

# Hadith Reception in the Spirituality of the Banjar Ethnic Community's Samman Dhikr Tradition

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## Abstract:

The social phenomena in the masses make them have to interact with each other on the life as well as on the spirituality of a person; this makes the researchers interested in revealing the terminology of social society, in particular in the Banjarese at Village Dalem of Tulungagung, Indonesia, especially concerning the tradition of dzikir Samman. The focus of the research is the facts, and interpretation is done in a way that connects facts that have been studied by giving assumptions, the imagination of facts-facts that exist and compatibility with the subject of the study, so that from there can be found the interrelationship between facets. This research uses qualitative research methods using library studies; the theoretical approach used is Max Weber's sociological theory. The result of this research is this tradition as a container for social interaction of society as well as an approach to God. Implications of this study are expected to be a reference in shaping the soul of society and young people so as to avoid negative behavior that can make them better in the future.

**Keywords:** Dhikr samman; living hadith; living religion; local tradition; Sociology of Islam.

## INTRODUCTION

Tradition is the similarity between material objects and an idea that originates from the past but still exists today and has not been destroyed or damaged. Thus, repeated traditions are not something that is done by chance or on purpose. Humans cannot live without traditions, even though they often feel dissatisfied with their traditions. According to Sztompka (Sztompka, 2017), the function of tradition in social life is divided into four parts: 1) Tradition is a policy passed down from generation to generation. 2) Provide acceptance and recognition of existing views of life, beliefs, institutions and rules. 3) Providing a convincing symbol of collective identity, strengthening primordial loyalty to the nation, community and group. 4) Helps provide an escape from complaints, disappointments and dissatisfaction with modern life.

In Tulungagung there are many ethnic groups, including the Banjar ethnic group. The Banjar ethnic group in Tulungagung has its own social organization called K3TA, which is an abbreviation of Tulungagung Kalimantan Family Harmony which branches into several fields including, the devotion of the Darussalam Mosque, education, women's affairs, youth and the arts. The culture of the Banjar ethnic community in Kampung Dalem Village is also no longer as pure as before. (Setyagama et al., 2021) The language used in their daily lives is Javanese. In the study of hadith, a

phenomenon is a meaning of hadith found in life which is very interesting to study in more depth. This study is called Living Hadith by hadith intellectuals. "Living Hadith" is a symptom that is visible in society in the form of behavioral patterns that pivot and respond to the meaning of the hadith of the Prophet Muhammad SAW in forming social order and values in society (Metcalf, 1993). From the definition above, Living Hadith is a form of study of attitudes, traditions and religious practices that are based on the understanding of the Prophet's hadith. The objects of study in Living Hadith are oral, written traditions or religious practices found in society. In living hadith, religious practice is a tradition that is still carried out, namely Dhikr Nashid. Dhikr *nashid* is a prayer and dhikr together which is done when remembering someone's death, starting with sending prayers to the ancestors, reading the Yasin letter, and continuing with reading *tahlil* which includes *nashid* or poetry, and ends with reading prayers.

Dhikr is an effort by servants to get closer to Allah by remembering Him (Husein, 2019). Dhikr is also a way to remember God's blessings. Dhikr also means remembering Allah at all times, fearing and hoping only in Him, feeling confident that humans are always under Allah's will in all things and affairs. Dhikr helps individuals form a perception other than fear, namely the belief that anything can be faced well with Allah's help. When individuals get used to dhikr, they will feel that they are close to Allah, under His care and protection, then this will generate self-confidence, the strength of feeling safe, peaceful and happy. When doing dhikr, a person can always remember Allah SWT, dhikr is not just verbally but must be done with the heart so that he can control and empty the heart of anything other than Allah. So that the *sirr* (secret) of dhikr can reduce desires in the heart, thoughts, feelings and desires. In this case, dhikr is very important in the lives of Muslims, because dhikr is a means of communicating with Allah SWT. The Prophet's hadith states that your tongue should be wet because of the remembrance of Allah SWT (Narrated by Tirmidhi). In this hadith, it is explained that continuous dhikr is recommended. Therefore, people who dhikr Allah SWT will get peace of mind.

Nashid is a song (which is usually sung in groups) which contains artistic words with Islamic nuances. Aziz Deraman describes nashid as a word from the basic word *nashada* which means to call or convey news or provide information or remind listeners. Nashid can also be interpreted as an expression that contains one set of poetry or conveys verses of poetry in the form of a chant or song. He aims to praise the Prophet Muhammad SAW, tell good morals and remind his listeners to obey the commands of Allah SWT. The dhikr nashid here is the reading of the sentence *lailaha illallah* accompanied by poetry which allows the person doing the dhikr to absorb the reading of the sentence *lailahaillallah* without counting the number of dhikrs. This Dzikir Samman research was studied to find out the hadith reception in this tradition, and also because there were several phenomena found in the field that needed to be studied in more depth and solved. The theory used in this research approached Max Weber's sociological theory (Rahman, 2021; Weber, 1947). Several things found in the study of the Nashid Dhikr Tradition include: First, Nashid Dhikr tradition of the people of Kampung Dalem Tulungagung in particular is interesting to follow for local people or from outside the Kampung Dalem community. Second, This tradition is carried out at certain times, namely the time to commemorate the death anniversary of a *habib* figure, kyai or a family member who has died.

Based on the various phenomena that have been described above which are very interesting to research, the problem formulations that can be drawn include (Darmalaksana, 2020): 1) How does this tradition exist in the Banjar ethnic community in the Dalem village of Tulungagung? 2) What is the recipe for the hadith in this tradition? Based on the problem formulation, the objectives of this research include: 1) To describe the Samman dhikr tradition of the Banjar ethnic community of Kampung Dalem Tulungagung. 2) To explain the perceptions and hadiths that form the basis of the nashid dhikr tradition of the Banjar ethnic community of Kampung Dalem Tulungagung.

Research on the Nashid Dhikr tradition has been carried out by many previous researchers, including Resti Widianengsih (Widianengsih, 2022) with findings showing that dhikr can revive the heart from its death, namely a heart that does not remember the greatness of Allah SWT, this is in accordance with the hadith of the Prophet SAW from Abu Musa Ash'ari that the example of a person who makes dhikr with a person who does not dhikr of Allah is like a living person with a dead person. The book entitled "Integration of Dhikr and Thought" by Fatoni, 2020. This book discusses dhikr and the commands for dhikr in the hadith (Fatoni., 2020). There is a hadith about dhikr which has the position of *hasan* (good) which contains the command to dhikr. Research conducted by Olivia Dwi Kumala et al, in 2019 with the title "Dhikr Therapy to Increase Peace of Mind in Drug Users" explained about providing dhikr therapy to drug users, the subjects studied realized that the anxiety they experienced was because they were far from Allah SWT, so it can be concluded that dhikr is very effective in calming a drug addict so that his heart is calmer (Dwi Kumala et al., 2019).

## METHOD

This research uses a qualitative type by applying literature study (Haecal et al., 2022). Also this type of research is qualitative descriptive analytical. This research does not rely on collecting data in terms of quantity but

wants to gain a deeper understanding. Likewise, the data collected is mostly qualitative data, namely data presented in verbal word form, not in number form (Bogdan & Biklen, 2007; Mustari & Rahman, 2012). Qualitative research is often called a naturalistic research method because the research is carried out in natural conditions (natural setting), also called a method of ethnography, because initially this method was mostly used for research in the field of cultural anthropology, it was called a qualitative research method, because the data collected and the analysis was more qualitative in nature (Rahman, 2020; Sari sasi gendro, 2022; Starman, 2013). The primary source in this research is an interview with one of the elders, and the researcher also participated in nashid tradition activities in the people of Kampung Dalem, Tulungagung. Meanwhile, the secondary sources are hadith books about dhikr and the hadith sharia, as well as books about dhikr. Once collected, library sources are categorized as research questions, then displayed as research findings. Then the data is abstracted as is so that it becomes research fact. Then the writer interprets these facts to produce information.

## RESULTS AND DISCUSSION

### Dimensions of Spirituality in the Nashid Dhikr Tradition

Tradition according to Arabic is called, tradition which means things regarding provisions or guidance regarding methods that have been accustomed to by people in a place and time that do not have basic provisions in the Qur'an and Sunnah (Nasution Harun, 1992). Linguistically, tradition is something (such as customs, beliefs, habits, teachings and so on) that has been passed down from ancestors (Poerwadarminta, 1985). Tradition is an activity carried out by a group of people in a lasting (repeated) manner (Rahman et al., 2018). Van Reusen said, tradition is part of inheritance or moral customs, rules, treasures. However, tradition is not something that cannot be changed. Tradition is a combination of human actions and is adopted in its entirety. Meanwhile, according to Coomans, the definition of tradition is a description of human attitudes or behavior that has been in process for a long time and has been passed down from generation to generation from ancestors. So, it can be concluded that traditions are habits of behavior or actions passed down from generation to generation that are still carried out in society. Traditions will not be lost with information, either verbally or in writing, passed down from generation to generation. Traditional Islam can be said to be custom. Customs are defined as actions or behavior that contain religious values, while tradition is defined as actions or behavior that contain cultural values.

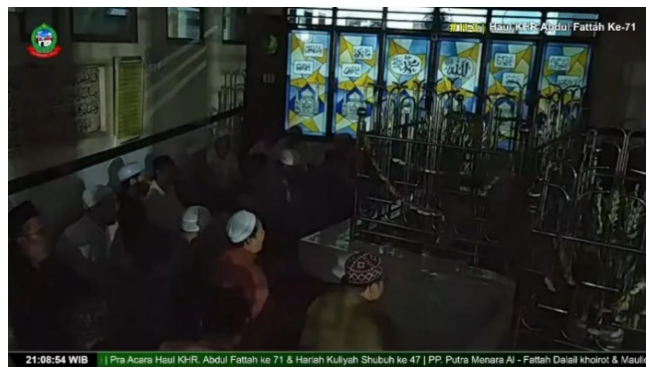
The tradition of dhikr samman in the Dalem village of Tulungagung has been around for a long time, a tradition brought by the ancestors of the Dalem village community who came from the Banjar land of South Kalimantan. They not only bring traditions with religious nuances but also have the expertise to process gold, it can be proven that many of the gold shops in Tulungagung are owned by people of Banjar descent. The tradition of dhikr nashid in the Dalem village exists but at certain times, namely when commemorating the haul or annual anniversary of the death of someone influential, such as a ulama, kyai, habib or just a member of his family. This tradition aims to send prayers to the soul of someone who has died, so that there the person's soul will be given the blessings that exist in the grave. Dhikr etymologically comes from the word *dhakara-yadhkuru-dhikran* which means remembering, mentioning, looking after, learning, telling, paying attention, knowing, remembering, and understanding. Meanwhile, according to the language, dhikr means wetting the tongue with words of praise to Allah. According to Syeh Ahmad Fathani, dhikr can be interpreted as clean, the container, with the condition that it is hoped that pious deeds will be born, and the result will be the opening of the hijab or secret covering for a servant's closeness to Allah SWT (Fatoni., 2020).

Spencer Trimingham (Trimingham, 1973) said that dhikr is a spiritual practice which aims to express the presence of God while imagining his form. Hasbi as-Siddieqy said that dhikr is chanting the name of Allah SWT. by reading tasbih, tahlil, tahmid, basmallah, reading the Qur'an and reading prayers from the Prophet Muhammad SAW. Fazlur Rahman also said in his book entitled "Islam" that dhikr is repeated chanting, it can be done anywhere, as long as the place is holy. As the words in the Qur'an say: Meaning: "...Indeed, good deeds erase (sin) bad deeds. That is a warning to those who remember." (QS. Hud 114). Dhikr can be divided into three parts, namely Dhikr bil verbal, Dhikr bil Qolb, Dhikr bil Jawarih, Rosul SAW said: which means: "Indeed, Allah will not grant the deeds of a servant until his heart and body also bear witness." (Narrated by Tirmidhi) It was said by Sheikh Abu Hasan al-Sazali that the amount particles charity of the heart is a reward equal to the size of a mountain of charity of the limbs. If dhikr with the tongue is strengthened by dhikr in the heart, then it is more perfect, and if it is strengthened again by presenting the meaning with *jawarih*, then it is even more perfect, if hoping to God is done wholeheartedly and sincerely, then that is the highest peak of dhikr.

In an interview with a congregation figure "Dhikr samman when you are doing dhikr while moving, moving left to right, because trees are dhikr while moving." This means "dhikr nashid is while moving, moving left and right, because plants also move when dhikr." Based on the existing literature, this nashid dhikr is the dhikr of the whole body because

in the state of dhikr the body also moves, engrossed in the nashid being read. According to Guru Zaini, a group of bodies move during dhikr so that the body also dhikrs, because this is said by Ibn Kathir in his book *al Bidayah wa an Nihayah* and it is said by Abu Nu'aim in the book *Hilyatul Auliya'* mentions that the narration of Sayyidina Ali once said about the companions of the Prophet. Abu Arakah said, "I used to pray Fajr with Ali ibn Abi Talib. When he turned his face to the right, he sat silently, as if his heart was depressed. When the sun's rays entered the mosque, he prayed two *rak'ahs*. Then he turned his palm and said, 'By God, I have seen the companions of the Prophet. And today, I don't see people like them. They greet the morning with matted and dusty hair. And their faces seemed to have sadness. They spent the night prostrating to God and reading the Qur'an. And when dawn came, they prayed to God while moving like trees move when the wind blows. Their tears flowed until they wet their clothes." "And when dawn comes, they remember God while moving like a tree swaying in the wind".

It was said by Sayyidina Ali ibn Abi Talib above that it is clear that those who do not agree that the opinion about things or moving during dhikr is a heresy, and establishes that movement at the time of dhikr is absolutely permissible. Syeh Abdul Ghani an-Nablusi in one of his treatises, used this opinion as a supporting argument for the recommendation to move during dhikr. Because it explains about the companions of the Prophet moving around while reciting dhikr, and there is no punishment for anyone who dhikr moves around, standing or just sitting, dhikr can be done in any condition, as long as it is not in a state of immorality.



Picture 1. Dzikir Nashid activity

(source: [https://www.youtube.com/live/\\_sDJpcxt45o?si=nr9984WkTvX17sx-](https://www.youtube.com/live/_sDJpcxt45o?si=nr9984WkTvX17sx-) )

In the picture above, the congregation from the Banjar ethnic group, the people of Kampung Dalem Tulungagung, are carrying out a commemoration event for Raden Abdul Fattah Mangunsari's haul, performing dhikr samman. It is not only within the Kampung Dalem village that this dhikr is carried out, as researchers have participated in, namely at the Pondok PETA haul, Habib Muhammad Asseggaf haul, Pondok Jawahirul Hikmah haul and in various other places within the Kampung Dalem sub-district, Tulungagung. The lighting conditions during the Samman dhikr were deliberately turned off.

According to an interview with one of the congregation figures, this dhikr is called dhikr saman because it is the dhikr of the Sammaniyah tarekat (thoriqoh/tariqa). Thoriqoh sammaniyah is a tarekat popularized by the innocent Sheikh Samman Al Madani from Medina, who was then brought to Indonesia by Sheikh Arsyad Al Banjari, who was a student of Sheikh Samman, then became popular in South Kalimantan, especially during the time of Guru Zaini or Sheikh Muhammad Zaini who was in Martapura, South Kalimantan, until it spread to Tulungagung, brought by the ancestors of the Kampung Dalem community who came from South Kalimantan. In the teachings of the Sammaniyah order, the application of dhikr is prioritized. A form that combines Islamic religious values and local culture is called an expression of dhikr. So this Nashid Saman Dhikr tradition, apart from functioning as a medium of communication between individuals and their Creator, also functions to strengthen ties between local communities (Hayati & Rasikin, 2019). It was also said by a figure from the congregation "*lampune lek pas dhikr usually dipateni, supoyo pas wayah dhikr iso khusuk*", the lights in the room are usually turned off during dhikr, so that the congregation who are dhikr can be solemn. Then this nashid dhikr is interesting to follow because remembering Allah is a form of our service. If we do not attend assemblies or gatherings to remember and remember Allah, we will rarely remember Allah. In this nashid dhikr there is also a prayer to the Prophet Muhammad, this form of prayer is the essence of the hadith of the Prophet SAW to erase our sins. Following are the words of the Prophet:

عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : صَلُّوا عَلَيَّ فَإِنَّ صَلَاةً عَلَيَّ زَكَاةٌ لَكُمْ

"From Abi Hurairah, Rasulullah SAW said; pray to me because one prayer to me is zakat (washing away sins) for all of you." It is stated that this hadith shows that those who pray will have their sins forgiven by Allah SWT and the gathering will be a witness that they remember Allah. In accordance with the following words of the Prophet Muhammad SAW:

عَنِ الْقَاسِمِ عَنِ أَبِي أُمَامَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَا مِنْ قَوْمٍ يَجْلِسُونَ مَجْلِسًا ثُمَّ يَتَفَرَّقُونَ مِنْهُ وَ لَمْ يَذْكُرُوا اللَّهَ عَزَّ وَ جَلَّ وَ لَمْ يُصَلُّوا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا كَانَ ذَلِكَ الْمَجْلِسُ عَلَيْهِمْ نُرَّةً يَوْمَ الْقِيَامَةِ

"From Al-Qasim on the authority of Abi Umamah on the authority of the Prophet SAW who said: There is no group sitting in an assembly then they separate without dhikr to Allah 'Azza wa Jalla and not praying to the Prophet SAW unless the assembly is a witness to their falsehood on the Day of Resurrection."

The perception of the hadith from this dhikr nashid activity has two categories, namely the belief that with dhikr, we who are slaves will always remember His creator, the second is that with the insertion of a poem of salutations to the Prophet, we also believe that salutations are the easiest way for an intermediary to pray to Allah SWT and be a witness who will provide help on the Day of Resurrection.

### Dhikr as a Social Tradition

The study of living hadith above involves dhikr as a community religious tradition. Dhikr is a tradition in Islam, especially Sufism, which involves repeating sentences or prayers to remember and glorify God (Tursunovna & Munisxon, 2021). It is considered a way to achieve spiritual enlightenment, self-purification, and seek immortality in God (Sanjotis, 2018). Dhikr can be done individually or collectively and may involve the use of prayer beads or a rosary. This practice can include various forms of meditation and is often accompanied by specific postures, breathing, and movements unique to each Sufi order. The main purpose of dhikr is to fill the heart with spiritual meaning and strengthen faith.

With dhikr, it appears that religious traditions and social traditions are closely related, because religious practices often shape and influence the structure, values and expressions of social culture. Religious traditions provide a framework for understanding the world, define beliefs, and influence behavior, which in turn impacts how individuals interact with each other and with the larger society. Religious traditions often involve rituals and practices that symbolize important milestones in people's lives, such as birth, marriage, and death, and these rituals can help strengthen a sense of community cohesion and shared values. For example, religious holidays can unite communities, foster a sense of belonging and strengthen shared values (Truna, 2024).

Religious traditions also shape personal values by providing moral teachings and ethical guidelines that influence decision-making processes and attitudes towards various social issues (Miichi, 2019). Many religious traditions advocate for social justice and the well-being of marginalized communities, encouraging individuals to prioritize compassion, forgiveness, and empathy in their interactions with others. In addition, religious traditions often influence social structures, such as the organization of families, communities, and even entire civilizations. Religious leaders can hold significant authority and act as custodians of religious doctrines and moral guidelines, and religious institutions can serve as gathering places for worship, learning, and community engagement, strengthening bonds among the faithful and contributing to the fabric of society. Overall, religious traditions play an important role in shaping social traditions by providing moral guidance, influencing personal values, and influencing social structure and cultural expression.

### CONCLUSION

If we trace the Dhikr Nashid tradition to Max Weber's theory of social action, there are four categories of action, first, acts of instrumental rationality, this tradition has the motive and aim of remembering Allah SWT and reciting prayers to the Prophet Muhammad SAW as well as a means of praying and asking Allah for forgiveness. SWT. Second, value rationality, namely as an acculturation of culture with its uniqueness in order to invite the people who participate in this tradition to make dhikr and pray to glorify Allah SWT and the Prophet Muhammad SAW. Third, affective action, namely the congregation or perpetrators feel pleasure and inner satisfaction when the dhikr is carried out and at that time the lights in the room used are turned off so that the congregation is more solemn in presenting themselves to Allah SWT. Fourth, traditional actions, in this case, the Dhikr Nashid activity is an activity that has been passed down from generation to generation so that this activity is a continuation of the tradition and practice of dhikr and prayer as recommended in the Al-Qur'an and Sunnah. There are many Dhikr

Nashid activities in Indonesia which are an interesting phenomenon to highlight because generally in Indonesia many people are not familiar with Dhikr Nashid activities, especially in big cities in Indonesia where the majority only know dhikr as an activity that is not only routinely carried out at any time.

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