

THE SOCIAL MEANING BEHIND HADITH RECEPTION OF *NISFU SYA'BAN* NIGHT PRAYER AT PP. PUTERA MENARA AL-FATTAH TULUNGAGUNG

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Abstract: This article presents a religious phenomenon that fused with the cultural rituals of the society which can influence the dialectic of behavior in life. This paper aims to explore the societies' understanding of the hadith reception in the tradition of *nisfu sya'ban* night prayers. This study focuses on how the implementation of *nisfu sya'ban* night prayer's tradition in the historical and normative scope, society reception and its psychological impact on the congregants. The research method of this study was qualitative with a living hadith approach using the theory of Petter L. Berger and Karl Mannheim through interviews, observation, documentation, and literature study as a research instrument. The results of this study were: First, the tradition of *nifsu sya'ban* night prayer appeared from the awareness of a hadith which was strengthened in the book of *lhya*. This hadith was used as the basis for carrying out the *Nisfu Sha'ban* night prayer with a total of one hundred *rakhas*. Second, the tradition of *nisfu sya'ban* night prayer was carried out because of obedience to the *Kyai*. Third, the night of *nisfu sya'ban*'s tradition can influence the motivation of spirituality and healthy aspects. The night tradition of *nifsu sya'ban* is the variety of living hadith traditions in Indonesia.

Keywords: Tradition, Living Hadith, *Kyai*, Congregants

Introduction

Since the development of modern science, religious studies such as hadith studies have also expanded the study of knowledge following the development of the Qur'an studies. Anna M. Gade has conducted research on Qur'an Recitation in Indonesia, the results showed the development of al-Qur'an learning in Indonesia starting from face-to-face interactive learning to learning through radio recordings, music, and recitations.¹ Regarding hadith studies, one of the results of knowledge expansion is in the form of living hadith studies which are still a paradox among scholars. In the west, the emergence of methodological paradoxes does not concern on the methodological internals, but it is influenced by political and ideological factors.² Likewise, religious phenomena exist in society may have certain interests.

Richard M. Martin in his work "Approaches to Islam in Religious Studies" describes the methodological paradox. Starting from the study of texts in philological methodology, Islamic religious and society rituals, up to the life of the Prophet used as an approach by western and Muslim scientists to open the subject matter in Islam.³ Research on human behavior leads to ethnographic scientific similarities that has built definite foundations related to the social community.⁴ Meanwhile, Mr. Suryadilaga, who initiated the living hadith book, clearly explained the scope, material objects and formal objects of the living hadith, which are not much different from the development of the Qur'an studies in the knowledge of the living

¹ Anna M. Gade, *Perfection Makes Practice; Learning, Emotion, and The Recited Qur'an in Indonesia* (USA: Hawai Press, 2004), 60; Anna M. Gade, *Muslim Environmentalisms: Religious and Social Foundation* (New York: Columbia University Press, 2019), 201.

² Jean Jacques Waardenburg, *Muslim as Actors: Islamic Meanings and Muslim Interpretations* (Berlin: Walter de Gruyter GmbH, 2007), 137-147.

³ Richard C Martin, *Approaches to Islam in Religious Studies* (Tucson: The University of Arizona Press, 1985), 147-149.

⁴ M.Khoiril Anwar, "Living Hadis," *Farabi* 12, no. 1 (2015): 73. Jajang A Rohmana, "Pendekatan Antropologi Dalam Studi Living Hadits Di Indonesia," *Holistic Al-Hadis* 1, no. 2 (2015): 265.

Qur'an.⁵ Therefore, the study of living hadith is still being developed until now with research related to the study of living hadith.

The study of living hadith combines various tendencies of research methods that can relate to the *Sunnah al-Hayyah*, even through quantitative research methods, the study of living hadith becomes a more comprehensive trend of developing the knowledge of *riwayat al-hadith*.⁶ The main source of the hadith is the text of hadith which is used as the basis and the reason for someone doing these activities.⁷ Based on the study concept of living hadith, the researcher tried to conduct a study on the tradition of *nisfu sya'ban* prayer using various indications that show the basic arguments of the hadith behind the tradition. The tradition of *nisfu sya'ban* night prayer has been carried out in various regions in Indonesia, especially in Mangunsari, Tulungagung with various community concepts in interpreting the tradition.

Before leading to an in-depth research, the researcher has conducted a literature review related to the tradition of *nisfu sya'ban* prayer which turns out to have four forms of tendencies, such as social aspects⁸; reading Yasin three times accompanied by *tumpeng* on the night of *nisfu sya'ban*, it can unite local communities with urban communities. Second, *maanil* aspect⁹; analysis of the authenticity hadith of *nisfu sya'ban* night as a night full of intercession. Third,

⁵ Heddy Shri Ahimsa-Putra, "The Living Al-Qur'an: Beberapa Perspektif Antropologi," *Walisono* 20, no. 1 (2012): 236–38; Didi Junaedi, "Living Qur'an: Sebuah Pendekatan Baru Dalam Kajian Qur'an (Studi Kasus Di Pondok Pesantren As-Siroj Al-Hasan Desa Kalimukti Kec. Pabedilan Kab. Cirebon)," *Journal of Qur'an Dan Hadith Studies* 4, no. 2 (2015): 174.

⁶ Ahmad 'Ubaydi Hasbillah, *Ilmu Living Al-Qur'an Dan Hadis: Ontologi, Epistemologi, Dan Aksiologi*, ed. Muhammad Hanifudin, 1st ed. (Tangerang Selatan: Maktabah Darus Sunnah, 2021), 263.

⁷ *Ibid.*, 266.

⁸ Didin Moh Saepudin, "Tradisi Menghidupkan Malam Nisf Sha'ban Di Masyarakat Dan Pengaruh Masyarakat Urban," *Diya Al-Afkar* 07, no. 01 (2019): 110.

⁹ Lilik Andaryuni, "Studi Tentang Hadis Malam Nisfu Sya'ban," *Mazahib: Jurnal Pemikiran Hukum Islam* 13, no. 1 (2014): 1.

takbrij aspect¹⁰; such as the tendency to discuss the concept about the authenticity hadith of nisfu sya'ban night tradition by Jember students with community knowledge regarding the tradition. Fourth, the practical aspect¹¹, such as the *amaliyah* tradition of nisfu sya'ban, the perspectives of *banjar* people who have merged into a routine that cannot be abandoned.

This study was conducted at the Pesantren Putera Menara Al-Fattah by investigative aspects of eschatological spiritual values through congregational receptions such as Kyai, students, and residents around Mangunsari Tulungagung and society from other regions who participate in carrying out the *Nisfu Sya'ban* night prayer tradition. This tradition began to be carried out since 1966, the time of KH. Ibn Kasir Siroj.¹² Meanwhile, at the beginning of the establishment of the pesantren, it had not implemented because the pesantren was a small *Madrasah* called *Madrasah Bundar*.¹³ The early founder of the Pondok Pesantren Putera Menara Al-Fattah was KHR. Abdul Fatah whose real name is Muhammad Ma'ruf. He is known to have a great *karomah* and is also an architect who designed the *pesantren* tower building.

The congregants is interested in joining the tradition. They have full trust to Kyai who leads the prayer. They believe that the tradition is carried out based on the Sunnah of the Prophet SAW. Regarding the sunnah of *Nisfu Sya'ban* night prayer, there are

¹⁰ Arbain Nurdin, "Tradisi Menghidupkan Malam Nishfu Sya'ban Di Kalangan Mahasiswa Di Kabupaten Jember: (Studi Kritik Sanad, Matan Dan Living Sunnah)," *Al-Banjari* 16, no. 02 (2017): 204–5.

¹¹ Munirah, "Nisfu Sya'ban Dalam Tradisi Masyarakat Banjar (Studi Living Hadis Perspektif Sosiologi Pengetahuan Petter L. Berger)," *Al-Risalah* 13, no. 1 (2017): 4.

¹² Sherina Wijayanti, "Wawancara KH. Sayaiful Anam Mustafa" (Tulungagung, 2021).

¹³ M.Fathur Rohim, *Wiroh*, 1st ed. (Tulungagung: PP. Putera Menara Al-Fattah, n.d.), 12. Hal ini juga mengidentifikasi bahwa dalam segi kesejarahan PP. Putera Menara diawali dengan dibangunnya Madrasah Bundar sebagai pusat pengajaran Agama Islam pada masa itu. Al Makin, *Keagamaan Dan Perbedaan: Budaya Dan Agama Dalam Lintasan Sejarah Manusia*, 2nd ed. (Yogyakarta: SUKA-Press, 2017), 230.

narrations that show the different numbers of *raka'ab*.¹⁴ Ibn Taimiyah argued that praying on the night of *nisfu sya'ban* is a good thing that is also done by some of the Salaf scholars either alone or in congregation. However, when the prayer is considered an obligatory matter, it is considered as a matter of heresy or *bid'ah*. This contradiction continues with evidence of jarh information from the hadiths related to *dha'if* worth prayer, it was not contained in the book of *Mu'tabarah Hadith*.

This study examined a phenomenon of living hadith in PP. Putera Menara al-Fattah in the form of carrying out the *nisfu sya'ban* night sunnah worship. The methodological method used by the researcher was a qualitative method with the basic instrument of empirical study that is analytical by focusing on field data.¹⁵ This data was taken from *pesantren* data by using observations, interviews, reference books and research journals related to the topic of this study, and documentation was carried out using the approach of the Petter L. Berger through his construction theory, also using Max Weber's theory with his charismatic theory, and Karl Mannheim with social construction theory. Through those approaches, it is hoped that information can be obtained about the *Nisfu Sya'ban* night prayer.

This study focused on the implementation of the *nisfu sya'ban* night prayer tradition which was receptive by the congregants who attended. Likewise in data analysis about the reasons of the researchers chose to use the field research method with direct observation during the implementation of the tradition and followed by an interview section with the congregants. Using this method was more realistic in collecting qualitative data by considering the emic and ethical viewpoints. This observed religious phenomenon would be reviewed later by researchers considering recorded interviews from several groups of congregantss to collect valid data. There were four categories of interviewee interviewed by researchers, namely Kyai

¹⁴ Al-Imam Zakariya bin Syaraf An-Nawawi, Al-Majmu' Syarh Al-Muhadzdzab, Jilid 4 (Libanon: Baitul Afkar Ad-Dawliyah, 2009), 56.

¹⁵ Muhammad Rijal Fadli, "Memahami Desain Metodologi Penelitian Kualitatif," *Humanika* 21, no. 1 (2021): 36.

(Imam of Tradition), santri or students of *pesantren*, several communities around Mangunsari, and some non-Mangunsari communities.

These four categories were in accordance with the criteria for the required informants because all the informants have followed the tradition of *Nisfu Sya'ban* night prayer in PP. Putera Menara Al-Fattah, so the results of the interview data were very important to be processed into research findings. Kyai as the main resource of this research, discussed the historical of tradition and the implementation of tradition. Then the student who students from PP. The Putera Menara Al-Fattah and students from Lubabul Fattah, who have related to *pesantren* education. Meanwhile, the interviewees of the community around Mangunsari were the informants who have carried out the tradition for many years, due to the shorter distance traveled and full belief in *pesantren* spirituality of PP. The Putera Menara Al-Fattah.

The last informants came from non-Mangunsari communities were members of the congregants from the dawn lecture or *kuliah subuh* held by PP. Putera Menara Al-Fattah so that most of them can carry out the tradition through information delivered by Kyai during the dawn lecture. This article was written through the results of observations and data verification interviews. In the final stage, the validity of the data was carried out by checking the relevance of the data with recordings taken between one informant and another and strengthened from the literature data.

Result and Discussion

Describing of *Nisfu Sya'ban* Night Prayer at PP. Putera Menara Al Fattah

Religious traditions in Indonesia have developed starting from formal institutions up to non-formal institutions. One of the non-formal institutions such as the Pesantren Putra Menara Al-Fattah which carries out the *Nisfu Sya'ban* Night Prayer Tradition as part of its religious implications. It is believed to be a holy night. According to Imam Al-Ghazali; all sins are forgiven for a year on the night of

Nisfu Sya'ban.¹⁶ However, there are two opinions regarding religious rituals on the night of *nisfu sya'ban*¹⁷: 1) *Sunnah* enlivens the night of *nisfu sya'ban* with congregational prayers and dhikr in the mosque, 2) *Makhrub* to be practiced in congregation in the mosque, but it can be carried out *munfarid*. Based on the existing controversy, the researcher tried to analyze the tradition of *Nisfu Sya'ban night prayer* in detail through sub-sub-studies of historiography, congregants' receptions, and the influence of congregants' life.

Data collection was carried out using the sociological analysis of Berger and Luckman which discussed the impact of congregational spirituality after carrying out the tradition of praying one hundred rakhas.¹⁸ The analysis paid attention to the behavior of the congregants before and after the prayer based on the hadith as internalization. Hadith is considered to have a great influence to configure the positive behavior of communities. Externalization as a review of the congregants's expression in the implementation of praying one hundred rakats' tradition at night of *Nisfu Sya'ban*, then objectivity is the result of community reception to hadith that is spent in traditional experience, and internalization is a form of spirituality obtained by both individuals and students or *santri* as a whole after the implementation of tradition.

The practice of *nisfu sya'ban* began at the time of the Prophet Muhammad. Aisyah r.a stated that on the night of *nisfu sya'ban* the Prophet was not in the house. The Prophet was found by Aisyah in *Baqi'* or the graves of his friends who were martyred in the war of

¹⁶ Abu Hamid Muhammad ibn Muhammad Al-Ghazali, Mukhsafah Al-Qulub: Al-Muqarrir Ila Hadhrh Al-Ghuyub Fi Ilm At-Tasawuf, n.d: 37., Sedangkan menurut Imam Syafi'i pada malam *nisfu sya'ban* segala doa diijabah Allah SWT, hal tersebut juga dinukil oleh Imam Ibn Rajab Al-Hanbali.

¹⁷ Nurdin, "Tradisi Menghidupkan Malam Nishfu Sya'ban Di Kalangan Mahasiswa Di Kabupaten Jember: (Studi Kritik Sanad, Matan Dan Living Sunnah).": 229.

¹⁸ Clifford Greetz, *Agama Jawa* (Depok: Komunitas Bambu, 2013); Dharma: 2. Petter L. Berger memperkenalkan teori sosiologi pengetahuan pertama kali pada tahun 1966. Teori ini menjelaskan suatu pemahaman bahwa kenyataan dibangun secara sosial. Secara garis besar teori ini memiliki tiga karakteristik tahapan dialektika masyarakat, yaitu eksternalisasi, obyektivasi, dan internalisasi.

defend Islam.¹⁹ At that time Aisyah seen the Prophet Muhammad SAW praying solemnly with sad eyes by saying that on that night Allah descended with forgiveness and compassion to those who wanted mercy, but it is not for those who had envious nature.

This tradition is also carried out in some regions in Indonesia, but the implementation is various. There are those who carry out by reading of Yasin three times, others who continue it with prayers of repentance, dhikr, and salawat. Likewise, the implementation of this traditions at PP. Putera Menara the Al-Fattah. At this *pesantren*, they do not only read yasin, dhikr, and salawat, but also do one hundred rakhas of prayer, which distinguishe this practice from others. Although there are many rakats prayers, from year to year the congregants have not decreased.²⁰ The congregants are not only the young but also the elderly.

The history of Pondok Menara is written neatly in a book entitled "Wiroh" which contains the biographical journey of KHR. Abdul Fattah and contains the origin of this Islamic Boarding School or *Pesantren*. He is the son of Hasan Tholabi, Mangunsari Tulungagung who has the 14th lineage of Sayid Ihsan Nawawi who had the title as Sunan Tembayat, Solo.²¹ Sayid Ihsan Nawawi is one of the 18th descendants of Sayidina Hasan, and Sayidina Hasan is the daughter of Siti Fatimah Az-Zahro r.a who is the beloved daughter of the Prophet Muhammad SAW. Based on the lineage between KH. Raden Abdul Fattah with Sayidina Hasan, they met as the 30th descendant, and clearly KHR. Abdul Fattah became part of the 32nd generation of the Prophet Muhammad.

¹⁹ Al-Imam Ishaq Ibn Ibrahim Ibn Rahwayh Al-Hanzali Al-Maruzi, Musnad Ishaq Ibn Rahwayh (Madinah: An-Nasyr (Dar At-Ta'shil), 2016), 188.

²⁰ Sherina Wijayanti, "Interview the chief of PP. Lubabul Fattah (Yuskin)", (Pondok Pesantren Lubabul Fattah, 2021).

²¹ Rohim, Wiroh, 3. Menara Al-Fattah Islamic Boarding School was founded in 1354 H by KHR. Abdul Fattah with Madrasah, Mosque and Tower buildings as a place of worship for Muslims. KH. Ibn Katsir Siroj as the educator of Pondok Menara stated that the establishment of this Islamic Boarding School was started by Madrasah Diniyah which was named Madrasa Bundar. The education in Madrasah combines general lessons with diniyah lessons, then develops to specialize in students who memorize Qur'an and kitab kuning, there are also collage students which study outside Islamic Boarding Schools.

The ritual is not only carried out for those who are in a holy state, but for women who are menstruating, they are still allowed to follow the tradition. But they just allowed to recite and listen *Surah Yasin* after maghrib and isya'. After that, those who do not menstruate praying 100 rakhas.²² Another uniqueness found after praying was that many congregants who directly took the water available in the barrel around the mosque, which is believed that the contain of water as same as zam zam water.²³ This activity is still being carried out in 2022 and will continue to be preserved.

The tradition of *nisfu sya'ban* prayer is still preserved today even though it has undergone a change of caregivers, even students who have become big figures also participate in preserving it when they return to their hometown. This tradition is carried out because it is believed by the community as a sacred night; all hopes and forgiveness will be granted, accompanied by a legal basis for the hadith of the Prophet SAW. The procedure is not different from other Sunnah prayers; performed with two rakhas then greeting or *salam*, only differing in the total number of rakhas.²⁴ The effect that was felt for the congregant was also more positive, so the prayer can be called as an absolute prayer which was launched as an activity of *Sunnah al-Hayyah*. Through the traditions established by the Sunnah, it was mingled in society or it can be said that it is living hadith.

KH. Muhammad Syaiful Anam said that the benefits of the *nisfu sya'ban* night prayer are peace of mind and physical health through an unusual number of rakhas.²⁵ According to Mrs. Fathurrahmah from Gondang Tulungagung as a congregants, this prayer cannot be carried out in all places including in the villages because there are so many numbers of rakhas, difficult to implement

²² Sherina Wijayanti, "Wawancara Eka" (Pondok Pesantren Lubabul Fattah, 2021).

²³ Wijayanti, "Wawancara Ketua PP. Lubabul Fattah (Yuskin)."

²⁴ Nurma Ali Ridlwan, "Pendekatan Sejarah Kajian Hadits-Hadits Tarawih", *Komunika* 6, no. 2 (2012): 4.

²⁵ Sherina Wijayanti, "Wawancara KH. Syaiful Anam" (Pondok Pesantren Lubabul Fattah, 2021).

in small mosques, and the villagers are not interested at all.²⁶ It is different if the tradition carried out in the big *pesantren* such as PP. Menara Al-Fattah as the main place to look for religious knowledge, and surely the people who follow this tradition are those who are truly wanted to carry out the worship.²⁷

Through the data recording, it was proven that those who attended the *nisfu sya'ban prayer* in PP. Menara Al-Fattah Tower was not only santri, kyai, religious leaders, village leaders, or the village community around Mangunsari. However, there were also residents from other villages in Tulungagung, such as Gondang, Lembu Peteng, Tamanan, Tunggul Sari, etc.²⁸ This tradition is also followed by children although they rarely follow from beginning to the end. For children this activity trains and educates them to know the sunnah of the Prophet. Most of the congregants were not known the hadiths that is used as the basis of this tradition, by the congregants, most of them only believe on Dawuh Kyai as religious figures.

Based on the interviews with KH. Syaiful Anam, he said that this tradition was indeed carried out following KH. Khobir since 1966. It followed the statements of some scholars who stated that the hadith used as the basis is dho'if, and some other scholars said that the hadith is *maudhu'* or fake, but the description of the one hundred rakaat prayers is listed in the book of *Ihya'* written by Imam Ghazali.²⁹ It is stated that the one hundred rakaat prayers are carried out by *ablul kasyfi* who is *wirid* experts.

Reception of the *Nisfu Sya'ban* Night Prayer Tradition for Congregants at PP. Putera Menara Al-Fattah

Based on the recent observations, PP. Menara al-Fattah has a subsidiary cottage or *pesantren*. It is located on Tunggul Sari village, named the Tahfidzul Qur'an Lubabul Fattah Islamic Boarding School.

²⁶ Sherina Wijayanti, "Wawancara Ibu Fathurrahmah" (PP. Putera Menara Al-Fattah asal Gondang, 2021).

²⁷ Sherina Wijayanti, "Mixed Method Interview Observation From Ibu Fathurrahmah" (PP. Putera Menara Al-Fattah, 2021).

²⁸ Ibid.

²⁹ Wijayanti, "Wawancara KH. Syaiful Anam."

As like as Pondok Menara, the cultural traditions of this *pesantren* are not different. In fact, whenever there is a big event at Pondok Menara, Kyai Muhammad Saiful Anam, as the founder of Pondok Pesantren Lubabul Fattah, would ask students who have vehicles to attend the activities at Pondok Menara.³⁰ One example is this tradition, doing one hundred rakaats *nisfu sya'ban* prayer at Pondok Menara, which was also attended by various groups of other *pesantrens* and the local community who were the target of this study.



(Picture of *Nisfu Sya'ban* night prayer tradition at PP. Putera Menara Al-Fattah)

(Source: Documentation taken on March 17, 2022)

This prayer is carried out with two rakaats of one greeting up to a hundred rakhas. Before praying, the explanation of the hadith is read on the paper that distributed.³¹ This hadith is the basis of a hereditary tradition, even in 2019, 2020, 2021 and 2022 where there have been a Pandemic of Covid-19, this tradition has implemented. In this study, the researcher tried to find out the basic relevance of the hadith used in this tradition from various digital applications, statements from scholars, as well as interviews with several

³⁰ Sherina Wijayanti, "Wawancara Intan Wulasari" (Pondok Pesantren Lubabul Fattah, 2021).

³¹ Sherina Wijayanti, "Wawancara Faiq" (Pondok Pesantren Lubabul Fattah, 2021).

congregants who attended the activity. Researcher also participated in this tradition.

Researcher has tried to prove the existence of hadith through digital hadith applications, including *Jawami 'al-Kalim*, *Maktabah Syamilah*, and *hadith soft* as well as direct searching from the source of the *kutubusittab* book. Beyond the expectations of the researcher, it turned out that there did not find a complete hadith used as the basis of the tradition. However, if this tradition does not have a solid foundation, it is impossible for PP. Menara Al-Fattah, which is the oldest *pesantren* in Mangunsari, spread it to the students and the wider community. This attracted the researcher to interview the big figure of *pesantren* who is the high priest of the tradition for 10 years, namely KH. Muhammad Syaiful Anam.

Before praying, the priest will explain the basis of hadith used as the source of this tradition.³² It is a hadith that contains the sunnah command to conduct the *Nisfu Sya'ban* night prayer. The rituals conducted also have a spiritual advantage for those who carry its out. Likewise, one hundred rakhas is described as physical activity that refreshes the body. This is the hadith, through the chain of Abdullah bin Mas'ud directly from the Prophet SAW said:

من صَلَّى مائة ركعة في ليلة النصف من شعبان يقرأ في كل ركعة فاتحة
الكتاب والإخلاص خمس مرات أنزل الله - تعالى - عليه خمسمائة ألف
ملك، مع كل ملك دفتر من نور يكتبون ثوابه إلى يوم القيامة

The scholars of the Salaf perform this prayer and called it the absolute prayer (*asholatu kbair*), and they gathered in the mosque to perform it carefully.³³ In the book of *Ihya'* mentions an explanation related to prayer with a number of one hundred rakaats with two rakhas then one greeting. In each rakat read *Surah Al-Fatihah* then after that read *Surah Al-Ikhlis* 11 times. It was narrated from Hasan

³² Sherina Wijayanti, "Field observation at PP. Putera Menara Al-Fattah, Tulungagung" (Tulungagung, 2021).

³³ Al-Imam Abi Hamid Muhammad bin Muhammad Al-Ghazali, *Ihya' Ulumuddin* (Libanon: Dar Ibn Hazim, 2005), 240.

that thirty companions told him that whoever prays on the night of *Nisfu Sya'ban*, Allah will look at him with seventy glances, and will fulfill his needs with seventy needs, and the least of his pleasures is forgiveness.

The paradox that often occurs among scholars is the dispute regarding the number of different *rakhas*. Based on the explanation before, this hadith is included in the *tanawu' al-ibadah* category, which is not actually a dispute in the conflicting hadith, but a variation of illustrating the diversity doing worship.³⁴ On the other hand, the authenticity of the hadith referred to the book of *Ihya'* refers to the hadith narrated by Ibn Majah from Ali bin Abi Talib's that is *dba'if* quality to the *mandbu* stage due to a defect in one of the narrators. However, the narration of this *matan* is included in the classification of *ar-riwayah bi al-ma'na*, in which the recitation of the *matan* is not the same between one narration and another.³⁵ Strictly it has the same substantive implication regarding the virtue of the night of *nisfu sya'ban*.

Based on the reference information from the book of *Ihya'*, the researcher tried to translate the hadith into the main book of *kutubuttis'ab* with the assistance of Jawami' Al-Kalim digital application and directly refer to the original book. The researcher found a hadith that is in line with the *matan* hadith in *Ihya'* book using the *takhrij bil al-lafz* method with the keyword ليلة النصف.³⁶ The results of translating found several hadiths related to the night of *nisfu sya'ban*. There were 18 hadiths from different *a'la* narrators or *rani a'la*. Furthermore, the researcher chose to translate the hadith

³⁴ Salamah Noorhidayati, Ilmu Mukhtalif Al-Hadis, 1st ed. (Yogyakarta: Lentera Kreasindo, 2016), 16-18.

³⁵ Salamah Noorhidayati, Kritik Teks Hadis, 1st ed. (Yogyakarta: Dialektika, 2017), 59-59.

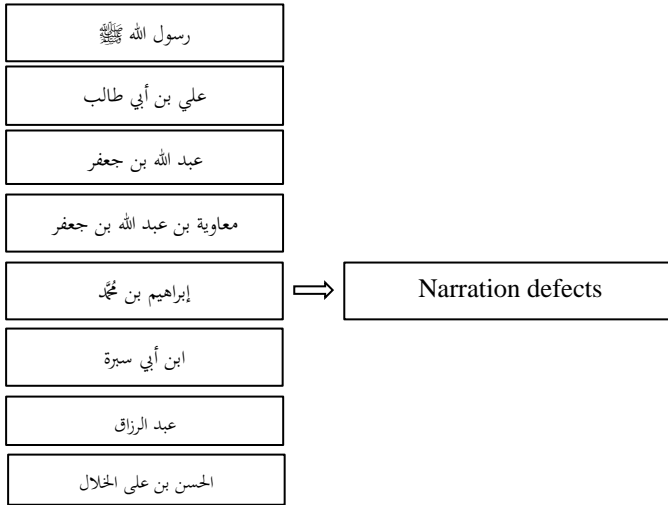
³⁶ Abdul Majid Khon, Takhrij Dan Metode Memahami Hadis, 1st ed. (Jakarta: Amzah, 2014), 8.

narrated by Sunan Ibn Majah No. 1378 from Ali bin Abi Talib as referred to in the description of *Ihya* book as follows:³⁷

سنن ابن ماجه ١٣٧٨ : حدثنا الحسن بن علي الخلال حدثنا عبد الرزاق
 أنبأنا ابن أبي سبرة عن إبراهيم بن محمد عن معاوية بن عبد الله بن جعفر عن
 أبيه عن علي بن أبي طالب قال قال رسول الله ﷺ إذا كانت ليلة النصف
 من شعبان فقوموا ليلها وصوموا نهارها فإن الله ينزل فيها لغروب الشمس إلى
 سماء الدنيا فيقول ألا من مستغفر لي فأغفر له ألا مسترزق فأرزقه ألا مبتلى
 فأعافيه ألا كذا كذا ألا كذا حتى يطلع الفجر

The status of the hadith is *dha'if* because there is one narrator who gets *jarb* from some scholars. The chain of *sanad* that narrated the hadith, including Ibn Majah as a scholar who did *takbrij* then the last narrator was Al-Hasan bin Ali bin Muhammad who got the hadith from Abdur Razaq bin Hammam bin Nafi', then Abdur Razaq got the hadith from Abu Bakr bin Abdullah bin Muhammad bin Abi Sabrah , then Abu Bakr got a hadith from Ibrahim bin Muhammad. Then he got a hadith from Mu'awiyah bin Abdullah bin Ja'far bin Abi Talib, and Mu'awiyah got a hadith from Abdullah bin Ja'far bin Abi Talib. Abdullah got a Hadith from the first *sanad*, he was Ali bin Abi Talib bin 'Abdu Al Muttalib bin Hasyim bin Abd Manaf who got the hadith directly from the Prophet Muhammad. Through Ali bin Talib's path there were 11 consistent hadiths.

³⁷ Abu Abdullah Muhammad bin Yazid bin Abdullah bin Majah Al-Quzwayni, *Sunan Ibnu Majah*, ed. Dar At-Tashil (An-Nasyr: al-Maktabah asy-Syamilah, 2018).



(Sanad scheme 1.1)

The *qadifab* occurred in the hadith contained in the sanad, especially in the acceptance of Abi Sabrah which was considered to be a narration defect (sanad scheme 1.1).³⁸ This defect seen through *jarb wa ta'dil* conducted by researchers using the *Tahdzibul al-Kamal* book, which was accompanied by information on the application of *jawami' al-kalim* and soft hadith. Some of the results of *jarb wa ta'dil* were Ibrahim al-Harbi did *jabr* with lafadz غيره أوثق منه, Ibrahim bin Ya'qub al-Jawazjani also did *jabr* using lafadz ضعف حديثه, Abu Ahmad al-Hakam did *jabr* using lafadz ليس بالقوى عندهم, Al-Bukhari did *jabr* : منكر الحديث, ضعيف, ومرة: منكر الحديث, and Muhammad bin Amr al-Waqady did *jabr* بحجة, و ليس بحجة الحديث, etc.³⁹ While the scholar who did *ta'dil*

³⁸ Syamsudin Abi Abdillah Adz-Dzahabi, *Tadzhib Al-Kamal Fii Asma'i Rijal* (Cairo: Al-Faruq Al-Hadisiyah Li Thaba'ah Wa Al-Nasr, 2004), 38.

³⁹ Syamsudin Abi Abdillah Adz-Dzahabi, *Tadzhib Al-Kamal Fii Asma'i Rijal* (Cairo: Al-Faruq Al-Hadisiyah Li Thaba'ah Wa Al-Nasr, 2004): 34.

for this hadith only slightly like Muhammad bin Sa'id Katib al-Waqady using the lafadz العلم والسماع والرواية.

Even though there is failure on the *sanad* in the path of Ibn Sabrah, this hadith could still be practiced by the Muslim community because it viewed from *matan*, it was classified as *fadhail amal* so regardless of its weak status. In addition, this hadith has many *syawahid* amounted 134 which meant that this hadith has many hadith reinforcements that can increase the status of hadith become *shabih li ghairihi*, by finding as many as 5.4% of authentic hadiths or *shabih* hadith that say the glory of *sya'ban* month, like as the hadith on the path of Mu'adz bin Jabal.⁴⁰ This was also a reason of religious phenomenon namely praying one hundred rakhas tradition on the night of *nisfu sya'ban* by scholars and kyai, such as one of them is Kyai Khobir Siraj in 1966.

It is not limited to santri, kyai and *rotib* congregants, but all people who want to attend in the tradition. Several respondents who have been interviewed answered related to the question: who provide information about the sunnah of performing one hundred rakaats on the night of *nisfu sya'ban*? They answered: kyai, *ustadz/ustadzah*, school's teachers, father, mother, boarding school administrators, madin teachers, social media, friends, and the most dominating answer was kyai. This was related to the charismatic theory by Max Weber; there is the influence of a leader figure who can affect communities to carry out the traditions, and felt the benefits of *amaliyah* tradition.⁴¹

As a central figure who has a big influence in society, kyai is the data main source in this study because the kyai reconstructs the

⁴⁰ Amir 'Alaaddin Ali bin Balban Al-Farisi, *Shabih Ibnu Hibban Bi Tartib Ibn Balban* (Cairo: Muasasah Ar-Risalah, 439 H.): 12., أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُعَاذِ الْعَابِدِيُّ بِصَيْدَا، وَابْنُ قُتَيْبَةَ، وَعَبْدُ اللَّهِ بْنُ أَبِي عَرِينَةَ، وَقَالُوا: حَدَّثَنَا هِشَامُ بْنُ خَالِدٍ الْأَزْرَقِيُّ، قَالَ: حَدَّثَنَا أَبُو حَلَيْدٍ عُمَيْدِيُّ بْنُ حَمَادٍ، عَنِ الْأَوْزَاعِيِّ، وَابْنِ تَوْبَانَ، عَنْ أَبِيهِ، عَنْ مَكْحُولٍ، عَنْ مَالِكِ بْنِ يُحَايِمِرَ، عَنْ مُعَاذِ بْنِ جَبَلٍ، عَنِ النَّبِيِّ قَالَ: " يَطَّلِعُ اللَّهُ إِلَى خَلْقِهِ فِي لَيْلَةِ التَّصْنُفِ مِنْ شَعْبَانَ، فَيَغْفِرُ لِكُلِّ مَخْلُوقٍ إِلَّا لِمُشْرِكٍ أَوْ مُشَاهِقٍ "

⁴¹ Max Weber, *Economy And Society: An Outline Of Interpretive Sociology* (California: University Of California Press, 1978), 24-25.

living hadith in the community's traditions. The figure who trusted by the community in religious field will easily encourage people to be interested in carrying out the worship through their arguments and lectures. As the theory of Petter L. Berger the first part point of externalization; the community will not do individually, they will do together in traditional prayer activities. The place for this tradition is at the Menara Al-Fattah Mangunsari Mosque, Tulungagung. The congregants are dominated by the domicile of the local community, the *ratib*, and the mukim students who live in *pesantren*.

The externalization discourse presented by Petter L. Berger and Max Weber is different from Karl Mannheim. In Karl Mannheim's theory, everything has a historical record that follows it. Likewise for the night tradition of *nisfu sya'ban* at PP. Putera Menara Al-Fattah cannot be separated from the historical side so that the practice becomes a tradition that do continuously.⁴² This is known from the historical roots which was practiced for the first time by the Prophet Muhammad SAW, up to the companions, *tabi'in*, then continues to be practiced from generation to generation until Kyai Khabir who started the tradition in PP. Putera Menara Al-Fattah in 1966 AD continuously carried out up to 2022 and onwards.

When several congregants were asked for information regarding the implementation of this tradition, some answered that this was not the first time for them to follow the night prayer of *nisfu sya'ban*.⁴³ There were also congregantss who admit that they have followed the tradition for a long time when the first met PP. Putera Menara, others answered that they had carried out a similar tradition in other places. Based on this, it is known that the tradition that has been carried out will continue to be carried out even though it is in a different place (objectivity). This tendency also leads to the study of living hadith; hadith has mingled with the community through the *Dawuh* Kyai Mangunsari.

⁴² M Seidel, "Relativism or Relationism A Mannheimian Interpretations of Fleck's Claims About Relativism," *Journal for General Philosophy of Science* 42, no. 2 (2011): 219–40; S Ackroyd, "Utopia or Ideology: Karl Mannheim and The Place Of Theory," *Sociological Review* 50, no. 1 (2002): 40–58.

⁴³ Wijayanti, "Wawancara Ibu Fathurrahmah."



(Picture after doing *Nisfu Sya'ban* night prayer)
(Source: Documentation taken on March 14th, 2022)

After praying, all congregants began to feel the benefits of the tradition. Based on the interviewing with young students who are also as congregants, they said that the benefits were peace in the soul, and they got reward with the pleasure of Allah SWT.⁴⁴ This is not much different from the response of the old congregants also stated that in addition to peace of mind and the pleasure of Allah SWT, there was also an encouragement doing good deed continuously and a noble opportunity to ask forgiveness for all sins⁴⁵, they also get healthier and happier because they can mingle with other congregants.⁴⁶ As the

⁴⁴ Sherina Wijayanti, “Wawancara Nazil, Una, Taqin” (PP. Putera Menara Al-Fattah, 2022).

⁴⁵ Sherina Wijayanti, “Wawancara Ibu Sunarti” (Tamanan, Tulungagung, 2022). Hal ini selaras dengan keterangan Abu Abdullah Muhammad bin Yazid bin Abdullah bin Majah Al-Quzwayni, *Sunan Ibnu Majah* (al-Maktabah asy-Syamilah, n.d.), سنن ابن ماجه ١٣٧٨: حدثنا الحسن بن علي الخلال حدثنا عبد الرزاق أنبأنا ابن أبي سيرة عن إبراهيم بن محمد عن قال رسول الله ﷺ إذا كانت ليلة النصف من شعبان فقوموا ليلها معاوية بن عبد الله بن جعفر عن أبيه عن علي بن أبي طالب قال وصوموا تحارها فإن الله ينزل فيها لغروب الشمس إلى سماء الدنيا فيقول ألا من مستغفر لي فأغفر له ألا مسترزق فأرزقه ألا مبتلى فأعافيه ألا كذا ألا كذا حتى يطلع الفجر.

⁴⁶ Wijayanti, “Wawancara KH. Syaiful Anam.” Information reinforced by research results Deden Suparman, “Pembelajaran Ibadah Shalat Dalam Perspektif Psikis Dan Medis,” *Sunan Gunung Djati State University* 9, no. 1 (2015): 65–66.

theory of internalization initiated by Petter L. Berger; the community has begun to feel the influence of *nisfu sya'ban* night prayer tradition.

KH. Syaiful stated the intention to do it was *asholatu kbair*, namely the absolute prayer. Absolute prayer is a Sunnah prayer that is done without being bound by time, place, or the number of rakhas.⁴⁷ Besides that, even though the hadith is *dbo'if* status, it can still be used as a basis because it is related to charity *fadbail* or *fadbail amal*.⁴⁸ Apart from that, the hadith information obtained from the *Ihya'* book has high legitimacy to be trusted. Based on its figure, Imam Ghazali is a Sufi figure, so the way to receive hadith was not like the *muhadditsin* figures. He received a hadith when he had a dream that there was a statement of the Prophet SAW. The statements of the Prophet that written in the *Ihya'* book, thus the truth because in dreams there is no creature that can resemble the Prophet Muhammad.

The Spirituality Influence of the *Nisfu Sya'ban* Night Prayer Tradition for PP. Putera Menara Al-Fattah Congregants

The tradition of *Nisfu Sya'ban* night prayer has become part of the community, for the collaboration of Hadith with its amaliyah invites the community to turn it into a tradition that is held every year on *Nisfu Sya'ban* night. This tradition provided material benefits to the people who were as congregants, through the intermediary of prayers that increase *dzikir* to Allah.⁴⁹ The benefits felt by the congregants appearing the eschatological spiritual values of the *nisfu sya'ban* night which influenced the dialect of people's behaviors which were divided into 4 types, namely:⁵⁰

⁴⁷ Wijayanti, "Wawancara KH. Sayaiful Anam Mustafa."

⁴⁸ Deden Suparman, "Pembelajaran Ibadah Shalat Dalam Perpektif Psikis Dan Medis," *Ilmu Politik* 09, no. 02 (2015): 65–66.; Muhamad Rofiq, "Memahami Hadis Misoginis Perspektif Maqasid Syari'ah," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 16, no. 1 (2015): 3.

⁴⁹ Jasmadi and Lailatul Muslimah, "Hubungan Kualitas Dzikir Dengan Kebahagiaan Pada Mahasiswa Aktivistis Dakwah Kampus (ADK) Unsyiah," *Psikoislamedia* 1, no. 1 (2016): 14.

⁵⁰ Sherina Wijayanti, "Hasil Akhir Penyatuan Seluruh Observasi Dan Wawancara Dari Jamaah Tradisi Salat Malam Nisfu Sya'ban Di PP. Putera Menara Al-Fattah" (Tulungagung, 2022).

a. Spiritual motivation

Through the *Nisfu Sya'ban* night tradition, the community around PP. Putera Menara Al-Fattah Mangunsari has a strong religious culture, the cultural aspect influenced by the tradition of the *nisfu sya'ban* night so the mosques have a stronger attraction than other places. It proven by all the mosque rooms were full. The spiritual awakened dedicated the community to worship more solemnly when the tradition was carried out led by the Imam of the prayer who they trust.

b. Spirituality ataraxia (the calmness of inner)

This calmness was obtained after the implementation of the praying one hundred rakaats *nisfu sya'ban* night. The feelings of the students or *santri* were more calm and closer to Allah SWT.⁵¹ This prayer tradition is a way to remember Allah. Each rakaat continued to recite the verse, and dhikr to Allah SWT, so it will appear the peace of mind (*sakinah*) as narrated by Sahih Muslim through the path of Abu Hurairah.⁵² In line with this, all the congregants interviewed by the researcher agreed that the first thing they felt was the calmness of inner in contrast to before carrying out the tradition. Most of congregants are more consistent or *istiqomah* doing worship because they feel inner fulfilment after praying with the many numbers of rakhas more than other worship. A more relaxed heart brings them to remember the power of Allah SWT that all affairs and problems have been arranged and can be resolved.

c. The communities's spiritual belief in the forgiveness of sins

The community believes that the night of *nisfu sya'ban* is the night of our deeds recorded would be closed, so that in the night of

⁵¹ Sherina Wijayanti, "Wawancara Ria Yuliza" (Pondok Pesantren Lubabul Fattah, 2021).

⁵² Al-Imam Abi Al-Hasan Muslim Bin Al-Hajjaj Al-Qusyairiyah An-Naisaburi, Shahih Muslim, Juz IV (Beirut: Dar Al-Kitab Al-Ilmiyah, 1992): 48., حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ بَشَّارٍ، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، سَمِعْتُ أَبَا إِسْحَاقَ يُحَدِّثُ، عَنْ الْأَعْرَبِيِّ أَبِي مُسْلِمٍ، أَنَّهُ قَالَ: أَتَيْتُهُ عَلَى أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُمَا شَهِدَا عَلَى النَّبِيِّ أَنَّهُ قَالَ: " لَا يَفْعَدُ قَوْمٌ يَذْكُرُونَ اللَّهَ إِلَّا حَفَنَهُمُ الْمَلَائِكَةُ، وَعَشَبَتْهُمُ الرَّحْمَةُ، وَنَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ "، وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، حَدَّثَنَا شُعْبَةُ فِي هَذَا الْإِسْنَادِ نَحْوَهُ

nisfu sya'ban most of the communities aske forgiveness for all sins.⁵³ This information is also obtained from the hadith of the Prophet SAW in the history of Aisyah in the Sunan Tirmidzi book.⁵⁴ Through this tradition, the communities are interested to carry out the worship such as dhikr and praying one hundred rakaats at the night of *nisfu sya'ban*. Especially the many suggestions for asking forgiveness at a time of *istajabah*, such as the night of *nisfu sya'ban*.

Another spirituality that arises from the second belief is the desire to continue to do good deeds and worship continuously.⁵⁵ The assumption that the night of *nisfu sya'ban* is a night of glory; Allah descends to the world sky forgives and grants the prayers of His servants, moves people to do a lot of good deeds at that night. Especially after carrying out the tradition of praying one hundred rakaats, it has an influence on the community when they did a worship, it falls very light.⁵⁶ This also provides motivation for the spirit of worship such as the *tarawih* prayer in Ramadhan month precisely after Sya'ban. It has a small number of rakaats compared to the night prayer of *Nisfu Sya'ban*.

Then the researcher interested to one of congregants who was elderly and had experience following the tradition for 10 years. She is Mrs. Sunarti from Moyoketen, Tulungagung. The researcher interviewed her, then she gave a different explanation from the previous interviewees. She stated that the motive for following the tradition is only to take advantage of the time given in her life.⁵⁷ In

⁵³ Sherina Wijayanti, "Wawancara Qonita" (Pondok Pesantren Lubabul Fattah, 2021).

⁵⁴ Abu Isa Al-Tirmidzi, Al-Jami' Al-Shahih Li Al-Tirmidzi (Beirut: Dar Al-Fikr, 1963): 669., حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا الْحَجَّاجُ بْنُ أَرْطَاةَ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: فَقَدْتُ رَسُولَ اللَّهِ لَيْلَةَ، فَخَرَجْتُ فَأَدَا هُوَ بِالْبَيْعِ، فَقَالَ: " أَكُنْتُ إِنْ " بِتَخَافِينَ أَنْ يَجِيفَ اللَّهُ عَلَيْكَ وَرَسُولُهُ؟ " قُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي ظَنَنْتُ أَنَّكَ أَتَيْتَ بَعْضَ نِسَائِكَ، فَقَالَ اللَّهُ يَنْزِلُ لَيْلَةَ النَّصَفِ مِنْ شَعْبَانَ إِلَى السَّمَاءِ الدُّنْيَا، فَيَغْفِرُ لِأَكْثَرِ مَنْ عَدَدَ شَعْرَ غَنَمِ كَلْبٍ ". وَفِي الْبَابِ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ. قَالَ أَبُو عِيسَى: حَدِيثُ عَائِشَةَ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ الْحَجَّاجِ، وَسَمِعْتُ مُحَمَّدًا يُصَعِّفُ هَذَا الْحَدِيثِ، وَقَالَ يَحْيَى بْنُ أَبِي كَثِيرٍ: لَمْ يَسْمَعْ مِنْ عُرْوَةَ، وَالْحَجَّاجِ بْنِ أَرْطَاةَ، لَمْ يَسْمَعْ مِنْ يَحْيَى بْنِ أَبِي كَثِيرٍ.

⁵⁵ Wijayanti, "Wawancara Qonita."

⁵⁶ Wijayanti, "Wawancara KH. Syaiful Anam."

⁵⁷ Wijayanti, "Interview Mrs. Sunarti."

line with Mrs. Sunarti's answer, Abah Syaiful Anam as the caregiver of PP. Lubabul Fattah as well as the Imam of the *Nisfu Sya'ban* prayer tradition, he said that this prayer was motivated to increase worship on the *Nisfu Sya'ban* night. The kinds of worship at the night of *nisfu sya'ban* are not only praying, but also read salawat and tasbih, because prayers are only performed by congregants who are not unable to excuse.

d. Forming healthy patterns for physical health

Kyai Syaiful Anam stated that the health benefits were obtained by the community after carrying out the traditions.⁵⁸ This is also reinforced by research that has been done by Sri Jumini; The prostration movement forms a straight back downward which is termed the X-direction vector, then the horizontal knee to the thigh is called the Y-direction vector. While the bottom as a meeting point between the back horizontally down with the knees that form an upright angle of 45°.⁵⁹ Based on the research results of Wan Azman Wan Ahmad, it was proven that the heart rate will slow down ten times than usual for one minute when the prostration positions, thus providing a sense of relaxation for someone who did the position. It means that if one movement contains the benefits needed by the body, so then if that movement continues and to be repeated many times for up to a hundred cycles, it is the same as someone who has exercised and gets physical health.

Conclusion

The results of this study indicate that it was conducted to examine the trend model of the living hadith tradition in Indonesia. One of them focuses on the implementation of the *nisfu sya'ban* night prayer tradition in PP. Putera Menara Al-Fattah who can be a reference, both for the present or the future. Globally, this study found the eschatological value on the implementation of the *Nisfu*

⁵⁸ Wijayanti, "Interview KH. Syaiful Anam"; Suparman, "Pembelajaran Ibadah Shalat Dalam Perpektif Psikis Dan Medis."

⁵⁹ Sri Jumini and Chakimatul Munawaroh, "Analisis Vektor Dalam Gerakan Shalat Terhadap Kesehatan," *Spekta* 6, no. 2 (2018): 127–28.

Sya'ban Night Prayer Tradition with the credibility of hadith source as clear evidence. Although the validity of the hadith that was used as the basis for this tradition is *dha'if*, but other hadiths were strengthen it with authentic quality or *shahih* hadith. As stated on the discussion, there was a debate among scholars regarding the authenticity in the practice of the night tradition of *nisfu sya'ban*, so the researcher did a depth research by reviewing the sanad, the matan which showed the basis hadith of the tradition including the category of *dha'if* hadith and the matan is *fadha'il a'mal* so that the tradition is not a pattern of deviant religious traditions.

Besides that, the tradition of *nisfu sya'ban* night at of PP. Putera Menara Al-Fattah has been as a practice which was preserved. This preservation cannot be separated from the involvement of Kyai as religious leaders of the Mangunsari village community, and the leader of santri, as well as traditional priests. *Dawuh* Kyai has a strong authority encourages people to participate the Sunnah of the Prophet Muhammad SAW like as Max Weber's analysis in charismatic theory. Another case is different with the congregant from *pesantren* who know more about the basic of the tradition because in *pesantren* they have been known about *kitab kuning* (Javanese *pegon* book).

Although most of the community who take part in performing the prayers do not know the basis of the tradition, this tradition deserves to be performed with the clear source of the hadith contained in *Ihya'* book by Imam Ghazali. This tradition is also not a new tradition, but a tradition that has a historical side as Karl Mannheim's theory, because since 1966 Kyai Khobir has started the tradition of *nisfu sya'ban* night prayer with a total of 100 rakhas divided into 50 times. This tradition still exists today, in 2022, and will be carried out continuously as the theory of Petter L. Berger with his theory of construction. These three theories are used by the researcher in analyzing the data as approach for the findings.

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