

# THE PHENOMENON OF THE TRADITION OF RECITING QUR'ANIC VERSES IN THE AWRAD KITAB DZIKRUL GHOFILIN IN THE JAKATAWA MOSQUE COMMUNITY SANG CIPTA RASA

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**Abstract:** *Zikr is a human practice in an effort to get closer to Allah Swt. Along with the times, this dhikr reading product develops dynamically according to the direction of each Mursyid. One of the dhikr that is studied is the awrad Kitab Dzikrul Ghofilin. This article aims to describe and identify the community's meaning of the recitation of Qur'anic verses contained in the awrad Kitab Dzikrul Ghofilin. This research uses a qualitative method with the Interpretative Phenomenological Analysis (IPA) theory approach initiated by Jonathan A. Smith. The results showed that the polarization of expression in the community was inseparable from the existence of the verses of the Holy Qur'an in the awrad of Kitab Dzikrul Ghofilin delivered by the scholars, such as: responsibility as motivation; ingenuity in broadcasting the awrad; a sense of tawadhu and simplicity; comfort, tranquility, and peace of heart; collaboration of taste; and finally the pleasure of Allah Swt. as hope. Furthermore, the impact felt by the practitioners of the awrad Kitab Dzikrul Ghofilin, namely activities feel lighter and less difficult, the arrival of unexpected sustenance, all affairs are facilitated, and more careful in their behavior. This research is expected to give birth to a number of new expressions in responding to traditions that develop in society and recommends that stakeholders always take care of traditions that have nuances of mysticism.*

**Keywords:** *Al-Qur'an, Awrad Kitab Dzikrul Ghofilin, Phenomenology, Zikir*

**Abstrak:** Zikir merupakan pegangan amalan manusia dalam upaya mendekatkan diri kepada Allah Swt. Seiring perkembangan zaman, produk bacaan zikir ini berkembang secara dinamis sesuai arahan Mursyidnya masing-masing. Salah satu zikir yang dikaji ialah awrad Kitab Dzikrul Ghofilin. Artikel ini bertujuan untuk mendeskripsikan dan mengidentifikasi pemaknaan komunitas terhadap pembacaan ayat-ayat Al-Qur'an yang terdapat dalam awrad Kitab Dzikrul Ghofilin. Penelitian ini menggunakan metode kualitatif dengan pendekatan teori *Interpretative Phenomenological Analysis* (IPA) yang digagas oleh Jonatan A. Smith. Hasil penelitian menunjukkan bahwa polarisasi ekspresi pada komunitas tidak terlepas dari adanya fadilat-fadilat ayat suci Al-Qur'an pada awrad Kitab Dzikrul Ghofilin yang disampaikan oleh para ulama, seperti: tanggung jawab sebagai motivasi; kecerdikan dalam mensyiarkan awrad; rasa tawadhu dan kesederhanaan; kenyamanan, ketenangan, dan kedamaian hati: kolaborasi olah rasa; dan terakhir rida Allah Swt. sebagai harapan. Selanjutnya dampak yang dirasakan oleh pengamal

*awrad Kitab Dzikrul Ghofilin*, yaitu aktivitas terasa lebih ringan dan tidak sulit, datangnya rezeki yang tidak terduga-duga, segala urusan dipermudah, dan lebih berhati-hati dalam bersikap. Penelitian ini diharapkan melahirkan sejumlah ekspresi-ekspresi baru dalam merespon tradisi yang berkembang di masyarakat dan merekomendasikan kepada *stakeholder* agar senantiasa merawat tradisi yang bernuansa aliran kebatinan.

**Kata Kunci:** *Al-Qur'an, Awrad Kitab Dzikrul Ghofilin, Fenomenologi, Zikir*

## Introduction

Religion as a belief of its adherents will continue to adapt to the flow of the surrounding environment in which the perpetrators can play an active role in it. The environment will be full of sacredness, of course it can potentially give birth to a form of *mysticism* according to their respective beliefs.<sup>1</sup> This fact can be seen in the mysticism of religions today. This mysticism approach places the position of humans in their closeness to God.<sup>2</sup>

Speaking of that, dhikr is one form of mystical flow of a person whose heart becomes calm and peaceful (*tatmainnul qulub*). The human need for spiritual value must be met with dhikr because it has a deep meaning and relaxation power that can reduce seriousness and can calm the soul. Whatever is read during the dhikr of Allah, believe me it will bring close control of life and can direct every human being in a positive direction.<sup>3</sup>

According to al-Hafizh in the Book of *Fathul Bari'*, said that dhikr is all the memorization that a person likes in multiplying his recitation to remember Allah SWT.<sup>4</sup> As stated in Q.S. ar-Ra'd [13]: 28,

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ٢٨

Meaning: "(That is) those who believe and their hearts become tranquil with the remembrance of Allah. Remember, it is only in the remembrance of Allah that the heart is at rest." (Q.S. ar-Ra'd [13]: 28).<sup>5</sup>

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<sup>1</sup> Ryko Adiansyah, "Persimpangan Antara Agama Dan Budaya (Proses Akulturasi Islam Dengan Slametan Dalam Budaya Jawa)," *Intelektualita* 6, no. 2 (2017): 296.

<sup>2</sup> Aboebakar Atjeh, *Sejarah Sufi Dan Tasawuf* (Bandung: Tjerdas, 1962).

<sup>3</sup> Yogi Kumala, Olivia Dwi, Kusprayogi and Fuad Nashori, "Efektivitas Pelatihan Dzikir Dalam Meningkatkan Ketenangan Jiwa Pada Lansia Penderita Hipertensi," *Psychiatric: Jurnal Ilmiah Psikologi* 4, no. 1 (2017): 59.

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

<sup>5</sup> Departemen Agama RI, *Qur'an Kemenag* (Jakarta: LPMQ, 2019), 252.

Humans are inseparable from the intervention of Allah Swt. and will always depend on the Creator. Therefore, it is important for humans to always remember and pray as a form of communication to Allah Swt. and an expression of gratitude. In this case, of course, *dhikr* increases the aspect of human spirituality. One form of *dhikr* that has developed is the *Book of Dzikrul Ghofilin*. *Dzikrul Ghofilin* is an *awrad* book initiated by K.H. Hamim Djazuli or better known as Gus Miek. This *dhikr* was originally only in the neighborhood of Kediri, but gradually it was able to develop throughout East Java and even all corners of the land on the island of Java.

Gus Miek was born on August 17, 1940 and lived in a traditional pesantren culture. Since childhood, Gus Miek has had a hobby of wandering and sowan to Kiai-kiai<sup>6</sup> and had been to Lirboyo invited by Kiai Mahrus Ali, but Gus Miek was only there for two weeks and then said goodbye to Ploso.<sup>7</sup> Gus Miek's Islamic preaching is different from other preachers. His preaching media is carried out through the *Book of Dzikrul Ghofilin*, which stems from the unresolved problems of the Tariqah with its Mursyid. By seeing this condition, Gus Miek felt sad about the divisions that occurred in the followers of the order until finally he created an *awrad* practice of the *Book of Dzikrul Ghofilin*.<sup>8</sup>

This activity initially had a combination of religious culture with the routine of Semaan Al-Qur'an.<sup>9</sup> In the recitation of the *Kitab Dzikrul Ghofilin* there are texts that are intended to pray to Allah, put their trust, and ask for something before Allah by humbling themselves as low as possible. In general, the congregation in *Kitab Dzikrul Ghofilin* recites surah al-Fatihah, Asmaul Husna, salawat, Ayat Kursi, sapu jagad prayer, tawasul, and other *dhikr*.

The community at the Jakatawa Sang Cipta Rasa Mosque also held an *awrad Kitab Dzikrul Ghofilin* led by Kiai Syukron Makmum. The mosque has two sacred

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<sup>6</sup>Muhammad Makinudin Ali, "Gus Miek Dan Perdebatan Dzikr Al-Ghāfilīn," *Ilmu Ushuluddin* 2, no. 1 (2014).

<sup>7</sup> Muhammad Makinudin Ali, "Gus Miek and the Dzikr Al-Ghāfilīn Debate," *Ilmu Ushuluddin* 2, no. 1 (2014).

<sup>8</sup>Muhammad Nurul Ibad, *Perjalanan Dan Ajaran Gus Miek* (Yogyakarta: LKiS Pelangi Aksara, 2007).

<sup>9</sup> Semaan Al-Qur'an is a form of Al-Qur'an reading and listening activity commonly carried out by the *Nahdlatul Ulama* (NU) community, both santri and the general public.

tombs, Prince Jakatawa and Sheikh Bentong. Therefore, the naming of the mosque is not far from the two figures. Both figures become a place that is sacred by the local community because they see various historical stories that have karomah in them

Interestingly, at the beginning of the recitation of *Kitab Dzikrul Ghofilin* there are chants of praise before moving on to tawasul, the quantity of the contents of the reading of *Kitab Dzikrul Ghofilin* in that place is not like the rules given by Gus Miek in general, and the place takes place in a sacred mosque. The quantity of Qur'anic surah readings contained in the *awrad Kitab Dzikrul Ghofilin* starts with 21 times of surah al-Fatihah, 150 times of selawat, 10 times of sapu jagat prayer, 1 time of Ayat Kursi, 100 times of istigfar and others. However, along with the comfort felt by the congregation, the quantity was increased to 41 times surah al-Fatihah, and the others remained.

In reviewing the research, the author found a distinction from several other studies related to the recitation of Qur'anic verses in the *Book of Dzikrul Ghofilin*. Some studies reveal the results of the study that Mujahadah *Dzikrul Ghofilin* can provide spiritual spirit to students at Darul Huda Mayak Islamic Boarding School<sup>10</sup>, the reading of surah al-Fatihah in the phenomenon of the *Dzikrul Ghofilin* congregation tradition raises theological motives that can increase one's faith in Allah SWT. and also the motive of caring for the teachings of the sole Mursyid of *Dzikrul Ghofilin* (Gus Miek)<sup>11</sup>, and *dhikr* in the *Dzikrul Ghofilin* tradition can change the personality of the congregation, especially in spiritual intelligence<sup>12</sup>. From these previous studies, there is a distinction of research conducted by the author, namely the difference in the locus of research, the quantity of recitation of Al-Qur'anic verses, and not comprehensive in exploring the meaning of Al-Qur'anic verses in the *Kitab Dzikrul Ghofilin*.

The author tries to respond to the problem through a more comprehensive study of the phenomenon of the tradition of reciting surahs in the *awrad Kitab Dzikrul*

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<sup>10</sup>Emi Sururiyah Mahmudah, "Upaya Meningkatkan Ketenangan Jiwa Santri Melalui Mujahadah Dzikrul Ghofilin Di Pondok Pesantren Darul Huda Mayak," *JUSMA : Jurnal Studi Islam Dan Masyarakat* 01, no. September (2022): 70–83.

<sup>11</sup>Mohamad Ibnu Wachid and Rizqa Ahmadi, "Makna Pembacaan Surah Al-Fatihah Pada Fenomena Ritual Jemaah Dzikrul Ghafilin Di Desa Nganjuk: Analisis Fenomenologi Alfred Schutz," *Al-Dzikra: Jurnal Studi Ilmu Al-Qur'an Dan Al-Hadits* 15, no. 2 (2021): 239–58.

<sup>12</sup>Anis Fajriyatul Hikmah, "Zikir Dan Kecerdasan Spiritual Studi Tentang Perubahan Kepribadian Jemaah Dzikrul Ghofilin Kecamatan Jabon" (Skripsi, Universitas Islam Negeri (UIN) Sunan Ampel Surabaya, 2020).

*Ghofillin* at the Jakatawa Sang Cipta Rasa Mosque, Cirebon. In answering the research discourse, the author uses qualitative methods through the approach of *interpretative phenomenological analysis* (IPA) theory initiated by Jonathan A. Smith.<sup>13</sup> However, in order for the interpretation process to be understood clearly and sharply, researchers must carry out *epoche*<sup>14</sup> in IPA, empathy, listening skills, and be able to accept that perception is relative.<sup>15</sup> *Interpreting* becomes the main activity in *Interpretative Phenomenological Analysis* (IPA) research. The estuary of the researcher's interpretation is an understanding of the meaning conveyed by participants in their direct experience of life. This analysis model is focused on revealing the expression of the meaning of the Qur'anic verses recited in the tradition of reciting the *awrad Kitab Dzikrul Ghofillin* to the congregation of the mosque. This research seeks to describe and identify the community's meaning of the recitation of the Qur'anic verses contained in the *awrad Kitab Dzikrul Ghofilin*.

## **Anatomy of *Dzikrul Ghofilin* and Jakatawa Mosque Community Sang Cipta Rasa**

### **1. About the *Book of Dzikrul Ghofilin***

Gus Miek is the figure who declared the establishment of the *Kitab Dzikrul Ghofilin*. His specialty has been inherent in him since he was in the womb of his mother, Nyai Rodhiyah. At that time, this greatness was recognized by several elderly Kiai, such as K.H. Abdul Fattah (Mangunsari Tulungagung), K.H. Dalhar (Watucongol Magelang), K.H. Mas'ud (Pagerwojo Sidoarjo), and K.H. Romli (Rejoso Jombang).

On December 18, 1962, a wirid community was declared, which was originally called *Dzikir Lailiyah*.<sup>16</sup> At that time Gus Miek was 22 years old and the declaration was attended by his teachers. Gus Miek directly led the recitation of dhikr by reading surah al-Fatihah 100 times, asmaul husna, sapu jagat prayer 10 times, Ayat Kursi,

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<sup>13</sup>Jonathan A Smith, P. Flowers, and M. Larkin, *Interpretative Phenomenological Analysis* (London: SAGE, 2009).

<sup>14</sup>It is an attempt to confine the researcher to commit to a researcher's extra knowledge that has the potential to disrupt the experience of others as it is.

<sup>15</sup>YF La Kahija, *Penelitian Fenomenologis: Jalan Memahami Pengalaman Hidup*, 5th ed. (Yogyakarta: PT Kanisius, 2017), 39–43.

<sup>16</sup>M.N. Ibad, *Dzikir Agung Para Wali Allah: Sejarah Penyusunan Dzikrul Ghofilin Dan Fadhillah Bacaan-Bacaannya*, 1st ed. (Yogyakarta: LKiS Printing Cemerlang Yogyakarta, 2012), 18–19.

selawat 300 times, dhikr 1000 times, and bertawasul to *waliyulloh* around the world. After the declaration, the recitation of dhikr is carried out every night starting at 1:00 am. There are K.H. Abdul Madjid, K.H. Mubasyir Mundzir, and other elders who occasionally attend the event to see the progress of the congregation who attend the event or just to meet with Gus Miek.

Dzikir Lailiyah activities began to continue to grow until when it ran for 3 years, occasionally leading the event alternated due to the busyness of Gus Miek to various regions. Along the way, the dhikr activity received pressure from several Tulungagung NU figures. Around the beginning of 1971, Gus Miek met NU figures in East Java as well as members of the Indonesian Parliament, namely K.H. Achmad Shiddiq (Jember).<sup>17</sup> At the meeting, Gus Miek tried to discuss with K.H. Achmad Shiddiq in order to minimize the pressure from opposing NU figures and Gus Miek asked to develop the dhikr activity in the future.

K.H. Achmad Shiddiq was originally one of the figures who disagreed with Gus Miek, but after receiving instructions from K.H. Abdul Hamid Pasuruan and K.H. Mas'ud Pagerwojo Sidoarjo, he finally became a loyal student of Gus Miek until his closeness became increasingly intertwined. Seeing this opportunity, Gus Miek, who wanted Dzikir Lailiyah to last in the future, assigned K.H. Achmad Shiddiq to print and reproduce the manuscript of Dzikir Lailiyah. From there the name Lailiyah changed to *Kitab Dzikrul Ghofilin*.

After the manuscript was printed and reproduced according to Gus Miek's wishes, various speculations arose regarding the phrase "*kataba*" which was interpreted as writing and composing. Gus Miek's students, who have practiced the *dhikr* since 1962, state that K.H. Achmad Shiddiq is only the author and printer of the *Kitab Dzikrul Ghofilin*. As corroborated by K.H. Ibnu Katsir Siraj who witnessed the history of the printing process of *Dzikrul Ghofilin*. Then Gus Miek in 1973 asked K.H. Achmad Shiddiq to start practicing the *Kitab Dzikrul Ghofilin*.<sup>18</sup>

Gus Miek as the author or creator of the *Kitab Dzikrul Ghofilin* tried to invite his followers to fight for the practice to the Kediri area, which was quiet at that time.

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<sup>17</sup> Rozi, "Biography of K.H. Hamim Tohari Djazuli (Gus Miek)."

<sup>18</sup>Ibad, *Perjalanan Dan Ajaran Gus Miek*.



At that time, Mbah Mukhtar and Mr. Kholil were assigned to lead the activity in the area of the grave of Sheikh Wasil Setonogedong, Kediri. After that, Gus Miek continued his preaching to the grave of Mbah Ihsan Dahlan Jampes Kediri and the grave of Auliya' Tambak. The implementation of *Kitab Dzikrul Ghofilin* in these areas is carried out alternately and assigns Mr. Imam Mujono as his follower to lead the reading of *Kitab Dzikrul Ghofilin*.<sup>19</sup>

Gus Miek's struggle paid off. The grave of Auliya' Tambak, which became the central point of the *Kitab Dzikrul Ghofilin* activities, gradually increased its congregation. After its growth, Gus Miek expanded the *Kitab Dzikrul Ghofilin* to Surabaya and Yogyakarta. With the support of the influence of Nyai Dalhar (Magelang), K.H. Dardiri (Yogyakarta), and K.H. Abdul Hamid (Kajoran), *Kitab Dzikrul Ghofilin* gradually gained a place in the hearts of the people of Yogyakarta and its surroundings. During the course of his life since the declaration of Dzikir Lailiyah, which later turned into *Kitab Dzikrul Ghofilin*, Gus Miek spent his time struggling to introduce and teach *Kitab Dzikrul Ghofilin* to various parts of Java. For him, *Dzikrul Ghofilin* has inner strength and support in the afterlife and is a noble practice that he preached.<sup>20</sup>

From several explanations regarding the general description of the *awrad Kitab Dzikrul Ghofilin*, of course this gives the conclusion that the figure of Gus Miek as the author of the *awrad Kitab Dzikrul Ghofilin* has extraordinary karomah. His struggle in spreading the *awrad* across the land of Java Island paid off with many followers who eventually practiced the *awrad Kitab Dzikrul Ghofilin*. The spread of the *awrad* was not easy for Gus Miek to do, as there was some pressure from other figures regarding the existence of his *awrad*. Even so, Gus Miek continued to develop the *dhikr* and asked for guidance from his teachers and Allah Swt so that it would be facilitated in fighting for the practice of the *awrad Kitab Dzikrul Ghofilin*.

Gus Miek's persistence and fortitude is inseparable from the figure of his father as a Sufi cleric named K.H. Hamim Tohari Djazuli who also has an important role in

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<sup>19</sup>Ibad, *Dzikir Agung Para Wali Allah: Sejarah Penyusunan Dzikrul Ghofilin Dan Fadhillah Bacaan-Bacaannya*.

<sup>20</sup> Details can be found in the work of Gus Miek's son, Agus Sabuth Panoto Projo, *Kitab Dzikrul Ghofilin* (Ploso, Kediri: Pondok Pesantren Al-Falah, Ploso, n.d.).

Gus Miek's scientific development. Then the figure of his mother, Nyai Rodhiyah, also provided the best education in educating her children so that Gus Miek had a high learning spirit and the role of his teachers who always prayed for Gus Miek's struggle.

## **2. Community Profile of Jakatawa Sang Cipta Rasa Mosque, Pasindangan, Cirebon**

Pasindangan Village is one of the villages located close to the city of Cirebon in Gunung Jati Subdistrict, Cirebon Regency, precisely located in North Cirebon with the division of its territory into 5 (five) Rukun Warga. Pasindangan Village has one of the old mosques that is categorized as a public mosque, namely the Jakatawa Cipta Rasa Mosque.

According to Mustaqim Asteja, the public historian of Cirebon, Pasindangan Village is an expansion village taken from Kesenden and Klayan areas.<sup>21</sup> It has an artificial river to cope with flooding. Previously Pasindangan was known as Kesenden, but after the artificial river the village bloomed. From the Ponorogo road to the north is Kesenden, to the west is Tangkil Karesidenan. From the existing heritage, it is believed that there are tombs that are believed once a year with a traditional customary process. The one visited is the grave of Ki Buyut Sendi. From the word joint it became the word Kesenden. Sendi is from the word law or rule. While Pasindangan is a place that is visited or has something to do with Ki Buyut Sendi or menyindangi problems.<sup>22</sup>

Jakatawa Cipta Rasa Mosque is located in Rt 03 Rw 04 with a land area of 200 m<sup>2</sup>, building area of 600 m<sup>2</sup> with waqf land status.<sup>23</sup> Based on existing records, the mosque was built in 1571 and then renovated for the first time in 1952. The Jakatawa Cipta Rasa mosque has a congregation of 100-150 people with three muezzins and two preachers.<sup>24</sup>

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<sup>21</sup> The results of observations on September 22, 2022 with friends of the Field Experience Practice (PPL) with Cirebon public historians Mustaqim Asteja, "Wawancara Seputar Sejarah Jakatawa" (Pasindangan, Cirebon, 2022).

<sup>22</sup>Asteja. This interview by Mr. Mustaqim Asteja discusses the origins of the naming of Pasindangan and its boundaries.

<sup>23</sup>Satria, "Wawancara Bersama Ketua DKM" (Pasindangan, Cirebon, 2023).

<sup>24</sup> This information was obtained from the DKM management when the author wanted to request a mosque *profile*.





Figure 1 Year of establishment of the old mosque. (Source: Personal Documentation)

Unfortunately, the authenticity of the mosque has changed since the first renovation. Initially, the building was a pavilion made of wood, but after the renovation the walls were replaced with tiled walls without leaving its distinctive ornaments. In the 1990s, the mosque was revamped and expanded to accommodate more worshippers.<sup>25</sup> This expansion did not change the size of the mosque and the position of the main mosque, but added buildings so that it was like a duplicated twin mosque and had the characteristics of the main building.



Figure 2 Two petilasan tombs located in the neighborhood of the Jakatawa Sang Cipta Rasa Mosque. (Source: Personal Documentation)

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<sup>25</sup>Satria, "Wawancara Bersama Ketua DKM."



Figure 3 Sheikh Bentong's well. (Source: Personal Documentation)

On the side of the main mosque, there is a sacred dug well and two tombs of *waliyullah*. The well is the same age as the mosque. During the dry season, the water is always available and people often use the well for their daily needs. The taste of the water remains fresh even though it is close to the shoreline. There are two tombs next to the mosque, namely the tomb of Prince Jakatawa and the tomb of Sheikh Bentong. These tombs are often pilgrimaged, especially by people who want to have a celebration or have a wish.

### **Genealogy and Ritual Procession of *Awrad Kitab Dzikrul Ghofilin* in the Jakatawa Mosque Community Sang Cipta Rasa**

The history of the entry of the *awrad Kitab Dzikrul Ghofilin* is inseparable from the role of a chairman of the Mosque Prosperity Council (DKM). The existence of a mosque that has a tomb and the ritual of *awrad Kitab Dzikrul Ghofilin* makes the DKM board try to prosper and eliminate the awesomeness found in the old mosque. Furthermore, accepting a tradition of reciting Qur'anic verses in the *awrad Kitab Dzikrul Ghofilin* is certainly not easy for the surrounding community. Because of the diversity in the area, many speculations have sprung up about the tradition. Moreover, in its implementation it takes a short time and is held at night after the Isha prayer around 20.30 WIB.

The *awrad of Dzikrul Ghofilin* takes place in a sacred mosque. In fact, there are two mosques with the same name but directly adjacent. However, the DKM board

tries to prosper and eliminate the awesomeness found in the old mosque. The time starts after Isha prayer once a month every Thursday night.



Figure 4 Recitation of *the awrad of Dzikrul Ghofilin* led by K.H. Syukron Makmum.

(Source: Personal Documentation)



Figure 5 The atmosphere of the implementation of spiritual inspiration after reading the *awrad Kitab Dzikrul Ghofilin*. (Source: Personal Documentation)

Furthermore, accepting a tradition of reciting Qur'anic verses in the *awrad Kitab Dzikrul Ghofilin* is certainly not easy for the surrounding community. Because of the diversity in the area, there are many speculations about the tradition. Moreover, in its implementation it takes a short time and is held at night after the Isha prayer around 20.30 WIB. To enlighten the surrounding community, as conveyed by the DKM management and the leader of the *Kitab Dzikrul Ghofilin* in his interview:

"So, we have a team in the field. Our team is a great team, who are really ready to break down for the sake of the mosque. So, our team spreads out to provide input to residents regarding activities in the mosque. Before Friday, we also announce the activities in the mosque to the congregation. The program is also

held after Isha so that many worshippers can participate in the reading of *Dzikrul Ghofilin*."<sup>26</sup>

"Conditionally. If it's not in my area, then I don't use loudspeakers. But when we invite the community, the response is that the implementation of the *Kitab Dzikrul Ghofilin* is too long. For us, from start to finish, it takes an hour and a half with a medium tempo. The goal is one, which is to motivate the community while we are still alive, let's gather to read al-Fatihah. If you read it by yourself, you're *not* alone."<sup>27</sup>

The existence of two petilasan tombs in the Jakatawa Sang Cipta Rasa Mosque provides its own sacredness because in its implementation it is located next to the two tombs. Of course this creates a different feeling in the heart of each reader, plus the reading of the *awrad Kitab Dzikrul Ghofilin* initiated by Gus Miek for the *karomah* given to him. Mr. Satria as the head of the DKM and Mr. Sugiyono, a congregation, have different feelings about the sacredness, as expressed by them:

"There is such a thing as dhikr, saying the Prophet's salutation 100 times, and so on. The point is dhikr, calming the heart. At first, I was tired, because I felt there were so many things, and I couldn't finish them. But because we hold the book while looking and reading together, it doesn't feel like it. There is also a more different feeling like the old days."<sup>28</sup>

"There is a sacred feeling when the *Kitab Dzikrul Ghofilin* is read, the atmosphere is different. Because this is a sacred place, it's as if someone is present."<sup>29</sup>

To avoid negative speculation, the DKM board tried to provide a brilliant approach that this implementation procession took place solemnly and did not disturb the surrounding community. In addition, the reading of the *awrad Kitab Dzikrul Ghofilin* also contains tawasul, 150 times selawat, praise, 41 times reading surah al-Fatihah, 100 times istigfar, 10 times sapu jagat prayer, 1 time Ayat Kursi, and closing prayer. After the closing prayer there is a delivery of da'wah or commonly known as cultum to add to the scientific insight of the congregation from the Kiai leader of the *awrad Kitab Dzikrul Ghofilin*. Furthermore, it ends with chatting together outside the mosque by eating the dishes that have been provided to strengthen the relationship between the congregation.

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<sup>26</sup> Satria, *Interview with the Head of DKM*.

<sup>27</sup> K.H. Syamsul Bahri, *Interview with the Leader of Dzikrul Ghofilin* (Pamijahan, Cirebon, 2023).

<sup>28</sup> Satria, "Wawancara Bersama Ketua DKM."

<sup>29</sup> Sugiyono, "Wawancara Bersama Jemaah" (Pasindangan, Cirebon, 2023).

The phenomenon of the *awrad Kitab Dzikrul Ghofilin* at the Jakatawa Sang Cipta Rasa Mosque has a great influence on its readers. Especially if someone carries out the dhikr with a full heart. As felt by K.H. Syamsul Bahri:

"For me personally, even though we are santri or laymen in matters like this. Personally, not for nothing. For example, we *understand* about Kiai Miek, whose people think that he is among the *Jumlatil Auliya'*. Personally I don't see it that way, because my degree of layman is not the same as Kiai Miek. I practice the *awrad Kitab Dzikrul Ghofilin* because of my awakesness to be able to read al-Fatihah, hopefully I can be istiqomah. So overall there is no grandiose desire, Rida because of Allah Ta'ala. The wisdom I take is being able to take advantage of what is practiced. For example, the al-Fatihah that was written 100 times, which Kiai Dalhar gave to Kiai Miek as a guide, we did not take other benefits. But the meaning of al-Fatihah itself is literal so that it can become a guide for our lives. Likewise with other sentences. So, not wisdom such as being able to mabur or other things."<sup>30</sup>

The mindset of the community of worshippers built by is oriented towards efforts to prosper the mosque together. The *awrad Kitab Dzikrul Ghofilin* activity was enthusiastically welcomed by the community at the Jakatawa Sang Cipta Rasa Mosque. The mosque became crowded because of the recitation of Qur'anic verses in the *awrad Kitab Dzikrul Ghofilin*. These readings have their own spiritual value for the readers. If presented in an overall form based on superordinate themes, there is a polarization of expressions created in the Jakatawa Sang Cipta Rasa Mosque community.

#### 1. Responsibility as Motivation

Strong motivation basically arises because of self-drive towards something that is done. This is in order to achieve the desired goal. Responsibility, which is part of the motivation, arises because of a person's condition in carrying out the mandate given. This expression arises from internal and external factors. In the interview results, internal factors appear, namely the position that a person has and the obligations of a dhikr practitioner who has reached his spirituality. This can be seen by Kiai Syamsul as the leader of the *awrad Kitab Dzikrul Ghofilin* and Mr. Satria as the head of the DKM. Kiai Syamsul has a strong motivation in his heart that is considered to be attached to Gus Miek (the pioneer of *Kitab Dzikrul Ghofilin*), although he himself is not a direct alumnus of the Ploso Islamic Boarding

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<sup>30</sup>Bahri, "Wawancara Bersama Pemimpin Dzikrul Ghofilin."

School, Kediri. On the other hand, Mr. Satria also as the head of the DKM arose strong motivation because he saw firsthand *the awrad Kitab Dzikrul Ghofilin* in another place until it was finally brought into the mosque which became his mandate.

Furthermore, the external factors are the history of Gus Miek's struggle and the sacredness of the Jakatawa Sang Cipta Rasa Mosque. Gus Miek's struggle in spreading it was not easy to be accepted by the community, because not all of them accepted the practices he practiced so that they were only spread in remote areas of Java. Then, the sacredness of this mosque arises because of the history of a *waliyulloh*, Prince Jakatawa. It is said that in his time Prince Jakatawa was an extraordinary figure for his charisma so that many people recovered when treated by him.

This sense of responsibility has a connection with the Qur'anic verses in the *awrad Kitab Dzikrul Ghofilin* found in Q.S al-Fatihah the first, fourth and fifth verses. In the first verse in the sentence "*bismillàhirrahmànirrahím*" if explored in terms of internalization values has an attitude that can give birth to a sense of integrity, then the fourth verse "*màliki yaum al-dín*" can instill a culture of responsibility because it realizes that every human action in the world will be accounted for in the afterlife. and finally in the fifth verse "*íyyàka na'budu wa íyyàka nasta'in*" proves that commitment in worship is the purpose of life as a sense of responsibility of a servant who only asks for help from Allah Swt. <sup>31</sup>

Then the relevance of the values contained in the seven verses of Q.S al-Fatihah in the book of Ibn Kathir's interpretation that this responsibility is one of the educational character building processes contained in the second verse, besides that in other verses there are values of tolerance, discipline, justice, religion, and so

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<sup>31</sup>Harjani Hefni, Fitri Sukmawati, and Santa Rusmalita, "Internalisasi Budaya Kerja Berbasis Al-Fatihah Dalam Meningkatkan Kinerja Pada Tenaga Kependidikan," *JPIB : Jurnal Psikologi Islam Dan Budaya* 2, no. 1 (2019): 68.



on. <sup>32</sup>This must certainly be a priority in the process of educational character building in order to become a responsible servant as a motivation for life.

There is also in Ayat Kursi the value of character education which means that God's sense of responsibility must be followed by His servants with something they have according to their rights and obligations.<sup>33</sup> This means that Allah will be responsible for His promises if His servants have carried out their obligations as His creatures, and conversely Allah will not be responsible if His creatures do not carry out their obligations. From this, it can certainly be used as a life motivation that responsibility is important in every right and obligation that you want to fulfill.

## 2. Ingenuity in Preaching *Awrad*

Ingenuity is a person's effort to be good at seeing the situation of conditions against the problems that occur. This cleverness usually arises because of experiences that have been done so that a breakthrough is needed. It can be seen in the delivery by Kiai Syamsul that it is not easy for this *awrad* to be accepted by all people. Therefore, the solution is to reduce the quantity of recitations of Qur'anic verses in the *awrad Kitab Dzikrul Ghofilin*. Initially it was only 21 times, increased to 35 times, and increased to 41 times. Basically, the quantity of recitation is really hard to practice and lasts for about an hour and a half. Although the quantity was reduced, this does not violate the requirements of the diploma of a practitioner of *awrad Kitab Dzikrul Ghofilin*. The requirements state that the reduction in the quantity of the recitation is not an important point in the requirements of the diploma. However, one can be considered a person who is able to practice the *awrad Kitab Dzikrul Ghofilin* if it is done regularly 41 times a meeting with the same space and time. So, what this means is that regular meetings are an important point for the practitioner of *the awrad Kitab Dzikrul Ghofilin* and there should not be one meeting that is not attended.

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<sup>32</sup>M.F Arifin, Alimron, and B Anggara, "Analisis Nilai-Nilai Surah Al-Fatihah Dalam Membentuk Karakter Pendidik (Tinjauan Terhadap Tafsir Ibnu Katsir)," in *Proceedings of International Education Conference* (Palembang: UIN Raden Patah Palembang, 2021), 159.

<sup>33</sup>A. Fajar Awaluddin, "Kandungan Ayat Kursi Dengan Nilai-Nilai Pendidikan Karakter (Telaah Tafsir Tahlili)," *Al-Wajid: Jurnal Ilmu Al-Qur'an Dan Tafsir* 1, no. 1 (2020).

When associated with the verses of the Qur'an in the *awrad Kitab Dzikrul Ghofilin*, this is certainly in line with Q.S al-Fatihah which has the meaning of the nature of *rububiyah* in order to invite fellow creatures to broadcast the teachings of Allah Swt and remind each other on a straight path.<sup>34</sup> The fifth verse also has character values, namely promising to increase obedience in worship and always be productive.<sup>35</sup> All of this can certainly be done with the ingenuity of a leader who is able to direct his followers to return to the path of Allah SWT.

3. A sense of Tawadhu and Simplicity

Tawadhu is a person's humble attitude by not considering himself the most noble, not arrogant, and not easily offended. Meanwhile, modesty is an attitude of not exaggerating that is purely what it is. These two things reflect the glory of morals that are present in sync. In relation to the research studied, these two feelings arise in Kiai Syamsul, Mr. Satria, and Mr. Sugiyono. Kiai Syamsul with a sense of tawadhu and simplicity conveyed the blessings he experienced when leading the *awrad Kitab Dzikrul Ghofilin*. His delivery was not grandiose, purely coming from himself who was unfamiliar with the wisdom of *the waliyullah*. Then, Mr. Satria also expressed the blessings he felt by expressing that his fortune increased after attending the *awrad Kitab Dzikrul Ghofilin* and was ready to spend some of his fortune to serve dishes at the implementation of the *awrad Kitab Dzikrul Ghofilin* if there was no contribution of dishes by local residents. Then Mr. Sugiyono as a resident in the neighborhood tried to glorify and respect the guests who came. The guest in question is the leader of *awrad Kitab Dzikrul Ghofilin* and his followers who come from various regions.

In the Qur'anic verses in the *awrad Kitab Dzikrul Ghofilin*, this sense of tawadhu and simplicity appears in a leader who is in line with Q.S al-Fatihah regarding the value of character education. This is because in the sixth verse "*Ihdinas Shiràth al-mustaqím*" it is explained that there is a sense of awareness to

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<sup>34</sup>Umi Nuriyatur Rohmah, "Tafsir Surah Al-Fatihah (Telaah Atas Pesan-Pesan Al-Qur'an: Moncoba Mengerti Intisari Kitab Suci Karya Djohan Effendi)," *Jurnal Ilmu Al Qur'an Dan Hadist* 1, no. 2 (2018): 237.

<sup>35</sup>Hefni, Sukmawati, and Rusmalita, "Internalisasi Budaya Kerja Berbasis Al-Fatihah Dalam Meningkatkan Kinerja Pada Tenaga Kependidikan," 68.

be istiqomah in the path of Allah SWT. with its simplicity and the seventh verse "*Shiràth alladzina an'amta 'alaihim, Ghair al-Mahgdhubi 'alaihim wala al-dhallin*" provides the value of character education that each of us is a leader who must be alert to learn from others and be an example for others.<sup>36</sup>

#### 4. Comfort, Tranquility, and Peace of Mind: A Collaboration of Sense

Comfort, tranquility, and peace of mind are a unity that usually arises from the form of worship that a person performs. In this case, Kiai Syamsul tried to give that feeling to his congregation with the enlightenment of his da'wah and his carrier which made the congregation interested in following the *awrad Kitab Dzikrul Ghofilin*. The impact was also felt by Mr. Satria and Mr. Sugiyono. Mr. Satria mentioned that this feeling was present because of the good dhikr. Meanwhile, Mr. Sugiyono felt a calmer heart and a different aura that was present because of the existence of a sacred mosque.

In Q.S. al-Fatihah, this sense of collaboration has values that are internalized in the first, second, and third verses. A servant will feel the presence of Allah so that he is enthusiastic in doing good, feels that Allah is always watching us, a sense of empathy arises, and does not despair in facing life's problems.<sup>37</sup> Such things will certainly provide comfort, tranquility, and peace of mind created in a person who always recites Q.S al-Fatihah. In Ayat Kursi also, humans will indirectly stay away from negative behavior because every action will always be supervised by Allah Swt.<sup>38</sup> Then there are also many tawhid values such as tawhid *uluhiyah*, tawhid *rububiyah*, and the value of life that can provide contemplation to humans to always remember Allah.<sup>39</sup>

#### 5. Rida Allah Swt. as Hope

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<sup>36</sup> Hefni, Sukmawati, and Rusmalita, "Internalization of Al-Fatihah Based Work Culture in Improving Performance in Education Personnel," 68–69.

<sup>37</sup> Hefni, Sukmawati, and Rusmalita, "Internalization of Al-Fatihah Based Work Culture in Improving Performance in Education Personnel," 68

<sup>38</sup> Awaluddin, "Kandungan Ayat Kursi Dengan Nilai-Nilai Pendidikan Karakter (Telaah Tafsir Tahlili)."

<sup>39</sup> Muhaiminah Darajat, "Nilai-Nilai Tauhid Dalam Ayat Kursi Dan Metode Pembelajarannya Dalam Pendidikan Agama Islam (Suatu Tinjauan Teoritik)," *Jurnal Kajian Islam Kontemporer (JURKAM)* 2, no. 1 (2021): 13.

Rida Allah Swt. is a form of a servant's wholehearted acceptance of Allah's decree in His law. This feeling arises because of the embedding of a noble soul. In this regard, Kiai Syamsul always tries to practice the *awrad Kitab Dzikrul Ghofilin* solely for the pleasure of Allah SWT. Then, Mr. Satria also hopes for the same thing as Kiai Syamsul. This feeling certainly arises because of the animating thing towards the practice of the *awrad Kitab Dzikrul Ghofilin*. Unlike the case with Mr. Sugiyono who did not animate the *awrad Kitab Dzikrul Ghofilin* so that this trait has not yet appeared.

In the last expression, of course all the Qur'anic verses in the *awrad Kitab Dzikrul Ghofilin* have character education values that provide meaning that all our actions hope to get the pleasure of Allah Swt. In Q.S al-Fatihah, especially in the fourth verse and the fifth verse, we believe that Allah will grant our hopes that prioritize worship to Him and will always act with the principle of the hereafter-oriented.<sup>40</sup> Then in the Verse of Kursi also provides extraordinary majesty for humans who are able to apply religious values in their responsibilities as His servants.<sup>41</sup>

In conclusion, the history and procession of the entry of an *awrad Kitab Dzikrul Ghofilin* in the Jakatawa Sang Cipta Rasa Mosque community has its own power from the DKM management to prosper the mosque's activities. With the support and response of the local community, the activity has become a *wiridan* ritual that can provide polarization of expressions for the congregation of the Jakatawa Sang Cipta Rasa Mosque. This polarization of expression is inseparable from the strength of the values contained in the Qur'anic verse in the *awrad Kitab Dzikrul Ghofilin*. From several people interviewed, there are spiritual values based on superordinate themes in the polarization of expressions felt by the readers, including: responsibility as motivation; ingenuity in broadcasting the *awrad*; a sense of tawadhu and simplicity; comfort, tranquility, and peace of heart: collaboration of taste; and finally the pleasure of Allah Swt. as hope.

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<sup>40</sup>Hefni, Sukmawati, and Rusmalita, "Internalisasi Budaya Kerja Berbasis Al-Fatihah Dalam Meningkatkan Kinerja Pada Tenaga Kependidikan," 72.

<sup>41</sup>Awaluddin, "Kandungan Ayat Kursi Dengan Nilai-Nilai Pendidikan Karakter (Telaah Tafsir Tahlili)," 15–16.

### **The Meaning of the Jakatawa Mosque Community Sang Cipta Rasa towards the Recitation of Qur'anic in Awrad Kitab Dzikrul Ghofilin**

Kiai Haji Syamsul Bahri gave the meaning that surah al-Fatihah became the foundation of his life because it facilitated many paths that were initially difficult to become easy. All of this is inseparable from his keistiqomahan in leading the reading of the *Kitab Dzikrul Ghofilin*. Increasing the number of recitations of surah al-Fatihah can add more enjoyment from Allah SWT. for the reader. Because surah al-Fatihah is a surah to be grateful for blessings.

In the Book of Dzikrul Ghofilin, Gus Miek has his own teachings in practicing surah al-Fatihah. Whoever has a desire and wants his prayer to be answered immediately, then multiply the practice and if Allah wills, surely his prayer will be answered by Him.<sup>42</sup> This practice has been taught by K.H. Hamim Djazuli (Gus Miek) and K.H. Hamid Pasuruan with the following practices: First, recite surah al-Fatihah 41 times, or 100 times, or 1000 times, because the more the number of recitations, the better; second, recite the Ayat Kursi 13 times, or 41 times, or 133 times with the rule: if you recite al-Fatihah 41 times, then the Ayat Kursi is 13 times; if al-Fatihah is 100 times, then the Ayat Kursi is 41 times; and if al-Fatihah is 1000 times, then the Ayat Kursi is 133.

Furthermore, Kiai Abdul Jamal also gave an interpretation of the specialty of the Verse of Kursi which is not only to expel the devil, but can fortify oneself from immorality. Many Hadiths explain the majesty and fadilat of the Verse of Kursi, which amounts to around 99 Hadiths. This has a harmony also related to the fadilat of reading al-Fatihah as conveyed in a Hadith and in certain books that discuss wirid. Sayyid Muhammad Haqy an-Nazily mentions that for anyone who has a desire, then recites the Ayat Kursi as many letters as the Ayat Kursi (about 170 times) at night in a holy place and quiet from human voices, Allah Swt. will grant the desire immediately.<sup>43</sup>

Furthermore, the word *kursi* itself has various meanings. In several books of tafsir, it is mentioned that the word *kursi* means knowledge, so people call it "He is the owner of the chair", which means that he is the owner of knowledge. Meanwhile,

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<sup>42</sup>Ibad, *Dzikir Agung Para Wali Allah: Sejarah Penyusunan Dzikrul Ghofilin Dan Fadhilah Bacaan-Bacaannya*, 89.

<sup>43</sup>Sayyid Muhammad Haqy An-Nazily, *Kitab Khozinatul Asror* (Lebanon: Daar Al Kutub al Imiyah, 1993), 145.

another meaning of the word *kursi* is a creation of Allah Swt, a large figure that accommodates the entire universe.<sup>44</sup>

The virtue of the verse of the chair is as told by the Prophet's friend, Abdurrahman bin Auf, when he wanted to enter the house, he always recited the verse in each of the four corners of his house. With the hope that he will be guarded from the four corners of his house and can expel the devils in the corners of his house.<sup>45</sup> It is also conveyed in the Book of Tafsir al-Qurthubi that the verse of the chair has monotheism and the great attributes of Allah, consisting of fifty sentences with each sentence having fifty blessings as well as equaling one third of the Qur'an.<sup>46</sup>

*In the next reading there is a sapu jagad prayer in the Kitab Dzikrul Ghoflin. Kiai Syamsul and Kiai Jamal gave almost similar arguments regarding his experience in practicing the sapu jagad prayer. Kiai Samsul feels that this sapu jagad prayer makes its own happiness that arises when children are always in good health and devoted to their parents. Meanwhile, Kiai Jamal said that happiness is seen when the students who study at his place are always enthusiastic and happy to learn the sciences for the provision of the afterlife.*

This sweeping prayer is one of the prayers taught directly by Allah Swt. Then, the Prophet practiced the prayer so that it could be imitated by his people. There are Hadiths that explain the Prophet often used this prayer. As one of them is from Anas ibn Malik that the Prophet once prayed

"My Lord, grant us good in this world and good in the Hereafter, and guard us from hellfire" (HR. Bukhari).

This prayer is commonly practiced by Muslims in Indonesia because it is able to fulfill all the goals and needs that humans want, such as being given the goodness of life in this world and in the hereafter and being protected from the torment of hellfire. This sweeping jagad prayer is found in Q.S. al-Baqarah [2]: 201, which according to Ibn Kathir explains that the goodness in question includes everything in the world, such as a pious / pious soul mate, health, blessed knowledge, praise, economic smoothness, facilitated activities, and so on. While the goodness in the afterlife is referred to as the

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<sup>44</sup>Muhammad Taqi Falsafi, *Ayat Al-Kursiy: Nida at-Tauhid as-Samawi*. Terj. Ahsin Muhammad (Bandung: Pustaka Hidayah, 2001).

<sup>45</sup>Abi Abdullah Muhammad Ibn Ahmad al-Anshari Al-Qurtubi, *Al-Jami' Al-Ahkam Al-Qur'an, Dar El-Hadith*, 2nd ed. (Kairo: Dar el-Hadith, 2010).

<sup>46</sup>Al-Qurtubi.



ultimate goal of humans who want to enter heaven, with the highest peak of goodness in the afterlife such as being facilitated by hisab charity, mizan, and others.<sup>47</sup>

By reading this prayer, Qatadah said in the book of Tafsir al-Qurthubi that the goodness of the world was given health and sufficient wealth, while al-Hasan explained that the goodness in the world was given knowledge and worship.<sup>48</sup> Then the purpose in reading the *sapu jagad* prayer is aimed at avoiding hellfire caused by the sins that have been committed and the hope of a good life in this world and also the hereafter.<sup>49</sup>

From the meaning that has been explained above, it can be summarized that an *awrad* practitioner of the *Book of Dzikrul Ghofilin* will feel different feelings if it has been embedded in him that *wirid* becomes a life guide in remembering Allah SWT. There are several impacts felt by the practitioners of the *awrad Kitab Dzikrul Ghofilin* such as activities feel lighter and less difficult, the arrival of unexpected sustenance, all affairs are facilitated, and more careful in their behavior. Of course this is inseparable from the *fadilat-fadilat* of the Qur'anic verses in the *awrad Kitab Dzikrul Ghofilin* delivered by the scholars. If there is no indication by the scholars that this *wiridan* is an important remembrance guide, then it cannot be done by humans in an effort to remember Him.

Overall, it can be summarized that the process of interpreting the Qur'anic verses in the *awrad of the Book of Dzikrul Ghofilin* will be felt by its practitioners if they have embedded a noble heart that every *wirid* they do is solely for the pleasure of Allah SWT. If the intention is not straight, of course, the presence of the heart of the *awrad* that is prayed will not be felt properly because this *awrad* is not considered important and finally there are many reasons for not attending the ritual.

### **Conclusion**

Based on the overall results and discussion of the tradition of reciting Quranic verses in the *awrad Kitab Dzikrul Ghofilin* in the Jakatawa Sang Cipta Rasa Mosque community that has been described. So, it can be concluded that:

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<sup>47</sup>Ismail Ibnu Katsir, *Tafsir Ibnu Katsir*, III (Beirut: Dar al-Fikr, 1994), 397–98.

<sup>48</sup>Al-Qurtubi, *Al-Jami' Al-Ahkam Al-Qur'an*.

<sup>49</sup>Al-Qurtubi.

First, the history and procession of the entry of an *awrad Kitab Dzikrul Ghofilin* in the Jakatawa Sang Cipta Rasa Mosque community has its own power from the DKM management to prosper the mosque's activities. With the support and response of the local community, the activity became a *wiridan* ritual that could provide polarization of expressions for the congregation of the Jakatawa Sang Cipta Rasa Mosque. This polarization of expression is inseparable from the power of *fadilat* contained in the verses of the Qur'an in the *awrad Kitab Dzikrul Ghofilin*. From several people interviewed, there are spiritual values based on superordinate themes in the polarization of expressions felt by the readers, including: responsibility as motivation; ingenuity in broadcasting the *awrad*; a sense of *tawadhu* and simplicity; comfort, tranquility, and peace of heart: collaboration of taste; and finally the pleasure of Allah Swt. as hope.

Second, a practitioner of the *awrad Kitab Dzikrul Ghofilin* will feel different feelings if it has been embedded in him that *wirid* becomes a life guide in remembering Allah SWT. There are several impacts felt by the practitioners of the *awrad Kitab Dzikrul Ghofilin* such as activities that feel lighter and less difficult, the arrival of unexpected sustenance, all affairs are facilitated, and more careful in their behavior. Of course this is inseparable from the *fadilat-fadilat* of the Qur'anic verses in the *awrad Kitab Dzikrul Ghofilin* delivered by the scholars. If there is no indication by the scholars that this *wiridan* is an important remembrance guide, then it cannot be done by humans in an effort to remember Him.

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