

**AMALIAH RECITATION OF RĀTIB AL-KUBRĀ
IN THE ROUTINE OF WEDNESDAY NIGHT REMEMBRANCE
ASSEMBLIES JATISEENG KIDUL VILLAGE, CILEDUG
DISTRICT, CIREBON REGENCY
(Study of Living Hadith)**

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ABSTRACT

Technological advances must have positive and negative impacts. In this modern era, humans definitely need peace from the hustle and bustle of life, to get peace, the solution is to remember and pray. One of them is reading the remembrance of Rātib al-Kubrā. Rātib al-Kubrā is a series of dhikr compiled by Al Habib Thoha bin Hasan bin Yahya from Ciledug, Cirebon, West Java. He was a scholar who lived in the 17th century during the Dutch colonial era. One of the assemblies that practice the rātib is the Wednesday Night Zikir Assembly of Jatiseeng Kidul Village, Ciledug District, Cirebon Regency. The formulation of the problem in this study is as follows: (1) How is the practice of reading Rātib al-Kubrā of the Wednesday Night Dhikr Assembly of Jatiseeng Kidul Village, Ciledug District, Cirebon Regency? (2) What is the meaning and influence of the Rātib al-Kubrā dhikr for the life of the Wednesday Night Dhikr Assembly of Jatiseeng Kidul Village, Ciledug District, Cirebon Regency? This research uses a descriptive qualitative method with a living hadith approach. The data collection techniques used were participant and non-participant observation, interviews, and documentation. In analyzing the data in this thesis using descriptive analysis using the theory of living hadith and phenomenology. The results of the study are: (1) Hadith regarding dhikr became an inspiration in the recitation of the Rātib al-Kubrā dhikr of the Wednesday Night Dhikr Assembly of Jatiseeng Kidul Village, Ciledug District, Cirebon Regency, its activities which were held at the tomb of the compiler of the rātib made the congregation more enthusiastic in its practice,

because in addition to reading Rātib al-Kubrā it was also accompanied by a grave pilgrimage. (2) The meaning of its recitation for the congregation has a value or essence, among which is the remembrance of Rātib al-Kubrā is a remembrance that can certainly establish silaturrahim, become a medium for calming the soul and also the establishment of a spiritual connection between the rātib reader and the shahib ar-rātib.

Keywords: *Living hadith; Rātib al-Kubrā; Dhikr*



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INTRODUCTION

Today there are many things that make humans young in solving life problems, one of which is because of the development of technology that is increasingly advancing rapidly. As ease of communication even though separated by distance, space and time but still able to exchange news, such as buying food with an online system, ordering a vehicle via online and so on. Under the influence of such actions, the personality manifests itself as individualistic, selfish and materialistic. On the one hand it has a positive effect on simplicity, but on the other hand it also has a negative effect in inducing anxiety, stress and even depression from such non-social behaviors.

Early Kristianty in his book Islamic Psychology revealed, Islam has exemplified how the substance of mastering science and mastering science and technology can be done by a Muslim as a person who has the means to support progress. The influence of science and technology depends on how people obtain and filter the information, how the information can help the catcher become a productive person in terms of learning and improving intelligence. (Faliyandra, 2019)

There will be times when he will seek peace of mind by means of muhasabah and introspection and draw closer to the creator. In His Word of the Qur'an Surah Ar-Ra'd verse 28 which reads:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

It means: "(That is) believers and their hearts are at peace with the remembrance of Allah. Remember that only by remembering God will the heart always be at peace." (Faliyandra, 2019)

The above words explain that dzikrullāh is very important, that we as God's creatures must always remember Him because with us remembering it our hearts are always at peace and can eliminate anxiety even to stress and depression, although dzikrullāh can be done in any way, anytime, anywhere and under any circumstances except in forbidden places and times. Moreover, there is a correlated hadith that remembrance is indispensable for us as human beings. As the hadith narrated by Abdullah bin Busr, as follows:

عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ يَا رَسُولَ اللَّهِ إِنَّ شَرَائِعَ الْإِسْلَامِ
قَدْ كَثُرَتْ عَلَيَّ فَأَخْبِرْنِي بِشَيْءٍ أَتَشَبَّثُ بِهِ قَالَ لَا يَزَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللَّهِ، قَالَ أَبُو
عَيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

Meaning: "From Abdullah ibn Busr (ra). that a man said; O Messenger of Allah, indeed the Islamic Shari'ah has become much of my obligation, so tell me something that I can hold onto! He said, "Always should your tongue be wet from remembrance to Allah." Abu Isa said; This hadith is the hadith of Hasan Gharib from this side". (At-Tirmidhi, 1998)

In Indonesia there are also many remembrances compiled by scholars, especially in the form of rātib. Like Rātib al-Haddād concurrently by Al Habib Abdullah bin Alawi Al Haddād Hadramawt, which concurrently by Al Habib Abu Bakr Alaydrus is called Rātib Alaydrus from Tarim Hadramawt, Rātib Al-Aththās compiled by Habib Umar bin Abdurrahman Al-Aththās from Yemen Hadramaut also Rātib al-Kubrā composition of Habib Thoha Bin Hasan Bin Yahya Cirebon, Indonesia. The term rātiban is familiar to Muslims and is often heard from several other Muslim circles, originally from the word rātib. Of course, the meaning is different between rātiban and rātib. Rātiban refers more to an event in which rātib is recited. While the word rātib itself is taken from the word rataba, yartubu, ratban, rutūban, or tartaba yatarottabu, tarattuban, which means fixed or immobile. So according to the rātib language it means sturdy or fixed. (Ifatuddiyanah, 2022)

While Rātib al-Kubrā is one of the arrangements of remembrance that is not much different from the arrangement of other dhikr, because all of them come from the Qur'an and the sunnah that distinguishes it is the arrangement of tawasul at the end of the reading containing the names of the wali quthub (leaders of the saints) in his time. However, due to its relatively new appearance, it was composed around 1818 CE and its fame was unlike the familiar Rātib al-Haddād and other rātibs. Over time Rātib al-Kubrā began to be known by the people of Indonesia, because of the frequent haul held at the tomb of shohib ar-rātib (compiler of rātib) and the family and descendants of Habib Thoha bin Hasan Bin Thoha Bin Yahya many became preachers of the country, such as Maulana Habib Luthfi bin Yahya and his family (ustaz Shukron Ma'mun, 2022)

The recitation of Rātib al-Kubrā Wednesday Night Remembrance Assembly Jatiseeng Kidul Village, Ciledug District, Cirebon Regency is held once a week on Tuesday night Wednesday at the Tomb of Al-Habib Thoha bin Hasan bin Yahya in Jatiseeng Kidul Village, Ciledug District, Cirebon Regency, in contrast to other assemblies such as the Darul Hasyimi Taklim Council, Jatiseeng Kidul, Ciledug District, Cirebon Regency, Baitul Mu'minin DKM, Gebang Village, Gebang District Cirebon Regency and other assemblies are only held once a month. (ustaz Yazidul Ulum, 2022)

The formulation of the problem that is elaborated and will be answered through this research includes: Living Hadith amaliah recitation of Rātib al-Kubrā Wednesday Night Remembrance Council Jatiseeng Kidul Village Ciledug District

Cirebon Regency, meaning and influence of Rātib al-Kubrā remembrance for the life of Wednesday Night Remembrance Council Jatiseeng Kidul Village Ciledug District Cirebon Regency to answer this is done with a living hadith and phenomenology approach.

RESEARCH METHOD

The methods used in this study are those that have been commonly used in various studies, one of which is the qualitative method, the approach is descriptive. The source of data needed is secondary from the leader of the Wednesday Night Remembrance Council, Jatiseeng Kidul Village, Ciledug District, Cirebon Regency, for secondary data taken from literature such as articles, books and journals. The method of data collection is carried out by documentation, observation, and documentation.

Descriptive analysis is the process of data analysis used starting with studying data that has been collected through observation from various sources, namely from various documents and the results of interviews that have been conducted based on phenomenological theory and living hadith. (Sugiyono, 2013)

RESULT AND DISCUSSION

Living Hadith Recitation of Remembrance Rātib al-Kubrā

In living hadith the object of study is in a form of study of the phenomenon of practice, tradition, ritual, or a behavior that lives in society that has a basis in the hadith of the Prophet. Like the activities of Rātib al-Kubrā at the Wednesday Night Remembrance Assembly is one of the living hadith phenomena with the gathering of worshippers once a week for remembrance and the method of calming the soul through the recitation of Rātib al-Kubrā dhikr and at least there are several hadiths that are used as basic principles in its implementation such as the results of data analysis in living hadith recitation of *Rātib al-Kubrā* at the Wednesday Night Remembrance Assembly Jatiseeng Kidul Village, Ciledug District, Cirebon Regency as follows:

Implementation of Recitation of Remembrance *Rātib al-Kubrā* Wednesday Night Remembrance Assembly

In its implementation, the routine of recitation of the Rātib al-Kubrā of the Wednesday Night Assembly is slightly different from the routine of other rātib assemblies, because the practice of reading rātib in this assembly is carried out directly at the tomb of *shāhib ar-rātib* or the compiler of Rātib al-Kubrā itself, namely Al-Habib Thoha bin Yahya Ciledug. Although in each place it is different in practice, the essence is the same, namely getting closer to the Creator. As the name implies, this rātib reading activity is carried out on Monday night, Wednesday or classified as Wednesday.

On the other hand, Wednesday night or Wednesday has a lot, according to Ustaz Shukron Ma'mun the privilege of Wednesday day. Such as, the day of the creation of light (nur), the acceptance of prayer on Wednesday, a good day to start learning and teaching, a good day to plant and many more. (ustaz Shukron Ma'mun,

2022) There are many hadiths that describe the glory of Wednesday, such as one of the hadith narrated by Jabir bin Abdillah:

حَدَّثَنِي جَابِرُ يَعْنِي ابْنَ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعَا فِي مَسْجِدِ الْفَتْحِ ثَلَاثًا
يَوْمَ الْاِثْنَيْنِ وَيَوْمَ الثَّلَاثَاءِ وَيَوْمَ الْأَرْبَعَاءِ فَاسْتَجِيبَ لَهُ يَوْمَ الْأَرْبَعَاءِ بَيْنَ الصَّلَاتَيْنِ فَعُرِفَ
الْبَشَرُ فِي وَجْهِهِ قَالَ جَابِرٌ فَلَمْ يَنْزِلْ بِي أَمْرٌ مُهِمٌّ غَلِيظٌ إِلَّا تَوَخَّيْتُ تِلْكَ السَّاعَةَ فَأَدْعُو فِيهَا
فَأَعْرَفْتُ الْإِجَابَةَ

"Having told me Jabir, namely Ibn Abdillah, he said, That the Holy Prophet (peace be upon him) once prayed in the mosque of Al Fath for three days, namely on Monday, Tuesday and Wednesday. While his prayer was answered on Wednesday between two prayers (between Zuhr and Asar). Then, there was joy that radiated on his face. Jabir said, So there never happened to me a matter of great importance but a curse at that time, then I prayed in it until I knew its fulfillment". (Hambal, 2008)

The recitation of the Rātib al-Kubrā of the Wednesday Night Assembly is slightly different from the routine of rātibrecitation elsewhere. Because, the recitation of the z ikir Rātib al-Kubrā Wednesday Night Assembly was held directly at the Tomb of the author of Rātib al-Kubrā, namely Al Habib Toha bin Yahya Jatiseeng, Ciledug, Cirebon. According to Ustaz Shukron Ma'mun among his goals is because we hope for blessings that near our place there is the tomb of a saint and also mentally spiritually it is close to our teacher Maulana Al Habib Luthfi bin Yahya, the way with us often pilgrimage to Habib Thoha bin Yahya , because Habib Luthfi once dawuh who wants sowan (friendship)) to him, but there are obstacles, whether they are obstacles, there is no cost, or how. So, sowan to Habib Toha bin Yahya Ciledug is enough, which we especially want to conjure the blessings of the Wali.(ustaz Shukron Ma'mun, 2022)

Because the routine of reading the rātib is carried out directly at the tomb of the author of the rātib. Thus, the customs and procedures are not much different from the grave pilgrimage, but if the grave pilgrimage begins with saying greetings, tawasul, tahlil and ends with a prayer if the recitation of zikir Rātib al-Kubrā begins with saying greetings, tawasul, recitation of Rātib al-Kubrā and ends with prayer.

Then continued with the study of the book of Ihyā' Al-Mayyīt bi Fadhāili Ahlul Baīt, which is a book that explains the virtues of ahlul bait by Al Imam Jalaluddin as Suyuthi. This book has also been studied during ngaji pasar (ngaji ramadan) by Maulana Habib Luthfi bin Yahya at the Kanzus Sholawat Council in Pekalongan.

1. Hadith as a Source of Reading Rātib al-Kubrā Wednesday Night Remembrance Council

So many zikrs were taught by the previous scholars to their disciples for generations by bersanad such as remembrance after the five daily prayers, remembrance of short letters, remembrance of pieces of verses and many more.

Which is where the zikr comes from the Qur'an and the hadith of the Prophet Muhammad (peace be upon him). Likewise with the arrangement of dhikr in Rātib al-Kubrā which is mostly derived from the Qur'an and Sunnah which have their respective benefits and priorities in each lafaz. (ustaz Yazidul Ulum, 2022)

Shukron Ma'mun as the ustaz and one of the leaders of the activities of Rātib al-Kubrā Wednesday Night Remembrance Council said that each of the remembrance lafaz of Rātib al-Kubrā has its own benefits based on the hadith of the Prophet among them he mentioned the hadith about the virtue of *Subhāna allāh i wa bihamdihi, subh ā na allāh al-azīm*. (ustaz Shukron Ma'mun, 2022)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ تَقِيلَتَانِ فِي الْمِيزَانِ حَبِيبَتَانِ إِلَى الرَّحْمَنِ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ

It means Abu Hurayrah he said, "The Messenger of Allah (peace be upon him). said, "There are two words that are light in speech, weighing the scales and pleasing to the Most Merciful: Subhāna all ā h i wa bihamdihi (Most Holy of Allah with all praise be to Him), subh ā na allāhal-azīm (Most Holy God Almighty)."(Abul Husaīn, 1998)

Ustaz Yazidul Ulum as one of the administrators of the Wednesday Night Remembrance Council, said that the lafaz zikr in Rātib al-Kubrā was taken from the hadith of the Prophet Muhammad, including the sentence *prayer beads, Hamdalah, tahlil and takbir* are one of the lafaz recommended by His Holiness the Prophet Muhammad (peace be upon him) and have their own priorities. Like the lafaz below.

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

It means: "Most Holy Allah, all praise be to Allah, there is no God but Allah, and God is great"

The lafaz is sourced from the hadith of the Prophet Muhammad (peace be upon him) narrated by Abu Hurairah (r).

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَنَّ أَقْوَلَ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ

From Abu Hurairah he said, "The Prophet (peace and blessings of Allaah be upon him) said, 'Verily reciting prayers, Most Holy Allah, all praise be to Allah, there is no God but Allah, and Allah is greatest, is more dear to me than everything that is exposed to sunlight'.(Abul Husaīn, 1998)

In addition, there are many more lafaz Rātib al-Kubrā taken from Qur'anic verses and hadiths that have their own virtues in each lafaz. Rātib al-Kubrā also begins with tawasul, remembrances of different numbers of recitations, tawasul to saints and ends with prayer.

2. The Origins of Rātib al-Kubrā Remembrance at the Wednesday Night Remembrance Council

In the implementation of the practice of recitation of Rātib al-Kubrā at the Wednesday Night Remembrance Assembly, Jatiseeng Village, Ciledug District, Cirebon Regency is not much different from other rātib assemblies. It's just that, because in the early days the idea of establishing the Wednesday Night Remembrance Council aimed to invite without forcing anyone from various circles such as youth, students, teachers, lecturers and others who wanted to participate in the activity. So, for the rare beginning deliberately start reading Rātib al-Kubrā with the smallest number first, so that friends who have just followed the reading of Rātib al-Kubrā do not mind or feel tired in reading it. (ustaz Yazidul Ulum, 2022)

The numbers in Rātib al-Kubrā start from the smallest number, namely the reading:

a. Selawat Ibrahimiyah

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى سَيِّدِنَا إِبْرَاهِيمَ وَعَلَى آلِ سَيِّدِنَا إِبْرَاهِيمَ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى سَيِّدِنَا إِبْرَاهِيمَ وَعَلَى آلِ سَيِّدِنَا إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ

Which, if we look at the book of Rātib al-Kubrā read once or three times, then in the Wednesday Night Remembrance Council it is read once.

b. Prayer readings asking for forgiveness

اللَّهُمَّ اغْفِرْ لِي وَلِوَالِدِي وَلِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ

If, if we look at the book of Rātib al-Kubrā it is read three or seven times, then in the Wednesday Night Remembrance Council it is read three times.

c. Reading Selawat Al-'Aalil Qadri

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ نِ النَّبِيِّ الْأُمِّيِّ الْحَبِيبِ الْعَالِيِّ الْقَدْرِ الْعَظِيمِ
الْجَاهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

If we see in the book Rātib al-Kubrā it is read three, ten or one hundred times, then in the Wednesday Night Remembrance Council it is read three times

d. *Yā Latīf* Readings

يَا لَتَيْفُ ...

Suppose we see in the book of Rātib al-Kubrā read sixteen or one hundred and twenty-nine times, then in the Wednesday Night Remembrance Council it is read sixteen times.

e. Tahlil reading:

لَا إِلَهَ إِلَّا اللَّهُ الْمَلِكُ الْحَقُّ الْمُبِينُ

Which, if we look at the book of Rātib al-Kubrā read ten, fifty or one hundred times, then in the Wednesday Night Remembrance Council it is read ten times.(ustaz Shukron Ma'mun, 2022)

3. Benefits of Remembrance for Wednesday Night Remembrance Assembly Congregation

In practice the recitation of the remembrance of Rātib al-Kubrā is no different from others, as it was said above that what distinguishes the practice of reciting the remembrance of Rātib al-Kubrā in the Wednesday Night Assembly is the practice of recitation which takes place at the tomb of *shahib ar-rātib* or its direct compiler, namely Al Habib Toha bin Yahya Ciledug. So, it can be said to get a pilgrimage and also the benefits of remembrance.

Nevertheless, many benefits were felt by the congregation of the Remembrance of Rātib al-Kubrā Wednesday Night Assembly. Although, at first it was true that most of the congregation present did not expect something aka *lillahi ta'ala*. Like Maulana Habib Luthfi bin Yahya's dawuh quoted from mqnaswa.id about Rātib al-Kubrā Actually, Rātib al-Kubrā is not only Rātib al-Kubrā, but also there are Rātib al-atthas, Rātib al-Haddad, and others. My experience in practicing Rātib al-Kubrā was to draw the disciples closer to Allah (salat) in addition to the five daily prayers. Even so, many benefits felt by the congregation are indirectly in accordance with practicing the routine reading of Rātib al-Kubrā Majelis Zikir Malam (ustaz Yazidul Ulum, 2022)Rabu Jatiseeng Village, Ciledug District, Cirebon Regency.

a. Friendship Media

It is undeniable, every activity of Nahdliyyin citizens (the name of Nahdlatul Ulama citizens) especially in amaliah-amaliah which can be said to be characteristic of Nahdliyyin citizens such as, *tahlilan*, *marhabanan*, *yasinan*, *rātiban* and the like must involve elements of friendship even though the essence is munajat, pray and get closer to Allah Swt.

As Ustaz Yazidul Ulum, one of the pioneers of the routine recitation of the Rātib al-Kubrā of the Wednesday Night Remembrance Council, said, he felt indirectly establishing friendship with the entire congregation of the Rātib al-Kubrā Wednesday Night Remembrance Council, which in fact is the Shadziliyyah Brotherhood (practitioners of the Shadziliyyah order) and also the general congregation. In fact, not a few pilgrims from outside the Ciledug sub-district such as Pangenan, Losari, Pabuaran, Pabedilan, Gebang, Babakan, Astanajapura sometimes there are also those from West and North Cirebon such as Arjawinangun, Palimanan, Gunungjati, Gegesik and others where when measured about a fairly long distance from their respective residences.

Meanwhile, indirectly all congregations have practiced the Sunnah of the Prophet Muhammad, namely in terms of strengthening the

relationship of friendship. The friendship can be done in various forms and the way of friendship is a good done to family, relatives, relatives, and friends. Friendship can be done through treasure, energy, thoughts, time, or all at once. As the hadith narrated by Abu Hurairah (may Allah be pleased with him):

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَصِلْ رَجْمَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ

From Abu Hurairah(ra), from the Holy Prophet(saw) he said, "Whoever believes in Allah and the Last Day, he should glorify his guest, and whoever believes in Allah and the Last Day, he should continue the cord of friendship, and whoever believes in Allah and the Last Day, he should speak well or be silent"(Al-Bukhārī, 2012).

It is said that, whoever has faith in Allah and the Last Day, should he continue the cord of friendship. This means that in this context, connecting the cord of friendship was recommended by His Majesty the Prophet Muhammad (peace be upon him).

Then in line with Ustaz Yazidul Ulum, Ustaz Syukron Ma'mun who both pioneered the establishment of the Wednesday Night Remembrance Council since 2018 also said that one of the purposes of friends present here is not only to make pilgrimages, remembrance and pray but also to stay in touch. Which at the beginning of the establishment of the Wednesday Night Remembrance Council was based on friends of the Shadziliyah Brotherhood to stay in touch and thank God with the passage of time many also attended the routine of Rātib al-Kubrā this Wednesday Night Remembrance Assembly . Starting from friendship, it can increase friendship and brotherhood.(ustaz Shukron Ma'mun, 2022)

He also quoted a hadith narrated by Anas bin Malik that the Holy Prophet(saw) said, "Whoever wants to open the door of sustenance for him and prolong his life should he continue the cord of friendship." Which in which the text of the hadithya is more or less as follows:

أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ وَيُبَسَّطَ لَهُ فِي آثَرِهِ فَلْيَصِلْ رَجْمَهُ

It means: "It has been reported to me Anas bin Malik that the Holy Prophetsa said, "Whoever wants to spread the door of sustenance for him and prolong his life should he continue the cord of friendship".(Al-Bukhārī, 2012)

Quoted from Kitab Fath Al-Bārī bi Sharh Saheeh Al-Bukhārī is a book written by Al-Hafiz Ibn Hajar Al-Asqalani. Interpreting the meaning of his extended life from the hadith above.

First, the additional age in question is in addition to the blessing of age for gaining knowledge of obedience, filling his time with deeds that benefit him in the hereafter, and keeping him from useless deeds. Similar to this what is mentioned from the Prophet (peace be upon him) that the life of his people is shorter than the age of the previous people, so Allah gave lailatul qadar to them. In conclusion, strengthening family relationships is the reason for gaining knowledge and wisdom to obedience and being guarded from disobedience, so that after death his name remains fragrant and memorable, as if he had not died. Among the things that can bring taufik are the knowledge that is used afterwards, alms that continue to flow, and descendants who are salih. This will be explained in the discussion of destiny.

Second, the additional age in question is understood in its true sense. This is seen in terms of angelic science that is assigned to take care of human age. As for the first as indicated by the verse, it is attributed to the knowledge of God. It was as if it were said to the angel, 'Timur fulan one hundred years if he strengthens family relations and sixty years if he breaks it.' While it is in God's knowledge whether the person strengthens family relationships or breaks them off. So what is in the science of God is neither advanced nor ended (Al-'Asqalāni, 1930).

b. Soul Reassurance

Kang Arief, one of the congregation who came from Pengarengan Village, Pangenan District, Cirebon Regency, had been following the routine of reading Rātib al-Kubrā for about two years, he felt peace of mind and peace of mind after following the routine of reading Rātib al-Kubrā, where there had been many thoughts about work or problems in daily life faced. But, after following the routine, negative thoughts or problems that are being faced instantly disappear, the heart and soul feel calmer. Allah Almighty, said: (Kang Arief Sham, 2022)

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ۗ

It means: "(That is) believers and their hearts are at peace with the remembrance of Allah. Remember that only by remembering God will the heart always be at peace." (Al-Fatih, 2012)

According to Professor M. Quraish Shihab, a believer in peace and tranquility. Because remembrance can calm the heart of the culprit. Remembrance here means remembering Allah, both through the heart and verbally. With remembrance one will come out of doubt, doubt and worry. Therefore, a Muslim should instill dhikr in his daily life.

The word remembrance originally meant to pronounce with the tongue. This meaning then develops into "remembering", because generally when a person remembers something, it will manifest in his speech. Thus, remembering something often leads the tongue to call it. Similarly,

mentioning can lead the heart to remember more of what is called.(Shihab, 2002)

Scholars differ on the specific meaning of dhikr in surah ar-Ra'd verse 28 above. Some understand it in the meaning of the Qur'an because one of the names of the Qur'an is *indeed ad-dzikr*. There are also those who understand in the meaning of dhikr in general, both in the form of verses of the Qur'an and others. This verse also hints that dhikr can calm the heart and bring peace of mind.(Shihab, 2006)

Ustaz Aep Saefuddin as a teacher in Cirebon Regency also felt that, after taking the time to follow the routine of reading Rātib al-Kubrā since 2018 until now, he felt comfort and tranquility in his life after following the routine of reading Rātib al-Kubrā Wednesday Night Remembrance Council Jatiseeng Kidul Village, Ciledug District, Cirebon Regency.(ustaz Aef Saefuddin, 2022)

According to Sayyid Alwi Al-Maliki explained that *dzikrullah* among the door of the greatest and widest solution and the closest and beneficial path is remembrance to Allah, because it is the appeaser and key to the door of Allah's tenderness and the path that leads to the majesty of Allah and with it will feel our creaturehood. We become a disciple who is not afflicted with sorrow or distress or turmoil unless he neglects to remember God(Al-Maliki, 1971)

c. *Spiritual Connection*

As well as pilgrimages to the tombs of saints, especially wali songo, which can be said to be a famous grave place often visited by the people of the archipelago. Al Habib Toha bin Yahya Ciledug also includes *waliyyin min auliya illah*, as reported by the jatman.or.id site how high the maqam of guardianship of Habib Toha, a *Quthbul Aqthab*, *Sulthanul Awliya*. Habib Toha is also *wali min ahlid darrāk*, a guardian who likes to help people who are in trouble or need help. So if you need help, there is a problem, ask Allah with a pilgrimage to Habib Toha(Afdhal, 2021).

Therefore, ustaz Yazidul Ulum as the administrator of the Wednesday Night Remembrance Council said that just as we make a pilgrimage at the tomb of *Waliyullah*, we must feel coolness, tranquility and can even create a *spiritual connection* between the shahibur rātib, namely Al Habib Toha bin Yahya Ciledug and also to the convert (author or renew) of his rātib, namely Maulana Habib Luthfi bin Yahya Pekalongan. (ustaz Yazidul Ulum, 2022)

Kang Joharudin as a congregation of the Wednesday Night Remembrance Council in his mind also often feels, when after routinely following the routine. He felt a spiritual connection, that finishing following the routine seemed to add enthusiasm in living life, like a cellphone that had dropped after being charged to turn on again and last a long time(Kang Joharudin, 2022).

Meanwhile, Kang Rahmat is one of the University students in Cirebon City who has many hobbies. One of them is on a grave pilgrimage,

he said there is a different feeling when making a pilgrimage to the tomb of the saint, especially the tomb of Habib Thoha bin Yahya, he felt that there is a relationship that exists between the one who reads the *rātib* and the *shahibu rātib* and sometimes that feeling cannot be expressed in words (Rahmatunnisa, 2017).

And perhaps this can be a differentiator or characteristic of the routine reading of Rātib al-Kubrā Wednesday Night Remembrance Council and other assemblies that often regularly come to the Tomb of Al Habib Thoha bin Yahya Ciledug with other Rātib assemblies, because it is read directly at the Tomb of shahibur rātib (the compiler of rātib).

Sheikh Ihsan Muhammad Dahlan Jampes quoted the view of Sayid Ahmad Zaini Dahlan as saying that a saint will remain connected to the inner workings of his followers. The inner relationship between the two brings its own blessings to the student. In his book *Taqribul Ushul li Tashilil Wushul* he said that many pious people with makrifat to Allah state clearly that the mind of a saint of Allah after he dies will be connected with his disciples so that thanks to the blessing of his teacher they get an abundance of light and flow of grace of Allah Almighty".

According to Habib Muhdor Assegaf Al-Imam Al-Qutb Al-Habib Ahmad bin Hasan Al-'Attas Shahib Huraidhah r.a, the teacher of the author of the book of Mawlid Simthud Durar, once said, "Pilgrimage to the tombs of saints in the land of Hadramaut has *madad*, *sirr* and enormous benefits. And when we are faced with various problems and problems, we immediately make a pilgrimage to the *salafunash-shālih*, whether living or dead. And it turns out that we came back with many results and benefits and a very extraordinary *sirr*.

When we were in Mecca and lived there for several years to seek knowledge, we also found various virtues there. But the most important and main thing during the years of living there is that we can visit the *salafunash shālih*. Habib Luthfi bin Yahya often went back and forth or stayed for a long time in a tomb, it was a sign that he was faced with a thorny problem. In this case the author is reminded of the words of a scholar who said, "If you are faced with a problem that p. elik, then make a pilgrimage to the tombs of saints and *shālihīn*, there will undoubtedly get guidance and solutions from Allah Almighty.

On another occasion Al-Imam Al-Qutb Al-Habib 'Abdullah bin 'Alwi Al-Haddad *Shāhibur rātib* also said that having a relationship with a saint and the bond of whoever is inner with a pious person, then he will obtain their *madad* and *sirr*. Such a thing is something that is clearly certain and cannot be doubted.

This kind of belief, many believe that there is a relationship between teacher and student even though the teacher has died for several years or even hundreds of years. Therefore, a saint or the teacher even after death will still live in the hearts of his disciples and followers.

We can conclude that the practice of remembrance *Rātib al-Kubrā* in the Wednesday Night Remembrance Assembly Routine, Jatiseeng Kidul Village, Ciledug District, Cirebon Regency really aims to get closer to the creator, strengthen faith and piety and ask for forgiveness and protection from Allah SWT. As for what is felt by the congregation such as friendship, calming the soul and the establishment of spiritual connection, it can be likened to a bonus because of sincere intentions to hope pleasure in Him.

CONCLUSION

Among the conclusions, after conducting research at the Wednesday Night Remembrance Council, Jatiseeng Kidul Village, Ciledug District, Cirebon Regency, on living hadith in "Amaliah Recitation of *Rātib al-Kubrā* in the Routine of the Wednesday Night Remembrance Assembly, Jatiseeng Kidul Village, Ciledug District, Cirebon Regency" are as follows:

The practice of Amaliah Reciting *Rātib al-Kubrā* in the Routine of the Wednesday Night Remembrance Assembly Jatiseeng Kidul Village, Ciledug District, Cirebon Regency, was inspired by several remembrance hadiths expressed by previous scholars, as well as the texts of *Rātib al-Kubrā* which were mostly based on the Qur'an and the hadith of the Prophet Muhammad. This activity became a phenomenon of living hadith in the community, especially Cirebon in the East, because it is still strong in practicing the amaliah *salaf as-Salih*.

In this routine, it is no different from the routine of reading *rātib* in other assemblies. It's just that, because what he reads *rātib* is relatively new and not yet known to the public like other *rātib-rātib*, this is unique to be researched. Moreover, the amaliah reading was held directly at the tomb of the compiler of *the rātib*, namely Al-Habib Thoha bin Hasan bin Yahya Ciledug and was held on Wednesday night, which underlies the name of this Assembly. In his reading, it is not much different from the other routines of *Rātib al-Kubrā*. It's just that, because in the first step it is intended to invite friends, relatives, relatives and all family in terms of goodness, then the reading of *nstarts* from the smallest number so that it can be followed by the general khalayak.

As we know ourselves, the routine in this Majlis of reading *Rātib al-Kubrā* whose lafaz-lafaz mostly contains dhikr, solawat, prayer beads, tahmid, tahlil, istigfar and others really aims to get closer to the creator, strengthen faith and piety and ask for forgiveness and protection to Allah Almighty.

Based on the phenomenological theory of *Rātib al-Kubrā's remembrance* routine, the Wednesday Night Remembrance Council of Jatiseeng Kidul Village, Ciledug District, Cirebon Regency has several meanings for the congregation and its own management. Among them, as a medium of friendship. Many administrators or congregations have many activities and their own activities such as lecturers, teachers, students, students, entrepreneurs, factory employees and others, where every Wednesday night becomes a place for friendship or meeting which is mostly students and lovers of Maulana Habib Luthfi bin Yahya Pekalongan. Furthermore, the routine is a medium for calming the soul, when the

busyness faced by everyone is experiencing boredom, burden of mind and others. For the Wednesday Night Assembly congregation, the routine recitation of *Rātib al-Kubrā* is used as *healing spiritualism*. In addition, the routine recitation of the *Rātib al-Kubrā* Majelis Zikr Malam Rabu can also be used as a means of strengthening spiritual connection, which can be interpreted as a spiritual *connection* between teacher and student, between the beloved of Allah and his lover, between the murshid teacher and his student.

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