



Cultivating Divine Love via Lailat al-Qadr: Insights from Mosque Dhikr Gatherings

Aang Mahyani,^{1*} Supiana²

¹At-Taqwa Islamic College of Ciparay Bandung, Indonesia

²Universitas Islam Negeri Sunan Gunung Djati, Bandung, Indonesia

*Corresponding Author, Email: aangmahyai0@gmail.com

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Abstract: *Mahabbah*, derived from the root word *habba*, refers to a profound emotional attachment and enduring devotion of a servant to God, representing a central element of Islamic spirituality. Closely associated with Lailatul Qadar, the holiest night during the last ten days of Ramadan, *mahabbah* functions not only as a personal expression of divine love but also as a foundation for collective religious consciousness and social responsibility. This study aims to examine how the members of the Majelis Dhikr at Nurul Huda Mosque in Kampung Kudang, Bandung, cultivate love for Allah through consistent religious gatherings and communal engagement, particularly in preparation for Lailatul Qadar. Using a qualitative descriptive method supported by interviews and documentation, the findings reveal that the practices of dhikr, Qur'anic learning, and social initiatives significantly influence the moral character and behavior of the participants, fostering a culture of compassion, solidarity, and mutual assistance. This integration of spiritual devotion with social action illustrates how religious values can shape a transformative community life. The study concludes that a sustained approach to Lailatul Qadar through structured communal worship contributes to deeper spiritual awareness and reinforces a socially engaged religious identity within contemporary Muslim society.

Keywords: Al-Qadar; Character; Dhikr; Lailatul Qadar; Mahabbah; Social gathering; Spirituality

Introduction

The holy month of Ramadan is a spiritual period filled with meaning and privilege, marked by grace, forgiveness, and an abundance of rewards that encourage Muslims to strive in doing good deeds. Among the most prominent glories is the night of Lailatul Qadar. This blessed night has virtues that are emphasized in the Qur'an and hadith. The deeds carried out on that night are equivalent to worship for a thousand months or around eighty-three years, as long as they are carried out with sincerity and reverence (Kadi & Karyadi, 2006). This concept shows how one night can be an extraordinary spiritual culmination, a moment of profound inner renewal and a form of divine grace that is not given at other times (Carp, 2025).

This wise night is not just a time phenomenon, but also a moment of revealing meaning. It is the night of revelation, the night of opening hearts, and the night when humans recognize the absolute truth about the oneness of Allah. It was on that night that the Prophet Muhammad SAW received the first revelation. According to Muhammad Ibn Yahya, that night is when the hidden pages are opened and the human heart is filled with awareness of creation, power, and the

presence of God (Yahya, 2007). The Qur'an even conveys a great rhetorical statement: "And what do you know what the night of glory is?" (Q.S. al-Qadr, 97:2). This question is not just rhetoric, but a hint of a reality that is difficult for human reason to reach.

Sayyid Quthub in interpretation *Fi Zhilal al-Qur'an* mentions that Lailatul Qadar contains two dimensions: as the night of determination and arrangement, and as a night with high value and position (Quthub, 2004). Both meanings align with the magnitude of the events that occurred that night, specifically the revelation of the Qur'an and the elevation of the Prophet's message. There is no other event that is more decisive in the direction of human life than the revelation of guidance from Allah that gives direction to civilization.

Humans, as the most perfect creatures, are created with reason and free will. Ibn Arabi views that humans are given an innate drive to seek, grasp, and overcome—both in positive and negative contexts (Toprak, 2024). Ramadan becomes a field of spiritual actualization, and Lailatul Qadar becomes the culmination of that search (Qodariah et al., 2022). So the highest achievement is not only measured by the number of rakaat, the length of prayer, or the number of pages of the Qur'an read, but by how deeply a person places himself as a servant who is aware, submissive, and loves the presence of God.

However, despite its great virtues, the existence of Lailatul Qadar remains a mystery. Some argue that the night has been present since the beginning of Ramadan, while most scholars state that Lailatul Qadar is present every year in this holy month and will continue to exist until the Day of Judgment (Bäumer, 2021). The uncertainty regarding the exact date actually fosters the spirit of searching. Scholars emphasize that this night is believed to fall on one of the last ten nights of Ramadan, especially the odd nights (Jones, 2024). This condition challenges people to actively seek it, not just wait passively, so that the spiritual drive becomes stronger at the end of the month.

This spiritual search phenomenon is clearly visible in the lives of local communities, such as the study community and dhikr assembly of the Nurul Huda Mosque in Kampung Kudang, Cibiru Wetan. The congregation at this mosque shows high enthusiasm, not only on the last nights, but since the beginning of Ramadan. The collective spirit that emerges is a reflection of a deep love for the Creator. Dhikr and night worship are not only carried out to fulfill obligations, but as an expression of awareness of the importance of getting closer to Allah completely (Nor, 2023).

Uniquely, although this assembly is open to the outside community, full participation in i'tikaf activities during Ramadan is dominated by local residents. In Ramadan 2024, the number of pilgrims who participated in i'tikaf was recorded at 163 people, consisting of men and women, both young and old. This figure has increased significantly compared to the previous two years. In 2022, the number of participants was only 32 people, then increased to 87 in 2023, and more than doubled in 2024. This increase not only shows quantitative growth, but also reflects the growth of the community's spiritual awareness.

This fact is interesting to study scientifically, especially in the context of how the interpretation of Lailatul Qadar drives people's religious behavior. The surge in participation indicates a process of internalization of spiritual values that is getting stronger (Tambak, Hamzah, et al., 2021). This phenomenon also reflects how local communities manage the dynamics of faith independently and collectively in the space of worship. This growth reflects not only the success of the da'wah movement, but also a form of cultural resistance to the increasingly widespread secularization of values.

Against this background, this article aims to explore three main points. *First*, explaining conceptually-theologically about Lailatul Qadar as understood in classical and contemporary Islamic traditions. *Second*, exploring the religious practices of local communities in enlivening the nights of Ramadan through collective activities such as i'tikaf and dhikr. *Third*, presents a quantitative analysis of the development of the number of pilgrims over the last three years, and relates it to motivational factors and social context.

Method

The research method is a way of carrying out an activity to search, formulate and analyze until compiling the report (Achmadi & Narbuko, 2004). Based on its approach, this research is included in qualitative research. Qualitative research procedures that produce descriptive data in the form of written or spoken words from people and observed behavior (Moleong, 2007).

Based on its nature, this study uses a descriptive method. The method used by the author in this study is a descriptive research method, namely a research method that attempts to present real data and facts about activities. Assembly Dhikr by conducting interviews with respondents at the research location. Based on its scientific level, this research is included in naturalistic research.

The location of this research is at the Dhikr Assembly which is located at the Nurul Huda Mosque, Kp. Kudang Rw. 09 Cibiru Wetan Village, Cileunyi District, Bandung Regency. The primary data source in this study is the congregation of the Dhikr Assembly, the secondary data source of this study is documents or data related to the Dhikr Assembly.

The method of data collection is done using interview techniques. Interviews are data collection in the form of asking questions verbally and the questions asked in interview it has been prepared thoroughly and is equipped with the instruments (Sudjiono, 2000). Interviews in this study were conducted with data sources related to the title problem. The data sources include all Dhikr Assembly.

Interview activities were carried out to obtain data on the activities of the Dhikr Assembly. Interviews were conducted directly through to facilitate data analysis. Documentation is a data collection technique by collecting and analyzing documents, both written documents, images and electronics. The documents collected are selected according to the objectives and focus of the problem (Sukmadinata, 2007). The method of data collection is by studying literature in the form of books, journals, websites related to the focus of the research. Documentation is also carried out for documents needed to support interview data. Documentation is also carried out during process research activities, both in the form of documents *hardcopy* and also *soft copy* facilitate analysis of research data after data collection is complete.

The data analysis technique for this research is to use 3 steps, namely data reduction, display data and verification (Miles & Huberman, 2013). Data reduction is collecting data from primary and secondary data sources. Data display is an activity of organizing the results of data reduction so that they can be understood. This presentation is done in the form of a narrative description. At the verification stage, it is concluding all the data obtained as a result of the research.

Results and Discussion

Understanding Lailatul Qadr

Lailatul Qadar is a term that is very rich in meaning in Islamic treasury, both linguistically, theologically, and philosophically (Rohman, 2022). Etymologically, this term consists of two words in Arabic, namely "lailah" which means night, and "qadar" which comes from the root word "qadartu, aqdiru, qadaran" which means to determine, determine, or regulate. In the context of nahwu science, the word "lailah" refers to the night time, namely from sunset to dawn, which in Islamic tradition is the main time for carrying out night worship (Setiawan, 2011). Meanwhile, "qadar" as a form of masdar contains the meaning of divine decree, determination of fate, or even measure and glory (Rohmah, 2016). So, overall, Lailatul Qadar can be interpreted as a night of decree, glory, and greatness, which not only applies in the temporal dimension, but also in spiritual, social, and existential contexts.

The Qur'an explicitly mentions the glory of Lailatul Qadar in Surah Al-Qadr verses 1 to 5. The night is said to be better than a thousand months, indicating that its spiritual value and depth exceed the limits of human linear time. On that night, angels and the Spirit descend with Allah's permission to arrange all affairs, and the night lasts in peace until dawn. (M. Q. Shihab, 2007) in his interpretation explains that the meaning of the word "qadar" in the context of this night

includes three main dimensions. *First* is the meaning of determination or arrangement, where Allah determines all the affairs of His creatures in one night, both related to life, sustenance, death, and fate for the year ahead. *Second* is the meaning of glory, namely that this night has a great position in the sight of Allah and provides a great opportunity for mankind to attain blessings and forgiveness. *Third* is a narrow meaning, which is interpreted as the night when the earth becomes "full" due to the descent of the angels, thus symbolically depicting a very high spiritual intensity.

In classical interpretation, (Quthub, 2004) in "Fi Zhilal al-Qur'an" emphasizes that the night of Lailatul Qadar has two major dimensions that cannot be separated. The first is the dimension of determination, namely that this night is the time when Allah sends down His provisions to His creatures. The second is the dimension of value and glory, because this night was chosen as the time of the revelation of the Qur'an which is a guide for the lives of mankind throughout time. He emphasized that there is no greater event in the spiritual history of mankind than the revelation of the Qur'an, and there is no night more monumental than the night when the first revelation was delivered to the Prophet Muhammad SAW through the intermediary of Gabriel. Therefore, Lailatul Qadar is not just an ordinary night that falls on one of the odd nights in the last ten days of Ramadan, but becomes a moment that determines the direction of the spirituality of the people, both individually and collectively (Yusuf et al., 2023).

Katsir and Ismail (Katsir & Ismail, 1980) in their interpretation reinforces this by quoting the verse in Surat Ad-Dukhan verse 3 which reads, "*Indeed We sent it (the Qur'an) down on a blessed night.*" This shows that the night of Lailatul Qadar is not only mentioned in one letter, but is emphasized in several places in the Qur'an. The blessing of this night is not only because of the revelation of the Qur'an, but also because of the great opportunity for servants to receive forgiveness, mercy, and infinite rewards. The hadiths of the Prophet Muhammad SAW also mention the virtues of this night. In an authentic narration, it is stated that whoever lives the night of Lailatul Qadar with full faith and hope in Allah, then his past sins will be forgiven (Tanggok, 2020). This shows that there is a direct spiritual guarantee for anyone who is serious about filling the night with sincere and solemn acts of worship.

In the thoughts of Sufis, such as Ibn Arabi, Lailatul Qadar is not only interpreted as a night containing the revelation of decrees, but also as the peak night of spiritual encounter between creatures and the Creator (Bäumer, 2021). He describes that this night is when the veil is opened between heaven and earth, between transcendent reality and human consciousness. Thus, Lailatul Qadar becomes the most possible space and time for humans to experience the highest awareness of God's presence, while simultaneously renewing their spiritual promises and commitments. In this dimension, Lailatul Qadar becomes a kind of "spiritual ascension" for every individual who longs for closeness to Allah (Ghani, 2021). Not only as a fulfillment of the ritual obligations of Ramadan, but as an inner journey towards the depths of a more essential meaning of life.

Thus, Lailatul Qadar is a complex and comprehensive concept. It is not only part of the Ramadan ritual calendar, but also a theological, existential, and social node that continues to live in the consciousness of Muslims. Understanding the meaning of Lailatul Qadar in its entirety means re-exploring the core of the relationship between humans and their God, deepening the dimensions of worship that are not only formal but also substantive, and building awareness that this life is in a flow of destiny that is continuously renewed by Divine will. In this context, Lailatul Qadar becomes the peak of spiritual search throughout Ramadan, and becomes a night that always invites contemplation, hope, and deep self-transformation (Munawar, 2019). As in the word of Allah:

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ۚ (القمر) ٤٩

It means: *Indeed, We created everything according to a measure.* (Q.S. Al-Qamar/ 54: 49).

Lailatul qadar as quoted by Abdul Aziz Muhammad As-salam is one of the virtues in the month of Ramadan. Etymologically (literally), Lailatul qadar consists of two words, namely *lail* or

lailah which means night and qadar which means measure or determination. Terminologically (meaningfully), Lailatul qadar means a great night or a noble night. Some also say that Lailatul qadar is the night of Allah's determination for the journey of human life. The revelation of the Qur'an as a determination of the path of human life that must be passed, combined with the Qur'an (As-Salam, 2011).

Meaning of Mahabbah

The term "mahabbah" comes from Arabic which is the masdar form of the verb *ḥabba-yahibbu-ḥubban* or *al-maḥabbah*, which is rooted in the letters ḥa and ba. This root word contains at least three main meanings, namely first, to be familiar with and settle in something; second, the seed or core of something that has seeds; and third, the nature of limitations or constraints (Yuhanida et al., 2024). The first meaning contains the understanding that consistent attachment to something will give birth to emotional closeness, which at a certain stage develops into intimacy and a sense of love or mahabbah. In this meaning, love does not appear suddenly, but is formed through a long, intense, and continuous process of closeness. Meanwhile, the second and third meanings provide a deeper philosophical dimension. If mahabbah is interpreted as a seed or core, then love is the source of inner life that fosters morals and spiritual civilization (Tambak, Amril, et al., 2021). Meanwhile, the meaning of limitations shows that true love actually demands sacrifice and a willingness to limit oneself for the sake of the loved one.

In the context of the Qur'an, the term *mahabbah* absorbed from the word *ḥubb*, which according to linguistic data from the Qur'an, is recorded as being mentioned no less than 83 times in various forms and contexts. This shows that love, in its various manifestations, is an integral part of Islamic spirituality. Mahabbah is not merely limited to the romantic dimension or relationships between humans, but more broadly includes the vertical relationship between humans and the Creator. In this case, mahabbah becomes the foundation of true servitude (Ritonga & Saputra, 2025). Al-Rāghib al-Aṣḥānī, a classical lexicography expert, stated that *al-maḥabbah* is the tendency of the soul towards something that is considered good, either based on direct observation or rational assumption (Owie, 2022). Love in this perspective is a spiritual driving force that moves the human will to connect with something noble, noble, and of high value.

Love for Allah is the highest and purest form of devotion in Islam. This love is not just sweet words or poetic prayers, but must be manifested in real attitudes and actions. There are three main forms of a servant's devotion to God. *First*, deep love and respect for God's lovers, namely those who are righteous and obedient in their spiritual life. *Second*, firm and harsh attitude towards all forms of falsehood and hostility towards Divine values. *Third*, the courage to face criticism and rejection from society when defending the truth, without feeling afraid or retreating (Wardana & Wulandari, 2024). These three forms show that true mahabbah is not only about inner gentleness, but also about the strength of principles and steadfastness of faith in taking the divine path.

The Qur'an provides a very strong description of this form of mahabbah in Surah al-Mā'idah verse 54. In this verse, Allah describes that if a people turn away from religion, then He will replace them with a people He loves and they also love Him. They are gentle with fellow believers, but firm with infidels (Badruzzaman, 2022). They also fight jihad in the way of Allah and are not afraid of anyone's reproach. This phrase shows that love in Islam is not a passive concept, but a form of spiritual energy that gives birth to a just attitude, militant in goodness, and steadfast in defending divine values. Love for Allah, in this case, is a form of total devotion that shapes character, social behavior, and spiritual personality (Hadi, 2019).

Furthermore, mahabbah also has a relational dimension between humans and their fellow humans. In this framework, mahabbah is a moral foundation that encourages the birth of social care, justice, and empathy. Love not only manifests a sense of affection in personal relationships but also transforms into social capital that strengthens community cohesion (Lois, 2022). Mahabbah which is based on Islamic teachings encourages people to respect each other, provide benefits, and avoid actions that harm others (Abitolkha & Muvid, 2021). Therefore, in Sufi

thought, mahabbah is often placed as a maqām or high spiritual level, where a person does not only love Allah because of rewards or fear of punishment, but because of an awareness of His beauty and greatness.

In the treasures of Sufism, love even becomes the center of the entire spiritual journey. A great Sufi like Rābi'ah al-'Adawiyah saw that true love for God is when one loves Him not because of His heaven or fear of His hell, but simply because He is a God worthy of love (Melchert, 2020). This is the form of pure love that leads people to live in total surrender and a continuous longing for closeness to God (Feldt, 2023). Love like this is not born from mere rational discourse, but grows from deep spiritual experience, through mujahadah (inner struggle), muhasabah (introspection), and muraqabah (monitoring of the heart).

Love is also the key to understanding the relationship between worship and spirituality. In many hadiths, the Prophet Muhammad SAW emphasized that love for Allah and His Messenger is a condition for the perfection of faith (Aziz et al., 2021). Worship without love will feel empty and dry, on the other hand love without the discipline of worship will lose direction. Therefore, in Islam, love never stands alone, but is always related to piety, righteous deeds, and commitment to the Sharia (Schubel, 2023). This is what makes mahabbah a formative element of the spiritual integrity of a Muslim who is not only upright in intention, but also firm in practice.

Thus, mahabbah in the Islamic perspective is not merely a linguistic term or an abstract concept, but a spiritual energy that connects humans with their God and with fellow humans. It is both personal and social, transcendental and applicable. From a simple root word, it has developed into a pillar of faith and civilization. Mahabbah is the essence of all worship, the spirit of all deeds, and the light of all spiritual journeys (Ulya et al., 2022). So understanding mahabbah deeply does not only mean understanding love, but also understanding the essence of Islamic teachings themselves, which always stand on the foundation of love and mercy.

Nurul Huda Masjid Dhikr Jamaah Activities To Increase Love To Allah Through The Laylatul Qadr Approach

In the Islamic treasury, dhikr is not only seen as a ritual activity, but also as an effort to build a spiritual connection between humans and God. Dhikr, according to (Q. Shihab, 1997), can bring positive impacts in life, especially in the form of peace of mind that can only be achieved when the activity is based on awareness of the greatness and power of Allah SWT. Dhikr activities are not limited to the form of oral speech alone, but involve all dimensions of human existence: heart, mind, body, and action (Sharif et al., 2025). In this context, religious communities such as the Jamaah Majelis Dhikr of the Nurul Huda Mosque in Kampung Kudang, Cibiru Wetan, serve as a concrete representation of how dhikr practices can be utilised as a medium to foster collective devotion to Allah, especially through the Lailatul Qadar approach.

The intensive dhikr activities carried out during the month of Ramadan by the congregation of the Nurul Huda Mosque show strong and focused spiritual characteristics. Since the beginning of Ramadan, they have not waited for the last ten nights to begin their i'tikaf and dhikr, but instead have made the entire month a field for self-purification and strengthening transcendental relations. Devotion to Allah in this case is not merely an emotional expression, but is also the result of the process of internalizing divine values through repeating the holy names of Allah, contemplating His verses, and experiencing spiritual events such as Lailatul Qadar (Nabavi, 2022). Those involved in this activity come from various ages and backgrounds, but are united by a deep spirit of divine love.

From a transpersonal psychology perspective, this dhikr activity can be seen as a form of peak experience (*peak experience*) that awakens the highest consciousness of individuals and communities. The theory (Maslow, 1971) places the need for self-actualization as the highest level in the hierarchy of human needs, and spirituality, including in the form of dhikr, becomes a path that facilitates this achievement. Devotion to Allah that grows through dhikr not only answers emotional needs, but also deeper existential needs: the search for meaning, purpose in life, and connection with something greater than oneself.

On the other hand, in the context of spiritual motivation developed (Frankl, 1985) with his logotherapy provides an important explanation of how dhikr activities can create meaning in

suffering, limitations, or even in daily routines. Frankl stated that humans are not merely driven by biological or psychological drives, but by the need to find meaning (Frankl, 2014). Dhikr, in this context, becomes a form of response to the call of meaning, where individuals not only feel closeness to God, but also make spiritual experiences a source of strength in living life.

Especially during the nights of Ramadan, and especially when waiting for the arrival of Lailatul Qadar, the congregation of the Nurul Huda Mosque builds an intense and solemn spiritual atmosphere. They not only read the Qur'an and dhikr in congregation, but also build togetherness, support each other in worship, and create space for collective contemplation. Within the framework of the sociology of religion, this can be seen as a form of "ritual community" as expressed by (Turner et al., 2017). He said that collective rituals like this give rise to strong social bonds and a deep sense of spiritual unity, where the boundaries of social identity are dissolved by a shared sacred experience.

The interesting thing about this congregation's activities is that they do not make Lailatul Qadar a mere mystical phenomenon, but as a spiritual goal that must be pursued earnestly through physical and spiritual readiness. Love for Allah, in this case, does not just appear. It is formed by consistent concrete practices, such as night dhikr, reading the Qur'an, strengthening brotherhood, and controlling lust (Albayrak, 2024). Thus, mahabbah is not understood abstractly, but is experienced directly in an atmosphere of intense and appreciative worship.

Statistical data analysis that records an increase in the number of pilgrims from 32 people in 2022 to 163 people in 2024 indicates a significant spiritual transformation. This shows that the collective approach to dhikr, with the spirit of pursuing Lailatul Qadar, not only attracts personal attention but also forms a new religious social structure. In this case, the community approach to dhikr and mahabbah can be seen as a form of revitalization of Islamic spiritual culture that is able to answer the challenges of modernity and secularization.

When viewed from the perspective of religious anthropology, this congregational activity can be interpreted as a mechanism for the inheritance of spiritual values across generations (Prihantoro, 2025). In a society that is increasingly fragmented in terms of values and culture, the existence of a community such as the Jamaah Majelis Dhikr Nurul Huda provides space for more authentic spiritual regeneration. The young generation involved in this activity not only learns about Islamic teachings from a normative aspect, but also experiences firsthand the existential dimension of religion, namely love and devotion to Allah. This is an important provision in forming a strong religious character, especially in facing the rapid flow of globalization of values.

It is also important to highlight that this dhikr activity takes place within the framework of the meaning of holy time. Lailatul Qadar, as a night better than a thousand months, makes the dimension of time not just chronological, but kairological. In the philosophy of time, kairos is a moment full of meaning and transcendence (Kennel & Kennel, 2022). For the Nurul Huda congregation, this kairos is interpreted through spiritual readiness to welcome the coming of the night with dhikr full of solemnity. They realize that time can be a space for meeting God if managed with high spiritual awareness.

Ultimately, the activities of the congregation of the Nurul Huda Mosque Dhikr Assembly not only reflect human longing for closeness to God, but also show that dhikr can be a medium for spiritual and social transformation. The approach to Lailatul Qadar through collective dhikr shows that Islamic spirituality has the ability to balance personal and communal, individual and collective dimensions, as well as inner experience and social expression. Devotion to Allah is not born in a vacuum, but grows from deep involvement in dhikr spaces, in nights full of hope, and in togetherness that is guarded by faith (Ikram, 2024).

Thus, this activity becomes an ideal model for other Muslim communities in grounding Islamic values in a more concrete and comprehensive manner. Dhikr is no longer just a verbal ritual, but has become a spiritual culture that moves awareness, strengthens solidarity, and forms a living and dynamic religious identity. Devotion to Allah, in this context, becomes both a goal and a path. It becomes a guiding light, a sustaining force, and a hope that continues to burn, especially when lived together in the blessed nights of Ramadan (Hussain et al., 2025).

The activities of the Dhikr Assembly of the Nurul Huda Mosque, Kampung Kudang, located in RT 005 RW 009 Cibiru Wetan Village, Cileunyi District, Bandung Regency, reflect a religious spirit that is not only oriented towards ritual worship, but also touches on social aspects and the

formation of the character of the congregation. These activities have become a medium for strengthening mahabbah or love for Allah SWT, which is not only manifested in a series of prayers, but also in real social commitments in the community (Hajar et al., 2022).

In detail, the routine activities carried out by the Dhikr Assembly include several core agendas. *First*, regular religious studies every Monday at 14.00 WIB until finished, which is a space for learning about Islam and understanding the basics of religion. *Second*, a routine study every Tuesday night after the Maghrib prayer which is packaged in the form of dhikr and joint prayer. *Third*, the Yasinan activity held every Friday night, creates a collective spiritual space among the congregation. *Fourth*, study after Fajr prayer every Saturday that focuses on Islamic studies, and *fifth*, a study group on Sunday morning after Subuh which specifically discusses the science of the Qur'an, especially tajwid. These five activities form a strong spiritual foundation, because the congregation is not only invited to get to know Islam ritually, but also to understand the dimensions of Islamic knowledge that are applicable in everyday life (Kolb, 2023).

In addition to religious studies and dhikr, the congregation of the Nurul Huda Mosque Dhikr Assembly is also involved in various social activities that demonstrate the practice of mahabbah in a broader form. Among them are social services such as providing assistance to orphans and assistance to the elderly. This activity is a form of collective compassion that reflects the values of the Qur'an in building social solidarity. The congregation is also directly involved in handling the COVID-19 pandemic, especially in helping people who are undergoing self-isolation. In addition, training in fardhu kifayah such as bathing, shrouding, praying, and burying the body is also part of the congregation's social responsibility which strengthens spiritual relationships with others and with God (Khafid & Kamal, 2024).

However, the development of the Dhikr Assembly did not always experience a positive trend. In 2022, the COVID-19 pandemic became a major challenge that caused significant restrictions on religious activities. The peak of the decline was felt during this period, because all community activities were limited by health protocols. As a result, participation in the dhikr assembly only came from local residents whose houses were close to the Nurul Huda Mosque. However, their presence remained a starting point for reviving the collective spirit in the following years.

Data on the development of participation of the Dhikr Assembly congregation in the last three years shows a significant increase:

Table 7. Dhikr Assembly Congregation Participation Growth (Last 3 Years)

No	Year	Man	Woman	Amount
1	2022	11	21	32
2	2023	21	66	87
3	2024	42	121	163

Source: Interviews, 2023.

Table 1 was obtained from direct interviews with the congregation and administrators of the Nurul Huda Mosque Dhikr Assembly. From this, it can be concluded that the increase in religious and social activities is directly proportional to the increase in congregation participation. This increase in quantity reflects the growing spiritual quality: love for Allah no longer stops at the contemplative aspect, but is manifested in the form of togetherness, helping each other, and actively doing charity in the surrounding environment (Lovelace, 2020).

Interestingly, the congregation believes that preparations to welcome the night of Lailatul Qadar cannot be done instantly, but must be built since the beginning of Ramadan, even long before that. They realize that spiritual achievement does not only lie in the last ten nights, but is an accumulation of consistent daily efforts and habits of worship (Lukman & Sopiyan, 2024). This belief strengthens the view that devotion to Allah is not only expressed in personal worship, but also in collective actions that are full of values of compassion and solidarity.

This context makes the Nurul Huda Mosque Dhikr Assembly a model of spiritual community that is able to unite the ritual and social dimensions in a single Islamic practice. The congregation not only loves Allah personally, but also forms an environment that fosters collective

love for Allah through real actions. This is the true form of mahabbah: love that encourages caring, sharing, and fighting for divine values in life together.

Conclusion

Based on the research results, it can be concluded that the practice of devotion to Allah SWT carried out by the Jamaah Majelis Dhikr Masjid Nurul Huda in Kampung Kudang, Cibiru Wetan Village, is a real form of integration between personal spiritual experience and collective social action. The devotion that is built is not abstract or merely symbolic, but rather down to earth in the form of social piety that is organized, continuous, and relevant to the needs of the community. Through various activities such as regular religious studies, dhikr assemblies, Al-Qur'an studies, as well as social actions in the form of charity, *fardu kifayah* training, and handling emergency conditions such as a pandemic, the congregation shows that love for Allah is not only embedded in formal worship, but is also reflected in concern for others.

The increase in the number of pilgrims from year to year shows a strong correlation between the intensification of religious activities and the growth of the quality of faith in the form of *mahabbah*. The awareness to welcome Lailatul Qadar proactively and in a planned manner reflects spiritual maturity that is not only reactive to the momentum of worship, but is built through long and structured spiritual discipline. In this case, the theory of divine love (*mahabbah Ilahiyah*) as explained by Al-Raghib al-Asfahani and classical Sufis is proven to be alive and actualized in the daily practices of the congregation. They do not only love God emotionally, but fight for that love through real deeds and the formation of a positive collective culture.

Therefore, the Nurul Huda Mosque Dhikr Assembly can be used as a model of a transformative community that has succeeded in translating Sufi values into modern social life. Amidst the challenges of the times, they are still able to maintain spiritual continuity by creating an inclusive, active, and relevant religious space. Mahabbah, in this context, is not only a spiritual goal, but also an instrument for character formation, a social bond, and a source of collective energy for social change that is oriented towards divine values.

As a follow-up to these findings, it is suggested that the managers of the dhikr assembly strengthen institutional governance. Concrete steps such as compiling a dhikr guidebook, systematic member data collection, and professional management of activity administration will greatly assist in maintaining the continuity of this spiritual movement. Thus, the Dhikr Assembly will not only be a place for dhikr, but also a center for the development of Islamic spirituality that is able to revive the meaning of love for Allah in a real and impactful public space.

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