

Implementation of the Hadith of Zikir in Moral and Spiritual Changes in Urban Society in Surabaya, Indonesia: A Living Hadith Study in the "*Cangkir*" (Cangkrukan While Zikr) Community

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ABSTRACT

This aims to show how urban *Cangkir* (Cangkru' and Zikir) grounds the Hadith about Zikr using studies on living hadith. To answer the question above, the author uses a qualitative study with a case study type. Data was collected through observation and interviews with informants. Primary data sources in the study include representative administrators and community members. Meanwhile, secondary data sources are publicly available around the community. Then, the data is supported with documents organization implementation activity, dhikr in the *Cangkir* community Good through notes written or video recordings collected. The results found that source hadiths about dhikrullah in the Sunan book Tirmidhi, number index 3384, can be used as proof. Hadith about dhikrullah in the Sunan book Tirmidhi, number This index 3384 is also included in the category hadith accepted ma'mun bih, that is, hadith maqbul that can be practiced. Form practice or application in the activity of dhikr. This manifested in Zikr Oral (Recitation of the Bidayatul Book Guidance), Zikir Heart (Wirid, reading Al- Quran, etc.), and Social Zikir (coffee shops, swimming pools, fishing, lovers of Nature)

KEYWORDS - Hadith, living hadith, *Cangkir* community

1. INTRODUCTION

Life in urban society is identical to the urban world, with advanced technology and openness to modern culture. In terms of origin, city or city (in English) has at least three words that indicate the definition: town, city, and urban. A town or city shows geographical or territorial limitations with a typical urban quality of life characterized by urban (Desky, 2022, p. 6). Urban society is formed by assimilation between the public village and the public city. In Indonesia, for example, several cities have become the favorite public rural areas due to urbanization, such as Jakarta, the capital and center of the national economy, Surabaya, Semarang, Bandung, and other big cities. Power pulls a city that offers lucrative jobs, encouraging urbanization. The triggers are economic problems, social culture, and service life in a more modern city (Saebani, 2017, p. 181).

Urban communities are often called modern society; on the contrary, society is familiar with the designation of public tradition. One of the characteristics of modern society is that it has oriented its people to values and culture that lead to a civilization that is all-around contemporary (Subair, 2019, p. 12). As an urban community, attention is now public. No, again limited to aspects like clothing, food, and housing. However, covers more aspects more widely. Again, it is related to the need for life. Progress urban society from various aspects without problems. So, it is said that the city is a problem separate. Different cities with the countryside in which there is a structure, almost social, it is said to be homogeneous. Urban society is classified as inside and no longer combines various strata. So, the public inside tends to be identical, a characteristic of high individualism.

Urban society tends to be materialistic, rationalistic, individualistic, and formalistic. There is a tendency in several characters. This has no direct influence on attitudes and ways of viewing their religiosity. There are several characteristics that religiosity affects urban communities' current modernization: First, there is secularization in religious life, which impacts the separation of two authorities between worldly authority and

authority in the afterlife (religion). Second, shift the Meaning of religion for urban society, namely, the initial understanding of religion interpreted as a way of life, the source of morals and ethics in urban society, becomes techno-industrialism in the sense that religion will look at the style of life that is very dependent on technology and industry. Third, religion was only made into a tool of what was done. Fourth, urban society considers trivial values transcendence, and morality (Afidah, 2021, p. 30).

Social issues in urban society do not let go of the problems they faced, which are caused by dynamic changes in the relative social dynamics. Some problems urban communities often face in everyday life, starting from poverty, crime, industrialization, urbanization, delinquency among teenagers, and many other problems (Desky, 2022, p. 82). The biggest problem faced by urban society is very high moral decadence. Progress culture through development of knowledge, technology, and moral progress is not balanced, which can lead to moral crises. Symptoms of moral decadence that occur amid urban society hurt urban youth, condition an unstable soul, and cause explosive emotions. This tends to experience improvement because they are easily influenced (Jamal, 2016, p. 194).

Many factors can cause deviant behavior among teenagers. Among them is the following: First, the looseness of the handle towards religion. Already become a tragedy in the developed world, where almost everything can be achieved with knowledge, so religious beliefs are being pressed. Second, less effective moral development is carried out at home, in schools, and in public. The third institutions carry out moral formation. This No walk according to should (normative) or as much as possible (objective). Third, the current flow of culture is materialistic, hedonistic, and secularistic. Such as Lots of information that we know through several print media or electronics (television) about children, schools, intermediate schools, found by their teachers or police, pocket medicines forbidden, pornographic images and videos. Fourth, no yet existing sincere desire from the government. The government owns Power, money, technology, resources, and Power over humans. It seems that not yet to show will seriously do moral development of the nation (Iskarim, 2016).

Symptoms of mischief that appear in the souls of urban youth are also caused by their inability to synchronize the progress that emerges from modernization and technologization with religious teachings that are adhered to. The low Power absorbed towards religion in general, the essential nature of religion, perennial experience, and empty will meaning. Most of them chase life material and stylish hedonism; the assumption is that religion does not give a role in whatever, they have lost vision of divinity, blunted their view of reality, and lived a diverse aspect (Afidah, 2021, p. 30). Teenagers searching for their identity often become targets or victims of their surroundings, directly impacted by the circumstances surrounding them. The problems facing teenagers are increasingly complex and concerning. Moreover, in today's era of globalization, teenagers can freely access information about sexuality through television, the internet, CDs, and other media.

Therefore, moral formation must be carried out from an early age so that everyone behaves well and is accepted by society. Today, there are many cases of juvenile delinquency, ranging from violence, brawls, free sex, drug use, etc. All of this becomes a problem that must be faced: how to correct a behavior that has become a habit in teenagers or young people. A lack of closeness to God can also cause this bad behavior; this can lead to an emptiness of the heart, so that caring and compassion can be lost in humans, and hurtful behavior in everyday life.

Islamic spirituality is one of the obligations that must be fulfilled and executed for its adherents, such as prayer, dhikr, fasting, reading blessings, etc. As the Quran reveals, this is useful so that every man can get a calm soul and mind. Then, from that, the need to implant spirituality is critical to a person since it can build and grow the soul and a good personality in a general urban youth collective experiencing symptoms of alienation, soul, or split personality. They feel that treasure No Again becomes benchmark satisfaction, happiness, and conditioning their true heart; they experience an existential vacuum. The decline marked material as a solution for happiness, making the public urban look for release, thirst for the dry soul, thirsty will engage in activities, and people who are capable give coolness and tranquility to the soul (Afidah, 2021, p. 31).

The shocks experienced by inner urban teenagers in their lives are Good in a way, direct or indirect. Without direct force, a teenager looks for help outside himself in the form of the Power that is believed capable of helping him when he is already unable to endure, namely, with religion. Although modernity has given man room to fulfill and pursue his needs, something is missing along with ambition to gather material (Judge, 2021, p. 54). The problems these urban youth face must be handled as soon as possible, or at least anticipated as a form of concern to them and the fate of the nation in the future. A country's future depends on the quality of its

youth. If this is his teenage years, the country's future will be dark. Likewise, if he is in his teenage years, the country's future will also improve (Saebani, 2017, p. 243).

It has recently been known that many religious studies centers are mushrooming in the middle of public urban areas from various cross layers. The emergence of return practices in Indonesian cities signifies the existence of emptiness spirituality felt by society in urban areas amid rapid progress over time. Grows in the middle of urban life, which is all about materialistic, urban society, and feels the disappearance of spiritual dimensions. They feel alienated from themselves alone, nature, and even alienated from connection with the Lord (Misbah, 2011, p. 139). The city's rapid development of religious studies makes a positive mark for urban communities, particularly those who thirst for values. Like walking on a field of barren and hot sand, urban Sufism becomes A lake as a place of shelter and release from thirst. Phenomenon: This is interesting. Only as a momentum of revival does the spirit of religion return amid the crazy progress of the times, more so that the emergence of urban Sufism gives color to the Islamic treasury (Afidah, 2021, p. 32).

Urban Sufism is the subject of the study. This is in the form of teachings, understanding, and spiritual practices carried out by individuals and groups of Muslims for the objective purification of the self in a frame-reach approach to the self in the Substance of the Maha Creator. Phenomenon urban Sufism itself can be categorized into several things that are based on assembly study groups, assembly dhikr, assembly prayers, tarekatm halaqah, and spirituality forums, which in principle emphasize the existence of tawazun (balance) between worldly life and life in the hereafter, that need existence balancing between worldly and afterlife needs. The emergence of urban Sufism in various cities shows the existence of emptiness spirituality felt by urban communities. In Surabaya, for example, with all the complex problems of modern society, there is a growing competition for a more prosperous economy, leading to poverty, crime, and adolescent moral crises. Now this is also a rampant practice of religious activities held by the urban community of Surabaya. This matter can be seen from the mosques that held their religious studies routine religious, the kyais or the cleric who held the event assembly, dhikr and sholawat, and various urban Muslims who gather to discuss religious issues while united in Islamic brotherhood.

There is something unique about urban Sufism practices in Surabaya. Urban Sufism practices that are usually implemented, far from what is called a mosque or assembly study, are now modified by the community, known as "*Cangkir: cangkruk and zikir*" Community. This is adopted from activities, deep urban youth, their daily life often uses up time for "hanging out" at a coffee shop. Culture hangouts or hangouts for urban residents of Surabaya are no longer foreign. *Cangkruk*, or hanging out at a coffee shop or cafe, has already become a familiar sight or routine for Surabaya's urban community. *Cangkruk* means sitting and relaxing with friends to discuss things without an existing hierarchy. Hang out as a spatial medium open for arek-arek Surabaya while letting go of tiredness during busy routine jobs. The conversations that arise in the moment. There are various types of *cangkruk*, from serious talk like work, politics, and family to simple conversations like romance, games, Persebaya, and various other conversations (Santoso, 2017, p. 119).

The view of a culture hangout depends on where we see it; sometimes hangout is assessed as positive activities, and vice versa, viewed as negative activities. Culture positive hangout, for example, is made into a hangout as an event of kindness, helpful exchange of information, exchange information job fair (vacancies), work, or exchange stories with each other, and advice. However, *Cangkruk* also has opposing sides, for example, sometimes hanging out is perceived as an event that perpetuates sin, a place for gossip (gossiping), getting drunk, and Now This Again mushrooming hangout made into a place for online gambling. Everything will be worth good and worship if implemented with Good intentions and goals. Likewise, with culture *Cangkruk*, which is loved by urban teenagers in Surabaya, it will be worth positive if implemented in good ways. The presence of the *Cangkir* community bridge for thirsty urban teenagers in Surabaya will value religious activities without losing time hanging out, meaning both can be done in one activity at a time.

Something interesting is the urban practice of Sufism in the *Cangkir* community. This is the usual *Cangkruk*, considered only as a cultural aspect; apparently, it also has the value of worship. With a blend of culture and religious values, social gatherings, and worldly interests, it can hide things of an afterlife nature. Practice implemented Sufism in the *Cangkir* community. This method is dhikr. Zikir is a very popular term for public Muslims, and it is an activity that Muslims often implement after fulfilling the five daily prayers or performing the Sunnah. The Prophet also ordered his people always to do dhikr, meaning to remember praise or pray by mentioning the Names of Allah and the words *tayyibah* (Suryadilaga, 2016, p. 2).

Chosen method of dhikr in the *Cangkir* community. This is considered the most straightforward, with its extraordinary benefits. Zikir as a means to remember and inspire him to always be connected with the Creator, good with saying or through the heart (Hayat, tt, 15). As for the activities community - modified dhikr, The *Cangkir* community that blends between hanging out and reciting dhikr. This is based on a Hadith, the Prophet Muhammad, who recommended that his people always remember God, as hadith history of Imam al-Tirmidhi (al-Tirmidhi 1975, 463). As for the Afdhal model of remembrance, according to Imam Namawi in his book al-Adkar, Zikir that is done with heart, with oral, the most afdhal is with heart and mouth simultaneously, if taking at least one of them, just so dhikr in the heart is more important. Then, do not leave dhikr heart and mouth because of being Afraid of other people's prejudices about him showing off, but remember Allah with both of them with the Meaning of hope in the face of Allah Ta'ala (al-Nawawi, 1996).

Leave from understanding the Hadith. Then, the community takes the initiative to make Cangkrak a means for religious propagation and worship. The existence of interaction from appreciation to the Hadith of the Prophet, who gave rise to awareness together, and gave birth to actions. This enters the realm of the study of living Hadith. In the study, living hadith Alone had three models: traditional oral, written, and traditional practice. If you see what the *Cangkir* community understands. This is associated with the living hadith study; enter the realm of living hadith study with the traditional oral model.

Living hadith study is research of a religious nature, placing religion as a sociological aspect of social organization, and can only be reviewed with the right. Not Again, placing religion as a doctrine, but rather religion as a social symptom. The study of living Hadith is not intended to help individuals or groups of people understand it, but rather how it is addressed and responded to by the public Muslim in their daily lives, according to the context, culture, and social interaction. Apart from the background behind this, the author is interested in studying the *Cangkir* community and how it affects the community. This grounds the Hadith about Zikir with the use of living hadith study in the urban community of *Cangkir* (Cangkru' and Zikir).

2. METHOD

study will describe mainstreaming hadith as a spiritual and moral change as a subject matter. This is classified as qualitative research. It was chosen because the problem to be solved is not yet clear, holistic, complex, dynamic, and has a whole meaning (Laine, 2000; Savin-Baden & Major, 2010; Court & Abbas, 2022). This is based on paradigm philosophy postpositivism, which emphasizes description of "what," not "numbers" (Bright, 2020; Andersen et al, 2015). Implementation study, qualitative is with researchers observing subjects naturally, and reported in a descriptive form.

In field investigations, researchers write down what data exists according to the occurring conditions. The problem being targeted in the study. This is a pattern of behavior or activities carried out by the member community, especially the member *Cangkir* community, to carry out religious and/ or activity dhikr. Choice approach qualitative. This is taken to avoid distortion and simplification of the data. This is important because studies have shown a close relationship between environmental problems and the problems that occur in Islamic boarding schools.

Approach the study qualitatively. These various studies, cases, or in other languages (Yin, 2002; Creswell, 2013a; Stake, 1995) call it a single case study. In a case study, researchers only focus on one issue or topic, namely, environmental / ecology. Bodgan and Bicklen confirm that a case study is research carried out on one site (location) to analyze what happened in it, and Creswell reinforces this. However, it occurs on one site (only), but can represent similar cases on different sites (Bodgan & Bicklen, 1982). Informant in the study. This was chosen purposive and characteristic snowball sampling. Initial data source chosen based on Spradley's opinion, namely those with power and authority in the situation, the subject to be researched, and chose the informant as the key informant (Spradley, 1997). In this matter, the researcher set the leadership community and its members.

Data collection is carried out with observations on each activity by the community members, and of course, researchers do interviews with informants. Primary data sources in the study include representative administrators and community members. Meanwhile, secondary data sources are publicly available around the community. Then, the data is supported with documents organization implementation activity, dhikr in the good *Cangkir* community, through notes written or collected video recordings. In data analysis, researchers start with analysis since they enter the field with grand tour and mini tour questions, namely domain analysis. Analysis is done interactively through four components. In cycle four, the components are studied. The fourth component is data condensation, data presentation, interpretation, and data conclusions (Neergaard & Ulhoi, 2007).

3. RESULT AND DISCUSSION

Text and Evidence of the Hadith

To determine the quality and proof of hadith about dhikrullah, a foundation was made by the urban community *Cangkir*, and research on the authenticity of the sanad and hadith absolute was done. Therefore, criticism of sanad and matan hadith is an important instrument for determining the quality of hadith, as results lead to deciding whether the hadith can be made into proof (Ismail, 2013). The hadith used as a foundation by the Cangkir community is a hadith from Imam Tirmidhi in the Sunan book, Tirmidhi number index 3384. In study this, the author takes track narration from Imam Tirmidhi in the Sunan book Tirmidhi number index 3384 as the path being studied, as for series sanad from track the namely: Imam Tirmidhi, Muhammad bin 'Ubaid, Muhammad bin al - 'Ala', Yahya bin Zakariya, Zakariyya bin Abi Zaid, Khalid bin Salamah, 'Abdullah, ' Urwah bin al-Zubair, Aishah bint Abi Bakr. There are five conditions. For it is said as the fifth authentic sanad condition, namely: continued the sanad (ittisal al-sanad), the narrator who is ' fair, the narrator who is dlabith, not pregnant syudzudz (confusion), and no contain ' illat.

After analyzing the sanad and matan hadith about dhikrullah in the Sunan book Tirmidhi, number index 3384. First, from the aspect of sanad hadith, sanad hadith has fulfilled all conditions for the authenticity of the sanad hadith, like sanad, which is to be continued, no existence caught disabled and Syadz, only just in evaluation justice and justice narrator, no all narrator gets assessment of people who are undergoing thiqah, because there is one the narrator who received evaluation from al-Nasa'i la ba'sa bih, namely Muhammad bin 'Ubaid. Second, from the aspect of matan hadith, matan hadith has also fulfilled the authenticity of the text hadith with the following indications that the hadith scholars have determined. From the analyses that have been done, the author concludes that the hadith history of Imam Tirmidhi has its quality or degrees as a hadith hasan li dzatihi. However, the hadith history of Tirmidhi has a track, and another narration whose path is marked with more good marks of authenticity is Sanadnya. This is what happened, as well as reinforcement and support for the hadith history of Tirmidhi, which is Muslim history, Abu Daud, Ibn Majah, and Imam Ahmad. So, in the history of hadith, Tirmidhi rose in rank and became hadith sahih li ghairihi.

Hadith that can be made into proof, namely, if it has fulfilled the condition of the hadith's validity. Based on the analysis of the quality of the hadith above, the hadith history of Tirmidhi's quality or degrees is as hadith sahih li ghairihi. This shows that the hadith about dhikrullah in the Sunan book Tirmidhi, number index 3384, can be used as proof. In practice, hadith about dhikrullah is included in the hadith muhkam, which does not conflict with another story. With this matter, the hadith about dhikrullah in the Sunan book Tirmidhi, number index 3384, is included in the category hadith accepted ma'mun bih, a hadith maqbul that can be practiced.

Know *Cangkir* community

Cangkir community is something the Community founded by Muiz Azhar together with his friends to embrace all over the society, good, that thugs, gangsters, pickpockets, children on the streets, criminals, to drunkards and others. According to the interview that the author conducted in his residence

"Who want We embrace This are people outside Islamic boarding schools that want to There is change higher level Good example, arek embongan, thugs, pickpockets, they No feel comfortable, while they enter fruit structured organization, anggep ae wong iku bendinane hanging around nang embong, continue baringunu young people my ngunui No There is binding rules, continue let ngono Melbu organization with binding rules, you cannot stand it Because That crew you and your friends have a concept Yaopo work organization, which can it is said organization and not make burden for they "

Cangkir community Abbreviation from Community Cangku'an. While Dhikr has been ongoing since 1998, it was initiated by Muiz Azhar, one of the seniors who played a vital role in establishing the *Cangkir* community and was a mentor for the members' *Cangkir* community. The establishment *Cangkir* Community started from anxiety he and his friends to public especially the people embongan pickpockets, who have Far from life religion, which is increasingly day they the more Far to His God, even though in self they Still There is essence goodness and purpose life to the right way, when that is it Muiz Azhar who at that time That like with condition street, arise for end the process of his journey and want to accompany they as well as invite in something kindness.

Because of him, already familiar with those worlds, he easily joined and became friends, a motivator, a best friend, a family member, and a mentor for them. Because in Principle his life, that "All men That Can potentially become good human beings" includes those delinquents, even criminals, even though. Therefore, with the approach that he did, he started to embrace them slowly. The people, embongan, pickpockets, criminals, and children who come alone into the *Cangkir* community on base curiosity attend the *Cangkir* community. This is based on the interviews we have conducted.

" They come alone on base curiosity, then build the background from friends, driving force, or brain *Cangkir*. That can be accepted, but keep getting to know each other everywhere, because from mouth to mouth they know about drafting a *Cangkir* like this, finally they join by themselves."

"Because in the concept *Cangkir* community is Hanging out 'Coffee, discussing what has been experienced and what has been done, finally they one two three, gather all. While they are here, there is Coffee and snacks, and the food is small. And start in chats, light, exciting, they "

Muiz Azhar built this concept in *Cangkir* community, and they are pleased with what has been done. Moreover, this is proven by the existence of one of the debt collectors who, when obscenely collecting debts and when they entered the *Cangkir*, their nature changed to become calm and friendly, on this basis he took the initiative to establish a community that could accommodate and become their home, starting from there, the *Cangkir* Community was founded. The name *Cangkir* originated when they had the same habit and activity, namely drinking Coffee, where the Coffee contains hot water mixed with Coffee and a little sugar added according to taste, and not to forget the unique container people call a *Cangkir*.

According to him, the *Cangkir* community itself has many philosophies; he said that a beautiful *Cangkir* has lessons about life. Trials that will bring humans to perfection in the eyes of God. The *Cangkir* community was originally made only from land clay, which was then shaped in various ways, hardened, rotated, heated, colored, and fired. However, in the end, a lump of clay becomes A beautiful *Cangkir*. That is what happened with humans; God formed man with various life forms. A full forge with suffering, tears, and many things weakens a man. So, it should be a man That do not surrender to circumstances if they fall into difficult trials. Trials will bear fruit through perseverance and persistence. This will produce beautiful fruit later in its time.

So, if this man currently experiences various enough trials, heavy enough, consider that God is in the form of A figure, namely, the form of a beautiful human being in the eyes of Allah, after passing sufficient painful formations. From here, *Cangkir* is interpreted with *Cangkruk*, while Dhikr, so people always remember when Cangkruk is sitting or gathering. Keep going, always remember Allah SWT. From time to time, many people start as buskers, child street artists, students, or even a Ustadz. Who joined him? This has become a "One Man Show" in its own right for him; on average, they join because they have various types of problems in their life. Moreover, Muiz Azhar is familiar with his skill, diligence, and patience; he can become a protector and friend for them.

Establishing the *Cangkir* community aims to provide a platform for people who want to change various aspects of their lives. Around the early 2000s, *Cangkir* community was built, and he was actively involved in social activities, starting with the compensation of child orphans, people experiencing poverty, and the Community's less fortunate members who needed help. Donations were obtained from dues or donations from community members. Apart from the activities the *Cangkir* community Also roll out routine, good that is " tahlilan, dzibaan, ngaji, planting one thousand tree compensation child orphans even bahsul problem between thugs" which activities the held at each the members' homes, besides That activity This event was also held in stalls place they hanging out, or on the street. Activities. This can be implemented every time they desire it.

Cangkir community Alone stands without a Clear structure, chairperson, secretary, treasurer, etc. In Principle, all members of the *Cangkir* have a sense of ownership and responsibility—the big answer is to name *Cangkir* that is already attached to its members because it already has. Members *Cangkir* community Now Already many become valuable human being for homeland and nation, there are now become Caregiver cottage Islamic boarding school Khozainul Ulum Sidowungi Changing, there are also those who are go through education

outside country, and still Lots again, there are also those who have start new life, leaving the past behind then the gloomy and most importantly, them has been good and valuable people for homeland and its people. Moreover, Cak Muiz Azhar remains unpretentious and straightforward and guards muru'ah.

Understanding *Cangkir* community Regarding the Hadith of Zikir

This discussion will measure to what extent understanding the *Cangkir* community (cangkruk and dhikr) towards Hadith about dhikrullah is made as a runway in carrying out their practices. As stated in the previous chapter about theory, phenomenology was used in the methodological study. In theory, phenomenology, the individual, as the giver, embodied meaning in an action. So that perspective is used in the analysis. This is an understanding formed by the members of the community. *Cangkir* community to the Hadith about dhikrullah that they use. For the next dam foundation, implications for life practice can be placed in building the above theory. In other words, a set of understanding is subjective to community members, as individual givers give meaning to the text hadith about dhikrullah implications for action, real social life practice.

Remember, understanding generated by individuals originates from experience that can be dug from perpetrator action. That alone, then, understanding is subjectively constructed by the community members, based on Hadith about dhikrullah, which can only be traced deeply to their views. In this matter, the interview process deep researchers with the intended informants find room to uncover meaning in the Hadith about dhikrullah and implications of practice. On the meaning, Hadith said, one of the informants, Ustad Muiz, as the initiator of this community, says that the remembrance of Allah is that the practitioners in their communities. This is based on a Hadith that dhikr can be implemented anytime, anywhere, and under certain conditions because remembering that Allah SWT is not limited and not partitioned. We want to be Healthy. We must remember Allah. We are Sick. We must remember Allah. We work. We must remember Allah. We carry out something. We must remember Allah. We hang out or hang out even though we must remember Allah SWT. Ustad, this normal mention of dhikr, that ' Ali kulli Ahyar (in every condition), when conveying lectures during the *Cangkir* community.

Informant another, Faisal, is one of the community members. This is still related to Ustad Muiz's states, Hadith about dhikrullah, which he understands as no different from what his ustad said. For Faisal, remembrance is A need moment this, in the middle of his busy schedule at Work. He feels the need for existence, nutrition acquired from the inner self through dhikr to Allah. As for understanding the Hadith about dhikr 'ala kullih ahyar, dhikr can be done under very relatable conditions, given the busyness of living in urban areas. According to him, dhikr must always be held in mosques, prayer rooms, assemblies, or places of prayer. Zikir can be carried out anywhere, even when hanging out with friends and chatting about worldly problems. At the same time, let go of tiredness. Work with no forgetfulness and balance with dhikr to Allah. As for the related editorial Hadith about dhikrullah that he understood, he states No knowledge in editorial detail, complete the Hadith Good, that sanad and his eyes, especially the status of quality and proof of the Hadith said. In his/popularity, He only heard Hadith from the sermon of Ustad Muiz during the community activities *Cangkir*.

This urban youth is originally from Surabaya state with firm, in detail, no known edHadithl from Hadith about dhikrullah that the *Cangkir* community grounds. When asked, Hadithan mentioned that the same very No Can mention, but he only understands the ustad's understanding that dhikr is possible to do anytime and anywhere, under any condition. Nijam is interested in following the community, because He feels there is emptiness in religion within himself. Property is the thing he chases. Not yet enough to bring a calm heart and mind, he needs existing things to fill the emptiness. From here, he is interested in following the community, hanging out with friends, and remembering God to Allah. When following the community, he feels a calm inner separation that cannot be explained in words. Obligatory acts of worship, such as the five daily prayers and the current Ramadan fast, are already full of holes again. According to him, there is usefulness from a religious aspect when He follows the *Cangkir* community.

Three views from the informant above, even though it is said to represent all of the member *Cangkir* community, at least describe the existence of variations between one another. Various meanings, this is at the level that will form unique and diverse phenomena. Phenomenon: This depicts the living Hadiths of Hadith in the Muslim public community. Phenomena *cangkruk* and *dhikr* are practiced, originating from efforts to preserve the Hadith of the Prophet. However, not all informants know the Hadith of Hadith's status in detail, which is an inspiration for understanding and practicing its actions.

Looking at the description of the Hadith about *dhikrullah*, the general perceived understanding of the Hadith differs from that of Ustad Muiz, Faisal, and Nizam. The members of the community can understand this matter. This boils down to one understanding, namely, from Ustad Muiz, the initiator of the *Cangkir* community. His lectures convey in an active *Cangkir* community. This, in a way, is not directly made into understanding religious teachings, especially for members who are still laypeople in religion. So that understanding and meaning from base runway hadith about *dhikrullah* that he conveyed, also understood equally by its members, even though deepening understanding and an *Hadithing* of Hadith, the difference between one member depends on how the individual.

Based on the above view, understanding the Hadith about *dhikrullah* made the runway lean more towards understanding in a textual way, that is, understanding used the Hadith to interpret the Hadith. *UHadithing* Hadith in a textual way is, of course, the most straightforward approach *IHadithand* Hadith. The textual approach is said to be the earliest approach used to understand the hadiths of the Prophet SAW. Because understanding a text is formal with try catch, meaning its origin, popular, and easy meaning is arrested.

Form Application of the Hadith of Zikir in the *Cangkir* community

Applying the hadith of remembrance, the *Cangkir* community implements it in structural and non-structural categories. The author uses this terminology, assuming its implementation is routine and tentative. The routine study conducted community-related *Cangkir* with hadith in the book *Bidayah al-Hidayah*. The study was done in a very routine way. Although in a way general of this book discusses manners and morals, there is a cargo of hadiths of the Prophet SAW and practice *dhikr* and prayers routine a week after book study. The study of the *Bidayatul Hidayah* book serves as a benchmark for the *Cangkir* community success in transforming former thugs into good people. The study of the book, which contains hadith and several wise sayings by scholars compiled by Imam Ghazali, more or less captures the Prophet's words and behavior in spiritual behavior, which is relevant to each individual's devotion to and worship of Allah SWT, thus gradually improving themselves. This is one of the things that changed thugs, children, streets, and *bromocorah*.

Meanwhile, the tentative ones are all activities in the form of *Cangkru'an*, in the term of East Javanese youth to refer to gatherings with friends. The cool term is like hanging out. The *Cangkru'an* carried out by the *Cangkir* Community itself is not just chatting. However, it is filled with many practical activities, such as reciting the Qur'an, reciting hadith, *dhikr*, *bahsul masa'il* between members both formally and informally, and most of their activities are held in coffee shops or at members' homes, with a rotating system at any time.

Apart from that, the application of the hadith of *dhikr* is also carried out in several other activities, namely:

1. Zikr through means Coffee Shop and Fishing Pond *Cangkir*

Coffee shop and pool fishing rod *Cangkir*. This is located in Morowudi Subdistrict Cerme, Gresik Regency, less than 2 KM from Benjeng Market, Gresik, next to the north road. The coffee shop is central to the activity. First, start the discussion, *bahsul mas'il*, and all related matters with the *Cangkir*. That Alone. Coffee shop *Cangkir*. This is his idea. Muiz Azhar will be in development for his business, Warkop *Cangkir*. This is managed together by Su'ud and Anam, who are colleagues and friends of Muiz Azhar. Warkop is always filled with members' and other young men's *Cangkir*. In place, all forms of anxiety and pleasure were poured out together at the coffee shop, he said. Moreover, Anam, one of their seniors, always helps finish problems. In the management coffee shop *Cangkir*, all rights have been wholly owned by Anam and Su'ud, and they will need 85% of the shares of Anam and Su'ud. So, the need for a *Cangkir* community can be fulfilled with how the wheel business is said to be.

2. Zikr Through Activity Lovers Natural

Muiz Azhar's principle of life that he always holds firm, namely, "Love Creator Nature, then natural will love you." Share Muiz loves nature. Not just enjoying its beauty, but also guarding, caring for, and being grateful for the gift that God has created. The expression This often "conveys to his friends every time they start climbing a mountain, as if it becomes a reminder that every step on the climbing path is part of worship and gratitude. The principle is to make it known as a figure that is not only fond of adventure, but also fully concerned with the sustainability of nature. Climbing a mountain is one of the activities that must be done. He will go to the mountain with family, friends, colleagues, or even alone. Climbing the mountain is oriented to life, he says:

"Climb the mountain, that is it, sir. Only enjoy natural beauty solely just because there is a lot of matter experience life that we can get from climbing. Usually, that is it, bro, Lek Selama travel, climbers can practice both physical and mental. Even from experience, there are Lots of philosophies in climbing that can be picked as a lesson. This is different from hiking, which is an activity that is very popular among young people. This is very much reasonable, considering that in a way, their physiques are still strong and capable of climbing a mountain."

According to the Lovers Natural, which has many philosophies, including "Be patient," each obstacle we pass makes life more challenging. Abstinence is the key, because the essence of climbing is a life business to reach success. He goes on to say that climbing No is about conquering mountains; in fact, it is conquering oneself alone, whether a man can withhold his anger and selfishness so that they can arrange his emotions. All need sacrifices to reach out happiness, that is how Muiz Azhar always plants it against his family and members *Cangkir*, he is helping in society and to people in need, he says

"If, for example, my sustenance is ten thousand, then what truly belongs to me is only nine thousand. The rest belongs to others, and I have no right to claim it. That is why I am not surprised by how my life turns out. This is already a joyful blessing for me: a life where I can help others and benefit everyone."

That is it, values philosophy instilled by Muiz Azhar against colleagues, family, and even his students, with a style that his wife is very supportive of.

From the above understanding of the hadith by the *Cangkir* community, which is implemented by practicing daily activities, at least several forms of dhikr classification can be identified. **First**, dhikr verbally. Zikr commanded by Allah SWT. This can be done orally (bi al-lisan), namely by saying the tayyibah kalimah such as the tasbih, tahmid, tahlil, istigfar, hauqalah, or with other forms of tayyibah kalimah (good kalimah). This can be seen in its Implementation, coverage, and routine book recitation.

Zikr level: This is remembrance at elementary stages (levels/levels), speech, and oral, for the heart's guidance, so it always remembers Him. After someone is accustomed (consistent) to doing dhikr, the heart becomes connected (remember Allah). This means that somebody already operates dhikr bi al-lisan regularly, consistently, and continuously. Then, it can penetrate (open) the heart to remember Allah SWT so that Allah can be remembered on the tongue and in the heart. In other words, dhikr oral will rise to the level of dhikr heart. If implemented well and properly, keep going continuously (diligent; consistent).

Second, dhikr with the heart. Remembering the name of Allah SWT in the heart is an attitude, remember, without mentioning or saying something. Allah SWT also commands Zikir like this, and in a position, somebody, in a way, steadfastly or continuously, always remembers Him. Zikir heart. This is still in the count quantitative; after the dhikr heart, it will rise to the dhikr spirit, which does not need counting again. It means dhikr to God, already bleeding meat in every movement, activity, and even with his breath. When someone can already practice dhikr heart with ease, over time, He will rise to a level of dhikr al-ruh, where the name of Allah is attached in heart and soul. Nothing comes to mind except the name of Allah and Allah SWT.

However, we need to remember that dhikr Sufism can reach its peak in practice, and it cannot be done carelessly. It means we need to make an active and serious effort (mujahadah) and through intense spiritual practices (riyadah) so that our dhikr can be connected to the essence of Allah SWT, and our business is not in vain. The dhikr heart Lots is implemented through practical life skills in academic and personal aspects.

Third, the dhikr social. The third dhikr is with "social activity" namely, doing useful things for the development of living together in religion. Remembrance. This is a reflection of practice, dhikr oral, and dhikr heart. Zikir social. These are the benefits that are more visible and real (real) than those that form dhikr first (oral) and second (heart). If the first dhikr and second individual in nature, namely direction vertical (habl -min Allah), then the third model of dhikr is more social, namely horizontal direction (habl -min al- nas), which has sensitivity and concern for the social community. The Zikir model is the most mentioned in the Qur'an. In the sense that the Qur'an commands us to always sow goodness, benefit, and peace on earth, and always help, assist, and look after unity between fellow Muslims.

Thus, it can be concluded that the meaning contained in the Qur'an, as explained above, is what the *Cangkir* community captured, so that they practice in the application of the hadith of dhikr as a manifestation of social dhikr as the actualization of the practice of oral and heart dhikr. According to the writer, this can be an indicator for the salik who sails on the journey of Sufism (Sufi) and how successful his remembrance of the Good oral and heart is. This can be seen from how sensitive and caring he is about problems in his social life.

In this case, it seems that the *Cangkir* community does not want to separate personal remembrance from life or social problems; instead, it wants to build pillars of the "essence" of remembrance for social interests, not just spiritual (inner) interests. Spiritual interests are the goal of dhikr, but social interests are the actualization (impact/effect) of the form of dhikr. The more one remembers God, the more sensitive and caring He is with the creatures surrounding Him (conditions social).

Therefore, in practice Implementation of the hadith of zikir by the *Cangkir* community is concluded that He is from "three-dimensional dhikr," not isolative dhikr, but active amid social life. Therefore, the role of the members of the modern-day *Cangkir* community should be more empirical, pragmatic, and functional in responding and viewing life in a real way. The following writer describes a map of understanding and Implementation of the hadith of dhikr by the urban community *Cangkir*, as shown in the table below:

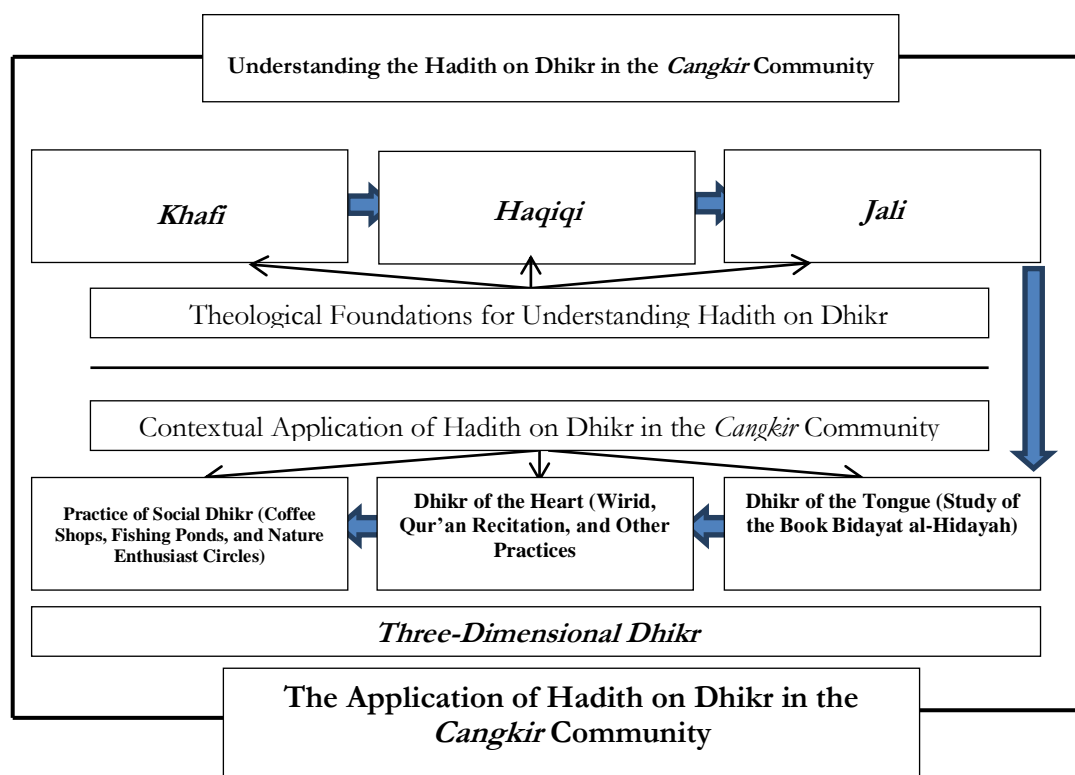


Figure 1: Application Form for the Hadith Zikir of the *Cangkir* Community

4. CONCLUSION

As a closing remark, the research concluded that the source hadiths about dhikrullah are in the Sunan book Tirmidhi, number index 3384, and can be used as proof. Hadith about dhikrullah in the Sunan book Tirmidhi, number This index 3384 is also included in the category hadith accepted ma'mun bih, that is, hadith maqbul that can be practiced. Form practice or application in the activity of dhikr. This manifested in Zikr Oral (Recitation of the Bidayatul Book Guidance), Zikir Heart (Wirid, reading Al- Quran, etc.), and Social Zikir (coffee shops, swimming pools, fishing, lovers of Nature).

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