

Representation of Islamic values in Asma' Artho at Fathul Ulum Islamic Boarding School Kwagean Kediri

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KEYWORDS	ABSTRACT
AA Structure Al-Qur'an Anthropolinguistic Critical Discourse Analysis Hadith	Islamic boarding schools are renowned for their strong religious culture. One such institution, Fathul Ulum, conducts a unique ritual called Asma' Artho (AA). This activity is characterized by the integration of money benefits and wirid, which has led some to perceive it as contrary to Islamic values. Due to these elements, AA is often misunderstood by the public as black magic that contradicts Islamic teachings. This study aims to clarify that AA contains Islamic and cultural values. Using descriptive qualitative methods and Teun A. van Dijk's critical discourse analysis which includes text, co-text, and context this study explores how AA reflects Islamic cultural values used anthropolinguistic. Data were collected through participatory observation, in-depth semi-structured interviews, document analysis, and translation. The findings reveal that AA is deeply rooted in Islamic values through its macro and micro text structures, superstructure, co-textual, and contextual elements. This is evident in wirid, prayer rituals, Quranic verses, and shalawat. Additionally, the study identified 23 wirid during the mujahadah preparation phase. 18 wirid in the maulid barzanji and Diba' phase. 28 wirid in the AA mujahadah phase. From an anthropological perspective, AA reflects a tradition that attaches spiritual benefits to money and material possessions through wirid, and seeks blessings through recitations such as shalawat maulid Diba' and barzanji. These practices align with the Quran, hadith, and authoritative Islamic sources. Therefore, this study challenges the stigma surrounding AA as black magic and demonstrates that its series of prayers can guide communities in integrating spiritual values with economic empowerment.

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Introduction

One of the distinctive activities of the Fathul Ulum Kwagean Islamic boarding school in Kediri, East Java, Indonesia, is the Asma' Artho (AA). The purpose of holding AA is to commemorate the birth of Prophet Muhammad, which some Muslims believe is a month when prayers are more easily granted. During this commemoration, the boarding school organizes an activity where the spiritual benefits of daily prayers are imparted to the possessions of the congregation members designated for this purpose. This aligns with the meaning of the term "Asma' Artho," derived from the words "Asma'" (meaning the infusion of spiritual blessings through recitations) and "Arto" (meaning money and wealth). AA participants believe the money and possessions blessed through this ritual carry blessings, making AA a spiritual activity supporting the local economy. AA is closely associated with mystical elements. This is based on using various media, such

as shrouds, sand, musk oil, all-white clothing, white skullcaps, white sarongs, incense, white water, pebbles, and special prayers that are unique to this activity. The lack of knowledge about the function of these materials in AA has led to negative perceptions among the public, who view AA as black magic, superstition, and mystical practices (Kholifah, 2023). This aligns with research on the typology and reception of the Quran, which has undergone a paradigm shift due to human knowledge and ideology in perceiving, expressing, and treating sacred texts (Zaman, 2020). Therefore, conducting an in-depth study of the AA ritual, which holds Islamic educational values, is important, using an anthropolinguistic approach and critical discourse analysis of the text structure. This research on AA Media aligns with studies on the Mamenung ritual, which uses rice as a medium (Made, 2017). This ritual is a human plea through rice not to be ignored, and the granting of safety is conveyed through the spirit of rice. However, there is a difference between the Mamenung ritual, which uses rice in prayer; and this study, which uses the efficacy of *wirid* (incantations) given to money and wealth to ask for smooth sustenance, a soul mate, a prosperous business (*penglaris*), and authority from Allah Swt. This makes the subject of this study intriguing to investigate so that the Islamic cultural practices of AA can be applied in daily life to support the economic aspects of society.

Apart from money and wealth, this AA activity uses the *wirid* text as the primary key to implementing AA. Understanding language, rituals, symbols, and objects as cultural products that represent meaning to one another in specific terms is the primary goal of anthropology (Danesi, 2013). AA is an Islamic cultural ritual, so the language used in this activity shows the culture of the community that uses it, so anthropolinguistics is used to study language that reflects that culture. Duranti (1997) emphasizes three essential topics in linguistic anthropology studies, which examine language, culture, and other aspects of human life, namely performance, indexicality, and participation (Danesi, 2013). In this research, Duranti's anthropolinguistic theory performance is used. The performance mentioned by Duranti (2004) is the conversation as a cultural activity, gestures, participation, literacy practices between learning contexts, narrative learning, poetry, and vocal culture in music and singing (Duranti, 2004). Performance studies in AA, namely understanding the meaning of texts in AA activities in the current era, the function of each text, and the context of values, norms, and culture. The AA text is a discourse, so the text is viewed from macro, micro, and superstructure, along with co-text aspects, to review the AA media and the Dell Hymes (Sibarani, 2015). Referring to Sibarani's explanation of oral tradition analysis, AA as part of oral tradition analysis, begins with the verbal aspect, so that the representation of Islamic cultural values is examined first in the form of verbal aspects, namely text structure. After the text structure is identified, nonverbal elements are analyzed to support the findings of the text structure. With this step, the Islamic cultural values of AA can be identified. This text analysis refers to the similarity of texts as discourse, namely van Dijk's critical discourse model (van Dijk, 1993). Van Dijk explains that text structure includes microstructure, superstructure, macrostructure, co-text, and context to examine situational, social, cultural, and ideological elements. Thus, the research uses an anthropolinguistic study of performance in AA in the form of text structure taken from the *wirid* read at each phase, function, and meaning of the text, co-text including text support both material and non-material aspects, and context, namely setting, participants, act sequence, key, norm, and genre. Next, find Islamic cultural values based on the structure of the text concerning the Al Quran and Hadith.

This research is relatively new regarding the research object, but much has been done regarding using the Al-Quran in everyday life. Research similar to this is research on Islamic healing rituals in Java, namely texts of verses sourced from the Al-Quran with semiotic studies to find the relationship between icons, indices, and symbols (Widyastuti, 2022). The symbol as a marker of Islamic and Javanese culture in the Javanese Islamic healing text is related to the illness to be treated, determining the pattern of therapy to be carried out, and suggestive drugs, so the connection between the text in AA and the results of this research is as a text used in treating money and goods have symbols as markers of the Islamic religion, including culture, ideology and values, which have a suggestive function for the congregation to take part in activities. AA's primary goal is that the money and goods consumed can have blessings according to one's wishes. The difference between this research and that research is that the text of the *Al-Qur'an* is used to cure disease. Meanwhile, in this research, the text used is not only the text of the *Al-Qur'an* but particular texts are used for healing, increasing wealth, keeping property away from *tuyul*, bringing in a soul mate, bringing in students, being liked by many people (*mahabbah*). In addition, previous studies used a semiotic approach, whereas this study's advantage is the use of an anthropolinguistic approach with an emphasis on the analysis of critical discourse text structure.

Previous research on using the Quran in treating diseases that contradict medical developments has been conducted in the *Bejampi* activity (Hasan, 2020). The community's belief in healing using verses from the Quran was obtained from *ngaji* or *loqaq* activities. Pejampi has deep knowledge of the nature and meaning of things and heals diseases, such as fever, stomach ache, headache, gout, and eye pain. This

reception is essentially a form of *cultural* reception and *exegesis* reception. Cultural reception results from the community's exegesis reception regarding the function of the Quran as a cure for all diseases. This projection then becomes part of the cultural memory that shapes the *bejampi* tradition of the Lombok community. The similarity between this study and the previous one is the use of Quranic verses as a means of healing and shaping the beliefs of its users. The difference is that this study uses Quranic verses and includes specific wirid and prayers to fulfill the congregation's wishes.

Additionally, the leaders in organizing *bejampi* and AA share similarities in their teachings of truth and knowledge, but the difference lies in AA, where there is a recitation of prayers before praying to God, as a form of the servant's approach to the beloved creature of God, namely the Prophet Muhammad. Compared to studies on the Quran as a healing medium, the advantage of this study is that the *Bajampi* research approach is phenomenological. In contrast, this study examines verbal and nonverbal aspects of AA culture through an anthropolinguistic approach and critical discourse analysis to review the value and function of verbal and nonverbal elements in that culture. Thus, the analysis in this study is conducted holistically on an Islamic spiritual practice culture, namely AA.

Previous research on moral values in the *Malabiq Tau Mandar* culture, which plays a vital role in character education, has been conducted using the ethnopedagogical method (Ramadhana et al., 2023). The study results indicate that *Malaqbiq Tau Mandar* is a cultural role model and moral principle for the Mandar people of West Sulawesi. However, it has been largely abandoned, so the study aims to preserve the *Malaqbiq Tau Mandar* culture. The results of that study preserved the moral values contained in the *Malabiq* culture, whereas this study examines culture from a linguistic perspective, specifically anthropolinguistic. Therefore, this study aims to identify the distinctive features of the language used by the AA congregation in the study of the Quran and hadith. The *Malabiq Tau Mandar* cultural research approach employs ethnopedagogy, which refers to culture-based education. The unique aspect of this study is that it not only focuses on culture-based educational values but also examines the verbal and nonverbal aspects of AA through critical discourse analysis and an anthropolinguistic approach, thereby identifying linguistic characteristics in the spiritual culture that reflect Islamic values. Previous researchers have researched text structure, namely a study using critical discourse analysis on COVID-19 news in Saudi Arabia by adopting van Dijk's critical discourse analysis in the text structure section (Al-Ghamdi, 2011). The similarity with this study is that both use text structure to analyze the text. However, the difference lies in the fact that the previous study identified the ideology of the news text, while this study identified the cultural values from the text structure found. Additionally, there is a difference in the research objects. The novelty of this study compared to previous critical discourse analysis research is the application of an anthropolinguistic approach in analyzing the text structure of critical discourse to examine verbal and nonverbal aspects within Islamic culture.

Similar research to this research is research on the *Belang Kabata* Song as traditional wisdom using a phenomenological perspective (Latuapo & Farid, 2024). The results of his research found that the *Kabata Belang* song, a song sung while rowing a traditional boat at various performances in the community, contains theological and ecological values, namely containing the message of preserving natural objects; apart from that, it also functions as an advisor to preserve the coastal marine environment. The difference between this study and previous studies is that previous studies used a phenomenological approach and aimed to preserve nature, whereas this study uses a descriptive qualitative approach with anthropolinguistic theory and critical discourse analysis to examine the relationship between Islamic cultural values in AA, the Quran, and Hadith. Another similar form of research is research on *bari'an* rituals (Purwaningsih et al., 2021). This research aims to find the form and meaning of the *bari'an* ritual and its relevance to the value of Hadith. The form of this ritual is in the form of reading *manaqib*, a grave cleaning ritual, reading the *Al-Qur'an*, followed by the core ritual, namely *metoni* (giving alms to *kupat*, *lepet*, vegetables), followed by recitation and ending with the ritual of reading *tahlil* at the grave of *Mbah Wono Yudo*. The stages in this ritual are like the stages of AA. The difference is that this research uses Charles Sander Pierce's semiotic theory, which will be analyzed using the text structure used in each phase, anthropolinguistics, and Van Dijk's critical discourse analysis. Thus, this study's superiority over previous studies lies in two stages of analysis, not only linguistic aspects but also cultural aspects reviewed in anthropolinguistic. The function of the *Bari'an* ritual study is to show faith in Allah, prayer, intercession, blessings, uninterrupted good fortune, and gratitude. The tasks in this study will be examined from the cultural aspects formed by AA, which involve imbuing the virtues of wirid into money and wealth, as well as the commemoration of the Prophet's birthday, which the congregation believes is a time when prayers are most likely to be answered, linked to the Quran and Hadith.

Based on previous research, analyzing wirid and prayers as verbal and nonverbal aspects in the form of text and context in AA using critical discourse analysis and anthropolinguistic to discover Islamic cultural values is a novelty in research. This study aims to identify the structural patterns of the text and the Islamic

cultural values embedded within the Asma' Artho culture. Thus, this research seeks to uncover the performance of AA, specifically the textual structure and Islamic cultural values within the AA text, to connect these cultural values with the Quran and hadith, thereby minimizing misunderstandings among the local community regarding AA as an Islamic form of spiritual healing.

The application of critical discourse analysis in religious texts containing Arabic culture and language is new research that has not been carried out by previous research. The application of critical discourse analysis in this research is text structure analysis in the form of macrostructure, superstructure, and microstructure aspects, as well as context and context. Based on this structure, researchers analyzed the Islamic values contained in it.

Method

This research uses descriptive qualitative methods and critical discourse analysis (CDA) to examine the representation of Islamic values in Asma' Artho ritual practices at Fathul Ulum Islamic Boarding School. CDA was chosen to deeply analyze how religious discourses in wirid and prayer texts reflect broader social, cultural, and ideological structures (Creswell, 2014; Flick, 2018; Silverman, 2016; Denzin & Lincoln, 2017). Data were collected over three months (January-Maret 2025) using participatory observation, semi-structured in-depth interviews, and document analysis. Direct observation of AA activities enabled a co-textual and contextualized understanding of its ritual practices. Interviews involved ten key informants (kyai, senior santri, pesantren administrators, AA special team) who were purposively selected based on their roles, experiences, and gender representation in AA activities.

Document analysis used data in the form of wirid and prayer texts in AA activities, internal pesantren manuals, and referenced Islamic texts. Data validity and credibility were enhanced through source triangulation, which included observation, interviews, and document analysis. Contextual interpretation was enriched by discussions with experts in anthropology and Islamic studies (Braun & Clarke, 2013). This research utilizes Teun A. van Dijk's (1993) Critical Discourse Analysis framework, which includes three dimensions: text, co-text, and context. Textual analysis examines the microstructure of wirid and prayer texts (diction, syntax, and rhetoric). The technical analysis is done by data reduction, classification of text structures, description of islamic values, linking with the Quran and hadith, and conclusions. The direct context dimension is examined through intertextuality and its relationship with Islamic sources such as the Quran and Hadith. Meanwhile, the analysis of co-text and social context, including objects as symbols in rituals, is carried out by exploring the cultural background, institutions, and dynamics of power and religious ideology in the pesantren environment that influence the practice and interpretation of the text (Fairclough, 1995; Wodak & Meyer, 2001; Gee, 2010; Törnberg & Törnberg, 2016).

This research applies van Dijk's framework to religious discourse with adjustments that consider the symbolic nature and sacredness of the text, particularly the use of metaphors, repetition, and Arabic terms in Islamic spiritual contexts. Given the sensitivity of this research to religious practices, the researcher attempted to strike a balance between academic analysis and respect for religious values. Research ethics considerations were prioritized in this study, including official permission from the pesantren, informed consent, data confidentiality, and participant anonymity. Researchers were also mindful of cultural sensitivities, including interactions within the pesantren environment and adherence to religious norms during data collection. This study recognizes several limitations, including the potential for researcher bias against the naturalness of observational data and the difficulty of capturing the full dimensions of spirituality only from text analysis. Nevertheless, the methodological strategies are expected to provide an in-depth and contextualized understanding of Islamic values in AA practices.

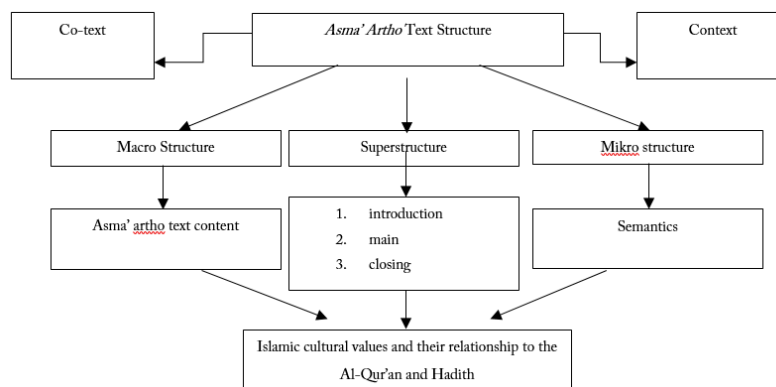


Fig 1. Data Analysis Technique

Results and Discussion

Text Structure of Asma' Artho in Fathul Ulum Kwagen Kediri

Text performance in *Asma' Artho* is the form of the text visible outside in the *Asma' Artho* text, namely the text structure that consists of macrostructure, superstructure, microstructure, co-text, and context. The wirid recited in asma' artho activities amounted to 23 wirid in the preparatory mujahadah phase. 18 wirid in the maulid barzanji and Diba' phase. 28 wirid in the AA mujahadah phase. The performance of the AA text in the phase of Preparation Mujahadah, the Prophet's Birthday phase, and the Mujahadah phase *Asma' Artho* is contained in Table 1. The prayers shown in this table are those characteristic of AA's structure.

Table 1. AA Text Structure

No	Asma' Artho Text	Content (macro)	Semantics (micro)	Structure (superstructure)	Phase
1	<i>Al Fatihan</i>	Explaining the virtues of God (Allah) and the bearer of good news	Asking for protection, guidance from God (Allah), gratitude	Introduction	FMP, FAA
2	<i>Shalawat nariyah</i>	Application for hardship	Asking for guidance for difficulties with the blessings of prayer	Introduction	FMP
3	<i>Q.S Al Aanbiya verse 89</i>	Prayer to God Hoping for offspring	Showing patience for God's decision	Main	FMP
4	<i>Q.S Al Baqoroh: 259</i>	God's power	Belief in God's power	Main	FMP/FAA
5	<i>Q.S Al hajj:27-28</i>	Order to perform Hajj	Form of obedience, tawakaal	Main	FMP/FAA
6	<i>Annas Al falaq Al ikhlas</i>	Request for God's protection	The existence of God, the owner of power	Main	FMP/FAA
7	<i>Al kafirun</i>	Foundations of tolerance	Religious tolerance	Main	FMP/FAA
8	<i>Ayat Kursi</i>	the importance of God and his power.	God's power	Main	FMP/FAA
9	<i>Al Waqiah</i>	life after death, namely heaven and hell	Belief in retribution	Main	FAA
10	<i>Ikhyat ulumuddin prayer</i>	Calling for purity of soul in religion	Sincerity in worship	Main	FMP/FAA
11	<i>Sapu Jagad prayer</i>	Request for peace, security, and enough wealth	Trust in the Power of God	Main	FMP/FAA
12	<i>Q.S Al Furqon: 74</i>	Ask for offspring, a wife who is pleasing and devout	Patience	Main	FMP/FAA
13	<i>Faraj prayer</i>	The great test at the time of the occultation was the greetings of the Prophet Muhammad. Peace be upon him.	Acknowledging the Sovereignty of God and proof of love for Prophet Muhammad	Main	FMP/FAA
14	<i>Sholawat bahriyat kubro</i>	Praise to the Prophet Muhammad	Love for Prophet Muhammad	Closing	FMP/FAA
15	<i>Khizib prayer</i>	Ask for God's protection	God has the power to protect His servants	Closing	FMP/FAA
16	<i>hizbil maghribi pyarer</i>	A stronghold of the deceit of the enemy and Satan	God has the power to protect His servants	Closing	FMP/FAA
17	<i>Barzanji and Diba'</i>	History of Prophet Muhammad and Shalawat	Praise the Prophet Muhammad and intercession	Opening, main, closing	<i>Barzanji and Diba'</i>

Description of FMP = preparatory mujahadah phase, FAA = asma' artho phase

The structure of the AA text in Table 1 is based on the phases in AA. The preparatory *mujahadah* phase (FMP) is known as *mujahadah pagar ghoib*. In this *mujahadah*, the *wirid* recited consists of an introduction in the form of *tawassul*, which is sending *Fatihah* to the Prophet Muhammad, the Prophets, saints, teachers, parents, and founders of Islamic boarding schools. Next is the core phase, which involves reciting prayers according to the needs of the AA congregation, namely asking for help, protection, guidance, forgiveness, asking to be given abundant sustenance, a soul mate, pious offspring, asking to be given many students, and to be respected by the community. The closing phase concludes with reciting *shalawat* on the Prophet Muhammad and praying for protection from enemies. Microstructure relates to semantic aspects. Semantics investigates the level of understanding of an individual to comprehend the meaning in a text and draw the actual meaning contained within it, whether in the form of words or sentences (Ginting & Ginting, 2019). Based on the semantic analysis in this study, the meaning is contextual and consistent with the function of the text in AA. The findings of the semantic aspects in each discourse in the AA text in Table 1 show that the meanings contained are related to requests for protection, forms of obedience, *tawakkal*, *tauhid*, religious tolerance, patience in asking for prayers, and requests for sustenance and happiness in this world and the hereafter. Furthermore, based on these semantic aspects, the interpretation indicates that this preparatory *mujahadah*'s primary purpose is to request smoothness during the AA *mujahadah*, a large number of participants, protection from disturbances by supernatural beings, and the absence of rain. This micro-structure derives its meaning from the recitation of *shalawat*, prayers sourced from the *Quran*, *tasbih*, *asmaul khusna*, *istighfar*, and special prayers sourced from the books *Sulamul Futuhat*, *I'anatut Tholibin*, and the collection of *Mujahadah* AA prayers.

The *Diba'* and *Barzanji* phases aim to provide the benefits of *shalawat* on the money and property being offered. Those are read in AA contain praise for the Prophet Muhammad as the great Prophet who is the lover of Allah. The *Diba'* reading is accompanied by songs in the form of prayers addressed to the Prophet Muhammad and the family of the Prophet Muhammad. This *Diba'* and *Barzanji* phase is a commemoration of the birth of the Prophet Muhammad. Contextually semantic, the aim is to hope that when mixed with other assets, the money and assets in question will bring blessings, both blessings and benefits (interview results).

In *mujahadah Asma' Artho* (FAA) phase was found to be similar to the preparatory *mujahadah* phase (FMP). Still, there were differences, namely that specific prayers were read to ask for smooth sustenance, easy marriage, and solutions to problems faced by the congregation and authority. The special prayers read are *ikhya ulumuddin*, *faraj*, *maghrabi hizbil*, and *khizib*. These prayers are used explicitly by the Fathul Ulum Kwagean Kediri Islamic boarding school to impart the properties of the *wirid* to the objects that are worshipped.

Based on the structural aspects of the text in the Asma' Artho culture, these prayers have various functions. The *wirid khodliriyah* prayer, which is recited together with the *Al Fatihah*, *Annas*, *Al Falaq*, *Al Ikhlas*, *Al Kafirun*, *Ayat Kursi*, *tasbih*, *shalawat*, and *istighfar*, is believed to have the reward of paradise. This aligns with what Prophet Khizir stated, who received this prayer practice from Prophet Muhammad. This prayer serves to seek intercession from Prophet Khizir to facilitate all matters. The *Faraj* prayer in AA culture is believed to help the reader overcome difficulties by providing guidance and ease from Allah Swt. According to interviews with AA members, this prayer can also enhance business, strengthen marital relationships, and protect the reciter from harm. The *Hizbil Maghrabi* prayer is recited in AA rituals to protect items that have been blessed, ensuring they are safeguarded from damage and protected by Allah SWT. The following prayer, the *Khizib* prayer, is recited to expand one's provisions, protect the body from feared things, grant victory and defeat enemies, bestow unexpected provisions, facilitate income, enable quick repayment of debts, even if they are numerous (taken from the book *Sirrul Jalil*, page 54 of the book *Sulamul Futuhat* (10-12)).

Co-text in Asma' Artho

In a performance, a text is accompanied by nonverbal elements called co-text. In tradition, *Asma' Artho*, the co-text is the sound pressure, the pitch of the voice, the tone in a communication, the maintenance of distance between the team of each phase and the congregation and students, the gestures of each phase, the objects used to support each phase used by the actors in each phase. A brief form of the co-text in *Asma' Artho* can be seen in Table 2.

Table 2. Co-texts in Asma' Artho

No	Co-text	Phase	Element	Function
1	Team 85's prayer reading in a low voice was led by the priest, who used a loud voice at the beginning.	FMP, FAA	Paralinguistics	To maintain the concentration of the congregation in the preparatory <i>mujadah</i> phase
2	White clothes are worn in all phases of <i>Asma' artho</i>	FMP. FAA, <i>Diba'Barzanji</i>	Material	To symbolize purity, favored by Allah, Prophet Muhammad, and angels
3	85 students read	FMP FAA	Material	It makes it easy to calculate <i>wirid</i> which is read
4	5 pebbles per congregation	FMP. FAA, <i>Diba'Barzanji</i>	Material	Facilitates keeping the number of readings (4444) and supervision
5	Water, <i>bukhur</i> , sand, shroud, money with <i>wafiq</i> , jewellery, turban, handkerchief, deer bones, salt, Misk oil	FMP. FAA, <i>Diba'Barzanji</i>	Material	Things that are read and contain <i>sunnah</i>
6	The text is read enthusiastically and loudly by Team 12	<i>Barzanji and Diba'</i>	Paralinguistics	Creating congregational spirit
7	It is carried out in a closed room; only officers can participate	<i>Asma' Artho</i>	Kinesthetic	To maintain the solemnity of prayer

The co-texts found in AA are AA participants wearing white clothes and fragrances. This is in accordance with the *kesunnahan*. The material objects are pebbles, prayer beads, *bukhur*, money with *wafiq*, salt, jewelry, water, bones, sand, mori, and various felling *wirid* objects. in AA, the team is divided into three: the preparatory *mujadah* team, the prophet, *Barzanji* mauli team, and the AA *mujadah* team.

Through the co-text, it can be seen that AA is not an activity that only involves reading the *wirid* while sitting cross-legged. However, there are series supported by various materials containing *Sunnah* elements. The rules for wearing all-white costumes, white shrouds, and using a perfume with musk oil and *bukhur* are prayers favored by the Prophet Muhammad and angels (results of interviews with AA practitioners). Community beliefs **on the money with *wafiq* and objects in question** show that by filling in the properties of the *wirid* contained in these items, the wishes of the AA congregation can be fulfilled. The items that contain the properties of *wirid* in AA are *salt*, *misk*, *money*, and *turban*, as explained in Table 2. This follows the items in AA to be filled with the benefits of the *wirid* read in AA. Apart from that, the presence of leaders and participants in Chautu and Yen Kung Puja events is the same as the delivery style in AA, where there are priests or leaders and an AA congregation (As'ad, 2021).

These results are consistent with Syamsidar's research on prayer as a method of Islamic psychotherapy (Syamsidar, 2017). Her findings indicate that prayer fosters optimism, reduces pessimism and despair, promotes mental health, enhances vitality, alleviates stress, addresses mental disorders, and serves curative, preventive, and constructive functions for mental health. This research supports the contextual aspect of this study. Prayers given in the form of money and possessions can be used as amulets and are believed by AA members to bring blessings (Kholifah, 2023). The items imbued with the power of *wirid* in AA are salt, musk oil, money, and turbans, as explained in Table 2. These items are related to objects found in the Puja Chautu and Yen Kung ceremonies, namely bells, rice and drinks, paper, candles, muk, i.e., ceremony participants, ceremony leaders, and offerings in the ceremony (Suharyanto et al., 2021). The results of this study differ from previous research, as the AA ritual does not include offerings. However, the objects used are forms of *sunnah* practices performed by the Prophet Muhammad, thus not contradicting Islamic law.

The belief of the AA community in this object contradicts the results of a study (Khoirunnisa et al., 2020) on the tradition of *ngameli* in Gedegeg, Bandung. The study found that this tradition is believed to assist the spirits of the deceased as an act of kindness. However, in this study, an object was found that was said to possess the power of *wirid* to bring blessings, protect against *tuyul*, and increase prosperity through diligent work. Additionally, in AA, there were individuals whose wishes had not yet been fulfilled. This aligns with the research by Huda (2019), which found that specific economic improvements and an increase in physical wealth were not yet evident; improvements only occurred among informants who worked earnestly and diligently. The objects used in AA are believed to be *washilah*, i.e., as a means to grant prayers.

This aligns with the research by Alfarisi (2021). Facilities and infrastructure in the context of fiqh studies are also called *Al Wasilah* or intermediaries that can lead to the goal. The objects found in AA are imbued with the efficacy of *wirid*, which is believed by AA congregants and is by the ethics of prayer, namely the existence of belief (Al-Ghazali, 2011). The water and sand contained in the *mujahadah* preparation phase (FMP) are the media used to blow the results of the *wirid* that is read can be seen in Fig. 2.



Fig 2. The water and Sand in Mujahadah Prepare Phase

In figure 2, the officers who read the *wirid* 4444 times before leaving the *mujahadah* place blew their *wirid*'s results into a barrel filled with sand and water. This sand and water is the committee's effort to fence off the *Asma' Artho* event to keep it from interference by supernatural beings. The explanation from the AA committee stated that this sand and water would be sprinkled around the Fathul Ulum hut and the branch huts of Fathul Ulum. Based on officers' information, the sand was mixed with aromatic *misk* oil and pepper.

Asma' Artho Context in Fathul Ulum Kwagean Kediri

The context in a discourse includes various elements of situation, speaker, listener, time, place, scene, topic, event, form, message, code, and channel. Name meaning context can be seen in Table 3.

Table 3. Name Meaning Context

No	Aspect	Data	Information
1	Setting	Hall of the boarding school, the principal mosque of the boarding school, <i>Romo Yai</i> house	Place of execution
2	Participant	Team 40, team 12, <i>kyai</i> AHM, AA congregation	Participant
3	End	A special prayer that aims to provide smooth sustenance, <i>istiqomah</i> and worship, and happy life in this world until the afterlife	The optional prayer that is the core of AA
3	Act Sequence	Prayer, <i>dhikr</i> , <i>Barzanji salawat</i> and <i>Diba'</i> , <i>tasbih</i> , <i>asmaul khusna</i> , selected verses from the Quran, and special books	The speech used
4	Key	<i>Khusu'</i> and enthusiasm	AA atmosphere
5	Instrumentalities	Arabic, Indonesian, Javanese	Language used
6	Norm	Prayer and Islamic boarding school culture	Rules in AA
7	Genre	Commanding, explaining, narrative, poetry	Text type in AA

These texts are related to the function of the text. This means that the text is not used arbitrarily, but there are reasons behind its use: prayers to ward off evil, to prevent disturbances from jinn and *tuyul*, and prayers to bring good luck in trade. This is consistent with the findings of a study (Fadhil, 2018; Rohmah, 2018) that the daily *wirid* in *Aurad Nuaniyah* consists of the *Al Fatihah*, *Al Waqiah*, *shalawat*, *tahmid*, and *tahlil*. In the practice of AA, there are activities performed while sitting cross-legged with devotion during the *mujahadah preparation phase* and the *mujahadah asma' artho phase*, and standing during the recitation of *mahalul qiyam* with a loud and enthusiastic voice, specifically during the *barzanji* and *diba'* phases.

Asma' Artho's Role in Preserving Islamic Values in Islamic Boarding Schools Culture in Filling the Benefits of Wirid on Money and Possessions in Asma' Artho

In the findings, it was explained that the wirid read during AA activities contained prayers to ask for the smooth running of sustenance, ask for help, ask for guidance, ask for authority, to be brought closer to your soul mate, pious and pious offspring, many students, and business success. The benefits of the *wirid* include money, sand, water, shroud, bukhur, jewelry, turban, handkerchief, deer bones, and salt. This *wirid* is related to the results of research on prayer. Prayer is a communicative action carried out by the prayer with his partner (Cerulo & Barra, 2008). In this study, the choice of prayer goals was influenced by the characteristics of an individual's social profile, including not only religious affiliation but also gender, marital status, employment, prayer goals, and the individual's prayer history—that is, their perception of the goals that regularly respond to their requests. In this AA, the prayers have the belief that *wirid* can be filled into the objects that are inscribed (*money, misk oil, sand, shroud, water, jewelry [bracelets and necklaces], prayer beads, turbans, prayer mats*) and aims to provide smooth sustenance, namely that one's money and assets are not taken by *tuyul*, be adequate, be close to one's soul mate, and have authority.

The results of this study contradict research on *herbal remedies* given by traditional healers to female sex workers on the Kenyan coast to attract and retain Mzungu (male sex tourists) and protect them from other women who are jealous of the Mzungu they have obtained (Omondi & Ryan, 2017). In this research concept, both parties pray and have faith in the power of prayer using a medium, but with different purposes. The difference is that these commercial sex workers ask shamans for help in praying. The shamans then communicated with spirits and gave the women herbal remedies resulting from their communication with the spirits. This differs from AA, who seeks prayers with the help of a kyai, and santri, who pray to God through the efficacy of wirid (incantations) placed in the money, water, jewelry, and so on, with prayers sourced from the Quran, special boarding school books, and dzikir (remembrance of God) to ask for good things in this world and the hereafter.

Based on text analysis, various forms of belief among AA congregation members regarding prayers believed to bring blessings to money and wealth were identified. This finding supports previous research on patients who visited Mr. Muh, who runs the Barzakh Foundation to treat patients with HIV/AIDS (Mardhatillah, 2017). The patients visited the foundation, firmly believing they would be healed. The practices provided by Mr. Muh are tailored to the patient's illnesses and desires, resulting in various practices. However, the Quranic verses frequently used are At-Taubah verse 14, Yunus verse 57, Al-Isra verse 83, Al-Zalzalah verses 7-8, and Al-Furqan verse 35. Among these verses, the most dominant are the Ayat al-Kursi, Al-Fatihah, and Ta'widh. In addition, the money and property donated to support the provision of amulets and wafiq by the leaders of the Barzakh Foundation as a means of healing the illnesses suffered by HIV/AIDS patients.

AA members participate in AA meetings with devotion and sincerity so that their prayers will be answered. This supports previous research findings regarding the beliefs of Evangelical adherents, who believe that prayers must be visible and felt in a certain way (i.e., sincere) and that this expectation simultaneously shapes how they use prayer to solve problems and how prayer becomes a unique dilemma of action (Winchester & Guhin, 2019). The similarity with this research is the concept of sincerity believed in by the AA congregation, while the difference is that the purpose of the prayer is that it is addressed to God, whom they believe in without intermediaries. In contrast, in AA, the congregation believes that prayers made by people who are supposed to be close to God Almighty will be answered more quickly. A form of money that is accompanied by *wafiq* can be seen in Fig. 3.

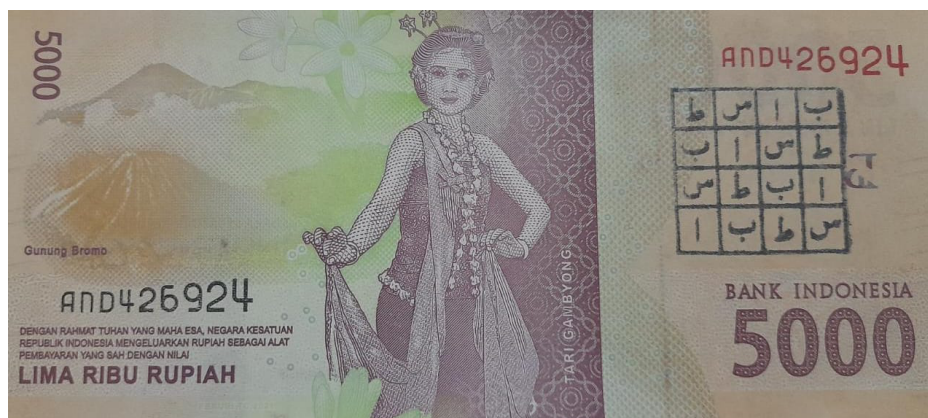


Fig 3. Money That Has Been Accepted and Given By *Wafiq*

Figure 3 is an example of money blessed and given *wafiq*. Based on interviews with the AA committee, there are rules for using money that has been blessed, namely that it must be placed together with other money or kept in a place where money is stored (drawer, wallet, safe). In an anthropological context, money that has been blessed and given *wafiq* is a distinctive cultural marker of AA.

The basis of providing *wafiq* is in the book *Al Afaq*, page 23. Here is a section of the verse taken from the book.

باب مَنْ كَتَبَ اسْمَهُ الْبَاسِطَ وَيُعَلِّقُ فِي الْبَيْتِ يَأْتِيهِ الرِّزْقُ كُلَّ يَوْمٍ وَهُوَ هَذَا الْوَفْقُ

Man kataba ismuhulbaasitho wa yu'alliqu fiilbaiti yaktihi rizqu kulla yaumin wa huwa hadzal wafqu
(Al-Ghazali, 1970)

The meaning: "Whoever writes the names of Allah in the form of **Albasat** then hangs it at home, then the house will be visited by good fortune every day."

Based on the *Ibaroh* fragment in the book, the AA congregation believes that *wafiq* given to money and objects inscribed on it has the properties of *wirid* to bless fortune, soul mate, authority, and business success. Apart from that, it is based on *wirid* as a form of *dhikr* read in AA, namely *Asmaul Khusna*, which is read in the preparatory *mujadah* phase, and *mujadah* AA has a close connection with the verses of the Qur'an and hadiths. Here is an explanation of some verses of the Qur'an and hadiths that match the text read in the AA *wirid*. *Wirid* can take various forms Prophet Muhammad once memorized the verses of *kursi* and *al Ikhlas* as *wirid* ('Ula & Prasetia, 2020).

Quranic Verses About Dhikr

Dhikr is not ordinary; *dhikr* is included in the religious commandments in the Koran and the Hadith. As in the verse and Hadith below:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا. وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا

Yā ayyuhallāzīna āmanuzkurullāha zikrang kaṣīrā. Wa sabbiḥuhu bukrataw wa aṣīlā

"Oh, you who believe! Remember Allah with as much remembrance as possible, and glorify Him in the morning and the evening." QS. Al-Ahzab: 41-42

In this verse, creatures are commanded always to remember God and always remember God in everything. The *dhikr* done should also always be accompanied by glorifying and purifying the heart from various bad things. The word *dzikran katsiran* is a form of *qarinah*, which means that *dhikr* does not have to be limited to quantities or numbers. This is to give creatures the breadth and freedom to *dhikr* wherever and whenever.

Hadith:

مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُ رَبَّهُ مَثَلُ الْحَيِّ وَالْمَيِّتِ

Matsalu alladzi yadzku rabbahu wa alladzi laa yadzku rabbahu matsalu al-hayyi wal-mayyit

The Prophet said: "The parable of the person who remembers his Lord with the one who does not remember is like the living with the dead." (HR. Bukhari and Muslim)

This Hadith still correlates with the verse above. A person who constantly meditates as if he is alive. Life here is not the essence of life itself but a life following God's purpose of bringing people to life. In Surat Az Zariyat verse 56, it is explained:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

"Wa mā khalaqtul-jinna wal-insa illā liya'budun"

The meaning: "I did not create jinn and humans except to worship Me."

Based on this verse, a person whose life does not make *dhikr* does not remember God, while a person who does not remember God does not worship, and a person who does not worship means he has not fulfilled the purpose for which he was brought to life. Thus, the *dhikr* read in AA correlates with Surah Al Ahzab 41-42 and Adz Dzariat verse 58.

Dzikir, in the belief of the AA congregation, has various benefits, namely to ward off evil, increase wealth by facilitating the process of seeking sustenance, keep away from danger, facilitate the fulfillment of wishes, and protect money and property from *tukul*. With this belief, AA holds value in strengthening the community's economy through religious rituals in Islam, enabling the broader community to utilize AA's guidelines, prayers, and recitations to enhance economic well-being.

Reading *Asmaul Husna* and *istighfar*

In AA activities, one of the forms of *wirid* that are read is *asmaul khusna*. Here are verses from the Quran related to reciting *asmaul khusna*.

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذُرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سُبُجْرُونَ مَا كَانُوا يَعْمَلُونَ

Wa lillāhil-asmā'ul-ḥusnā fad'uḥu bihā wa żarullażīna yul-ḥidūna fi asmā'ih, sayujzauna mā kānu ya'malūn

"Asmaul Husna belongs only to Allah, so pray to Him by saying that Asmaul Husna..." QS. Al-A'raf: 180

Hadith:

إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا مِائَةً إِلَّا وَاحِدًا مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ

"Inna lillahi tis'atan wa tis'ina isman, mi'atan illa wahidan, man ahsaha dakhala al-jannah."

The Prophet said: "Indeed Allah has 99 names, one hundred minus one, whoever memorizes them will enter heaven." (HR. Bukhari and Muslim)

Asmaul Khusna is explicitly used for the *wirid* reading in the *wirid* AA. This is based on Surah Al A'raf verse 180, which explains praying accompanied by reading Asmaul Khusna. In the explanation of the interpretation (QuranHadits.com, 2024), it is stated that Asmaul Khusna shows His majesty and perfection, which means that when we pray, we praise God so that the prayer will be answered. This is in accordance with research on the use of 99 eggs that show asmaul khusna as a form of recognizing God's majesty in the Peta Kapanca Tradition of the Bima Mbojo Tribe (Amrin et al., 2020). Apart from that, dhikr has the advantage of making the reader like a living person compared to a dead person. This is because dhikr aims to remember Allah. Hence, this Hadith implies that dhikr's priority is reading Asmaul Husna and praising Allah so that prayers can be answered quickly. This is following the following Hadith.

مَنْ لَزِمَ الْإِسْتِغْفَارَ جَعَلَ اللَّهُ لَهُ مِنْ كُلِّ ضِيقٍ مَخْرَجًا، وَمِنْ كُلِّ هَمٍّ فَرَجًا، وَرَزَقَهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

"Man lazima al-istighfara ja'ala Allahu lahu min kulli diqin makhrajan, wa min kulli hammin farajan, wa razaqahu min haythu la yahtasib."

The Messenger of Allah said: "Whoever increases *istighfar*, Allah will make for him a space from every narrowness, a way out of every difficulty, and provide him with sustenance from an unexpected direction." (HR. Ahmad, Abu Dawud, and Ibnu Majah)

Based on the hadiths narrated by Ahmad, Abu Dawud, and Ibnu Majah support the previous verse of the Qur'an, namely surah Al Ahzab verses 41-42 and al a'raf 180, as well as the hadiths narrated by Bukhari and Muslim about dhikr. AA congregations used Dzikir, and besides Asmaul Khusna, there was a form atonement of 4444 people read. Based on these hadiths, it is confirmed that dhikr, especially *istighfar*, is believed to be able to expand one's fortune, obtain solutions to problems faced, and provide fortune from unexpected directions.

In the context of asma' artho, reciting asmaul husna and istighfar has the function of facilitating sustenance, protection from enemies, freedom from debt, bringing forth mahabbah (love), tranquility in worship, and asking for forgiveness so that wishes can be easily granted. The Asmaul Husna used in AA are not the 99 Asmaul Husna but rather selected based on an analysis of semantic aspects, rhetorical devices, and presuppositions that contain elements related to enhancing the community's well-being. This well-being encompasses both life in this world and happiness in the hereafter.

Pray for Smooth Sustenance by Reading Al Waqiah

Some *wirids* read in AA have the purpose of attracting sustenance. One of the letters dedicated to this is the letter al waqiah. As the Hadith narrated by al Baihaqi about this benefit:

بَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ قَرَأَ الْوَاقِعَةَ كُلَّ لَيْلَةٍ لَمْ يَفْتَقِرْ. رَوَاهُ الْبَيْهَقِيُّ

"Sami'tu Rasulallah Saw. yaqul: Man qara'a al-waqi'ata kulla laylatin lam yuftaqir. Rawahu al-Bayhaqi."

"I heard the Messenger of Allah (PBUH) say: "Whoever recites Surah Al-Waqi'ah every night, he will not fall into poverty." (HR. Baihaqi)

But in implementing *wirid* that uses surat *al waqiah* this must be accompanied by righteousness. If you want your sustenance to be more easily granted and facilitated, a person must base himself on faith.

This is following Q.S. at-Thalaq verses 2-3

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا. وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ. وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ. إِنَّ اللَّهَ بَلِغُ أَمْرِهِ. قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

"wa may yattaqillāha yaj'al lahū makhrajā. Wa yarzuq-hu min ḥaiṣu lā yaḥtasib, wa may yatawakkal 'alallāhi fa huwa ḥasbuh, innallāha bāligu amrih, qad ja'alallāhu likulli syai'ing qadrā"

"Whoever fears Allah, He will surely give him a way out and sustenance from an unexpected direction..." QS. At-Talaq: 2-3

This verse and Hadith explain that with human devotion and the path of reading wirid in the form of *al waqiah* to facilitate sustenance from unexpected directions. This follows the results of interviews with AA officers, who believe reading Al Waqiah improves the reader's fortune. This belief follows research on the reading of Yasin and Al Ra'du to be read to people who are critical or in conditions of death in Sumenep society (Muttahin et al., 2022). In this research, it was explained that Yasin and Al Ra'd have nothing to do with death, but these two letters follow the recommendations of the Hadith from the Prophet and Salaf books. This follows the use of Al Waqiah in AA, which is used to facilitate sustenance, but the content of Al Waqiah is about *kiyamat*. Furthermore, the prayers and wirid that are read in AA follow the Al-Quran, Surah Al Baqarah verse 186.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ. أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

"Wa izā sa'alaka 'ibādī 'annī fa innī qarīb, ujibu da'wataḍ-ḍā'i izā da'āni falyastajibū lī walyu'minū bī la'allahum yarsyudūn"

"And when My servants ask you about Me, I am indeed near. I grant the supplication of the person who prays when he prays to Me..." QS. Al-Baqarah: 186

Based on Al Baqarah 186, it is explained that servants who pray will be answered. This shows that no prayer is rejected before Allah swt. Apart from that, it is recommended that if you pray, you must have faith. The following Hadith explains praying with complete confidence and sincerity. The Prophet said:

أَدْعُوا اللَّهَ وَأَنْتُمْ مُوقِنُونَ بِالْإِجَابَةِ، وَاعْلَمُوا أَنَّ اللَّهَ لَا يَسْتَجِيبُ دُعَاءَ مَنْ قَلْبٍ غَافِلٍ لَا هُوَ.

"Ud'u Allah wa antum muqinuna bil-ijabah, wa'lamu anna Allah la yastajibu du'a'an min qalbin ghafilin lahin"

"Allah will not answer the prayers of those whose hearts are negligent" (HR. Tirmidhi)

This study's results support previous research on icons, which indicate that healing mantras correlate with the Qur'an and the nine saints as propagators of Islam in Java. The index revealed a causal relationship between illness and the therapy administered, as well as the medication to be prescribed. At the same time, the symbols indicate the cultural connection between Islam and Javanese traditions that underpin the healing texts and the relationship between icons and indices in forming an integrated, holistic healing process with suggestive power (Widyastuti, 2022). Based on the results of Widyastuti's research, Javanese Islamic healing texts symbolize forms of Islamic and Javanese cultural markers as support for these healing texts related to icons and indices so that an integrated and suggestive medicinal formula is formed for Javanese society. This suggestive form is also held by AA followers, who believe that money and wealth blessed by reciting Al Waqiah will have a blessing value, namely ease of sustenance, finding a spouse, smooth business, and authority. Apart from that, the congregation believes that the salawat recited on the birthday of *Diba' Barzanji* can provide blessings for the money offered. The following are the basics regarding the use of blessings on money and wealth given *asma'*.

Reading Sholawat through Maulid Diba' and Barzanji in Asma' Artho

The recitation of blessings in *maulid Diba'* and *Barzanji* found in *Asma' artho* is based on the following *I'anuttholibin*. Based on the *ibarah* in the book, *I'anuttholibin* (Abu Bakar Utsman bin Muhammad Syatha Ad-Dimyati As-Syafi'i, 1997) explains that the form of commemoration of the Prophet's birthday, which includes preparing dishes for guests, lighting lamps, wearing nice clothes, perfumes, and decorating, is a form of respect for the birthday of the Prophet Muhammad. So that one day, on the Day of Judgment, Allah will gather these people with the group of prophets in heaven. Furthermore, the sentence that is the basis for reciting prayers is stated in the verse that prayers are read in front of money and mixed with other money. The money becomes a blessing, keeping away from poverty with the blessing of the Prophet Muhammad's birthday. This is the basis for the implementation of AA, and the money and items that are

given are placed in the middle of the birthday reading and *Barzanji* reading. Meanwhile, the book *al aufaq* (Al-Ghazali, 1970) explains that food that is read on the Prophet's birthday will bring blessings and forgive the sins of those who eat it. Then, if the water read on the Prophet's birthday is read, and if you drink it, the person will be filled with a thousand lights and graces, and the bad qualities and diseases will be removed. Based on these two books, various foods and water were placed on the Prophet's birthday to receive blessings.

Reading prayers in the *Asma' Artho* phase is done standing as a form of respect for the Prophet Muhammad Saw. and in a sitting position facing the Qibla. When praying, the aim is that the prayers and prayers read can be accepted by Allah Swt. These findings support research (Harel et al., 2021), that studied Sufi dancers using expressive writing with a phenomenological hermeneutic approach. Based on this research, the Sufi vortex draws them into a body-mind state of non-judgment, submission, and surrender, increasing body focus, mind, self-regulation, the positive influence of unity, and the experience of wholeness. This follows the AA *mujahadah* process, which is carried out specifically by bowing the head and facing the Qibla while praying so that the prayer can be answered. The following is the particular situation of the wirid reading congregation at AA activities. AA is done at the same time with the birth of prophet Muhammad. The aim is to get the blessing of Maulid month as the essential time to pray. The follower of AA trusts that Maulid month is the essential time to pray. The research about celebrating Maulid month (As'ad, 2021) gives two opinions, namely in one hand the prophet birth is supposed to be heresy for the association group of *Al Irsyad* but in the other hand the association group of *A'lawi* thinks that the *Maulid* is used as preaching strategy. This research supports the association group of *Alawi* that trusts Maulid as part of love of prophet Muhammad's pilgrims and it is not part of heresy can be seen in Fig. 4.



Fig 4. Sitting cross-legged, Facing the Qibla

Text about the Prophet Muhammad *Barzanji and Diba'* book overall contains the history of the Prophet Muhammad, the form of love of the Prophet Muhammad's people for him (Hikmah, 2022), and the journey of the Prophet Muhammad from before he was born until he was appointed a Messenger. The ideology contained in the AA text has special characteristics displayed through AA activities, namely that the text is a selected text with a special purpose following the wishes of the *Asma' Artho* congregation. This is following the explanation (Dakake, 2019) that religion has special characteristics displayed through semantic terminology contained in the Koran, and Islamic religion has unique characteristics. Zamzami (2018) proves that the prayers read in AA activities have a clear source (Zamzami, 2018). The results of his research regarding the social, theological form of AA stated that *Asma' Artho* was based on two books, namely *Al-Aufaq* written by Abu Hamid Al Ghazali and *I'antutthalibin* written by Muhammad Shata al- Dimyati. The two books explain that the recitation of prayers in front of gold and dirhams means that the owner will be far from poverty. Based on the link between AA activities and the Qur'an and hadith, the cultural values contained therein show that Islam in Java is not just a religion of formality but a way of life covering cultural (Koentjaraningrat, 1984), social, and economic aspects (As'ad, 2021) as well as forming a society that accepts each other, respects the differences of a particular community (Kuswaya & Ali, 2021), is democratic, tolerant, and equitable (Kurdi, 2018). AA activities provide solutions to the economic problems of the local community from a religious perspective, namely by filing wirid against money and wealth. This is following research on the *Al Ibris tafsir pengaosan* tradition in Mojo Kediri, which provides the benefits of sympathy and empathy and improves the economy through mutual cooperation (Baydi & Husna, 2023).

Conclusion

An anthropolinguistic study applying critical discourse analysis successfully identified text structures referring to God that serve to praise God, seek protection, acknowledge God's power, obey God's commands,

promote religious tolerance, and encourage patience. Texts related to the Prophet Muhammad praise his greatness as a noble being and his behavior as a prophet that can be applied as an example in everyday life. The co-text and context aspects reveal the social conditions, climate, and culture found in the Islamic boarding school where AA was conducted, as well as asking for protection, acknowledging God's power, obedience to God's commands, religious tolerance, and patience. Based on the points displayed in the results and discussion, the representation of *Asma' Artho* in Islamic values, namely *First*, the readings used in AA is part of the dhikr and holy verses of the Koran, as well as special prayers that only the lodge has, which are based on the book *sulamul futuhat*. The prayers and dhikr that are read are following the basis of the Al-Qur'an and Hadith regarding procedures for praying, namely calling Allah *Asmaul Khusna*, and always saying dhikr. This implies that when praying, we must draw closer (taqwa) to Allah Swt. and this finding rejects the assumption that AA practices mysticism, witchcraft, and black magic, which are contrary to Islamic teachings. *Second*, AA participants believe that if money and jewelry are recited prayers and then the money and jewelry are mixed with other wealth, these assets will be blessed, and and will never run out. A clear basis for reading the birthday of *Diba'* and the *barzanji* is found in the books *Al Aafaq* and *i'anaatutthlobin*. These findings imply that AA practices can be applied to support community economic improvement. *Third*, sunnah things are done by wearing perfume and white costumes when praying. Thus, based on these three findings, superstition, mysticism, black magic, and polytheism are refuted. The limitation of this study is that the data is in Arabic, while the researchers are Indonesian speakers. Given this fact, the validity of the research data must be tested by a team of experts with good Arabic language skills. For future researchers, the application of anthropolinguistic in this study presents a novelty Critical discourse analysis on text structure can be used simultaneously with anthropolinguistic. This reinforces for future research that cultural research objects can be examined through linguistic elements such as text, co-text, and contexts, followed by an analysis of cultural aspects. Thus, future researchers can apply anthropolinguistic and critical discourse analysis to analyze the culture of society at large.

Declarations

- Author contribution** : Diana Mayasari was responsible for the entire research project. Collected data, transcript data, translated data, interview, developed methodology, resolved data, drafted manuscript, and revised the content by Diana Mayasari. He also led the writing of the manuscript and the collaboration with the second author. Supervised validated data, suggested theories which were applied, resolved critically, and edited the manuscript by Rahmat Hidayat. Both authors approved the final manuscript.
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- Additional information** : No additional information is available for this paper.

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