan Nilai Budaya Pembacaan Kitab Albarzanji" discusses the uniqueness and high value of the Al Barzanji text, noting its deep connection to Indonesian cultural values of family and togetherness. The study emphasizes the faith values, artistic aspects, and exemplary principles contained in the Al Barzanji text. These values serve as a guide for good behavior and avoidance of negative actions (Husniah, F., 2015).

The journal article "Revitalisasi Mahabbah Sang Yaqut Binal Hajar dalam Menyongsong Kearifan Milenial 4.0" explores how the Maulid tradition, including Diba'iyah practices, can energize communities and enhance cultural development. The study highlights how such activities not only encourage participation but also help shape the character of youth to become better individuals in the future. The revitalization of Maulid traditions in Tirtomoyo Village is presented as a means to honor the Prophet Muhammad (SAW) and foster community spirit (Safi'i, Imam, 2020).

The research titled "Peran Majelis Diba'iyah Dalam Membina Silaturahmi Masyarakat Di Kelurahan Paju Kecamatan Ponorogo Kabupaten Ponorogo" examines the role of Diba'iyah gatherings in fostering social ties within the community. The study finds that Diba'iyah serves as an effective tool for preaching and strengthening community bonds, as it encourages residents to spend time together. However, challenges such as a lack of interest and insufficient participation from the younger generation pose difficulties in maintaining the activities (Murfidin, 2019).

This study employs a qualitative research method with a descriptive approach. Qualitative research with a descriptive approach aims to provide a detailed depiction of a phenomenon or event occurring within a community, which serves as the research object (Bungin, 2008: 266). Consequently, this research will focus on examining Diba'iyah activities related to strengthening social ties and fostering love for the Prophet Muhammad (SAW) in Ngampel Kulon Village. The research will be conducted using a field research type. Qualitative research involves observing people and their environments, understanding the language and meanings within that context, and interacting with them. Therefore, in this study, the researcher will need to visit the field to actively participate in and closely understand the Diba'iyah activities at Masjid Nurul Huda in Ngampel Kulon Village.

4. RESULTS AND DISCUSSION

Effectiveness of Diba'iyah in Strengthening Social Ties



Figure 1. Recitation of Diba'iyah at Masjid Nurul Huda
Source: Obtained from primary documentation

Diba'an, also known as Maulid Diba, is a tradition involving the recitation or chanting of salawat (praises) for the Prophet Muhammad (SAW) (Murfidin, 2019). This tradition is commonly practiced among communities affiliated with Nahdlatul Ulama (NU). During Diba'an, the salawat are recited collectively, with participants alternating between speaking and singing. The term "Diba'an" refers to a text containing praise verses written by al-Imam al-Jaliil as-Sayyid as-Syaikh Abu Muhammad Abdurrahman ad-Diba'iy asy-Syaibani az-Zubaidi al-Hasaniy. In addition to the manual recitation, these events often include musical accompaniment, such as drums and other traditional instruments. Diba'an exemplifies the integration of religious verse recitation and traditional music within religious celebrations, as adapted by the NU community.

Diba' represents a form of simple artistic expression typically practiced by Muslim communities. This tradition plays a significant role in social life, particularly in fostering

relationships among community members. The practice of Diba' helps to cultivate a sense of kinship among participants, especially within a communal context (jamiyah). Moreover, this tradition serves to remember and honor the Prophet Muhammad (SAW), a highly revered figure in Islam. In Java, it is crucial to preserve the tradition of Diba' to prevent it from fading or being forgotten. Diba' also functions as a means of gathering and maintaining connections, bridging distances between individuals. By preserving Diba', communities not only safeguard their cultural heritage but also enhance social and spiritual bonds within their groups.

"The implementation of regular Diba' practices actually serves a commendable purpose. Besides reciting salawat, Diba' also includes narrations of the Prophet's life (sirah nabawiyyah), which should provide us with insights into the journey of the Prophet Muhammad (SAW). This activity also represents a tangible form of unity, connecting social ties and fostering values of religious tolerance. As mentioned, the diversity within the community is a key reason why maintaining social ties and promoting tolerance are strongly emphasized."

Ja'far Ibn Hasan Ibn Abd Al-Karim highlights that the practice of Diba' salawat carries significant positive values. These values have the potential to foster communal harmony and enhance individual religiosity. The positive aspects of Diba' salawat can be categorized into two main areas:

Religious Value: The recitation of Diba' salawat reflects the love of the Muslim community for the Prophet Muhammad (SAW). The verses and stories in the Diba' text embody the exemplary conduct of the Prophet, which can elevate individual religiosity. By reciting a large number of salawat, this practice deepens feelings of love, compassion, and gratitude towards Allah and the Prophet Muhammad (SAW).

Social Value: Diba' salawat functions as a tradition for social interaction within a village. It brings together individuals who might not frequently meet, thereby strengthening brotherhood and social bonds. This activity also supports ukhuwah Islamiyah (Islamic brotherhood) as a form of religious moderation and provides educational value to the community.

Regular Diba' activities can enhance Islamic morals in individuals. In the Maulid Al-Diba'iyah text, Diba' serves two main functions related to Islamic ethics: strengthening vertical relationships between humans and God (Hablu Minallah) and enhancing horizontal relationships among people (Hablu Minannas). Through Diba', social virtues such as patience, humility, respect for others, and commendable morals can be cultivated. By

regularly practicing Diba', the community not only reinforces their social and religious bonds but also improves personal ethics, creating a more harmonious and devout environment.

The Diba' salawat activity not only aims to draw individuals closer to Allah but also serves as a method of da'wah (preaching) for the spread of Islam, similar to the approach used by Walisongo through art. Diba' salawat holds various positive meanings, following the example of the Prophet Muhammad (SAW), which can elevate personal religiosity. This practice not only strengthens social ties but also enhances communal relationships. In Ngampel Kulon Village, Diba' activities serve not only as a means of reciting salawat but also provide joy to participants through social interactions with friends. This activity fosters neighborly harmony and strengthens social connections within the community. Through Diba' salawat, the community not only deepens their religiosity but also fortifies social bonds, proving that beyond being a form of worship, Diba' salawat plays a crucial role in building happiness and harmony in the surrounding environment.

The practice of Sholawat Diba' holds significant meaning both individually and socially. In a social context, Sholawat Diba' facilitates communication and interaction among individuals before and after the event. Beyond verbal communication, the recitation of verses in alternating fashion also fosters social connections through the Islamic cultural songs expressed through the Sholawat (Maghfur, 2018:2). Sholawat Diba' serves a dual purpose: it strengthens social interactions among participants and preserves the existence of Islamic culture through the recited verses in song form. It functions both as a means of social communication and as a medium for preserving Islamic culture, creating deeper connections between individuals and the community through religious practice and cultural expression.

In the Diba' gathering, participants not only recite Sholawat but also delve into religious teachings and moral values. They learn about Islamic traditions and understand the importance of upholding these values in daily life. This learning process fosters a deep understanding of religious and traditional diversity, which in turn helps build a culture of tolerance. The Diba' gathering also serves as a venue for social interaction, strengthening bonds of brotherhood among community members. In this atmosphere of togetherness, the youth learn to appreciate differences and develop a tolerant attitude toward the cultural and religious diversity in their community.

Diba'iyah is not merely a formal activity; it also serves as a means to shape the character and morals of the younger generation. Through experiences in the Diba' gathering, individuals learn values such as humility, patience, and compassion, all of which are

foundational to a tolerant attitude. In an increasingly globalized world, the preservation of tradition and religion also means maintaining national identity. Young people involved in Diba'iyah traditions will come to understand that cultural and religious diversity is a shared treasure to be preserved, not a reason for division.



Figure 2. Diba'iyah congregation at Masjid Nurul Huda
Source: Obtained from primary documentation

The Diba'iyah tradition refers to a longstanding practice that is a religious activity involving the recitation of the Maulid Diba' text by a group of people, with each participant taking turns using different tones and rhythms according to their individual abilities. The majority of those who continue to preserve this practice are members of the Nahdlatul Ulama (NU) community (Fad'auq, 2013).

"Within NU itself, the practice of reciting shalawat to the Prophet has been taught from a young age, with shalawat and diba' being among the ways we express our love for the Prophet Muhammad SAW. Even though we may still fall short in many ways, we, as his followers, do not forget to continue sending shalawat to the Prophet. Therefore, it is indeed true that diba' is one of the activities that demonstrates our love for the Prophet Muhammad SAW."

This perspective highlights the devotion and sincerity of the Diba' congregants in practicing their religious traditions, even amidst human imperfections and mistakes. By continuously reciting shalawat and participating in diba'iyah activities, they demonstrate their commitment to loving and honoring the Prophet Muhammad SAW.

The Diba' book is a collection of praise poetry authored by Al-Imam Wajihuddin Abdur Rahman bin Muhammad bin Umar bin Ali bin Yusuf bin Ahmad bin Umar ad-Diba'i Asy-Syaibani Al-Yamani Az-Zabidi Asy-Syafi'i. He was born on 4 Muharram 866 AH (October 8, 1461 CE) and passed away on Friday, 12 Rajab 944 AH (December 15, 1537

CE).

"This activity indirectly nurtures our hearts with a sense of love for the Prophet Muhammad SAW, as the Diba' book reflects the greatness of the Prophet Muhammad SAW. This reflection brings us tranquility and a feeling of closeness to the Prophet. Moreover, this is not just about preserving the Diba' tradition as a cultural heritage, but also about shaping the character and morals of the younger generation to strengthen the bonds of brotherhood among people."

In the Diba' gathering, participants not only recite shalawat but also delve into the religious teachings and moral values imparted by the Prophet Muhammad SAW. With a deep understanding of these teachings, they experience the profound love and wisdom of the Prophet, which strengthens their affection and respect for him.

The Diba' gathering also creates opportunities for social interaction and reinforces the bonds of brotherhood among community members. In an environment filled with love and reverence for the Prophet, the youth experience the warmth of togetherness. This fosters a strong emotional connection to the teachings and example of the Prophet Muhammad SAW.

Moreover, the Diba' gatherings help to strengthen not only the love for the Prophet but also the religious identity of the youth. In the context of the Diba' gathering, they can take pride in being part of a Muslim community that honors and cherishes the Prophet Muhammad SAW.

5. CONCLUSION

The Diba'iyah tradition, particularly through the activities of the majlis diba', has proven successful in strengthening social bonds and fostering love for the Prophet Muhammad SAW among the community of Desa Ngampel Kulon. This activity significantly enhances social connections, creates solidarity, and reinforces fraternity. The majlis diba' is not merely a formal ritual but also an effective means for shaping the character of the younger generation. The successors of the nation learn values such as humility, patience, compassion, and mutual care, which are fundamental to strong social bonds.

The significance of Diba'iyah activities lies in their ability to not only deepen affection for the Prophet Muhammad but also strengthen the religious identity of the younger generation. In the context of the majlis diba', participants take pride in being part of the Muslim community that honors and loves the Prophet Muhammad SAW. Through these activities, they have the opportunity to reinforce social ties, preserve cultural and religious diversity, and cultivate a virtuous and peaceful character. Therefore, Diba'iyah activities

serve as a highly effective approach to addressing the challenges of globalization and fostering a younger generation with strong religious values and communal solidarity.

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