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The Effect of Zikir Manaqib Sheikh Abdul Qadir al-Jailani on the Peace of Mind of Congregation at the Salafi Miftahul Huda Islamic Boarding School Jatake Tangerang Banten

Putri Auliani¹✉, Alfadhli²

Universitas Islam Negeri Syarif Hidayatullah, Jakarta, Indonesia

Email: putri.auliani18@uinjkt.ac.id¹✉

Abstract

This study aims to explore and reveal the implementation of zikir manaqib at the Salafi Miftahul Huda Islamic Boarding School in Jatake, Tangerang Regency and its effect on the peace of mind of the congregation at the Salafi Miftahul Huda Islamic Boarding School in Jatake, Tangerang Regency. This research is field research with a quantitative descriptive approach, namely analyzing data in the form of numbers with the aim of finding the influence between two or more variables with a population of around 1000 people who are congregants at the Salafi Miftahul Huda Jatake Islamic Boarding School, Tangerang Regency. The sampling technique used is simple random sampling, namely random sampling that does not see the strata that exist in members of a population with a sample of 91 people consisting of 52 men and 39 women aged 11 to 50 years and over who are taken randomly. The research instrument used a questionnaire sheet and statistical tests using simple linear regression which aims to determine how much influence the X variable has on the Y variable. The results showed that the significance value (0.000) is less than the p-value (significance value <0.05) so that the regression model can be used to predict the effect of variable X (Zikir Manaqib) with variable Y (peace of mind) or H1 is accepted. The results of the calculation of the coefficient of determination or R square value of 0.417 are converted to percent form to 41.7%, this percentage has shown the influence of variable X (Zikir Manaqib) on variable Y (peace of mind). Thus it can be concluded that there is an influence of Zikir Manaqib on the peace of mind of the congregation at the Miftahul Huda Salafi Islamic Boarding School in Jatake, Tangerang Regency.

Kata Kunci: Zikir Manaqib, Peace of Mind, Miftahul Huda Islamic Boarding School

Abstrak

Penelitian ini bertujuan untuk menggali dan mengungkap implementasi dzikir manaqib di Pondok Pesantren Salafi Miftahul Huda Jatake Kabupaten Tangerang dan pengaruhnya terhadap ketentraman jamaah di Pesantren Salafi Miftahul Huda Jatake Tangerang Daerah. Penelitian ini merupakan penelitian lapangan dengan pendekatan deskriptif kuantitatif yaitu menganalisis data berupa angka-angka dengan tujuan mencari pengaruh antara dua variabel atau lebih dengan populasi sekitar 1000 orang yang merupakan jamaah di Pondok Pesantren Salafi Miftahul Huda Jatake. , Kabupaten Tangerang. Teknik pengambilan sampel yang digunakan adalah simple random sampling yaitu pengambilan sampel secara acak yang tidak melihat strata yang ada pada anggota populasi dengan jumlah sampel 91 orang yang terdiri dari 52 laki-laki dan 39 perempuan berusia 11 sampai 50 tahun ke atas yang diambil secara acak. Instrumen penelitian menggunakan lembar kuesioner dan uji statistik menggunakan regresi linier sederhana yang bertujuan untuk mengetahui seberapa besar pengaruh variabel X terhadap variabel Y. Hasil penelitian menunjukkan bahwa nilai signifikansi (0,000) lebih kecil dari p-value (nilai signifikansi < 0,05) sehingga model regresi dapat digunakan untuk memprediksi pengaruh variabel X (Zikir Manaqib) dengan variabel Y (ketenangan hati) atau H1 diterima. Hasil perhitungan koefisien determinasi atau nilai R square sebesar 0,417 dikonversikan ke dalam bentuk persen menjadi 41,7%, persentase ini telah menunjukkan adanya pengaruh variabel X (Zikir Manaqib) terhadap variabel Y (ketenangan hati). Dengan demikian dapat disimpulkan bahwa terdapat pengaruh Zikir Manaqib terhadap ketentraman jamaah di Pondok Pesantren Salafi Miftahul Huda Jatake Kabupaten Tangerang.

Kata Kunci: *Zikir Manaqib, Ketenangan Hati, Pesantren Miftahul Huda*

INTRODUCTION

Tasawwuf is a practice and knowledge that studies the procedures or paths that a person can take to get as close as possible to Allah SWT (al-taqarrub ila Allah). In order for someone to realize it, the person concerned must take a long path (tarekat) by going through certain stages (maqamat) (Alba, 1997: 81) and obtaining certain conditions (ahwal). One of the practices that must be done by Sufis to obtain this is to always remember (mudawamah al-zikr). For Sufis, zikir is a spiritual method of approaching Allah and is the core of every tariqah. The meaning of zikir itself has a very broad meaning. When viewed in terms of language, zikir comes from the Arabic word zakara-yazkuru-zikran which means to remember or mention. The meaning of Zikr can also be divided into two, namely ma'na am (general meaning) and ma'na khas (specific meaning). Generally, Zikr is a form of obedience to God Almighty, such as prayer, fasting, zakat, performing hajj, reading the holy Qur'an, etc. (Alba, 2012: 98). It is said so because when doing all of that, a person also remembers Allah SWT who has created humans. Zikr also means "hudhur al-qalbi ma'a Allah" which means the presence of the heart with Allah. Zikr in this

specific sense can be done by reciting kalimah thayyibah such as subhana Allah, al-hamd li Allah, Allahu Akbar, etc. In its implementation, zikir can be done in two forms; jahr zikir, which is zikir by reciting the sentences of thayyibah and khafi zikir, which is zikir with isbat only or only by mentioning and remembering His names (al-asma' al-husna) and al-kalimat al-thayyibah in the heart (Alba, 2012: 9).

In practice, zikir can be done individually and collectively (in congregation). In the collective context, there are many communities that hold it in the form of a zikir assembly, one of which is the Qadiriyyah wa Naqshabandiyah Order or often referred to as TQN. The founder of this order is Sheikh Ahmad Khatib Sambas (1872), a charismatic scholar from Indonesia (Sambas, 1872). Qadiriyyah wa Naqshabandiyah Order is an order that is a combination (unification) of two major orders in Islam, namely the Qadiriyyah Order which is attributed to Sheikh Abdul Qadir al-Jailani (1166) and the Naqshabandiyah Order which is attributed to Sheikh Muhammad Baha' al-Din al-Uwaisi al-Bukhari al-Naqshabandi or Sheikh al-Naqshabandi (1391). Qadiriyyah wa Naqshabandiyah Order has a ritual called zikir manaqib Sheikh Abdul Qadir al-Jailani (hereinafter referred to as zikir manaqib) which is a tradition that is unique and special to them. The reason why it is called unique is because its followers believe that this tradition has a strong mystical dimension even though in its implementation it is only done by reading the biography of Sheikh Abdul Qadir al-Jailani. But in the implementation of this manaqib, everyone expects blessings and ease in granting prayers. In addition to being unique, this tradition is also so special because it is seen from the implementation that not only followers of the order participate in this activity but also from the general public (Sururin, 2012: 132).

One of the groups of people who still practice the zikir manaqib is the congregation of the Salafi Islamic Boarding School Miftahul Huda Jatake Tangerang. They carry out the zikir of manaqib once a month, precisely every 11th day of the Hijri month determined by the leader of the pesantren. The cottage is located. As mentioned above, it is not only the student who follow the assembly, but many people come from various villages to participate in attending the majlis which consists of various groups from children to elderly people. In accordance with information obtained from one of the student, it is said that the participants of the manaqib zikir can reach 1,000 people (Dedi: 2021). The assembly is led by Sheikh Muhammad Amin Yusuf (Pangrsa Aa), who is the deputy talqin of TQN Suryalaya as well as the caretaker of the Miftahul Huda Islamic Boarding School in Tangerang Regency. In practice, the participants not only read the manaqib zikir, every student is also required to read the TQN zikir after every fard prayer. Then there is also a lecture on Sufism delivered by Pangrsa Aa before carrying out manaqib.

Based on preliminary information obtained from one of the students who participated in the manaqib zikir activity at the Miftahul Huda Islamic Boarding School, it was stated that by participating in this activity he felt comfortable because he could meet and gather with pious people, scholars, habaib and auliya. He also said that he could learn and get to know more about Waliyullah Mr. Sheikh Abdul Qadir al-Jailani, which had a great influence on his faith (Dedi: 2021). While other jama'ah also said that by attending the assembly, they gained a lot of knowledge which should affect their peace of mind (Aas: 2021).

Happiness should not be measured by how much wealth or how high a position a person has because the fact is that many people still feel restless and restless, while they have abundant wealth, because happiness that comes from outside often disappears without a trace which makes humans doubt and despair (Hamka, 1980: 172). Happiness is not just a matter of wealth but the most delicious happiness is happiness in the form of a calm soul, because only with a calm soul can someone do their life well. The main way to achieve peace of mind is through zikir or remembrance of Allah Swt as said by Allah in Surah al-Ra'd verse 28 which reads:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ۗ

"Those who believe and their hearts become peaceful with the remembrance of Allah. Remember that it is only in the remembrance of Allah that the heart is at peace." (QS. al-Ra'd verse 28).

Based on the above background, the author wishes to further explore and discuss this discussion in a study entitled "The Effect of Zikir Manaqib Sheikh Abdul Qadir al-Jailani on the Serenity of the Soul of Jama'ah at the Salafi Miftahul Huda Islamic Boarding School Jatake, Tangerang Regency" with the focus of discussion on the implementation of zikir manaqib and the extent to which this activity affects the serenity of the soul of the congregation at the Salafi Miftahul Huda Islamic Boarding School Jatake, Tangerang Regency.

RESEARCH METHOD

This research was conducted at the Salafi Miftahul Huda Islamic Boarding School Kp. Kandang street, Jatake village, Pagedangan subdistrict, Tangerang regency, Province of Banten. In this research, the population is all the congregation who participated in the manaqib zikir activity in the zikir assembly at the Salafi Miftahul Huda Islamic Boarding School in Jatake, Tangerang Regency. This population is included in the type of limited population (definite population). The number of congregations every time the Salafi Miftahul Huda Jatake Islamic Boarding School in Tangerang Regency held a zikir assembly based on a survey of the place

and interviews with congregants, students and leaders of the pesantren conducted by researchers around 1000 congregants.

To be able to determine the sample in this study, researchers used probability sampling techniques of simple random sampling type, namely sampling is done randomly and does not see the strata (levels) that exist in members of a population. However, this technique has the disadvantage that the sample taken by the researcher is not structured because the sample is taken at random and there are no conditions on the background of the respondents taken. The reason researchers use this technique is because the activity is only held once a month, the number of congregants changes every time the activity is held and most congregants are reluctant to convey important information such as background, occupation, attachment and so on because according to them it is privacy for each congregation (Sinambela, 2014: 99). So it can be known that the research sample this time uses the slovin method with the formula (Suryani and Hendriyadi, 2015: 194):

$$n = N / (1 + N(e)^2)$$

$$n \approx 91$$

Thus the sample used for this research was 91 congregations.

Data collection techniques in this study consisted of observation, questionnaires, and interviews. Data analysis technique is a method used by researchers to process data into information so that it can be understood and useful for answering problem formulations (Kurniawan and Puspitaningtyas, 2016: 102). The data analysis technique in this study consists of the first descriptive analysis which is used to analyze data by describing or describing data that has been collected as it is without aiming to make general conclusions or generalizations. Second, simple linear regression analysis which is a method or technique used to reveal whether or not there is a functional relationship between one or more dependent variables. Regression has three types, namely simple regression, multiple regression and non-linear regression (Gunawan, 2015: 173).

RESULT AND DISCUSSION

A. Zikir Manaqib

Zikir Manaqib consists of two words, zikir and manaqib. According to the language of zikir in the al-Munawwir dictionary comes from the Arabic word *zakara-yazkuru-zikran* which means remembering, paying attention, remembering, taking lessons, telling, glorifying, keeping, recognizing or understanding memory (al-Munawwir, 1997: 448). In general, zikr means

remembering which can be done anywhere and anytime. Zikr can be spoken with the heart, can be spoken with the tongue, and can also be with other limbs, namely with good deeds. Ibn Atha'illah argues that zikir is actually not only verbal speech but all actions done to remember Allah Swt can be called zikir (Totok Jumantoro and Samsul Munir, 2005: 3). Here is one of the verses that contains the command to zikir:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا

"O you who believe, remember Allah with much remembrance and sanctify (glorify) Him morning and evening". (QS. al-Ahzab [33]:41-42)

In addition to the Qur'an, the command of remembrance is also found in the hadith as follows:

مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُ رَبَّهُ مَثَلُ الْحَيِّ وَالْمَيِّتِ

"The example of the one who remembers and the one who does not is like a living person and a dead person." (HR. Bukhari) (Karimi, 2007: 88).

Whereas manaqib etymologically comes from the word naqaba-yanqabu which means to perforate, dig, wander, travel, investigate, and become a leader (al-Munawwir, 1997: 450). Furthermore, the word manaqib is used in everyday life to indicate a good and commendable action. Manaqib in the denotative (literal) and connotative (figurative) sense has the same meaning which means high or sublime. Thus, a good deed that is of high value. The term manaqib is often attributed to a figure or scholar, such as Manaqib Shaykh al-Islam Ibn Taymiyyah, Manaqib Sheikh Abdul Qadir al-Jailani, etc. (Azra, 2008: 763).

Manaqib has three contents, namely history, privilege (karamat) and will. The law of reciting manaqib is sunnah, because manaqib can make expiation for sins. Generally, the members of the Qadiriyyah wa Naqsabandiyah Order read the manaqib to expect blessings and grace from Allah connected to the karamah of the person attributed in the manaqib, namely Sheikh Abdul Qadir Jailani. This practice is based on the words of Allah Swt which reads:

وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۗ وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا ۗ وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ۗ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

"And if they force you to associate with Me something of which you have no knowledge, then do not obey them and associate with them kindly. And follow the path of those who return to Me, then only to Me shall you return, then I will tell you what you have done." (QS. Luqman: 15)

The meaning of the above verse is that as a believer, in addition to obeying Allah and His Messenger, every human being must follow the path of those who are closer to Allah, namely

His auliya. That is why the law of reading the remembrance of manaqib is sunnah (Suhrawardi, 2005: 49).

The definition of manaqib attributed to one of the figures has a different meaning. Manaqib here means biography or story (life history) (Azra, 2008: 765). In this activity, namely activities carried out by reading manaqib (biography), Sheikh Abdul Qadir al-Jailani, the founder of the Qadiriyyah order and a very legendary scholar in Indonesia. The reading of manaqib contains the genealogy of Sheikh Abdul Qadir al-Jailani, his life history, morals and karomah. In addition, there are prayers containing praise and tawassul through him (al-Ahwani, 2018: 36). So in terms of zikir manaqib is an activity carried out to surrender to the Creator by carrying out an activity in the form of stories about history, advice, miracles and expressions of flattery to the Supreme Being (Ma'ruf, 2020: 19).

Each tariqah has its own zikir whether it is done in jahr or khafi (al-Jailani, tt: 40). The person who wants to do zikir should be in the most perfect condition, if he is doing zikir in a place, he should face the qibla sitting humbly, khushu', calm and bowing his head. If a person does not do zikir in this way, then it is permissible and not makrooh for him, except that he has abandoned the virtues of zikir. Therefore, the attitude in the implementation of the manaqib zikir is very influential on what we feel. In the manaqib zikir in each place there are ways and rules that must be carried out for each congregation in order to benefit from the activities carried out.

B. The Effect of Zikir Manaqib Sheikh Abdul Qadir al-Jailani on the Peace of Soul of Congregation at the Salafi Islamic Boarding School Miftahul Huda Jatake, Tangerang Regency

Kiai Muhammad Amin Yusuf received the manaqib zikir from his teacher (murshid), namely Sheikh Ahmad Shohibul Wafa Taj al-Arifin or better known as Abah Anom in Suryalaya. As for the talqin zikir, he got it from Abah Anom's representatives, because at that time Abah Anom was old and sat in a wheelchair (Amin Yusuf: 2022). These representatives included KH Noor Anom Mubarak, KH Muhsin Sanusi, KH Wahfiuddin and KH Zezen Zainal Abidin Bazul Asyhab, among others. The teachings obtained were then developed at the Miftahul Huda Salafi Islamic Boarding School in Jatake, Tangerang Regency (Amin Yusuf: 2022).

Generally, the implementation of zikir manaqib is held on every 11th day of the lunar month. However, this is different from being held at Pondok Pesantren Salafi Miftahul Huda Jatake Tangerang Regency. Here in principle it is also held every 11th day of the lunar month, but this only applies if the 11th falls on a Saturday. If it does not fall on a Saturday, then the date will be changed to adjust to the Saturday closest to the 11th. This is done with the aim that more congregants are present and can follow the series of events from the beginning to the end of

the event, because most of the congregants are absent or unable to follow completely if the manaqib zikir is held other than holidays.

According to Pangersa Aa, the manaqib zikir at Pondok Pesantren Salafi Miftahul Huda Jatake, Tangerang Regency is relatively different from the manaqib zikir in Suryalaya or other TQN centers. The difference that can be seen is that in the Salafi Miftahul Huda Islamic Boarding School, the manaqib zikir is carried out by multiplying the zikir, starting with a brief lecture from the leader of the Islamic boarding school, the reading of the manaqib is only read by Pangersa Aa and the time of implementation of the manaqib zikir at the Salafi Miftahul Huda Islamic Boarding School Jatake, Tangerang Regency starts from after the Isha prayer, more precisely at 22.00 WIB, until 01.00 WIB at night and closed with prayer and eating together. Pangersa Aa as the leader of the Salafi Miftahul Huda Jatake Islamic Boarding School in Tangerang Regency did all that so that the congregation would not be burdened and could follow the zikir manaqib more solemnly (Amin Yusuf: 2022).

The following is the arrangement of the manaqib zikir program at the Salafi Miftahul Huda Islamic Boarding School in Jatake, Tangerang Regency:

1. Before the implementation of the manaqib zikir begins, a santri is assigned to read shalawat.
2. Recitation of the holy verse of the Qur'an.
3. A short lecture from Pangersa Aa who discusses tasawuf, thariqah zikir and explains the correct method of latifah zikir to his jama'ah.
4. Opening of the manaqib zikir which begins with reciting Surah al-Fatihah first.
5. Tawasul hadharah to His Majesty the Prophet Muhammad Saw.
6. Reading the letter al-Fatihah 41 times.
7. Reciting al-Fatihah once for the companions of the Prophet.
8. Reading Surah al-Fatihah once for Mr. Sheikh Abdul Qadir al-Jailani.
9. Reading Surah al-Fatihah for the lineage murshids of Tarekat Qadiriyyah wa Naqshabandiyah.
10. Lastly, reciting Surah al-Fatihah for the mureeds.
11. Then recite the zikir "Ilahi Anta maqsudi wa ridhoka mathlubi a'tini mahabbatak wa ma'rifatak".
12. Reciting Laa ilaha illa Allah using the lathifah method three times.
13. Reciting the remembrance of La ilaha illa Allah 2000 times or more, depending on Pangersa Aa as the leader.
14. Reciting the Prophet's salawat 3 times
15. Reading Shalawat Jibril.

16. Recitation of Manaqib Sheikh Abdul Qadir al-Jailani by Pangersa Aa. For jama'ah who have been diploma is allowed to participate in reading manaqib. However, for those who have not been diploma, when reading manaqib they are asked to read shalawat jibril until Pangersa Aa finishes reading manaqib.
17. Recitation of shalawat "Ibad Allah Rijal Allah" in congregation once.
18. Recitation of the closing prayer in the book of Jawahirul Ma'ani and reading the congratulatory prayer by Pangersa Aa.
19. Jama'ah are invited to eat (Dedy: 2021).

The implementation of manaqib that occurs in the midst of society is generally based on various purposes and objectives such as bertawassul with Sheikh Abdul Qadir al-Jailani in the hope that his request will be granted by Allah and is done on the basis of faith in Allah SWT, to obtain blessings from Sheikh Abdul Qadir al-Jailani, to love and glorify the Messenger of Allah, the scholars, auliya, shuhada and others (Zaky al-Kaf, 2003: 62).

Based on the results of interviews with Pangersa Aa, information was obtained that apart from all that, the main objective in the manaqib zikir activity at the Miftahul Huda Salafi Islamic Boarding School in Jatake, Tangerang Regency is to invite the congregation to purify the soul by zikir through the manaqib zikir activities that he carries out every month. Therefore, Pangersa Aa as the leader of the hut allows anyone to attend the manaqib zikir activities regardless of economic background, religion, education and so on (Amin Yusuf: 2022).

Data regarding the manaqib zikir is obtained from the results of questionnaires that have been distributed to the congregation who participated in the manaqib zikir activity. The number of respondents was 91 congregants consisting of men and women in the age range of 10-51 years and above. The results of the questionnaires that have been distributed by researchers to the congregation at the Miftahul Huda Salafi Islamic Boarding School Jatake, Tangerang Regency obtained that the highest result on the variable X questionnaire (Zikir Manaqib) is 100, respondents who answered with the highest results included RD-12, RD-25, RD-30, and RD-31.

Based on the results of the questionnaire, it is obtained that the respondents who get the highest score clearly understand the meaning of the manaqib zikir, apply a good attitude when zikir and know the implementation of the manaqib zikir at the Miftahul Huda Jatake Salafi Islamic Boarding School, even among them is one of the jama'ah who practice Tarekat Qadiriyyah Wa Naqsabandiyah. Then the lowest result of variable X (Zikir Manaqib) is 41 respondents who answered with the lowest result is RD-20 based on the results of the questionnaire it is known that the 20th respondent or RD-20 is a congregation who participated in the manaqib zikir activity only once. Based on this description, it can be concluded that of the 91 respondents,

the respondents who answered with the highest results were 4 people and the lowest was 1 person.

Based on the questionnaires distributed by researchers to jam'aaah at the Miftahul Huda Salafi Islamic Boarding School in Jatake, Tangerang Regency, it is known that the highest result on the variable Y questionnaire (Peace of Mind is 100), respondents who answered with the highest results included RD-1, RD-4, RD-5, RD-12, RD-25, RD-30, RD-31, and RD-40. Based on the results of the questionnaire, it is found that the respondents who get the highest score are jama'ah who get greater peace of mind than other respondents after participating in the manaqib zikir at Miftahul Huda Jatake Islamic Boarding School, even among those who are one of the jama'ah who practice Tarekat Qadiriyyah Wa Naqshabandiyah. Then it is known that the lowest result of variable Y (Peace of Mind) is 49, the respondent who answered with the lowest result was RD-20 based on the results of the questionnaire it is known that the 20th respondent or RD-20 is a jama'ah who participated in the manaqib zikir activity only once. Based on this description, it can be concluded that of the 91 respondents, the respondents who answered with the highest results were 8 people and the respondents who answered with the lowest results were 1 person.

Table 1. Simple linear regression test results

Model Summary ^b						
Model	R	R Square	Adjusted Square	R	Std. Error of the Estimate	
1	.646 ^a	.417	.411		6.147	
a. Predictors: (Constant), Dzikir Manaqib						
b. Dependent Variable: Peace of Mind						
ANOVA						
Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	2381.860	1	2381.860	63.038	.000 ^b
	Residual	3325.040	88	37.785		
	Total	5706.900	89			

Based on the simple linear regression test of two variables with a sample of 90 respondents, through the help of SPSS 25.0 for windows, based on the anova table output, it is known that the calculated F value is 63.038 with a significance value of 0.000 less than 0.05, so the regression model can be used to predict the Zikir Manaqib variable (X) or in other words, there is an influence of the Zikir Manaqib variable (X) on the Peace of Mind (Y) or it can be

written that H1 means or is accepted. Decision making can also be done by comparing the calculated F value with the F table.

Furthermore, based on the simple linear regression summary model table above, it can be explained the magnitude of the correlation value or linear relationship, from the output the coefficient of determination is obtained from the table above seen in the second row, namely R Square of 0.417, which implies that the influence of the Zikir manaqib variable (X) on mental calmness (Y) is 41.7%. So the value of the influence of variable X on variable Y is 41.7%.

Based on the description of the simple linear regression test results above, it can be concluded that there is an effect of manaqib zikir on the peace of mind of the congregation at the Miftahul Huda Salafi Islamic Boarding School in Jatake, Tangerang Regency, which is 41.7%, which shows a low value. Based on the results of questionnaires and observations that researchers have made, some respondents do not clearly understand the zikir activities they do, besides that several factors were found that caused the low results of the simple linear regression test, namely jama'ah who slept, played cellphones, joked, chatted during the implementation of manaqib zikir. This attitude is an attitude that is not recommended by Pangersa Aa in the implementation of zikir besides being difficult to get a calm, it can also disturb others who are serious about participating in the manaqib zikir activity, but there are still many jama'ah who behave this way even though Pangersa Aa has reminded his jama'ah before the activity starts. Until now there has been no action to reduce all of that, because the large number of jama'ah is not proportional to the existing committee so it is difficult to direct the jama'ah who are present at the Miftahul Huda Salafi Islamic Boarding School Jatake Tangerang Regency (Juned: 2022).

The following are the results of descriptive statistical tests with the help of SPSS 25.0 for windows answers to the questionnaire The Effect of Zikir Manaqib on the Peace of Mind of Jama'ah at the Salafi Miftahul Huda Jatake Islamic Boarding School, Tangerang Regency.

Table 2. Descriptive statistical test results

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation

Dzikir Manaqib	9 0	54	100	82.06	10.525
Calmness of Mind	9 0	64	100	88.03	8.008
Valid N (listwise)	9 0				

Based on the table above, it is known that the number of samples taken is 90 which is known from the N value, from the existing data it is known that the least value of variable X data is 54, the least value of variable Y data is 64, the average value of variable X data is 82.06, the average value of variable Y data is 88.03, the standard deviation value of variable X is 10.25, and the standard deviation value of variable Y is 8.008.

After the data is analyzed and the results of the analysis are obtained, the next step is to describe the research results in a table with the aim of being able to understand well the description of the Effect of Dzikir Manaqib on the Peace of Mind of worshiper at the Salafi Miftahul Huda Islamic Boarding School Jatake, Tangerang Regency.

Table 3. Recapitulation of research results

Hypothesis Research	Results Research	Criteria Research	Interpretation	Conclusion
The effect of manaqib zikir on the peace of mind of the congregation at the Salafi Miftahul Huda Jatake Islamic Boarding School, Tangerang Regency	1. Significance value (0.000) 2. The results of the calculation of the coefficient of determination or R square = 0.417 converted to percent form becomes 41.7%.	1. p-value (significance value <0.05) 2. This percentage has shown the influence of zikir on mental calmness.	The hypothesis is accepted	Dzikir manaqib has an effect on the peace of mind of the congregation at the Salafi Miftahul Huda Jatake Islamic Boarding School.

The table above shows that the results of the research that has been carried out show the results that the results of the Simple linear Regression test show that the significance value of Variable X (Dzikir Manaqib) on Variable Y (Peace of Mind) is (0.000) smaller than the p-value (0.05) which means that the hypothesis is accepted or Variable X has an effect on variable Y. Then from the results of the calculation of the coefficient of determination or R-square value, it is known to be 0.417 or 41.7%, meaning that this value shows that the influence of Variable X (Dzikir Manaqib) on Variable Y (Peace of Mind) is 41.7%. Based on the description above, it can be concluded that the hypothesis in this study can be accepted and there is an influence of 41.7%. Thus the Zikir Manaqib Sheikh Abdul Qadir al-Jailani has an influence on the peace of mind of Jama'ah at the Miftahul Huda Salafi Islamic Boarding School Jatake, Tangerang Regency.

CONCLUSION

Based on the discussion and description above, the following conclusions can be drawn:

1. The manaqib zikir activity at the Miftahul Huda Jatake Salafi Islamic Boarding School is held regularly and scheduled. The implementation of the zikir of manaqib at the Miftahul Huda Jatake Islamic Boarding School is largely the same as in other places that also hold the zikir of manaqib, although there are some differences, especially with regard to reading and implementation time. The implementation time of the manaqib zikir at the Miftahul Huda Jatake Salafi Islamic Boarding School starts at 22.00 WIB and for the date it is not always exactly on the 11th of the Hijri month because the head of the boarding school chooses Saturday night Sunday so that the jama'ah who attend are more numerous and more solemn when the activity takes place. Then the next difference is that in the implementation of the manaqib zikir the congregation does not use the manaqib book, but the congregation only follows the direction of Pangersa Aa by reading the letter al-Fatihah 41 times and reading the zikir of la ilaha illa Allah 2000 times in congregation. While the recitation of manaqib is only carried out by the head of the hut, as for those jama'ah who have been graduated are also allowed to participate in reading manaqib.
2. The results of data analysis through calculations that have been carried out related to the Effect of Zikir Manaqib on the Peace of Soul of Jama'ah at the Salafi Miftahul Huda Islamic Boarding School Jatake, Tangerang Regency state that the results of the Simple Linear Regression Test obtained a significance value (0.000) less than the p-value (significance value <0.05) then the regression model can be used or H1 is accepted. Then the coefficient of determination or R square value of 0.417 was converted to percent form to 41.7% which is the influence of manaqib zikir on the peace of mind of the congregation at the Miftahul Huda

Jatake Salafi Islamic Boarding School, Tangerang Regency. Thus it can be concluded that there is an influence between variable X (Zikir Manaqib) on variable Y (Soul tranquility) of the congregation at the Miftahul Huda Jatake Islamic Boarding School in Tangerang Regency, which is 41.7%. The cause of the low influence obtained when referring to the results of questionnaires and observations found several factors, namely respondents did not understand the zikir activities they were doing, some jama'ah slept, joked, played cellphones and chatted throughout the manaqib zikir activities.

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