

## The Role of The Ash-Shidqi Remembrance Assembly in Improving Quality of Religious Education for Medan City Community

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### ABSTRACT

*This paper discusses the role of the Ash-Shidqi remembrance assembly in the city of Medan in improving the quality of religious education for the people of Medan. This research is field research using qualitative methods. The data collection process was carried out by the author by interviewing the chairman and management of the Ash-Shidqi remembrance assembly, while analyzing the data the author applied several stages; compiling data, connecting data, reducing data, presenting data, and drawing conclusions. This study found that in improving the quality of religious education for the people of Medan, the Ash-Shidqi remembrance assembly launched three programs, the three programs as follows: First, an educational scholarship program for underprivileged and high achievers. Second, the program for distributing the Qur'an and books to Islamic boarding schools and tahfidz houses. Third, religious education programs for the general public. The program consists of three activities; regular recitations every Sunday, tahlilan, and pre-marital education.*

**Keywords:** *ash-shidqi remembrance council, religious education, society*

### ABSTRAK

Tulisan ini membahas tentang peran majelis zikir Ash-Shidqi di kota Medan dalam meningkatkan kualitas pendidikan agama bagi masyarakat Medan. Penelitian ini merupakan penelitian lapangan dengan menggunakan metode kualitatif. Proses pengumpulan data dilakukan penulis dengan mewawancarai ketua dan pengurus majelis zikir Ash-Shidqi, sedangkan dalam menganalisis data penulis menerapkan beberapa tahapan; menyusun data, menghubungkan data, mereduksi data, menyajikan data, dan menarik kesimpulan. Kajian ini menemukan bahwa dalam meningkatkan kualitas pendidikan agama bagi masyarakat Medan, majelis zikir As-Shidqi mencanangkan tiga program, adapun tiga program sebagai berikut: Pertama, program beasiswa pendidikan bagi masyarakat kurang mampu dan berprestasi. Kedua, program pendistribusian Al-Qur'an dan kitab-kitab ke pondok pesantren dan rumah tahfidz. Ketiga, program pendidikan agama untuk masyarakat umum. Program ini terdiri dari tiga kegiatan; pengajian rutin setiap hari minggu, tahlilan, dan pendidikan pranikah.

**Keywords:** *ash-shidqi remembrance council, religious education, society*

## A. INTRODUCTION

Education cannot be separated from social life. Without education, community life will not work well, because social life means living together and being interrelated between members of one community and other community members (Prasetyo and Irwansyah 2020).

Assembly can be interpreted as a building or place used for gatherings of people (Ministry of Education and Culture 1999). While remembrance contains the meaning of a religious activity that aims to get closer to Allah SWT (Muttaqin 1997). From the two definitions above, the remembrance assembly means a gathering or gathering of many people in a place with the aim of getting closer to Allah by carrying out various religious activities.

With the presence of a remembrance assembly in the midst of society, it will greatly assist the community in improving the quality of their education, especially in the field of religious education. Therefore, in this study the author focuses on research studies on the role of the Ash-Shidqi remembrance assembly in the city of Medan, which is chaired by Ustdas Zulkarnain and located in the Serdang Bumi Sunggal Permai Housing Center in improving the quality of religious education for the people of Medan.

In order to avoid overlapping research and maintain the effectiveness of the research, the authors conduct a literature review by examining previous studies that are considered to have similarities with the research theme that the author will conduct. Some of these studies are as follows: First, research conducted by Sarifa Halijah on the role of the Azzikra Zikr Assembly in Fostering Social Care and Environmental Care Characters (Halijah 2019). Second, the research of Iis Maryati and Kholid Suhaemi, The Role of the Dhikr and Shalawat Assembly in Improving the Religiosity of Young People Studying at An-Nabawiyah Assembly Serang (Maryati and Suhaemi 2019). Third, Tia Mar'atus Sholiha, Sari Narulita, Izzatul Mardihah, The Role of the Dhikr Council in the Development of Morals for Young Women (Al-Masruriyyah Dhikr Council, South Cipinang Besar, East Jakarta). (Sholiha, Narulita, and Mardihah 2014) Fourth, Muadilah Hs' research. Bunganegara on the Meaning of Shalawat; The view of the Haqqul Yaqqin Dhikr Council (Bunganegara 2018). Fifth, research conducted by Fina Surya Anggraini with the theme Development of Islamic Religious Education in a Multicultural Society (Anggraini 2019).

Based on the results of the literature review above, the authors did not find any research that focused on the problem of discussing the role of the Ash-Shidqi remembrance assembly in improving the quality of religious education for the people of Medan. Therefore, according to the author, this study is very important and relevant to be carried out with the

aim of knowing the role of the remembrance assembly in improving community religious education.

## **B. METODE**

This research is a field research (Dk 2006) by using qualitative methods (Kasmahidaya 2010). This research was conducted at the Ash-Shidqi Remembrance Council which is located in the Serdang Bumi Sunggal Permai Housing Center right next to SMK Negeri 9 Medan City.

The data collection technique in this study was carried out with the technique of interview or interview, which is an attempt to collect information by asking a number of questions orally to be answered orally as well. The main characteristic of the interview is direct contact with a face to face relationship between the interviewer or information hunter and the information source (Hadari 1987). In addition to obtaining data, the authors also use observation techniques, at this observation stage, researchers use non-participant observation; are not involved and act as active participants (Sutrisno 1998).

Meanwhile, in the process of data analysis, the author uses the following procedures: compiling data, connecting data, reducing data, presenting data, and withdrawing data (Salim and Sahrum 2007).

## **C. RESULT & DISCUSSION**

### **1. Education and Community Relations**

Education is an important element in realizing the welfare of society. Because education has a role in determining attitudes, behavior, and human character. As the meaning of education as outlined by Nurkholis in his journal that education is a processing process to change the psyche, to mature one's feelings, thoughts, sincerity, and personality (Nurkholis 2013).

A similar opinion was also expressed by Abdur Rahman as quoted by Achmali in his book *Ideology of Islamic Education*, it is said that the concept of education consists of elements; maintain human nature, develop human nature towards perfection, develop human potential or human resources (Achmadi 2005).

Thus education does not only mean the transfer of knowledge to educate mere cognitive aspects, but the learning process for various aspects of the human personality which includes; intellectual, psychological, and spiritual aspects. So that through education a person can form a good character in himself like the morals of the Prophet Muhammad.

Allah said; Indeed, in the Messenger of Allah there is a noble character (“Surah Al-Ahzab: 21,” n.d.).

In general, society is defined as a collection of individuals who live side by side, have the awareness that between individuals and other individuals are an inseparable unit, and with a sense of equality will produce culture and tradition (Prasetyo and Irwansyah 2020).

Based on the meaning of the community above, it shows that without a good character or personality for each individual, the dynamics of social life will not be able to run well. Thus education has a close relationship in realizing the welfare of society.

## **2. The Conception of the Remembrance Assembly**

The remembrance assembly is an institution of Sufism thought that is quite phenomenal in Islamic history and cannot be separated from the journey of the Islamic da'wah of Rasulullah SAW when holding recitation activities at the house of Arqam bin Abil Arqam (Baitullah Arqam) (Khalid 1983). Baitul Arqam is the meeting place of the Prophet Muhammad with his companions, and at the same time the place for the Prophet to teach the basics or principles of the Islamic religion (Yunus 1995).

After the Prophet Muhammad moved and settled in Medina, recitation activities and religious development were carried out at the Prophet's Mosque. Since then, the process of recitation of remembrance activities or remembrance councils has been carried out in mosques until now. For example, recitations in the Haram Mosque such as recitations of prayer, *ibadiyah al-qauliyah*, *al-jam'ah lil jumah* are attended by Muslims from various nations around the world (Abbas 2000). After feeling long enough to study, they returned to their respective hometowns, and opened similar recitations of remembrance and remembrance councils in their own local mosques (LP3ES 1982).

Say Assemblies is a form of *isim makán* from the word *jalasa* which means a seat (Munawir 1997). And in the Indonesian dictionary the definition of an assembly is a meeting or gathering of many people or a building where people gather (Ministry of Education and Culture 1999). While remembrance in Arabic means to mention or pronounce (Munawir 1997).

Terminologically remembrance is a form of activity that aims to remember Allah swt (Muttaqin 1997). According to Ibn Athaillah remembrance is an attempt to get rid of forgetfulness or neglect and try to always remember Allah SWT. Abu Bakr Wasiti was once asked about the meaning of remembrance, he replied; *dhikr* is to leave the field of forgetfulness and enter the field of *mujahadah* (A l-Bathy 2011). Based on the above

understanding, it can be concluded that the remembrance assembly is a place or gathering that aims to remember Allah.

Hafidz Ibn Qayyim ra explained in the book *al-Wabilus Shaibi*, that remembrance has many virtues including the following: First, People who always make dhikr will be clothed with clothes of greatness and valor, and with these clothes people who see will feel afraid and feel cool. Second, Dhikr can cause feelings of love for Allah SWT, while love for Allah is the spirit in religion. Third, Zikr is a means to return to Allah. Fourth, remembrance is spiritual food for humans. Fifth, Zikr serves to cleanse the heart (Al-Kandahlawi 2000).

### **3. Assembly of Remembrance Ash-Shidqi Medan City**

The establishment of the Ash-Shidqi Remembrance Council in the city of Medan was pioneered by KH. Muttadi is a cleric from the Nahdlotul Ulama community organization. Initially KH. Muttadi held regular assemblies for preachers and preachers which he named PKPM for the Study of the Cadre of Preachers. Over time, one of the congregations named Ustads Zulkarnain took the initiative to form a remembrance assembly institution from these routine activities. Finally, on June 9, 2007, Ustads Zulkarnain along with twenty other members held a declaration of the establishment of the Ash-Shidqi remembrance assembly located at Serdang Bumi Sunggal Permai Housing, the declaration of establishment was attended by Mr. Amin Daulay as the sub-district head of Medan Sunggal and Mr. Ir. H. Aswan Nasution as Head of the Village Head in the Village (Zulkarnain 2021).

According to Ustads Zulkarnain's explanation, the remembrance assembly is an Islamic educational institution that has been running since the time of the Prophet Muhammad. This is evidenced by the establishment of the Baitul Arqam at the house of Arqam bin Abil Arqam as a place for the Prophet Muhammad's da'wah in explaining the basic teachings of Islam to his friends in the city of Mecca. In addition, after the Hijrah to Medina, the Prophet Muhammad SAW also made the Nabawi mosque as a place of study for his friends. Therefore, the birth of the Ash-Shidqi remembrance assembly in the city of Medan is a hand gesture from the Prophet Muhammad in order to invite Muslims to get closer to Allah SWT (Zulkarnain 2021).

### **4. The Ash-Shidqi Remembrance Council Program in Improving the Education Quality of the Medan City Community**

Education is the most important element in realizing prosperity in life. Therefore, seeking knowledge is an obligation for all levels of society. In the sense that the learning process is not limited by age and time, as the word of God; Allah raises the rank of those who seek knowledge (*Surah Al-Mujlah : 11*, n.d.). In another verse Allah says; Allah brought

you out of your mother's womb in a state of ignorance, He gave you hearing, sight and conscience so that you may be grateful (*Surah An-Nahl* :78, n.d.).

Given the importance of science in humans, the Ash-Shidqi remembrance assembly under the leadership of Ustads Zulkarnain conducts educational programs for all levels of society, both from parents, children, and educational institutions. The educational program implemented by the Ash-Shidqi remembrance assembly for parents is in the form of regular recitations. For children who do not have formal education, the Ash-Shidqi remembrance assembly conducts a scholarship program from Elementary School to Higher Education. Meanwhile, to support formal educational institutions, the Ash-Sidqi remembrance assembly distributed books for Islamic boarding schools and the Koran for tahfizd houses. The explanations of the three programs are as follows:

**a. Education Scholarship Program**

The educational scholarship program implemented by the ash-Shidqi remembrance assembly of Medan City was initiated in 2017 with funding sources from Asnaf ibn Sabil and Asnaf converts collected from several recitation activities of the ash-Shidqi remembrance assembly throughout the city of Medan. This is in line with the objectives of zakat management according to Law Number 23 of 2011 paragraph 2 which reads; Zakat funds aim to realize community welfare and poverty alleviation (Yudhira 2020).

At the beginning of this effort, through a long-term program, assistance was given once a year, especially at the beginning of the new school year or for students who were in the final stages of completing their studies in the form of research funds. In the following years, the scholarship program has expanded into continuous scholarships and full scholarships. The general criteria for scholarship recipients are students from elementary school to university levels, including students studying in Islamic boarding schools who come from poor families and orphans (Zulkarnain 2021).

The following are the names, numbers, and levels of education who received scholarships from the Ash-Shidqi remembrance assembly in Medan. The names are as follows (Syahrudin 2021):

**Distribution of Development and Distribution of Scholarships to Outstanding Students in Sunggal District**

No	Village Name	The number of students	School Level
1	Sari Lake	3 students	junior high school
2	Helvetia	2 students	high school
3	Krio Field	3 students	SD
4	Mulyo Rejo	1 student	high school
5	Paya Geli	3 students	junior high school
6	Praise Mulyo	4 students	high school
7	Purwodadi	1 student	high school
8	One Piece Rice	3 students	junior high school
9	Sei Characterizes	2 students	junior high school
10	Sei Semayang	2 students	COLLEGE

This educational scholarship assistance program is prioritized for the people of the Medan Sunggal sub-district. This is done because the Ash-Shidqi remembrance assembly is located in the Medan Sunggal sub-district. Therefore, as a form of caring for the community around the zkir assembly, Ash-Shidqi prioritizes scholarship participants from the local community. This is in line with the opinion of Yusuf Qardhawi who said that the distribution of zakat should prioritize mustahiq in the local environment. Because if zakat is distributed to mustahiq who are outside the region, and in that area there are still mustahiq, it will be contrary to the principle of realizing zakat (Qardhawi 2005).

With the educational scholarship assistance program carried out by the Ash-Shidqi remembrance assembly, it proves that the ash-Shidqi remembrance assembly of Medan City does not only carry out remembrance and recitation alone as carried out by other remembrance assemblies, but also the Ash-Shidqi remembrance assembly. play an active role in realizing the mandate of the 1945 Constitution concerning the intellectual life of the nation through education programs .

According to information from Ustads Syahrudin, the Ash-Shidqi remembrance assembly does not only occupy itself with prayer reading thoyyibah sentences and remembrance sentences but the point is to implement remembrance through social or social values, especially for those who do not have enough energy, time and

opportunity to study religion in the path of institutions engaged in other thought movements. This is what makes the foundation of the ash-Shidqi thought movement which is engaged in the socio-educational field (Syahrudin 2021).

#### **b. Al-Qur'an and Book Assistance Program**

Besides realizing the educational scholarship program, the Ash-Shidqi remembrance assembly also carried out a program of distributing book packages and the Qur'an to Islamic boarding schools and tahfidz houses. This program is implemented with the aim of supporting Islamic educational institutions in improving the quality of religious education for the people of Medan.

according to information from Ustads Alvin Maghfiroh as the administrator of the Ash-Shidqi remembrance assembly, the Al-Qur'an and book assistance program to Islamic boarding schools and tahfidz houses is a means to build the civilization of the people who are al-mutawahidah (Almagfiroh 2021). Some of the books and the Qur'an that have been distributed to various educational institutions are as follows:

**Aid Packages of 1000 Al-Qur'an and Books  
Prophetic History**

<b>No</b>	<b>Distribution Place</b>	<b>Village name</b>	<b>Collection Field</b>	<b>Information</b>
1	Islamic boarding school Ikhwanul Hasanah	Sari Lake	Prophetic history books and Quran Packages	1000 packages of the Koran and 100 history books of the prophets and apostles
2	Darul Mustafa Islamic Boarding School	Percut Sei sir	Package of 100 Korans	100 packs of the Koran
3	Tahfidz Zulqarnain's house	Tanjung Anom Village	Pack of 100 history books of the Prophets and Apostles	100 history books of prophets and apostles
4	Tahfidz al-Sadr .'s house	Kutambelin Village Diamond Housing	100 Packages of the Koran	100 Packages of the Koran

Furthermore, Ustads Alvin explained that educational institutions are a means to foster life skills education for the younger generation. So that with the formation of life skills education, the younger generation will be able to face the problems of life and even solve the problems of their own lives. Thus the younger generation will be able to continue the struggle of the nation's ancestors. Therefore, in order to support



the system of educational institutions, the Ash-Shidqi remembrance assembly provides assistance from the Qur'an and Islamic books as an effort to add references in the teaching and learning process. So that the purpose of the Ash-Shidqi remembrance assembly is to build the civilization of the people whose al-mutawāhidah will be realized (Almagfiroh 2021).

### **c. Religious Education Program for Society**

Education in the teaching and learning process is both formal and non-formal, while religion is a mechanism or procedure for regulating the connectivity of servants to God (Kamba 2018). Thus, religious education is a teaching and learning process to get closer to God

Based on the above understanding, it shows that religious education is not tied to certain ages and levels of society, but is an obligation for all mankind. Therefore, in order to facilitate the people of the city of Medan to carry out religious learning, the Ash-Shidqi remembrance assembly carried out various religious activities as follows:

#### **1) Study**

Regular recitations are carried out by the Ash-Shidqi remembrance assembly on every Sunday. The implementation of the recitation is carried out on holidays so that the community can attend. The books taught at the remembrance assembly are *Siarussalilin* (شعار السالكين) and *Sabillal hidayah* (سبيل الهداية). The *Siarussalikin* book is a book that explains the science of jurisprudence and is very much needed for the implementation of worship to Allah swt. while the *Sabillahidāyah* book is a book that explores the science of Sufism and good morals in dealing with Allah swt or in relationships with fellow humans (Zulkarnain 2021). According to Ustads Zulkarnain's explanation of the selection of the *siarussalihin* book or books that discuss fiqh, and the *sabilil hidayah* or *tasawuf* books, it is intended that the people of Medan have a balanced knowledge between shari'ah and nature. Because to get closer to Allah can not be separated between the shari'ah with the essence, but both must run simultaneously (Zulkarnain 2021).

This opinion is in line with the theory of Muhammad Asad in his book *Islam Beside the Road* which states that The highest achievement in Islam is the interrelation or coordination between spiritual and material or spiritual and

physical. For example, from the prayer rituals in Islam, where humans are tried to always coordinate spiritual concentration with body movements. This illustrates that prayer is not a mere formalistic ritual. In the opinion of the author, this understanding of Islam will not be wrong, because Islam teaches that absolute devotion to Allah SWT is the most noble purpose of life, and this life goal will not be achieved if so far we are still dividing our lives into two parts, namely spiritual and spiritual. material. Both must be united together in consciousness and action (Asad 1983).

## 2) Tahlilan

It has become a habit for Muslims in Indonesia and North Sumatra, especially in the city of Medan, if someone dies, then tahlilan in Acehese is called samadiyah. Tahlilan is reading the sentence la ilaha illallah and surah al-Ikhlâs. Sometimes it is also accompanied by reading the letter Yasin and other verses. This recitation is intended to be given or delivered rewards to people who have died. The tahlilan tradition is carried out by the Ash-Shidqi remembrance assembly when a relative of the congregation dies. This is done with the intention of strengthening brotherly relations between congregations. The tahlilan activity is carried out by visiting the house of a disaster expert and reading tahlil in congregation (Efendi 2021).

According to Ahmad Mas'ari in his journal, tahlilan is an Islamic tradition for the people of the archipelago. Acculturation of culture and religion will give its own characteristics to other territorial diversity. So that with the acculturation it will make it easier for Islamic teachings to be accepted by the local community (Mas'ari 2017).

## 3) Pre-Marrige Education

Educationpre-marital marriage carried out by the Ash-Shidqi remembrance assembly aims to prevent divorce that occurs in the community. This program is open to the public for anyone who wants to take part. Pre-marital education is carried out ten days before the wedding day by visiting the Ash-Shidqi remembrance assembly office located in Serdang Bumi Sunggal Permai Housing. The materials presented by the Ash-Shidqi remembrance assembly in the pre-wedding education program are as follows: First, religious messages for the bride and groom, this material aims to make the bride and groom have the provision of religious knowledge in running the household. Second, the husband's responsibility in the family, this material aims to make a husband have an

awareness of the responsibilities he bears. Third, the wife's responsibility in the household (Zulkarnain 2021).

#### **D. CONCLUSION**

Based on research conducted by the author at the Ash-Shidqi remembrance assembly in Medan about the role of the Ash-Shidqi remembrance assembly in Improving the Quality of Religious Education in Medan City, the authors found that in improving the quality of religious education for the people of Medan, the As-Shidqi remembrance assembly launched three programs. , as for the three programs as follows:.

First, educational scholarship program for underprivileged and high achievers. The general criteria for scholarship recipients are students from elementary school to university level. Second, the program for distributing the Qur'an and books to Islamic boarding schools and tahfidz houses. This program is a support system from the Ash-Shidqi remembrance assembly to educational institutions, because educational institutions are a means to foster life skills education for the younger generation. Third, religious education programs for the general public. The program consists of three activities; regular recitations every Sunday, tahlilan, and pre-wedding education for people who want to carry out marriages.

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