

## The Influence of Zikir on the Tabligh Movement in Radda Village, Baebunta Subdistrict, North Luwu Regency

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### Abstract

This study will examine how dhikr is implemented in daily life by members of the Tabligh Jama'ah, especially in Radda Village, Baebunta District, North Luwu Regency, South Sulawesi. This type of research is field research, namely qualitative research using two approaches, namely the interpretation and sociology approaches. Furthermore, the data sources used are primary data sources through interviews with Tabligh Jama'ah figures and the community in Radda Village. Secondary data is auxiliary data obtained from literature such as journals, books, articles and tafsir books. Data processing and analysis techniques are data editing, data reduction and data presentation. The results of this study indicate that the influence of dhikr on individual members of the Tabligh Jama'ah is seen in inner peace, patience and awareness of closeness to Allah. Dhikr strengthens faith, directs behavior, and has a positive impact on social life, such as fostering brotherhood, caring and improving people's morals.

Community, Dhikr, Jam'ah Tabligh, Social Life

### Abstrak

Penelitian ini akan mengkaji tentang bagaimana zikir diimplementasikan dalam kehidupan sehari-hari oleh para anggota jama'ah tabligh, khususnya di Desa Radda Kec. Baebunta Kab. Luwu Utara Sulawesi Selatan. Jenis penelitian ini adalah *field research* yaitu penelitian kualitatif dengan menggunakan dua pendekatan, yakni pendekatan tafsir dan sosiologi. Selanjutnya, sumber data yang digunakan adalah sumber data primer melalui wawancara dengan tokoh jama'ah tabligh dan masyarakat di Desa Radda. Adapun data sekunder adalah data bantu yang diperoleh dari literatur seperti jurnal, buku, artikel maupun kitab tafsir. Teknik pengolahan dan analisis data yaitu *editing* data, reduksi data dan penyajian data. Hasil penelitian ini menunjukkan bahwasanya pengaruh zikir pada individu anggota jam'ah tabligh terlihat dalam ketenangan batin, kesabaran dan kesadaran akan kedekatan dengan Allah. Zikir memperkuat iman, mengarahkan perilaku, serta membawa dampak positif dalam kehidupan sosial, seperti menumbuhkan persaudaraan, kepedulian dan memperbaiki akhlak masyarakat.

**Kata Kunci:** Komunitas, Dzikir, Jam'ah Tabligh, Kehidupan Sosial

## INTRODUCTION

An important concept that should be applied by Muslims themselves is "Islam rahmatan lil alamin," which means that Islam is a religion that brings mercy and prosperity to the entire universe, including animals, plants, and jinn, not to mention fellow human beings (Massofia & Rahmawati, 2023). However, Muslims in the modern era face serious challenges in maintaining their spiritual enthusiasm and consistency in worship. This phenomenon is evident in the decline

of spiritual leadership, as seen in the decreasing quality and consistency of daily worship practices such as the five daily prayers, reciting the Quran, and engaging in zikr. Maintaining *khusyu'* (devotion) and keeping Allah present in the heart during worship indicates a gap between religious understanding and daily religious practice (Rustandi & Aufa, 2025).

One aspect of daily life that Allah always commands in the Qur'an is to remember Him. Remembrance is an important element in Islamic teachings that is often mentioned in the Qur'an (Misbah, 2007). Not limited to verbal expressions, zikr encompasses inner contemplation and is manifested in concrete actions that bring a servant closer to Allah SWT (Aman, 2015). In the Qur'an, there are many verses that emphasize the importance of zikr, which indicates that remembering Allah in every aspect of life is the key to achieving peace of mind and steadfastness of faith. One of the verses that describes this is Allah's words in QS Al-Ahzab [33] verses 41-42

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ۝ ٤١ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ۝ ٤٢

*"O you who have believed, remember Allah with much remembrance. And exalt Him morning and afternoon"* (Kementrian Agama RI, 2019).

Al-Syaukânî interprets the meaning of this verse as Allah commanding Muslims to always remember Him through various forms of remembrance, such as *tahlil*, *tahmid*, *tasbih*, and *takbir*, at all times (Al-Syaukânî, 2007). Remembrance of Allah should not only be done at certain moments, but should also be part of daily life, especially at times of special significance such as morning and evening. Remembrance at these times adds to the significance and shows the closeness of the servant to the Creator (Al-Syaukânî, 2007).

From the above interpretation, researchers conclude that Allah commands Muslims to always remember Him through various forms of zikr, such as *tahlil*, *tahmid*, *tasbih*, and *takbir*, which should be performed at any time, especially during times of special significance such as morning and evening. Zikr is not only performed verbally but also involves the heart and emotions as an expression of gratitude for Allah's blessings. By increasing zikir, a servant is hoped to attain rewards and closeness to the Creator, as well as blessings, especially since the morning and evening hours are witnessed by angels. In addition to obligatory prayers, zikir can be performed during various recommended prayers and daily activities, such as social gatherings and scholarly gatherings, so that every aspect of life becomes filled with blessings and brings the servant closer to Allah.

In modern life, the practice of zikr plays an increasingly important role as a means of drawing closer to Allah amid the tide of materialism and worldly pursuits. In order to revive the values of the Qur'an, various Islamic communities and movements are striving to popularize the practice of zikr as part of everyday life. One of the movements actively promoting this is Jama'ah Tabligh. The Jama'ah Tabligh is a missionary movement that emphasizes the importance of returning to the pure teachings of Islam and reviving religious spirit through practices exemplified by the Prophet Muhammad (peace be upon him). This movement seeks to raise religious awareness and improve the quality of faith among Muslims. One of the methods they use is *khurūj*, which involves going out in the path of Allah to preach and increase remembrance of Allah (Purnama, 2020).

In this activity, the practice of zikir is an integral part, carried out both individually and collectively. Zikir performed together creates an atmosphere that supports spiritual growth, strengthens Islamic brotherhood, and motivates members to continue to increase their faith and piety. Through this approach, the Jama'ah Tabligh strives to build a community that is spiritually strong and able to face the challenges of modern life.

The basis for the zikir of the Jama'ah Tabligh is found in QS Al-Aḥzāb [33] verses 41-42, which is used as a foundation because it emphasizes the importance of increasing zikr in various situations, both morning and evening. The Jama'ah Tabligh emphasizes zikr as one of the ways to continuously draw closer to Allah and remember Him at all times. Additionally, there are other verses that serve as primary foundations for zikir, namely Surah Al-Imran [3] verses 190-191.

إِنَّ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ۚ ۱۹۰ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ۚ ۱۹۱

*“Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding”. “Who remember Allah while standing or sitting or (lying) on their sides and give thought to the creation of the heavens and the earth, (saying), Our Lord You did not create this aimlessly; exalted are you (above such a thing); then protect us from the punishment of the fire” (Kementerian Agama Republik Indonesia, 2019).*

Al-Zuhailī also explains that this verse emphasizes the importance of remembering Allah SWT in various circumstances, whether standing, sitting, or lying down, as well as contemplating the greatness of Allah's creation found in the heavens, the earth, and the alternation of day and night. In this verse, people of understanding are described as those who constantly remember Allah in every situation and contemplate the signs of His greatness in the universe (Zuhailī, 2009). The Tabligh Jamaat uses this verse as a basis for increasing zikr in daily life and encourages its members to reflect on the greatness of Allah, thereby bringing them closer to Him. This approach is in line with the Tabligh Jamaat's mission, which focuses on self-purification, strengthening faith, and spiritual awareness through zikr and tafakur, which are among the ways to strengthen one's relationship with Allah.

Thus, from the above explanations, it can be concluded that the core of this discussion is the influence of the activities carried out by members of the Jama'ah Tabligh in their daily lives, particularly in Radda Village, Baebunta Subdistrict, Luwu Utara District, South Sulawesi. Research on the Jama'ah Tabligh has been extensively studied, including: first, a study by Didi Junaedi titled “Understanding the Text, Creating the Context: Examining the Ideological Interpretations of the Jama'ah Tabligh.” The results of this study highlight the theological and fiqh interpretations made by the Jama'ah Tabligh. These interpretations are the result of their readings of certain verses of the Qur'an and Hadith, which then form distinctive concepts within the Jama'ah Tabligh movement (Junaedi, 2013). Second, a thesis written by Rieza entitled “Dakwah in the Qur'an (A Study of the Concept of Khurūj fi Sasbilillah Jamaah Tabligh)”. Based on the Qur'an and Hadith, they interpret dakwah as direct activities in the field with an approach that differs from other groups (Rieza, 2021). This study examines the influence of zikir practices on missionary activities and social change in certain tabligh communities, while other studies focus more on ideological and conceptual dimensions (text interpretation and missionary doctrine).

Theoretically, this study aims to determine how zikir influences religious behavior, missionary motivation, and religious social dynamics in the lives of tabligh congregations in certain areas. Based on this issue, the researcher is interested in conducting a more in-depth study on how the influence of the Tabligh Jama'ah zikir movement is implemented in the daily lives of its members, particularly in Radda Village, Baebunta Sub-District, Luwu Utara District, South Sulawesi.

## **METHOD**

This type of research is field research, namely qualitative field research with an inductive mindset, because this research is based on observations of social phenomena with the aim of revealing and explaining social conditions through literature review and field studies (Harahap, 2020). This study uses two approaches, namely interpretation and sociology. In the interpretation approach, the object of study is not only religious issues but also social issues commonly known as *adab al-ijtimā'i*, which makes social verses the object of study (Salim et al., 2011). This sociological approach allows researchers to understand zikir not only as an individual worship practice but also as a factor that shapes social interaction and strengthens the solidarity of the Tabligh congregation. Furthermore, the data sources used are primary data sources through interviews with Jamā'ah Tabligh figures in Radda Village and the community. Secondary data consists of supplementary data obtained from literature such as journals, books, articles, and commentaries. Data processing and analysis techniques include data editing, data reduction, and data presentation.

## **RESULTS AND DISCUSSION**

### **The Social Conditions of the Tabligh Jama'ah Movement**

Jama'ah Tablig is not an organization originating from Indonesia, but rather a transnational organization that began in India (Sarwan et al., 2021). The origins of the Jamā'ah Tabligh missionary movement date back to the mid-1920s in India. The movement was initiated by Maulana Muhammad Ilyās bin Muhammad Ismail al-Hanafī ad-Diyubandi al-Jisti al-Kandahlawi (1885–1944), a Sufi scholar from the Deoband tradition, who officially established the Jama'ah Tabligh in 1927 in the Mewat region of India (Yahya, 2008). His family background is widely known for its piety and dedication to Islamic reform efforts, which are rooted in the renewal movement led by the great 18th-century Delhi scholar Shah Waliullah (1703–1762).

This movement is based on Islamic principles, and in its implementation, they strive to embody the teachings of Islam in everyday life. Its main objective is to spread Islam and revive the meanings contained in the hadiths of the Prophet Muhammad. (Ghani, 2016). Initially, the Jama'ah Tablig movement emerged as a response to aggressive attempts by Hindu groups in India at that time to convert people to Hinduism. Maulana Ilyās believed that a culture-based Islamic movement was an effective approach to purify Muslims from Hindu elements that had become ingrained in them. As a first step, Ilyās established a traditional educational institution known as a *madrasah*, with the aim of improving and educating Muslims. In the Mewat region, the birthplace of Jama'ah Tablig, a network of mosque-based religious schools was successfully established, focusing on teaching pure Islamic practices (Jabir, 1987).

The aspects of piety and devotion inherent in the 'Tablig Jama'ah are greatly influenced by the teachings and spiritual practices of Sufi figures such as Sheikh Ahmad Sirhindi, Sheikh Waliullah, and Sayyid Ahmad Syahid. These three figures belong to the Naqshbandi Order, which emphasizes that adherence to sharia is an integral part of their Sufi journey. In its subsequent development, the 'Tablig Jama'ah positions itself as a form of Sufism that has undergone renewal (Jabir, 1987).

The main teaching of the Qadiriyyah wa Naqsyabandiyah order lies in its zikr. Among its zikr teachings is zikr jahr (loud zikr), which is recited aloud while striking the lathifah (the subtle aspect of the human self), and must be performed at least 165 times after each obligatory prayer. And khafi zikr (inner zikr), which involves fully remembering Allah SWT, with the heart engaging in zikr by reciting the phrase "Allahu Allah" while closing the physical eyes and opening the heart's eyes (Alviani, 2017). Unlike the Tablig congregation, even though its main teaching is preaching, its preaching is considered zikr in the form of actions. However, the Tablig congregation does not have specific zikr, either verbally or in certain movements. This is because, basically, the zikr performed by the Tablig congregation is no different from the zikr performed daily.

Returning to the beginning, in the development of the tablig movement developed by Maulana Ilyās al-Kandahlawi, the focus of the movement shifted from a madrasah-based approach to a tablig approach. This change was made because the strategy of establishing schools to raise religious awareness only produced religious functionaries, not da'is who spread Islam through cultural channels. This tablig concept was officially established in 1926 in Raiwind, Pakistan. The tablig method developed by Maulana Ilyās became one of the distinctive innovations in the tradition of Islamic da'wah (Husda, 2017). The concept of da'wah pioneered by Maulana Ilyās chose a cultural path and consciously avoided involvement in the political sphere. In his view, Jamā'ah would not be able to realize its goals if it were involved in partisan political activities (Ensiklopedi Islam, 1996).

After Maulana Ilyās passed away, leadership was passed on to his son, Maulana Muhammad Yusuf Al-Khandahlawi. During this period, the Tabligh Jamaat experienced rapid growth, successfully expanding its missionary activities to America and Europe. After Maulana Yusuf passed away, the remaining leadership was continued by Maulana Inamul Hasan. During this period of leadership, seeds of division began to emerge as Maulana Inamul Hasan fell ill, leading to the formation of a 10-member Shura council to replace him during his illness. The 10 members consisted of five from India (Maulana Izhar, Maulana Zubari, Maulana Saad, Maulana Umar Phalampuri, and Meyaji Mehrob), four from Pakistan (Sheikh Abdul Wahab, Mufti Zainal Abidin, Maulana Said Ahmad Khan, and Bhai Afdol), and one from Bangladesh (Ir Abdul Muqit)(Aqil, 2020).

After the death of Sheikh Inamul Hasan, the members of the shura council held a meeting to determine who would become the next amir. However, the meeting reached an impasse due to a lack of agreement among the council members. Each faction had its own candidate based on regional loyalties and personal preferences. Three major blocs emerged in this consultation: (1) the Mewat group, which wanted Maulana Saad as amir, (2) the Sahranpur group, which supported Maulana Izhar, and (3) the Delhi group, which supported Maulana Zubair.



The split within Jamaah Tabligh that began after the deaths of Maulana Izhar and Maulana Zubair revealed internal dynamics rooted in issues of leadership and the deliberative system. Maulana Saad Kandhlawi, the grandson of the founder of Jamaah Tabligh, automatically became the sole decision maker after the deaths of these two figures. However, when Maulana Saad declared himself the sole Amir at the 2015 Bhopal Ijtimak, some parties considered this action a unilateral takeover of authority and a violation of the tradition of deliberation that had been upheld since the death of Maulana Inamul Hasan in 1995. According to the Syuro Alami group (based in Raiwind, Pakistan), the amirate system is no longer in effect, having been replaced by a collective system (syuro), and therefore Maulana Saad is considered to have departed from this consensus.

On the other hand, supporters of Maulana Saad, who later formed the Nizamuddin group (referring to the headquarters in India), denied the allegations by stating that Maulana Saad's leadership oath was the result of pressure from the congregation due to his influence and central role in da'wah. They claimed that the appointment of the amir remained valid, as it had been done by the shura after the death of Maulana Inamul Hasan, and that Maulana Saad was merely continuing this tradition. Tensions escalated when Abdul Wahab from Raiwind reconstituted the Syuro Alami by adding 11 new members during the 2015 Ijtima', a move rejected by Maulana Saad. As a result, tensions between the two factions led to physical conflict and persecution of those who rejected Maulana Saad's leadership. Since then, Jamaah Tabligh has split into two major factions: the Nizamuddin group, which recognizes Maulana Saad as the global leader, and the Syuro Alami group, which continues to uphold a collective leadership system. This event marked a significant turning point in the history of the Jamaah Tabligh, which had been known for decades for its neutrality and unity in its missionary work (Aqil, 2020).

Based on historical sources, Jama'ah Tabligh is known to have entered Indonesia in 1952, although its growth and spread only became significant in 1974. This slowdown was due to the national political situation at the time, which tended to be repressive towards religious activities. Meanwhile, Barbara D. Metcalf notes that since 1947, Jama'ah Tabligh has undergone global expansion, eventually reaching Indonesia. Between 1993 and 1994, the official organizational structure of Jamā'ah Tabligh in Indonesia began to take shape under the leadership of Lieutenant Colonel (Ret.) Ahmad Zulfakar. According to Zulfakar, although the movement had been present since 1952, its development only began to become evident in 1974, centered in the Kebon Jeruk area of Jakarta, particularly at the Kebon Jeruk Jami' Mosque. From that point onward, the Jama'ah Tabligh's missionary activities expanded further, encompassing resettlement areas and also reaching correctional institutions (Razak, 2008).

Although documentation related to the activities of Jama'ah Tabligh in Indonesia is not abundant, their presence is still evident through ijtimā' activities, namely annual meetings held in various locations such as Ancol (North Jakarta), Kebon Jeruk Mosque (Central Jakarta), Al-Fatah Islamic Boarding School in Temboro Village (Karas District, Magetan), and in several other regions including Medan, Lampung, Kalimantan, Papua, Maluku, Sulawesi, and areas throughout Indonesia (Husda, 2017).

As for the Jama'ah Tabligh method of preaching, its followers strive to return to the pure experience of Islam. The main goal of this movement is to awaken the spiritual soul in every

Muslim, both personally and in community life. Sincerity in preaching with the concept of Sufism is one of the characteristics of this movement (Al-Kandahlawi, 2011).

The method of preaching used by the Jama'ah Tablig, which is the result of the thinking of Maulana Muhammad Ilyās al-Kandahlawi, is known as *khurūj*. This practice aims to train oneself to develop a character that is obedient, disciplined, orderly, and happy in worship and in practicing the teachings of *ta'lim* and other practices. Its primary mission is to revitalize mosques and foster an Islamic learning environment, whether in mosques, homes, or other suitable locations for the implementation of *ta'lim*. The scholars among the Jama'ah Tablig teach that every Muslim is encouraged to practice sacrifice, whether in the form of time, opportunity, wealth, knowledge, or ability, for the sake of *da'wah* through *khurūj fī sabīlillāh*. This concept follows the example of the Prophet Muhammad, who, in one of his missions, once undertook *khurūj* to preach in Thaif (Mufrodi, 2010).

### **The Meaning of Zikir for the Tabligh Congregation**

Etymologically, the word *zikir* in Arabic is known as *al-zikr*, which comes from the root word *zakara - yaẓkurru - ẓikran*, which means to remember, mention, utter, glorify, purify, preserve, and understand (Munawwir, 2020). In *Mu'jam Maqāyis Al-Lughah*, the word ذكّر, which consists of the letters ذ-ك-ر, is two root words, one of which is *zikrun*, which refers to the meaning of remembering, paying attention, or keeping something in mind. In this book, *zikir* is defined as *al-muẓkir allati waladat 'adan*, which means “to produce memory,” as opposed to the word “forget.” Additionally, it can also mean “*ẓakartu al-ya'in*” as opposed to “*nasi'tu šumma hamala alaihi al-ẓikr bi al-lisān*” which means “remembering something that is the opposite of forgetting, then bringing it up in conversation with the tongue” (Fāris, 2001). In terms of terminology, *zikir* is defined as words composed to praise and pray, involving phrases used in worship to Allah SWT... This includes utterances aimed at glorifying and praising Allah, honoring and worshipping Him sincerely, expressing gratitude, and exalting His essence. *Zikir* also includes reading sacred texts, seeking assistance, or praying to Him (Al-Kumais, n.d.).

From the above explanations, it can be concluded that *zikir* is remembering Allah with all one's heart and consciousness, through words, prayers, and actions aimed at praising, glorifying, and drawing closer to Him. *Zikir* is a form of worship that reflects sincerity, gratitude, and submission of a servant to Allah SWT. Remembering Allah SWT can bring peace to the heart and keep one away from sinful deeds. This, in turn, increases awareness that Allah SWT always sees all human actions, leading one to be more cautious in their actions and to draw closer to Him.

*Zikir* is not only a means of remembering Allah, but also an inner strength that keeps the heart calm and the mind clear. In the busyness and challenges of daily life, *zikr* helps a person to remain focused on values of goodness and to distance themselves from things that are not beneficial. When performed regularly, *zikir* can cultivate spiritual awareness, making one more attuned to their surroundings, wiser in their actions, and stronger in facing life's trials. For this reason, *zikir* should be an integral part of daily routines, accompanying every step and activity. As explained in the interview:

*“In my opinion, ẓikr is mentioned many times in the Qur'an, such as in Surah Al-'Ankabut verse 45, Surah Al-Ra'd verse 28, Al-Baqarah 152, and many other verses in the Qur'an. Similarly, in the hadith of the Prophet Muhammad (peace be upon him), ẓikr is also mentioned many times. The Prophet Muhammad (peace be upon*

him) said, “The example of one who remembers Allah and one who does not is like the example of the living and the dead.” In another hadith, the Prophet also said, “Renew your faith by frequently reciting ‘La ilaha illallah.’” In my opinion, remembrance is something very important and essential for human beings. Because remembrance is the way we remember Allah in every situation, whether standing, sitting, or lying down. In any form of worship, the most virtuous and the most rewarding is that which is accompanied by remembrance” (Interview: Ilham, February 2025).

Based on the above explanation, zikr is one of the most important acts of worship in Islam and holds a high position in the spiritual life of a Muslim. Many verses in the Qur’an explicitly command Muslims to engage in zikr, whether in times of ease or difficulty. This indicates that zikr is not merely an optional practice but an essential obligation that must be consistently present in the life of a believer. Zikr not only helps one avoid sin but also brings peace of mind to humanity, as stated by Dullah:

*“in general, zikir means to remember, with the aim of remembering Allah, so that the heart becomes calm and is kept away from sinful deeds”* (Interview: Dullah, February 4 2025)

This view is in line with the words of Allah SWT in Surah Al-Ra’d [13] verse 28. This verse shows that zikr is not merely an act of worship, but also has a profound psychological impact. When someone faces difficulties, anxiety, or distress in life, zikr serves as a means of finding peace and drawing closer to Allah. With a calm heart, one will be better able to face life’s challenges with patience and unwavering faith.

### **The Influence of Zikir on the Tabligh**

The Tablig Jama’ah in Radda Village plays an important role in shaping the spiritual lives of its members and exerting a positive influence on the surrounding community. One of the main aspects of their religious practices is zikir, which is not only an individual practice but also an integral part of the collective traditions within this movement. Regular zikir is believed to bring inner peace, strengthen faith, and enhance awareness of Allah’s presence in every aspect of life, providing individuals with the opportunity to focus on positive aspects and strengthen their spiritual bonds (Nurkhloiq & Maryati, 2024). In addition to impacting the personal lives of Jama’ah Tablig members, the practice of zikir also has a social effect on the surrounding community. Their consistent practice of zikir creates a religious atmosphere that encourages the community to be more active in worship. The da’wah they carry out also serves as a means of spreading Islamic values that promote goodness, thereby indirectly influencing the mindset and habits of the community in practicing their religion.

To further understand how the zikir performed by the tabligh congregation in Radda Village has an impact, the impact will be divided into two categories: first, the impact on individual members of the tabligh congregation; second, the impact on the surrounding community.

#### **a) Then influence of tabligh zikir on individuals**

In the context of Jama’ah Tablig, zikir is not merely a routine activity or tradition passed down from generation to generation, but an integral part of the effort to shape the character of a righteous Muslim. Members of this group understand that true piety is not merely demonstrated through Islamic knowledge or preaching rhetoric alone, but also through consistent heartfelt practices such as zikir, which cultivate a calm and sincere inner state. This is evident from the testimonies of members who have directly experienced the impact of zikir in their lives. As Jumsan Abdullah Hamim has shared:



*“The impact of zikir on me personally is that when i recite zikir, my heart always feels calm. The greatest impact i have felt is that i have become more cautious in my actions and words, fearing that what i do might hurt others’ feelings. I also fear delaying acts of worship such as prayer and others, as i fear becoming neglectful in my religious duties”* (Interview: Jumsan Abdullah Hamim on February 8, 2025 in the village of Radda)

This statement contains a profound meaning about the effect of zikir in a person’s life. The peace of mind obtained through zikir becomes the main capital in building a strong spiritual awareness. This peace is not just a momentary psychological state, but an inner condition that continues to grow and develop, encouraging a person to be more reflective and careful in their actions. This is particularly important in the context of daily social life, where words and actions can have a significant impact on relationships with others. Thus, zikir serves as an internal control mechanism that shields individuals from negative behavior and negligence in worship. The same is felt by Dullah.

*“The impact of zikir that I have experienced is that my heart has become calm, i no longer like to delay my prayers, and i am motivated to do more good deeds”* (Interview: Dullah on February 4, 2025)

Jumsan Abdullah Hamim’s statement explicitly describes this. When he says that he has become more careful in his actions and words for fear of hurting others, this shows a deep internalization of spiritual values. In other words, zikir has become a value system within him that guides every aspect of his behavior. It is not just a ritual, but also a code of ethics and a way of life. As for Dullah’s statement, it appears that zikir not only shapes religious awareness internally, but also provides a real incentive to perform good deeds. The sense of calm that arises from zikir encourages a person to be more diligent in carrying out religious obligations, especially prayer, which is the pillar of religion in Islam. In other words, zikir becomes a spark for spiritual awareness as well as a motivator to improve the quality of worship and other good deeds.

From the two testimonies above, it can be concluded that zikir not only shapes religious awareness internally, but also provides a real incentive to perform good deeds. The sense of calm that arises from zikir encourages a person to be more diligent in carrying out religious obligations, especially prayer, which is the pillar of religion in Islam. In other words, zikir becomes a spark for spiritual awareness as well as a motivator to improve the quality of worship and other good deeds. This phenomenon is in line with Allah’s words in the Qur’an: “Only by remembering Allah will the heart find peace.” This verse emphasizes that zikir is not merely the recitation of certain phrases, but a means to cultivate true inner peace. Within the tradition of the Jama’ah Tabligh, this understanding is manifested through continuous zikir practices rooted in sincerity. The peace attained through zikir enables individuals to better control their emotions, avoid futile pursuits, and focus on higher life goals, namely seeking the pleasure of Allah.

b) The influence of tabligh congregation zikir on society

In the context of religious life in Radda Village, the presence of the Jama’ah Tabligh movement has brought significant changes in spiritual and social aspects. One of the practices at the heart of this transformation is zikir, which is not merely understood as a form of verbal worship but also as a means of strengthening spiritual awareness and self-control. Zikir in the Jama’ah Tabligh is not merely a ceremonial activity but a manifestation of the awareness of Allah’s presence in every aspect of life.

Through a humanistic and sustainable approach to da’wah, Jama’ah Tabligh has successfully instilled the values of zikir as an integral part of the Islamic identity of the community. This has

led to widespread collective impact, ranging from increased awareness of worship to the ability to mitigate social conflicts that have long plagued the community. By making the mosque the center of zikir and ta'lim activities, this movement does not only focus on individual improvement but also on comprehensive social transformation. The impact of this clearly felt by the people of Radda village, as explained by Rahman:

*"The influence of the Tabligh Jama'ah in this village is very significant. Previously, people who were reluctant to go to the mosque have become more diligent due to the effective approach taken toward the community. They visit homes politely to encourage people to perform prayers at the mosque, and after the prayers, they deliver teachings to the congregation present at the mosque, such as the benefits of praying in congregation, the drawbacks of not performing prayers, and other related topics. Before the Tabligh Jama'ah arrived, people often ignored congregational prayers at the mosque. Even when the call to prayer was made at the mosque, many people still did not care, and only a few attended the congregational prayers. Sometimes, the only people praying at the mosque were those who had called the prayer, as the people around the mosque also did not join in the prayers before the Tabligh Jama'ah arrived"* (Interview: Rahman on February 3, 2025).

The above statement shows that zikir and ta'lim in mosques are important instruments in building religious awareness among the community. These activities are able to revive religious spirit that had previously tended to weaken. The direct involvement of the Jama'ah Tabligh in community life also helps to create a positive spiritual climate, in which mosques once again become centers of civilization and community development.

Not only does this movement inspire religious devotion, it also touches the emotional side of the community, especially those who were previously distant from religious values. As Rahman Said:

*"Since the arrival of Jama'ah Tabligh here, many people have become aware because of their preaching, and thugs have cried because they realized their actions were wrong. Because of this, they encouraged each other to repent, so that more and more people became aware because of this preaching. Although we know that all of this is guidance from Allah, it is conveyed through His servants who are engaged in da'wah here"* (Interview: Rahman on February 3, 2025).

Zikir in this context is not merely a repetition of words, but a medium for deep self-introspection. Through a gentle and loving approach, members of Jama'ah Tabligh have succeeded in touching the hearts of the community, even groups that were previously known to be harsh and distant from mosque life. This spiritual impact has become the beginning of a greater social transformation.

On the other hand, it turns out that Zikir and ta'lim in Jama'ah Tabligh are able to function as a means of social reconciliation. By making the mosque a spiritual and educational meeting place, this approach becomes an alternative to the violent solutions previously pursued by various parties. The role of Jama'ah Tabligh in reducing the conflict has been reinforced by other parties. Umamah said:

*"The impact of the Jama'ah Tabligh movement was that it was able to stop the conflict by working together with the district government. People were invited to gather at the mosque to learn about religion, learn how to become useful people, and were also advised about how bad the conflicts they had been involved in were. After some time, they were sent to study religious knowledge at the Jama'ah Tabligh headquarters in Java, specifically at the Temboro Islamic boarding school in Magetan District, East Java. The hope was that they could focus on studying religion there and transform themselves from people who had frequently been involved in conflicts into good people. This approach proved effective because upon returning to their village, those who participated began assisting in spreading*

*the message of Islam. As a result, the conflicts that had frequently occurred gradually subsided, eventually resolving completely to this day*" (Interview: Umamah on February 8, 2025).

The spiritual transformation that began in the mosque was then reinforced by intensive religious education at the Jama'ah Tabligh center. This became a model for social rehabilitation based on Islamic values. Not only did it reduce conflict, but this approach also produced new cadres of preachers who were able to continue the mission of guiding the people in their respective areas. Through a gentle da'wah approach rooted in remembrance of God (zikr) and religious instruction, the Jama'ah Tabligh has successfully transformed behavior, mitigated conflicts, and built a religious and harmonious society. These positive outcomes demonstrate that spiritual values, when implemented correctly, can serve as a strong foundation for the development of a peaceful and civilized society.

As a result of the ongoing transformation process, religious life in Radda Village has undergone significant revitalization. Not only has there been an increase in participation in congregational prayers at the mosque, but there has also been a growth in collective enthusiasm for practicing Islamic values in daily life. The mosque is no longer viewed merely as a place for ritual worship but has become an active center for spiritual and social development, thanks to the consistent efforts of the Jama'ah Tabligh movement in promoting zikir and ta'lim within the community.

## CONCLUSION

The influence of zikir in the lives of individual members of the Jama'ah Tabligh and the community in Radda Village is significant in fostering inner peace, increasing patience, and cultivating awareness of closeness to Allah. This practice serves as a means to strengthen faith and guide daily behavior in accordance with religious values. Not only does it impact the personal level, zikir also has a positive influence on social life. Through collective zikir activities, a sense of brotherhood, concern for one another, and a collective spirit to improve societal morality emerge. Thus, zikir serves as a spiritual force that strengthens the individual's connection with God while fostering social harmony within their community.

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