



Strengthening the Spirituality of the Community Through the Practice of Sholawat Ittisolana Based on the Study of Qur'anic Exegesis in Situbondo Regency

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Abstract :

This study examines the potential of Sholawat Ittisolana to strengthen community spirituality through the perspective of Qur'anic exegesis and community-based Islamic education in Situbondo Regency. Employing a qualitative literature review, the study synthesizes relevant scholarly articles, academic books, proceedings, and research reports concerning sholawat, Qur'anic interpretation, Living Qur'an, spirituality, and informal Islamic education. The literature was analyzed through reduction, thematic categorization, conceptual synthesis, and theoretical interpretation. The findings indicate that Sholawat Ittisolana can be understood as a lived religious practice that connects Qur'anic teachings with spiritual internalization, religious identity, social solidarity, and community learning. Qur'anic exegesis provides the normative and interpretive foundation, while repeated communal practice facilitates the internalization of religious values and strengthens spiritual awareness. The study contributes an integrated conceptual framework linking Qur'anic exegesis, Living Qur'an, spirituality, and community-based Islamic education. Practically, the findings highlight sholawat as a potential complementary resource for strengthening religious education, moral formation, and community spiritual resilience.

INTRODUCTION

Religious spirituality remains an important dimension of community life because it provides individuals with moral orientation, emotional resilience, and a framework for relating personal faith to social responsibility (Ventriglio et al., 2026). In Muslim communities, spiritual development is not exclusively constructed through formal religious education but also through collective devotional practices that repeatedly bring religious teachings into everyday life (Koburtay et al., 2023). One of the most prominent practices is sholawat, which functions not merely as verbal praise of the Prophet Muhammad but also as a medium through which religious meanings are collectively experienced and transmitted (Papaleontiou-Louca, 2025) (Baitussalam & Basofitrah, 2025). Qur'anic foundations for honoring and sending blessings upon the Prophet are explicitly associated with Surah Al-Ahzab 33:56, establishing sholawat

within a broader theological framework of devotion and reverence (Esat et al., 2025). Previous studies indicate that collective sholawat practices can contribute to religious identity, social solidarity, and spiritual transformation within local communities (Du, 2024). Therefore, examining Sholawat Ittisolana in Situbondo is important for understanding how Qur'anic values become embodied within community religious practices.

Despite the significant position of sholawat within Indonesian Muslim society, a central problem concerns the gap between ritual participation and substantive spiritual internalization (Koonce & Hyrkas, 2023). Religious gatherings may attract considerable participation, yet the intensity of collective ritual does not automatically indicate that Qur'anic values have been transformed into ethical attitudes, social responsibility, and sustained spiritual consciousness (Al-asror & Baitussalam, 2025). This problem becomes particularly relevant when religious practices are studied primarily from the perspective of ritual performance rather than from the perspective of meaning, interpretation, and educational transformation. Research on sholawat communities has demonstrated that collective devotional activities may strengthen religious identity and social cohesion, but it also reveals the need to examine how participants construct and internalize the spiritual meanings underlying those practices (Ongaro & Tantardini, 2024). Consequently, the fundamental problem is not whether sholawat contributes to religious life, but how its repeated practice can function as a meaningful process of spiritual formation grounded in Qur'anic interpretation and translated into community behavior (Ntumi et al., 2026).

The contemporary development of sholawat practices further demonstrates that religious devotion is increasingly expressed through diverse cultural, educational, and technological forms (Damayanti et al., 2024). In Indonesia, sholawat assemblies have developed as spaces that combine worship, religious communication, social interaction, and informal education (Habsi et al., 2025). Studies of community-based sholawat practices show that these activities can become instruments of Islamic preaching, mechanisms of social integration, and forms of religious expression adapted to local cultural contexts (Syarifuddin et al., 2025). The Situbondo context is particularly relevant because local religious institutions have also responded to technological transformation by developing digital religious resources (Arifin et al., 2026). For example, the Ittisholana application developed by STIQ Wali Songo Situbondo incorporates sholawat, Qur'anic passages, tahlil, tawassul, dzikir, and other Ahlussunnah wal Jama'ah practices into a digital platform (Effendi et al., 2026). This phenomenon indicates that devotional traditions are not static cultural residues but dynamic forms of religious education capable of adapting to contemporary social conditions while maintaining connections with established Islamic traditions (Khojir et al., 2025).

Existing literature provides important evidence concerning the relationship between sholawat, spirituality, and community transformation (Arifin et al., 2026). Research on the Mafia Shalawat community in Ponorogo, for instance, demonstrates that sholawat can operate as a form of Living Qur'an in which Qur'anic teachings are transformed into religious identity, social solidarity, and mechanisms for addressing social problems (Qomariyah, 2025) (Baitussalam & Affan, 2026). Similarly, studies of

village-based religious expression have shown that sholawat, dzikir, and devotional poetry can function simultaneously as religious expression, informal Islamic education, cultural preservation, and mechanisms for strengthening spirituality (Wajdi et al., 2026). A systematic literature review concerning Sholawat Nariyah further indicates that sholawat traditions have been utilized as instruments of religious guidance and community behavioral transformation (Khojir et al., 2025). These studies collectively establish that sholawat possesses multidimensional functions extending beyond individual worship (Nurain & Baitussalam, 2026). Nevertheless, much of the existing literature emphasizes general sholawat traditions, particular assemblies, or social functions, leaving insufficient analytical attention to the specific relationship between a locally embedded sholawat practice and Qur'anic exegesis as a foundation for constructing community spirituality (Manan et al., 2024). A further examination of previous studies reveals several conceptual limitations. Some research approaches sholawat primarily through the sociology of religion, focusing on social interaction, community identity, cultural accommodation, or collective participation (Mukhibat et al., 2025). Other studies emphasize its psychological implications, including social support and perceived spiritual well-being, while studies of contemporary assemblies have examined preaching strategies and the utilization of social media (Soehadha et al., 2026) (Saifillah et al., 2026).

These perspectives are valuable but tend to separate the social consequences of sholawat from the Qur'anic interpretive framework that provides religious legitimacy and meaning to the practice. Moreover, studies concerning the compatibility of contemporary sholawat assemblies with particular Islamic traditions demonstrate that modernization can generate questions regarding ritual form, popular culture, and religious authority (Syarifuddin et al., 2025). The research gap therefore lies in the limited synthesis connecting three dimensions simultaneously: Qur'anic exegesis as normative foundation, Sholawat Ittisolana as lived religious practice, and community spirituality as an educational and social outcome. Addressing this gap allows sholawat to be analyzed not merely as ritual repetition but as a process of meaning-making and spiritual formation (Manan et al., 2024).

The state of the art of this study is consequently located in an integrated analytical framework that connects Qur'anic interpretation with the lived experience of religious communities (Salma et al., 2025). Rather than treating Sholawat Ittisolana simply as a devotional tradition, this article conceptualizes it as a potential mechanism through which Qur'anic teachings are interpreted, practiced, internalized, and reproduced within community life (Rokhim et al., 2025). The novelty lies in bringing the perspective of Qur'anic exegesis into direct dialogue with the concepts of Living Qur'an, community spirituality, and informal Islamic education within the specific sociocultural context of Situbondo Regency (Ichwan et al., 2024). This approach is significant because previous literature has demonstrated the transformative potential of sholawat but has rarely synthesized its normative, experiential, educational, and communal dimensions within a single analytical model (AMIN et al., 2025). The existence of Ittisholana-related religious resources in Situbondo also indicates a local ecosystem in which traditional devotional practices interact with contemporary forms of religious dissemination (Habsi, 2024). Thus, the present study seeks to develop a

more comprehensive understanding of how sholawat may mediate the movement from Qur'anic text and interpretation toward lived spirituality and social religious practice.

Based on this background, the central research problem of this literature review is: How can the practice of Sholawat Ittisolana in Situbondo Regency be understood through Qur'anic exegesis as a mechanism for strengthening community spirituality and religious education? This question is elaborated into three analytical concerns: how Qur'anic interpretations provide theological foundations for sholawat; how collective sholawat practices construct spiritual awareness and social solidarity; and how these practices function as informal educational processes for internalizing Islamic values. The purpose of this study is therefore to synthesize relevant literature and formulate an interpretive framework explaining the relationship between Qur'anic teachings, sholawat practice, spiritual formation, and community education. Theoretically, the article contributes to the development of Islamic education and Living Qur'an scholarship by positioning sholawat as an intersection between textual revelation, religious interpretation, lived practice, and communal learning. Practically, the study provides a conceptual basis for understanding local religious traditions as potential resources for strengthening spirituality and sustaining community-based Islamic education without reducing them merely to ritual or cultural phenomena.

RESEARCH METHOD

This study employed a qualitative research approach using a qualitative literature review design. This approach was selected because the study aimed to understand, interpret, and synthesize scholarly perspectives concerning sholawat practices, community spirituality, Qur'anic exegesis, and community-based Islamic religious education. The literature review was not conducted merely to summarize previous studies but served as an analytical process for identifying conceptual patterns, relationships among concepts, differences in scholarly arguments, and research gaps that could inform the development of a theoretical framework. The review specifically examined how Qur'anic values related to sholawat, remembrance of God (*dhikr*), moral formation, and social connectedness can be understood within the context of Sholawat Ittisolana in Situbondo Regency. Accordingly, the study adopted an interpretive perspective that connects religious texts, findings from previous research, and community-based religious practices. This approach also enables Sholawat Ittisolana to be conceptualized as a form of Living Qur'an, referring to the actualization and internalization of Qur'anic values within the social and religious life of Muslim communities.

The data sources consisted of academic literature that was directly or conceptually relevant to the focus of the study. The primary sources included scholarly journal articles, academic books, conference proceedings, and research reports addressing Qur'anic exegesis, sholawat, *dhikr*, Islamic spirituality, Living Qur'an, Islamic education, community religious traditions, and the development of religious consciousness. Peer-reviewed journal articles were prioritized because they provide empirically and theoretically grounded scholarly evidence, while academic books were primarily used to strengthen the conceptual and theoretical foundations of the study.

Qur'anic exegesis literature was also treated as an important source for identifying the normative foundations of sholawat and the spiritual values associated with it. Conference proceedings and research reports were used as supplementary sources to capture emerging scholarship that may not yet have been fully represented in journal publications. All sources were critically assessed in terms of authorial authority, journal or publisher reputation, methodological clarity, and relevance to the research questions.

The literature selection process was based on three principal criteria: relevance, publication period, and source quality. First, relevance was used to ensure that each selected source had a substantive connection with the research topic, either directly or through concepts supporting the analysis. Studies addressing sholawat, Qur'anic exegesis, spirituality, Living Qur'an, Islamic education, and community religious practices were prioritized. Second, publication year was considered to maintain a balance between classical literature with fundamental theoretical significance and recent publications reflecting contemporary developments in the field. Recent studies were prioritized to identify current scholarly developments, while classical works were retained when they provided foundational concepts or significant interpretations of Qur'anic teachings. Third, source quality was assessed based on the credibility of the journal or publisher, methodological rigor, clarity of argumentation, traceability of references, and contribution to the field. Repetitive sources, publications without a clear academic basis, and literature that lacked substantive relevance to the research focus were excluded from the synthesis process.

Data collection was conducted through systematic searches of scholarly databases and academic search engines. The search process employed relevant keywords and combinations of keywords, including "Sholawat Ittisolana," "sholawat and spirituality," "Qur'anic exegesis and sholawat," "Living Qur'an," "Islamic spirituality," "community religious education," and "Islamic devotional practices." The search was conducted in several stages by identifying potentially relevant publications based on their titles, abstracts, keywords, and overall thematic relevance. The identified literature was then documented and organized according to themes, publication years, source types, and theoretical or empirical contributions. The subsequent stage involved screening the literature by examining abstracts and, when necessary, the full texts to determine whether the sources met the inclusion criteria. Publications that did not have a substantive relationship with the research objectives were excluded. The selected literature was then critically examined to identify key concepts, arguments, research findings, theoretical approaches, and research gaps that could contribute to the analytical synthesis.

The data were analyzed qualitatively through four interconnected stages: literature reduction, thematic categorization, conceptual synthesis, and theoretical interpretation. First, literature reduction involved extracting the most relevant information from each source and eliminating information that did not directly contribute to the research objectives. Second, thematic categorization was conducted by organizing the findings into analytical themes, including the Qur'anic foundation of sholawat, the spiritual meaning of sholawat, the development of religious consciousness, social solidarity, community-based religious education, and Living

Qur'an. Third, conceptual synthesis involved comparing findings across studies to identify similarities, differences, relationships, and recurring patterns of argumentation. At this stage, the study did not simply aggregate previous findings but examined how the identified concepts interacted and contributed to a broader understanding of the phenomenon. Fourth, theoretical interpretation involved interpreting the synthesized findings through the perspectives of Qur'anic exegesis, Living Qur'an, Islamic spirituality, and Islamic education. The resulting interpretation was subsequently used to construct a conceptual argument concerning the role of Sholawat Ittisolana in strengthening community spirituality.

The validity of the literature review was established through cross-checking sources, comparing previous studies, and examining the consistency of the overall argumentation. Source cross-checking was conducted by comparing information obtained from multiple scholarly publications to minimize dependence on individual sources and reduce potential interpretive bias. Comparative analysis was used to examine studies with similar as well as divergent findings, thereby identifying patterns of consistency and variation within the literature. Differences among previous studies were not eliminated; rather, they were treated as analytical evidence that could reveal variations in research contexts, methodological approaches, or theoretical frameworks. Furthermore, argumentative consistency was examined by ensuring that each major interpretation and conclusion was supported by relevant and traceable scholarly evidence. The review also compared primary and secondary sources while prioritizing academically credible publications. Through these procedures, the study sought to produce a credible, transparent, coherent, and academically defensible synthesis that provides a strong theoretical basis for understanding the relationship between Sholawat Ittisolana, Qur'anic values, and the strengthening of community spirituality in Situbondo Regency.

RESULT AND DISCUSSION

Result

Qur'anic Foundation of Sholawat and Spiritual Devotion

Sholawat can be conceptually understood as a devotional practice through which Muslims express reverence toward the Prophet Muhammad, cultivate religious consciousness, and strengthen their spiritual relationship with Islamic teachings. Its strongest Qur'anic foundation is found in QS. Al-Ahzab [33]:56, which places the act of sending blessings and peace upon the Prophet within a broader theological framework involving Allah, the angels, and believers. From the perspective of Qur'anic interpretation, the verse establishes sholawat not merely as a cultural ritual but as a religious practice associated with respect, devotion, and obedience. This normative foundation is important because it provides a theological basis for understanding collective sholawat as an expression of faith rather than simply a form of communal entertainment. Consequently, the spiritual meaning of Sholawat Ittisolana should be examined through the relationship between textual revelation, exegetical interpretation, and the religious meanings constructed by its practitioners. Previous studies examining sholawat communities demonstrate that QS. Al-Ahzab [33]:56 frequently functions as the central normative reference for collective sholawat practices. Muchlis's study of the Mafia Shalawat community in Ponorogo, for example, identifies QS. Al-Ahzab [33]:56 as a foundational reference for the community's

sholawat tradition and shows how the practice contributes to religious identity, social solidarity, and social transformation. A systematic literature review of the Sholawat Nariyah tradition similarly indicates that sholawat has developed into an important medium of Islamic guidance because practitioners associate the practice with spiritual benefits, religious devotion, and the cultivation of love for the Prophet. These findings suggest that the Qur'anic command is not confined to theological discourse but is transformed into repeated communal practices that shape religious consciousness.

The Situbondo literature provides an important contextual dimension to these broader findings. Suhaili's study of the practice of reading Sholawat Nariyah 4444 in Mimbo, Sumberanyar, Banyuputih, Situbondo, reports that participants engage in the practice partly because of their belief in its spiritual virtues and because the tradition is intended to cultivate love for the Prophet and strengthen their identification as his followers. This evidence indicates that collective sholawat in Situbondo already functions as a mechanism of spiritual cultivation. However, the findings also suggest that spiritual meaning is mediated through communal interpretation and inherited religious traditions rather than being generated exclusively from direct engagement with Qur'anic exegesis. This distinction is important for the present study because it raises the question of how Sholawat Ittisolana can be interpreted more explicitly through Qur'anic exegetical perspectives. Critically, the literature demonstrates a tendency to treat QS. Al-Ahzab [33]:56 as a legitimizing reference without sufficiently examining the interpretive processes through which the verse becomes a lived spiritual practice. In other words, there is a conceptual distance between identifying a Qur'anic verse as the basis of sholawat and explaining how its meanings are internalized by community members. A more rigorous analysis should therefore distinguish between normative foundation, interpretive meaning, and lived religious expression. The first concerns the textual command; the second concerns how exegetes explain the command; and the third concerns how communities translate that meaning into habitual religious practice. This distinction prevents the analysis from reducing Sholawat Ittisolana to a simple ritual consequence of a Qur'anic verse and instead positions it within a process of religious meaning-making.

Across the literature, a consistent pattern can be identified: Qur'anic references provide normative legitimacy, while collective repetition provides a mechanism for internalization. The more significant contribution of sholawat therefore lies not simply in the act of recitation but in the interaction between text, interpretation, repetition, emotion, and communal participation. Studies of Living Qur'an emphasize that the Qur'an can become socially "alive" when its values are embodied in recurring practices and traditions within Muslim communities. Thus, the Qur'anic foundation of sholawat can be understood as the first layer in a broader process through which religious texts acquire practical and social significance. For the present research, this theme contributes the normative-theological foundation for understanding Sholawat Ittisolana. It establishes that the practice should be analyzed in relation to Qur'anic teachings rather than solely through cultural or sociological categories. The connection between QS. Al-Ahzab [33]:56, Qur'anic exegesis, and collective sholawat provides the first analytical pathway: Qur'anic revelation → exegetical interpretation → religious meaning → devotional practice. This pathway enables the study to explain why Sholawat Ittisolana may function as an instrument of spiritual strengthening while maintaining its connection with Islamic textual authority.

Sholawat as a Form of Living Qur'an and Religious Internalization

Living Qur'an refers to the study of how Qur'anic teachings, meanings, and symbols are encountered, interpreted, practiced, and embodied within particular Muslim communities. Junaedi explains that Living Qur'an focuses on social phenomena associated with the presence of the Qur'an in Muslim communities and examines how Qur'anic texts become integrated into everyday life and institutionalized as social traditions. This perspective is particularly relevant to Sholawat Ittisolana because it allows the practice to be examined not only as an established religious activity but also as a process through which Qur'anic values become embodied in collective behavior. The central concern consequently shifts from "what does the Qur'an say?" toward the complementary question of "how is the Qur'an lived through communal religious practice?"

Research on the Mafia Shalawat community provides a strong illustration of this process. Muchlis demonstrates that sholawat can operate as a form of Living Qur'an in which Qur'anic teachings are transformed into religious identity, social solidarity, and mechanisms of social transformation. The significance of this finding lies in its demonstration that the social consequences of sholawat cannot be separated from the religious meanings attached to the practice. Sholawat becomes meaningful because participants collectively interpret it as part of their relationship with the Prophet and Islamic teachings. Similarly, research on Living Qur'an in Bangka Tengah demonstrates that Qur'anic values are manifested through oral, written, and practical interactions and that these forms of interaction can contribute to religious character formation, social harmony, and contextual Islamic education.

The literature also indicates that Living Qur'an should not be understood as a mechanical application of Qur'anic verses. Rather, it involves a dynamic process of interpretation in which communities select, reproduce, contextualize, and institutionalize religious meanings. Studies of community devotional practices show that regular recitation can become an informal educational mechanism because participants repeatedly encounter religious values within a social environment. The recent study of Madurese communities practicing Ratibul Haddad, for instance, conceptualizes devotional practice as a manifestation of Living Qur'an that contributes to religious character formation and spiritual-social life. This perspective reinforces the argument that communal devotional practices may become educational spaces even when they are not organized as formal classroom instruction. A critical reading of the literature, however, reveals that the concept of Living Qur'an is sometimes used too broadly, with every religious practice associated with the Qur'an being immediately classified as Living Qur'an. Such an approach risks weakening the analytical distinction between textual influence, cultural tradition, and genuine processes of Qur'anic internalization. A stronger framework requires evidence of a meaningful relationship between Qur'anic values, community interpretation, habitual practice, and behavioral or spiritual consequences. Therefore, Sholawat Ittisolana should be conceptualized as Living Qur'an only insofar as its practice is demonstrably connected to the interpretation and internalization of Qur'anic values.

The pattern emerging across studies is that Living Qur'an operates through a cyclical process: religious text generates meaning; meaning is interpreted collectively; interpretation becomes habitual practice; repeated practice strengthens religious identity; and identity influences social behavior. This pattern explains why collective devotional practices may have consequences beyond individual worship. Repetition creates continuity, communal participation creates social reinforcement, and interpretation provides religious direction. The process is therefore simultaneously textual, experiential, educational, and social. This theme contributes to the present

study by positioning Sholawat Ittisolana within a theoretical framework capable of explaining the movement from Qur'anic text to lived spirituality. Rather than merely asking whether Sholawat Ittisolana is religiously significant, the study can examine how Qur'anic meanings are reproduced through the practice and how repeated participation may transform religious knowledge into spiritual dispositions. The Living Qur'an perspective thus becomes a bridge connecting Qur'anic exegesis with the social and educational dimensions of Sholawat Ittisolana.

Sholawat, Spirituality, and Community Social Solidarity

Community spirituality refers to the collective dimension of religious experience through which individuals develop awareness of God, religious identity, emotional connectedness, and moral responsibility within a social environment. In contrast to spirituality understood exclusively as an individual inner experience, community spirituality emphasizes the role of shared practices, collective memory, religious symbols, and interpersonal relationships in sustaining religious consciousness. Sholawat is particularly relevant to this concept because its communal performance simultaneously involves verbal devotion, collective rhythm, emotional engagement, and social interaction. Accordingly, spirituality generated through sholawat can be understood as both an inward process of religious awareness and an outward process of social relationship. Studies of sholawat communities consistently identify social solidarity as one of the important outcomes associated with collective devotional practice. The Mafia Shalawat study, for example, demonstrates that sholawat can function as a mechanism for building religious identity and fostering social solidarity among participants from diverse backgrounds. The significance of this finding is that collective sholawat can create a shared religious space in which participants develop a sense of belonging that transcends individual differences. Meanwhile, the systematic review of Sholawat Nariyah literature identifies changes in community social behavior as an important dimension of the tradition's impact, reinforcing the argument that sholawat may have social consequences beyond personal devotional experience.

Evidence from Situbondo further supports the relationship between communal devotional practice and spiritual development. The study of Sholawat Nariyah 4444 in Banyuputih describes participation as a response to contemporary social pressures and identifies spiritual development and the cultivation of love for the Prophet as important objectives of the practice. This finding is significant because it demonstrates how local communities may use collective devotional traditions to respond to perceived spiritual and emotional challenges. Rather than functioning merely as a ceremonial gathering, the sholawat assembly provides a recurring social environment in which individuals collectively reaffirm religious values and spiritual orientation. Nevertheless, the literature should be interpreted critically because participation and spirituality are not automatically equivalent. High attendance at religious gatherings cannot, by itself, establish that participants have experienced deeper spiritual transformation. Similarly, collective emotional experiences may generate temporary religious enthusiasm without necessarily producing sustained ethical or behavioral change. The stronger analytical position is therefore to conceptualize communal sholawat as a potential mechanism of spiritual strengthening, whose effectiveness depends on the meanings attached to the practice, the consistency of participation, religious guidance, and the translation of devotional values into everyday conduct.

A recurrent pattern across the literature is the interaction between collective ritual, emotional attachment, religious identity, and social cohesion. Repeated participation creates familiarity with religious expressions; familiarity strengthens

emotional attachment; emotional attachment contributes to religious identity; and shared identity facilitates social solidarity. In this process, spirituality is not isolated from social relations. Instead, communal spirituality emerges through a reciprocal relationship in which individual religious consciousness strengthens collective belonging, while collective belonging reinforces individual religious commitment. For the main research topic, this theme demonstrates that Sholawat Ittisolana can potentially contribute to community strengthening through two interconnected pathways: spiritual internalization and social integration. The first concerns increased awareness of religious values and love for the Prophet, while the second concerns solidarity, mutual support, and communal belonging. The contribution of this theme is therefore to expand the meaning of “strengthening spirituality” beyond an exclusively personal dimension and to understand spirituality as a socially embedded process.

Sholawat as Informal Islamic Education and Character Formation

Informal Islamic education refers to the transmission and internalization of Islamic knowledge, values, attitudes, and practices outside formal educational institutions. Within this framework, community religious gatherings can function as educational environments because they expose participants to religious texts, exemplary narratives, devotional practices, moral messages, and collective forms of learning. Sholawat is relevant to informal Islamic education because the repeated practice of recitation is frequently accompanied by religious instruction, reminders, preaching, and communal interaction. Its educational significance therefore lies not only in the content of the recitation but also in the learning environment created through repeated participation. Research on Living Qur'an demonstrates that religious practices can function as contextual forms of Islamic education. The study of Bangka Tengah, for example, concludes that the social interaction of communities with the Qur'an contributes to religious character formation, social harmony, and contextual Islamic education. Similarly, the study of Ratibul Haddad among Madurese communities indicates that devotional practices can become mechanisms for strengthening religious character through the integration of spiritual and social dimensions. These studies suggest that religious education should not be restricted to formal curriculum and classroom instruction because community-based practices can also facilitate value internalization.

The literature on sholawat reinforces this perspective by showing that collective devotional traditions can function as media of Islamic propagation and religious guidance. The systematic review of Sholawat Nariyah identifies sholawat assemblies as mechanisms used by religious actors to guide communities and promote religious values. In Situbondo, the practice of Sholawat Nariyah 4444 is likewise associated with cultivating love for the Prophet and developing participants' spiritual orientation. These findings suggest that the educational value of sholawat emerges through a combination of repetition, religious explanation, social modeling, and communal participation. Critically, however, the educational function of sholawat should not be assumed solely from the existence of religious content. Education involves processes of internalization and transformation, not simply exposure. Therefore, the educational effectiveness of Sholawat Ittisolana depends on whether participants move from knowing religious values, to experiencing those values, and ultimately to embodying them in behavior. This distinction is particularly important because devotional activities can become routine without producing substantial changes in moral conduct. Consequently, the educational dimension should be

assessed conceptually through the mechanisms of repetition, reflection, modeling, social reinforcement, and behavioral application.

The pattern across the literature suggests a three-stage educational mechanism: exposure → internalization → habituation. Participants are first exposed to religious teachings and devotional expressions; repeated participation facilitates internalization by attaching emotional and social meaning to those teachings; and continued practice can contribute to habituation when religious values become part of everyday conduct. This pattern provides a useful theoretical explanation for why community-based religious practices can sustain religious education across generations even without formal institutional structures. This theme contributes directly to the central argument of the study by conceptualizing Sholawat Ittisolana as a form of community-based Islamic education. Its contribution is not limited to strengthening individual spirituality but extends to the transmission of religious values across members of the community. The practice can therefore be positioned as an educational medium connecting Qur'anic interpretation, devotional experience, moral formation, and social learning. Such a perspective strengthens the argument that community religious traditions can serve as complementary resources for Islamic education.

Table 1. Literature Synthesis

& Year	Author	Research Focus	Method	Main Findings	Contribution
(2015)	Junaedi	<i>Living Qur'an</i> as a case study/conceptual approach to Qur'anic studies	Qualitative	Qur'anic teachings can become embedded in everyday community practices and institutionalized as traditions.	Provides the conceptual foundation for understanding sholawat as a lived expression of Qur'anic values.
(2022/2023)	Muchlis	Sholawat, <i>Living Qur'an</i> , social transformation, and spirituality in Mafia Shalawat Ponorogo	Qualitative	Sholawat contributes to religious identity, social solidarity, inclusive preaching, and social transformation, with QS. Al-Ahzab [33]:56 as a key foundation.	Establishes the relationship between Qur'anic values, collective sholawat, spirituality, and social transformation.
(2022/2023)	Suhaili	Sholawat 4444 in Nariyah Banyuputih, Situbondo	Community-qualitative	Regular sholawat practice is associated with spiritual development and cultivation of love for the Prophet.	Provides direct contextual evidence from Situbondo concerning communal sholawat and spirituality.
(2023)	Ismail, Musyafa, & Choslan	Social impact of Sholawat in Nariyah Indonesia	Systematic literature review	Sholawat Nariyah is used as a medium of religious guidance and may contribute to changes in community social behavior.	Supports the social and educational dimensions of collective sholawat.
(2025)	Noor, Purwanto, & Luthfiyyah	<i>Living Qur'an</i> in Bangka Tengah from an Islamic education perspective	Qualitative phenomenological study	Qur'anic interaction occurs orally, textually, and practically and contributes to religious character and social harmony.	Connects <i>Living Qur'an</i> with contextual Islamic education and character formation.

Helyati & Zahid (2025)	Living <i>Qur'an</i> , spirituality, and religious character through Ratibul Haddad	Qualitative study	Communal devotional practice can strengthen religious character and integrate spiritual and social dimensions.	Provides comparative evidence for understanding devotional practice as spiritual and educational formation.
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The synthesis in Table 1 demonstrates that the literature converges around four interconnected dimensions: Qur'anic legitimacy, lived religious practice, spiritual development, and social-educational transformation. Junaedi's conceptualization of Living Qur'an provides the theoretical bridge between Qur'anic text and community practice, while Muchlis demonstrates how sholawat can transform Qur'anic values into religious identity and social solidarity. The Situbondo study provides local evidence that collective sholawat is associated with spiritual development, while broader systematic review evidence indicates that sholawat can also influence religious guidance and social behavior. Taken together, these studies suggest that the meaning of sholawat extends beyond ritual performance toward processes of identity construction, spiritual internalization, and community formation. However, the table also reveals an important research gap. Existing studies tend to emphasize one dimension at a time: some focus on Living Qur'an, others on spirituality, social transformation, or Islamic education. Only limited literature integrates Qur'anic exegesis, locally embedded sholawat practice, spirituality, and community education within one analytical framework. Furthermore, the available Situbondo evidence concerns Sholawat Nariyah rather than specifically examining Sholawat Ittisolana through a Qur'anic-exegetical lens. Therefore, the present study contributes by synthesizing these fragmented dimensions into an integrated model capable of explaining how Qur'anic interpretation can provide meaning to Sholawat Ittisolana and how that practice may contribute to spiritual and educational strengthening at the community level.

Patterns of Relationships Across the Literature

The literature reveals a multi-stage relational pattern rather than a simple linear relationship. Qur'anic teachings provide the normative foundation, while Qur'anic exegesis supplies interpretive meaning. These meanings are subsequently embodied through collective sholawat practices. Repeated participation creates opportunities for spiritual internalization, while communal interaction reinforces religious identity and social solidarity. Finally, when internalized values are translated into everyday conduct, the practice can contribute to community-based Islamic education and moral formation.

The overall pattern can therefore be summarized as:

Qur'anic Text → Exegetical Interpretation → Religious Meaning → Sholawat Practice → Spiritual Internalization → Social Solidarity → Informal Islamic Education → Community Spiritual Strengthening

This pattern is consistent with Living Qur'an scholarship, which emphasizes the transformation of Qur'anic textual meaning into lived social and religious practices. It also corresponds with empirical findings showing that collective sholawat can

simultaneously operate as devotional practice, religious identity formation, social integration, and community education.

CONCEPTUAL MODEL / ANALYTICAL FRAMEWORK

Conceptual Model

Based on the literature synthesis, this study proposes an integrated conceptual model in which Qur'anic exegesis functions as the normative and interpretive foundation, while Sholawat Ittisolana functions as the lived religious mechanism through which Qur'anic values are repeatedly practiced within the community. The model positions spirituality not as an isolated psychological condition but as an outcome of interaction between religious interpretation, devotional practice, social participation, and educational internalization. This approach combines the Living Qur'an perspective with Islamic spirituality and community-based Islamic education.

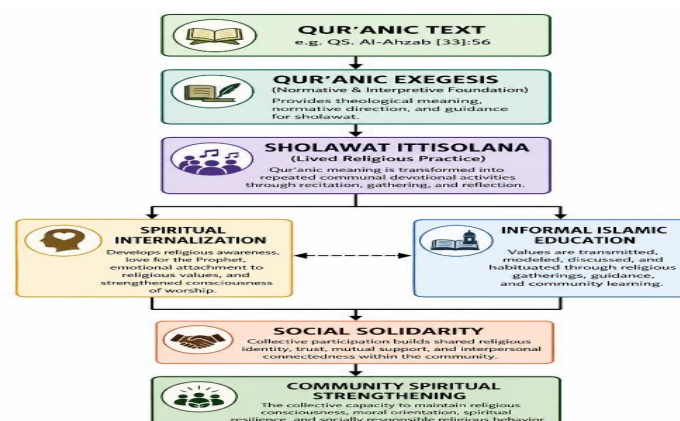
The model begins with Qur'anic Exegesis, particularly interpretations related to QS. Al-Ahzab [33]:56. Exegesis provides the theological meaning and normative direction of sholawat. This interpretive dimension is then connected to Sholawat Ittisolana as Lived Religious Practice, where Qur'anic meaning is transformed into repeated communal devotional activity. The practice subsequently facilitates Spiritual Internalization, including religious awareness, love for the Prophet, emotional attachment to religious values, and strengthened consciousness of worship.

Spiritual internalization is connected to Social Solidarity, because collective devotional participation creates shared religious identity and interpersonal connectedness. At the same time, repeated participation generates Informal Islamic Education, through which religious values are transmitted, modeled, discussed, and habituated. These two dimensions reinforce one another: social solidarity creates an environment conducive to religious learning, while shared learning strengthens community identity. The ultimate conceptual outcome is Community Spiritual Strengthening, understood as the collective capacity to maintain religious consciousness, moral orientation, spiritual resilience, and socially responsible religious behavior.

Relationships Among the Main Concepts

The conceptual relationships can be represented as follows:

The model should not be interpreted as a strictly causal statistical model because this study is a qualitative literature review. Rather, the arrows represent conceptual and interpretive relationships identified through the synthesis of previous scholarship. Qur'anic exegesis gives theological meaning to the practice; Sholawat Ittisolana provides a repetitive mechanism for embodying that meaning; spiritual



internalization reflects the individual and collective dimension of religious formation; informal Islamic education explains the transmission of values; and social solidarity represents the communal dimension through which spirituality is maintained and reproduced.

Theoretical Contribution of the Model

The principal theoretical contribution of this model is the integration of four analytical perspectives that are often examined separately: Qur'anic exegesis, Living Qur'an, Islamic spirituality, and community-based Islamic education. Existing scholarship demonstrates that Living Qur'an can explain the transformation of Qur'anic teachings into social practices, while research on sholawat demonstrates its potential for spiritual and social transformation. The proposed model extends these perspectives by explicitly introducing Qur'anic exegesis as the interpretive mechanism connecting sacred text to lived practice. The model consequently proposes that the strengthening of community spirituality does not emerge from ritual repetition alone. It is produced through a text–interpretation–practice–internalization–education–community continuum. This formulation offers a more comprehensive theoretical explanation of why local devotional traditions can become meaningful instruments of Islamic education and spiritual development. In the context of Situbondo, the model provides a conceptual basis for examining Sholawat Ittisolana as a local religious practice that potentially transforms Qur'anic values from textual knowledge into lived spirituality and collective religious consciousness.

Discussion

The findings of this literature review indicate that the practice of Sholawat Ittisolana can be understood as more than a repetitive devotional activity; it represents a potential mechanism for translating Qur'anic values into lived spirituality within the community (Ismail et al., 2023). The central relationship identified in the literature begins with Qur'anic revelation, particularly QS. Al-Ahzab [33]:56, which provides the normative foundation for honoring and sending blessings upon the Prophet Muhammad. Qur'anic exegesis subsequently provides interpretive meaning to this command, while collective sholawat transforms that meaning into a repeated social and religious practice. This finding supports the Living Qur'an perspective, which views the Qur'an not merely as a written text but also as a source of meanings embodied through community practices. However, the literature suggests that spiritual strengthening cannot be attributed to ritual repetition alone. Rather, it emerges through the interaction of religious understanding, emotional engagement, habituation, reflection, and communal participation (Lail & Mawardi, 2024). Thus, Sholawat Ittisolana can be interpreted as a bridge connecting Qur'anic knowledge with experiential religious consciousness.

The findings also reveal important similarities and differences among the theoretical perspectives used to understand devotional practices. The Living Qur'an approach emphasizes the transformation of Qur'anic teachings into lived social practices, whereas Islamic spirituality emphasizes inner religious consciousness, emotional attachment to God and the Prophet, and the cultivation of moral dispositions. Meanwhile, the perspective of community-based Islamic education highlights the processes through which religious values are transmitted, modeled,

internalized, and habituated through social interaction. These perspectives are complementary rather than contradictory (Wang & Lu, 2025). Previous studies of sholawat communities generally demonstrate similar findings concerning increased religious identity, spirituality, and social connectedness, while differing in their emphasis: some prioritize social transformation, others focus on spiritual development, and others emphasize religious education (Volk et al., 2023). The present synthesis therefore suggests that these dimensions should not be treated independently. Spirituality provides the internal dimension, Living Qur'an explains the relationship between text and practice, and community-based education explains the mechanism of value transmission. Their integration offers a more comprehensive explanation of the transformative potential of Sholawat Ittisolana.

A critical comparison of previous studies further indicates that the effects attributed to sholawat vary according to context, religious interpretation, patterns of participation, and the social environment in which the practice occurs. Some studies describe sholawat as an instrument of social solidarity and religious identity, while others emphasize its contribution to individual spiritual development and moral formation. Research conducted in Situbondo similarly indicates that collective sholawat practices are associated with spiritual development and the cultivation of love for the Prophet, yet the existing literature has not sufficiently explained the exegetical process through which Qur'anic meanings are connected to those experiences. This distinction constitutes an important conceptual gap. The existence of a Qur'anic reference does not automatically demonstrate Qur'anic internalization; rather, internalization requires a process through which participants understand, experience, repeat, and apply religious meanings. Consequently, the present study proposes that the relationship between sholawat and spirituality should be understood as a multidimensional process involving textual legitimacy, interpretive mediation, devotional repetition, emotional attachment, social reinforcement, and behavioral habituation. This interpretation avoids both a purely textual approach and an overly sociological understanding of religious practice.



Theoretically, these findings contribute to the development of Islamic education and Qur'anic studies by proposing an integrated framework connecting

Qur'anic exegesis, Sholawat Ittisolana, spiritual internalization, informal Islamic education, social solidarity, and community spiritual strengthening. The framework extends conventional understandings of religious education, which frequently emphasize formal institutions, curricula, teachers, and classroom instruction. The literature demonstrates that communities themselves can constitute educational environments in which religious knowledge and values are continuously reproduced through participation and social interaction. In this sense, Sholawat Ittisolana can be positioned as an informal pedagogical space in which Qur'anic values are not only communicated cognitively but also experienced affectively and practiced socially. The theoretical implication is that spirituality should be incorporated more explicitly into discussions of Islamic education as a dynamic process involving cognition, emotion, practice, identity, and social relations. Furthermore, the integration of Living Qur'an with Islamic educational theory provides an analytical basis for examining how sacred texts influence educational processes beyond formal schooling.

Practically, the findings have implications for Islamic educators, religious leaders, community organizations, and educational policymakers. Community-based devotional practices such as Sholawat Ittisolana can be utilized as complementary spaces for strengthening religious literacy, moral education, social cohesion, and spiritual resilience, provided that their implementation remains accompanied by appropriate religious guidance and reflective learning. Educational institutions can establish constructive connections with community religious activities by incorporating contextual discussions of Qur'anic values, ethical behavior, social responsibility, and religious moderation rather than treating community traditions as separate from educational processes. Religious leaders can also strengthen the educational dimension of sholawat gatherings by linking recitation with accessible explanations of Qur'anic meanings and their relevance to everyday life. At the policy level, Islamic education programs should recognize community-based religious learning as a potential component of lifelong education while maintaining academic, theological, and pedagogical standards. Ultimately, the literature suggests that the greatest educational potential of Sholawat Ittisolana lies not simply in increasing participation in devotional activities, but in transforming participation into sustained religious understanding, ethical conduct, social solidarity, and meaningful community spirituality.



CONCLUSION

This literature review concludes that Sholawat Ittisolana has significant potential to strengthen community spirituality when understood through the integrated perspectives of Qur'anic exegesis, Living Qur'an, Islamic spirituality, and community-based Islamic education. The literature indicates that sholawat functions not merely as a devotional ritual but also as a medium for internalizing Qur'anic values, strengthening religious consciousness, cultivating love for the Prophet Muhammad, fostering moral formation, and developing social solidarity. The conceptual pattern identified in this study demonstrates a relationship between Qur'anic text, exegetical interpretation, Sholawat Ittisolana as lived religious practice, spiritual internalization, informal Islamic education, and community spiritual strengthening. Theoretically, this study contributes an integrated framework that positions Qur'anic exegesis as the normative and interpretive foundation and sholawat as a mechanism through which religious meanings are experienced and reproduced within community life. Practically, the findings suggest that Islamic educational institutions, religious leaders, and community organizations can utilize sholawat activities as complementary spaces for religious education, spiritual development, moral formation, and social cohesion.

Nevertheless, this study is limited by its reliance on secondary literature and the relatively limited number of studies specifically examining Sholawat Ittisolana in Situbondo Regency. Consequently, the proposed relationships should be understood as conceptual interpretations rather than empirically verified causal relationships. Future research should therefore employ qualitative, quantitative, or mixed-method approaches to investigate how community members understand and experience Sholawat Ittisolana, particularly in relation to Qur'anic understanding, spiritual internalization, social solidarity, and religious behavior. Ethnographic and phenomenological studies could further explore participants' lived spiritual experiences, while survey research could empirically test the relationships proposed in the conceptual framework. Comparative studies involving different sholawat traditions and communities would also be valuable for identifying the influence of local culture, religious leadership, and patterns of participation on the effectiveness of communal devotional practices in strengthening community spirituality.

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ETHICS STATEMENT

This study was conducted in accordance with applicable ethical principles governing research involving human participants. Before data collection, all participants were informed about the purpose and procedures of the study, the voluntary nature of their participation, and the confidentiality of the information provided. Informed consent was obtained from all participants prior to their participation in the study. The study involved no medical intervention, experimental treatment, or collection of sensitive personal information. Therefore, formal Institutional Review Board (IRB) or ethics committee approval was not required in accordance with the applicable institutional and research guidelines.

DECLARATION OF GENERATIVE AI USE

The authors used ChatGPT (OpenAI) solely as a language-support tool to improve grammar, clarity, coherence, and readability during the preparation of the manuscript. The use of generative artificial intelligence was limited to language editing and manuscript refinement. All outputs generated by the AI tool were critically reviewed, revised, and verified by the authors. The authors retain full responsibility for the accuracy, originality, interpretation, and academic integrity of the final manuscript.

DATA AVAILABILITY STATEMENT

The datasets generated and analyzed during the current study are available from the corresponding author upon reasonable request. The data are not publicly available because they contain information that may compromise the privacy and confidentiality of the research participants. Requests for access to the data will be considered subject to appropriate ethical and privacy requirements.

CONFLICT OF INTEREST

The authors declare that they have no financial, professional, institutional, or personal conflicts of interest that could have influenced the research design, data collection, analysis, interpretation of findings, authorship, or publication of this article.

AUTHOR CONTRIBUTION STATEMENT

Conceptualization: FA, SA; Methodology: FA, SA; Data Collection: FA; Formal Analysis: FA, SA; Investigation: FA; Writing – Original Draft: FA; Writing – Review & Editing: SA; Supervision: SA. All authors have read and approved the final version of the manuscript and agree to be accountable for all aspects of the work.

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