

LIVING HADITH IN SUMBAYANG AMPEK PULUAH TRADITION AT PANDAI SIKEK, WEST SUMATRA

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Abstract

Sumbayang Ampek Puluah or Forty Days Prayer is an annual tradition carried out by the congregation of Surau Gadang Haji Miskin, Koto Tinggi Pandai Sikek, West Sumatra. This paper examines the transmission lines and reasons for the *Sumbayang Ampek Puluah* tradition's existence and survival. This research studies living hadith using the phenomenological and sociological-knowledge approaches of Peter L. Berger. Field facts show that the *Sumbayang Ampek Puluah* tradition is carried out every 15th of the month of Sha'ban to the 25th of the month of Ramadan. This study found that there are three motivations for the congregation to implement this tradition, apart from the large reward (*pahala*) of the congregational prayer: (1) because of the large *Sumbayang Ampek Puluah fadilah* mentioned in the hadith, especially if the time of its implementation is in the month of Ramadan; (2) to preserve the traditions of the ancestors; (3) because other congregations influenced them. The benefits of this tradition are calm and peace of mind, discipline in worship, maintenance of kinship ties, and the growth of a high attitude of solidarity among fellow worshippers. Thus, they are determined to preserve and teach it to the next generation.

Keywords: Forty Days Prayer; Living Hadith; Tariqa; *Surau*; Pandai Sikek.

Abstrak

Sumbayang Ampek Puluah atau Shalat Empat Puluh Hari merupakan tradisi tabunan yang dilakukan oleh jamaah Surau Gadang Haji Miskin, Koto Tinggi Pandai Sikek, Sumatera Barat. Tulisan ini bertujuan mengkaji alur transmisi dan alasan tradisi *Sumbayang Ampek Puluah* mampu eksis dan berkembang. Penelitian ini merupakan studi living hadis dengan pendekatan fenomenologi dan sosiologi-pengetahuan Peter L. Berger. Salah satu fakta lapangan menunjukkan bahwa tradisi *Sumbayang Ampek Puluah* dilaksanakan setiap tanggal 15 Bulan Sya'ban hingga tanggal 25 Bulan Ramadhan. Penelitian ini menemukan bahwa setidaknya ada tiga motivasi para jamaah dalam mengikuti tradisi ini, selain karena besarnya pahala shalat berjamaah, yaitu: (1) karena besarnya fadilah *Sumbayang Ampek Puluah* yang disebutkan dalam hadis, terlebih lagi sebagian besar waktu pelaksanaannya di Bulan Ramadhan; (2) untuk melestarikan tradisi nenek moyang; (3) karena pengaruh oleh jamaah lain. Adapun manfaat dari tradisi ini adalah ketenangan dan ketenteraman hati, kedisiplinan dalam beribadah, terjaganya tali persaudaraan, dan tumbuhnya sikap solidaritas yang tinggi antar sesama jamaah. Dengan demikian, mereka bertekad untuk melestarikan dan mengajarkannya kepada generasi selanjutnya.

Kata Kunci: Shalat Empat Puluh; Living Hadis; Tarekat; *Surau*; Pandai Sikek.

INTRODUCTION

In terms of position, prayer is one of the pillars of Islam as well as its proponents. It is a personal identity of one's diversity, because it is a boundary that differentiates a Muslim from a non-Muslim. Besides, it is also the first worship that will be reckoned with and will become the standard for good or bad of other worship services. One way to perform the prayer is in worshipers. Apart from the debate about the law¹, congregational prayer as a form of worship has also grown and developed into a tradition of Muslim communities throughout the world.

Congregational prayers are usually performed during the *fard* (obligatory) and *sunnah* (optional) prayers that have been prescribed in in congregation, such as the Tarawih prayer. However, in the Surau Gadang Haji Miskin *Musalla* (little mosque), Jorong Koto Tinggi, Tanah Datar, in addition to the implementation of congregational prayer for *fard* and *sunnat* prayers, congregational prayer for forty days (*Sumbayang Ampek Puluah*) is also carried out. Even when the male congregation offers Friday prayers in the mosque, this congregational prayer is nevertheless offered for forty consecutive days without skipping *takebīrah al-ibrām* from the *imam*. Due to the fact that it is rarely applicable in other regions, this makes it an intriguing subject to research.

This tradition is still carried out in Mushala Surau Gadang Haji Miskin today. However, the *Sumbayang Ampek Puluah* tradition does not exist in a vacuum space; it is surrounded by factors. No matter what form it takes, it is the result of a dialectic between previous ideas and the social space that exists and supports the creation of these ideas.² This living *hadith* study will investigate the spaces that underpin the transmission of the *Sumbayang Ampek Puluah*

tradition, as well as the reasons for its continued survival.

The urgency of this research is to describe the *hadith* that goes across the space of the *Sumbayang Ampek Puluah* tradition, the historical roots of this tradition, the motives of the worshipers in carrying it out, the obstacles and benefits felt by the perpetrators, and other worshipers. Apart from that, the author will also trace the flow of transmission of this tradition through the *turats* that the author can access.

Several researchers have expressed interest in this study: first, *Tradisi Shalat 40 Hari Berjamaah (10 Terakhir Rajab Hingga 30 Sya'ban) Dalam Masyarakat Desa Sipungguk Ditinjau Menurut Perspektif Hukum Islam* by Akmal Hadi. The implementation of 40 days of congregational prayers is not permitted in Islam, according to this research, because there are points that are contrary to Islamic law, namely specialising in congregational prayers, which are carried out in the form of annual traditions. Whereas Islam recommends that men who have the mind and are in puberty pray in congregation not only for 40 days, but also for 50 and 60 days, as long as there is no excuse. Furthermore, this tradition contradicts ushul fiqh principles, such as the rule that "the origin of worship is void until there is evidence that validates it".³

Second, *The Tradition of congregational Prayer for Forty Consecutive Days; Study of Living Hadith in Kalibening* which was conducted by Khafidhotul Baroroh, Elvi Tri Astuti Rohmah, and Fina Aulika Lestari. The research explains that the *Arba'in* tradition or congregational prayers for 40 days was first carried out in 1993 with conditional times and moments. However, since 2017 the time has been determined, namely every 15 Sha'ban to 25 Ramadan. The

¹There are three opinions regarding the law of this congregational prayer, namely *Fardhu Kifayyah*, *Fardhu 'Ain*, and *Sunnah Muakkadah*. For further explanation see Maryeni, *Metode Penelitian Kebudayaan*. (Jakarta: PT Bumi Angkasa, 2005), 25.

²Iqbal Hasan, *Pokok-Pokok Materi Penelitian Dan Aplikasinya* (Jakarta: Graha Indonesia, 2002), 127.

³Akmal Hadi, "Tradisi Shalat 40 Hari Berjamaah (10 Terakhir Rajab Hingga 30 Sya'ban) Dalam Masyarakat Desa Sipungguk Ditinjau Menurut Perspektif Hukum Islam" (UIN SUSKA Riau, 2014).

implementation of this tradition is based on the perpetrators of the hadith's knowledge and understanding of the virtues of 40 days of congregational prayers, as well as guidance from local religious leaders. This tradition has had a positive impact on the perpetrators, teaching them to be punctual and to be able to gather with relatives.⁴

Third, Nur Wakhid's research on *Tradisi Jamaah Empat Puluh Hari Kajian Living Hadis di Desa Jatipurus Kecamatan Poncowarno Kabupaten Kebumen*. This study examines *living hadiths* in the practice of congregational prayers for forty days in Jatipus Village residents which are held from the Zuhr prayer on the 20th of Dzulhijjah to the Isha on the 30th of Muharram. In this study, several discussions were carried out, namely, the historicisation of the tradition, which began in 1980 which was initiated by local religious leaders after obtaining a diploma from the teacher of *Tariqa Syazilyah, Takebrij* and discussion of the quality of the hadith, the knowledge of the perpetrators of the legal basis of the hadith is relatively low. This study also analyses Karl Manheim's sociology of knowledge which produces objective, expressive and documentary meanings. Objective means that the people as practitioners of the tradition believe that what they do is the legacy of their predecessors. The expressive meaning is believed by the congregation that if they consistently carry it out it will save them from hell and keep them from hypocrisy. Meanwhile, the documentary means that the essence of what they do is an expression that forms culture.⁵

Fourth, *Nilai-Nilai Pendidikan Islam Dalam Tradisi Sumbayang Ampekk Puluah Hari Dalam Tradisi Tarekat Syattariyah di Nagari Sintuak (Studi Etnografi)* was the result of research conducted by Zifadlia Nirmala and Rengga Satria. The research explains that the *Sumbayang Ampekk Puluah* tradition in Nagari Sintuak is pioneered by Sheikh Buya Tanjung Medan who adheres to the Syatariyah with its implementation on the last twenty days of Rajab month to twenty days of Sha'ban. The values of this tradition are spiritual values, integrity, social, and discipline.⁶

Although the four studies have similarities with the current study; discussing about the tradition of congregational prayers for forty days, they are different in terms of material objects and formal objects, especially with the first study. In addition, the difference with other studies is that it does not only explore people's reception of the forty-day prayer tradition, but also explores the process of its transmission or formation, as well as traces of the use of *turats* on the hadith which contains the forty-day prayers. Thus, it becomes a tradition which has been preserved until now.

This research is field research with a living hadith model. Field research is carried out by direct tracing to the field in search of data.⁷ Facts from interviews and observations of events or incidents that occurred in the field were used as references in this study.⁸ Meanwhile, living hadith is based more on the existence of living traditions in society based on hadith;⁹ either written, oral, or practical.¹⁰ The object of study is the meaning, role and function of hadith which are understood and practiced by the community which may be the result of

⁴Saifuddin Zuhri Qudsy, *Living Hadis: Praktek, Represi, Teks Dan Transmisi* (Yogyakarta: Q-Media, 2018).

⁵Akmal Hadi, "Tradisi Shalat 40 Hari Berjama'ah (10 Terakhir Rajab Hingga 30 Sya'ban) Dalam Masyarakat Desa Sipungbuk Ditinjau Menurut Perspektif Hukum Islam" (UIN SUSKA Riau, 2014).

⁶Khafidhotul Baroroh, Elvi Tri Astuti Rohmah, and Fina Aulika Lestari, "The Tradition of Congregational Prayer for Forty Consecutive Days; Study of Living Hadith in Kalibening Village Community," *Journal of*

Contemporary Islamic Education 1, no. 2 (July 2021), <https://doi.org/10.25217/cie.v1i2.1603>.

⁷Maryeni, *Metode Penelitian Kebudayaan*, 25.

⁸Hasan, *Pokok-Pokok Materi Penelitian Dan Aplikasinya*, 87.

⁹M. Alfatih Suryadilaga, *Aplikasi Penelitian Hadis Dari Teks Ke Konteks* (Yogyakarta: TH-Press dan Penerbit Teras, 2009), 181.

¹⁰M. Khoiril Anwar, "Living Hadis," *Farabi* 12, no. 1 (2015): 74.

receptions, improvisations, and evaluations. They are carried out by religious leaders where the tradition grows and develops.¹¹

The study used phenomenology approach, which is an investigation of observable religious phenomena or objects, facts and events.¹² The purpose of this approach is to describe the socio-cultural phenomena according to the point of view of the subject being studied.¹³ In this case, the phenomena being described are religious behavior and actions, namely the *Sumbayang Ampek Puluah* carried out by the worshipers of Surau Gadang Haji Miskin. For this purpose, the researcher identifies phenomena, collects data from individuals who experience the event and then develops it in the form of a combined description of the essence of each individual's experience.¹⁴ Meanwhile, to analyze the formation of tradition the sociology of knowledge of Peter L. Berger is used. They are the externalization phase, an outpouring of the human personal that occurs continuously into the world physically and mentally; objectivity phase, after going through the externalization phase, a person makes an in-depth study or action against himself for his

anxiety in the externalization process, and at last the internalization phase is putting absorption into the objectivated world consciousness in such a way. The structure of this world determines the subjective consciousness itself¹⁵ so that it takes over itself.¹⁶

THE HISTORY OF *MUSHALA* SURAU GADANG HAJI MISKIN

Surau Gadang Haji Miskin is located in Blok Tabiang, Jorong Koto Tinggi, Nagari Pandai Sikek, X Koto, Tanah Datar, West Sumatra. It was founded by Haji Miskin¹⁷ in the 19th century.¹⁸ Since its establishment until now, this *surau* has always been used for congregational prayers and also religious education (TPQ Surau Gadang Haji Miskin) for children in the village and its surroundings.¹⁹

Even though Haji Miskin was the founder of this *surau*, he did actively teach in this *surau* and even chose to flee to Padang Lawas, *Ampek Angkek*, and joined Tuanku Nan Renceh in Bansa Kamang. It is due to the discrepancies between his thoughts and practices with the practices of the local people who tend to become *tariqa*²⁰ worshipers, both Tariqa

¹¹Nur Wakhid, "Tradisi Jamaah Empat Puluh Hari Kajian Living Hadis Di Desa Jatipurus Kecamatan Poncowarno Kabupaten Kebumen," *Jurnal Penelitian Agama* 22, no. 1 (2021), 24, <https://doi.org/https://doi.org/10.24090/jpa.v22i1.2021.pp21-47>.

¹²Rusli, "Pendekatan Fenomenologi Dalam Studi Agama Konsep, Kritik Dan Aplikasi," *ISLAMICA: Jurnal Studi Keislaman* 2, no. 2 (January 22, 2014), 145. <https://doi.org/10.15642/islamica.2008.2.2.141-153>.

¹³Heddy Shri Ashimsa Putra, "Fenomenologi Agama: Pendekatan Fenomenologi Untuk Memahami Agama," *Walisono* 20, no. 2 (2012), 301, <https://doi.org/10.21580/ws.20.2.200>.

¹⁴Saifuddin Zuhri Qudsy, "Living Hadis: Genealogi, Teori, dan Aplikasi," *Jurnal Living Hadis* 1, no. 1 (December 6, 2016), 190. <https://doi.org/10.14421/livinghadis.2016.1073>.

¹⁵Munirah, "Nisfu Sya'ban Dalam Tradisi Masyarakat Banjar (Studi Living Hadis Perspektif Sosiologi Pengetahuan Peter L. Berger)," *Al-Risalah* 13, no. 1 (2017): 16–17.

¹⁶Qudsy, *Living Hadis: Praktek, Represi, Teks Dan Transmisi*, 154.

¹⁷One of the three famous pilgrimages to carry the Puritan spirit of the Wahhabism movement, see M. Asroruddin, "Gerakan Paderi Dan Munculnya Modernisasi Pemikiran Islam Di Indoneisa," *El-Huda* 11, no. 2 (2020): 83. Ketiga tokoh tersebut bersekutu dengan Tuanku Nan Renceh dan Tuanku Imam Bonjol untuk melakukan gerakan puritanisme di Minangkabau yang dikenal dengan nama gerakan Padri yang bertujuan untuk memperbaiki masyarakat Minangkabau dan mengembalikan mereka ke ajaran Islam yang sesuai dengan al-Qur'an dan Hadis. Lihat; Syadah Khusniawati et al., "Kaum Padri Dalam Pembaharuan Islam Dan Muhammadiyah Di Minangkabau," *Jurnal Studi Islam Dan Kemuhammadiyah (JASIK)* 1, no. 1 (March 2021): 33–34, <https://doi.org/10.18196/jasika.v1i1.3>.

¹⁸This is the reason why this *mushala* is called Surau Haji Miskin. Suma (*Sumbayang Ampe Puluah* Participant), *Interview*, Tuesday, June 7, 2022.

¹⁹Ali Umar, (Jamaah Mushala), *Interview*, Sunday, 05 Juni 2022.

²⁰Tariqa can be interpreted as a path or spiritual method or procedure for getting closer to God Almighty, and is used for a group of people who follow a sheikh. See Abdurrahman, ed., *Tarekat Qadiriyyah Naqshabandiyah*:

Naqsyabandiyah²¹ or Syattariyah.²² Besides, he is also one of the followers of *Harimau Nan Salapan* (the Eight Tigers).²³

From its founding until the early 21st century, religious education at the *surau gadang* was held at night, even male students usually slept in the *surau* after completing the learning process with the *ustaz* at the *surau*. Apart from that, according to old people's stories, this *surau* was a favorite place of study compared to other studying environments in Jorong Koto Tinggi. However, after the world of education developed, the process of religious learning was originally carried out at night shifted to daytime with the establishment of the Miskin Haji Madrasah Diniyah (MDA) officially in this *surau*. Yet, the MDA in this *surau* remains as a favorite place to study religion with evidence of the large number of students studying here.²⁴

Surau Gadang Haji Miskin is a prayer room that holds congregational prayer five times a day, including Friday midday prayers.²⁵ Therefore, this *surau* is a favorite congregational prayer area in Jorong Koto Tinggi. Even the regular worshipers are more than the other mosques or prayer rooms in this *jorong* (small village), especially during *Sumbayang Ampek Puluah* and also *Taraweeh* in the Ramadan.²⁶

LEGAL BASIS OF *SUMBAYANG AMPEK PULUAH*

Sumbayang Ampek Puluah in the Realm of *Turats*

The worshipers of *Sumbayang Ampek Puluah* do not only carry out this tradition by only following the teachings of their ancestors, but they also often hear about the arguments from sermon delivered at the beginning of every Ramadan by the *mushala* caretakers. Suma, one of the worshipers, said that he was even more convinced to continue carrying out this tradition because there was a hadith which means: :*"Siapo sajo nan mangarajoan sumbayang bakaum-kaum salamo Ampek puluah hari sarato indak tatingga takabir partamo imam, mako inyo akan tabebas dari sijai munafik jo siksaan neraka."*²⁷ (Anyone who prays in worshipers for forty days without leaving takbîrah al-ihram, he will be free from hypocrisy and from the torment of hell).

After conducting an investigation of the religious leaders who are also the caretakers of the *mushala*,²⁸ it was found that the hadith is a narration of at-Tirmizî, it was found that the *hadith* is a narration of at-Tirmizî :

مَنْ صَلَّى لِلَّهِ أَرْبَعِينَ يَوْمًا فِي جَمَاعَةٍ يُدْرِكُ التَّكْبِيرَةَ الْأُولَى كَتَبَتْ لَهُ
بِرَاءَتَانِ بَرَاءَةٌ مِنَ النَّارِ وَبَرَاءَةٌ مِنَ التَّفَاقِقِ (رواه الترمذی)

Meaning: *Whoever prays in worshipers for forty days with the first takbir, it will be recorded for him free*

Studi Etnografi Tarekat Sufi Din Indonesia (Yogyakarta: Deepublisher, 2015), 59.

²¹Tariqa Naqsyabandiyah was built by Syaikh Baha al-Dîn Naqsyabdi (1317-1389 M) in Bukhara. See Ahmad Dimiyati, *Dakwah Personal: Model Dakwah Kaum Naqsyabandiyah* (Yogyakarta: Deepublisher, 2016). 30. This congregation was brought in (and later developed) to West Sumatra, namely Batu Hampar, Payakumbuh by Shaykh Abdurrahman Kumango. See Tuanku Kayo Khadimullah A.M.Z., *Menuju Tegaknya Syariat Islam Di Minangkabau* (Bandung: Marja, 2007). 27.

²²Tariqa Syattariyah was built by oleh Syaikh Abdullah al-Syattar in 15th century.

²³A.M.Z. 29-30. The eight figures are: Tuanku Nan Renceh (Kamang), Tuanku Kubu Sanang (Pasia Ampek Angkek), Tuanku Ladang Laweh (Banuhampu), Tuanku Padang Lua (Banuhampu), Tuanku Galuang (Sungai Pua), Tuanku Koto Ambalau (Canduang Koto Laweh), Tuanku Lubuk Aua (Batu Balantai Canduang), and

Tuanku Biaro (Ampek Angkek). See, Putri Citra Hati, "Dakwah Pada Masyarakat Minangkabau (Studi Kasus Pada Kaum Padri)," *Islamic Communication Journal* 3, no. 1 (August 2, 2018), 114. <https://doi.org/10.21580/icj.2018.3.1.2681>.

²⁴Damsir (*Mushala* Administrator), *Interview*, Tuesday, 07 Juni 2022.

²⁵Niman (*Sumbayang Ampe Puluah* Participant), *Interview*, Monday, 06 Juni 2022. Friday zuhur congregational prayer is only attended by female congregants, with female imams as well.

²⁶Ratna Rusli (*Sumbayang Ampe Puluah* Participant), *Interview*, Wednesday, June 8, 2022.

²⁷Suma (*Sumbayang Ampe Puluah* Participant), *Interview*, Tuesday, Damsir (*Mushala* Administrator), *Interview*, Tuesday, June 7, 2022.

²⁸Damsir, (*Mushala* Administrator), *Interview*, Tuesday Damsir (*Mushala* Administrator), *Interview*, Tuesday, June 7, 2022.

from two things; free from hellfire and free from hypocrisy. (H.R at-Tirmizî).²⁹

After *takebrîj*, this *hadith* is narrated by imam at-Tirmizî with four chains of *sanad*. Three paths originate from Anas bin Malik's best friend and one path originates from Umar bin al-Khatab with the presence of a disconnected/*munqati'* chain. The four *sanad* paths are:

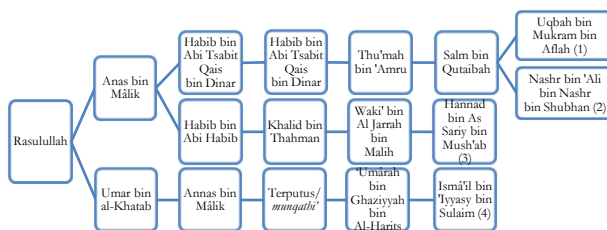


Chart 1: At-Tirmizî *Sanad Hadith* of Forty Day Prayers

In addition, Ibn Mâjah also narrated a similar *hadith*. Although with differences in editorial and content, it has one tendency in the point of praying in worshipers for forty days. The *hadith* is as follows:

مَنْ صَلَّى فِي مَسْجِدِ جَمَاعَةٍ أَرْبَعِينَ لَيْلَةً لَا تَقُوتُهُ الرَّجْعَةُ الْأُولَى مِنْ صَلَاةِ الْعِشَاءِ كَتَبَ اللَّهُ لَهُ بِهَا عِتْقًا مِنَ النَّارِ (رواه ابن ماجه)

Meaning: *Whoever prays in the mosque, in worshipers for forty nights and never misses the first raka'at of the Isba prayer. Allah will write freedom for him from the fire of hell.* (H.R Ibn Majah).³⁰ The path of the *sanad* in the above *hadith* is:

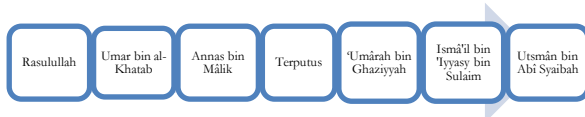


Chart 2: Chart of Sanad *Hadith* Narrated by Ibn Mâjah regarding the Forty Day Congregational Prayers

²⁹Abû Isâ Muhammad At-Tirmizî, "Sunan at-Tirmizî" (CD ROOM Lidwa Pustaka, n.d.). Hadis no 224.
³⁰Muhammad Ibn Yazid Al-Quzwini, "Sunan Ibn Majah" (CD ROOM Lidwa Pustaka, n.d.) Hadis No. 790.
³¹He is a *Sahaba* named Qais Bin 'Âiz. There are also those who say his name is 'Abdullah Bin Mâlik. Lihat Ibn Hajar, "Tahzîb Al-Tahzîb" (CD ROOM Al-Maktabah Asy-Syamilah, n.d.), 133.
³²Sulaiman Bin Ahmad At-Ṭabarâni, "Al-Mu'jam Al-Kabîr" (CD ROOM Al-Maktabah Asy-Syamilah, n.d.) Hadis No. 928.

Furthermore, apart from Ibn Mâjah, Imam al-Ṭabarâni also narrated a similar *hadith* with a slightly different editorial and is just one of the eleven points of the Prophet's advice to Abu Kâhil³¹ about deeds that will bring life and will continue to live in the heart until the death. The editorial is:

إِغْلَمْ يَا أَبَا كَاهِلٍ أَنَّهُ مَنْ صَلَّى أَرْبَعِينَ يَوْمًا وَأَرْبَعِينَ لَيْلَةً فِي جَمَاعَةٍ يُدْرِكُ التَّكْبِيرَةَ الْأُولَى كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُكْتَبَ لَهُ بَرَاءَةٌ مِنَ النَّارِ... (رواه الطبراني)

Meaning: ... *know him, O Abu Kâbil! The charcoal who prays in worshipers for forty days and forty nights with the first takebir, his right from Allah will be recorded as free from the fires of hel then!*... (H.R at-Ṭabarâni).³²

The path of the *sanad* in the *hadith* narrated by al-Ṭabarâni above is as follows:

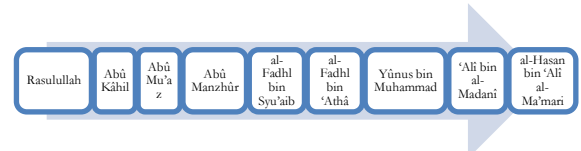


Chart 3: Chart of Sanad *Hadith* Narrated by al-Ṭabarâni About Forty Day Worshipers Prayers

In terms of quality, the narrators in the *hadith* narrated by at-Tirmizî are of *siqah* quality, even though they are in the fourth channel and this path is the same as that of Ibn Mâjah's narration. There was a break in the *sanad* between 'Umârah bin Ghaziyyah and Annas bin Malik because the two had never met.³³ Meanwhile, in terms of quantity, this *hadith* is a *gharib*³⁴ *hadith*. As for the narration of al-Ṭabarâni

³³Abu al-'Ula Muhammad 'Abd ar-Rahmân dalam kitabnya *Tubfah al-Ahwawazî bi Syarb Jâmi' at-Tirmizî* explains that this fourth path is the *hadîs* which was also narrated by Ibn Majah. See 'Abd ar-Rahmân Abu al-'Ula Muhammad, *Tubfah Al-Ahwawazî Bi Syarb Jâmi' at-Tirmizî* (Beirut: Dâr al-Fîkr, n.d.). 2. 46.
³⁴*Gharîb* Hadith is *hadîs* narrated by a narrator at one of the levels of *isnad*. See Muhammad 'Ajâj Al-Khatîb, *Ushûl Al-Ḥadîs: 'Ulûmuh Wa Muṣṭalahuh* (Beirut: Dâr al-Fîkr, 2011). 237.

there is a narrator of al-Fadhil bin 'Athâ who was weakened by al-Zahabi.

Moreover, in fact the contents of the three *hadiths* have become a tradition or *living hadith* that grows, develops and survives in several areas including in Jorong Koto Tinggi.

In addition, after careful examination when imam at-Tirmizî inserted this *hadith* in the *Chapter on the Privileges of the First Takbir/Ibaram* (باب فضل التكبيرة الاولى), it can be seen another basis for the practice of *Sumbayang Ampek Puluah* regarding to the order to keep the first takbir or *Takbîrah al-Ibrâm* similar to the *hadith* narrated by al-Bazzâr:

إِنَّ لِكُلِّ شَيْءٍ أُنْفَةً وَإِنَّ أُنْفَةَ الصَّلَاةِ التَّكْبِيرَةُ الْأُولَى فَحَافِظُوا عَلَيْهَا. (رواه البزار)

Meaning: *Indeed, for everything there is a beginning and indeed the beginning of prayer is the first takbir. So, mean it.* (H.R al-Bazzâr).³⁵

Sumbayang Ampek Puluah found in the *hadiths* mentioned is also alluded to in other Islamic literature especially in books of Jurisprudence nuanced by the Shafi'i school such as in the book *al-Bayân fî al-Mazhab al-Imam ash-Syâfi'i* by Yahya bin Abi al-Khair bin Salim al-Imrani³⁶, *Al-'Azîz Syarh al-Wajîz* by Abdul Karim ar-Rafi'i,³⁷ *Hâsyiyah I'ânab at-Ṭâlibîn* by Abû Bakr Bin Muhammad Syaṭa ad-Dimyâti,³⁸ and the else books of fikih syafi'iyah. In fact, *Sumbayang Ampek Puluah* is also discussed in Sufism books such as *Irsyâdul 'Ibad ilâ Sabil ar-Rasyâd*, works by Zain ad-Dîn bin 'Abd al-'Azîz al-Malibâri³⁹, *Marâq al-'Ubudiyyah: Syarh 'Ala Bidâyah al-Hidâyah li al-Imâm al-Ghazâlî* by Muhammad Nawawi al-

Bantani.⁴⁰ These are presumably the reason why this tradition has lasted for a long time in *the Surau Gadang Haji Miskin* because the worshipers are alumni of the MTT Koto Tinggi Islamic Boarding School who teaches books of the Shafi'i thoughts.

The Privileges of *Sumbayang Ampek Puluah*

The above *hadith* about *Sumbayang Ampek Puluah* presents two interesting features or benefits that encourage people to do it. The two benefits are

First, being free and safe on the Day of Judgment from the threat of hellfire. This means that everyone who keeps the first takbir in every five times congregational prayer for 40 days will be spared from the torments of hell.

Second, being free from hypocrisy. This means being protected from committing acts of hypocrisy and given *taufiq* to carry out the deeds of sincere people while living in the world. Besides, he is protected from the punishment in the hereafter that befalls hypocrites and is given testimony that he is not a hypocrite.⁴¹ In addition, a person who always pursues the first *takbir* in every prayer or an enthusiastic person in prayer is not a hypocrite because the hypocrite will be lazy in praying (Q.S an-Nisâ': 142).⁴²

These two benefits will only be obtained when heeding the two written provisions in the *hadith*: First, the implementation of *Sumbayang Ampek Puluah* is carried out solely because it hopes for the pleasure of Allah (ﷻ). Second, the worshipers find the first *takbir* of the *imam* or performs the congregational prayer perfectly

³⁵Al-Bazzâr Ahmad bin 'Amr, "Musnad Al-Bazzâr" (CD ROOM Al-Maktabah Asy-Syamilah, n.d.). Hadis No. 4116.

³⁶Yahya bin Abi al-Khair bin Salim Al-Imrani, *Al-Bayân Fi Al-Mazhab Al-Imam Asy-Syâfi'i* (Beirut: Dâr al-Minhâj, 2000), 273.

³⁷Abdul Karim Ar-Rafi'i, *Al-'Azîz Syarh Al-Wajîz* (Beirut: Dar al-Kutub al-'Ilmiyyah, 1997). 2, 144-145.

³⁸Abû Bakr Bin Muhammad Syaṭa Ad-Dimyâti, *Hâsyiyah I'ânab At-Ṭâlibîn*. (Medan: Al-Haramain, n.d.). 2,273.

³⁹Zain ad-Dîn bin 'Abd al-'Azîz Al-Malibâri, *Irsyâdul 'Ibad Ilâ Sabil Ar-Rasyâd*, ed. Mahrus Ali (Surabaya: Mutiara Ilmu, 1995). 177.

⁴⁰Muhammad Nawawi Al-Bantani, "Marâq Al-'Ubudiyyah," ed. Nur Fuad Syaifuddin (Jakarta: Wali Pustaka, 2016). 64.

⁴¹Baroroh, Rohmah, and Lestari, "The Tradition of Congregational Prayer for Forty Consecutive Days; Study of Living Hadith in Kalibening Village Community." 129.

⁴²Abu al-'Ula Muhammad, *Tuhfab Al-Ahwâzî Bi Syarh Jâmi' at-Tirmizî*. 2, 45.

from start to finish. Besides, this requires that the perpetrators have been in the mosque or *mushala* before or since the beginning of the entry time (prayer).⁴³

HISTORICAL AND REASONS FOR IMPLEMENTING *SUMBAYANG AMPEK PULUAH HARI*

The annual *Sumbayang Ampek Puluah* tradition has been carried out since the establishment of the *Surau* Gadang. However, it is not known who the originator is. According to some sources, this tradition was pioneered by the ancestors of the local community because they practiced the teachings of the *tariqa* they studied (it should be noted that the majority of the ancestors of the people around the *surau*, even those from Jorong Koto Tinggi, Pandai Sikek, studied *tariqa*).⁴⁴ Some studied the *Tariqa* Naqsyabandiyah in Batu Hampar, Payakumbuh and the other learned *Tariqa* Syattariyah in Ulakan, Padang Pariaman. One of its teachings was *Sumbayang Ampek Puluah*.⁴⁵

Although both *Tarekat* teach *Sumbayang Ampek Puluah*, they do so in different ways. This tradition is observed in the *Syattariyah* *arîqah* from the 15th of Sha'ban to the 25th of Ramadan. Whereas in the *Naqsyabandiyah* *arîqah*, the implementation time is held from the 15th of Rajab to the 25th of Sha'ban, which has become a tradition and is followed by many

worshippers.⁴⁶ The implementation time chosen by the worshippers of *Surau* Gadang is consistent with what *Tariqa* *Syattariyah* taught.

For the size of the *Mushala*, the number of *Sumbayang Ampek Puluah* worshippers is quite large. This can be seen in the worshippers' enthusiasm for participating in this activity in the midst of the Covid-19 pandemic and the circular not to carry out religious activities during the month of Ramadan in 1441 H / 2020 M, despite the fact that only 20 female worshippers participated. Even so, the majority of its followers are *amai-amai* (elder mothers) who are already in menopause, i.e. between the ages of 50 and 85.⁴⁷

Apart from the tremendous reward of collective prayer and hoping for Allah's pleasure, there were three main reasons or motives for the 20 worshippers that participated in the *Sumbayang Ampek Puluah* that year.⁴⁸ The three reasons are as follows:

First, it is because many privileges that will be obtained from *sumbayang Ampek puluah* such as being free from the fires of hell and protected from hypocrisy based on the *hadith* narrated by al-Tirmizi⁴⁹ Besides, the prayer is done mostly during Ramadan. Whatever the worship carried out in this month will be multiplied up to 700 times.⁵⁰

Therefore, there were several obstacles in participating in this donation activity.⁵¹ Broadly

⁴³Muhammad Wasitho Abu Fawaz, "Keutamaan Sholat Berjamaah Selama 40 Hari Berturut-Turut Tanpa Terlewatkan Takbirotul Ihrom Bersama Imam," 2014.

⁴⁴Suma (Sumbayang Ampe Puluah Participant), *Interview*, Tuesday, June 7, 2022. He claimed that just a few members of the Jorong Koto Tinggi community continue to study *tariqa*.

⁴⁵Damsir (Mushala Administrator), *Interview*, Tuesday, June 7, 2022. Even in Jorong Koto Tinggi, precisely in Malintang, there was once one of the teachers in *Tarekat* *Syattariyah* who had many worshippers from inside and outside the area, namely *Anduang Angku*.)

⁴⁶This is a mutual agreement although it can also be done on other days. Suma (Sumbayang Ampe Puluah Participant), *Interview*, Tuesday, June 7, 2022.

⁴⁷Observations and interview findings. The other ten travellers are all *Sumbayang Ampe Puluah* pilgrims, while the twenty pilgrims are generally normal pilgrims. They

are: Ana (85 years old), Suma (82 years old), Nimam (76 years old), Hj. Tena (75 years old), Syamsiyar (73 years old), Piah (73 years old), Jimi (70 years old), Ay (70 years old), Ita (68 years old), Ati 1 (68 years old), Ati 2 (67 years old), Ina (67 years old), Ati 3 (65 years old), Suryati (65 years old (50 years)

⁴⁸All the *Sumbayang Ampek Puluah* participants.

⁴⁹Even if the worshippers may not be certain of the *hadith*, they nevertheless hold it in high regard. The *Surau* Gadang Management distributes the *hadith* in order to uphold this custom, especially at the start of each Ramadan. Damsir (Mushala Administrator), *Interview*, Tuesday, June 7, 2022.

⁵⁰Syamsiyar (Sumbayang Ampe Puluah Participant), *Interview*, Wednesday, June 8, 2022.

⁵¹Syamsiyar (Sumbayang Ampe Puluah Participant), *Interview*, Wednesday, June 8, 2022.

speaking, these obstacles can be divided into two groups: internal and external barriers. Internal obstacles or originating from the worshipers are the activity of earning a living for the worshipers who is a widow, sick, and sleeping due to fatigue.⁵² To anticipate this obstacle, they save and maintain their body and go early to the *surau*.⁵³ The external obstacles or external factors which include other sudden activities, such as meetings,⁵⁴ rain, and blackouts so that the call to prayer is not heard (for worshipers near the *mushala*),⁵⁵ and the Friday prayers so that the imam is still not in the *mushala*.⁵⁶ To overcome this obstacle they gave permission to leave the activity beforehand,⁵⁷ provided and always carried an umbrella, prepared hours that were adjusted to those of the *mushala*⁵⁸ and appointed a substitute imam for female members of the worshipers.⁵⁹

THE BENEFITS OF THE SUMBAYANG AMPEK PULUAH TRADITION FOR THE WORSHIPERS OF SURAU GADANG HAJI MISKIN

The Benefits of Prayer and Congregational Prayer

Every worship that is prescribed in Islam must have wisdom or benefits that will be felt by the perpetrators as well as prayer. There are many benefits or *faidah* from prayer recite in the Qur'an and *hadith*:

First, prayer can be a mean of asking for Allah's help. As Allah says:

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ (البقرة:

(45)

Meaning: *Make patience and prayer as your helper and verily, that is very heavy, except for those who are humble.* (Q.S al-Baqarah (2): 45)

Second, prayer can keep the culprit from committing heinous and evil. As Allah says:

...وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ... (العنكبوت: 45)...

Meaning: ... *and establish prayer. Verily, prayer prevents from (deeds) abominable and unjust.* (Q.S al-'Ankabût (29): 45).

Third, prayer can be self-medicating from complaining and miserly attitudes. In this case, Allah says:

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا (19) إِذَا مَسَّهُ الشَّرُّ جَزُوعًا (20) وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا (21) إِلَّا الْمُصَلِّينَ (22) الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ (23) (المعارج: 19-23)

Meaning: *Verily, man was created to be grievous and miserly when he is overwritten by trouble he complains, 20. Then, when he gets good he is very stingy, 21 except those who pray, 22 who they still keep praying, 23.* (Q.S al-Ma'arij (70): 19-23).

Fourth, prayer can be a conditioning heart. As the words of the Prophet:

قُمْ يَا بِلَالُ فَأَرْحِنَا بِالصَّلَاةِ (رواه ابو دوود)

Meaning: *O Bilal, stand up (to call to prayer)! Make us rest (feel fresh) with prayer.* (H.R Abû Dawûd).⁶⁰

Fifth, prayer worship can erase small sins. The Prophet says:

الصَّلَوَاتُ الْخَمْسُ وَالْجُمُعَةُ إِلَى الْجُمُعَةِ كَفَّارَاتٌ لِمَا بَيْنَهُنَّ (رواه مسلم)

Meaning: *the five daily and Friday prayers to the following Friday are the erasers for sins between all.* (H.R Muslim).⁶¹

⁵²Piah (Sumbayang Ampe Puluah Participant), Interview, Wednesday, June 8, 2022.

⁵³All participant of Sumbayang Ampe Puluah.

⁵⁴Ayang (Sumbayang Ampe Puluah Participant), Interview, Thursday, June 9, 2022.

⁵⁵Ay (Sumbayang Ampe Puluah Participant), Interview, Wednesday, June 8, 2022.

⁵⁶All Sumbayang Ampe Puluah Participants.

⁵⁷Ayang (Sumbayang Ampe Puluah Participant), Interview, Thursday, June 9, 2022.

⁵⁸All Sumbayang Ampe Puluah Participants.

⁵⁹All Sumbayang Ampe Puluah Participants.

⁶⁰Ibn asy-Asy'aş Sulaimân, "Sunan Abî Dâwûd" (CD ROOM Lidwa Pustaka, n.d.). Hadis No. 4334.

⁶¹Muslim Ibn Hajaj, "Shahih Muslim" (CD ROOM Lidwa Pustaka, n.d.). Hadis No. 343.

The benefits of congregational prayers: 1) Teaching people to have high discipline in carrying out the tasks assigned to them;⁶² 2) Educating people's obedience to leaders.⁶³ This is because in congregational prayers the people must be precise and follow all the movements of the priest when they comply with the applicable regulations; 3) Means of making mosques or prayer rooms prosperous while at the same time demonstrating Islamic *syi'ar*; 4) Strengthening brotherhood and getting to know each other to create unity. Especially with the tradition of shaking hands after congregational prayers;⁶⁴ 5) Build up harmony and unity among the people.⁶⁵ 6) Build up social equality. This is because in congregational prayers anyone can occupy the first row as long as they are the worshipers who arrive earlier; 7) For certain areas, congregational prayers can be a means of learning from people who already know the procedures for praying for people who do not or do not yet know the procedures.⁶⁶

Moreover, there are three wisdoms of congregational prayer according to Didin Hafidhuddin: *ta'lif al-qulûb* (unites hearts), *ta'lif al-fiker* (unites vision and mission), and *ta'lif al-harakah* (unites movements).⁶⁷

The Benefits of the *Sumbayang Ampek Puluah* Tradition for the Worshipers of the *Surau Gadang Haji Miskin*

Generally, the benefits or effects of the *Sumbayang Ampek Puluah* tradition are felt by the community and the worshipers participating in

the tradition particularly. The benefit for the community is the presence of symbols of Islam, especially symbols of Ramadan which soothe the soul, such as *tadarus* of the Qur'an at night after the *Taraweh*.⁶⁸ Besides, the regular worshipers but do not do *Taraweh* sometimes get free *pabukoan* from this worshipers. This is because all worshipers from *Sumbayang Ampek Puluah* always have break-fasting together at the *surau*.⁶⁹

In addition, the benefits felt by those who do the *Sumbayang Ampek Puluah* are 1) Calm and peace of mind. By following this tradition, the majority of the worshippers who are elderly feel better prepared to face death. Some of them even hoped to die while at the prayer room;⁷⁰ 2) Discipline in worship. By following this tradition, they are used to being punctual in worship, such as *Tadarus Al-Qur'an* before and after prayer and especially praying five times a day so that they always get the *takbirah al-ihram* of the imam;⁷¹ 3) *Silaturahmi* or maintaining kinship and a place to forgive and understand each other fellow worshipers. With this tradition the worshipers have more time to interact with each other;⁷² and 4) Fostering an attitude of solidarity. With this tradition, the worshipers have a solid attitude. When there are pilgrims who are sick, they go together to visit as well as when another worshipers or their family died.

⁶²Putra Muhammad Syah, *Meraup Berkah Dan Pabala Dengan Shalat Berjamaah* (Surabaya: Quantum Media, 2013), 141.

⁶³Darussalam, "Indahnya Kebersamaan Dengan Shalat Berjamaah." 25.

⁶⁴Ela Laelasari, "Pembiasaan Shalat Berjamaah Dan Kedisiplinan Siswa Di MTs Daarul Mustaqiem Bogor," *Al-Wasathiyah: Journal of Islamic Studies* 1, no. 2 (September 2022): 91, <https://doi.org/10.56672/alwasathiyah.v1i2.33>.

⁶⁵Darussalam, "Indahnya Kebersamaan Dengan Shalat Berjamaah." 25.

⁶⁶Wahbah Az-Zuhaili, "Al-Fiqh Al-Islâmî Wa Adillatuh" (CD ROOM Al-Maktabah Asy-Syamilah, n.d.). 2, 317.

⁶⁷Didin Hafidhuddin, "Tiga Hikmah Shalat Berjamaah," *Republika.co.id*, n.d. Diakses 25 Juni 2022, Pukul 19.40.

⁶⁸Alfia Junaidi (*Mushala* Administrator), *Interview*, Tuesday, June 7, 2022. As well as the results of the author's observations.

⁶⁹Damsir (*Mushala* Administrator), *Interview*, Tuesday, June 7, 2022. As well as the results of the author's observations.

⁷⁰Ana (*Sumbayang Ampe Puluah* Participant), *Interview*, Wednesday, June 8, 2022.

⁷¹All participant of *Sumbayang Ampe Puluah*.

⁷²Maini (*Sumbayang Ampe Puluah* Participant), *Interview*, Thursday, June 9, 2022.

They went to pay their respects and read *Yâsin*'s letter together.⁷³

SUMBAYANG AMPEK PULUAH TRADITION: SOCIOLOGICAL PERSPECTIVE OF KNOWLEDGE

Based on the sociology of knowledge, the process of the *Sumbayang Ampek Puluah* tradition was started by the ancestors of the Jorong Koto Tinggi community who studied and became followers of the *tariqah*. The externalization phase is the continuous outpouring of the human person into the world physically and mentally. The externalization phase, in this case, can be seen from the initial entry of this tradition which was initiated by the ancestors of the local community who belonged to the *Safi'i Mahzab*⁷⁴ and studied the lineage and one of their teachings was *Sumbayang Ampek Puluah*. Then, they practice and teach their offspring. In the process of teaching, they conveyed the features of *Sumbayang Ampek Puluah* which are contained in the *hadith* narrated by at-Tirmizi that convinces about being free from the fires of hell and hypocrisy. In addition, it is because the structure of this world determines the subjective consciousness and takes over itself. This phase shows the community carrying out what has been agreed upon and producing the *Sumbayang Ampek Puluah* which has become a tradition and continues to be preserved until now.

CONCLUSION

With his sociology knowledge, Peter L. Berger found out the externalization phase of the *Sumbayang Ampek Puluah* tradition started with the practice of their ancestors who practiced one of the teachings of the *tariqa*, both *Naqsyabandiyah* and *Syattariyah*. Then, it was objectified in the form of a standard concept of implementation that was agreed upon such as

determining the time based on *Tariqa* teachings. *Syattariyah*, which starts on the 15th of the month of Sha'ban until the 25th of Ramadan and is internalized in continuous implementation. Thus, it becomes a tradition that is valid until now. At glance, there are three motives for the worshipers to participate in this tradition besides the great reward for praying in worshipers, because of the great privileges of *Sumbayang Ampek Puluah* mentioned in the *hadith*. Moreover, most of the time, it is carried out in the month of Ramadan, because it is to preserve the traditions of the ancestors, and because other worshipers are attracted to them.

The worshipers of the *Sumbayang Ampek Puluah* tradition feel the benefits of this tradition, namely calm and peace of mind, discipline in worship, maintenance of kinship, and the growth of a high attitude of solidarity among fellow worshipers. Finally, they are determined to preserve and teach it to the next generation.

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⁷³M. Nur (Pengurus Mushala), *Intervive*, Thursday, 9 Juni 2022.

⁷⁴As the author has described in his search for *turats*, the majority of the *hadiths* about the privilege of

sumbayang ampek puluah are used as arguments by the scholars of the *Shafi'i* school of thought.

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- Maini (*Sumbayang Ampe Puluah* Participant), *Interview*, Thursday, June 9, 2022.
- Niman (*Sumbayang Ampe Puluah* Participant), *Interview*, Monday, June 6, 2022.
- Piah (*Sumbayang Ampe Puluah* Participant), *Interview*, Wednesday, June 8, 2022.
- Ratna Rusli (*Sumbayang Ampe Puluah* Participant), *Interview*, Wednesday, June 8, 2022.
- Suma (*Sumbayang Ampe Puluah* Participant), *Interview*, Tuesday, June 7, 2022.
- Syamsiar (*Sumbayang Ampe Puluah* Participant), *Interview*, Wednesday, June 8, 2022.

Interviews

- Alfia Junaidi (*Mushala Administrator*), *Interview*, Tuesday, June 7, 2022.
- Ana (*Sumbayang Ampe Puluah* Participant), *Interview*, Wednesday, June 8, 2022.
- Ay (*Sumbayang Ampe Puluah* Participant), *Interview*, Wednesday, June 8, 2022.
- Ayang (*Sumbayang Ampe Puluah* Participant), *Interview*, Thursday, June 9, 2022.
- Damsir (*Mushala Administrator*), *Interview*, Tuesday, June 7, 2022.