

Reception and Symbolic Meaning of Salawat: A Living Hadith Study on The Religious Community in Wonokromo Pleret Bantul

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Reception and Symbolic Meaning of Salawat: A Living Hadith Study on the Religious Community in Wonokromo Pleret Bantul

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Abstract

This study examines the reception and symbolic meaning of 'Salawat' within the context of the A.M Assembly in Wonokromo Pleret Bantul, using the Living Hadith approach. Salawat, as one of the main practices in Islam, is not only understood as the recitation of phrases but also as an expression of love, respect, and spiritual attachment to the Prophet Muhammad (SAW). While traditional Hadith studies focus more on textual analysis, this research highlights how the Hadith regarding Salawat is understood and practiced as a living tradition within the community. This study reveals that the practice of Salawat in the A.M Assembly is more than just a theoretical or textual understanding; it is internalized and expressed through ritual actions, symbolism, and collective experience. The study also demonstrates that Salawat serves as a social and religious bond, reinforcing community cohesion and affirming ethical values among the participants. Using a field-based qualitative research method, including interviews, participatory observation, and documentation, this research investigates how the symbolic meaning of Salawat develops and resonates within the community, reflecting the dynamic integration of religious teachings within the local cultural context. This study contributes to a broader understanding of Living Hadith as a methodological approach and offers new insights into how Islamic traditions are adapted and internalized in local practices, while enriching the relevance of Hadith in contemporary religious life.

Keywords: Living Hadith, Symbolic Meaning, Islamic Community Practices, Reception, Salawat.

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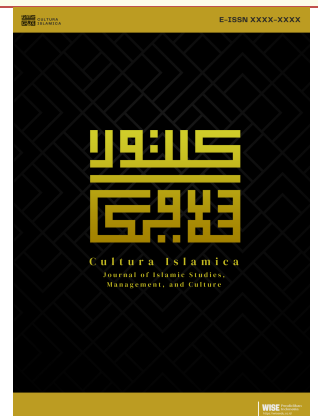
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INTRODUCTION

Salawat to the Prophet Muhammad SAW is one of the religious practices that holds a central position in Islamic tradition [1], [2], both as an individual act of worship and as a collective ritual in the social life of the Muslim community [3], [4]. The practice of salawat is not only understood as the recitation of specific phrases [5], [6], but also as an expression of love [7], respect [8], and the emotional bond of the believers with the Prophet Muhammad SAW [9]. In this context, salawat becomes a meeting point between the normative dimension of Islamic teachings and the socio-cultural reality of the Muslim community [10], [11], thus its practice has developed in various forms and traditions across different religious communities [12], [13].

Classical studies of Hadith tend to place salawat within a normative-textual framework, focusing on the validity of the chain of transmission (*sanad*), the wording of the text (*matan*), and its legal implications [14], [15]. However, such an approach has not fully explained how the Hadith regarding salawat is understood, internalized, and practiced by the community in daily life [16]. Therefore, the Living Hadith approach becomes relevant to study salawat as a living religious practice [17], where the Hadith is not only present as a text [18], but also as a source of meaning that shapes religious experiences and social relationships within the community [19], [20].

In the context of the Indonesian Muslim community, the practice of salawat has developed dynamically through various religious assemblies that integrate elements of ritual, symbolism, and local culture [21], [22]. One such example is the A.M Assembly in Wonokromo Pleret Bantul, which regularly holds salawat gatherings with distinctive characteristics, both in terms of ritual forms, the use of symbols, and community participation [23]. The existence of this assembly demonstrates how the Hadith regarding salawat undergoes a process of reception and transformation from a normative text into a living and sustainable religious tradition within the social space of the community [24], [25].

Various studies have examined salawat from cultural perspectives, text reception, spiritual therapy, to digital practices. Fuadi et al. [26] highlighted *Mahallu al-Qiyām* as a symbol of love within the cultural context, Labib and Pamungkas [27] discussed the reception of the Qur'an in *pesantren*, while Ansusa Putra et al. [28], Erwanto and Athaillah [4], and Ramadhani dkk. [29] explored salawat within psychological, exegesis, and digital spaces. However, these studies have not specifically placed salawat as a living Hadith practice within local communities, which connects the Hadith text, collective experience, and ritual symbolism, indicating a research gap in this area.

The study titled 'Reception and Symbolic Meaning of Salawat: A Living Hadith Study on Religious Communities in Wonokromo Pleret Bantul' offers novelty by focusing on salawat as a living Hadith that is interpreted and reproduced within the social practices of the community. Its primary novelty lies in analyzing salawat not merely as a verbal act of worship, but as a symbol of religious identity, a reinforcement of social cohesion, and a medium for the internalization of prophetic values. By combining the reception of Hadith with a symbolic reading based on local context, this study expands the understanding of how Hadith functions as a tangible and measurable religious practice in the lives of Indonesian Muslim communities.

Based on this background, the aim of this study is to examine the reception and symbolic meaning of salawat within the A.M assembly community using a Living Hadith approach. The research focuses on how the congregation perceives the Hadith of salawat, how symbolic meaning is constructed through rituals and their attributes, and how salawat functions in shaping spiritual experiences, ethical orientation, and social cohesion within the congregation. This study is expected to provide theoretical contributions to the development of Living Hadith studies, while also enriching the understanding of the dynamics of religious practices among Muslims at the local level.

METHODS

This study employs a qualitative approach with a field research design oriented towards the study of Living Hadith. This approach is chosen to gain an in-depth understanding of how the Hadith regarding salawat is received, interpreted, and practiced within the religious life of the community, not merely as a normative text, but as a living tradition within the social and cultural space. The Living Hadith approach enables the researcher to examine the interaction between the Hadith text, religious practices, and the surrounding social context. The research is conducted in Wonokromo, Pleret, Bantul. The subjects of the study are the A.M assembly, including the leaders or facilitators, active members, and general participants involved in the salawat activities.

The informants are purposively selected, considering their involvement and experience in the practice of salawat, ensuring that the data obtained reflect the diverse perspectives of the congregation on salawat. Data collection techniques include in-depth interviews, participatory observation, and documentation. Interviews are used to explore the understanding, spiritual experiences, and symbolic meanings of salawat from the perspectives of both the congregation and assembly leaders. Participatory observation is carried out to directly observe the implementation of the salawat ritual, the use of ritual attributes, and social interactions within the assembly. Meanwhile, documentation is used to complement the data with activity records, recordings, and other supporting documents.

Data analysis is conducted descriptively and analytically through stages of data reduction, data presentation, and conclusion drawing. The data obtained is analyzed by linking the field findings with the theoretical framework of Living Hadith and reception theory, leading to a comprehensive understanding of the transformation of Hadith from text to social practice. Data validity is ensured through triangulation of sources and methods, by comparing the results of interviews, observations, and documentation to ensure consistency and credibility of the research findings.

RESULTS AND DISCUSSION

Results

Reception of the Hadith on Salawat in the Religious Practices of the A.M Community

The findings of this study show that the reception of hadith regarding salawat in the A.M congregation is practical-contextual, where the acceptance of hadith does not stop at textual

understanding alone, but is actualized in the form of collective rituals that are alive and recurring. From the perspective of Living Hadith, this phenomenon emphasizes that hadith functions as a guide for religious practice whose meaning continues to evolve and is negotiated within the social and cultural space of the congregation [30], [31], [32]. This indicates that hadith, as a source of religious teachings, is not only read or understood textually but is also lived out in the collective religious experience, carrying profound meaning in everyday life [33], [34], [35]. The tradition and figures of the kiai (religious leaders) play an important role in making this hadith a symbolic authority accepted and implemented by the congregation. The presence of hadith in the life of the A.M congregation is not just as a text that needs to be debated for its validity, but as a truth that has been internalized into the collective consciousness.

Based on the results of the interviews, it was found that most of the A.M congregation did not access the hadith through formal scientific study, such as sanad tracing or matn criticism, yet this did not diminish the authority of the hadith in their eyes. The hadith about salawat is accepted as a truth that is 'taken for granted,' an understanding that does not need to be questioned further. In the framework of reception theory, this aligns with Hans Robert Jauss's concept of the horizon of expectation, where the meaning of the text is shaped by existing traditions and understandings in society. For the A.M congregation, their horizon of expectation is the religious tradition of Ahlussunnah wal Jama'ah, which has long placed salawat as a main practice in religious life. Furthermore, the hadith about salawat in the A.M congregation is accepted as a spiritual necessity inherent in all religious practices, not just as an additional secondary practice.

The practice of salawat in the A.M congregation is also inclusive and transformative, where the hadith about salawat is packaged with habsyi music, which is easily accepted by various layers of society [36], [37]. This choice shows that the hadith about salawat is seen as a teaching that is capable of adapting to the socio-cultural context of society, without losing the essence of the teaching contained within it [38], [39]. The leadership of the congregation emphasizes that salawat is packaged in a way that is easy to accept, with consideration of ease and cultural accessibility for the broader public. This indicates that hadith is not positioned as a text exclusive to a certain group of people, but as a source of values that can be accepted by the public at large. Therefore, the hadith about salawat in the A.M congregation demonstrates how Living Hadith functions not only as a phenomenon of popular religiosity but also as an epistemological and practical process where hadith plays a real role in the life of the community. The hadith is not only read but experienced, celebrated, and used as the foundation for a meaningful collective religious experience for the A.M congregation.

Typology of Congregation Reception of Salawat

The research shows that the reception of salawat by the congregation in the A.M community is diverse and not singular. This reception is formed through the interaction between normative understanding of hadith, personal spiritual experiences, local religious authority, and the socio-cultural context of the congregation. In the framework of Living Hadith, this diversity affirms that hadith functions not only as a normative text but also as a source of meaning that is internalized and actualized in daily religious practices [40], [41]. In general, the reception of salawat by the congregation can be mapped into four interrelated typologies: theological-

normative, spiritual-experiential, ethical-transformational, and socio-cultural [42]. These four typologies complement each other in the congregation's understanding of salawat. The dominant theological-normative reception understands salawat as an act of worship that brings reward and the intercession of Prophet Muhammad [43], [44], [45], [46].

In addition, the spiritual-experiential reception of salawat also reveals deep meaning. Salawat is understood as a means for inner experiences that bring peace, joy, and emotional closeness to Prophet Muhammad. These experiences become more intense during certain moments in the ritual, such as during *mahallul qiyam*, which is perceived as an emotional and spiritual climax. In this context, the hadith about salawat is not only accepted as a norm but is also experienced as a living religious experience that is directly felt by the congregation [7], [47]. This spiritual reception then intertwines with the ethical-transformational reception, where salawat functions as a means of shaping attitudes and behaviors. The congregation understands their participation in the salawat assembly as a moral commitment to align themselves with the values of the exemplary behavior of Prophet Muhammad [48], [49]. Therefore, salawat goes beyond ritual practice; it becomes a mechanism for internalizing prophetic values that influence the ethical consciousness of the congregation in daily life.

Furthermore, the reception of the hadith about salawat also contains significant socio-cultural dimensions. The practice of salawat in the A.M assembly is understood as a symbol of Islamic identity and a means to strengthen *ukhuwah* (brotherhood) and social solidarity among the congregation. The salawat assembly becomes an inclusive meeting space, bringing together members from various social backgrounds in an egalitarian religious atmosphere [50], [51]. In this context, the hadith about salawat serves as religious legitimacy for the formation of social cohesion and the continuity of local religious traditions. Overall, the typology of the congregation's reception of salawat in the A.M community shows that the hadith is dynamically received, not only as a normative text but as a source of meaning that shapes spiritual experiences, ethical orientation, and social relations within the congregation. This finding affirms that the practice of salawat is a tangible manifestation of Living Hadith, where the hadith is not only read and believed but also lived in the religious life of the community [52].

Symbolic Meaning of Salawat and Ritual Attributes

The practice of salawat within the A.M community is not only understood as a verbal act of worship but also as a religious symbol that represents the love, respect, and closeness of the congregation to Prophet Muhammad SAW [53], [54]. The chanting of salawat is understood as an affective medium that connects the transcendental dimension with the everyday religious experience [55]. This symbolic meaning is reflected in the congregation's understanding of salawat as a means to attain inner peace and intercession, thus the hadith about salawat is not only believed normatively but also emotionally and existentially experienced [56], [57]. The symbolic meaning of salawat is reinforced through the use of ritual attributes such as white clothing, tambourines, and the structure of the assembly [58], [59]. The white clothing is understood as a symbol of purity and as a form of emulation of the scholars, representing moral and spiritual readiness in reciting the salawat [60].

Meanwhile, the accompaniment of tambourines and habsyi music is positioned as a medium to bring about spiritual devotion and religious experience, rather than as the goal of the ritual itself [61]. Thus, these attributes function as symbolic markers that unify verbal,

emotional, and aesthetic expressions in one collective religious experience [62]. In addition to being a spiritual medium, the ritual symbols in the practice of salawat at A.M also function as markers of religious identity and a means of social cohesion [63]. Certain ritual moments, such as *mahallul qiyam*, are understood as a collective act of respect for Prophet Muhammad, involving the physical, emotional, and religious consciousness of the congregation [64], [65]. In the context of Living Hadith, these symbols demonstrate the process of contextualizing the hadith within local culture, where the normative teachings about salawat are brought to life through communicative, meaningful, and sustainable ritual practices within the social life of the community [66].

Salawat as Living Hadith: from Text to Tradition

The practice of salawat in the A.M community represents the transformation of hadith from normative texts to a living religious tradition [67], [66]. Hadiths about the virtues of salawat do not remain in the doctrinal realm but are actualized in the form of recurring and sustainable collective rituals. In this context, hadith is understood not only as a source of law or normative teachings but also as a guide for religious practice that shapes the religious orientation of the congregation [68], [69]. This phenomenon affirms the core characteristic of Living Hadith, namely the presence of hadith within the social experience of the community. The transformation from text to tradition occurs through mechanisms of cultural transmission and local religious authority [70], [71].

The A.M congregation generally does not access hadith through sanad studies or formal academic discourse, but through the teaching and exemplary conduct of the assembly leaders and the internalization of hadith values in ritual practices [68]. This practice demonstrates that the meaning of hadith is not solely determined by the mastery of texts, but by its ability to shape a religious experience that is directly felt. Ultimately, this highlights the dynamic, living nature of religious practices as they are understood, lived, and continuously reshaped within the community. The practice of salawat in the A.M community not only reinforces religious devotion but also strengthens the social fabric, creating a sense of unity and shared purpose among the congregation.

Social-Religious Implications and Challenges

The practice of salawat in the A.M community has significant socio-religious implications. Salawat not only serves as an individual act of worship but also as a medium for the formation of social piety [68], [72]. Through the collective performance of the salawat ritual, a meeting space is created that strengthens *ukhuwah* (brotherhood), solidarity, and a sense of togetherness among the congregation [73], [74]. The salawat assembly becomes an effective cultural preaching tool, as Islamic values are transmitted persuasively and emotionally, rather than through a confrontational normative approach [75], [76]. In this context, salawat functions as a social integration instrument capable of reaching various layers of society. In addition to strengthening social cohesion, the practice of salawat also contributes to the formation of religious and ethical awareness in the congregation [77], [78], [79]. Regular involvement in the salawat assembly encourages the congregation to align their attitudes and behavior with the exemplary values of Prophet Muhammad SAW [80], [81].

Salawat is understood as a moral reminder that shapes ethical orientation in everyday life, so that piety is manifested not only in rituals but also in social attitudes and character [82]. Thus, the practice of salawat as Living Hadith contributes to the formation of religiosity that is both personal and social. However, the practice of salawat as a social religious phenomenon also faces several challenges. Among them are the potential misuse of the salawat assembly as a gathering space that is not always aligned with religious values, as well as the emergence of negative perceptions from some circles who view the practice of salawat more as entertainment than worship [83]. These challenges show that Living Hadith does not always manifest in an ideal form but continuously interacts with dynamic social realities [84], [85], [86]. Therefore, a sustained role from local religious authorities is needed to maintain the spiritual orientation and ethical values of the salawat assembly so that they remain in line with the substance of the teachings of the hadith [87], [88].

Discussion

This study emphasizes that the study of salawat is inadequate if placed solely as a normative ritual; instead, it must be understood as a social practice that activates the Hadith text within the living space of the community [89]. By positioning salawat as a living Hadith, this research strengthens the direction of contemporary Hadith studies, which consider the 'life of Hadith' as reflected in how the text functions in practice, symbolism, and the daily experiences of the congregation. This framework aligns with the development of living Hadith literature that encourages readings of Hadith beyond textual verification, moving towards exploring the social-religious functions of Hadith in societal reality, including dimensions of religious emotion, local authority, and the ritual culture that supports the continuity of practice [71], [25], [90].

Compared to previous studies that mostly stopped at describing tradition or explaining the meaning of salawat in a singular context, this study is stronger because it shows that the reception of the congregation is multilayered and functions simultaneously within one ritual space. This pattern enriches the study of the reception of sacred texts, which previously emphasized sociological or historical frameworks, but did not always highlight how the collective experiences of the congregation produce meaning repeatedly and stably in practice. Thus, this study positions salawat not merely as a liturgical act but as a social arena where values, affections, and ethical orientations are negotiated concretely in the everyday life of the community [91].

From a substantive contribution perspective, this study demonstrates that the symbolic meaning of salawat transcends the expression of love (mahabbah) and becomes a mechanism for the formation of religious identity and social cohesion, sustained through ritual structure and the involvement of the congregation. This position serves as an important comparison for studies that emphasize salawat as a cultural symbol (e.g., Maḥallu al-Qiyām), yet have not directly linked it to the way Hadith functions within the collective practices of local communities. Furthermore, while psychological-oriented research tends to position salawat as a spiritual therapy or a mental health booster, this study emphasizes a more social dimension: salawat as an infrastructure for strengthening solidarity, order, and the internalization of prophetic values in communal life [92].

A comparison with research on salawat in the digital space also highlights the distinctive position of this study. While netnographic studies focus on the fragmentation of meaning, shifts in symbols, and the risks of misinterpretation in the popular culture of social media, this study presents a conceptual finding that real social spaces provide a meaning keeper mechanism through community authority, ritual repetition, and shared experiences. In other words, this study suggests that the stability of salawat reception is more easily maintained in offline spaces that possess strong social structures, relationships among members, and cultural control, thus preventing the meaning of salawat from being easily reduced to mere trends or aesthetic symbols [93], [94].

Methodologically, the use of observation, interviews, and documentation provides analytical strength as it allows this study to capture symbolic meaning as something experienced and practiced, rather than merely declared. This approach aligns with the tradition of living Hadith research, which positions religious practices as complex and contextual social phenomena [95], [96]. However, its further scientific implication requires strengthening the comparative agenda across communities or salawat assemblies to test whether the multilayered reception structure and the cohesive function of salawat are locally distinctive or represent a broader pattern within Indonesian Muslim communities. Therefore, the contribution of this study is not only contextual but also has the potential to establish a more generalizable conceptual pattern in the study of salawat as a living Hadith practice [97].

CONCLUSION

The practice of Salawat within the A.M Assembly community in Wonokromo Pleret Bantul is a tangible manifestation of Living Hadith, where the Hadith about Salawat is not merely understood as a normative text, but is internalized and practiced as a living religious tradition within the social and cultural context of the community. The reception of the congregation towards Salawat reveals diverse typologies, encompassing theological-normative, spiritual-experiential, ethical-transformational, and socio-cultural dimensions. These four typologies complement each other and form a complex religious experience, as well as moral orientation and social cohesion within the community. Through ritual symbols such as the recitation of Salawat, the use of ritual attributes, and musical accompaniment, Salawat functions not only as an act of worship but also as a means of shaping religious identity, ethical values, and social solidarity among the congregation.

This finding affirms that Hadith is not only understood as a normative text but as a guideline for life that is actualized in collective practices, shaping the religious and social orientation of the congregation. The practice of Salawat in the A.M Assembly also demonstrates that Living Hadith can function as an instrument for fostering social piety and the internalization of prophetic values in daily life. Nevertheless, challenges related to the potential misuse of the assembly and negative perceptions of Salawat as mere entertainment remain significant issues that require further attention from local religious authorities to maintain the sustainability of the values embedded in the Hadith teachings. Overall, this study contributes to enriching the understanding of the dynamics of religious practices in Indonesia and the relevance of Living Hadith in shaping contemporary religious life.

LIMITATIONS

This study focuses on a single religious community, the A.M Assembly in Wonokromo Pleret Bantul, so the findings are contextual and cannot be generalized to salawat practices in other communities with different social, cultural, and religious traditions. This limitation aligns with the nature of the Living Hadith approach, which emphasizes a deep understanding of the local context rather than broad generalizations of findings. Furthermore, the use of qualitative methods through interviews and participatory observation means that the data is highly dependent on the subjectivity of the informants and the interpretation of the researcher. This study does not focus on textual analysis of Hadith, such as sanad and matan criticism, but instead on the reception and symbolic meaning in religious practice. Therefore, the findings of this study represent the experiences and interpretations of the congregation regarding salawat as Living Hadith, rather than normative judgments on the validity of the Hadith.

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AUTHOR CONTRIBUTION

HN served as the lead author and was responsible for conducting the research, performing data analysis, and drafting the initial version of the manuscript. HN also coordinated the data

collection process and led discussions on the research findings. AS contributed to data collection, statistical analysis, the refinement of the article structure, and the revision of the manuscript draft. MH assisted with data collection and literature analysis, contributed to the discussion and conclusion sections, and provided substantive suggestions for the final revision of the manuscript. KM contributed to the development of the research methodology, data processing, and analysis of the research findings. DH contributed to the formulation of the conclusion and ensured the quality, relevance, and completeness of the references used in the manuscript. All authors have read and approved the final version of the manuscript.

CONFLICT OF INTEREST

The authors declare no conflict of interest.

DECLARATION OF USE OF AI IN SCIENTIFIC WRITING

In the preparation of this article, artificial intelligence (AI) was utilized to assist with various aspects of the writing process, including language enhancement, formatting, and improving the overall clarity and structure of the text. However, all research concepts, methodology, data analysis, and scholarly content are entirely the work of the authors. AI served solely as a supportive tool in drafting and refining the manuscript, without contributing to the research findings or data interpretation. The authors confirm that the use of AI did not affect the integrity of the research or its conclusions, and all sources and contributions have been properly cited.

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