

THE EXISTENCE OF DHIKR RATEB SIRIBEE IN THE NAQSHBANDIYYA TARIQAH CONGREGATION AT RAUDHATUL HIKMAH AL-WALIYYAH DAYAH, PANGO RAYA, BANDA ACEH

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Abstract. As servants of Allah, humans are required to always remember and mention Allah in order to get the ultimate peace. Zikr is remembering Allah by appreciating His presence, His Holiness, His Praiseworthiness and His Greatness. The focus of the researcher's study is, how is the existence of zikr rateb seribee in the Naqshabandiyah congregation? and whether this zikr rateb seribee can instill Sufi values in the Naqshabandiyah congregation. The method used is qualitative research that uses descriptive-analytical data analysis techniques, namely analyzing the data obtained by conducting interviews, observations and documentation, then through the approach of tasawuf akhlaqi. The purpose is to find out the existence and Sufi values of rateb seribee dhikr in the congregation of Tarekat Naqshabandiyah. Based on the results of the research, zikr rateb seribee is one of the activities or practices of Sufism in the Indonesian Assembly for the Study of Tauhid Tasawuf or known as MPTT-I. The existence of this zikr rateb seribee has developed from year to year until this zikr reaches abroad, the followers of this zikr rateb seribee have tens and even thousands of worshipers who follow it. This dhikr is a recommendation from religion, the congregation of the naqshabandiyah order who performs this dhikr has a kesufian value embedded in them, namely strengthening the relationship, the tongue is always awake from dirty speech and hurting others, and the mind becomes more positive.

Keywords: existence; rateb seribee; Tarekat Naqshabandiyah.

I. INTRODUCTION

The word "dhikr" comes from the Arabic root "dzakara (ذَكَرَ) - yadzuru (يَذْكُرُ) - dzikran (ذِكْرًا)," which means to remember, mention, commemorate, pay attention to, preserve, recount, know, guard, take lessons from, and bring forth memories stored in the mind. The term "dhikr" also means mentioning with the tongue, because remembering leads the tongue to continuously utter the phrase "La Ilaha Illallah," and with the tongue, it can bring tranquility to the heart to mention it more [1]. True remembrance means we always mention the name of Allah and constantly remember it in the depths of our hearts. Dhikr is an encouragement and is sanctioned by Allah and His Messenger, because only by mentioning the name of Allah will all anxiety, emotional instability, and anger naturally subside [2]. Dhikr has many virtues, including being nourishment for the heart; when it is not attained, the body becomes like a grave and a corpse. Dhikr is the weapon of the believer to face all trials and tribulations that come. Dhikr will repel all disasters and alleviate hardships, making the trials easier to bear. Dhikr can also develop spiritual values for those who practice it [3].

Abuya Amran Waly initiated a Sufi activity under the name of Majelis Zikir Rateb Seribee. This Sufi institution, which adheres to Rateb Seribee, conceptually constitutes a neo-Sufi dhikr assembly [4]. The Majelis Zikir Rateb Seribee is

similar to dhikr assemblies and gatherings of blessings that have flourished in various major cities such as Jakarta, Surabaya, and other major cities in Indonesia. For example, the Majelis Zikir Rateb Seribee, like assemblies such as Dzikir al-Ghafilin and even Majelis Dzikir al-Dzikra by Ustadz Arifin Ilham, and Manajemen Qalbu by Ustadz AA Gym in Jakarta. Unlike the practices of the Naqshabandiyah Tariqah with various ritualistic formalities, the practice of Rateb Seribee only involves the dhikr of the declaration of faith, La Ilaha Illallah. The term Rateb Seribee literally means "rateb," which means dhikr, and "seribee," which means a thousand, signifying the recitation of dhikr a thousand times. However, the term "Rateb Seribee" or "reciting a thousand times" is just a label because in practice, the recitation of the declaration of faith is performed as much as possible. The dhikr recitation only consists of the declaration of faith, La Ilaha Illallah. However, this dhikr assembly comprises several parts before starting the dhikr session; a khalifah appointed by Abuya Amran Waly delivers a sermon or discusses specific religious texts followed by a question-and-answer session with the congregation [6].

The high interest of the community in dhikr prompted Abuya Amran Waly to initiate a dhikr activity called Rateb Seribee under this Sufi theology and monotheism study assembly. The purpose of establishing the Rateb Seribee dhikr assembly is to attain inner peace and tranquility, as well as to

improve ethics and morals. The process involves emptying the soul from everything except for Allah SWT, then filling it with dhikr, worship, and engaging in righteous deeds [7]. Sufism emphasizes the afterlife more than its worldly life [8]. The community members attending this assembly come from various professions, including traders, teachers, lecturers, farmers, fishermen, retirees, laborers, and many others [9]. According to the congregation of the Rateb Seribee dhikr, the main reason for wanting to join this dhikr initially stemmed from curiosity. This is because various people from different backgrounds and spiritual experiences attend the dhikr assembly. They even mentioned that there are congregants who were previously distant from Allah but joined this assembly, which made them feel ashamed of why they hadn't joined earlier. This curiosity sparked their interest in joining the assembly. They felt a calling within their souls to participate and experience the joy of worship.

II. RESEARCH METHODS

This research utilizes qualitative research methods, and the data analysis technique used is descriptive analysis, which involves analyzing the data obtained to search for subjects and interpret what lies behind a problem in the study [10]. The research employs an ethical Sufi study approach. The researcher seeks comprehensive and thorough descriptions of the history, implementation of the Rateb Seribee dhikr (a Thousand), and the evaluation process of practicing the Rateb Seribee dhikr (a Thousand) applied at the Dayah Raudhatul Hikmah Al-Waliyyah in Pango Raya. To gather the necessary data, the researcher collects data through observation, interviews, and direct documentation at the research site. The researcher conducts observations and interviews directly with the coordinator of the Rateb Seribee dhikr and the congregation of the Naqshabandiyah Al-Khalidiyah Tariqah at the Dayah Raudhatul Hikmah Al-Waliyyah in Pango Raya. In this study, observation begins by identifying the location to be studied. The researcher directly interacts with the general chairman of the Rateb dhikr in Indonesia, the chairman of the Rateb Seribee dhikr in Aceh, as well as some congregation members of the Rateb Seribee dhikr at the Dayah Raudhatul Hikmah Al-Waliyyah in Pango Raya, Banda Aceh. Observation activities involve the use of sensory perception as the primary tool. This research employs the Semi-Structured Interview method, where the researcher prepares interview guidelines beforehand to be used with the interviewees regarding the issues in this study [11]. Therefore, the Semi-Structured Interview method is suitable for use because it allows the researcher the freedom to ask questions and arrange the timing and location with the interviewees. Documentation in this research includes the use of photos, recordings, videos, or other sources that support the study [12].

III. RESULTS AND DISCUSSION

History of the Rateb Seribee Dhikr

The Majelis Pengkajian Tauhid Tasawuf Indonesia (MPTT-I), developed by Abuya Amran Waly Al-Khalidi at the Darul Ihsan Islamic boarding school in Pawoh Village, South Aceh Regency in 1998, established regular study sessions, including the Rateb Seribee dhikr assembly. This practice has not only flourished in Aceh but also in several regions in Indonesia and abroad, including Malaysia, Thailand, Singapore, China, Turkey, Brunei Darussalam, Egypt, and even Europe. These gatherings have included ASEAN and international seminars/muzakarah meetings, attended by tens of congregants [13]. The Rateb Seribee dhikr was established during the fasting month of 2016 by Abuya Amran Waly Al-Khalidi, who also founded MPTT-I in South Aceh, aiming to prevent humans from being negligent and to make them aware of making contact with the Almighty Allah [14]. According to the general chairman of the Rateb Seribee dhikr in Indonesia, Abuya Amran Waly established this dhikr as a strategy for effective propagation, to be understood and accepted by the community. It has proven to spread widely even abroad, and people are more enthusiastic about this Rateb Seribee dhikr. This spiritual experience occurred after Abuya Amran Waly Al-Khalidi attended the Majelis Pengkajian Tauhid Tasawuf Indonesia (MPTT-I) in Banda Aceh. On his way back, he attended a study session on Sufi theology at Mount Geurute, Aceh Jaya Regency [9]. As there were already several existing dhikr assemblies at that time, both in Aceh and internationally, he received a command to educate the students (congregants) by increasing the dhikr of the declaration of faith, specifically by reciting لا إله إلا الله (La Illaha Illallah). The Rateb Seribee dhikr, which consists of reciting the declaration of faith, is essentially the core or substance of the teachings of Sufi theology in the Naqshbandiyya Tariqah. However, upon spiritual command, Abuya Amran Waly eventually made this dhikr a special practice that was disseminated to the congregants to be practiced as much as possible.

The development of the existence of the Rateb Seribee dhikr assembly, within a relatively short period, had a significant impact on the Muslim community in Aceh. In a relatively short time, followers of the Rateb Seribee dhikr assembly, initially followed by the people around Labuhan Haji, South Aceh, continued to spread to various other areas in Aceh and other Malay regions, even continuing to grow in various other areas in Indonesia. All followers of Abuya Amran Waly, whether they have been initiated through the Naqshbandiyya Tariqah or not, whether communally (congregants) or individually, practice the Rateb Seribee dhikr [15].

Understanding and Existence of the Rateb Seribee Dhikr

The term "dhikr" etymologically originates from the Arabic language, specifically from *Dzākārā* (ذَكَرَ), which means to purify, study, contemplate, remember, pay attention to, reminisce, give advice, or understand. Originally, remembrance of Allah (dhikr) holds a special significance and encompasses a very broad scope, encompassing everything or any action aimed at attaining the pleasure of Allah SWT, which is called Zikrullah (remembrance of Allah). Remembrance of

Allah SWT is a highly noble and greatly beneficial voluntary worship, and its impact on our lives, even the quality and quantity of our beings, is profound. Through remembrance, the heart finds tranquility, as explained in the Quran, Surah Ar-Ra'd (13:28):

﴿ الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ۝ ٢٨ ﴾

Meaning: "Those who have believed and whose hearts find satisfaction in the remembrance of Allah. Indeed, in the remembrance of Allah do hearts find satisfaction."

According to Ibn Kathir's interpretation, "only by remembering Allah does the heart find peace," meaning their hearts are happy and tranquil when in the presence of Allah. They find peace when remembering Him, mentioning Him, and they are ready to accept Him as their protector and helper. This verse explains to us that faith is the reason to always remember Allah or engage in dhikr. Faith causes our souls to form the center of remembrance or the main goal, and remembering Allah creates peace, dispelling all forms of anxiety, cluttered thoughts, fear, despair, doubt, anger, and sadness. Peace of mind is the foundation of mental and physical health. Doubt and anxiety are the sources of all diseases. It's difficult for others to help someone who poisons their own heart with anxiety. A sick heart only becomes sicker, and the pinnacle of all heart diseases is disbelief in Allah's blessings.

When someone makes it a habit to engage in dhikr, they feel closer to Allah, under His supervision and protection. Dhikr can instill confidence, feelings of security, peace, and calmness in the heart. Those who join the Rateb Seribee dhikr assembly come from various backgrounds, not necessarily religiously educated. Some may have previously been on the path of falsehood, such as former drug users, who join the Rateb Seribee dhikr to find peace once again [17].

Dhikr is not only a verbal worship but also a spiritual one [18]. From the perspective of Sufism, dhikr falls into the category of practical Sufism, which is a path to attain Ma'rifatullah (knowledge of Allah SWT) through dhikr. A servant's dhikr is a form of remembrance of Allah [19]. Dhikr to Allah is the essence of the Quran; it is its reality, its soul, and its primary purpose. Allah says in the Quran, Surah Sad (38:29):

﴿ كِتَابٌ أَنْزَلْنَاهُ لَكَ مُبَارَكٌ مُبَارَكٌ لَيْدَبَّرُوا إِلَيْهِ وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ ۝ ٢٩ ﴾

Meaning: "(This Quran is) a blessed Book which We have revealed to you, [O Muhammad], that they might reflect upon its verses and that those of understanding would be reminded."

According to the interpretation of as-Sa'di/Sheikh Abdurrahman bin Nashir as-Sa'di, a 14th-century expert in interpretation, "This is a Book which We have revealed to you (Prophet Muhammad) that is full of blessings. It contains goodness and beneficial knowledge. And within it are many good things and abundant information. And within it are guidance from misguidance, remedies for all ailments, and light to illuminate various darkness, as well as all the laws needed by the adherents. And there are also clear evidences for all desired matters, making it the greatest book ever to enter this world after Allah created it. "So they may reflect upon its verses" means, this is the wisdom that the Quran was revealed for so

that people can understand its verses and then gain knowledge and contemplate its secrets and wisdom. Because by truly understanding it, contemplating its meanings, and repeating it repeatedly, they will feel its blessings and goodness. This shows that the call to contemplate and ponder the Quran is one of the most important practices and that memorization is more important than quick memorization that does not reach its meaning. "And so those of understanding would be reminded," meaning that through contemplation and reflection, they can understand all knowledge and what they seek. This shows that the lessons and benefits of the Quran can be obtained depending on one's intelligence and mind [20].

The position of dhikr within Sufism is crucial considering human limitations and deficiencies that lead them to seek magical solutions. In this regard, humans have the dimension of tasawwuf as a mediating path connecting them to God, seeking His help and protection. As social beings, humans have two elements, the physical and the spiritual, both bound by needs originating from Allah, namely religion. The role of religion here refers to the relationship between God and His servants, which Sufism refers to as tariqah, teaching dhikr within it. For those who constantly remember Allah with an open heart and soul, knowing how to communicate with Him verbally, Allah will bestow light upon them, nurturing their faith and conviction, while their hearts find peace and tranquility in the truth. When the heart is at peace, it moves towards higher values and follows the path, avoiding the temptations of desires. Therefore, dhikr holds immense value in human life [21].

According to the members of the dhikr rateb seribee, they also study ways to have ma'rifat (knowledge) of Allah SWT, to have monotheism towards Allah, to have faith in Allah. They confess that through dhikr, they experience the pleasure of faith, thus increasing their faith. Dhikr with humility will also make a person feel that worldly life is meaningless without Allah. Zuhud means removing worldly matters from the heart and replacing them with remembrance of Allah SWT. Zuhud is to set aside the heart from inclining towards worldly matters or concerning oneself with the halal and haram, and to empty the heart to trust only in Allah [22]. Dhikr rateb seribee also serves as a means of solitude to interact directly with Him, as a means of practicing and not forgetting the Creator. They often refer to it as the recitation of Sufi Tauhid so that humans do not let the world enter their hearts. Literally, the term rateb seribee means reciting a thousand times, which implies reciting dhikr a thousand times. In practice, the dhikr recited is the sentence of Tauhid, done as much as possible, which contains لا إله إلا الله (La Ilaha Illallah). This assembly of dhikr rateb seribee can be done individually or collectively (in groups) [15].

In Acehnese language, "Rateb" means remembrance and "Seribee" means one thousand. The term "rateb seribee" is simply a metaphor that illustrates "remembering abundantly". Rateb Seribee is to recite the phrase لا إله إلا الله (La Ilaha Illallah) as much as possible, with the intention of not neglecting Allah SWT in our hearts. Remembrance is a means to free oneself from negligence and forgetfulness. According to Abuya Amran, the act of remembrance (zikir) is not confined to a specific time, as it can be done anytime and anywhere. Abuya Amran

explains that rateb seribee has no limit to make it appealing. Amran Waly mentions "seribee" in the activities of MPTT-1 wherever they may be [23]. Therefore, rateb seribee is not limited to one thousand remembrances; it can exceed that number, based on the word of Allah, in Al-Ahzab/33:41:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ٤١ ﴾

Meaning: "O you who have believed, remember Allah with much remembrance."

In the Qur'an, the word originating from the root of remembrance (zikr) is mentioned 260 times. Allah SWT calls upon humanity to remember Him abundantly. Because remembering Allah at all times and in all circumstances, Allah will always be pleased, protect, help, and provide a way out of difficulties or trials that befall them. With Allah's help, they are freed from all sorts of temptations and deceptions of Satan, which try to lead them astray from the path of Allah. They believe that Allah always watches over them and has prepared rewards for the good deeds they do. Therefore, it is natural for them to hope to attain a prosperous and noble life. As for the procedure of the zikr rateb seribee, it is as follows: reciting istighfar (seeking forgiveness) 3 times, sending blessings upon the Prophet Muhammad (salawat) 3 times, and reciting Al-Fatihah 3 times, accompanied by the following intentions: the first intention is directed towards the Prophet Muhammad, his family, and companions; the second intention is directed towards the scholars (our teachers); then the third intention is directed towards opening one's heart to receive the divine light (nur ma'rifat) of Allah SWT and the Prophet Muhammad. According to Abuya Amran Waly, this remembrance can be performed anywhere and anytime, in all activities, whether at home, in society, in government, among scholars, among the people, and so on. According to Abuya Amran, by engaging in this remembrance, one will always be preserved from sins and find true tranquility.

The phrase "لا إله إلا الله" (La Ilaha Illallah) is likened to a sturdy and upright tree, with strong roots, lush and shady branches and twigs, standing under the sky and continuously bearing fruit at all times, as stated in the words of Allah SWT in Surah Ibrahim: 24-25:

﴿ أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ٢٤ تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ٢٥ ﴾

Meaning: "Do you not see how Allah presents an example, [making] a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky? It produces its fruit all the time, by permission of its Lord. And Allah presents examples for the people that perhaps they will be reminded."

Those whose tongues are constantly moistened with the remembrance of the phrase "لا إله إلا الله" (La Ilaha Illallah) will receive abundant rewards in both the worldly life and the Hereafter. Whereas, foul speech is like a rotten tree without strong roots, easily toppled by the wind and not remaining on the earth for long." Allah SWT says in Surah Ibrahim/14:27:

﴿ وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ السَّمَاءِ أَلِ تَرَى مَا لَهَا مِنْ فَرْقَارٍ ٢٦ ﴾

Meaning: *The example of a bad word is like a bad tree, its roots have been pulled out from the surface of the earth, and it cannot remain upright at all. Included in foul words are expressions containing disbelief, polytheism, as well as all words that are untrue and harmful*".

According to the above verse, humans are strongly encouraged to engage extensively in remembrance and mention of Allah, avoiding excessive involvement in worldly matters and futile pursuits, and not becoming too entranced by temporary life. Sufi scholars liken this to a carcass, and those who seek worldly pleasures to dogs. The assembly of remembrance in the rateb seribee method, when performed with presence of heart and focus, facilitates the path to attain these goals, aiming for both worldly and Hereafter needs. Rateb seribee remembrance, rooted in the teachings of the oneness of God in Sufism, differs from remembrance in other assemblies because their remembrance is of goodness (zikr Hasanah), while the remembrance of the oneness of God in Sufism aims to purify the soul and heart from the traits of the devil's desires, making it easier for us to do good deeds, be obedient, have noble character, and bring forth the light of goodness.

Our religion is the religion of monotheism, and it is not considered good until we surrender ourselves to Allah. By engaging in rateb seribee remembrance, we surrender ourselves to Allah SWT, and our religion shines. According to Sheikh Abuya Amran Waly Al-Khalidi, there are levels in the rateb seribee remembrance, namely:

1. Remembrance amidst heedlessness, which involves remembering with the tongue while ensuring that Allah is not neglected from within our hearts.
2. Remembrance amidst consciousness, which involves remembering Allah while also building one's heart.
3. Remembrance amidst presence, which entails remembering nothing but Allah, as He fills the emptiness of our hearts.
4. Remembrance amidst absence, which eradicates worldly attributes from the heart and places only Allah within it. This level of remembrance has the potential to lead one to experience divine manifestations with Allah [24].

There are several factors that influence people's interest in participating in the rateb seribee remembrance:

1. Internal factors: Factors that arise from within an individual include curiosity, high levels of interest, spiritual calling, motivation, and the inherent human need for spiritual fulfillment.
2. External factors: Factors that come from outside the individual, such as being in the company of virtuous individuals, such as family, relatives, or being in a religious school (pondok/dayah) where there are assemblies of rateb seribee remembrance [25].

The implementation of rateb seribee remembrance is also carried out at wedding events, known as "Rateb Kawen" (wedding). It occurs on the night before the peak of the wedding celebration (the feast). On that night, the teachers gather at the bride's house to conduct rateb seribee remembrance. Before starting the remembrance, the teachers deliver a sermon or lecture. After that, the rateb seribee remembrance is performed

by reciting the phrase لا إله إلا الله (La Illaha Ilallah) abundantly. According to Abu Syukri, this is done to replace the tradition of music or bands with more beneficial activities than worldly matters. Approximately 100-200 people attend the gathering. Additionally, this remembrance is also conducted at funerals, known as "Rateb Kematian," which takes place on nights such as the third, fifth, and seventh nights after the death.

Table 1. Schedule of rateb seribee remembrance activities in Aceh.

No	Hari	Tempat
1.	Monday	Baiturrahman Grand Mosque, Banda Aceh
2.	Tuesday	Mosque in Ulee Kareng, Lam Glumpang, Banda Aceh
3.	Wednesday	Mosque in Lambuk, Banda Aceh
4.	Thursday	Mosque in Lamteh, Banda Aceh
5.	Friday	Raudhatul Hikmah Al-Waliyyah Pango Islamic Boarding School, Banda Aceh
6.	Saturday	Mosque in Beurawe, Banda Aceh

According to Abu Syukri Daud Pango, the head of rateb seribee remembrance in Aceh, he stated that the background of forming rateb seribee remembrance, established by Sheikh Abuya Amran Al-Khalidi, is a recommendation from Allah and the Prophet. Furthermore, the community showed great enthusiasm towards this remembrance. In fact, it is the largest remembrance with the highest number of attendees reaching up to 2000 people. MPTT-I has even conducted 8 discussions regarding it:

1. In Meulaboh, West Aceh in 2010 (ASEAN)
2. In Selangor, Malaysia in 2012 (ASEAN)
3. In Blang Pidie, Abdya in 2014 (ASEAN)
4. In Cibinong, Bogor in 2014 (ASEAN)
5. In Banda Aceh in 2018 (INTERNATIONAL)

And the seminar on the training of Sufi Tawheed cadres in ASEAN was held 3 times:

1. Gorontalo in 2017.
2. Batam in 2019.
3. In Limboto, Gorontalo in 2019.

The Sufi Values in the Naqshbandi Order Congregation

The greater the neglect of religious obligations by humans, the more likely it is to lead to bad behavior. Conversely, those who have faith and perform righteous deeds have healthy hearts, enabling them to understand many teachings and admonitions that condition their hearts to be more receptive. The remembrance (zikr) performed in the Naqshbandi Order congregation awakens individuals to draw closer to the Creator. As for the Sufi values embedded in the Naqshbandi Order congregation when participating in rateb seribee remembrance;

Firstly, it strengthens the bonds of kinship. One of the significant impacts felt by the congregation participating in rateb seribee remembrance is the strengthening of familial ties. The diverse backgrounds of the participants in this gathering allow them to meet and foster good relationships among themselves. Remembrance not only fosters a connection

between the servant and their Lord but also serves as a bridge between fellow creatures, enabling them to meet with friends, relatives, and close acquaintances within the congregation. Secondly, it ensures that one's speech is always free from impure and hurtful words. Remembrance is an act of remembering Allah through words uttered by the tongue, praising Allah. Those who engage in remembrance can feel close to Allah, sensing His presence anytime and anywhere. A tongue engaged in constant remembrance feels watched over by Allah, and those who engage in remembrance can refrain from gossip, sowing discord, lying, and other verbal transgressions [27]. Thirdly, the mind becomes more positive. According to research findings from observation sheets, they believe that practicing rateb seribee remembrance can make the congregation feel more content and sincere towards the decisions of Allah SWT when faced with trials. They sincerely accept the trials that befall them, having a positive assumption (husnudzon) towards Allah SWT's decree.

IV. CONCLUSIONS

Rateb seribee remembrance is an activity within the Indonesian Assembly for the Study of Sufi Tauhid (MPTT-I), founded by Sheikh Abuya Amran Waly Al-Khalidi, who is the son of the famous Sufi scholar in Aceh, Abu Muda Waly, in 2004. Based on research findings, the existence of rateb seribee remembrance began to take shape and received its name starting in 2016, spreading throughout the archipelago and even overseas. The development of rateb seribee remembrance has been accompanied by eight discussions held by MPTT-I in various regions, including Malaysia. Abuya's purpose in establishing rateb seribee remembrance is to draw closer to Allah, acknowledging that everything originates from Allah, and to improve the morals of humanity. This activity serves as Abuya's method and strategy for propagating the values of tauhid and Sufism among the people of Aceh. "Rateb seribee" originates from the Acehnese language, where "rateb" means remembrance and "seribee" means one thousand. It signifies remembering abundantly, with the term "one thousand" being a metaphor and illustration aimed at emphasizing abundance. Thus, rateb seribee remembrance involves remembering abundantly by uttering the sacred phrase, لا إله إلا الله (La Illaha Ilallah). The implementation of rateb seribee remembrance begins with reciting istighfar (seeking forgiveness) 3 times, sending blessings upon the Prophet Muhammad 3 times, and reciting Al-Fatihah 3 times, followed by intentions directed towards the Prophet Muhammad, our teachers (masyaikh), and an intention to open the heart to receive the divine light (nur ma'rifat) of Allah SWT and the Prophet Muhammad. Based on research findings, those who have earnestly participated in rateb seribee remembrance and practiced it in their daily lives have seen improvements in their character. They have strengthened familial ties, maintained speech that is free from impurity and hurtfulness, and developed a more positive mindset. They continually praise and remember Allah, recognizing the multitude of blessings found in remembering

and mentioning Allah SWT, whether individually or collectively.

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