
DIVINE VALUES IN *THIBBIL QULUB* AS A MEANS OF SPIRITUAL RECREATION FOR MUSLIMS IN THE MIDDLE OF THE PANDEMIC

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ABSTRACT

Syair (Islamic hymn) is one form of oral literature which, in general, has a certain place in the cultural pattern of society. The current situation of the COVID-19 pandemic has had a major impact on various aspects of human life. This pandemic has a global and personal impact, one of which is the impact on human psychology. *Salawat Thibbil Qulub* is a *salawat* that contains a prayer addressed to Allah SWT. Several interviews with mosque congregation reciting Islamic hymns in Surakarta have revealed that *Thibbil Qulub* is one of the most frequently recited types of Islamic hymns. On the basis of this phenomenon, we look into a number of underlying assumptions about the verses in *Thibbil Qulub* whose role are providing peace of mind for muslims in the midst of a pandemic situation. This study uses descriptive qualitative method to investigate and describe the meaning of the verses of "*Thibbil Qulub*". This study employs Riffaterre's semiotic approach for the textual analysis of the verses. The findings lead to the conclusion that the verses of *Thibbil Qulub* are indeed full of divine values and a relevant means of restoring or maintaining inner peace for muslims in the midst of the COVID-19 pandemic.

Keywords: *hymn, Thibbil Qulub, divine value, Riffaterre semiotic approach, COVID-19 pandemic*

INTRODUCTION

Islamic hymns are one form of oral literature that has long existed in the society. In general, oral literature has a certain place in the cultural pattern of society. This is because oral literature is classified as a form of community culture in which the feelings, thoughts, and expectations of the people who own it are reflected (Zulfadhli, 2010). The term 'literature' in the phrase 'oral literature' has its own meaning, which is related to a branch of art. Therefore, the object of oral literature has certain criteria. Danandjaya (Taum, 2011) suggests that there are several characteristics by which a form of oral literature can be identified as such. First, the distribution and the passing down

have been carried out orally, both entirely verbal and partly verbal. Second, it is traditional, distributed in a standard form over a long period of time, has various versions, is usually anonymous, has a certain pattern, is useful, has logic that is not the same as the general logic, is common property, and is generally sincere.

In addition, oral literature can also function as a medium to organize life values that people in general hold as a group or community or society. They encompass social values, cultural values, religious values and beliefs. Moreover, these collective values define one's identity and shape his/her patterns of feelings, thoughts, behavior, and attachments

(Daradjat, 1984). The various functions of oral literature cannot be separated from the worldview of the people who grew up with it. Various cultural messages are stored in oral literature, which have been passed down for generations and can function as guidelines in living life in the present (Isnanda, 2018).

The emergence and development of verses of praise cannot be separated from the role of the Wali Songo as preachers of Islam in Indonesian archipelago. Islamic hymns have played an important role in the history of Islamic *da'wah* in Indonesia. The tradition of singing Islamic hymns had long been part of Indonesian muslims' life that it has developed to be a valuable part of their cultural and spiritual identity. Hymns are a form of connection between aspects of culture and religion, both of which play an important role in building the values of social life. Since hymns use language or text as the medium of communication, they can be considered literature. Like genres of literature in general, hymns can be seen as *dulce et utile*, which means they are aesthetic and functional (Teeuw, 1984).

Hymns usually contain several contents in the form of prayers, condolences, and advice, all of them serve as a reminder for themselves and others. All of these varieties essentially contain expressions of hope. Whether it is a prayer that hopes for something for oneself or someone else, a prayer containing hope that is addressed to the Prophet Muhammad, or advice or reminder for those who hope for a change for the better. The prayers that are sung between *azan* (first call for prayer or salat) and the *iqama* (second call for salat) also express hopes that Allah SWT (Subhanahu Wa Ta'ala) make the good things mentioned in those prayers come true. This is because the time between *azan* and *iqama* is one of ideal times to pray. A hadith narrated by Ahmad no.12384 (2009) reads: "Verily, the prayer that is not rejected is between the call to prayer and the *iqama*, so pray." A similar hadith is narrated by Tirmidhi no. 212 (1983) and Abu Dawud no. 521 (2007).

Islamic hymns now have been growing with a lot of verses. Several texts of praises have been chanted only recently, such as praises that are specifically chanted during Ramadan, praises of *takbir* (a proclamation of the greatness of Allah SWT) that are specifically chanted to welcome Eid al-Fitr, praises of *salawat* (expressions of respect to Prophet Muhammad) that are usually chanted to

commemorate the Prophet's birthday, and praises chanted during other special occasions.

The current situation of the COVID-19 pandemic has created a major impact on various aspects of human life. The world is suffering under economic, social, and political downturn, high death rate, and pandemic protocols that severely limit mobility and social interactions. Adding to these adversities is the pandemic impacts on human psychology. In the midst of the pandemic situation, most people are overwhelmed with fear and anxiety. For the majority of Indonesian people, religion is a fundamental part of life. Religion is a spiritual container for the community that hope for peace of mind from practicing various ways of worship. According to Maslow in (Schultz, 1991), spirituality is a process of recognizing oneself that involves the elements of intuition, creativity, joy, tolerance, purpose in life, and humility with a pattern of thought that seeks inner satisfaction. Maslow also reveals that spiritual experience is the highest place that humans can achieve by proving the firmness of existence as creatures. In other words, religion through its various rituals can divert human anxiety from bad situations.

Salawat Thibbil Qulub is a *salawat* that contains a prayer addressed to Allah SWT. The beginning of the appearance of this *Salawat* is found in a history book written by Shaykh Ahmad who came from Egypt. Later in its development, *Salawat Thibbil Qulub* was rewritten by Shaykh Yusuf bin Ismail in his work titled *Saadah ad-Darain fi Prayer 'alasayyid al-Kaunnain*. However, the origin of this *Salawat* is still based on the history at the time of the Prophet when there was a disease outbreak.

The more specific purpose of the *salawat* is to ask for a 'medicine' or 'antidote' in the sense that the lyric of *Salawat Thibbil Qulub* contains a *tawasul* addressed to the Prophet Muhammad PBUH. The lyric expresses the intercession of prayers for the Prophet Muhammad PBUH that include a hope for physical and spiritual health with the help of an antidote or medicine as well as spiritual intake for the soul.

Based on this fact, the authors of this article intend to look at the relation between the recitation of *Thibbil Qulub* and the current COVID-19 pandemic situation. Through interviews with mosque congregation who recite Islamic hymns in Surakarta, the authors found that *Thibbil Qulub* is one of the most frequently sung type of praise. Based on this

phenomenon, the authors made an assumption that the verses in *Thibbil Qulub* have a role of providing peace of mind for Muslims in the midst of a pandemic situation. To elaborate on this assumption, the authors conducted this research. Further study of the text of *Thibbil Qulub* is necessary to prove its connection to the spirituality of the community in the midst of the current COVID-19 pandemic situation.

There are two previous studies of the verses in Islamic spiritual songs using Michael Riffaterre's semiotic approach based on the value of divinity in literary works in the form of verses. The first study conducted by (Ratih, 2013), *Rhyme of Spiritual Song by Zawawi Imron: Riffaterre's Semiotic Study*, is a descriptive qualitative study that uses a semiotic- and intertextual-theoretical approach. It was carried out as case study that focuses on the aspect of religiosity in the verses of *Spiritual Song* by Zawawi Imron. The study uses words, phrases, and sentences in the verses that were collected using library research, listening, and note-taking techniques to support the argument. The result of the semiotic analysis of the text shows that the verses depict the relationship between humans and their God in which the spirits of humans who can keep promises will be eternal and welcomed in a good place by His side. The verses have a hypogram from The Quran, specifically from Surah *Al A'raf* verse 172, Surah *Al-Ma'arij* verse 32 and 35, and Surah *As-Sajdah* verse 9.

The second study, titled *Divine Values and Moral Messages in Verses of Pajaga Dance*, was conducted by Subair (2016). It is a qualitative study that was carried out using interviews, observations, and library research. The verses of *Pajaga Dance* were studied using critical discourse analysis. The study reveals that the verses of *Pajaga Dance* are full of divine and moral values. The sentences of the verses clearly signify these values.

In both studies, there is still an area that has not been explored in more detail. The area is related to the practical relevance of the poem or verse to the condition of the society where it is situated. Therefore, the present study seeks to build on and fill this gap by focusing on the divine values in the lyric of *Thibbil Qulub* hymn and their benefit for the people who are struggling with the COVID-19 pandemic.

This is a qualitative study. In studying the verses of *Thibbil Qulub*, the authors employed library research and textual analysis. Library research is a

method to collect data through library materials (Zed, 2014). The text of verses in *Thibbil Qulub* as one of the types of lyrical praises was obtained from direct observation in the field along with interviews with the singers of the verses. The full text was found on the Internet through Google and YouTube. The authors used descriptive qualitative method to investigate and describe the meaning of *Thibbil Qulub's* text. Before analyzing the text, the authors transliterated and translated it since it was written in Arabic.

This study adopted Riffaterre's semiotic approach to textual analysis. This approach deals with meaning of a literary work as a sign system (Ratih, 2016). In this context, *Salawat Thibbil Qulub* has a structural harmony that lends itself to an analysis that is based on Riffaterre's semiotic theory. *Salawat* is a prayer with a distinct textual structure that is sung. Therefore, its textual and structural aspects are identical to those of poems. The wording and the stanza arrangement in the *Salawat* are almost similar to those in poetry. In addition, it also contains literary aspects as well as the denotative and connotative meanings.

The focus of the semiotic analysis in this study is essentially the language activities in the *Salawat* as a form of literary work with the generic characteristics of poetry. Poetry presents a language activity that is different from the use of language in general (Riffaterre, 1978). Poetry has an implicit nature of conveying meanings. Therefore, Riffaterre's semiotic approach to the analysis of a poetic text theory is considered applicable to the analysis of the *Salawat* under study. Three methods that can help reveal the meaning of a poem or verses are (1) heuristic reading, (2) hermeneutic reading that involves matrices, models and variants, and (3) finding hypograms and intertextual relationships (Riffaterre, 1978). The meaning of a poem is constructed through the structure of textual space that is manifested in enjambement, typography, rhyme, and homology (Riffaterre, 1978). Thus, the integrity of the meaning and interpretation of the text as a whole will be sought for for the poem (the *salawat*) under analysis.

Heuristic reading is a process of narrating a poem. This reading is carried out on the basis of language conventions that are in accordance with the position of language as the first-level of sign system (Pradopo, 2010). Hermeneutic reading is a process of rereading a poem from the beginning to the end

using a model of interpreting meaning that is based on literary conventions. In this context, verses in poetry contain an idea that is indirect, metaphorical, and expressed in visual signs (Pradopo, 2010).

Riffaterre argues that poetry is a result of a matrix transformation in the form of words and groups of words or sentences that are arranged into a complex discourse. In this case, the matrix becomes a hypothetical element which is only a grammatical and lexical actualization of a unified structure. The matrix does not just appear in the text, but it is the actualization of a model. This conceptualization of poetic discourse is a way of giving unity to a poem (Maulana, 2019). Therefore, the matrix is symbolized through words, but is not immediately observable in the text. Furthermore, the matrix will only be sequentially actualized in the variants, and in turn, the model will represent the form of these variants from the first base.

Riffaterre suggests that a hypogram is a unit of text that forms the basis or background for the creation of another text (Pradopo, 2010). It can be proven that in many cases a new verse or poem can be understood better when it is aligned with the writing that serves as its hypogram. Riffaterre adds that the full meaning of a literary work may contradict or correspond to other literary works. This is the principle of intertextuality which is construed as the principle of the relationship between texts. A text cannot be separated from other texts. Theoretically, the text is not only what is written but also the forms it represents, be it a custom, drama, culture, or other forms that can be identified as text. The overall meaning of a literary work will be better explained when it is put in perspective with its hypogram (Maulana, 2019). Therefore, poems cannot be separated from the texts that have inspired it.

DISCUSSION

Through observations and interviews with credible informants, the authors found that *Salawat Thibbil Qulub* has been many muslims' favorite type of *salawat*. The majority of the informants explained the benefits of reciting *salawat Thibbil Qulub* for those people struggling to cope with the current COVID-19 pandemic. Here is an excerpt from *Salawat Thibbil Qulub* in oral tradition.

“اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ طِبِّ الْقُلُوبِ وَذَوَائِهَا وَعَافِيَةِ الْأَبْدَانِ
وَشِفَائِهَا وَثَوْرِ الْأَبْصَارِ وَضِيَائِهَا وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ”

“Allahumma sholli ‘ala Sayyidina
Muhammadin
Thibbil Qulubi wa dawa-ih
wa’afiyatil abdani wa syifa-ih
wa nuril abshori ad hiya-ih
wa’alaalihi wa shohbihi wa sallim.”

“O Allah, pour mercy on our lord Prophet Muhammad PBUH, as a medicine for the heart and its healer, health for the body and healing and as a ray of sight for the eyes and their light. May blessings and greetings also go to his family and friends.”

On the basis of this excerpt, the authors analyze the content of the *Salawat* using three methods of semiotic analysis posited by Riffaterre with the goal of determining the closest possible meanings of the *Thibbil Qulub* text as the verses in it suggest.

Heuristic Reading

According to Santosa’s explanation (in Maulana, 2019) heuristic reading is a way of reading that is based on mimetic language conventions (imitation of nature) and that builds a series of meanings that are heterogeneous or not grammatical. This happens because the study is based on an understanding of the linguistic meaning that is straightforward or based on the denotative meaning.

The first step in the analysis of *Thibbil Qulub* is heuristic reading with the aim of comprehending the words in the verses based on their denotative meanings or their interpretation in a straightforward manner. The recitation of each line of the *Salawat* will be described word by word in the following table.

Word	Meaning
اللَّهُمَّ	O Allah
صَلِّ	Salawat/greeting
عَلَى	Upon
سَيِّدِنَا	Master
مُحَمَّد	Muhammad

طِبِّ	Medicine
الْقُلُوبِ	Heart
وَدَوَائِهَا	And the healer
وَعَافِيَةٍ	And healing
الْأَبْدَانِ	Body
وَشَفَائِهَا	And the healing
وَنُورِ	And the light
الْأَبْصَارِ	Eyes
وَضِيئِهَا	And the light
وَعَلَى آلِهِ	And for his family
وَصَحْبِهِ	And his friends
وَسَلَامٍ	Salawat/greeting

“اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا”

“*Allahumma*”, which means “Dear Allah,” is a designation to call in the name of God for muslims. It is usually uttered at the beginning of a prayer or *salawat*. Furthermore, “*sholli `ala Sayyidina Muhammadin*” means bestow mercy on our leader or lord or role model, a person whom Allah always pours out mercy on. A leader in this context means a person who has the ability to guide his followers to the path of truth. In addition to being referred to a leader, “*sayyidina*” can also be interpreted as a role model. Thus, the person referred to as “*sayyid*” is the Prophet Muhammad. The following line presented below mentions which blessings are offered to the Prophet Muhammad.

“طِبِّ الْقُلُوبِ وَدَوَائِهَا”

Terminologically, “*Thibbil Qulubi*” is a phrase consisting of the word *thibb*, which means medicine, and *qulubi* which is derived from the word *qulub*, which means heart. Hence, in combination, the two words mean a cure for all heart diseases. This does not mean that the heart as in the organ that plumps blood, but the heart as in the center of all psychological feelings and emotions. The heart can be sick and fall into the inner category. In this sense, heart disease can be associated with anxiety, desire to show off, anger, negligence, frustration, greed, dishonesty, and arrogance. Therefore, the grace of Allah is expected to be the “*wa dawa-iha*”, which is similar in meaning

to “*tibbil*”, i.e. medicine or healer.

“وَعَافِيَةِ الْأَبْدَانِ وَشَفَائِهَا”

“*Wa’afiyatil abdani*” means health. In addition to curing the heart or mental illness, God’s grace can be a cure for all bodily or physical ailments that we know today. The words express hope that His grace can give “*wa shifa-iha*”, meaning the healing that comes about.

“وَنُورِ الْأَبْصَارِ وَضِيئِهَا”

“*Wa nuril*” refers to light. The function of light is to illuminate, revealing something that was previously dark to make it bright and visible. Thus, the illumination or revelation can be brought about through “*abshori wa dhiya-iha*”, meaning the eyes that are instructed to see the destination one wants to go to. In this context, the destination is where human finds the purpose of life, which is God, Allah SWT. Therefore, the hope is that the grace given can be a guide for everything that one does in which Allah SWT is the only purpose.

“وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَامٍ”

“*Wa’alaalihi wa shahbihi wa sallim*” means may blessings and greetings be poured out. It expresses the hope that these two things—blessing and greeting—will also be bestowed as much as possible upon the family and friends of the Prophet Muhammad PBUH. This is because *salawat*, prayer to Allah SWT which is devoted to the Prophet Muhammad, and greetings should also be bestowed on the people who have contributed to the life of the Prophet Muhammad, namely his family and friends.

Hermeneutic Reading

The stage of analysis that follows a heuristic reading in following Riffaterre’s approach is a hermeneutic reading. The lyrics in the *salawat* can produce different kinds of meaning due to changes in the context along with changes in time and space. The current context, which is the COVID-19 pandemic crisis, will produce meanings that are different from the period before the pandemic. Concluding from the verses, this *salawat* contains prayers for the lord or role model in the life of muslims, namely the Prophet Muhammad PBUH.

The first stanza that says “O Allah, shower mercy on our beloved Prophet Muhammad PBUH” signifies a

prayer. By humming prayers, muslims express a wish that he will always be given grace by Allah SWT. The second stanza conveys a medicine for the heart and its healer, health for the body, the healing, and the eyes and the light that guides them. Because of the bestowed grace, muslims can hope that the Prophet Muhammad will always have medicine that cures the heart and the body and will always be the light (guidance) for muslims' eyesight. The prayer is also offered for the family and friends of the Prophet. By reciting *Salawat Thibbil Qulub*, which means praying for the prophet and his family and friends, the reciter will also get the benefit of being prayed for in return by the Prophet Muhammad. The latter will be clarified in the section that discusses hypogram, which explains that whoever recites *salawat* for the Prophet or prays for him, his family and his friends, he will be prayed for in return. Meanwhile, the prayers uttered by the Prophet has the certainty of being answered by Allah. Thus, praying through the intermediary of the Prophet is a way for a prayer to be quickly answered, especially the kind of prayer like *Salawat Thibbil Qulub* that is recited to ask for healing and peace of mind. This peace of mind can be achieved in various ways, for example by getting closer and always remembering Allah, praying, worshipping, forgiving, showing gratitude, and so on.

The tribute of *Thibbil Qulub* to the prophet Muhammad has been destined since long before God created the Prophet Adam. Allah created His Messengers with all aspects that make them perfect and prepared to be sent at the end of time. This is what makes the Prophet a noble embodiment of God's creation. It has been known that the Prophets Adam and Noah had put their trust in the Prophet Muhammad. It is stated in the book *Syjarah Al-Kawn Ibn Arabi* written by KH Zainul Maarif, that whoever is close to Allah and takes refuge under His protection, Allah will guarantee his safety. Thus, because of its close association with the Prophet Muhammad, *Thibbil Qulub* stands as the best reason for muslims to use it as a prayer, particularly a prayer for protection and healing that comes from the power of Allah through the intercession of His Messenger. In short, muslims need to ask for intercession by relying on the Messenger of Allah as Allah's most beloved creation.

Furthermore, this meaning can be extended to include an invitation for muslims to worship, to draw themselves closer to Allah so that they are blessed with peace of mind. This invitation can be inferred

from the phrase *Thibbil Qulub* which means medicine for heart disease. The depressing condition as a result of the COVID-19 outbreak is full of uncertainty and bad news, such as when it is easy for humans to get a (mental) heart disease that can develop into a physical disease. Hence, by reciting or just listening to the recitation *Salawat Thibbil Qulub*, a Muslim can get closer to Allah and calm his/her heart and mind calm so that he/she is able to think more clearly, be more trusting of him/herself, and increase his/her faith in Allah SWT. These spiritual benefits will later result in an attitude of surrender to any destiny that the future holds such as pain and death that can happen at any time.

The matrix in the praises of *Thibbil Qulub* can be in the form of one word or one sentence that is not explicitly written in the rhyme. However, it is the source of all the meanings represented in the poem or verse. Before determining and identifying the matrix, it is necessary to identify the model. In the hymn (*salawat*) of *Thibbil Qulub*, the meaning that is suggested by the depiction of a servant who begs the Almighty to give her an antidote or a medicine, is produced. The petition and prayer that are offered to God are the proof of the servant (human)'s trust in his Lord. In addition, the petition mentioned above is not directly addressed to God, but through the Prophet Muhammad PBUH.

The model in *Thibbil Qulub* hymn is "healing" because it has a poetic nature, which is the source of all forms of actions and attitudes of the recite. The word is equivalent to the lines of rhyme found in *Thibbil Qulub's* hymn. This equivalence can be observed in the words and sentences that appear as variants in the text. They indicate similar meanings such as: (a) a medicine for the heart, (b) the healer, (c) body health and healing, and (d) a beacon of eyesight and light. The actions that appear in the verses indicate that the essence of all the expectations implied in the text of praise of *Thibbil Qulub* is healing, painkillers, and health.

After identifying the model and variants in the poetic text under study, the matrix is the next aspect to determine. The matrix of *Thibbil Qulub* hymn is the hope of a servant to his Lord. The hope is in the form of healing, health, as well as an antidote to pain that enable the praying servant to live a happier life. In addition to physical health, the antidote referred to in the text also serves as the means to restore mental

health. Therefore, the phrase “heart medicine and cure” appears in the text.

Hypogram (Intertextual Study)

No text comes out of nowhere. *Salawat Thibbil Qulub*, which is also known as *Salawat Syifa* or *Salawat Nurul Abshar*, was composed by an Egyptian scholar, Shaykh Ahmad ibn Ahmad Ibn Ahmad Al Adawiy Al Malkiy Al Khalawaty Al Dardir. He is famously called Sheikh Dardir and also Abu Barakat or the father of blessing. Hence, the birth of this *salawat* is not based on certain events but on a validation by a scholar so that it is acceptable to be practiced any time one needs it. The virtues of praying which have been described in the previous discussion about hermeneutic reading can be found in hadiths. One of them is a hadith related by Sahih Al-Tirmidzi (1983) that reads, “prayer is worship”. In another hadith, a similar message reads, “there is nothing more honorable in the sight of Allah than prayer” (ibid).

Prayer is one of the noblest forms of worship and occupies the highest position in Islam because prayer is the core and spirit of worship. When praying a servant shows his humility, weakness, and extreme need for Allah the Greatest. Prayer shows a servant’s dependence (*tawakkal*) on Allah as well as a cry for help to Him. The feeling of need for Allah and trust in Him is the essence of worship.

Apart from the hadith, the hypogram of the verses in *Salawat Thibbil Qulub* is also inspired by Surah Yunus: 57 and Surah Ash-Syu’ara: 80.

“O mankind, indeed there has come to you a lesson from your Lord and a cure for the diseases (which are) in the chest and guidance and mercy for those who believe (Yunus: 57).”

“And when I am ill, it is He who cures me (Ash-Syu’ara: 80).”

These two verses signify that the occurrence of the disease is a test for His servants and that God has power to cure the disease. From these two verses, an intertextual relationship can be drawn, and it refers to the essential meaning of *Salawat Thibbil Qulub*, namely the healing from illness and the antidote to disease, both spiritually and mentally.

Salawat Thibbil Qulub is also connected with hadiths that recommend offering prayers for the Prophet. One of them is Surah *Al-Ahzab* verse 56

which, in English, reads, “Indeed, Allah and His angels bless the Prophet Muhammad. O you who believe, bless you for the prophet. Say your greetings to him.”

Another hadith, which is described by Muslim, explains about the virtue of *salawat* in relation to rewards from Allah SWT. The hadith reads “Whoever greets me once, Allah will bless him ten times” (Muslim, 1992). Similarly, a hadith narrated by An-Nasa’I (2008) that in addition to receiving ten times benefit of *salawat* from Allah, the one who prays is also forgiven for ten of his/her sins and is spiritually elevated ten levels higher, which he stated, “Whoever recites the *salawat* to me once, Allah will bless him ten times, erase his ten sins, and raise his rank ten levels.”

Thus, *salawat* has many benefits and virtues. The reciter achieves peace of mind because he has a chance of having a remembrance of the departed, expressing longing and greetings to the Prophet Muhammad, and getting a reward for praying. The content of *salawat* is prayer, so as promised, Allah blesses the reciter ten times more than what is recited, which means that what is being prayed for by the reciter will be the good things that await him/her in the future. Therefore, praying is not only offering a prayer for the prophet, but also for oneself.

The Meaning and Divine Value in *Thibbil Qulub*

Through the reading process along with the interpretations and descriptions related to matrices, models, and variants, divine values that are reflected in the text of *Thibbil Qulub* hymn can be elaborated. The divine value in the verses of *Thibbil Qulub* is implied in recitations that express requests and prayers. The analysis shows that the divine value that appears in the verses of *Thibbil Qulub* includes a form of affirmation of Allah and the trust of a servant to his Lord. The two elements of the divine value are represented in the request expressed in *Salawat Thibbil Qulub*.

The textual analysis reveals that the divine value in the form of affirmation of Allah SWT appears at the beginning of the sentence of the *salawat* which reads, “O Allah, shower mercy on our beloved Prophet Muhammad SAW.” On the literal level, the sentence does not show a form of affirmation of God. However, the request for mercy expressed in the sentence that uses the intermediary of the Prophet Muhammad

PBUH indicates that the servant has the intention to have a bond with Allah SWT as God Almighty. In other words, an affirmation of Allah SWT is also reflected in the request for mercy to the lord of the Prophet Muhammad. Meanwhile, a representation of a servant's trust in his Lord is reflected in the sentence, "as a medicine for the heart and its healer, as a healer of the body and its healing and as a luminary of the eyes and their light. May blessings and greetings also go to his family and friends". The sentence implies a trust that is expressed by the servant to his Lord. The representation of *tawakal* in this context is evident in the following forms of request: (a) asking for a healer/medicine, both physically and spiritually; and (b) asking for mercy for the family and friends of the Prophet Muhammad. These requests show the presence of divine values in the form of trust in Allah SWT.

Relevance of *Thibbil Qulub* to the COVID-19 Pandemic

The COVID-19 pandemic has been marked by alarming situations. Many sectors suffer the negative impact of this situation. In economic sector, people continue to be filled with worries because earning a living is getting harder than usual. In health sector, the number of positive COVID-19 cases and deaths continues to rise. Likewise, the social welfare sector has also been disrupted, for example by the increasing levels of domestic violence, crime, and corruption. The situation is made more difficult by the implementation of various protocols that greatly affect people's mobility, from the work-at-home system (work from home), the transfer of learning to be completely online, lockdown, to PPKM (Enforcement of Restrictions on Community Activities).

The society continues to face difficulties that it is not uncommon to find worries and anxiety, both at individual and collective levels. In this situation, when the economy and other worldly affairs are increasingly difficult to manage, religion is the best solution for its adherents. Muslims believe that by remembering Allah, the heart will become calm (*Ar-Rad*: 28). This belief functions a guideline for Muslims in the midst of the COVID-19 pandemic. In fact, collective prayer activities are not uncommon to be held in order to relieve public anxiety, both among people with the same religion and those with different religions.

Praise has been positioned as a prayer. It is commonly recited between *azan* and *iqama*, which is considered an ideal time to say a prayer. A hadith narrated by Ahmad (2009) no. 12384, Tirmidhi (1983) no. 212, and Abu Dawud (2007) no. 521, says that the virtue of praying between the call to prayer (*azan*) and the *iqama* will not be not unanswered. This underlies the fact that Muslims believe in reciting praises during that particular time with lyrics that express certain prayers, one of which is *Thibbil Qulub*, a hymn or *salawat* that is chanted to specifically ask for medicine, both for the body and the spirit. This is certainly relevant to the tough situation under the COVID-19 pandemic during which physical and mental health is vulnerable. Therefore, it is not surprising that *Thibbil Qulub* is the most frequently recited *salawat* by Muslims, especially between *azan* and *iqama*, the time when all prayers will be granted by Allah SWT according to Muslims' belief.

CONCLUSION

The discussion in this study regarding the divine value in the text of *salawat Thibbil Qulub* has confirmed that the text is full of divine values. Divinity is a fundamental value in the life of people who adhere to certain religion like Islam. This finding is in line with Geertz's observation (Novianti, 2013) that religion can have an influence on the spiritual aspects of humans' life, including its power in providing motivation. The divine value that appears in the verses of *Thibbil Qulub* is represented in the affirmation of Allah and the expression of a servant's trust in his Lord. Practicing praises using *Thibbil Qulub* is one of the worship practices implemented by Muslims in the midst of the COVID-19 pandemic with the aim of gaining inner peace and being kept away from anxiety about disease, both physical and spiritual.

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