

REMEMBRANCE AS A MEANS OF INCREASING THE SPIRITUAL ABILITY OF SURAU ASRAFUL AMIN CONGREGATION KEC. STABAT KAB. LANGKAT

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Abstract: Efforts to improve the spiritual ability of the community in accordance with Islamic religious teachings still need attention, especially from academic circles. This is because of the weak spiritual consciousness of people today who are now experiencing a new order that is always rapidly changing. Providing and improving spiritual values in students and students is one of the important researches carried out, because this spiritual ability is able to reduce the ability of the intellect if in carrying out the life of this intelligent mind is tested with life problems.

The role of remembrance as spiritual education becomes increasingly important when many people are affected by the busy mapping of the world which is now rapidly changing so that very little spiritual knowledge is obtained from parents, neighbors, or study institutions. Places of recitation, mosques and especially surau have begun to empty. Religious leaders and ustad and ustajah have done a lot of motivation in the form of studies to the people but have not positioned a significant situation. Therefore, the author tries to highlight by practicing dhikr through surau and mosques as a means of spiritual enlightenment.

The activity of Remembrance is doing the work of remembering Allah and forgetting anything other than Allah when in remembrance. So the implications of such remembrance include remembering, paying attention, and feeling that he is always being watched by God and even has a broad influence on the soul and consciousness which is then actualized in patterns of thought and behavior. And it can be said that dhikr is a spiritual consciousness in the soul that is integrated with the Islamic way of thinking and acting according to Islamic Shari'a, whether someone is standing, sitting, lying down, or not. This awareness is central to every action of a Muslim.

Keywords: *remembrance, means, improvement, spiritual*

Introduction

Today the world is experiencing rapid changes where Muslim societies are experiencing a multidimensional crisis. Some of the factors that cause it, are the lack of attention of religious people to spiritual abilities so that religious behavior tends to be more focused on overcoming problems of world interests so that they are less concerned with their transcendental relationship with God.

Things like this cause us to often see many people who behave badly and seem to have become a culture that is difficult to get rid of. Loss of personal attitude, courtesy or social piety from every behavior has been rampant in the Muslim community, even character

building has been considered no longer important to be cultured, which eventually becomes a big problem in living this life.

Performing dhikr in the life of Muslims is very important. Where Zikr in question is a means of communicating with Allah Almighty. Remembrance is not just reciting wirid-wirid, remembrance and prayer should not only be a ceremonial ritual after completion of prayer or in various events and ceremonies. In a Hadith HR. Addaruquthni, dan Ibn Asakir

قَالَ إِذَا رَأَيْتَ عَبْدِي يُكْثِرُ ذِكْرِي فَأَنَا ذَنْبْتُ لَهُ فِي ذَلِكَ وَأَنَا أُجِبُهُ وَإِذَا رَأَيْتَ عَبْدًا لَا يَذْكُرُنِي فَأَنَا حَخَبْتُهُ
عَنْ ذَلِكَ وَأَنْ أَبْغَضُهُ

It means: "Says Allah the Exalted: If you see My servant doing a lot of remembrance (remembering Me) then I am the one who allows him to make remembrance and I love him. If you see a servant not doing remembrance, then I am the one who veils him and I hate him. (HR. Addaruquthni, and Ibn Asakir).

And from the verse of the Qur'anul Karim:

وَأَنْ لَوْ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا

It means: "And that if they continue to stand on the right method We will surely send heavy rain (mercy)."

The values contained in the Hadith and the Qur'an are very useful in order to lead students to achieve happiness in life in this world and in the Hereafter. Therefore, students need to learn and live the values contained in the holy books of the Quran and Hadith. For example, people can benefit from praying in their daily lives. Because in prayer there are benefits including, preventing evil and mungkar, eliminating anxiety and anxiety, eroding devotion and greed.

Through the activities of the dhikr and shalawat assembly, the younger generation gained knowledge about the basics and insights of Islam, such as matters of worship, aqidah, fiqh, akhlak, which are focused on adolescents because young people are the successors of the future nation.

Because humans live in the world cannot be separated from Allah's intervention, where humans are very dependent on Allah and cannot do anything without getting His permission and pleasure, it is very important for us to have a vehicle that can deliver directly to Allah, the vehicle is prayer, remembrance to Allah with the aim of getting closer to Allah.

Literature Review

1. Defenition Zikir

In a general sense, zikrullah is the act of remembering Allah and His greatness which includes almost all forms of worship and good deeds such as prayer beads, tahmid, prayer, praying and reading the Quran, doing good deeds and avoiding evil. In a special sense,

zikrullah is to mention the name of Allah as much as possible by fulfilling its order, method, harmony, and conditions.¹

Zikir in Arabic dictionaries comes from the word dzakara-yadzkaru-dzikran which means "to call or pronounce".² Zikir in another sense "devotion, teaching".³ The term remembrance is the same as memorization, it's just that the difference in memorization contains the meaning of saving, The term remembrance is the same as memorization, it's just that while remembrance contains the meaning of remembering. And it is emphasized more than a hundred times in the Quran.

Remembrance is the most important practice to gain Allah's favor, the most powerful weapon to defeat the enemy and the most worthy act to obtain reward. Remembrance is the flag of Islam, the cleanser of the heart, the core of religious science, the protector of hypocrisy, the noblest worship, and the key to all success. "This form of vision is given to one who is always introspective (muraqabah), meditative (fikir), and prepared (iqbal) for the afterlife." The difference in memorizing contains the meaning of saving⁴

The word remembrance in terms of language comes from the word "dzakara-yadzkaru-dzikran" which means to mention, remember and give advice.⁵ In the Qur'an are revealed more than 260 times the word is a fragment of the root word dhikr.⁶ In al-Munjid's dictionary, it is mentioned that dhikr is the singular form of dzukur, which means relationship to Allah and prayer; as-shit, (has a fragrant name).⁷

As Shiddieqy states that dhikr is the chanting of the name of Allah by reciting prayer beads, reciting tahlil, reciting tahmid, reciting basmalah, reciting the Quran and reciting matsur prayers i.e. prayers received from the Prophet Muhammad (peace be upon him).⁸

It can be concluded that dhikr is the consciousness of Muslims as creatures of Allah who are obliged to remember Him both in oral, heart, and spirit and think Islamically and act according to Islamic Shari'a, whether he is standing, sitting, lying down, or not. This realization becomes the "spirit" of every Muslim deed. Because with that awareness, a Muslim will always be bound by the sharia and the rules of Allah, so that he fills this life only with deeds that bring rewards and always tries to leave sinful deeds.

Remembrance can be done orally, according to the sentence taught by the Prophet Muhammad (peace be upon him), remembering Allah in the heart, verbally and heartwardly, namely mentioning the name of Allah, as the word of Allah Almighty in the Quran Al-Anfal (8): 2

إِذْمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ
زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

¹Ahmad Syafi'i, (2011), *Dzikir Sebagai Pembina Kesejahteraan Jiwa*, Surabaya: PT. Bina Ilmu, hal. 14

²Ahmad Warson Munawir, *Kamus Al-Munawir*, (Surabaya: Pustaka Progressif, 1997), hal. 488.

³Mawardi Labay El sulthani, *Zikir dan Doa Dalam Kesibukan*, (Departemen Penerangan RI 1992), hal. 15

⁴Syekh Muhammad hisyam kabbani, *energy zikir dan shalawat*, Jakarta: PT Serambi Ilmu Semesta 1998), hal.11

⁵Al-Munawir, *Kamus Arab-Indonesia*, hal. 396.

⁶Amiruddin MS & Muzakkir, (2018), *Membangun Kekuatan Spiritualitas Kerja & Pembentukan Karakter Berbasis Tasawuf*, Medan: CV. Manhaji Medan, hal. 10

⁷Louis Ma"lub, (1986), *al-Munjid fi al-Lughah wa al-A"lam*, Beirut: Al-Maktabah asy-Syarqiyah, hal. 236

⁸Hasbi As-Shiddieqy, (2009), *Pedoman Dzikir dan Doa*, Jakarta: Bulan Bintang, hal. 36

Meaning: Verily those who believe are those who, when the name of Allah is called, tremble in their hearts, and when His verses are read they increase in faith (therefore), and only in the Lord do they surrender.

Based on the Qur'anic verse that with remembrance to Allah, mankind will get faith formation, can strengthen faith, can deepen our love for Allah swt, can be resistant and resilient in the face of the temptations of the devil and Satan, can be strong in the soul in the face of all the deceptions of passions that are wrathful, can also be the most powerful weapon in facing all obstacles and trials in jihad in the way of Allah swt.⁹

Therefore, the real assembly of dhikr is to teach the Qur'an, the sciences of shari'i (religion), and other religious matters, explaining the people about the sunnahs of the Prophet in order for them to practice them.

2. Legal Basis of Remembrance

In the holy book of the Qur'an and Hadith of the Prophet SAW we find a lot of verses, in the form of commands, recommendations and appeals for us to carry out Zikirullah so much that when compared with verses that explain the pillars of Islam, such as prayer, zakat, Hajj, it turns out that the verses about Zikirullah are more numerous.

Therefore we can conclude here how great the virtue of Zikirullah is, so it is appropriate if we call that Zikirullah is the life of worship. As in Kitab Tanbihul Ghofilin page 600, H. Salim Bahreisy's translation is as follows:

Hadith of the Prophet (peace be upon him).

قال رسول الله صل الله عليه وسلم لسيدنا علي كرم الله وجهه يا علي أغمض عينيك وأصق شفطيك وأعل لسانك وقل الله الله

Meaning: The Prophet (peace be upon him) said to Ali ibn Abi Talib Karamallahu Wajhah: "O Ali, close your eyes and stick your lips, and raise your tongue, and say: Allah-Allah-Allah

a. Surah al-Ahzab ayat 41:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

Meaning: O believers, make remembrance (by name) of Allah, remembrance as much as possible.

b. Surah an-Nisa' ayat 103:

فَإِذَا قُضِيَتْ الصَّلَاةُ فَادْكُرُوا اللَّهَ فِيمَا وَفُوعُدًّا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ ۗ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوفًا

⁹ Mawardi Labay El sulthani, *Zikir dan Doa Dalam Kesibukan*, (Departemen Penerangan RI 1992), hal. 81.

Meaning: So when you have finished your prayer, remember Allah when standing, sitting and lying down. then when you feel safe, then make the prayer (as usual). Indeed, the prayer is a timed fardhu for believers.

c. Surah al-Baqarah ayat 152:

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونَ

Meaning: Therefore, remember you to Me I will remember (also) you, and thank Me, and do not deny (favor) Me.

d. Hadith of the Prophet sourced from Abi Hurairah

وَعَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدِ الْخُدْرِيِّ أَنَّهُمَا شَهِدَا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ لَا يَقْعُدُ قَوْمٌ يَذْكُرُونَ اللَّهَ تَعَالَى إِلَّا حَفَّتْهُمُ الْمَلَائِكَةُ وَعَشِيَّتْهُمُ الرَّحْمَةُ وَنَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَذَكَرَهُمْ اللَّهُ فَمَنْ عِنْدَهُ (رواه مسلم)

Meaning: The Prophet (peace be upon him) said: "No group of people will make remembrance to Allah, unless angels will surround them, mercy will envelop them, tranquility will come upon them, and Allah will call it in those close to them."¹⁰

3. Defenition of Spiritual.

Spiritual is the belief (spiritual or inner power) in God, while Ritual is: ways, signs, symbols, symbols about divinity that can awaken the power of belief. Spiritual refers more to the inner, or spiritual of a person in practicing religion, and Ritual refers more to physical activities for the benefit of divinity.

Spirituality does not have a specific definition, because any person, can claim to be spiritual when performing certain actions. Everyone can claim to have been spiritual when having a discussion about the mind. People can be called spiritual when they routinely do meditation or iktikaf.

The most important, definable thing for spirituality is; outputs or results of these actions. If, already considered to have morality, wisdom, inner calm, happiness, it can be said to have achieved spiritual goals.

Method

1.

Research Material

R

¹⁰Muhammad Fu'ad Abdul Baqi, (2009), *Al-Lu'lu' wal Marjan; Kumpulan Hadis Shahih Bukhari dan Muslim*, Jakarta: Ulumul Qura, hal. 381

In qualitative research, the presence of researchers is indispensable. In addition, the researcher himself acts as a research instrument. Where researchers are tasked with planning, carrying out data collection, analyzing, interpreting data, and in the end researchers are also the reporters of their research results. This is because in order to understand the research background and educational context.

2. Research Procedure **R**

The procedures to be carried out by researchers in the implementation of research in the field or research objects are as follows:

- a. The preparation stage, namely compiling research instruments based on research objectives and the type of data presented by research sources, the instruments used in collecting types of data are observations, interviews, interviews, and documentation and real data. After that, go to the respondents with the intention that in carrying out the research there is no misunderstanding for respondents. So researchers need to visit or make initial observations to schools to provide necessary information to respondents (former principals, principals, teachers of Islamic subjects, and some students).
- b. Then conduct interviews with informants and collect all data deemed necessary, such as data on the practice of dhikr in order to improve the spiritual ability of Muslims and other data for research purposes.
- c. Completion stage, namely activities carried out to compile data that has been obtained and analyzed into the form of research reports obtained in chapter IV.

3. Observed parameters

The parameters observed and focused in this study were the symptoms of Surau Surau Asrafal Amin congregation, Stabat District, Langkat.

This qualitative research aims to gain a general understanding of social reality and the level of spiritual ability from the perspective of participants and this understanding is not determined first, but obtained after analyzing the social reality that is the focus of research.

4. Method Analysis **M**

Because researchers use a qualitative approach, the data analysis is carried out during research activities and carried out after data collection is complete. Where the data is analyzed carefully and thoroughly before being presented in the form of a complete and perfect report.

The process of data analysis carried out by researchers is in steps, including the following:

- a. Data reduction, is data analysis that sharpens, classifies data in such a way that conclusions can be drawn or data verified. Data obtained from the field is immediately written in detail and systematically after each data collection.

- b. Display or presentation of data, namely collecting data or information in an arranged manner that provides the possibility of drawing conclusions and taking action. Existing data is organized using narrative text.
- c. Drawing conclusions or verification is intended to produce valid conclusions.

Result and Discussion

The results of the study according to Winarno Surakhmat are the entire individuals to be studied.¹¹ However, the results of research in this implementation several samples from the population were taken to obtain the necessary results, this is because it is not possible for researchers to examine the entire congregation.

The congregation in this study was all Surau Asraful Amin pilgrims, Stabat District, Langkat Regency, and 100 naqsyabandiyah congregations in the village. But not all of this population will be sampled, but only a few who want to be sampled from the entire population that is considered to be able to represent and provide information related to the problem under study.

The number and characteristics possessed by such populations. The sample used by researchers in this case is random sampling is a sampling technique by mixing subjects without considering levels in the population. In addition to people involved in the Asraful Amin surau congregation, Stabat District, Langkat researchers also make several people as informants, namely people who can be researched for information related to the practice of dhikr in the formation of good and correct behavior, in the formation of the Muslim soul or social behavior of pilgrims including figures, Kiyai, ustadz and followers, as well as followers of the Panca Budi Medan surau congregation.

Conclusion

The congregation of Surau Asraful Amin emphasizes the implementation of the remembrance of the tariqat which must be carried out correctly, earnestly, istiqamah, calm, solemn, and contemplate the meaning in the heart of what is chanted orally. If this is done properly and correctly, the dhikr will be able to purify the heart from all its impurities, so that it indirectly has a positive impact on the formation of morals as said by one of the Surau Asraful Congregation.

Based on the results of the above research, it can be concluded:

1. The meaning of tranquility in remembrance is tranquility that can only be obtained by the correct methodology.
2. Remembrance is an act in the form of saying the name of Allah or an act in order to remember Allah Almighty so as to develop spiritual abilities
3. Regular remembrance with the right method is the opening step, as a beginning in piety to Allah Almighty. This happens if it is done continuously with istikamah in leaving the disobedience.
4. According to the pilgrims of Surau Asraful Amin who have received remembrance they now avoid bad deeds from becoming good deeds, and good deeds becoming better, in terms of worship, civility, and the whole. A better human being than the previous day is a lucky human being.
5. With established spiritual abilities, pilgrims now dare to communicate to friends and the surrounding community to invite people to piety to Allah Almighty.

¹¹Winarno Surakhmat, *Pengantar Penelitian Ilmiah*, (Bandung:1990), hal. 174.

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