

# The Spiritual Impact Of The Dhikr Attaqoh As A Living Qur'an Phenomenon In Karangduren

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## Abstract

Although it is in our nature to worship Allah, most people either forget to do so or choose not to for a variety of reasons, including being preoccupied with other priorities. Karangduren Village residents read Surah al-Ikhlas, the Attaqoh dhikr, 100,000 times in an effort to preserve their belief in Allah. In addition to examining the history of reading and application, this article aims to understand the impact of Attaqoh dhikr on the spiritual well-being of the residents of Karangduren village. This research takes a qualitative approach, including methods such as observation, interviews, and documentation. For data processing, data reduction methods, data presentation, and conclusion phases have been employed. This study discovered two forms of Attaqoh Dhikr in Karangduren village: independent dhikr and congregational dhikr. Independent dhikr is more flexible, whereas congregational dhikr takes place every two weeks on Tuesday evenings at the al-Huda mosque. Second, the personal and societal impact of reciting Attaqoh dhikr is increased peace of mind, the emergence of a sense of trust, satisfaction, and sincerity, and the spirituality of individuals. Dhikr Attaqoh in Karangduren village has succeeded in strengthening the spiritual condition of the community.

**Keywords:** Living Qur'an, Dhikr Attaqoh, al-Ikhlas

## Abstrak

Manusia diciptakan untuk beribadah kepada Allah, akan tetapi kebanyakan manusia lupa atau bahkan menolak beribadah dengan berbagai macam alasan, salah satunya adalah sibuk dengan berbagai urusan dunia. Masyarakat Desa Karangduren berusaha untuk menjaga keimanan mereka dengan cara membaca dzikir Attaqoh, yaitu membaca

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surah al-Ikhlas sebanyak seratus ribu kali. Penulis ingin meneliti sejarah pembacaan dan pelaksanaan serta pengaruh dzikir Attaqoh terhadap kondisi spiritualitas masyarakat di desa Karangduren. Penelitian ini menggunakan pendekatan kualitatif dengan menggunakan metode observasi, wawancara, dan dokumentasi. Untuk pengolahan data, peneliti menggunakan teknik reduksi data, menampilkan data, dan tahap kesimpulan. Dalam penelitian ini ditemukan: Pertama, Dzikir Attaqoh di desa krangduren dilaksanakan dalam dua bentuk yaitu dzikir secara mandiri dan dzikir secara berjama'ah. dzikir secara mandiri dapat dilaksanakan secara lebih fleksibel, sedangkan dzikir berjama'ah dilaksanakan setiap dua minggu sekali pada malam Selasa di masjid al-Huda. Kedua, pengaruh pembacaan dzikir Attaqoh baik secara pribadi maupun masyarakat adalah meningkatkan ketenangan hati, munculnya rasa tawakal, ridho, dan ikhlas dan meningkatkan spiritualitas masyarakat. Dzikir Attaqoh di desa Karangduren telah berhasil menguatkan kondisi spiritual masyarakat yaitu meningkatkan amalan ibadah mereka, dan membawa perubahan dalam kehidupan sehari-hari.

**Kata Kunci:** Living Qur'an, Dzikir Attaqoh, al-Ikhlas.

## **Introduction**

Majlis dhikr is a collection of recitations of dhikr councils in non-formal communities in the field of religion. At this time, the dhikr ceremony is expected to be carried out. Its function is to develop a system of values and norms in accordance with the guidance of Islamic law. With the existence of Majlis, it is always hoped that this dhikr will be able to instill al-karimah moral values, increase motivation and diversity in society, obtain happiness in life in this world and the hereafter, promote physical and spiritual prosperity, and gain blessings from Allah swt. By dhikr, a person will find a source of inner and outer strength, or find all the wisdom when facing trials and obstacles, being able to return all goodness only to Allah swt.<sup>1</sup>

In addition, the Qur'an is the most important and easiest dhikr to do.<sup>2</sup> The role of dhikr in the lives of Muslims is very important. Prayaimas are a

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<sup>1</sup> Nadya Novia Rahman, Rina Rifayanti, Yola Ratnadewani Wiboowo, Malda S.C, "Dhikr Therapy to Improve Gratitude", *Aisyah: Jurnal Ilmu Kesehatan*, Vol. 8, Issue 2, (June 2023),749-750.

<sup>2</sup> Ahmad, *Ensiklopedi Do'a dan Wirid Sahib* (Surabaya: Pustaka Elba, 2006), 79.

means of communicating with Allah swt.<sup>3</sup> Dhikr is not just reciting wirid-wirid. Because the essence of dhikr is to appreciate what is said and what is felt.<sup>4</sup>

With the presence of religious activities in society, this can become an important means of da'wah to improve the quality of society's spirituality.

One of the Living Qur'an traditions that can be observed in Karangduren village is the recitation of Surah al-Ikhlâs repeatedly a certain number of times. This dhikr tradition was previously known as dhikr fida', but has recently become known as dhikr Attaqoh. This tradition is followed by dozens of Karangduren village residents, the majority of whom are elderly.

Dhikr Attaqoh is a dhikr tradition that has been routine for quite a long time in Karangduren village. The practice of dhikr Attaqoh, or reciting Surah al-ikhlas one hundred thousand times in daily installments in the village community, is a form of actualizing the texts of the Qur'an found in social life.

## **Research Methods**

This research uses a qualitative approach, namely, a research method used to examine certain groups or samples. This is qualitative descriptive research that seeks to explain the phenomenon of the living Qur'an, such as the recitation of Attaqah dhikr in Karangduren Village, Sokaraja, Banyumas.

To obtain the necessary data, researchers used observation, interviews, and documentation methods. To manage this data, researchers use data reduction techniques, data display, and conclusion stages.

## **A Short Overview of Karangduren Village**

Karangduren is one of the villages that located in Subdistrict Sokaraja, Banyumas, Central Java, Indonesia. Subdistrict Sokaraja itself is an area that has a total area of 2,991,775 ha. The height of this area is around 36 meters above sea level. Most of the villages are located in the Sokaraja District region, including Karangduren village, in the form of technical irrigation, with a percentage reaching 31.76 percent. The second place for yards or buildings is only 20.72 percent of the total area.

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<sup>3</sup> Muhammad, *Mengungkap Pengalaman Muslimin Saat Berinteraksi Dengan Al-Quran*, dalam M. Mansyur, et.al., *Metode Penelitian Living Qur'an dan Hadis* (Yogyakarta: Teras, 2007), 11.

<sup>4</sup> Teungku Muhammad Hasbi ash-Shiddieqy, *Pedoman Dzikir dan Doa* (Semarang: PT. Pustaka Rizki Putra, 2002), 4.

The boundaries surrounding Sokaraja are: to the north, it borders Kembaran District; to the south, it borders Kalibagor District; to the east, it borders Purbalingga District; and to the west, it borders South Purwokerto District.

Based on 2019 Central Statistics Agency (BPD) data, Sokaraja District has a population of 90,637 people. Of the total number, 45,281 people are women. Meanwhile, the male population reached 45,356 people.<sup>5</sup>

### **The Definition of Dhikr Attaqoh**

Dhikr literally means memorizing or remembering something to remember. What dhikr means is that someone can memorize the knowledge they have gained, and it is said that dhikr is the presence of something, either with the heart or with words.<sup>6</sup>

Dhikr etymologically has the meaning of saying, saying, remembering, guarding, understanding, glorifying, and doing good deeds, including verbal speech, physical movements, and heart movements, in accordance with the methods taught by religion, in order to get closer and feel a deep love for Allah swt.<sup>7</sup>

Dhikr Attaqoh can also be called Dhikr Fida' or Fidyah. This naming was expressed by Haji Sohid as the founder of the Dzikir Attaqoh assembly in Karangduren village. According to him, ancient people called this dhikr Fida'.<sup>8</sup> Haji Sohid also added that Fida' is a language taken from the book, which means redemption, while Attaqoh means liberation. Attaqoh itself, linguistically, means salvation.<sup>9</sup> So, slave Attaqoh can be interpreted as freeing a slave from his master with property in return for payment to him.

Attaqoh is carried out in order to cleanse the soul from dirt or diseases. In fact, this method is used by most sects as an effort to eliminate the influence of bad souls or to kill lust. Therefore, Attaqoh dhikr has actually been widely

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<sup>5</sup> [https://id.wikipedia.org/wiki/Karangduren,\\_Sokaraja,\\_Banyumas](https://id.wikipedia.org/wiki/Karangduren,_Sokaraja,_Banyumas) (29 November 2023).

<sup>6</sup> Al-Ashfihani, *al-Mufradat fi Ghoribi al-Qur'an* (Damaskus: Dar al-Qolam, 1412 H), 328-339.

<sup>7</sup> Firsya Asa Imam Al Chusna, M. Luqman Hakim, "Zikir dalam Pandangan Islam dan Sosial", *Spiritualis: Jurnal Pemikiran Islam dan Tasawuf*, Volume 7, Nomor 1, (Maret 2021), 70.

<sup>8</sup> Interview with Mrs. Hj. Afifah on August 22, 2022.

<sup>9</sup> Interview with Mr. H. Sohid on August 22, 2022.

practiced by Indonesian people, but in large numbers, different methods are used.<sup>10</sup>

Regarding the amount, there are some who call it enough once, forty times, one hundred times, a thousand times, or even one hundred thousand times. Each difference in these amounts has its own basis.

The ulama themselves have divided this *attaqah* into two types, namely *attaqah shughro* and *attaqah kubro*. As stated in *Syarh Futuhat al Madaniyah*, *Dhikr laa ilaaha illa Allah* 70 thousand times is called *Attaqah shughro* (small liberation from hell). Meanwhile, if *Surah al-Ikhlash* is read 100 thousand times, it is called *Attaqah kubro* (great deliverance from hell), even though it takes years to read it because it is not required to be consecutive.<sup>11</sup>

### **Surah al-Ikhlash as the basic principle of Dhikr Attaqoh**

*Surah al-Ikhlash* is a Makkiah surah that consists of four verses and was revealed after *Surah An-Nas*. This surah contains the most important pillars of Islamic faith and sharia, namely monotheism, purification of Allah, glorifying Allah with His beautiful qualities, and rejecting all partners for Him.<sup>12</sup>

Through *Surah al-Ikhlash*, Allah introduces Himself to humanity by ordering the Prophet Muhammad to convey and answer questions about Allah, the One and Only God who must be worshipped. The oneness of Allah includes the essence, attributes, actions, and worship of Him.

First, the oneness of essence means that a person must believe that Allah SWT does not consist of elements or parts. Because if the essence of Allah consists of two or more elements, then it means that Allah needs other elements or parts. This is contrary to the nature of God, who does not need anything.

Second, the oneness of nature means that Allah has characteristics that are not the same as the characteristics of creatures; no one can match the characteristics of Allah SWT.

Third, the oneness of action means that everything in this universe, including its working system, cause, and form, is nothing but the action of Allah

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<sup>10</sup> Ulya Nur Hidayati, *Nilai-Nilai Pendidikan Islam dalam Kegiatan Dzikir Fida' di Mushola Nurul Huda Semarang* (Semarang, IAIN Salatiga, 2017), 10.

<sup>11</sup> Ibid.

<sup>12</sup> Ahmad Mustofa al-Maraghi, *Tafsir Maraghi*, Jilid 30, (Mesir: Musthofa al-Baab al-Halabi, 1365 H), 264.

alone. This does not mean that God acts arbitrarily. The unity of His actions is linked to the laws, or destiny and sunnatullah, that He has established.

Fourth, unity of worship: this fourth unity is the embodiment of the three previous meanings of unity. Worship is varied and multilevel. One of the most obvious is certain practices whose methods or levels are determined directly by Allah or through His Messenger and which are popularly known as mahdhah (pure) worship. The unity of Allah in worship is achieved by carrying out all His commands.

This is how Surah al-Ikhlâs explains the oneness of Allah in a pure way, while at the same time denying all kinds of polytheism towards Him. It is natural that the Messenger of Allah assesses this surah as one third of the Qur'an (HR. Malik, Bukhari, and Muslim), in the sense that the weight of the content contained in this surah equals one third of the Qur'an because the entire content of the Qur'an generally contains creeds, sharia, and morals.<sup>13</sup>

The creed in this letter is to unite and purify Allah, characterize Allah with perfect qualities, and reject all forms of partners for Him. Because everything in this world is God's will, which is related to the laws, destiny, and sunnatullah that He has determined. Everything that is denied in this surah is a rebuttal to people who have false beliefs, such as pagans (idol worshippers) who say that there are two gods in this world, namely the god of light and the god of darkness. Likewise morals, because Islam is the formation of faith by instilling monotheism.

Therefore, surah al-Ikhlâs has a close relationship with the virtues of dhikr when viewed from the content of surah al-Ikhlâs itself. The reward for reading this surah is the same as the reward for reading a third of the Qur'an because the entire content of the Qur'an is an explanation of the global information that has been touched on in this surah. There are generally three main points of the Shari'ah, namely monotheism, the proclamation of had and law, and the explanation of practice. Meanwhile, the best dhikr is reading the Qur'an.<sup>14</sup>

## **A Brief History of Attaqoh Dhikr Implementation in Karangduren**

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<sup>13</sup> Quraish Shihab, *Tafsir Al-Misbab, Pesan Kesan, dan Kekeragaman Al-Qur'an* Jilid 15, (Jakarta: Lentera Hati, 2002), 610-613.

<sup>14</sup> Ibid., 616.

Dhikr Attaqoh in Karangdurin village was first brought from the neighboring village, namely Pliken village, by a kyai named KH. Saifuddin. He was H. Sohid's main teacher and the older brother of Hj. Afifah. KH. Saifuddin is around 70 years old. He is a community figure in Pliken Village. Besides practicing Attaqoh dhikr, he also follows the practices of the Qodiriyah order. KH. Saifuddin has been practicing dhikr Attaqoh for a long time, because this was a practice he usually did when he was little. Therefore, when there was Attaqoh's assassination, Afifah's mother called KH. Saifuddin to give a lecture.

H. Sohid himself is known as a community figure who masters many Islamic sciences and serves as the ta'mir and imam of the mosque in the village of Karangduren. Haji Sohid has an important role in the dhikr assembly. Apart from being the founder, he is also the leader and determiner of the continuity of the dhikr assembly. Meanwhile, Hj. Afifah was educated by a family that always practiced this dhikr. As a child, Hj. Afifah was always invited by her grandmother to go to the mosque and join the Attaqoh and tarekat dhikr gatherings. Before establishing the Attaqoh dhikr assembly, Hj. Afifah coordinated a number of tahlil groups and routine recitations.

This pedigree provides information that H. Sohid and Hj. Afifah come from a religious family and are community figures in Karangduren village. Long before this dhikr assembly was established, around 1991, the dhikr of Attaqoh sughra had actually been practiced by the people of Karangduren village. led by Kyai Dayat, a local religious figure at the time. They use Attaqoh dhikr as a means to pray for the souls of people who have died.

In 2016, when H. Sohid took the initiative to initiate this dhikr assembly, all residents gave positive responses. However, not all people are willing to participate in this dhikr assembly for various reasons.

In the effort to establish this dhikr assembly, Hj. Afifah and Haji Sohid are trying to build a new paradigm. Namely, Attaqoh dhikr, which up until now was usually intended to pray for people who have died, has now been transformed into a prayer aimed at oneself.

Furthermore, these two figures try to build an understanding that the people who need prayer the most are ourselves as people who are still alive. This understanding is built on the reality that the majority of Attaqoh dhikr congregations are elderly, so they need more provisions to prepare for death and the afterlife. By focusing their preaching on elderly people, it seems that Hj. Afifah and H. Sohid are trying to take on the role of preaching for groups that

have often been sidelined by other preachers. The choice of method through the Attaqoh dhikr tradition was felt to be the most appropriate method. This is because the dhikr tradition is considered the easiest method for older people to follow. What is clear is that they have generally memorized Surah al-Ikhlâs by heart.

In fact, the main reason for the formation of the Attaqoh dhikr assembly in Karangduren village was the need for worship itself and to become savings for the afterlife, so that the perpetrators would be free from sins. Humans' duty is only to rely on Allah; if they have savings, they hope that Allah will forgive all sins, because everyone must have shortcomings and sins.<sup>15</sup> Apart from that, the people of Karangduren village were introduced to the hadith, which said that if they read Surah al-Ikhlâs, then Allah will forgive their sins, so they began to be moved to follow the dhikr of Attaqoh.

When the Attaqoh Dhikr Council was founded in 2016, around 80 congregants registered, consisting of 31 men and 50 women. Then, in 2018, registration for the Attaqoh Dhikr Council reopened for the second time, with a number of new registrants of more than 60 people. This number is increasing. In 2022, around 47 new congregations will join. The followers of the Attaqoh dhikr council were given a target of reading Surah al-Ikhlâs 100 thousand times over approximately 2 years.

Until now, there have been no teenagers who are interested in participating in Attaqoh dhikr. This can be understood because the motive for dhikr Attaqoh is to prepare for death. Meanwhile, death for teenagers is something that still feels far away in the mind. They prefer to play and have fun with worldly things. So, only parents participate in this dhikr.

### **Implementation of Attaqoh Dhikr in Karangduren Village**

Dhikr Attaqoh in Karangduren Village is carried out in two forms, namely independent dhikr and congregational Dhikr.

#### **1. Independent Implementation of Dhikr**

Independent dhikr means that everyone can read dhikr flexibly at any time without being limited by a certain time. Each person has a unique time to read dhikr. There are those who pray for it during dhuha, tahajjud, after fardhu prayers, and various other occasions. In order to complete one

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<sup>15</sup> Ali Hisyam Ibnu Hisyam, *Sejuta Berkah dan Fadhilah 114 Surah Al-Quran* (Yogyakarta: Diva Press, 2016), 5.



hundred thousand surah al-Ikhlâs in two years, Haji Sohîd set a daily limit, namely that readers were expected to be able to read surah al-Ikhlâs 150 times in one day. This amount can be more or less, according to each person's abilities. If every day readers can read Surah al-Ikhlâs 150 times, then in a week the congregation can finish Surah al-Ikhlâs around 1000 times and around 50 thousand times in a year.

Regarding the number of targeted readings, Haji Sohîd argued that this number was based on the Qur'anic proposition, namely Surah al-Ahzab verse 41. He said that this number refers to Surah al-Ahzab verse 41 concerning the command to remember Allah with proper dhikr. Lots. H. Sohîd added that a lot of dhikr could mean 1, 2, 3, 4, 100, 1000, or even 100 thousand. In Surah Al-Ahzab, verse 41, Allah swt says:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا

*O you who believe, perform lots of dhikr to Allah and purify him in the morning and evening.*

The sentence dhikr katsiran in the verse above was translated by Haji Sohîd as an unlimited number, and therefore dhikr in very large quantities for him is not prohibited; in fact, it is ordered. This is in line with Wahbah Zuhaili's interpretation in al-Munir's commentary that dzikran katsiran means numbers without being specified and limited to a certain amount, so that it is easy for a servant to carry out and the reward is great.<sup>16</sup> This sentence is combined with the sentence "bukrotan wa asilan," which means make dhikr of Allah SWT at all times and opportunities. This includes various kinds of tasbih, tamjîd (dhikr containing glorification), tahlîl, and tahmid.<sup>17</sup>

## **2. Congregational Dhikr Implementation**

Apart from doing dhikr independently, the Karangdurin village community also holds regular meetings. Every two weeks, they will gather at the mosque to do dhikr together, do talaqqi, and get some motivation

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<sup>16</sup> Wahbah az-Zuhaili, *Tafsir al-Munir*, Jilid 3 (Beirut: Dar Al-Kutub Al-'Ilmiyyah, 1993), 366.

<sup>17</sup> Ibid., 363-364.

from the founder of dhikr. This motivation, in the form of a lecture, aims to encourage the Attaqoh dhikr participants to remain istiqomah.

This biweekly meeting is held every Tuesday evening after evening prayers at the al-Huda mosque. The purpose of these regular meetings is to remind each other so that each member is more orderly and enthusiastic. If one of the Attaqoh dhikr congregation dies and has not finished reciting the dhikr, then the congregation agrees to recite it together.<sup>18</sup>

Based on the author's observations in the field, on August 23, 2022, the al-Huda mosque congregation was carrying out an Attaqoh dhikr gathering in Karangduren village, Sokaraja, Banyumas, with the following series of events:<sup>19</sup>

### ***Opening***

In the series of Attaqoh dhikr congregations at the al-Huda mosque, there is an opening sentence or lecture. This lecture lasted approximately 10 minutes and was led directly by Haji Sohid. During the observation, he lectured about the virtues of Attaqoh dhikr as well as other explanations in order to strengthen people's understanding of Attaqoh Dhikr. The lecture was delivered in Javanese because all the congregation were native Karangduren residents.

### ***Creed***

Proclaiming two sentences of the shahada once means the congregation's testimony as servants of God, with the aim of improving and strengthening their faith, to be istiqomah in carrying out all acts of worship.

Istighfar

Read Istighfar three times. This reading is intended to ask Allah for forgiveness so that all sins can be erased.

### ***Tawassul***

The first Tawasul is addressed to Allah SWT by asking for His blessing and asking the Prophet Muhammad to ask for his intercession. Then the second tawasul to the prophet's friends, the prophet's family, then closed with Surah Al-Fatihah. The third Tawasul is addressed to

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<sup>18</sup> M. Fakhruddin Al-Bantani, *'Ataqoh dan Tatacara Pengamalannya* (Jakarta: Pustaka Al Ihya, t.t.), 4.

<sup>19</sup> Field observations' outcomes.

the *tabi'in-tabiin*, to the saints of Allah, to the ulama, to the mujahids, and then reads Surah Al-Fatihah. The fourth Tawasul is continued for all Muslims and Mu'min who have died, and then ends with Surah Al-Fatihah. The final or fifth Tawasul is addressed to deceased people from the families who participate in the dhikr. This means that each congregation says in their hearts the names of each of their family members who have died, after which they close with Surah Al-Fatihah.

***Surah al-Ikhlās a hundred times***

The reading of Surah al-ikhlas in Attaqoh dhikr has been determined to be read 100 times. Read together until finished.

***Closing***

The final series was a prayer led by H. Sohid, accompanied by reading prayers together before going home.<sup>20</sup>

Initially, to find out the number of Surah al-Ikhlās that had been read, the Attaqoh dhikr congregation used their own writing as a calculation tool. Then the congregation experienced difficulty in writing. Then Mrs. Haji Pipah took the initiative to make a calculation tool in the form of a table on a piece of paper. In the paper, there are 100 table columns. In each table, there are 10 lines, each 1 line totaling 100 Surah al-ikhlas. With details of 5 tables to the side totaling 5000 Surah al-ikhlas and 20 tables down totaling 100 thousand Surah al-ikhlas.

Because this calculation aid is in paper form, it is not easy for the congregation to carry it anywhere. Therefore, to make it easier for the Attaqoh dhikr congregation, Mrs. Haji Pipah made another alternative, namely by using safety pins on the prayer beads. So after reading 100 Surah al-Ikhlās, put a pin in every prayer bead. This method was taught by the founder to make it easier for the congregation to carry out Attaqoh dhikr. This was proven by the researcher's interview with one of the congregation, namely Mrs. Nadhiroh, who used prayer beads and safety pins.

In carrying out the dhikr, Haji Pipah and Haji Sohid taught the Attaqoh dhikr congregation to read Surah al-Ikhlās in a pure state. Apart from that, Attaqoh dhikr congregations are also taught to fulfill the rights of the letters of the Qur'an, such as reciting surah al-Ikhlās correctly, reading with good reading, correct recitation, tartil, *khusyu'*, sincerity, and always starting with

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<sup>20</sup> Ibid.

basmalah. It is not recommended to read quickly because you want to meet your target. So it can be concluded that Haji Sohid and Haji Pipah equate the implementation of dhikr with adab in interacting with the Qur'an.

This understanding was well received and practiced by the entire Attaqoh dhikr congregation. There is one member of the congregation who always tries to maintain ablution during dhikr on various occasions. And there are also those who try to maintain ablution during Fajr until Dhuha. When carrying out Attaqoh dhikr independently, they are more comfortable carrying it out in the mosque. This is because when they are outside the mosque, they encounter several obstacles, such as a lack of concentration.

The same understanding between the founder and the congregation shows the success of Hj. Afifah and Haji Sohid in instilling adab in interacting with the Qur'an. Abu Zakaria Muhyiddin an-Nawawi says in his book *at-Tibyan fil Adab Hamalat al-Qur'an* that when reading the Qur'an, it is recommended to raise your voice while reading; otherwise, it will trigger *riya's* actions because it contains a lot of goodness.<sup>21</sup> It is also recommended to improve your reading of the Qur'an.<sup>22</sup> It is also recommended to choose a clean place to read the Qur'an; therefore, a group of ulama recommends reading the Qur'an in the mosque because the mosque is the best place that is clean, has honor, and is a place of *i'tikaaf* for both individuals and pilgrims.<sup>23</sup>

### **The Spiritual Significance of Attaqoh Dhikr**

The impact of Attaqoh dhikr is quite influential for the people of Karangduren Village, especially in terms of spirituality. Based on researchers' observations, the Attaqoh Dhikr carried out in Karangduren village was attended by parents and the elderly. Because of this, the Attaqoh dhikr congregation is dominated by people who are still working. So for the elderly, dhikr Attaqoh is suitable to fill the void, whereas for elderly people who are still working, they have to divide their time between work and worship, which means

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<sup>21</sup> Abi Zakariya Yahya bin Syaraf al-Din an-Nawawi as-Syafi'i, *at-Tibyan fi Adabi Hamalati al-Qur'an*, (Beirut: Maktabah al-Muayid, 1991), 70-71.

<sup>22</sup> *Ibid.*, 104.

<sup>23</sup> *Ibid.*, 74.

they are more likely to forget Allah. However, at least the dhikr of Attaqoh can bring peace of mind and tranquility to life.

Based on interviews with the Attaqoh dhikr congregation, the experiences felt by the Attaqoh dhikr congregation are different. In this final section, we will explain the impact of reciting Attaqoh dhikr both personally and on the spiritual impact of society. There are at least three things that can be summarized from the informants who participated in Attaqoh dhikr, including the following:

First, increase peace of mind. According to the Attaqoh dhikr congregation in Karangduren Village, after practicing Attaqoh dhikr, they felt calmer in their hearts. With the various problems they are experiencing, the dhikr of Attaqoh is a special medicine to calm their hearts. As expressed by Mrs. Haji Pipah, "The influence on each person is different. What is clear is that after we practice it, our lives are calmer and more peaceful. People's calm is not only because of wealth, not because of material adequacy; peace of mind is different from that." Mbah Parsono also revealed that "the real influence is from ourselves, inner peace, feeling the need for Surahal-ikhlas, because if you haven't read it, it means you feel like something is missing." Mbah Chomsiyah also expressed the same thing: "The effect of reading dhikr is calmer, so that good fortune comes from Allah, you will be given peace, and you will no longer be confused. Mbah Sohid also added "calmness, being calmer and more conscious in matters of worship."

Second, the emergence of a sense of trust, blessing, and sincerity. They feel that everything that happens in this world is God's will. Everything in this universe, both its working system and its causes and forms, is solely God's action. As expressed by Mbah Sumeri, "calmness of heart, clarity of thinking—we must not be careless in dealing with everything. Because God is in charge of everything. The same thing was also expressed by Mr. Firm: "More calm and devout, and more increased worship, also more aware of God's will, like people who were poor become rich, people who were previously healthy become sick." Haji Pipah's mother also added, "If you remember Allah, life will be happy, because Allah determines life.

Third, increasing people's spirituality. According to the researcher's analysis, the existence of the Attaqoh dhikr congregation in Karangduren village has influenced the spirituality of the community, namely increasing their practice of worship and bringing about changes in daily life. This is reflected in

the routine activities of those who carry out religious activities. There is routine recitation, namely practicing reading the Koran and Iqra' every day after the Asr prayer except on Tuesdays and Fridays, because on Tuesdays there is memorization of juz amma. This activity was carried out at the Al-Huda Karangduren mosque. The main teachers in Al-Qur'an reading practice are Mrs. Haji Pipah and Mrs. Nadhiroh.

As stated by Mbah Sohid, "The influence is very positive, both personally and in general. There has been a lot of increase in prayer, amaliyah, and other activities, such as friendship. With the existence of Attaqoh Kubro, people's interest in reciting the Koran increased, which then asked for al-Qur'an tadarus to be held. Because I couldn't read the Koran, I learned to read the Koran. There are people who really have the intention to start studying from Iqra' 1. However, now the average person has entered the Koran. "So because we often do dhikr, we often gather together, we end up holding a tadarus."

Mbah Pipah also expressed "increasing bonds of brotherhood, enjoyment of reciting the Qur'an, and enjoyment of charity. I make recitations every afternoon, except on Fridays, when mothers recite the Koran and Iqra'. Because on Fridays there are agreements that are held in rotation at each house." And on Friday night, a joint tahlil is held once a week, memorizing juz amma' every Tuesday afternoon."

The male congregation's interest in taking part in the Qur'an is lacking; most of them are not ready to learn the Koran. "Almost everyone who takes part in Attaqoh also takes part in tahlil and reads the Qur'an. Especially mothers, but if fathers don't have the time, there are those who are interested but haven't started yet."

However, the male congregation is diligent in following the joint tahlil. Tahlil Together in Karangduren village is divided into two types, namely tahlil specifically for fathers and tahlil specifically for mothers. Tahlil Bersama is held alternately every week. If the first week is held for the fathers' congregation, the following week will be held by the mothers' congregation. The difference is that the men's congregation is held in rotation at people's homes, while the women's congregation is held at the Al-Huda mosque in Karangduren.

Not only that, the female congregation in Karangduren village also held an agreement or recited the Prophet's prayers. This agreement is carried out on a rotating basis in residents' homes every 35 days, which usually falls on Friday.

Pipah's mother said, "Ladies also have barzanji, or reciting prayers, which are held around the houses."

This illustrates that with the Attaqoh dhikr in Karangduren village, the people of Karangduren village feel sincere in their worship and only hope for Allah's blessing. Because in dhikr they always mention the name of Allah, that way they feel close to Allah. And also, the Islamic brotherhood between individuals becomes stronger. Because of this, parents and the elderly are not embarrassed and afraid to learn to recite the Koran and memorize Juz Amma, even though their reading of the Qur'an is still at Iqra' level 1. And they are also enthusiastic about memorizing Juz Amma, like children who are enthusiastic about memorizing Juz Amma.<sup>24</sup>

It can also increase the faith of its readers. Someone who makes dhikr sincerely will have peace of mind, which will be beneficial for its readers. Moreover, a person's faith will also increase.<sup>25</sup>

## **Conclusion**

Dhikr Attaqoh first came from a neighboring village, namely Pliken village, with the intermediary KH. Saifuddin. However, in 1991, the dhikr Attaqoh sughra was practiced by the people of Karangduren village. Dhikr Attaqoh in Karangduren village is not intended for other people who have died but is intended for oneself. Attaqoh dhikr is carried out in two forms, namely independent dhikr and congregational dhikr. Independently, the congregation can carry out dhikr flexibly at any time without being limited by a certain time. Congregational dhikr is held every two weeks on Tuesday evenings after evening prayers at the Al-Huda Mosque. Then influence recitation of Attaqoh dhikr both personally and in society is increasing peace of mind, the emergence of a sense of trust, contentment, and sincerity, and increasing people's spirituality. The existence of the Attaqoh dhikr congregation in Karangduren village has influenced the spirituality of the community, namely increasing their practice of worship and bringing changes in daily life, such as practicing reading the Qur'an, memorizing Juz 'Amma, and routine tahlil.

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<sup>24</sup> Researchers' findings after completing source interviews.

<sup>25</sup> Ibid.

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