



Practice of Congregational Tasbih Prayers During the Month of Ramadhan

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Abstract

This study examines the practice of congregational prayer of the sunnah prayer as a Ramadan tradition at the Great Mosque of Palopo City using the living hadith approach. The focus of the research is directed at how the hadith about the prayer of the rosary is actualized in the religious practices of the Muslim community. This research is a field research with a qualitative-descriptive approach that integrates the study of hadith and phenomenology to analyze the textual basis of hadith as well as the religious experience of the congregation. The research participants were selected purposively, consisting of mosque administrators and worshippers involved in the implementation of congregational prayer during Ramadan. Data obtained through observation, in-depth interviews, documentation, and data validity are maintained through source triangulation, continuous observation, and cross-checking between interviews, observations, and documentation. The results of the study show that the practice of praying the prayer in congregation is driven by the meaning of the congregation towards the last ten nights of Ramadan as a time that has high spiritual value and is related to the search for lailat al-qadr. Although there is no explicit guidance from the Prophet Muhammad (saw) that links the prayer of the beads with the search for lailat al-qadr. This practice reflects the religious initiative of the congregation in optimizing the times that are considered sacred while strengthening the collective religiosity in the mosque community. This research makes a theoretical contribution to the development of the study of living hadith by showing that the practice of communal rituals can be a medium for negotiating religious meaning, spirituality, and social cohesion in urban Muslim societies.

Keywords: Practice of Congregational; Tasbih Prayers; Ramadhan

Abstrak

Penelitian ini mengkaji praktik salat sunah tasbih berjamaah sebagai tradisi Ramadan di Masjid Agung Kota Palopo dengan menggunakan pendekatan living hadis. Fokus penelitian diarahkan pada bagaimana hadis tentang salat tasbih diaktualisasikan dalam praktik keagamaan masyarakat Muslim. Penelitian ini merupakan penelitian lapangan dengan pendekatan kualitatif-deskriptif yang mengintegrasikan kajian ilmu hadis dan fenomenologi untuk menganalisis landasan tekstual hadis sekaligus pengalaman keberagaman jamaah. Partisipan penelitian dipilih secara purposive, terdiri atas pengurus masjid dan jamaah yang terlibat dalam pelaksanaan salat tasbih berjamaah selama Ramadan. Data diperoleh melalui observasi, wawancara mendalam, dokumentasi, serta validitas data dijaga melalui triangulasi sumber, pengamatan berkelanjutan, dan pengecekan silang antara hasil wawancara, observasi, dan dokumentasi. Hasil penelitian menunjukkan bahwa praktik salat tasbih berjamaah didorong oleh pemaknaan jamaah terhadap sepuluh malam terakhir bulan Ramadan sebagai waktu yang memiliki nilai spiritual tinggi dan berkaitan dengan pencarian *lailat al-qadr*. Meskipun tidak terdapat tuntunan eksplisit dari Nabi Muhammad saw. yang mengaitkan salat tasbih dengan pencarian *lailat al-qadr*. Praktik ini merefleksikan inisiatif keagamaan jamaah dalam mengoptimalkan waktu-waktu yang dianggap sakral sekaligus memperkuat religioitas kolektif dalam komunitas masjid. Penelitian ini memberikan kontribusi teoretis terhadap pengembangan studi living hadis dengan menunjukkan bahwa praktik ritual komunal dapat menjadi medium negosiasi makna keagamaan, spiritualitas, dan kohesi sosial dalam masyarakat Muslim urban.

Kata Kunci: Praktik Berjamaah; Shalat Tasbih; Bulan Ramadhan

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INTRODUCTION

The practice of praying the sunnah prayer in congregation during the month of Ramadhan is still an interesting religious phenomenon to be studied in the Muslim community. On the one hand, the prayer prayer is routinely practiced in various mosques as part of the Ramadhan worship tradition which is believed to have spiritual virtues. However, on the other hand, its implementation still causes differences of opinion among Muslims, especially regarding the basis of the hadith used.¹ Some scholars accept and recommend its implementation, while others view the hadith about the prayer of the rosary as a *da'if hadith* so that its practice is debated.² In addition, in practice in the field, it was found that many worshippers follow the congregational prayer prayer only as a hereditary tradition without understanding the meaning, ordinances, and spiritual values contained in it. Differences in implementation procedures, such as the number of *rak'ahs*, the recitation of the rosary, and the time of implementation, also often cause confusion among the public. Not all mosques have the same guidelines in carrying out congregational prayer rosaries, so the practices tend to vary.

Apart from obligatory fardu prayers, Islamic law also accommodates various forms of sunnah prayers as additional instruments of devotion (*taqarrub*) to Allah SWT.³ Theoretically, sunnah prayers are understood as practices that result in obtaining rewards without the consequences of sin if left out.⁴ However, in substance, this worship functions as a means of perfecting (*al-mukammilāt*) various deficiencies that may occur in carrying out obligatory prayers.⁵ Although not legally binding, in social reality, various sunnah prayer practices have been internalized as routine religious traditions for some Muslim communities, including the practice of sunnah prayer with tasbih.⁶ The tasbih prayer is a form of sunnah prayer that has unique characteristics compared to other prayers in general. Its main distinctiveness lies in the repetition of the tasbih, which is performed in a structured and even manner over four rak'ahs. However, the sunnah status of this prayer remains a subject of discursive contestation among fuqaha (Islamic jurists), particularly regarding the validity of the evidence that underpins its legitimacy.⁷

Although the validity of the evidence underlying the sunnah prayer of tasbih (recitation of prayer) remains a matter of debate among scholars, this practice continues to be practiced

¹ Fitrah Sugiarto, "Integration of Qur'an and Hadith Values as Pedagogical Innovation to Improve the Quality of Islamic Education," *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 17, no. 1 (2025): 171–84, <https://doi.org/10.37680/qalamuna.v17i1.6817>.

² Vaffi Foday Sheriff, "Significance of Du'a in Facilitating Healing Process: An Overview from Islamic Thought," *South Asian Research Journal of Humanities and Social Sciences* 01, no. 02 (2019): 54–63, <https://doi.org/10.36346/sarjhss.2019.v01i02.004>.

³ Abū Abdullāh Muḥammad bin Yazīd al-Qazwīnī Ibn Majah, *Sunan Ibn Mājah* (Maktabah al-Ma'ārif al-Nasyr wa al-Tauzī', 1997), <https://doi.org/10.2139/ssrn.1908531>.

⁴ Moh. Rifa'i, *Risalah Tuntunan Salat Lengkap* (CV Toha Putra, 2022).

⁵ Abdul Rahman Sakka, "Salat Sunah Enam Rakaat Setelah Magrib: Studi Kritik Hadis," *Al-Azhar Islamic Law Review* 2, no. 1 (2020): 2, <https://doi.org/https://doi.org/10.37146/AILREV.V2I1.32>.

⁶ Abū al-Ḥusain Muslim ibn al-Ḥajjāj al-Qusyairī Al-Naisābūrī, *Ṣaḥīḥ Muslim*, Jilid 1 (Dār Ṭaibah, 2006).

⁷ Hanif Lutfi, *Benarkah Shalat Tasbih Bid'ah?* (Rumah Fiqih Publishing, 2018).

by some Muslims. This can be observed in the religious tradition at the Great Mosque of Palopo City, South Sulawesi. Based on initial observations, the tasbih prayer is performed in congregation on the odd-numbered nights of the last ten days of Ramadhan. This practice has been ongoing and has become part of the Ramadhan tradition that has been maintained from year to year, even attracting a relatively large number of worshippers, even surpassing the attendance of worshippers at the obligatory prayers.

This reality on the ground presents significant academic issues that warrant further study. The high level of enthusiasm among worshippers for the performance of voluntary prayers, particularly when participation in congregational tasbih prayers exceeds that of obligatory prayers, demonstrates a religious dynamic that does not always align with the normative hierarchy of worship within Islamic jurisprudence (fiqh). This situation reflects the gap between normative texts and lived religious practices within society. Therefore, this phenomenon demands a more comprehensive scientific study to understand how religious texts, religious authority, and the spiritual experiences of worshippers interact to shape contemporary religious expressions.

Topics The topic of tasbih prayer has been the object of study in a number of previous studies. Kosasih highlighting the implementation of tasbih prayer in the context of Islamic boarding schools.⁸ Furthermore, Nikmatul Hidayah through her study entitled *"Living Qur'an: Tasbih Prayer Routine (Sewelasan): A Case Study at the Darun Najah Islamic Boarding School, East Lampung"* examined the routine of tasbih prayer from the perspective of living Qur'an.⁹ Meanwhile, Gultom Harahap and Ahmad Khoirul Fata in their study *"Tasbih Prayer, Sunnah or Bid'ah? (A Study on the Quality of the Hadith of Tasbih Prayer)"* focused their study on analyzing the quality of the hadith of tasbih prayer.¹⁰ Meanwhile, Moh. Sayyid Ali Nur Kafi Ramadhani et al. examined the *"Construction of Tasbih Prayer on Every Friday Wage Night"* by positioning tasbih prayer as a ritual practice constructed in a particular social and cultural context.¹¹

Based on a comprehensive literature review, the discourse on the tasbih prayer is generally polarized into two main orientations. First, a normative-textual approach that emphasizes the analysis of the validity and in-depth critique of hadith. Second, a phenomenological approach to religious practice, which, so far, has been limited to exclusive loci such as Islamic boarding schools or often examined through the *Living Qur'an perspective*. Amidst this research landscape, this study offers a distinction by positioning the practice of

⁸ Aceng Kosasih, "The Tradition for Spiritual Learning (Tariqat) through a Sequence of Holy Phrases (Tijaniyah): The Case of Darussalam Boarding School," *Asian Social Science* 11, no. 21 (2015): p71, <https://doi.org/10.5539/ass.v11n21p71>.

⁹ Nikmatul Hidayah, "Living Qur'an: Rutinitas Sholat Tasbih (Sewelasan) (Studi Kasus Di Pondok Pesantren Darun Najah Desa Sambikarto Kecamatan Sekampung Kabupaten Lampung Timur)," *Islamika Inside: Jurnal Keislaman Dan Humaniora* 7, no. 1 (2021): 125–45, <https://doi.org/10.35719/islamikainside.v7i1.139>.

¹⁰ Gultom Harahap and Ahmad Khoirul Fata, "Salat Tasbih, Sunnah Atau Bid'ah? (Studi Atas Kualitas Hadith Salat Tasbih)," *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam Dan Interdisipliner* 6, no. 1 (2021): 142–60, <https://doi.org/10.30603/jiaj.v6i1.2261>.

¹¹ Moh Sayid Ali Nur Kafi Ramadhani et al., "Konstruksi Shalat Tasbih Pada Setiap Malam Jum'at Wage," *Jurnal Studi Hadis Nusantara* 4, no. 1 (2022): 64–73, <https://doi.org/10.24235/jshn.v4i1.11145>.

tasbih prayer as a phenomenon. that develops in public spaces. On that basis, this research focuses on describing the manifestation of *living hadith in the practice of* tasbih prayer in urban spaces, in order to understand the mechanism of internalization of meaning that goes beyond the boundaries of textual formality.

RESEARCH METHOD

This research is designed as a field research with a descriptive-qualitative approach to understand the practice of praying prayer in congregation during the month of Ramadan as a living hadith phenomenon.¹² The research was carried out for three months, starting from Ramadan to post-Ramadan, at the Great Mosque of Palopo City. The research subjects consisted of 10 informants including mosque imams, mosque administrators, religious leaders, and worshippers who actively participated in congregational prayer rosary prayers. Informants were selected using purposive sampling techniques with certain criteria, such as active involvement in the practice of praying the rosary and understanding of the tradition, so that the data obtained was more relevant to the focus of the research.

This research uses two complementary approaches, namely the study of hadith and phenomenology. The hadith study approach is used to examine the validity, meaning, and normative function of hadiths about praying rosaries in the religious traditions of the community. Meanwhile, the phenomenological approach is used to understand the subjective experiences, spiritual meaning, and religious awareness of the pilgrims in carrying out the congregational prayer rosary. The two approaches are systematically combined through normative analysis of hadith texts and empirical analysis of socio-religious practices of the community, so that the research can see the relationship between the hadith text and the reality of living hadith practices in the field.¹³ Data collection was carried out through participatory observation, in-depth interviews, and documentation. Participatory observation is carried out by directly following the implementation of congregational prayer prayers during Ramadan to understand the procedures, atmosphere, and social interaction of worshippers. In-depth interviews were conducted in a semi-structured manner with informants to explore their views, motivations, and experiences related to the practice. The documentation is carried out through the collection of photos, activity notes, worship schedules, and other supporting documents relevant to the research.¹⁴

The data that has been collected is analyzed through several stages, namely data reduction, coding, categorization, and thematic analysis. In the initial stage, the data from interviews, observations, and documentation are transcribed and selected based on relevance

¹² Marina Abu Bakar et al., "Islamic Research Methodology in Contemporary Research: Is It Applicable?," *International Journal of Academic Research in Progressive Education and Development* 11, no. 1 (2022): Pages 919-938, <https://doi.org/10.6007/IJARPED/v11-i1/12366>.

¹³ Fereshteh Hafezi et al., "Towards Sustainable Community-Based Ecotourism: A Qualitative Content Analysis," *Science of The Total Environment* 891 (September 2023): 164411, <https://doi.org/10.1016/j.scitotenv.2023.164411>.

¹⁴ Satish Prakash Chand, "Methods of Data Collection in Qualitative Research: Interviews, Focus Groups, Observations, and Document Analysis," *Advances in Educational Research and Evaluation* 6, no. 1 (2025): 303–17, <https://www.syncsci.com/journal/AERE/article/view/AERE.2025.01.001>.

to the focus of the research. Furthermore, the data is coded to identify key themes such as hadith understanding, implementation motivation, spiritual meaning, and the religious traditions of the community.¹⁵ These themes are then analyzed thematically to find patterns of relationships between hadith texts and social practices that develop in society.

RESULTS AND DISCUSSION

Concept and Normative Basis of Prayer Tasbih

Etymologically, the word *salat* comes from the Arabic word الصلاة, which generally means prayer.¹⁶ In the discourse of Islamic jurisprudence terminology, *salat* is understood as a specific form of worship to Allah SWT, which is manifested through a series of specific words and movements, beginning with *takbiratul ihram* and ending with greetings.¹⁷ On the other hand, the word *tasbih* comes from the Arabic word التسبيح, which means glorification or sanctification of Allah.¹⁸ Terminologically, *tasbīh* is a manifestation of *dhikr* that reflects the glorification of the holiness of Allah SWT through certain words of praise, such as the words *subhānallāh*.¹⁹ Thus, the *tasbih* prayer can be understood as a *sunnah* prayer which has the specificity of the intensity of reciting the *tasbih* in each *rak'ah*.

tasbih prayer is a *sunnah* prayer performed like other *sunnah* prayers. Its main uniqueness lies in the repetition of the *tasbih* recitation, spread evenly across four *rak'ahs*. The main characteristic that distinguishes it from other *sunnah* prayers lies in the structured distribution of the *tasbih* recitation across the four *rak'ahs*. The historical and normative basis for this uniqueness refers to the Prophet Muhammad's direct instructions to his uncle, Abbas ibn Abdul Muttalib, as recorded in the following narration:

"Abdurrahman bin Bisyr bin Hakam Al-Naisabury has told us. Musa bin Abdul Aziz has told us Al Hakam bin Aban from Ikrimah from Ibn Abbas that Rasulullah shallallahu 'alaihi wa sallam said to Abbas bin Abdul Muttalib: "O Abbas bin Abdul Muttalib: "O Abbas, my uncle, do you like it, uncle, I give you, I give you a special gift, I teach you ten kinds of goodness that can erase ten kinds of sins? If uncle does that, then Allah will forgive uncle's sins, both initial and final, past or future, intentional or not, small or large, obscure or overt. The ten kinds of goodness are: "Uncle prays four *rak'ahs*, and every *rak'ah* reads *al-Fātiḥah* and the *surah*, when he has finished reading it, in the first *rak'ah* and still standing, read: " *Subhanallah wal hamdulillah walā ilāha illallah wallahu akbar* " (Glory be to Allah, all praise be to Allah, there is no god but Allah and Allah is great) fifteen times, then *ruku'*, and in *ruku'* read the reading like that ten times, then raise your head from *ruku'* (*i'tidal*) also read like that ten times, then prostrate yourself also read ten times, after that raise your head from prostrate (sitting between two

¹⁵ Udo Kuckartz and Stefan Rädiker, *Qualitative Inhaltsanalyse: Methoden, Praxis, Computerunterstützung: Grundlagentexte Methoden*, 5. Auflage, Grundlagentexte Methoden (Beltz Juventa, 2022).

¹⁶ Ahmad Warson Munawwir, *Al-Munawwir: Kamus Arab-Indonesia* (Pustaka Progressif, 1997).

¹⁷ Hasan Ayyub, *Fiqh Al-'Ibādāt Biadillatihā Fī al-Islām Diterjemahkan Oleh Abdul Rosyad Shiddiq Dengan Judul Fikih Ibadah* (Pustaka Al-Kautsar, 2006).

¹⁸ Munawwir, *Al-Munawwir: Kamus Arab-Indonesia*.

¹⁹ Lutfi, *Benarkah Shalat Tasbih Bid'ah?*

prostrations) also read ten times, then prostrate also read ten times, then raise your head and read ten times, so there are seventy-five times in each rak'ah, uncle can do it in four rak'ahs if uncle can do it once a day, do it. If you can't, do it every time Friday, if you can't afford it, do it every month, if you can't afford it, do it once a year. And if you still can't, do it once in your life".²⁰

The hadith explains that the primary virtue of the tasbih prayer is its ability to expiate sins. In addition to its immense spiritual value, this prayer is also highly flexible. Sharia law allows every Muslim a wide choice of times to perform it: if they are unable to perform it daily, they are encouraged to do it once a week, once a month, once a year, or at least once in their lifetime.²¹ This flexibility demonstrates that the tasbih prayer is designed to be accessible to anyone, depending on their ability.

Related Regarding the law, scholars have varying views regarding this prayer. This difference of opinion arises from differing assessments of the quality of the hadith that forms the basis of its law whether the hadith is considered strong (*sahih*) or weak (*daif*). Within the Shafi'i school, the majority of scholars consider it a recommended practice. Meanwhile, within the Hanbali school of thought, there is a diversity of views: Imam Ahmad ibn Hanbal considers it permissible, or permissible, to be performed, while some other Hanbali scholars tend to discourage it due to doubting the validity of its evidence.²² In practice, the tasbih prayer has a technical procedure that distinguishes it from other sunnah prayers, particularly regarding the integration of the tasbih recitation into each of the prayer's pillars.

Procedures and Practices for Performing Congregational Prayer

Here's a systematic sequence of its implementation Intention and Takbiratul Ihram: Starting the prayer with a sincere intention in the heart, followed by saying *takbiratul ihram* as with prayers in general. The intention of praying tasbih is as following, "I intend to pray the Tasbih prayer four rakaats facing the Qibla because of Allah. Recitation of Tasbih after Al-Fatihah and Surah: After reading a short surah (before bowing), the congregation reads tasbih 15 times. Prayer beads in Ruku: When in the ruku position, after reciting the standard ruku prayer, the prayer beads are repeated 10 times. Tasbih during Iktidal: After rising from bowing and standing upright (*iktidal*), the tasbih is recited 10 times. Tasbih in First Prostration: In the prostration position, after the prayer of prostration, the tasbih is recited 10 times. Tasbih Sitting Between Two Prostrations: While sitting between two prostrations, the tasbih is recited 10 times. Tasbih in Second Prostration: In the second prostration, the tasbih is repeated 10 times. Tasbih while Sitting and Resting: Before rising for the next rakaat (or before the greeting), the congregation sits for a moment (*jalsah al-istirahah*) while reciting tasbih 10 times. Through this sequence, each rak'ah produces a total of 75 tasbih readings. If the prayer is performed in

²⁰ Abū Dāwud Sulaimān bin al-Asy'as al-Sijistānī Al-Azdī, *Sunan Abū Dāwud* (Dār Ibn Ḥazm, 1997).

²¹ Abū Abdirrahmān Syaraf al-Ḥaq Muhammad Asyraf al-Ṣiddiqī al-'Aẓīm Ābādī, *'Aun al-Ma'būd Syarḥ Sunan Abū Dāwud*, Jilid 4 (Dār al-Manhal Nāsyirūn, 2013).

²² Lutfi, *Benarkah Shalat Tasbih Bid'ah?*

four rak'ahs, then the accumulation of tasbih reading reaches 300 times, in accordance with the provisions contained in the underlying hadith texts.²³

Regarding its implementation, there is debate among Islamic scholars regarding the format of the tasbih prayer. Some scholars argue that while this prayer is not recommended to be performed in congregation, it is not prohibited if performed together. However, the rewards gained from congregational prayer will not be equal to those obtained from congregational prayers with specific religious requirements (such as obligatory prayers or the Eid prayer).²⁴ Regarding the time of prayer, the hadith text used as a reference does not explicitly state whether the tasbih prayer should be performed during the day or at night. However, in practice, many Muslims prefer the nighttime. This choice is based on practical considerations, such as the availability of free time outside of work hours, as well as the quieter night atmosphere for performing the prayer in a *jahriyah* (audible) manner. For the scholars who recommend this prayer, the frequency of its implementation is very flexible and adaptive: ideally it is performed daily, but if it is impossible, sharia allows for it to be performed once a week, once a month, once a year, or even at least once in a lifetime.²⁵

Judging by the opinions of Islamic scholars and prevailing practices, the tasbih prayer demonstrates flexibility, both in terms of time, frequency, and method (individual or congregational). The absence of rigid prohibitions in religious teachings allows people to worship according to their individual abilities. This diversity of practices ultimately enriches the treasury of Islamic worship traditions, which ultimately boil down to strengthening spiritual values and demonstrating a servant's submission to Allah SWT. Grand Mosque Palopo City is one of the largest and most representative centers of worship in the city, playing a strategic role in supporting the religious life of the local community. Besides being a symbol of religious identity, this mosque serves as the epicenter of various social and community activities that strengthen community cohesion. As a religious public space, the Great Mosque of Palopo not only facilitates formal ritual worship but also serves as a forum for fostering Islamic values, directly contributing to the development of social solidarity.

One of the distinctive religious phenomena at this mosque is the congregational prayer of tasbih (recitation of the sunnah). This prayer is consistently held every Ramadan, with a primary focus on the last ten nights (*al-'asyr al-awākhir*). Over time, this practice has transformed into an established religious tradition with strong mass appeal. The wide participation of the congregation including religious leaders, youth groups, and the general public demonstrates that the congregational tasbih prayer has become an integral part of the collective spiritual experience of the Palopo community in enlivening the nights of Ramadan.

Spiritual Motivation and Living Hadith in the Practice of Prayer Tasbih

The legitimacy of the tasbih prayer at the Great Mosque of Palopo City stems directly from the authority of the Prophet's hadith. This was emphasized by Mr. Ruslan, one of the mosque's

²³ Andi Luqmanul Qosim, *Buku Tuntunan Lengkap: Shalat Wajib Dan Sunnah Sesuai Tuntunan Rasulullah Saw* (Caesar Media Pustaka, 2023).

²⁴ Lutfi, *Benarkah Shalat Tasbih Bid'ah?*

²⁵ Lutfi, *Benarkah Shalat Tasbih Bid'ah?*

administrators, who stated that this prayer has a strong and clear basis in Islamic law. He explained that, normatively, the timing of the tasbih prayer is very flexible and not tied exclusively to the month of Ramadan; it can be practiced daily, weekly, monthly, or annually, or at least once in a lifetime.²⁶ In practice, the sunnah prayer of tasbih (recitation of the tasbih) at the Great Mosque of Palopo City is not performed individually or separately, but rather integrated into a structured, collective series of evening prayers.

Tasbih prayers at the Great Mosque of Palopo City are held at night. odd in ten final Ramadan. Essentially, the purpose of this series of events is closely related to efforts to enliven the last ten nights of Ramadan. This tradition is based on a deep belief in the glory of *Lailat al-Qadr*. Mr. Ruslan, a mosque administrator, explained that the selection of the tasbih prayer was the result of a deliberation among the administrators, who considered its educational value and the significance of the act of worship:

"This choice was a consensus among the management. We chose the tasbih prayer because it is considered a difficult prayer to perform, thus serving as an educational tool for the community. Furthermore, it is specifically performed on odd-numbered nights to commemorate the last ten days of Ramadan, as recommended by the Prophet (peace be upon him), as *Lailat al-Qadr* is believed to fall on those nights." ²⁷

In line with the institutional goals of the mosque management, the personal motivations of the majority of attendees strongly correlate with striving for spiritual excellence during Ramadan. This is evident in Mr. Suaib's statement, explaining that his participation in the tasbih prayer is selective at certain times. He stated:

"I've been participating since the beginning of this activity, but I prioritize attending on odd-numbered nights. The main reason is to pursue the virtues of *Laylat al-Qadr*." ²⁸

Irfan Jaya Sakti expressed a similar view, offering a more systematic perspective based on his experience participating over the past three years. He emphasized that his presence was a response to the collective mindset *that* had formed within the congregation regarding the significance of the last ten nights of Ramadan. He stated:

"I strive to always be present because there is a collective understanding that the odd-numbered nights of the last ten days are the most anticipated time for Muslims to attain *Laylat al-Qadr*. This aligns with the Prophet's guidance, so attendance should be maximized." ²⁹

These data indicate that congregational motivation does not develop in a vacuum, but is significantly influenced by the socio-religious constructs that develop within the community. In addition to the orientation toward *Lailat al-Qadr*, Hj. Hadirah's experience provides an interesting insight into how external stimuli in the form of social interaction can transform into personal spiritual needs. She explains that:

²⁶ Interview with Ruslan (Pengurus Masjid Agung Luwu Palopo). 2025.

²⁷ Interview with Ruslan (Pengurus Masjid Agung Luwu Palopo). 2025

²⁸ Interview with Suaib (Jamaah Salat Sunah Tasbih), 2025.

²⁹ Interview with Irfan Jaya Sakti (Jamaah Salat Sunah Tasbi), 2025.

"I only started joining last year. As long as I'm physically able, I try to attend. Initially, I joined at a friend's invitation, coinciding with the time of the search for *Lailat al-Qadr*. However, after experiencing it, I felt an inner 'calling' to regularly attend the tasbih prayer, so now I always try to attend."³⁰

In addition to the orientation towards the virtues of the night of *Laylat al-Qadr*, the implementation of the tasbih prayer at the Great Mosque of Palopo City is also internalized by the congregation as a medium to strengthen spiritual closeness (*taqarrub*) with Allah SWT. This dimension of spiritual strengthening is clearly reflected in the following statement by Ibn Hasyim emphasized that his participation in the tasbih prayer was a personal effort to improve his faith. He stated:

"I've been participating in the tasbih prayer here since 2021, although my attendance is limited. One of my primary motivations is to strengthen my faith. Furthermore, I use this opportunity to pursue the blessings of *Lailat al-Qadr*, considering it the culmination of all rewards."³¹

The above statement shows that the motivation of congregational worship tends to be multidimensional. There is a strong blend between an orientation towards strengthening internal spirituality (inner self-development) with an eschatological drive to achieve multiple rewards during the special moment of Ramadan. This phenomenon aligns with the essence of *nawāfil* (sunnah) worship in Islam, which functionally serves as an instrument to perfect the quality of faith and cover deficiencies in a Muslim's acts of worship. In this context, the tasbih prayer at the Great Mosque of Palopo City is not merely a physical ritual, but rather a space for the congregation to integrate personal spiritual needs with the hope of the religious glory promised in the last ten nights of Ramadan

Living Hadith in the Practice of Congregational Prayer at the Great Mosque of Palopo City

Before further explaining the form of living hadith in the practice of tasbih prayer at the Great Mosque of Palopo City, it is necessary to first explain the meaning of living hadith itself. In academic studies, the term "*living hadith*" is composed of two words: "*living*" and "*hadith*." The word "*living*" comes from English and generally means "life" or "to bring to life."³² Meanwhile, hadith is understood as everything that is attributed to the Prophet Muhammad, whether in the form of words, actions, approval (*takrir*), or his characteristics.³³ Terminologically, living hadith refers to a study approach that views hadith not merely as a normative text, but as a teaching that is received, interpreted, and actualized so that it is present as a living and dynamic social reality in the life of society.³⁴ This study focuses attention on

³⁰ Interview with Hj. Hadirah (Jamaah Salat Sunah Tasbih), 2025.

³¹ Interview with Muhammad Ibnu Hasyim (Jamaah Salat Sunah Tasbih), 2025.

³² Ahmad 'Ubaydi Hasbillah, *Ilmu Living Qur'an-Hadis* (Yayasan Wakaf Darus-Sunnah, 2019).

³³ Mahmud Thahhan, *Mustalah Al-Hadis, Diterj. Oleh Bahak Asadullah Dengan Judul Dasar-Dasar Ilmu Hadis* (Ummul Qura, 2016); Amrullah et al., "Persepsi Orientalis Terhadap Hadis: Kajian Epistemologi," *Al-Mustafid: Jurnal of Quran and Hadith Studies* 4, no. 1 (2025): 20–32, <https://doi.org/10.30984/mustafid.v4i1.1208>.

³⁴ Fitrah Sugiarto et al., *Metodologi Penelitian Living Qur'an Dan Hadis* (UIN Mataram Press, 2023).

various manifestations of practices, traditions, rituals, and collective behaviors that are rooted in hadith.³⁵ As a religious tradition, *Living Hadith* is the crystallization of the dialectic between society's understanding and their response to prophetic messages. Furthermore, *Living Hadith* is contextual and regional; each Muslim community in various regions has the space to interpret and actualize Hadith according to their practical needs, the challenges of the times, and their respective cultural backgrounds. This dynamic has given rise to a variety of different expressions of religious tradition, even though all are based on the same source, namely the Hadith of the Prophet Muhammad (peace be upon him).³⁶

Based on the interview results, it is known that the theological basis for the implementation of the tasbih prayer at the Great Mosque of Palopo City refers to the hadith, which is the main source of Islamic teachings after the Qur'an.³⁷ Although the informants did not mention the wording of the hadith explicitly, the descriptions presented show substantial alignment with the narration of Ibn Abbas through the narration of Abu Dawud³⁸, as described in the previous section. This indicates a consistency of understanding between the normative text and the basic beliefs held by the mosque management. Functionally, the primary purpose of holding the tasbih prayer at the Great Mosque of Palopo City is as an instrument to enliven the last ten nights of Ramadan (*iḥyā' al-layāl al-awākhir*). This worship is considered an effective means of optimizing the final phase of Ramadan, which is believed to be the most sacred time and full of opportunities for forgiveness and blessings. This collective spirit is a manifestation of *ittibā'* (following the example) of the Prophet Muhammad (peace be upon him), who in Islamic history has demonstrated extraordinary sincerity in improving the quality of worship as Ramadan draws to a close. As recorded in a hadith,

"Has told us Qutaibah bin Sa'id] and [Abu Kamil Al Jahdari] both from [Abdul Wahid bin Ziyad] - [Qutaibah] said- Has told us Abdul Wahid from Al Hasan bin Ubaidullah] he said: I heard Ibrahim say: I heard Al Aswad bin Yazid say: Aisyah said: "In the last ten months of Ramadlan Rasulullah shallallahu 'alaihi wa sallam was more active in worship than in the days other than that".³⁹

The hadith confirms that the Prophet Muhammad (peace be upon him) paid special attention to increasing the intensity of worship during the last ten nights of Ramadan. This phenomenon suggests a strong recommendation (*targīb*) for Muslims to optimize this period by increasing

³⁵ Suyadi dan Muhammad Alfatih Suryadilaga, *Metodologi Penelitian Hadis* (TH-Press, 2009); Ahmad 'Ubaydi Hasbillah, *Ilmu Living Qur'an-Hadis: Ontologi, Epistemologi, Dan Aksiologi* (Yayasan Wakaf Darus-Sunnah, 2021); Sugiarto et al., *Metodologi Penelitian Living Qur'an Dan Hadis*.

³⁶ Sobri Febrianto and Munawir, "Living Hadith: A New Method Of Interpreting The Hadith Of Prophet Muhammad Through Socio-Religious Phenomena In Indonesia," *Jurnal Ilmiah Mahasiswa Raushan Fikr* 12, no. 1 (2023): 48–59, <https://doi.org/10.24090/jimrf.v12i1.7534>.

³⁷ Amrullah et al., "Reconciling Hadiths on Tolerance and Warfare : A Mukhtalif al- Hadīth Study on Muslim-Non-Muslim Relations," *International Journal of Islamic Thought and Humanities* 4, no. 2 (2025): 282–91, <https://doi.org/10.54298/ijith.v4i2.532>.

³⁸ Al-Azdī, *Sunan Abū Dāwūd*.

³⁹ Al-Naisābūrī, *Ṣaḥīḥ Muslim*.

night prayers and other pious deeds.⁴⁰ This effort to improve the quality of worship is inseparable from the various virtues it contains, particularly the existence of the Night of Decree. For the congregation at the Great Mosque of Palopo City, the hope of attaining the glory of that night serves as an additional spiritual stimulant in performing the congregational tasbih prayer.

The urgency of *Lailat al-Qadr* is explicitly stated in the Qur'an as *khairun min alfi syahr*, namely a night that is better than a thousand months.⁴¹ In this regard, Al-Qurtubī explains in his commentary that some scholars interpret the phrase "a thousand months" as a metaphor for the duration of a lifetime. This is based on Arabic linguistic tradition, which often uses the number one thousand to represent an extremely large or infinite number.⁴² The motivation to achieve the virtues of *Lailat al-Qadr* is explicitly based on the guidance of the Prophet Muhammad (peace be upon him), who encouraged Muslims to optimize worship during the odd-numbered nights of the last ten days of Ramadan. This aligns with the hadith narrated by Al-Bukhari

"Qutaibah bin Sa'id has told us Isma'il bin Ja'far has told us Abu Suhail from his father from 'Aisyah, may Allah be pleased with him, that the Messenger of Allah sallallaahu 'alaihi wa sallam said: Look for Lailatul Qadr on an odd night in the last ten nights of Ramadhan".⁴³

This hadith provides an indication of the existence of a gradation of time preferences in the search for *Lailatul Qadr*. Contextually, this timing is determined by gradually narrowing the scope, starting with the entire month of Ramadan, continuing through the last ten nights, and finally culminating in the odd-numbered nights. However, the hadith does not set a specific date, but rather serves as a stimulus for believers to intensify their search for the divine will during this time period.⁴⁴ In this context, increased worship activities during the last ten nights of Ramadan, especially on the odd-numbered nights, can be understood as a manifestation of faith commitment and an expression of hope for the abundance of mercy and virtue from Allah SWT. This spiritual orientation also shapes the congregation's motivation to engage in various voluntary worship practices in congregation, including the tasbih prayer, as part of an effort to optimize the momentum of *Lailat al-Qadr* in their religious lives. Apart from the belief in the abundance of rewards contained on the night of *Lailat al-Qadr*, the collective consciousness of the congregation is also rooted in the nature of worship as a manifestation of devotion (*'ubudiyah*) to strengthen faith and intensify closeness (*taqarrub*) to Allah SWT. This principle is in line with the Islamic paradigm which views religious practice not simply as an

⁴⁰ Abu Zakariyā Muḥyiddīn Yaḥyā bin Syaraf An-Nawawī, *Minhāj Syarḥ Ṣaḥīḥ Muslim Bin Al-Ḥajjāj*, Jilid 4 (Mu'assasah ar-Risālah Nāsyirūn, 2015).

⁴¹ Abu al-Fidā' Ismā'īl bin 'Umar Ibn Katsīr, *Lubāb Al-Tafsīr Min Ibn Katsīr. Diterjemahkan Oleh M. Abdul Ghoḥfār Dkk. Dengan Judul Tafsir Ibnu Katsir*, Jilid 8 (Pustaka Imam Syafī'i, 2004).

⁴² Abu 'Abdillāh Al-Qurtubī, *Al-Jāmi' Li Ahkām al-Qur'ān. Diterjemahkan Oleh Fathurrahman Dkk. Dengan Judul Tafsir Al-Qurthubi*, Jilid 20 (Pustaka Azzam, 2007).

⁴³ Abū 'Abdullāh Muhammad bin Ismā'il Al-Bukhārī, *Al-Jāmi' al-Ṣaḥīḥ al-Musnad Min Ḥadīṣ Rasulullah Ṣalallahu 'alaihi Wa Salam Wa Sunanihi Wa Ayamihi*, Jilid 2 (Al-Maṭba'ah al-Salafiyyah, 1983).

⁴⁴ Aḥmad bin 'Alī bin Ḥajar Al-'Asqalānī, *Fath Al-Bārī Syarḥ Ṣaḥīḥ al-Bukhārī*, Jilid 4 (Dār al-Salām, 2000).

accumulation of rewards, but as an instrument of *tazkiyat al-nafs* (purification of the soul) and strengthening the inner relationship between the servant and his God.

Basically, there are various ways to get closer to Allah SWT, where prayer occupies a fundamental position as the most important medium of transcendental communication. Through prayer, a servant reaches the most intimate spiritual state with his Lord. This view aligns with the saying of the Prophet Muhammad (peace be upon him),

“And we have told Harun bin Ma’ruf and Amru bin Sawwad, both of whom said: We have told us Abdullah bin Wahb from Amru bin al-Harits from Umarah bin Ghaziyyah from Sumai, Maula Abu Bakr that he heard Abu Salih Dzakwan tell from Abu Hurairah ra that Rasulullah sallallaahu 'alaihi wa sallam said, "The state of a servant who is closest to his Rabb is when he prostrates, then pray more".⁴⁵

This hadith emphasizes that the peak of a worshipper's spiritual closeness to Allah SWT is achieved during prayer, particularly while in prostration. At this moment, a worshipper is seen as being closest to the abundance of God's grace and blessings.⁴⁶ Therefore, the repeated performance of the sunnah tasbih prayer on the last ten nights of Ramadan can be understood as a concrete effort by the congregation of the Great Mosque of Palopo City to increase moments of spiritual closeness through intensifying prayer worship as a form of deep religious appreciation. Based on the above description, it is understandable that the high enthusiasm of the congregation in performing the tasbih prayer in congregation at the Great Mosque of Palopo City is not only driven by the virtue of the tasbih prayer itself. This enthusiasm is also influenced by external factors, particularly the interpretation of the virtue of the time of its performance, which is believed to be related to the Night of *Al-Qadr*. The Night of *Al-Qadr* is widely understood as a spiritual moment most anticipated by every Muslim. This understanding is what drives increased worship activities during the last ten nights of Ramadan.

However, there is no explicit guidance from the Prophet Muhammad SAW that specifically links the search for the night of *Lailat al-Qadr*. with the performance of the tasbih prayer. In this context, the practice of congregational tasbih prayer can be understood as a religious initiative of the congregation, positioned as a means to optimize efforts to seek *Lailat al-Qadr*. This initiative reflects the process of interpreting and actualizing religious teachings contextually, where worship practices are adapted to the congregation's spiritual impulses to maximize the momentum of time believed to be full of grace and forgiveness. Furthermore, the performance of the sunnah tasbih prayer at the Great Mosque of Palopo City should be read not merely as a ritual phenomenon, but as a manifestation of *the living hadith*. Hadith exist not only as normative texts to be read, but are also brought to life through tradition, religious experience, and the formation of collective spiritual values. This practice demonstrates how textual discourse regarding the tasbih prayer and the virtues of the last ten nights of Ramadan is translated into meaningful religious actions for the local community.

⁴⁵ Al-Naisābūrī, *Ṣaḥīḥ Muslim*.

⁴⁶ An-Nawawī, *Minḥāj Syarḥ Ṣaḥīḥ Muslim Bin Al-Ḥajjāj*.

CONCLUSION

This study shows that the practice of praying prayer beads in congregation at the Great Mosque of Palopo City is a form of actualization of *living hadith* that develops in the socio-religious space of urban communities. In this practice, hadith is not only understood as a normative source that is textual, but also undergoes a process of reception, internalization, and transformation into a living worship tradition that is practiced collectively, especially on the last ten nights of Ramadhan. This shows that the meaning of hadith in society does not always stop at doctrinal aspects, but develops according to the social, cultural, and religious context of the congregation.

The results of the study show that the high participation of worshippers in the implementation of congregational prayer is influenced by the construction of religious meaning towards the virtue of the month of Ramadhan, especially in the last ten nights phase which is understood as a momentum to improve the quality of worship and the search for Lailatul Qadar. This understanding encourages people to maximize various forms of sunnah worship as an effort to get closer to Allah and improve their spiritual experience during Ramadhan. In this context, congregational prayer is positioned not only as a ritual activity, but also as a means of strengthening religiosity and expression of people's religious beliefs. This study also found that although there is no hadith that explicitly links the implementation of the prayer beads with the search for Lailatul Qadar, the practice still gains social legitimacy through the process of collective meaning that develops in the community. This condition shows that religious practices are often shaped through the interaction between religious texts, community interpretations, local traditions, and spiritual needs that develop in certain contexts. Thus, the continuity of congregational prayer is not only influenced by the normative aspects of the hadith, but also by the social dynamics and religious experiences of the congregation.

In addition to having a spiritual dimension, the practice of praying the prayer beads in congregation also shows the existence of a social function in building solidarity and togetherness between worshippers. Worship activities carried out collectively create a space for religious interaction that strengthens social relationships, increases community participation in mosque activities, and forms a common religious identity. These findings show that the practice of *living hadith* is not only related to aspects of understanding the text, but also has implications for the formation of the social and religious cultural structure of the community. Theoretically, this study confirms that *the living hadith approach* makes an important contribution to understanding the dynamics of the relationship between hadith texts, interpretation processes, and the reality of contemporary religious practices. This approach allows the study of hadith to move not only on the analysis of sanad and matan, but also on how hadith is received, interpreted, negotiated, and practiced in people's lives. Therefore, the practice of praying the prayer beads in congregation at the Great Mosque of Palopo City can be understood as a form of hadith reception that shows the relationship between the normative, spiritual, and social dimensions in the religious life of the Muslim community.

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