

The Contribution of the *Majelis Zikir and Sholawat Khoirun Dakwah* in Enhancing the Spirit of Spirituality among the Residents of Kerpangan, Leces, Probolinggo

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Abstract

Along with the development of the Western world's influence on fashion, fun, and food, many residents of Kerpangan Village consider the benchmark of perfection based on Western trends. This has led to neglecting their religious obligations, such as reduced time for remembrance (zikr), decreased time for voluntary prayers (salat sunnah), and so on. Not only that, but the attitude of the residents has also deteriorated. Eventually, Habib Ahmad Zakiq Al-Hasni came up with a brilliant idea to establish the Majelis Zikir and Sholawat Khoirun Dakwah as a means to bring the residents closer to the Creator through guided recitation led by Habib Zaky himself. The main objective of this research is to identify the various activities organized by the Majelis Zikir and Sholawat Khoirun Dakwah and to understand the strategies used to enhance the spirit of spirituality among the residents of Kerpangan Village. The researcher employed interview, observation, and documentation methods. Interviews were conducted with the founder of Majelis Khoirun Dakwah, Habib Zaky, several loyal followers of the Majelis Zikir, and also a local community leader. The results of this research show that all activities of the Majelis Zikir and Sholawat Khoirun Dakwah have a positive impact and are warmly welcomed by the residents. The strategies used by the Majelis Zikir and Sholawat Khoirun Dakwah include direct da'wah by attending Majelis Zikir and Sholawat Khoirun Dakwah events, as well as indirect da'wah through social media platforms such as YouTube.

Keywords: Majelis Zikir, Sholawat, Residents of Kerpangan

Abstrak

Seiring dengan berkembangnya zaman dunia kebarat-baratan mulai dari fashion, fun dan food, banyak warga Desa Kerpangan yang menganggap tolak ukur kesempurnaan seseorang dilihat dari trend kebarat-baratan. Sehingga melalaikan ibadahnya, seperti berkurangnya waktu untuk berzikir, berkurangnya waktu untuk salat sunah dan lain sebagainya. Tak hanya itu attitude warga menjadi sangat buruk. Hingga akhirnya Habib Ahmad Zakiq Al-Hasni dengan ide cemerlangnya mendirikan Majelis Zikir dan Sholawat Khoirun Dakwah sebagai media agar warga lebih mendekatkan diri kepada

sang khalik dengan bacaan wirid yang dipandu oleh Habib Zaky sendiri. Tujuan utama penelitian ini ialah untuk mengetahui berbagai kegiatan yang diadakan oleh Majelis Zikir dan Sholawat Khoirun Dakwah dan untuk mengetahui strategi yang digunakan oleh Majelis Zikir dan Sholawat Khoirun Dakwah untuk meningkatkan semangat spiritualitas warga desa Kerpangan. Peneliti memakai metode wawancara, observasi, dan dokumentasi. Peneliti mewawancarai pendiri Majelis Khoirun Dakwah yaitu Habib Zaky, beberapa pengikut setia Majelis Zikir, serta wawancara juga dilakukan dengan salah satu ketua RT setempat. Hasil dari penelitian ini menunjukkan bahwa seluruh kegiatan Majelis Zikir dan Sholawat Khoirun Dakwah mengerucut pada arah positif sehingga berdampak baik dan disambut hangat oleh warga. Strategi yang digunakan Majelis Zikir dan Sholawat Khoirun Dakwah menggunakan dakwah secara langsung yaitu menghadiri acara Majelis Zikir dan Sholawat Khoirun Dakwah serta menggunakan dakwah secara tidak langsung yaitu menggunakan sosial media seperti youtube.

Kata kunci: Majelis Zikir, Sholawat, Warga Desa Kerpangan

Introduction

Islamic teachings in one's soul gradually begin to erode little by little with the development of an increasingly modern era. The rapid progress of information technology has caused not a few residents of Kerpangan Village to deviate from social and religious norms. Material culture is able to shift the position of spiritual culture.

Along with the development of the Westernized world era, starting from fashion, fun, and food, many people think that the benchmark for a person's perfection is seen from the Westernized trend. The author observes the residents of Kerpangan Village, who are almost experiencing moral degradation. It is not uncommon for Muslim and Muslim women to dress like actors and actresses in the world of cinema. Apart from fashion, in terms of fun, many Kerpangan villagers are starting to access and even like Western songs. Hence, they neglect their worship, such as reduced time for remembrance or reduced time for sunnah prayers. Not only that, the attitude of the residents could be better.

In response to this, a way is needed so that the name of Kerpangan Village returns to its original state. High-ranking officials and religious figures are looking for solutions to cover up the disgrace. Finally, Habib Ahmad Zakiq Al-Hasni, with his brilliant idea, founded the Assembly of Remembrance and Sholawat Khoirun Da'wah as a medium so that residents could get closer to the creator by reading wirid guided by Habib Zaky himself. The assembly of remembrance and sholawat khoirun da'wah invites residents, especially residents of Kerpangan Village, to take part in the programs that have been prepared. The aim is none other than to encourage the residents of Kerpangan Village to love sholawat, thereby reducing unwanted activities such as hanging out, getting drunk, and gambling. The essence of the

formation of the Khoirun Da'wah Assembly is for the youth to be better in the future.

The Khoirun Dakwah Assembly has a religious program that can have a positive impact on Kerpangan Village residents. The Assembly of Dhikr and Sholawat Khoirun Dakwah is an assembly that has activities to support arousing the spirit of spirituality for the residents of Kerpangan Village. One of these programs is the routine of reciting remembrance and prayer accompanied by the hum of al-Banjari music, which is held on Wednesday evenings, Thursday Kliwon.

Seeing these problems, the authors focused on research "The Contribution of the Assembly of Remembrance and Sholawat Khoirun Da'wah in Increasing the Spiritual Spirit of the Residents of Kerpangan Village, Leces District, Probolinggo Regency."

Many previous researchers have carried out studies of remembrance assemblies and their relation to residents. First, Novizal Wendry wrote an article about the founder's personal life, the journey of its founding, and the benefits of having a remembrance assembly. The results of this research are that this program is carried out on Fridays at the Asy Syifa mosque as the official routine of the Al Mujahadah assembly every week, establishing friendly ties between teachers and students and getting more and more peace of mind and soul.

Second, Annisa Dewi Fatonah, in her article, explains ways to increase student religious spirituality through tausiyah from the ustadz and foreign language communication. The results of this study show that students are more serious about increasing spirituality both vertically and horizontally, such as being more solemn in carrying out prayers and diligently fasting the sunnah on Monday and Thursday, and students are increasingly proficient in Arabic and English.

Third, Aufa et al., in their article, discuss the Al-Qur'an, which is read together with prayer in one assembly and discusses the profile of the assembly and its benefits. The result of this research is that the students understand the benefits that are felt from the existence of this Ar-Rizqy assembly so that the students can form a sense of love for the Qur'an and sholawat and feel the peace of their souls.

From the three literature reviews, there are points of similarity and difference to the author's research. The similarities with the research that researchers are doing are to increase the spirit of spirituality, get peace of mind, and train yourself to be better. The difference lies in the audience; in the research that the researchers conducted, the audience was intended for the general public, whereas in previous research, it was intended for students or santri in madrasah institutions and their families.

The purpose of this research is for us to find out the program activities of the Khoirun Dakwah Assembly as the Zikir and Sholawat Assembly in increasing the spiritual spirit of the Kerpangan Village residents, as well as to find out the strategy of the Khoirun Dakwah Assembly of Dhikr and Sholawat in increasing the spiritual

enthusiasm of the Kerpangan Village residents.

The benefit of the results of this research is to show that all the activities of the remembrance assembly and sholawat khoirun da'wah are converging in a positive direction so that they have a good impact and are warmly welcomed by the residents. The strategy used by the Khoirun Dakwah assembly of remembrance and prayer is using da'wah directly, namely attending the Khoirun Da'wah assembly of remembrance and prayer, as well as using da'wah indirectly, namely using social media such as YouTube.

Some assemblies and Islamic boarding schools make sholawat an annual, monthly, weekly, and even daily wirid.

Research methods

The research location where the researchers took place was the Assembly of Dhikr and Sholawat Khoirun Da'wah, which took place in the Leces, Probolinggo. This is because the author observes the many changes that have occurred in the Kerpangan villagers after the assembly of dhikr and prayer for Khoirun Da'wah.

Researchers used descriptive qualitative research. When researchers are looking for data and information, they go directly to the field to examine the actual conditions in Kerpangan Village regarding the role of the Dakwah Remembrance Council and Khoirun Dakwah in increasing the spiritual spirit of the Kerpangan Village residents. After the data is considered sufficient by the researcher, it is arranged into sentences instead of statistical figures.

Researchers used interview, observation, and documentation methods. The author interviewed a number of informants who helped with the research that researchers needed, such as the originator of the remembrance council, the head of the local RT, and members of the remembrance council.

The documentation used by researchers is in the form of pictures, photographs, and recordings of the results of interviews that have been conducted. The authors obtained primary data from interviews with Habib Zaky, who was the originator of the Zikir and Sholawat Khoirun Dakwah Assembly, the head of the local RT, namely Mr. Saturi, and the congregation of the Dhikr and Sholawat Khoirun Dakwah Assembly named Zainul. Secondary data researchers obtained from the vision and mission of the Assembly of Dhikr and Sholawat Khoirun Dakwah, the state of the prayer process, and the social media accounts of the Assembly of Zikir and Sholawat Khoirun Dakwah.

Results and Discussion

The details of the activities of the Da'wah Khoirun Assembly are as follows:

a. Reading the Book of Mawlid Simtuddurror

The founder chose this simtuddurror birthday book reading program to invite

residents to increase their love for the Prophet Muhammad SAW so that it can leave a bad attitude from residents.

The Simthu ad-Durar book is a book with Islamic nuances with the aim of preaching whose contents are related to the biography or biography of the Prophet Muhammad. Since the apostle began to be born into the world until he died.¹ The Simthu ad-Durar book is often used by Muslims because its contents are easy to understand. Likewise the Khoirun Dakwah Assembly uses the Simthu ad-Durar book as its main reading.

Figure 1. Reading the Book of Mawlid Simtudduror



Every month, the Khoirun Dakwah Assembly holds the reading of the Maulid Simtudduror book three times, the first of which is a weekly routine held on Saturday night with a total of 93 people. The location of this weekly activity changes just like arisan in general. This activity is filled with yasin, tahlil, and hadrah readings, as well as the simtudduror maulid.

"At first it was like this, sis, one of the congregation suggested holding an arisan activity in which the activities contained positive things. After we negotiated with the congregation, we finally agreed to hold this activity. Thank God, it has been running for two years now and is attended by 93 congregations. We have adjusted the places in the homes of those who receive social gatherings."²

¹ Achmad Syukron Abidin, "The Values of Sufism in the Book of Simthu Ad-Durar by Habib Ali Bin Muhammad Al-Habsyi," *Journal of Islamic Studies* 12, no. 2 (2020): 161–183.

²Interview, "Habib Zaky At His Residence," 2022.

Figure 2. Interview with the Founder of the Assembly



Second, this activity is carried out twice a week. This activity takes place outside the village, such as in the villages of Besuk, Kramat Agung, and others. This activity is filled with Yasin, tahlil, and hadrah readings, as well as the simtudduror mauled.

"Alhamdulillah, activities for once every two weeks are also running, although more focused than other activities. For this bi-weekly activity, I rarely attend because I am often unable to attend, whether there are guests or other events. For this bi-weekly activity, the first is in the village of Besuk; the second is in Kramat Agung. The contents of the activities are the same as the weekly activities, Ms.³

Third, the routine that is carried out every month and located in the field of the Miftahul Ulum Islamic Boarding School. This activity is carried out every Wednesday night, Thursday Kliwon, starting from the end of evening prayer until it is finished. Moreover, this third activity made the assembly even more victorious because recitations of sholawat were accompanied by music played by the assembly of the Khoirun Da'wah Assembly. Sholawat, in another sense, remembrance or prayer, has the meaning of praising and glorifying the Prophet Muhammad SAW.⁴ It is attended by several Habib and religious leaders and also accompanied by compensation for orphans and the poor, with the number of five orphans and five poor people alternately every month.

This monthly congregation has reached 400 people, the majority consisting of women. In addition to compensation for orphans and people with low incomes. Moreover, it is interspersed with religious lectures. The activity also ended with a door prize, which was all pure funds from Habib Zaki himself.

Of the many books that the founders knew, there were barzanji, diba' and many other books. The founder chose the Simtudduror Mawlid Book because it was easy

³Ibid.

⁴Adrika Fithrotul Aini, "Living Hadith in the Thursday Night Tradition Majelis Shalwat Diba'bil Mustafa," *Journal Arraniry* 2, no. 1 (2014): 221–235.

for the public to understand.

"The activities of our assembly that we specialize in the most are activities that we carry out every month at the Pondok Miftahul Ulum field on Wednesday night, Thursday Kliwon. For the activities it contains, firstly, the reading of sholawat accompanied by music or what is commonly called hadrah is performed by the albanjari group from our assembly while waiting for the habaib and rawuh religious leaders and their congregations. This was followed by a religious lecture delivered by me, followed by Habib, who was chaotic at the time. To prevent boredom, we continued the program after the religious lecture by presenting the hadrah again. After that, we entered the core activity of the assembly, namely orphan compensation. Thank God, there is a fortune for orphans and for the compensation fund for orphans from myself and other donors such as the police chief, members of the Indonesian Army, and religious leaders. I give the funds purely to orphans without even a penny going into our assembly. All the facilities that we provide, such as the stage, salon, lights, and vehicle parking, are purely my funds, and we do not expect anything in return from the community; the most important thing is that I can be of benefit to the people of Kerpangan. We accompany this donation for orphans with the Prophet's prayer. For the last event, we closed with a door prize where the prizes were in the form of daily necessities such as cooking oil, rice, detergent, and others because the majority of those attending the assembly were women. Now, 400 people are attending our assembly. Ms. and parking the vehicle are purely my funds, and we don't expect anything in return from the public; the most important thing is that I can be of benefit to the Kerpangan residents. We accompany this donation for orphans with the Prophet's prayer. For the last event, we closed with a door prize where the prizes were in the form of daily necessities such as cooking oil, rice, detergent, and others because the majority of those attending the assembly were women. Now, 400 people are attending our assembly. Ms. and parking the vehicle are purely my funds, and we do not expect anything in return from the public; the most important thing is that I can be of benefit to the Kerpangan residents. We accompany this donation for orphans with the Prophet's prayer. For the last event, we closed with a door prize where the prizes were in the form of daily necessities such as cooking oil, rice, detergent, and others because the majority of those attending the assembly were women. Now, there have been 400 people attending our assembly, Ms. and others, because the majority who attended the assembly were women. Now, there have been 400 people attending our assembly, Ms. and others, because the majority who attended the assembly were women. Now there have been 400

people attending our assembly, Ms.⁵”

b. Friday Night Routine

Remembering the many benefits of Friday, such as the day when prayers are answered, the day that distinguishes between Muslims and non-Muslims, the day when sins are removed, and many others. So, because of this privilege, the founder was enthusiastic about holding a Friday night routine. This is also because every Friday night, the residents rarely send prayers to their grave experts.

This activity is filled with yasin reading. Wirid Yasin is a recitation of a Yasin letter, which is believed to soothe the heart, reconcile the soul, and help ease problems. [1]Then proceed with reading the tahlil. Tahlilan or Yasinan is a culture that contains verses from the Qur'an, takbir, tawhid, tahmid, and sholawat. The Tahlilan or Yasinan is the sunnah of the Prophet who gives his reward to the grave experts. Istighosah follows it. Istighosah is a routine wirid that contains special wirid, sholawat, and istighfar with the hope that Allah will be pleased to bestow this request. All of these activities end with reading Al-Kahf. Sunnah read surah al-Kahf on Friday because there are many miracles and signs of His power.⁶

Therefore, the Assembly of Remembrance and Sholawat Khoirun Da'wah chose Yasin, Tahlil, Istighosah and Surah Alkahfi as readings in its Friday night activities. This activity took place at Maqbaroh Habib Abdul Qadir. He is the parent of Habib Zaky, the founder of the Khoirun Dakwah Assembly. This activity is held every Friday night after the evening prayer. Habib Zaky told the origin of this activity, namely:

"In the beginning, it was like this: my house used to be in Klakah Lumajang; after getting married, I moved to Kerpangan Village. After a few years, I moved my late father from Klakah to Kerpang. Eleven years ago, my father died, but his body was still intact since I moved the food. The people of the village of Kerpangan often recited the Koran at my father's grave and held a routine every Friday night after the maghrib prayer.⁷

c. Tradition of the Birthday of the Prophet Muhammad SAW

The founder believes that this tradition needs to be instilled in the community as a form of our love and gratitude for the pleasures of life in this world because thanks to the Prophet Muhammad, we can know Allah, Lord of the universe, and we can know Islam, a religion that pleases Allah.

Mawlid is no stranger to Muslims, especially in Indonesia. The word "Maulid"

⁵Interview, "Habib Zaky At His Residence."

⁶Destira Anggi Zahrofani, "The Tradition of Reading Surah Al-Kahf" (IAIN Ponorogo, 2022).

⁷Interview, "Habib Zaky At His Residence."

means birth, which comes from –Walada Yalidu Wiladan–.⁸ The Maulid tradition did not develop in Medina and Mecca, which were the areas where the Prophet was born, but in Egypt. That is why the Mawlid tradition is called a unique tradition. Some Muslims celebrate the birth of the Prophet by holding an assembly to commemorate the Prophet's services by praying for his intercession.⁹ Being grateful for the blessings of faith, Islam, and Ihsan can be done by commemorating the birthday of the Prophet. Thanks to his struggle, we can feel pleasure.¹⁰ Therefore, the Khoirun Da'wah Assembly always commemorates the month of the Prophet's birth. This activity of glorifying the Prophet had a positive impact on residents. Little by little, residents began to commemorate the birthday of the Prophet Muhammad in their own homes. This activity for the residents of Kerpangan Village is considered an obligation because of their love for the Prophet Muhammad SAW.

d. Religious Tourism Traditions (Pilgrimage of Guardians)

This activity is held to remind residents of death and the afterlife, that one day, they will experience everything in the afterlife and the afterlife. Hereafter, as well as to commemorate the services and piety of the saints so that we can then emulate their piety.

Pilgrimage is a custom that lives and is mushrooming in Indonesia, especially on the island of Java.¹¹ The pilgrimage took the form of visits to various places such as cemeteries, relics of prominent figures, mosques and especially to the maqbaroh of the saints.¹² It is said by the pilgrims that one of their goals is pilgrimage because they want to receive blessings from grave experts, the meaning of this blessing differs depending on how to interpret it.¹³ The pilgrimage tradition of the wali or commonly known as religious tourism is filled with Tawassul, recitation of the Qur'an, remembrance, and prayer. With the aim that the grave experts will be forgiven for their sins and expect blessings from the grave experts.

This religious tourism activity is held annually by the Khoirun Da'wah Council. Usually, the Khoirun Dakwah Assembly goes on pilgrimage to Walisongo. And also

⁸Moch. Yunus, "Commemoration of the Prophet's Birthday (Review of History and Traditions in Indonesia)," *Humanistics* 5, no. 2 (2019).

⁹Faiqotul Khosiyah, "Living Hadith in Commemoration of the Prophet's Birthday at the Sunan Ampel Islamic Boarding School, Jombang," *Journal of Living Hadith* 3, no. 1 (2018): 23–45.

¹⁰Muhammad Yunus, "The Tradition of the Celebration of the Prophet's Birthday in Aceh Besar," *Journal of Adabiya* 22, no. 2 (2020): 32.

¹¹Novita Siswayanti, "The Grave Pilgrimage Tradition of Prince Wong Agung Wilis in Langgar Tempel Bali," *Dialog* 42, no. 1 (2019): 11–20.

¹²Prima Amri and Septiana Dwiputri Maharani, "Kubro Pilgrimage Traditions of Palembang City Communities in the Perspective of Max Scheler's Hierarchy of Values," *Journal of Philosophy* 28, no. 2 (2018).

¹³Arifuddin Ismail, "Pilgrimage to the Tomb of Guardians: Traditional Phenomena in Modern Times," *Al-Qalam* 19, no. 2 (2016): 149.

always present at Habib Ali's haul, which took place in Central Java.

e. PT Khoirun Dakwah Haramain

Remembering the sins we have committed. The founders took the initiative to invite residents to purify themselves with the Hajj and Umrah pilgrimages, which have thousands of benefits, including being able to erase sins and prayers and constitute jihad.

Although Hajj is an obligation for a certain Muslim. However, now residents prefer the Umrah pilgrimage because the Umrah pilgrimage is relatively shorter.¹⁴ Umrah in terms is visiting the baitullah, carrying out tawaf, sa'i, cutting hair in a predetermined way.¹⁵

The Khoirun Dakwah Council already has official permission for PT Khoirun Dakwah Haramain to operate in the Umrah travel sector. His first departure was in 2022 yesterday. However, it was his first departure. The residents were very enthusiastic about registering themselves. The office of PT Khoirun Dakwah Haramain is still under construction. The founders initiated the workers who worked in it from the assembly family and residents of Kerpangan Village. The existence of this aims to make it easier for residents of Kerpangan Village, generally outside Kerpangan Village, to register for Umrah because nowadays, it is not uncommon for residents to have been deceived on behalf of Umrah departures. Habib Zaky says:

"Thank God, sis, for our newest activity, namely PT Khoirun Dakwah Haramain; we provide Umrah departure travel, which we are still pioneering for now. The office has not yet been built; we took the initiative of the workers from the residents of the village of Kerpangan, especially the members of our assembly."¹⁶

f. Sharing *Takjil* in the Month of Ramadan

The head of the local RT considers that this activity needs to be continued for the next year because the RT head has experienced the benefits of holding this activity. According to him, residents have experienced a change in attitude to be more enthusiastic about fasting during Ramadan, especially for young children who are just learning to fast.

"I feel proud since there was this *Khoirun Da'wah* assembly, because I have seen many changes that have happened to my residents, especially during the fasting month, the residents feel more enthusiastic about

¹⁴Yulia Arvita, "Design of Hajj and Umrah Travel Service Information Systems," Scientific Journal of Media Sisfo 15, no. 1 (2021): 9–18.

¹⁵Evan Stiawan and Miti Yarmunida, "Analysis of Factors Motivating Moslems to Perform Hajj and Umrah," Journal of BAABU AL-ILMI 4, no. 1 (2019).

¹⁶Interview, "Habib Zaky At His Residence."

fasting in Ramadan because of the support and enthusiasm of the *Khoirun Da'wah* assembly, especially young children who are just learning to fast, they are happy with there are activities for sharing takjil and feeling more enthusiastic about fasting.¹⁷

The month of Ramadan or what is often called the month of fasting. Ramadan fasting according to the term is worship that is carried out by avoiding all things that damage fasting with certain times, conditions and pillars. This method is like avoiding intercourse, drinking and eating within a certain time.¹⁸

Ramadan is a month filled with blessings both in this world and in the hereafter.¹⁹This blessing was felt by the residents of the village of *Kerpangan*, such as getting free takjil given by the *Khoirun Dakwah* Assembly. This takjil distribution took place at the entrance to *Kerpangan*.

g. Celebrate August 17th

From the results of the meeting with members of the assembly, it was necessary to have entertainment activities as a distraction between the many activity programs towards the afterlife. This is intended so that residents love the assembly more and want to become loyal followers of the assembly.

17 August 1945 is a valuable journey for Indonesian history.²⁰August is a month filled with various kinds of competitions. The whole community commemorates it in their own way as well as for the participants.

In carrying out community service for the celebration of the Indonesian Independence Day, all levels of society always commemorate it, but of course the implementation is not always the same, as are the participants who take part.²¹In Kerppang Village, the month of August is enlivened with various competition activities including: football competition, tug of war, areca climbing, fishing, carnival, and competitions to decorate the environment of each RT.

Strategy for Assembly of Dhikr and Sholawat Khoirun Da'wah

1. Utilization of social media as a means to Increase the Spiritual Spirit of Kerpangan Villagers

¹⁷Interview, "Interview with the Head of the Local RT, Mr. Saturi," 2022.

¹⁸M Shabir, "Educational Values in Fasting Worship," *Education Lantern* 14, no. 2 (2011).

¹⁹Sumarno Adi Subrata and Merses Varia Dewi, "Ramadan Fasting in a Health Perspective: Literature Review," *Journal of Islamic Studies and Humanities* 15, no. 2 (2017).

²⁰Haryono Rinardi, "Proclamation of 17 August 1945: The Political Revolution of the Indonesian Nation," *Journal of History Citra Lekha* 2, no. 2 (2017).

²¹Sobrul Laeli, Asep Maulana, and Muhammad Syarwan Hamid, "Awareness and Management of Indonesian Spirit through the 74th Anniversary of the Republic of Indonesia," *Journal of Community Service* 1, no. 1 (2020).

Along with the development of the era, citizens, especially youth, are increasingly playing social media. Amid digitalization in this area, Islamic da'wah must be flexible, not monotonous in mosques or just in recitations. The role of social media in today's era deserves a thumbs up. Also, the role of social media can hypnotize citizens to participate in playing it. The advantage of social media facilities lies in communication and information that is more global. [1] Social media presents lots of entertainment platforms such as YouTube, TikTok, video snacks, Facebook, and so on. YouTube is a platform that contains video content and provides various helpful information. [2]

Therefore, the assembly of remembrance and sholawat khoirun da'wah makes this opportunity to broadcast Islamic studies in the hope that people will understand little by little about the religion of Islam by creating YouTube content to serve as a medium for distributing da'wah in the hope that it can hypnotize citizens to increase the spirit of spirituality of those who it contains Islamic dramas such as inviting residents to pray, fast, taraweeh and other positive things. The actors are all male.

"Nowadays, we are sophisticated in conveying da'wah through social media, so we are also following the era of modernization. We broadcast religion via the YouTube and TikTok platforms. The goal is only to invite people to be enthusiastic about improving themselves. [3]

2. The remembrance assembly as a means to increase the spiritual spirit of the Kerpangan villagers

The role of technological sophistication cannot shift the role of the remembrance assembly to hypnotize the public. Broadcasting Islamic law through the media of remembrance assemblies is very familiar to our ears. Because of the tanning process, the direct performance makes this strategy the most in-demand by the public. In the village of Kerpang, the assembly of remembrance and sholawat khoirun da'wah was attended by many people. This is supported by the ease of access to the remembrance assembly and the attractiveness of the remembrance assembly. The Assembly of Dhikr and Sholawat Khoirun Da'wah is trying its best to provide comfort and interest to the community.

Figure 3. Sholawat reading



Zikr Assembly and Sholawat Khoirun Dakwah invites habaib and scholars to attend this assembly led by habib zaky. The activities of the Assembly of Dhikr and Sholawat Khoirun Da'wah included religious lectures in the middle of reciting and praying. The delivery of religious lectures was preceded by habib zaky and continued by the invited habib. According to Habib Zaky, religious lectures can change the bad habits of residents for the better. Therefore, habib zaky invited the habaib and clerics to deliver religious lectures at the Assembly of Remembrance and Sholawat Khoirun Da'wah.

Closing

The contribution of the Khoirul Dakwah Zikir and Sholawat Assembly in increasing the spirit of spirituality for the residents of Kerpangan Village includes reading the Simtudduror birthday book, Friday night routines, commemorating the birthday of the Prophet Muhammad SAW, Religious tourism traditions, PT Khoirun Dakwah Haramain, Sharing takjil in the month of Ramadan, Home renovations, Celebrating Indonesian independence, Leisurely bike rides, Distribute sugar and cooking oil for residents who took part in the Covid-19 vaccination and so on. Moreover, all these activities are solely to provide comfort for the residents of Kerpangan Village. Moreover, to be grateful for life as a citizen of Kerpangan Village. There are many ways to spread religion, from live lectures to social media platforms, competitions, and other strategies. Broadcasting religious lectures is important for human survival. Good teachings can be destroyed if not broadcast, and bad teachings can become popular if not straightened out. Such is the importance of the role of the Assembly of Dhikr and Sholawat Khoirun Da'wah for life in the current era of globalization. For that, let us cultivate good teachings by routinely participating in remembrance, prayer assemblies, and other studies.

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