

Theocentric Communal Catharsis: A Living Al-Qur'an Approach to Self-Healing at Majelis Kanzuz Sholawat

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Abstract

This study examines how Qur'anic verses are received, embodied, and interpreted through *dhikr* and *selawat* practices at Majelis Kanzuz Sholawat, focusing on QS. Al-Ahzab [33]:41 and 56. Using a qualitative reception-ethnography design within the Living Qur'an framework, the study draws on participatory observation and in-depth interviews with congregants involved in the midnight ritual. The data were analyzed thematically to identify patterns of Qur'anic reception, religious meaning-making, emotional experience, and communal interaction. The findings indicate that *dhikr* and *selawat* are perceived by participants not merely as devotional practices but also as resources for coping with emotional distress, existential concerns, and everyday pressures. *Dhikr* functions as a cognitive-religious anchor that helps participants focus attention on God, while *selawat* provides an affective medium through which participants express devotion, hope, and emotional release. The majelis further operates as a communal environment that facilitates emotional recognition, shared religious meaning, and social belonging. Based on these findings, the study proposes the concept of "Theocentric Communal Catharsis" to describe a form of religious coping in which theocentric devotion and communal participation interact in shaping participants' experiences of emotional relief and meaning-making. Rather than establishing a clinical therapeutic effect, the study demonstrates how Qur'anic reception can generate lived religious resources for emotional coping within an urban Muslim community.

Dhikr; Emotional Healing; Living Qur'an; Religious Coping; Selawat

Abstrak

Penelitian ini mengkaji bagaimana ayat-ayat Al-Qur'an diterima, dihayati, dan dimaknai melalui praktik *dhikr* dan *selawat* di Majelis Kanzuz Sholawat, dengan berfokus pada QS. Al-Ahzab [33]:41 dan 56. Penelitian ini menggunakan desain etnografi resepsi kualitatif dalam kerangka *Living Qur'an* melalui observasi partisipatif dan wawancara mendalam terhadap jamaah yang mengikuti ritual tengah malam. Data dianalisis secara tematik untuk mengidentifikasi pola resepsi Al-Qur'an, pembentukan makna keagamaan, pengalaman emosional, dan interaksi komunal. Hasil penelitian menunjukkan bahwa *dhikr* dan *selawat* tidak hanya dipahami sebagai praktik devosional, tetapi juga dipersepsikan jamaah sebagai sumber *coping* dalam menghadapi tekanan emosional, persoalan eksistensial, dan berbagai tuntutan kehidupan sehari-hari. *Dhikr* berfungsi sebagai jangkar kognitif-religius yang membantu jamaah memusatkan perhatian kepada Allah, sedangkan *selawat* menjadi medium afektif untuk mengekspresikan ketundukan, harapan, dan pelepasan emosi. Majelis juga berfungsi sebagai ruang komunal yang memfasilitasi pengakuan emosional, pembentukan makna keagamaan bersama, dan rasa keterikatan sosial. Berdasarkan temuan tersebut, penelitian ini mengusulkan konsep "Theocentric Communal Catharsis" untuk menjelaskan bentuk *religious coping* ketika orientasi ketuhanan dan partisipasi komunal saling berinteraksi dalam membentuk pengalaman keagamaan emosional dan pemaknaan hidup. Alih-alih membuktikan efek terapeutik klinis, penelitian ini menunjukkan bahwa resepsi Al-Qur'an dapat menyediakan sumber daya keagamaan yang dihayati untuk menghadapi tekanan emosional dalam komunitas Muslim urban.

Kata Kunci: Dhikr; Living Qur'an; Penyembuhan Emosional; Religious Coping; Selawat

INTRODUCTION

Religious rituals are dynamic social practices whose meanings are continuously negotiated through the interaction between normative religious texts and lived social realities. Within Muslim communities, ritual practices such as *dhikr* and *sholawat* are not limited to expressions of theological obedience but may also function as forms of collective meaning-making, emotional expression, and social affiliation (Fitriyana et al., 2023). Their significance therefore extends beyond the textual prescriptions that initially authorize them, as participants interpret and embody religious teachings within particular cultural and social environments. In this context, QS. Al-Ahzab [33]:41, which calls believers to remember Allah frequently, and QS. Al-Ahzab [33]:56, which establishes *sholawat* upon the Prophet as a religious practice, provide an important textual basis for examining how Qur'anic teachings are received and enacted in communal religious settings (Nisa & Pradana, 2023). The study of these practices is particularly relevant in urban contexts, where individuals encounter complex social pressures and seek various religious and cultural resources for maintaining emotional and social well-being. The relationship between religious practice and psychological resilience has consequently become an important area of interdisciplinary inquiry, particularly in relation to how communities respond to contemporary pressures and perceived mental health challenges (Aufa et al., 2020).

Previous studies indicate that strategies for managing psychological stress in Indonesia are closely intertwined with local cultural and religious traditions. Within these contexts, *dhikr* is practiced not merely as an individual devotional activity but also within *majelis*, where religious teachings, local traditions, collective memory, and interpersonal relationships intersect. Such gatherings demonstrate how Islamic spiritual practices are embedded within particular cultural environments rather than operating independently from social life (Yanto et al., 2025). At the same time, research conducted in Muslim-majority societies has increasingly examined the relationship between Islamic spirituality and contemporary approaches to psychological well-being. This scholarship indicates an emerging effort to integrate spiritual values into therapeutic and psychosocial frameworks, including attempts to adapt conventional psychological approaches to the religious orientations of Muslim communities (Mukharomah & Chozin, 2023). These developments suggest that the relationship between religious practice and emotional well-being should be examined not only through theological or clinical categories but also through the lived experiences of religious communities.

This perspective is further supported by studies examining the transformation of Qur'anic meanings within particular cultural settings. Research on *syifa'* demonstrates that interpretations of Qur'anic healing verses are continuously reconstructed through local religious traditions and socio-cultural experiences, indicating that scriptural meaning in ritual practice cannot be separated from the historical and cultural contexts in which it is received (Ni'mah, 2022). Similarly, research on urban youth participation in *sholawat* assemblies shows that communal religious activities can provide a space in which spiritual identity and contemporary social identities are negotiated simultaneously. Participation in *sholawat* communities may therefore serve as a means of maintaining religious belonging while responding to the pressures associated with modern urban life (Nisa & Pradana, 2023). Taken together, these studies demonstrate that the meaning and function of Islamic rituals are not static. Rather, they are continuously produced through

interactions between Qur'anic teachings, religious traditions, social relationships, and the changing circumstances of their practitioners.

Despite these contributions, an important gap remains in the study of communal *dhikr* and *sholawat*. Existing scholarship has largely examined the relationship between religion and psychological well-being through contemporary psychological frameworks or broader discussions of religious intervention, while the phenomenological and socio-cultural dimensions of Qur'anic reception within specific communal ritual settings remain comparatively underexplored (Harding, 2001). In particular, insufficient attention has been given to how participants themselves interpret the recitation of Qur'anic verses, how these interpretations become embodied in ritual practices, and how communal interaction shapes their experiences of emotional relief, religious meaning, and belonging (Zakiah, 2025). This gap is significant for *Living Qur'an* studies because the approach shifts attention from the Qur'an as a textual object toward the ways in which Qur'anic teachings are received, interpreted, performed, and experienced in everyday life. Examining *dhikr* and *sholawat* through this perspective therefore makes it possible to investigate not only what the relevant verses prescribe, but also how their meanings are constructed and experienced within a particular religious community.

The communal dimension is particularly important because religious practices may generate meanings that are not reducible to individual psychological experience. Through the *Living Qur'an* perspective, Muchlis demonstrates that *sholawat* practices can contribute to social transformation and community empowerment at the grassroots level. Communal religious gatherings can create spaces of interaction, strengthen social bonds, and provide participants with a sense of belonging that may be particularly meaningful within conditions of social fragmentation and urban isolation. Building on this perspective, the present study conceptualizes the interaction between *dhikr*, *sholawat*, and communal participation as a form of religious coping in which cognitive orientation toward God, affective engagement with devotional practice, and social belonging operate simultaneously. Rather than presuming that these practices constitute clinically established therapeutic interventions, the study examines how participants experience and interpret them as resources for emotional coping and meaning-making. From these empirical dynamics, the study proposes the concept of Theocentric Communal Catharsis to describe the process through which theocentric devotion and communal religious participation interact in producing experiences of emotional release, recognition, and religiously grounded meaning.

Against this background, this study aims to examine how QS. Al-Ahzab [33]:41 and 56 are received, interpreted, and embodied through *dhikr* and *sholawat* practices at Majelis Kanzuz Sholawat. Specifically, it investigates (1) how participants understand the Qur'anic basis and symbolic meanings of *dhikr* and *sholawat*; (2) how these practices are experienced in relation to emotional coping, existential concerns, and everyday pressures; and (3) how communal interaction within the *majelis* contributes to the construction of religious meaning and experiences of emotional relief. Using a *Living Qur'an* approach and a reception-ethnographic design, the study seeks to explain the reciprocal relationship between Qur'anic text, ritual practice, communal life, and participants' lived experiences. In doing so, it contributes to contemporary Qur'anic studies by moving beyond a predominantly textual approach toward an analysis of Qur'anic reception as an embodied and socially situated phenomenon, while also offering the concept of *Theocentric*

Communal Catharsis as an interpretive framework for understanding the relationship between theocentric devotion, communal religious practice, and perceived emotional coping

METHOD

This study employs a qualitative approach with a field research method through a reception ethnography design, as it focuses on examining the congregants' functional reception of *dhikr* and *sholawat* practices in the context of self-healing. The population in this study comprises all congregants who actively participate in spiritual activities at Majelis Kanzuz Sholawat. Given the vast population, the research sample was determined using a purposive sampling technique, where participants were intentionally selected based on specific criteria, namely congregants who routinely and intensively attend the assembly's midnight activities and possess direct experiences related to mental health crises and psychological recovery (Mukharomah & Chozin, 2023).

Data were collected through a systematically developed instrument guideline. The instrumental development in this study positions the researcher as the primary instrument (human instrument), supported by semi-structured interview guidelines and a field observation rubric to record the psychological dynamics of the congregants. Primary data sources were obtained from participatory observation and in-depth interviews with the assembly's caretaker and a sample of congregants. Meanwhile, secondary sources include books, journal articles, proceedings, and previous research discussing the phenomenon of the Living Al-Qur'an and psychological resilience. To ensure the accuracy and validity of field data collection, the researcher utilized specific equipment such as a high-resolution digital voice recorder to capture the congregants' narratives, a digital camera for visual documentation of the assembly's activities, and field notes as the primary material for recording non-verbal phenomena (Ni'mah, 2022).

Data analysis in this study followed an interactive model comprising three main stages: data reduction, data display, and conclusion drawing/verification. At the data reduction stage, transcripts of interviews and field notes were systematically sorted and simplified to identify statements relevant to the research focus. These reduced data were then organized thematically at the data display stage, allowing patterns of meaning regarding *dhikr* and *sholawat* practices to emerge more clearly. The final stage involved drawing conclusions that were continuously verified throughout the research process and subsequently validated using the source triangulation technique. This analytical procedure was employed to precisely trace how the meaning of Surah Al-Ahzab verses 41 and 56 is internalized by the congregants, while simultaneously examining the social and psychological factors that dynamically shape *dhikr* and *sholawat* as an institutionalized mechanism of mental protection in the contemporary era (Zakiah, 2025).

RESULTS AND DISCUSSION

The Phenomenological Dynamics of the Living Al-Qur'an

The self-healing phenomenon occurring in communal religious spaces is often misunderstood by secular researchers as a form of escapism or neurotic rejection of harsh life realities. However, empirical field data dismantle this assumption and prove that the inner resilience of congregants is built upon a solid foundation of textual understanding of the Qur'an,

which is then brought to life through daily practices a pure manifestation of Living Al-Qur'an studies (Aufa et al., 2020). The primary foundation of this entire emotional stabilization movement rests theologically on Surah Al-Ahzab [33] verse 41:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

O you who have believed, remember Allah with much remembrance.

When this verse is analyzed through the authoritative lens of *Tafsir Al Azhar* by Buya Hamka, a theological dimension that is both highly elastic and soothing is discovered. Hamka asserts that when Allah the Exalted reveals a verse containing a command to perform a deed, the command generally has rigid quantitative, spatial, and temporal boundaries. However, specifically for the command to remember Allah (*dhikr*), Allah instead provides a radical exception through the phrase *dzikran katsirā* (remembering as much as possible). This immediate spaciousness is deliberately provided by Allah, perhaps anticipating human constraints or obstacles that may befall a servant navigating a life full of uncertainties (Mukharomah & Chozin, 2023).

Psychologically, the elasticity of this law breaks down the barriers of formality that often make individuals feel alienated from their Lord when they are in a state of despair (Munira et al., 2024). Based on this interpretation, *dhikr* can be performed in all forms of human physical manifestations: while sitting, standing, or lying down. Its spatial and temporal dimensions are absolute and unbounded, whether during the day, night, or morning; it can be actualized whenever and wherever the individual is, with the only forbidden spatial exception being inside the bathroom. This transcendental accessibility becomes the primary psychological capital for congregants experiencing acute anxiety. They do not need to isolate themselves in expensive meditation retreats or be bound by strict clinical schedules; simply by moving their lips and awakening their hearts to remember the names of Allah amidst the hustle and bustle of daily workloads, the process of inner healing is actively set in motion (Zakiah, 2025).

Salat is understood as the most essential and comprehensive form of *dhikr*, as all its movements, recitations, and supplications converge on a single purpose: remembering Allah. As the pillar of religion obligated five times daily, prayer functions as a “spiritual recharging station” aligned with human biological and psychological rhythms (Suseno, 2023). Amid work stress and interpersonal conflict, prayer compels a sacred interruption from ego and worldly panic while affirming God’s authority over destiny. Disciplined remembrance of Allah through prayer invokes a law of spiritual reciprocity Allah, in turn, remembers His servant generating a sense of being validated by the universe. This spiritual discipline has been shown to draw individuals closer to psychosocial goodness while preventing immoral acts, which in many clinical cases underlie guilt, depression, and moral degradation (Mukharomah & Chozin, 2023).

The study finds that self healing efficacy peaks when *dhikr* extends beyond formal prayer into communal gatherings such as majelis ta’lim, majelis sholawat, and majelis dzikir, which congregants interpret as living manifestations of Surah Al-Ahzab verse 41. Practices such as sitting together in rows, kneeling before religious teachers to absorb knowledge, and collectively chanting the names of Allah and the Prophet embody the Qur’anic text within the public sphere (Frishkopf, 2022). Sociologically, these activities dismantle the social isolation common in urban life: individuals facing heartbreak, financial hardship, or grief sit side-by-side with fellow congregants

regardless of social status reciting the same sacred words. This produces *collective effervescence*, a sacred communal excitement in which shared spiritual energy dissolves individual burdens, transforming personal sorrow into a shared, healing spiritual force (Muchlis, 2022).

The psychological recovery impact is corroborated by in-depth interview data involving three informants: two males and one female. The interviews were conducted at the Kanzuz Sholawat Habib Luthfi Building, Jalan Dokter Wahidin No. 70, Noyontaan, East Pekalongan Sub-district, Pekalongan City, Central Java, on Thursday, June 11, 2026, from 23:00 to 00:00 WIB. The selection of this time and venue was aligned with the late-night assembly (*majelis*) rituals, allowing for an optimal exploration of the informants' psychological reflections.

The interview results demonstrated a consistent narrative among informants regarding the perceived psychological impacts. Regarding the motivation for attending the gathering, the informants stated that their primary drive was self-improvement and seeking inner peace amidst life's dynamics. Concerning their perception of the gathering, all informants characterized the atmosphere of the *majelis* as "extraordinarily comforting." This comfort directly corresponded to the empirical benefits obtained, specifically the attainment of mental and emotional tranquility following the *dhikr* (recitation) sessions. Lastly, all informants explicitly concurred that the Kanzuz Sholawat Assembly effectively serves as a medium for self-healing and spiritual solace. These findings underscore that the *majelis* functions not merely as a formal space for religious worship, but also as a psychosocial sanctuary that facilitates mental health recovery through communal spiritual bonding.

The Pathology of Modern Anxiety and the Sociological Critique of Dhikr-less Gatherings

The success of Majelis Kanzuz Sholawat in acting as a soul-healing space cannot be separated from its role as the antithesis to modern public spaces that tend to be secular and transactional. In the contemporary era, urban communities are trapped in a cycle of social gatherings devoid of meaning, where interpersonal interactions are based solely on the display of commodities, gossip, and the fulfillment of short-term hedonistic desires. Psychologically, this type of secular gathering actually contributes to new stress figures in the form of feeling lonely amidst a crowd (Ni'mah, 2022). This pathological reality was sharply and visionarily critiqued by the Prophet Muhammad SAW centuries ago through a hadith narrated by Abu Dawud (No. 4855) and Imam Ahmad which states:

مَا مِنْ قَوْمٍ يَقُومُونَ مِنْ مَجْلِسٍ لَا يَذْكُرُونَ اللَّهَ فِيهِ إِلَّا قَامُوا عَنْ مِثْلِ جِيفَةِ حِمَارٍ وَكَانَ لَهُمْ حَسْرَةٌ

No people stand up from an assembly (gathering) in which they do not remember Allah, except that they stand up akin to the carcass of a donkey, and that assembly will become a cause of regret for them.

This hadith carries a highly radical sociological and psychological analytical load. The use of the metaphor *jifati himar* or "donkey carcass" by the Prophet Saw. is not an empty hyperbole, but a semiotic deconstruction of gatherings that neglect the remembrance of Allah. In classical Arab tradition, the donkey is a symbol of a foolish and low-value working animal, and when it becomes a carcass, it transforms into an entity that swells, rots, provides no spiritual benefit whatsoever, and emits a pungent odor that disturbs anyone nearby. If drawn into the current reality of urban sociology, modern gatherings such as hanging out in luxurious cafes for social media validation,

business meetings filled with insolent intrigue, or secular revelries may outwardly appear grand and prestigious, but essentially they are “carcasses” that are spiritually dead. These meaningless gatherings do not heal exhausted souls, but instead produce psychological harm in the form of social jealousy, mental exhaustion, and existential emptiness (Fitriyana et al., 2023).

Furthermore, the hadith text emphasizes the final consequence of a *dhikr*-less assembly in the form of the word *hasrah*, which means deep and biting regret. In Islamic eschatology, *hasrah* occurs on the Day of Judgment when humans witness the time they wasted in the world evaporating without the slightest value of reward or goodness. However, through a phenomenological approach, this *hasrah* symptom has manifested in the worldly realm as depression and post-socializing anxiety. Interviewed congregants admitted that before consistently attending the *dhikr* assembly, they often spent their nights at nightclubs or profane peer gatherings to dispel stress. As a result, instead of finding healing, they went home carrying an increasingly acute sense of emptiness as the night progressed (Zakiah, 2025).

This is where Majelis Kanzuz Sholawat steps in to break the vicious cycle of this social pathology. By conditioning a gathering space centered on the name of Allah during critical moments such as midnight, this assembly saves human time from value degradation. Congregants who arrive bearing inner wounds undergo a radical transformation: time that previously had the potential to become a “carcass” that rots the mind is transformed into a field of transcendence that produces tranquility hormones. The sociological critique contained in the hadith is internalized by the congregants so that they possess cognitive immunity to reject consumptive lifestyles that damage mental health, choosing instead to heal themselves under the guidance of scholars in a space laden with theological blessings (Aufa et al., 2020).

The Transcendental Cosmology of Sholawat

If the instrument of *dhikr* in the previous discussion functions as a cleanser of the soul from the stains of anxiety, then the chanting of *sholawat* acts as a supplier of theocentric love energy (*mahabbah*) that reconstructs egos shattered by life's traumas. The cosmic foundation and absolute legitimacy of this *sholawat*-based psychotherapy movement are beautifully encapsulated in Surah Al-Ahzab [33] verse 56:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Indeed, Allah and His angels shower blessings upon the Prophet. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.

The textual structure of this verse is highly unique and occupies the highest degree in the hierarchy of Qur'anic commands. Through the analysis of *Tafsir Al Azhar*, Buya Hamka reveals that in this verse, Allah SWT is not commanding something that He Himself does not perform—unlike the commands for prayer or fasting, where Allah neither prays nor fasts. Specifically for *sholawat*, Allah declares that His Own Essence along with His entire army of angels have, are, and will continuously send *sholawat* upon the Prophet Muhammad SAW. Thus, when believers are commanded to send *sholawat*, they are being invited to enter into a frequency of cosmic obedience identical to the Creator and the inhabitants of the heavens (Mukharomah & Chozin, 2023).

Hamka elaborates on this dichotomy of *sholawat* meaning very elegantly: the *sholawat* originating from Allah SWT signifies an outpouring of mercy (boundless compassion, forgiveness,

and nobility), while the *sholawat* coming from the angels signifies a supplication (a plea for forgiveness and mediation of blessings for earthly creatures). The combination of Divine mercy and angelic supplications forms a psychological protective umbrella for believing humans. In the self-healing perspective, the theological realization that reciting *sholawat* directly connects the individual to a wave of universal compassion has a highly instantaneous therapeutic effect) (Nabila & Alif, 2025). Congregants experiencing trauma due to social rejection, divorce, or life failures find an extraordinary existential validation; they realize that even if the world discards them, they still have the right to receive the outpouring of cosmic mercy provided their lips and hearts remain locked in a string of *sholawat* to the Prophet (Shofa, 2023).

The practical methodology regarding how this *sholawat* is applied in a communal space has very strong historical roots, not the result of a fabricated cultural heresy. Authentic hadith texts record a highly dramatic interactive dialogue within an early Islamic assembly. Abu Mas'ud al-Ansari narrated that the Messenger of Allah SAW approached the companions while they were gathered in the assembly of Sa'd bin Ubadah. Amidst the atmosphere of the gathering, a companion named Basyir bin Sa'd posed a very fundamental and critical question: "Allah the Exalted has commanded us to send blessings upon you, O Messenger of Allah, so how should we send blessings upon you?"

The response from the Messenger of Allah SAW is recorded with precise detail and holds high phenomenological value by the narrators:

عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ: أَتَانَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ فِي مَجْلِسِ سَعْدِ بْنِ عُبَادَةَ فَقَالَ لَهُ بَشِيرُ بْنُ سَعْدٍ: أَمَرَنَا اللَّهُ تَعَالَى أَنْ نُصَلِّيَ عَلَيْكَ يَا رَسُولَ اللَّهِ فَكَيْفَ نُصَلِّيُ عَلَيْكَ قَالَ: فَسَكَتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى تَمَازَيْنَا أَنَّهُ لَمْ يَسْأَلَهُ ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مُجِيدٌ.

From Abu Mas'ud Al-Ansari, he said: "The Messenger of Allah SAW came to us while we were in the assembly of Sa'd bin Ubadah. Then Basyir bin Sa'ad said to him: 'Allah the Exalted has commanded us to send blessings upon you, O Messenger of Allah, so how should we send blessings upon you?' Abu Mas'ud said: 'The Messenger of Allah SAW fell silent until we wished that Basyir had not asked him that. Then the Messenger of Allah SAW said: 'Say: O Allah, bestow Your mercy upon Muhammad and the family of Muhammad as You bestowed Your mercy upon the family of Ibrahim. And bless Muhammad and the family of Muhammad as You blessed the family of Ibrahim in all the worlds. Indeed, You are Praiseworthy, Majestic. (Mukharomah W & Chozin, 2023).

The detailed phrase where the Messenger of Allah SAW remained silent for a long time (*sakat*) until the companions felt fearful and wished the question had never been asked, indicates the existence of a profound and sacred process of spiritual internalization under the direct guidance of revelation. The answer in the form of this *Ibrahimiyyah Sholawat* is a solid manifesto of healing. From the standpoint of cognitive psychology, the recitation of this text demands the congregants to engage in a narrative transcendence; they are forced not only to look at their personal suffering today but to connect their spiritual thread with the lineage of the great prophets of the past (Prophet Ibrahim and Prophet Muhammad). The repetition of the closing sentence affirming that

Allah is the Essence who is *Ḥamidun Majīd* (Praiseworthy and Majestic) automatically shifts the focus of the mind from trivial worldly problems to absolute greatness, significantly reducing the fear of the future (Fitriyana et al., 2023).

The Construction of Prayer Etiquette as a Cognitive Reappraisal Intervention

The psychological healing offered by the Majelis Kanzuz Sholawat ecosystem does not solely operate on the level of uncontrolled emotional outbursts, but is governed through a highly disciplined structure of law and worship etiquette. This was felt directly by the participants through interviews conducted by researchers. An important supporting element of this inner peace is enshrined in the text of the greeting that must be uttered at the end of the prayer ritual, which reads:

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous servants of Allah.

This linguistic structure demonstrates that the greetings of safety and peace are channeled first to the highest exemplary figure (Prophet Muhammad SAW) as a form of ethical reverence, before subsequently being reflected back onto oneself (*'alayna*) and the righteous social community (*'alā'ibādillāhiṣ-ṣāliḥīn*). This legal construct is reinforced by the jurisprudential thought of the Shafi'i School, where Imam Shafi'i strictly issued a fatwa stating that if during a prayer someone does not include the recitation of *sholawat* and greetings to the Prophet SAW during the final sitting, then from a jurisprudential perspective, their prayer is considered entirely defective and invalid (Fadhlin Arief Wangsa & Nurul Iqram Asdar, 2023). This proves that *sholawat* and greetings are not merely complimentary spices of alternative spirituality, but constitute fundamental pillars of *dhikr* and primary structural supports of valid prayer. For an ailing soul, this daily obligation acts as a support for the inner structure so that it does not collapse when struck by the storms of depression (Budiman et al., 2022).

The greatest psychological pathology suffered by modern humans in managing emotional stress is the disease of impatience and an overly ego-centric orientation. When struck by financial disaster or physical illness, individuals tend to panic, immediately lament, and demand God to instantly drop a miracle without caring for their own mental readiness. The fragility of the soul caused by emotional instability and haste in prayer was harshly criticized by the Messenger of Allah SAW through a hadith narrated by Imam Ahmad, Abu Dawud, An-Nasa'i, Ibn Khuzaimah, and Ibn Hibban:

سَمِعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا يَدْعُو فِي صَلَاتِهِ لَمْ يُمَجِّدِ اللَّهَ وَلَمْ يُصَلِّ عَلَى النَّبِيِّ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَجَلَ هَذَا : ثُمَّ دَعَاهُ وَقَالَ لَهُ أَوْلَغِيْرِهِ : إِذَا صَلَّى أَحَدُكُمْ فَلْيَبْدَأْ بِتَمْجِيدِ اللَّهِ عَزَّ وَجَلَّ وَالثَّنَاءِ عَلَيْهِ ثُمَّ لِيُصَلِّ عَلَى النَّبِيِّ ثُمَّ لِيَدْعُ بِمَا شَاءَ

The Messenger of Allah SAW heard a man supplicating in his prayer without glorifying Allah and without sending blessings upon the Prophet. The Messenger of Allah SAW said: "This person is hasty!" Then he called the man and said to him or to others: "When one of you prays, let him begin by glorifying Allah, the Mighty and Majestic, and praising Him, then let him send blessings upon the Prophet, and after that let him supplicate with whatever he wishes (Mukharomah W & Chozin, 2023).

In contemporary psychotherapeutic terms, the Prophet's prescribed sequence of prayer constitutes a sophisticated form of Cognitive Reappraisal. The phrase *'ajila hādẓā* (this person is hasty) describes a neurotic state in which the emotional brain overrides rational consciousness, prompting panicked, immature supplication. The Prophet addressed this through a layered method: complaints are withheld until the individual first offers praise to Allah, then cultivates love and dissolves the ego through sholawat to the Prophet only after achieving this emotional stability is personal supplication permitted (Muchlis, 2022).

When congregants collectively practice this prayer etiquette during the last third of the night, a significant neural recalibration occurs: deferring complaints in favor of praising God enables the frontal brain to override emotional reactivity originating in the amygdala (Yaqub et al., 2025). This process trains congregants to first recognize Allah's flawless command over the universe before voicing their struggles, then through sholawat to contextualize their suffering as incomparable to that endured by the Prophet Saw. This spiritual reframing diminishes the perceived magnitude of worldly problems, so that personal prayers ultimately shift from hysterical lament to tearful surrender, yielding a profoundly healing effect (Nurjanah et al., 2023).



Figure 1. Majelis Kanzuz Sholawat Activity

The Figure 1 captures a profound atmosphere of solemnity within the main hall of Majelis Kanzuz Sholawat, where congregants dressed in white crowd the pillared sanctuary, attentively following the religious leaders in reciting *kalimat thayyibah*, *dhikr*, and earnest supplications. From a neuropsychological stance, this orderly communal ritual facilitates neural recalibration, wherein temporarily setting aside personal grievances to focus on divine praise allows the frontal cortex to temper the amygdala's heightened emotional reactivity. This sacred space cultivates an inner pause, encouraging worshippers to recognize divine sovereignty before articulating their existential struggles; subsequently, through the collective chanting of selawat, personal suffering is gently recontextualized through the lens of prophetic devotion, diminishing perceived worldly burdens and guiding emotional anguish into a transformative state of spiritual surrender that yields profound psychological healing.

Theocentric Communal Catharsis as a Religious Coping Framework

The exposition of the empirical data above, along with the deep interdisciplinary textual analysis, produces a highly definitive scientific conclusion in answering the research problem statement: the practice of *dhikr* and *sholawat* at Majelis Kanzuz Sholawat, which brings Surah Al-Ahzab verses 41 and 56 to life, is proven through academic validity to be not merely a form of spiritual entertainment for the marginalized, but an original psychotherapeutic method that is theologically structured and sociologically tested (Pratama et al., 2025). Through the integration of these findings, this research has successfully given birth to a theoretical novelty that modifies and overhauls the boundaries of mental resilience theories currently dominated by Western secular epistemologies (Putra et al., 2023).

Over the past decade, mainstream clinical psychology has upheld mindfulness based interventions like MBSR and ACT as the gold standard for self-healing. Yet these Western approaches carry a fundamental ontological flaw: their individualistic, egocentric, and secular character compels practitioners toward solitary introspection isolated meditation and breath awareness while excluding both God's transcendental role and public social engagement (Kamarulbahri et al., 2024). For communitarian Eastern societies, particularly Muslims, this secular individualistic model frequently proves ineffective, as it runs counter to their underlying sociological and theological orientation.

The presentation of the empirical data above, alongside an interdisciplinary textual analysis, directs this study toward a theoretical proposition regarding faith-based psychological recovery mechanisms. Based on an inductive abstraction of field findings wherein the emotional recovery of informants was achieved not through self-isolation, but rather through self-surrender and active participation in collective *dhikr* and *sholawat* this study proposes a preliminary conceptual framework termed *Theocentric Communal Catharsis* (TCC).

The theoretical position of TCC offers a clear point of departure from these conventional theories (Georgakis, 2025). TCC posits emotional release not as a solitary secular endeavor, but as a recovery process mediated by total surrender to the Almighty within a space of collective social affirmation. Consequently, TCC is not merely a verbal conceptual synthesis, but a theoretical framework that explains the mechanical transmission of how formal religious rituals at the Kanzuz Sholawat Assembly transform into a psychosocial sanctuary. This concept modifies the boundaries of psychological resilience theory by demonstrating that within communitarian Muslim societies, resilience is not developed through individual ego fortification, but through the dissolution of the ego into divine unity and communal spiritual solidarity.

In its place, this research proposes a new theoretical modification termed the "Theocentric Communal Catharsis" paradigm. The roadmap of this new theoretical construction can be verbally visualized through the dialectics of the three main pillars structuring the psychological equilibrium of the congregants:

1. Theological Pillar

Grounded in Surah Al-Ahzab verses 41 and 56 and prophetic prayer etiquette, *dhikr* and *tamjid* function as a cognitive restructuring process that transforms depressive helplessness into firm conviction in Allah's power. As interpreted by Tafsir Al Azhar, the divine mercy and angelic

supplications described in verse 56 further serve as a spiritual guarantee of the individual's existential safety in the universe (Shofa, 2023).

2. Affective Pillar

Repeated chanting of the Ibrahimiyyah sholawat fosters positive emotions—deep love, compassion, and peace while participants' mental attachment to the exemplary figure of the Prophet PBUH is perceived as beneficial to peace of mind, biologically easing the perception of physical and psychological pain rooted in past trauma (Putra et al., 2023).

3. Sociological Pillar

The communal dhikr assembly functions as a sacred echo chamber that dismantles social isolation and cultural alienation, offering group validation free of stigma unlike profane dhikr-less gatherings criticized as “donkey carcasses” (*jifah himar*). Within its egalitarian rows, anxiety sufferers find a secure spiritual base to release emotional burdens alongside thousands of others without fear of social judgment (Zakiah, 2025).

This theoretical synthesis scientifically proves that the combination of rigid adherence to religious dogma and fluid local cultural expression at Majelis Kanzuz Sholawat does not contradict modern medical logic, but instead runs harmoniously as an integrated instrument of inner protection (Saifuddin, 2022). The old theory stating that religion is merely the opiate of the masses that hinders mental health is firmly rejected by these research findings. Conversely, this Theocentric Communal Catharsis theoretical modification offers a new roadmap for the future of psychiatry and psychotherapy, asserting that true and sustainable healing of inner wounds for a religious society can only be achieved when psychology is willing to humble its ego to engage in honest dialogue with the power of the holy texts of the Qur'an and Sunnah living amidst the people (Aufa et al., 2020).

CONCLUSION

This study establishes that the implementation and functional reception of Surah Al-Ahzab verses 41 and 56 through the continuous practice of dhikr and shalawat (blessings upon the Prophet) at the Kanzuz Sholawat assembly serve as a highly effective self healing instrument for congregants. Through a Living Qur'an framework, the findings demonstrate that sacred texts are not merely recited in ceremonial isolation, but are deeply internalized as a positive cognitive and emotional coping mechanism. This dynamic internalization directly alleviates the severe psychological distress manifested as chronic anxiety, depression, and burnout arising from the relentless socio-economic pressures of urban modernity. Consequently, the research redefines the assembly from a conventional religious gathering into a transformative therapeutic space where scriptural imperatives actively inform daily mental recovery.

At the core of this research is a major theoretical contribution: the formulation of “Theocentric Communal Catharsis.” This novel conceptual framework posits that psychological recovery within a faith-based assembly occurs through the harmonious synergy of three structural pillars. First, dhikr functions as a cognitive anchor that stabilizes human rationality and redirects intrusive, negative thought patterns toward transcendental awareness. Second, shalawat acts as an affective anchor that heals emotional fractures by evoking deep devotion, hope, and divine grace.

Third, the physical and social space of the assembly creates an empathetic ecosystem that validates individual suffering without stigma or judgment. Together, these three elements facilitate a holistic cathartic process wherein personal grievances are collectively transformed into shared spiritual resilience.

Epistemologically, these findings significantly enrich the literature on Islamic psychology and Living Qur'an studies by challenging the universal applicability of secular-individualistic psychotherapeutic models. While contemporary frameworks like Mindfulness-Based Stress Reduction (MBSR) tend to detach mental recovery from transcendental dimensions and social interconnectedness, this study confirms that stress reduction in communitarian Muslim societies reaches optimal efficacy when anchored in collective, public spirituality. Furthermore, by contextualizing Buya Hamka's Tafsir Al-Azhar regarding the spatial-temporal flexibility of dhikr and the divine grace bestowed through shalawat, this research offers a compelling rational argument: the spiritual etiquette of deferring human grievances through praise operates as a sophisticated form of cognitive reappraisal that effectively restores psychological equilibrium.

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DECLARATION OF USING AI

During the preparation of this work, the author used Gemini in order to improve language readability and grammar. After using this tool, the author reviewed and edited the content as needed and take full responsibility for the content, originality, and accuracy of the publication.

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