



Strengthening the Character of the Nation through the Social Movement of Zikir

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ABSTRACT

Keywords:

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This research aims to prove the benefits of zikir that contribute positively to the strengthening of the character of the nation. The approach used in this research was qualitative, and data collection used interview, observation, and documentation techniques, with 6 informants involved in it. Data validity assurance technique was conducted by extending the time of data collection, persistence of observation, data triangulation, and conducting negative case analysis. The results of this study were: (1) The concept of social thoughts in building social movements and to be implemented in the civilization based on three things, namely: social of right society (الامة المتواحدة في الصفة), social of law society (الامة المتواحدة في القانونية) and social gathering of philosophy (الامة المتواحدة في الفلاسفة); (2) Forms of activities developed in their social movements through theological thinking based on social movements, including recitation, Tahlilan, Zikir Akbar and Haul Majelis Zikir; (3) The inhibiting and supporting factors of the theological thought movement and the social movement of thought in building the social movement, which are the clear management and the congregation that are Istiqomah in participating in the activities



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A. INTRODUCTION

The Assembly of Zikir is an institution of sufism (not only remembrance but also Sufism used) which is quite phenomenal in the history of Islam (Nur, 2017). It cannot be separated from the journey of Islamic da'wah from the beginning, which began when the Prophet (peace be upon him) held study and study activities in the house of Arqam bin Abil Arqam (Baitullah Arqam), as a meeting place with his friends and followers while teaching the basics or points of Islam that were carried out in a regular manner. He was hiding while he was in Mecca. The activities of the dhikr Assembly engaged in the field of Islamic da'wah and education (inseparable from Islamic theology and social movements in building Islamic society) are usually delivered in the form of lectures, Q&A by a ustaz in front of the his jama'ah (Burhanuddin, 2020). In the 'regulation of remembrance councils' are outlined some methods that are often used in the delivery of materials in the current remembrance council, including the method of lectures, Q&A, training and problem solving (Muslim, 2018). On the previous study, NHN Muhammad found that zikir

can have a positive effect especially in the treatment and recovery of drug addiction and the personal development of trainees (Muhammad & Omar, 2019). This research aims to prove the benefits of zikir that contribute positively to the strengthening of the character of the nation.

B. METHODS

This research is qualitative research. Interviews are conducted to 6 informants who directly involved in it. Those are the principal, committee, and congregation of as-Shidqi. Recordings and photographs, as well as field observations were conducted as evidence supporting the results of the interview. The main characteristic of the interview is direct contact with a face to face relationship between the interviewer or information hunter and the information source. In addition, at this observation stage, researchers use non-participant observation: are not involved and act as active participants. Meanwhile, in the process of data analysis, the author uses the following procedures: compiling data, connecting data, reducing data, presenting data, and withdrawing data (Sugiyono, 2012).

C. RESULT AND DISCUSSION

The social concept of thinking of the as-Shidqi assembly in building the social movement of the people of Medan city through the concept of Buya Hamka's thinking. Where the social concept is based on and to be implemented in the civilization of such people is motivated by *الامة في ال ص فحة في ال م ت واحدة* (social of right society). It was carried out by the as-Shidqi zikir assembly in building a social movement of Medan people to improve the understanding of the people, who *al-mutawáhidah* (the importance of solid sacredness) (Utami, 2017).

The zikir assembly through ash-Shidqi medan city is at war important for sociality and a cultural, pluralist and multicultural society. Because through the role of the dhikr assembly ash-Shidqi Kota Medan in his movement (his thoughts) towards social of right society or *الامة في ال ص فحة في ال م ت واحدة* is needed by the community especially in its social movements. The management of zikir councils in North Sumatra and especially in the city of Medan in essence has two managerial functions, namely the first as a proselytizing institution and a Sufi thought institution. The flexibility of the remembrance council is the strength so that it can survive and is the institution of thought of Sufism that is closest to the people (society) (Ikhsan et al., 2017). The second is as a vehicle for strong interaction and communication between the lay people and the mu'allim, and between fellow jama'ah members who are certainly limited by place and time (Feldman Samet, 2019).

Thus the zikir assembly of Ash-Shidqi Kota Medan becomes an institution of thought that is not only on reading thoyyibah times and remembrance sentences but the point is 'the implementation of the action of remembrance that is placed in social or social values' for those who do not have enough energy, time and opportunity to gain religious knowledge in the path of institutions engaged in other thought movements (Psikologi et al., 2017). This is what makes the foundation of the ash-Shidqi thought movement engaged in the field of sociality including:

1. Strengthening the commitment and ghiroh of remembrance in ash-Shidqi based on al-Islam so as not to be contaminated (contaminated) with other understandings outside of other dhikr, through the study of remembrance in branches and branches (Safitri et al., 2017)
2. Strengthen the role of ash-Shidqi as a remembrance-based social movement engaged in the field of community da'wah, social activities, and the application of worship in accordance with the dhikr assembly (Widyastuti et al., 2019)
3. The strategy of remembrance ash-Shidqi in the form of da'wah, namely the preaching of reinforcement to increase commitment and joint consequences as a member or representative of women contributes actively in every da'wah in the community, especially for Muslim women in medan city, both for active members themselves and sympathizers of Muslimah ash-Shidqi (Bisri, 2017).

Community da'wah and social activities carried out by ash-Shidqi (based on empirical practice) are in the form of: (a) The implementation of social services in the form of helping communities hit by fires, flooding, landslides, poverty and the dhu'afa; (b) Establishing a house (home renovation) for underprivileged communities, and this is done in coordination with the regional civil registry and occupation service and cooperation with donors of a non-binding nature (incidental). Establishing a house for underprivileged people, it has been coordinated with the civil registration and occupation service especially with the local.

The uniqueness that occurs and the novelty in this study is that the zikir assembly of Medan City carries out several other social movements (which are unique compared to other assemblies), namely: Conducting Consumptive Aid Distribution in the form of Assistance to the Fakir Uzur Of the Ash-Shidqi City Dhikr Assembly gathers and distributes funds from mothers in the study of the remembrance assembly every sunday to the Muslim community such as productive fund assistance, namely distributing aid funds to the uzur fakir (Nur, 2017).

The social movement of the ash-Shidqi zikir assembly of Medan City is included in the assistance program to the fakir and uzur is one of the flagship programs of the medan city zikir-Shidqi assembly that has been started since 2017. This assistance is given in the form of compensation given every month amounting to Rp 200,000 to the elderly and elderly with the criteria that the elderly (over 70 years old) are sickly (less healthy), and less able or living in the homes of relatives / children whose economic conditions are also less able in 10 villages in Sunggal Subdistrict (this is done by the dhikr ash-Shidqi assembly of Medan City exploring with other communities, Although the ash-Shidqi dhikr assembly of Medan City is in the area of Medan, but the form of assistance is also given to people outside the city of Medan, one of which is in Sunggal District (Deli Serdang) which borders Binjai and Medan Sunggal District which is included in medan territorial). In addition to monthly assistance, consumptive assistance also provides medical assistance for the mildly ill through a gp visit to the nearest hospital delivered directly by the Fakir Uzur Caring Unit in cooperation with the dhikr ash-Shidqi assembly of Medan City. While the seriously ill cannot be handled due to limited funds. In 2018-2019 the ash-Shidqi zikir assembly of Medan City cooperates with Takaful insurance by including the uzur fakir built by the ash-Shidqi dhikr assembly of Medan City by paying a premium of Rp 100,000 / person, if the deceased is given compensation of Rp 100,000/ person. Rp 8,000,000 due to too many deaths, takaful insurance stopped providing insurance benefits that ended in June 2019. This poor uzur fakir program is one of the pilot programs that is expected to be followed by the ash-Shidqi remembrance assembly of Medan City in other villages in Sunggal Subdistrict. And it is expected that in the next few years all uzur fakir in Sunggal Subdistrict can be poisoned so as to improve the dignity and dignity of the uzur.

From the results of the interview excerpts it can be analyzed and concluded that the provision of protection for the uzur and has fulfilled the uzur over 70 years and above, the ash-Shidqi remembrance assembly of Medan City provides or distributes treatment assistance, in this case is assistance. Treatment if moderate illness or mild illness, as for severe pain by the dhikr assembly ash-Shidqi Medan City and other jama'ah do not have full authority and responsibility both in the material and immaterial fields, because special handling for the elderly who have been over 70 years old and considered severely ill has been handled directly by the social services and health services of the Medan City government directly (Majelis et al., 2018).

They also distributing consumptive funds in the form of Scholarship Assistance to Outstanding Students. This effort or this strategy was implemented by the zikir assembly ash-Shidqi Medan city began to be initiated since 2017 with the source of funds from asnaf ibn sabil and asnaf muallaf gathered from several activities of the ash-Shidqi remembrance assembly throughout the Medan city area (through its road show). At the beginning of this effort through long-term programs run, assistance is provided once a year especially at the beginning of the new school year or for students who are in the process of final stages of completion of college (in research). In the following years, the scholarship program increased to a once-in-a-time scholarship, continuing scholarship and full scholarship. The general criteria of scholarship

recipients are students / students from junior high school level to college including students who study in boarding schools who come from poor / orphaned families.

Distribution of assistance infaq of the ash-Shidqi remembrance assembly of Medan City as a revival movement in the social movement to the people of Medan City and Sunggal Subdistrict (this is because the center or headquarters of the ash-Shidqi remembrance assembly of Medan City entered into the Medan Sunggal area, meaning that communities or jama'ah that are often active from Sunggal Deli Serdang District, although it does not rule out the possibility from outside the city of Medan is also included with the implementation of the ash-Shidqi remembrance assembly. Medan City itself) to outstanding students (scholarships) is intended for those who really excel and get services as residents of Sunggal Subdistrict. This is a proof of empowerment to the poor and actually living in the economic life of the lower class and evidenced by a certificate of poor family from the village head (Chappatte, 2021). Assistance in the form of home renovation distribution (in the form of building material assistance) during the establishment of the ash-Shidqi remembrance assembly of Medan City has reached the age of 14 years, they provide home distribution (home renovation) is to help construction or help development with the provision of material assistance.

From all the above discussions, the researchers concluded in general the specific findings regarding social movements by the ash-Shidqi dhikr assembly of Medan City in building a social civilization (social movement of civilization) that gathers and distributes infaq or roving assistance from jama'ah remains the ash-Shidqi dhikr assembly of Medan City and the non-permanent jama'ah itself, hence the roving infaq assistance that has been collected distributed to Muslims. It is a) The collection and distribution of infaq, roving shadaqah, from fixed jama'ah and non-fixed jama'ah which is called incidental donors whose nature is not binding by the dhikr assembly ash-Shidqi Medan city is carried out through the form of the dissemination of brochures and magazines about the importance of berinfaq (although its nature is still sunnah, but from the smallest thing done long will be accustomed and become a necessity) and b) The collection and distribution of infaq, and shadaqah from the fixed and non-fixed jama'ah by the dhikr assembly of Medan city is carried out next through by completing eight asnaf in the distribution of roving infaq (Rusydati Khaerani & Nurlaen, 2019).

The implementations of the form of collection, while in terms of distribution: (1) Do and use productive infaq assistance, (2) Do Infaq Distribution in the form of Assistance to the old, (3) Do Infaq Distribution in the form of Scholarship Assistance To Outstanding Students (4) Do Roving infaq Distribution in the form of Coaching Assistance to Vulnerable Areas of Akidah and (5) Carrying out the Distribution of Consumptive assistance in the form of Poor House Assistance. The five collections and distribution of roving infaq quoted when the implementation of remembrance together with the dhikr assembly of Medan City above, is based on the technique or how the dhikr assembly ash-Shidqi Medan City in gathering from the jama'ah remains and not fixed.

The next stage, they providing financial assistance to members of the dhikr ash-Shidqi assembly who were affected by disasters, such as deaths, accidents and other calamities. The provision of assistance, in the form of finance to members of the dhikr assembly ash-Shidqi of medan city is a fixed jama'ah and jama'ah is not fixed, for jama'ah who are hit by disasters such as accidents, illness and death through citation (distribution) during the roving infaq collected every Sunday.

In addition, the zikir assembly of ash-Shidqi Kota Medan formed several administrators in this case, namely;

1. Forming an Mutual Help Union, the goal is to provide relief to disaster experts, in the event of an accident, illness or death, this is also pursued as an effort to raise awareness that the importance of jama'ah, both in jama'ah also increase Islamic ukhuwah so that what is achieved in increasing remembrance is not only interpreted on its substance only, but also more than that all, among them is that maintaining the rope silaturrahim is also

important, one of which is visiting the sick and providing assistance in the form of medical expense assistance;

2. Forming a sociality team, including socialities such as the procurement of assistance teams to assist in funerals when there is a jama'ah of the ash-Shidqi remembrance assembly of Medan City who died;
3. Forming a special team (among which are) members of the board of the ash-Shidqi remembrance assembly to assist disaster experts and victims themselves, such as accident victims, thus the purpose of this is all to ease the burden of disaster experts.

The implementation of the practice of funeral prayers to the jama'ah of the dhikr-Shidqi assembly of Medan city above is carried out every month, namely on Sunday after holding remembrance and recitation together. This is done to increase the understanding to the jama'ah that the importance of teaching them the good and correct manners of funeral prayer, not only the procedure of halluating the body, but also taught ranging from bathing the body, converting, mashing to burying the body (Ismail, 2017). The assembly of remembrance ash- Shidqi Kota Medan in its activities not only focuses on remembrance and remembrance, which is interpreted as remembrance approaching Allah swt, through talbiyah readings, thoyyibah sentences to the reading of shalawat only, because that is the effort of the dhikr assembly ash-Shidqi Medan City in its social movement teaches the community that the assembly of remembrance ash-Shidqi Medan city is an assembly that teaches many things to the community, Including one of them is to teach the jama'ah about the ordinances or practices of funeral prayers, this is done because there are still some jama'ah migrants (jama'ah who just joined) do not understand even do not memorize the readings read during the funeral prayer.

D. CONCLUSION AND ADVICE

The conclusion of this study were: (1) The concept of social thoughts in building social movements and to be implemented in the civilization based on three things, namely: social of right society (الامة الم توحيدة في ال ص فحة), social of law society (الامة الم توحيدة في ال قانونة), and social gathering of philosophy (الامة الم توحيدة في ال فال سد فية); (2) Forms of activities developed in their social movements through theological thinking based on social movements, including recitation, Tahlilan, Zikir Akbar and Haul Majelis Zikir; (3) The inhibiting and supporting factors of the theological thought movement and the social movement of thought in building the social movement, which are the clear management and the congregation that are Istiqomah in participating in the activities.

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