

## **The Implementation of Hadits on Dzikir and Ihsan: a Living Hadith Study on the Manaqiban Tradition in Majelis Dzikir Al-Khidmah Lampung**

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**Abstract.** Al-Khidmah is a council of dzikir in which the congregations consist of various educational, economic, and social backgrounds. Uniquely, in the council, there are people who have criminal backgrounds such as drug addicts and thugs. In its development, these people experienced a change in character towards ihsan. This change is suspected to be the impact of their participation in Majelis Dzikir Al-Khidmah of dzikir. This paper examines the living hadith about dzikir and ihsan in Al-Khidmah and its role in shaping the character of its congregations towards ihsan. This paper was a field research in Simbarwaringin, Trimurjo sub-district, Central Lampung. This was a qualitative descriptive paper that provides a description of the living hadith and the formation of ihsan characters in Al-Khidmah Lampung. This paper was conducted by using participation method with the symbolic interaction method. The results concluded that Al-Khidmah revived the values of hadith about ihsan in three forms of tradition: practice, oral, and written. The character of the ihsan is measured by using the parameters of the *asas al khomsa* contained in the interaction model, the relation model, and the ritual dzikir of manaqib. This paper adds the treasure of the hadith study about the practice of hadith to form the character of ihsan through tarekat.

**Keywords:** living hadith; hadith on dzikir; hadith on ihsan; ihsan character; Majelis Dzikir al-Khidmah

### **Introduction**

Simbarwaringin is a village which is in the capital of Trimurjo sub-district, Central Lampung. The total area of Simbarwaringin is 7.16 km<sup>2</sup> with a population of 56,165 people. From total population of Simbarwaringin, 6,141 are Muslims and 24 people are Catholics. The livelihoods of the population range from farmers, teachers, police, doctors, and others.

Simbarwaringin is classified as rural and was formed in 1972 as a result of the division of Kaliwungu village. Administratively, this village

is under Lampung Tengah district, but geographically the village is 30 km from the district center on Gunung Sugih. On the other hand, this village is close to Metro city, only about 9 km<sup>1</sup>. In other words, this village is experiencing a cultural shock problem, where the population is experiencing a transition from a rural community to an urban community.

The heterogeneity of the Simbarwaringin community is in line with the complexity of the problems in it. Like urban communities in general, crime is one of the problems in Simbarwaringin village. Various cases have occurred in Simbarwaringin such as theft, robbery, drug trafficking and gangsters. In many cases, these crimes are the way people face their economic problems. For example, December 26, 2019, a resident of Simbarwaringin with the initials AM was arrested by the Lampung Tengah Police Narcotics Detective Unit for drug abuse charges.<sup>2</sup>

However, not all people in Simbarwaringin use criminal means to solve their problems. On the other hand, some people also choose a more moderate path, such as returning to the path of religion. The emergence of prayer councils, recitation congregations, and *dzikir* assemblies have become media for the community to prepare individuals who are more resilient in facing world problems. Al-Khidmah is one of the *dzikir* assemblies in Simbarwaringin. Unlike the Jamiyyah Tariqah in general which is only followed by students, the Majelis Dzikir Al-Khidmah is more open to the congregations. Regardless of age, sex, occupation, or education, anyone can join this assembly. The congregations also consist of various different backgrounds ranging from students, the general public, students, academics, and others.

What interesting is that among the congregations, there are some people who previously had criminal records. The participation of these people in the Majelis Dzikir Al-Khidmah apparently had an impact on their character and behavior. There was a significant change between before following and after joining the assembly. This difference can be

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<sup>1</sup> Sidik Purnomo, *Trimurjo Dalam Angka (2019)* (Lampung Tengah: Badan Pusat Statistik Kabupaten Lampung Tengah, 2019).

<sup>2</sup> Penulis Redaksi Runnews, "Ketahuan Menyembunyikan Sabu, Seorang Pemuda Diamankan Sat Narkoba Polres Lampung Tengah," News, *Runnews Lampung Update* (blog), Desember 2019, <https://www.runnews.co.id/ketahuan-menyembunyikan-sabu-seorang-pemuda-diamankan-sat-narkoba-polres-lampung-tengah/>.

seen from the way they speak, emotional control, and attitude in dealing with problems.

The author then made observations on nine congregations consisting of former thugs, thugs, robbers, and drug dealers. The preliminary findings indicate that there are changes in their character in terms of several aspects, which can be seen in the table as follows:<sup>3</sup>

No	Aspect	Before	After
1	Mindset	His thoughts are only for worldly pleasures.	He has begun to mature in thinking and balancing between the world and the hereafter.
2	Profession	Stealing, robbing, thuggery, drug trafficking, and fraud.	Starting looking for a halal job (farmer, trader, entrepreneur)
3	Speaking style	Speaking with loud intonation	Being calmer in speaking and using polite Javanese ( <i>Kromo Inggil</i> )
4	worship	Never praying	Already started praying 5 times a day
5	Hobby	Liked to hang out with friends and commit immorality (drinking alcohol, drugs, gambling)	Likes to follow religious traditions such as recitation, <i>tahlilan</i> , <i>yasinan</i> , and <i>manaqib</i> .
6	Attitude when following <i>manaqib</i>	When he first followed <i>manaqib</i> , he felt bored, sleepy, and did not	Absorbing the chanting of <i>dzikir</i> until feeling sad and crying.

<sup>3</sup> Observation on SW, ND, MK, GT, DN, RH, AB, EK, MS pada tanggal 1-2 Februari 2020 di Majelis Dzikir Al-Khidmah.

		absorb.	
7	Manaqib priority	Doing Manaqib when there is no agenda	Doing Manaqib routinely at Simbarwaringin

Borrowing the theory of *asasul khomsah* that was coined by the Mahasiswa Ahli Thariqoh Al-Mu'tabaroh An-Nahdhiyah (MATAN), the organization under the auspices of Jam'iyyah Ahlit Thoriqoh Al-Mu'tabaroh An-Nahdliyyah (JATMAN NU), the changes experienced by the congregations were the representation of the five principles of the five souls (*lima asas panca jiwa*).<sup>4</sup> The five principles are; First, *tafaqquh fiddin* (mastery of religious and worldly sciences) is reflected in the mindset of the congregations who begin to balance the interests of the world and the hereafter. Second, *iltizamut tho'at* (obeying Allah, Rasulullah saw, ulil amri, and *murshid*), which is a change in the aspect of carrying out his worship which is increasingly perfect and complete.

*Third, tashfiyat al-qulub wa tazkiyat al-nafsi* (cleansing the heart and purifying oneself), seen from the congregations' speech gestures and their easily controlled emotions. *Fourth, hifdz al-aurad wa al-adzkar* (always intending to worship Allah SWT.), The congregations always take time to follow *manaqib* as an activity to get closer to Allah SWT. *Fifth, khidmah lil-ummah* (devotion to fellow humans, nation and state as a form of devotion to God Almighty.) The congregation uses religious traditions as a medium for interaction with islamic brotherhood (*ukhuwah islamiyah*).

In the conception formulated by MATAN, the *asasul khomsah* is an operational concept to describe the personal *ihsan* that occurs in the congregations. *Ihsan* in the sense of noble morals or education towards noble morals is the highest peak of one's religion. The term *ihsan* itself is mentioned in the hadith of the Prophet when someone asks about *ihsan*, "You should worship Allah as if you saw Him", then really he saw you."

Broadly speaking, the term living hadith can be defined as a scientific study or research on various social events related to the

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<sup>4</sup> Blog Author, "Asasul Khomsah MATAN," Religi, *MATAN Hadiningrat* (blog), 2020, <https://matanhadiningrat.com/asasul-khomsah-matan/>.

presence or existence of hadith in a particular Muslim community.<sup>5</sup> The living hadith values *ihsan* in the assembly of al-Khidmah Lampung is a phenomenon of living hadith. The actualization of hadith values about *ihsan* in the Al-Khidmah assembly aims to shape the character and personality of the *ihsan* of the congregation. Meanwhile *dzikir* and *manaqib* become instruments in order to achieve this goal. The packaging of *dzikir* and *manaqib* in a distinctive ritual affects the peace of mind for the congregation and leads to the formation of the character of *ihsan*.

*Dzikir* is a form of worship that not only benefits from the dimensions of the vertical relationship between God and a servant, but also has practical benefits both physically and spiritually. According to research conducted by Ayu Efitasari, there is a significant influence between *dzikir* on mental calm in Majelis Dzakirin Kamulan. This is evident from the large percentage of mental tranquility of 6.5%, which is influenced by environmental factors and the rules applied in Majelis Dzakirin Kamulan.<sup>6</sup>

Furthermore, *dzikir* also has an effect on changes in the social behavior of the congregation in *dzikir* assemblies. Muhammad Yusuf in his thesis concluded that the behavior changes that occurred in the congregation of the Tarekat Qadriyah wa Naqsabandiyah Malang City could be seen from the aspects of lifestyle, being helpful, increasing friendship, and *amar ma'ruf nahi munkar*. This change is due to the success of the tarekat teaching which is able to guide and direct the positive behavior of its congregation according to Islamic teachings, both in terms of individual changes and socio-religious behavior in the midst of society.<sup>7</sup>

As a model for the study of hadith, living hadith has been widely practiced in various objects, from religious traditions to pop culture

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<sup>5</sup> Adrika Fithrotul Aini, "Living Hadis Dalam Tradisi Malam Kamis Majelis Shalawat Diba' Bil-Mustofa," *Ar-Raniry: International Journal of Islamic Studies* 2, no. 1 (2014): 227.

<sup>6</sup> Ayu Efitasari, "Pengaruh Pengamalan Dzikir Terhadap Ketenangan Jiwa Di Majelis Dzakirin Kamulan Durenan Trenggalek" (Skripsi, Jawa Timur, Institut Agama Islam Negeri Tulungagung, 2015), 84.

<sup>7</sup> Muhammad Yusuf, "Tarekat Dan Perubahan Perilaku Sosial Keagamaan Pada Jama'ah Tarekat Qadriyah Wa Naqsabandiyah Di Kota Malang: Perspektif Tindakan Sosial Max Weber" (Tesis, Malang, Universitas Islam Negeri Maulana Malik Ibrahim, 2018), 67.

products.<sup>8</sup> In the study of religious traditions, several objects that have been studied include the maulid tradition<sup>9</sup>, the alms tradition<sup>10</sup>, the dhuha prayer tradition<sup>11</sup>, and so on. Meanwhile, in the realm of popular culture, for example, Nurmansyah has studied living hadith in films.<sup>12</sup>

Then in the context of al-Khidmah as a research subject, the research that has been carried out is about the progress and its impact on the formation of a sakinah family<sup>13</sup>, strengthening patient attitudes<sup>14</sup>, increasing spiritual intelligence<sup>15</sup>, tolerance and social care<sup>16</sup>, and the ability to exercise self-control.<sup>17</sup> Research on the role of Majelis al-Khidmah in shaping the character of *ihsan* has not been done so much.

Meanwhile, research and publications on *dzikir* and its role in individual life are more oriented towards the formation of identity and meaning of life<sup>18</sup>; as a complement to thinking to shaping the character

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<sup>8</sup> Saifuddin Zuhri Qudsy, "LIVING HADIS: GENEALOGI, TEORI, DAN APLIKASI," *Jurnal Living Hadis* 1, no. 1 (May 6, 2016): 177-96, <https://doi.org/10.14421/livinghadis.2016.1073>.

<sup>9</sup> Dewi Fatonah, "Tradisi Maulid Arba'in Di Kampung Arab Al-Munawwar Palembang," *Jurnal Living Hadis* 5, no. 1 (2020).

<sup>10</sup> Muhammad Rafi, "Living Hadis: Tradisi Sedekah Nasi Bungkus Hari Jum'at Oleh Komunitas Sijum Amuntai," *Jurnal Living Hadis* IV, no. 1 (Mei 2019).

<sup>11</sup> Nurul Afifah, "Salat Duha sebagai Budaya Populer dalam Pemaknaan Anggota Majelis Dhuha Bantul," *RELIGIA*, February 19, 2018, 160-73, <https://doi.org/10.28918/religia.v20i2.927>.

<sup>12</sup> Ihsan Nurmansyah, "Resepsi Dan Transmisi Pengetahuan Dalam Film Papi Dan Kacung Episode 8-11: Sebuah Kajian Living Hadis," *AL-Quds: Jurnal Studi Al-Qur'an Dan Hadis* 3, no. 2 (2019).

<sup>13</sup> Khoirul Anam, "Keluarga Sakinah Dan Dzikir (Studi Atas Peran Majelis Dzikir Al-Khidmah Dalam Pembentukan Keluarga Sakinah Di Kabupaten Semarang)" (Skripsi, Jawa Tengah, Institut Agama Islam Negeri Salatiga, 2015).

<sup>14</sup> Nur Ikhsan Ari Wibowo, "Hubungan Keaktifan Mengikuti Majelis Dzikir Dengan Sikap Sabar Jama'ah Al Khidmah Kecamatan Tingkir Kota Salatiga Tahun 2013" (Thesis, IAIN SALATIGA, 2013), <http://e-repository.perpus.iainsalatiga.ac.id/7089/>.

<sup>15</sup> Lailatul Janah, "Peran Majelis Dzikir Al Khidmah Dalam Mengembangkan Kecerdasan Spiritual (Studi Pada Jamaah Majelis Dzikir Mahasiswa Al Khidmah Kota Salatiga 2016)" (PhD Thesis, IAIN SALATIGA, 2017).

<sup>16</sup> Nadzifah Nuriyatun, "Implikasi Kegiatan Majelis Al-Khidmah Dalam Membentuk Karakter Toleransi Dan Peduli Sosial Pada Jama'ah Remaja Di Kecamatan Sayung Kabupaten Demak" (Thesis, Universitas Wahid Hasyim, 2020), <http://eprints.unwahas.ac.id/2539/>.

<sup>17</sup> Ali Muntaha, "Korelasi Antara Intensitas Mengikuti Majelis Dzikir Khushusy Al-Khotmy Dengan Kontrol Diri (Self Control) Pada Jama'ah Al Khidmah Kabupaten Semarang" (Thesis, Salatiga, IAIN Salatiga, 2019), <http://e-repository.perpus.iainsalatiga.ac.id/5944/>.

<sup>18</sup> Yedi Supriadi, "Dzikir, Spiritualitas Dan Intuisi: Studi Tentang Pembentukan Jati Diri Di Majelis Dzikir Rijalullah Majalengka," *Irsyad : Jurnal Bimbingan, Penyuluhan,*

of students in school<sup>19</sup>; character of adolescents<sup>20</sup>, the meaning of student life in university<sup>21</sup>; and building character of society<sup>22</sup>. Research that examines the *dzikir* and the formation of the character of ihsan as not yet widely studied.

In contrast to the various research and publications above, this article explores the role of *dzikir* assemblies in shaping the character of their congregations from the point of view of the hadiths used as the basis for these *dzikir* assemblies. The object in this article is the Majelis Dzikir Al-Khidmah in Lampung. This paper examines the role of the Majelis Dzikir Al-Khidmah in Lampung in constructing the character of the congregation in it, thus forming the character of *ihsan*. Before that, this paper will first examine how al-Khidmah lived the values of the Prophet's hadith in shaping the character and personality of his congregation.

This paper seeks to answer of how hadith on dzikir and ihsan was living in Majelis Dzikir al-Khidmah? On this fundament of study, this work describes how the Majelis Dzikir Al-Khidmah creates the formation of *ihsan* characters within it's congregations. Primary data were obtained through observation and interviews with the coordinators, congregations, and *murshid* Majelis Dzikir al-Khidmah in Lampung. Meanwhile, secondary data is obtained from books, journal articles, theses, and internet sources. The data were collected using the participatory method and analyzed using the symbolic interaction

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*Konseling, Dan Psikoterapi Islam* 8, no. 3 (September 30, 2020): 231–50, <https://doi.org/10.15575/irsyad.v8i3.2000>.

<sup>19</sup> Muhammad Anas Maarif and Muhammad Husnur Rofiq, "Dzikir Dan Fikir Sebagai Konsep Pendidikan Karakter: Telaah Pemikiran KH. Munawwar Kholil Al-Jawi," *Tadrib* 5, no. 1 (2019): 1–20, <https://doi.org/10.19109/tadrib.v5i1.3066>.

<sup>20</sup> Adni, "Pola Pembinaan Majelis Taklim Dzikir Nur Al-Mu'min Dalam Pembentukan Karakter Remaja Di Kelurahan Parit Tokaya Kecamatan Pontianak Selatan Kota Pontianak," *SOCIOLOGIQUE - Jurnal Sosiologi* 3, no. 3 (December 17, 2015), <http://fisipuntan.org/jurnal/index.php/sociologique/article/view/1240>; A Maturidi, "Peranan Majelis Dzikir Dalam Pembentukan Karakter Remaja," *Jurnal Dirosah Islamiyah* 1, no. 1 (2019): 79–92.

<sup>21</sup> Wahyu Kurniawan and Rahma Widyana, "Pengaruh Pelatihan Dzikir terhadap Peningkatan Kebermaknaan Hidup pada Mahasiswa," *JIP (Jurnal Intervensi Psikologi)* 5, no. 2 (December 31, 2013): 217–38, <https://doi.org/10.20885/intervensipsikologi.vol5.iss2.art5>.

<sup>22</sup> M. Yusuf Asry, "Sosialisasi Zikir Melalui Komunikasi dari Mulut ke Mulut dalam Membangun Karakter Masyarakat oleh Majelis Dzikir dan Shalawatan Al Mutathahhirien," *WACANA: Jurnal Ilmiah Ilmu Komunikasi* 17, no. 1 (July 28, 2018): 125–34, <https://doi.org/10.32509/wacana.v17i1.517>.

method. Data interpretation using symbolic theory was carried out on interviewing data obtained from the congregations of the Majelis Dzikir Al-Khidmah. Observations were made on speech gestures, facial expressions, and the behavior of the congregations while following the *manaqib* ritual.

## Discussion

### 1. Hadith on Dzikir and Ihsan

Hundreds of hadith allude to *dhikir*. The most popular is the hadith regarding the recognition that Allah is in accordance with the allegations of his servant and when a servant *dhikir* (remembering or chanting) Allah, then Allah will remember and mention the servant. This hadith is narrated in Bukhari 7405<sup>23</sup>; Muslim 2675<sup>24</sup>; Ibn Majah 3822<sup>25</sup>; Tirmizi 3603<sup>26</sup>; and Riyad as-Salihin 1435<sup>27</sup>. The following hadith in popular version is below:

وعن أبي هريرة، رضي الله عنه، أن رسول الله ﷺ، قال: " يقول الله تعالى: أنا عند ظن عبدي بي، وأنا معه إذا ذكرني، فإن ذكرني في نفسه، ذكرته في نفسي وإن ذكرني في ملأٍ ذكرته في ملأٍ خير منهم " ((متفق عليه)).

*"The Messenger of Allah said, "Allah the Exalted says: 'I am as my slave expects me to be, and I am with him when he remembers Me. If he remembers Me inwardly, I will remember him inwardly, and if he remembers Me in an assembly, I will remember him in a better assembly (i.e., in the assembly of angels)."*

Many popular hadith are *sahih* and *mutawatir* that discuss on *ihsan*. The most popular of these is the hadith about the Jibril teaching the Prophet Muhammad in a forum with sahabat. This hadith is narrated by many hadith books with different word but the content is the same. This hadith is listed in Bukhari 50 and 4777; Muslim 8 and 10; Imam Nasai 4990<sup>28</sup>; Ibn Majah vol. 1:63 and 64<sup>29</sup>; Ahmad 184, 367, 368<sup>30</sup>;

<sup>23</sup> Imam Muhammad bin Ismail al-Bukhari, *Sahih Bukhari* (Beirut: Dar Ibn Katsir, 2018).

<sup>24</sup> Imam Muslim bin al-Hajjaj al-Qusyairy an-Naisabury, *Sahih Muslim* (Beirut: Dar al-Kitab al-Ilmiyyah, 2010).

<sup>25</sup> Imam Ibnu Majah, *Sunan Ibnu Majah* (Bait Afkar Dauliyah, 2006).

<sup>26</sup> Imam Muhammad bin Isa at-Tirmidzi, *Sunan Tirmizi* (Dar al-Ghad al-Jadid, 2015).

<sup>27</sup> Imam Abu Zakaria an-Nawawi, *Riyadh As-Shalihin* (Al-Maktabah al-Ashriyah, 2010).

<sup>28</sup> Imam an-Nasai, *Sunan An-Nasai* (Dar al-Alamiyah li an-Nasyr wa at-Tajlid, 2018).

<sup>29</sup> Ibnu Majah, *Sunan Ibnu Majah*.

Arbain Nawawi 231, Riyadhus Salihin 60; Tirmizi 2610, Imam Nasai 4991; and Abu Dawud 4695. This hadith in Bukhari's narration is below:

“ حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا أَبُو حَيَّانَ التَّمِيمِيُّ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ كَانَ النَّبِيُّ ﷺ بَارِزًا يَوْمًا لِلنَّاسِ، فَأَتَاهُ جِبْرِيلُ فَقَالَ مَا الْإِيمَانُ قَالَ " الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَبِلِقَائِهِ وَرُسُلِهِ، وَتُؤْمِنَ بِالْبَعْثِ ". قَالَ مَا الْإِسْلَامُ قَالَ " الْإِسْلَامُ أَنْ تَعْبُدَ اللَّهَ وَلَا تُشْرِكَ بِهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤَدِّيَ الزَّكَاةَ الْمَفْرُوضَةَ، وَتَصُومَ رَمَضَانَ ". قَالَ مَا الْإِحْسَانُ قَالَ " أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ ". قَالَ مَتَى السَّاعَةُ قَالَ " مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، وَسَأْخِذُكَ عَنْ أَشْرَاطِهَا إِذَا وَلَدَتِ الْأُمَّةُ رَجَبًا، وَإِذَا تَطَاوَلَ رِعَاةُ الْإِبِلِ الْمُهْمُ فِي الْبُنْيَانِ، فِي خَمْسِ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ ". ثُمَّ تَلَا النَّبِيُّ ﷺ {إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ} الْآيَةَ. ثُمَّ أَدْبَرَ فَقَالَ " رُدُّوهُ ". فَلَمْ يَرَوْا شَيْئًا. فَقَالَ " هَذَا جِبْرِيلُ جَاءَ يَعْلَمُ النَّاسَ دِينَهُمْ ". قَالَ أَبُو عَبْدِ اللَّهِ جَعَلَ ذَلِكَ كَلِمَةً مِنَ الْإِيمَانِ.

*"One day while the Prophet (ﷺ) was sitting in the company of some people, (The angel) Gabriel came and asked, "What is faith?" Allah's Messenger (ﷺ) replied, 'Faith is to believe in Allah, His angels, (the) meeting with Him, His Apostles, and to believe in Resurrection.'" Then he further asked, "What is Islam?" Allah's Messenger (ﷺ) replied, "To worship Allah Alone and none else, to offer prayers perfectly to pay the compulsory charity (Zakat) and to observe fasts during the month of Ramadan." Then he further asked, "What is Ihsan (perfection)?" Allah's Messenger (ﷺ) replied, "To worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you." Then he further asked, "When will the Hour be established?" Allah's Messenger (ﷺ) replied, "The answerer has no better knowledge than the questioner. But I will inform you about its portents."*

## 2. Profile of Majelis Dzikir Al-Khidmah Lampung

Al-Khidmah is a *dzikir* assembly founded by KH. Ahmad Asrori al-Ishaqi. He is a prominent Sufi cleric and caretaker of the Al-Fitrah Islamic Boarding School in Surabaya. Long before the founding of Al-Khidmah, in the 1980s KH. Ahmad Asrori al-Ishaqi often mingled with youths in Gresik. His preaching begins by inviting young men who love to do immorality to be guided slowly to the right path. So that the association was given the name *orong-orong* (an animal like a cricket) or a small animal that appears in the dark looking for light at night and surrounds it. The philosophy of this name is that young people whose

<sup>30</sup> Imam Ahmad bin Hanbal, *Musnad Imam Ahmad* (Bait Afkar Dauliyah, 2000).

<sup>31</sup> Yahya bin Syaraf an-Nawawi, *Al-Arbain an-Nawawi* (Damaskus: Dar al-Fath, 2009).

lives are initially dark are full of immoral acts and sins that are guided to a life of the light of truth by *ahklak al-karîmah*.

The name *Al-Khidmah* itself originally emerged from the habit of Al-Fitrah students who wrote the word "*Al-Khidmah*" (servant) in the lower right corner of the assembly invitation letter for congregations. This habit makes the residents of the neighborhood around the lodge call the assembly "Al-Khidmah". So that the name is until now known as the name Al Khidmah, a *dzikir* assembly led by Kyai Ahmad Asrori.<sup>32</sup>

*Khidmah*, literally means serving, cuddling, accompanied by a sense of *andhap ashor, tawadlu'*, polite and sincere. *Khidmah*, according to H. Hasanudin, Chairman of al-Khidmah Indonesia, is not only sincere, but also professional. According to H. Hasanudin, what is meant by congregation al-Khidmah is an association of assemblies or organizations that guide people to get closer to Allah Almighty through practices such as collective prayer assemblies, *manaqib* assemblies from scholars. As for the formation of the al-Khidmah congregations to create a righteous and righteous generation, physically and mentally prosperous, who are good at being grateful, can please their family, their parents, their teachers to the Prophet Muhammad, according to the instructions of the Koran and al-Hadith. as well as moral guidance from the Islamic scholars.<sup>33</sup>

Along with its development, the congregations of Al-Khidmah increased in number, so that a community that could organize congregations in large numbers was needed. So a forum called "Jamaah Al Khidmah" was formed. This organization was declared on December 25, 2005 in Semarang, Central Java, with its main activities being the Dzikir Council, the Khotmil al-Qur'an, Maulid, and Manaqib Council as well as sending prayers to parents and teachers, and others.

Al-Khidmah organization has been officially registered at the Ministry of Law and Human Rights of the Republic of Indonesia with deed number AHU 25 AH 01.06 in 2011. Al-Khidmah has branches in various provinces in Indonesia, even abroad such as in Malaysia, Singapore and Brunei Darussalam. The rationale for the birth of Al-Khidmah includes: the more difficult and difficult it is to hold fast to aqidah, belief, and the true, upright and upright religious journey; and

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<sup>32</sup> Anam, "Keluarga Sakinah Dan Dzikir (Studi Atas Peran Majelis Dzikir Al-Khidmah Dalam Pembentukan Keluarga Sakinah Di Kabupaten Semarang)."

<sup>33</sup> Umar Faruq, "Al-Khidmah Kampus UIN Sunan Kalijaga" (Skripsi, Yogyakarta, Universitas Islam Negeri Sunan Kalijaga, 2016).

the reduced attitude of loving and respecting others, due to less or no shame.

One of the Al-Khidmah branches is the Lampung Province branch. Jamaah Al-Khidmah first entered Lampung Province in 2005. However, the management of Al-Khidmah in Lampung province was only formed in 2014 at the Islamic Boarding School Miftahurrohmah Pesisir Barat under KH. Ahmad Yasin. Al-Khidmah Lampung Province is scattered in several points including Gula Putih Mataram (GPM), Lampung Tengah led by KH. Abrori Akwan, a student from KH. Ahmad Asrori Al-Ishaqi; at the Darul Falah Mesuji Islamic Boarding School led by KH. Ahmad; and in Simbarwaringin, Central Lampung under the leadership of Kyai Mukhlisin, who was then taken to the Riyadhatul Qur'an Islamic Boarding School, Metro City.

Majelis al-Khidmah has a distinctive characteristic in carrying out its *amaliyah*. This assembly combines *manaqib*, *dzikir* and *shalawat*. Therefore, this assembly has a different style and impression for each of its congregations. The Jamaah of Majelis al-Khidmah itself is not only a group of *kiai* (ulama). Various groups of people, from criminals to officials join together to do *dzikir*, read *manaqib*, and together knit longing for the Prophet by reading prayer.

Al-Khidmah also facilitates each of its congregation who wants to send prayers to his relatives who have died. In addition, Al-Khidmah also commemorates and sends prayers on the day of the death of important figures such as Syekh Abdul Qodir Jailani and KH. Ahmad Asrori Al-Ishaqi who is also a *murshid* of the Qadiriyyah wa Naqsabandiyah.<sup>34</sup> This activity, called haul, is usually carried out on a national scale attended by branches from various provinces.

### **3. Living Hadith Phenomenon in Majelis Dzikir Al-Khidmah Lampung**

Al-Khidmah is one of the *dzikir* assemblies which acts as an agent of living hadiths in shaping the character of its congregation. Personal achievements and characteristics of *ihsan* in this case are contextualized in a tarekat organization using *dzikir* and *manaqib* as the main instruments. In general, the practice of hadith in the *dzikir* Manaqib Al-Khidmah tradition consists of three forms, namely the practice, oral, and written traditions. The following is an explanation of the living hadith in the al-Khidmah *dzikir* assembly in Lampung.

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<sup>34</sup> Saiful Hadi, Wawancara tentang Sejarah Majelis Dzikir Al-Khidmah Lampung, January 8, 2019.

**First**, living hadith in the practice tradition. As previously explained that *tarekat* and Sufism can act as intermediaries to achieve the personality and character of *ihsan*. *Dzikir* and *manaqib* are important instruments for honing the mind of the congregation in order to achieve personal *ihsan*. The *dzikir* and *manaqib* services in the Majelis Dzikir Al-Khidmah are packaged in a certain unique and distinctive rite. The rite referred to here means several activities that are "sacred", and have certain procedures (solemn ceremonies and processions), and require joint involvement between students and *murshids*.

Al-Khidmah packs *dzikir* into religious rituals in congregation with distinctive chants so as to have an impact on mental tranquility for the congregation. Although Al-Khidmah is not limited to one type of *tarekat*, the dominant one used is the Qadiriyyah wa Naqshabandiyah Tarekat. The procedures before doing *dzikir* include repenting to Allah for all the sins he has committed, bathing and ablution, keeping silent or calming down to concentrate the mind, intending to ask Allah for help through the teacher, determined to ask the Prophet Muhammad's help through the teacher.

The procedures for *dzikir* include being in a holy place, getting used to humble oneself in *dzikir*, wearing clean clothes and wearing fragrances (preferably white clothes), choosing a place that is dim / not dark, controlling views and thoughts, being honest in *dzikir*, and sincere, read the *dzikir* well.

While in the assembly, the congregation is not allowed to carry out activities other than *dzikir* such as chatting with each other, using communication tools (cellphones), smoking, and making body movements that are not part of the *dzikir* ritual series. It aims to maintain calm and solemnity during the implementation of *dzikir*. By getting used to focusing on the presence of the Khaliq, it will also affect the person who is always introspective.<sup>35</sup>

**Second**, living hadith in the oral tradition. The phenomenon of living hadith in the form of an oral tradition in Majelis al-Khidmah is found in his *dzikir* practice. Texts of *dzikir* in Al-Khidmah include *tahlil*, *tahmid*, *tasbih*, and *takbir*, each of which is read 313 times. Apart from text *dzikir*, there are other text which are practiced in the form of an oral tradition.

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<sup>35</sup> Mukhlisin, Wawancara tentang Majelis dzikir dan Tarekat Al-Khidmah Lampung, January 7, 2020.

It is true that there is no hadith that is explicit about the number of *wirid*, except for the *dzikir* that is done after the prayer that has been determined by the Prophet. Regarding this matter, *Murshid* al-Khidmah Lampung, Abah Mukhlasin explained that the determination of the number of a *wirid* does not have to be based solely on hadith, but can also be determined through inspired guidance obtained by righteous servants of God. He quoted a history in a book entitled *Jila 'al-Afham* written by Ibn Qayyim al-Jauziyah as follows:

عَنْ زَيْدِ بْنِ وَهْبٍ قَالَ لِي ابْنُ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ يَا زَيْدُ بِنُ وَهْبٍ لَا تَدْعُ إِذَا كَانَ يَوْمَ الْجُمُعَةِ أَنْ تَصَلِّيَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلْفَ مَرَّةٍ تَقُولُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

"From Zaid bin Wahb, the friend of Ibn Mas'ud said to me: O Zaid, if you do not leave Friday reading prayers on the Prophet 1000 times, say Allahumma salli 'ala Muhammad an-Nabiyi al-ummiyyi sallallahu alaihi wasallam."

Through this narration, Abah Mukhlasin concluded that the determination of the number of *wirid* numbers could be determined by the righteous servant of Allah and happened immediately and did not contradict the law. Even this also happened in the time of the sahabat.

*Dzikir* is worship in order to achieve a *ihsan* person. *Dzikir* is also a manifestation of the *tazkiyatun nafs* (cleaning of soul) by means of the presence of the heart in chanting Allah's name, namely calling it in oral and presenting it in the heart. With a pure heart, it will reflect the behavior and character of *ihsan* in a person.<sup>36</sup>

**Third**, living hadith in the writing tradition. The value of the hadith in the form of a written tradition that lives in Al-Khidmah is manifested in the logo of the assembly. In the Al-Khidmah logo, there is a three-star symbol that symbolizes efforts to strengthen and perfect Al-Islam, Al-Iman and Al-Ihsan. This meaning describes Al-Khidmah's goal to create a true Islam (*kaffah*) for its worshipers.

The Majelis Dzikir Al-Khidmah has a book of *manaqib* compiled by KH. Ahmad Asrory Al-Ishaqy. Living hadiths in the form of written traditions are also found in the *manaqib* book. The book contains readings in rituals, such as *dzikir* sentences, Al-Qur'an verses, prayers for the Prophet, management texts, Asmaul Husna and so on. Regarding the hadith which is used as a basis, Saiful Hadi or commonly called Gus Ipul explains as follows:

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<sup>36</sup> Mukhlasin.

"The compilation of the *manaqib* book itself has basically been exemplified by previous scholars. An example is Imam Ahmad bin Hanbal in his book entitled *Al-Musnad*, in which there is a chapter of *Manaqib Asy-Syamiyin* (the history of the pious people of Syam). The arrangement of the book of the *manaqib* is in the framework of *ittiba* 'in order to follow what has been explained in the Al-Qur'an, such as the history of the people both in surah Maryam and Luqman. So in general, the values contained in the argument are the basis for *manaqib*. In particular it is also the foundation in Al-Khidmah."<sup>37</sup>

The book *manaqib* Al-Khidmah tells the life of Sheikh Abdul Qadir al-Jailani. The book explains the scriptures, births, spiritual journeys, *karamah* and advice including orders to always maintain ablution, always draw closer to Allah Most High, practice 99 *Asmaul Husna*, love the poor, always be grateful in any circumstances, always be patient, always be careful in associating with people. The book is a form of *ittiba* (following) 'to the previous scholars and pious as someone who has reached an *ihsan* person.

The life of these hadith values is a *riyadhoh* to hone the quality of *ihsan* congregation. The practice of the hadith about *ihsan* is written in a practice to train the soul and lust in order to fight against bad tendencies. Thus, the person of the *ihsan* is not only within the scope of the assembly, but will also be accustomed to being applied in the surrounding community.

#### **4. Jamaah Al-Khidmah understanding of the Hadith about Ihsan**

In the aspect of understanding the hadiths about Islam-Iman-Ihsan, the congregations do not memorize and understand in detail. However, from the aspect of experience and the rites carried out by the congregations, it refers to the formation of *ihsan's* character. In an interview with one of Al-Khidmah's congregation, the congregation could not explain the hadith but the congregation could explain the verses of the Koran such as surah ar-Ra'du verse 28, and the sentence "*afhloludz dzikri, fa'lam annahu*" (the best dzikr, that is) before the recitation *tahlil*. This indicates that the congregation actually understands the virtue of *dzikir*, but it is limited to the verses of the Al-Qur'an or familiar sentences.<sup>38</sup>

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<sup>37</sup> Hadi, Wawancara tentang Sejarah Majelis Dzikir Al-Khidmah Lampung.

<sup>38</sup> Jama'ah Al-Khidmah, Wawancara kepada Jama'ah tentang Dzikir Manaqib Al-Khidmah, January 30, 2020.

The object of *dzikir* which is mentioned by the congregation is one of the rites which becomes a tool to reach the degree of *ihsan*. This *dzikir* has a significant influence in character building. In solving the problems of daily life before participating in the *manaqib dzikir* activities, the congregation is often unable to control their emotions, then says harsh or dirty words. After participating in this activity, his emotions are more controlled and there is a separate message to prevent these things. In addition, the intensity of the recitation of *dzikir* and prayers in daily life increases, both after prayer and at certain times, for example after congregational prayers. *Isyarah* described by the congregation is a manifestation of a piece of the Prophet's hadith which describes *ihsan*, which means "Even if you don't see Him, in fact He sees you".

Apart from that, in this *dzikir manaqib* activity, it was not uncommon for the congregation to cry in response to the atmosphere that was built during this activity, both during *dzikir* and prayer led by *murshid*. Responding this phenomenon, the writer uses symbolic interaction theory, the concept of The Definition of the situation found by Wiliam Isac Thomas (1968) in Hendariningrum (2009). In this concept, it is explained that human interaction is built in the form of a response to an external stimulus which is preceded by a process of interpretation and certain considerations, which in turn give meaning to the stimulus it receives.<sup>39</sup>

This is in line with the phenomenon outside the *dzikir manaqib* ritual, namely *murshid* guidance to congregations who have a criminal background who eventually return to the right path. The *murshid* stimulation in the form of spiritual guidance was then responded to by the congregation who previously had a criminal background by returning to the right path. The individual stimulation does not immediately accept it, but it takes a long process and interpretation according to the concept of *the definition of the situation*.

In symbolic interaction theory, this is included in the premise of an individual responding, including physical and social objects that refer to the meaning contained in the component.<sup>40</sup> First, the all-white clothes that have become typical of the al-Khidmah *dzikir* assembly, whether

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<sup>39</sup> Nina Siti Salmaniah Siregar, "Kajian Tentang Interaksionisme Simbolik," *Jurnal Ilmu Sosial* 4, no. 2 (Oktober 2011): 106.

<sup>40</sup> Dadi Ahmadi, "Interaksi Simbolik: Suatu Pengantar," *Mediator* 9, no. 302 (Desember 2008): 310.

worn by congregations or *murshids*. This has a philosophy that white clothes are Sunnaterrasul so they will bring out their own light, besides that white clothes are also the clothes of pious people. White clothes also symbolize the shroud, the sheet of cloth to be worn when the world dies. Second, the use of *buhur* during the *dzikir manaqib* ritual which has a philosophy that fragrance is also a *sunaturrasul* which can also support solemnity during *dzikir*. The third is the use of jasmine flowers that are scattered in Al-Khidmah decorations which have the philosophy that the fragrant smell of fresh jasmine can provide positive energy.<sup>41</sup>

### **5. Ihsan Character Building**

Amaliyah Al-Khidmah apart from carrying out worship to Allah is also a medium for shaping the character of the congregations in it. The person with character in question is the *ihsan* person. This character is reflected in their behavior while in the *dzikir* assembly, such as their *ta'ziman* towards *murshids*, being absorbed in *dzikir*, humorous, polite in speaking, especially to older people, and smiling. This character is also found in congregations of former thugs, addicts and drug dealers, thugs, and robbers.

Based on observations made on the Al-Khidmah assembly, the author found several instruments that played an important role in the process of forming the character of the congregation towards *ihsan*. The following is an explanation of the role of Al-Khidmah in shaping the character of his congregation.

**First**, the relation model. *Ihsan* is synonymous with inner experience, so it cannot be studied theoretically because everyone must have different experiences. Therefore, there are at least two ways to know the truth from an experience. This method is to experience it for yourself and through people who have experienced it first. *Murshid* becomes *i'tibar* for the congregation as one who reaches *ihsan*. So in this case the *murshid* has a very important position as an *ihsan* person.

The main aspect that should be understood in explaining the relationship between *tarekat* followers and *murshids* is their position in the *tarekat*. *Murshid* occupies a very important position in the world of *pesantren* and *tarekat*. The charisma inherent in him automatically makes him a role model, role model, and leader at the same time.

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<sup>41</sup> Mukhlisin, Wawancara tentang Majelis dzikir dan Tarekat Al-Khidmah Lampung.

However, for the *tarekat*, the *murshid's* position is the strongest point not only as a leader and guide in the religious aspect, but also as the center of reference for almost all dimensions of the life of *tarekat* followers. This is indicated by the almost total level of respect and obedience from the congregation to the *murshid*.<sup>42</sup>

This kind of condition also occurs in the congregation of the Al-Khidmah assembly, especially for people with criminal backgrounds who follow Al-Khidmah. The beginning of their participation was not for the purpose of the *tarekat*, but led to guidance and consultation regarding their life problems. As explained by Abah Mukhlisin (*murshid* from Al-Khidmah Simbarwaringin):

"In the beginning, they had no goal at all to follow the management of Al-Khidmah. Starting from 2006, one of them (a thug) came to me for treatment. After feeling the healing bit by bit, he immediately invited his friends to come and seek treatment for me. Some of his friends are former robbers, thugs, some are addicts and drug dealers. Not only for treatment, but there are also those who ask for spiritual guidance and talk about life's problems. After a while they were with me and got close emotionally, then I directed them to follow *manaqib*.<sup>43</sup>

The relationship between the congregation and the *murshid* does have a difference with the congregation of the *tarekat* at the *pesantren*. In general, the relationship between the congregation who comes from the *pesantren* is in the form of obedience to a teacher who always guides and teaches them. However, in contrast to the people who were specially guided by Abah Mukhlisin, their obedience to the *murshid* tends to gratitude and a form of trust in someone who has provided solutions to problems.

Apart from the benefit of healing illnesses and spiritual guidance, the more moderate method of the *murshid* in embracing the congregation is a special attraction for outsiders. *Murshid* uses the *bil mau'izah hasanah* (kind advice) method, which is by giving advice to

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<sup>42</sup> Yusuf, "Tarekat Dan Perubahan Perilaku Sosial Keagamaan Pada Jama'ah Tarekat Qadriyah Wa Naqsabandiyah Di Kota Malang: Perspektif Tindakan Sosial Max Weber," 55.

<sup>43</sup> Mukhlisin, Wawancara tentang Majelis dzikir dan Tarekat Al-Khidmah Lampung.

others which contains instructions of kindness for him. To direct others to goodness, especially congregations who come from criminal backgrounds, Abah Mukhlisin explained as follows:

"So, the approach for other people who are not from the boarding school environment uses a special method. Especially for people who do have a criminal background, namely with *mau'izah hasanah* (kind advice)/ chatting casually. There is no need to use excessive means and require them to repent immediately. The philosophy is "catching fish without making the water cloudy, the important thing is you can". I guide them slowly, until they change for the better little by little because basically they already know what is good and what is right. So, I just touched his soul with a spiritual method. Talking about change, it can be seen from the aspect of worship".<sup>44</sup>

This is the relationship that is formed between the *murshid* and the congregation of the *tarekat*. Although using a different approach for each group of people, the substance is to cultivate obedience to a *murshid*. The relationship between the congregation and the *murshid* is a manifestation of *iltizamut thoat* (maintaining obedience) in the form of being obedient to *ulil amri*.

**Second**, the rites in the *manaqib dzikir*. Another aspect that plays a role in shaping the character of the Al-Khidmah congregation is the packaging of *dzikir* and *manaqib* in several rites. These rites include the rhythm used in chanting the *dzikir* sentence. For the Sufis, Islamic notes, such as *nasheed* or the recitation of *sholawat* verses, serve to increase the solemnity and preoccupation of presenting Allah SWT. The mind of the Sufi will feel dissolved in these rhythms when doing *dzikir* or praying. This state produces inner calm and inner calm. The calmness of birth can be seen from fluent and regular recitation of *dzikir* or *shalawat* and the position of the body that remains where it is reciting or praying.<sup>45</sup>

The ritual is performed using a rhythm in which there is a *manaqib* recitation. It does not only contain the biography of Sheikh Abdul Qadir al-Jailani r.a., which contains seven chapters, but also prayers. The reading of the *manaqib* itself uses a unique and distinctive rhythm and song by Al-Khidmah. Prayers offered by the congregation

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<sup>44</sup> Mukhlisin.

<sup>45</sup> Ibrahim Idrus, "Dzikir Nasyid Di Majelis Ta'lim Bani Isma'il Banjarmasin" (Tesis, Banjarmasin, Institut Agama Islam Negeri Antasari, 2015), 1.

are read simultaneously by the *dzikir* assembly, namely when moving from chapter one to the next.

When the writer interviewed one of the congregations, he confirmed that he got the calm in the ritual of *manaqib* from the rhythm and chant. As for the specifics, the appropriate one to calm the heart is when chanting *tahlil* and *wadzifah* sentences "*ibadallah*." The congregation explained in detail as follows.

"Even though in essence this *manaqib* is a biography of pious people, what is in Al-Khidmah is different. It was clear that when I read the translation of the biography of Shaykh Abdul Qodir Jailani, it did not impress the peace of mind, but in Al-Khidmah this is different. Besides it is presumed to be carried out together in a noble assembly. But apart from *manaqib*, what is no less important is when reading the sentences '*laa ilaha illallah*' and '*ibadallah*'. When Abah Mukhlisin chanted that sentence, his heart felt calm and focused. Therefore, because of that I also cried." <sup>46</sup>

*Mahalul qiyam* in the *manaqib* ritual is also a rite which is a practice that leads to the peace of mind of the congregations. *Mahalul qiyam* is getting up from sitting to stand up when the Prophet's prayer is recited. This rite is a form of respect for the Prophet Muhammad SAW as the most noble servant of Allah.

At that moment, the congregation was in a state of relaxation, their thoughts and feelings and their hearts became focused on one goal, namely presenting Allah SWT. The higher the level of focus and calmness of one's heart, the deeper and longer the duration of one's being in the divine presence. Those who have been consistent in the centering of their souls on Allah will have a kind of inner experience which, according to Abraham Maslow, is described as a transcendent peak experience. <sup>47</sup> Peak experiences are conditions where the soul experiences peak experiences that provide clear insights into who (whom) they are and their world. This interaction model is an embodiment of one of the principles of *khomsa* in the form of *tashfiyat al-qulub wa tazkiyat al-nafsi* (cleansing soul and purifying the heart).

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<sup>46</sup> Jama'ah Al-Khidmah, Wawancara kepada Jama'ah tentang Dzikir *Manaqib* Al-Khidmah.

<sup>47</sup> Idrus, "Dzikir Nasyid Di Majelis Ta'lim Bani Isma'il Banjarmasin," 2.

**Third**, the interaction model. Jamaah Al-Khidmah has their respective characteristics, social background, region, environment, family, economy, social, political and so on. However, among the congregations, there is an interesting process of interaction. The pattern of interaction built by the Al-Khidmah congregations does not only occur in assemblies, but also applies to the general public.

The interaction media for the Al-Khidmah congregations occurs in the *manaqib* assembly. Before the *manaqib* started, the congregations chatted with each other and joked. Usually their conversation is about the events they experience in their daily life. Sometimes their conversations are filled with humor which makes the atmosphere more fluid and increases the intimacy between the congregation. However, the language used is not excessive without saying profanity. After the *manaqib* is finished, it ends with a meal provided by the host.

Apart from the management assembly, interactions also occur during certain meetings outside the congregation. One of them is when sowan to *murshid*. Especially for congregants with criminal backgrounds who were coached by Abah Muhlasin, they usually come to talk about the problems they experience in their daily life. For them *murshid* is not just a tarekat teacher, but also a person who is used as a role model in words and actions. Therefore, what the *murshid* said and did became an example for them. This pattern of interaction then forms a norm in the form of obedience to the *murshid* as part of "tarekat adab" which is considered to be related to the spiritual achievements of the congregation.

The interaction action that takes place in Al-Khidmah produces various perceptions. Some perceive it as the experience of joining the tarekat as a process of inner calm. However, there are also those who consider it a social association, namely about how to deal with community conditions and other life problems. In the perspective of the *asas al-khomsah*, this kind of interaction model is included in the implementation of the principle of *khidmah lil ummah* (to serve fellow human beings as devotion to Allah SWT). From various forms of interaction that take place between fellow congregation and congregation with *murshid* then produce output, namely solutions to face life's problems.

## **Conclusion**

As one of the *tarekat* forums, Majelis Dzikir Al-Khidmah has succeeded in bringing to life the hadiths about *dzikir* and *ihsan* in

congregations in the middle of a village community that is undergoing transition. The two hadiths live in a tradition that they carry out routinely, both in the form of practice of practice, oral speech, and in writing. The tradition that Majelis al-Khidmah carries out is oriented towards forming the personal of the congregation who is always able to see Allah or at least always remembers (*dzikir*) that Allah always sees and watches over them. This is the character of *ihsan* that mentioned The Prophet.

This study is not comprehensive in terms of several aspects. Therefore, for the needs of further studies, various other approaches and methods are needed in assessing the role of *dhikir* assemblies as a solution to solving problems in the modern era. Then in order to develop broader Islamic studies, it is necessary to conduct research on how the hadiths on *dhikir* and *ihsan* are brought to life by other communities and congregations. []

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