



Walidem International Journal of Community Engagement

E-ISSN: XXXX-XXXX

Vol.1, No.3, 2025, pp. 123-134

DOI: <https://doi.org/10.61455/wijce.v1i03.472>

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# Community Empowerment through the Implementation of Dhikr for Spiritual Strengthening at Adamakhani Kalika Parha Madrasah Mosque

*Abdul Haque*

Department of Islamic Studies, Chittagong University, Bangladesh

[abdulhaque01743@gmail.com](mailto:abdulhaque01743@gmail.com)

Received July 17, 2025; Revised November 26, 2025; Accepted December 01, 2025

## Abstract

**Objective:** This study aims to examine the implementation of *Zikir* as a medium for spiritual strengthening within Masjid Masjid Adamakhani Kalika Parha Madrasah, exploring how structured Zikir practices influence students' spiritual awareness, emotional regulation, and moral behavior. **Theoretical framework:** The research is grounded in the principles of *tazkiyah al-nafs* (purification of the soul) and the pedagogical integration of spirituality in Islamic education. It assumes that consistent remembrance of Allah nurtures self-discipline, patience, and sincerity, forming the moral foundation of students' daily conduct. **Literature review:** Previous works by al-Ghazali, Mansor et al. (2023), and Arahman (2025) emphasize that Zikir enhances faith, emotional control, and community unity. However, little research has focused on its implementation in madrasah-based mosque settings, thereby providing the present study's novelty. **Methods:** A qualitative phenomenological approach was used, involving participant observation, in-depth interviews with 20 respondents (students, teachers, and mosque supervisors), and documentation analysis. Data were thematically analyzed and validated through triangulation. **Results:** Findings reveal that structured Zikir sessions, held twice weekly, foster inner calm, social solidarity, and moral resilience, though consistency is challenged by academic schedules. **Implications:** Incorporating Zikir into the educational process strengthens students' faith-based character and promotes a holistic model of Islamic learning. **Novelty:** This research offers a contextual framework for integrating spiritual practices into *madrasah* mosque settings, combining classical Islamic spirituality with contemporary educational approaches.

**Keywords:** community empowerment, zikir and spirituality, islamic education, madrasah, spiritual strengthening.

## INTRODUCTION

The remembrance of Allah (*Zikir* or *Dhikr*) occupies a central role in the spiritual life of Muslims. It is both an act of worship and a method of personal transformation aimed at deepening one's consciousness of the Divine. In Islamic theology, *Zikir* is regarded as a means of cleansing the heart from heedlessness and fostering spiritual awareness that leads to peace, sincerity, and humility. The Qur'an explicitly mentions, "Verily, in the remembrance of Allah do hearts find rest" (Qur'an 13:28), affirming its essential place in

a believer's life. Within the framework of Islamic education, particularly in *Madrasah* institutions, Zikir serves as a pedagogical bridge between spiritual learning and moral practice. The practice aligns with the broader objective of Islamic education, which seeks not only intellectual enlightenment but also the cultivation of spiritual depth and moral character [1], [2].

At Masjid Adamakhani Kalika Parha Madrasah, Zikir plays a vital role in shaping students' inner discipline and moral consciousness. Unlike formal religious lessons that emphasize textual knowledge, Zikir provides experiential learning that touches the emotional and spiritual dimensions of students. The practice involves both individual recitation and collective remembrance, designed to remind participants of Allah's constant presence. The integration of Zikir into the madrasah's routine reflects a holistic approach to education where prayer, study, and reflection converge to produce balanced individuals who are spiritually steadfast and socially responsible. This approach mirrors the prophetic model of education (*tarbiyah nabawiyyah*), which harmonizes intellectual and spiritual growth [3], [4].

The increasing pressures of modern education, academic competition, technological distraction, and moral relativism have created challenges for students' spiritual stability. As a response, the madrasah introduced structured Zikir sessions to help learners manage stress, strengthen focus, and develop resilience grounded in faith. These sessions not only provide spiritual refreshment but also act as a moral compass guiding students through their academic and personal lives. Teachers and mosque supervisors have observed that regular Zikir enhances students' self-control, patience, and sincerity, qualities essential for maintaining equilibrium between worldly pursuits and spiritual obligations. This aligns with the educational vision that spiritual growth must accompany intellectual progress to produce holistic individuals [5], [6].

In the broader educational discourse, Zikir has been studied as a method of *spiritual therapy* and *character education*. Studies by some researchers show that Zikir practice contributes significantly to emotional regulation and self-awareness among learners, reducing anxiety and enhancing concentration [7], [8]. Similarly, another study found that integrating Zikir into da'wah cadre training programs fostered discipline, humility, and teamwork. However, there remains a gap in the literature focusing specifically on Zikir implementation within madrasah mosque contexts, where both formal and informal spiritual education intersect. Addressing this gap, the present study investigates the systematic integration of Zikir within Madrasah Adamkhani Kalikaparha's Masjid as a model for spiritual strengthening among students [9], [10].

This research, therefore, seeks to explore three interrelated dimensions: the mechanism of Zikir implementation, its impact on students' spirituality and moral character, and the challenges that influence its consistency. By analyzing the lived experiences of students and educators, the study aims to provide empirical insight into how Zikir functions as both a spiritual discipline and an educational strategy. Ultimately, this paper contributes to the growing body of Islamic educational research by offering a contextual model that demonstrates how Zikir can be effectively institutionalized within madrasah environments to cultivate faith, discipline, and communal harmony [11], [12].

Community empowerment has long been recognized as an essential component of sustainable social development, particularly in communities where religious values shape daily life and educational practices. In many Islamic communities, spiritual activities such as dhikr serve not only as acts of worship but also as transformative tools that strengthen emotional resilience, moral awareness, and collective identity. Community service initiatives that integrate spiritual cultivation therefore play a significant role in enhancing both individual and communal well-being. This study explores the program Community Empowerment through the Implementation of Dhikr for Spiritual Strengthening at

Adamakhani Kalika Parha Madrasah Mosque, emphasizing the strategic role of dhikr as a structured educational and spiritual intervention. The initiative aims to assist local community members, including children and adults, in developing stronger spiritual habits, emotional balance, and a deeper understanding of Islamic teachings. Through guided sessions led by competent teachers, dhikr becomes a medium for nurturing discipline, inner peace, and social harmony [11], [12].

The importance of community service in this context lies in its ability to bridge academic knowledge, religious practice, and real societal needs. By collaborating directly with mosque leaders, educators, and residents, this program strengthens local capacity and fosters active participation in spiritual education. Such efforts create a sustainable environment where spiritual values continue to grow and support community resilience. Ultimately, this community empowerment program contributes not only to the spiritual enrichment of participants but also to the broader mission of developing responsible, spiritually grounded, and socially engaged individuals. The implementation of dhikr as a structured learning practice demonstrates the potential of faith-based community service to generate meaningful and lasting positive change [11], [12].

## LITERATURE REVIEW

The practice of *Zikir* (or *Dhikr*), meaning remembrance of Allah, has long been recognized in Islamic scholarship as a central act of devotion and a powerful instrument for spiritual and moral formation. Classical scholars such as Imam al-Ghazali, Ibn al-Qayyim al-Jawziyyah, and al-Nawawi describe *Zikir* as a method of cleansing the heart (*tazkiyah al-nafs*) and nurturing constant awareness of God's presence in one's life. Al-Ghazali, in *Ihya' Ulum al-Din*, identified *Zikir* as the "light of the soul," a practice that refines character by fostering humility, patience, and sincerity, while directing the believer's focus toward divine purpose [13], [14].

In modern Islamic education, this classical understanding has evolved into a pedagogical and psychological tool that supports holistic human development, aligning faith, intellect, and emotion. Contemporary studies, such as those by Mansor, Mohd Yassin, and Ahmad (2023), emphasize that consistent *Zikir* practice enhances spiritual intelligence, reduces anxiety, and cultivates mental discipline. Similarly, another study found that daily recitation of *dzikir al-ma'tsurat* among students strengthened their emotional stability and moral consciousness. In pesantren and madrasah contexts, *Zikir* is not only an act of worship but also an educational approach aimed at shaping virtuous personality traits and resilience in students [15]–[17].

Furthermore, the study by the researcher demonstrated that structured *Zikir* practices effectively cultivate sincerity, humility, and consistency among da'wah cadres, establishing *Zikir* as a crucial tool for leadership and character formation. Beyond personal spirituality, scholars highlighted the communal dimension of *Zikir*, noting that collective remembrance strengthens social bonds, unity (*ukhuwah Islamiyah*), and cooperation within Islamic communities. However, challenges persist in maintaining regularity and depth of practice, observed that busy educational routines and insufficient spiritual mentoring can reduce the transformative potential of *Zikir*. To address these constraints, researchers recommend structured mentoring and adaptive scheduling that link *Zikir* to the learners' daily experiences [18]–[22].

Synthesizing these perspectives, *Zikir* can be conceptualized as a multidimensional educational process that integrates spiritual, emotional, social, and moral development—nurturing awareness of Allah while strengthening inner discipline and community harmony. Within the context of Madrasah Adamkhani Kalikaparha's Masjid, this framework underpins the study's exploration of how structured *Zikir* practice contributes to students' spiritual growth, emotional balance, and collective solidarity, establishing a model of

spiritual education aligned with both classical Islamic principles and contemporary educational needs [23]–[25].

## METHODOLOGY

This study employed a qualitative phenomenological approach to explore the implementation of *Zikir* as a medium for spiritual strengthening in Madrasah Adamkhani Kalikaparha's Masjid. The phenomenological method was chosen to capture the authentic lived experiences of participants in performing and reflecting upon *Zikir* within their daily routines. Data were collected over two months through participant observation, in-depth interviews, and document analysis. The participants consisted of fifteen students, three teachers, and two mosque supervisors who were directly involved in organizing and attending *Zikir* sessions. Observations focused on the structure, frequency, and atmosphere of *Zikir* practices, while interviews were designed to elicit insights into perceived spiritual, emotional, and social impacts [26]–[29].

Documentation included review of activity schedules, teacher notes, and student reflections related to spiritual development. To ensure validity, the study utilized data triangulation, comparing observations, interview responses, and written records to identify consistent themes. The data were then analyzed through a thematic analysis technique, categorizing emerging patterns such as integration of *Zikir* in daily life, spiritual transformation, emotional control, and institutional challenges. This approach provided a comprehensive and credible understanding of how *Zikir* functions as both a religious practice and a pedagogical instrument in nurturing spiritual strength among students at the Madrasah [30]–[33].

**Table 1. Summary of Research Methodology**

Component	Description
Research Design	Qualitative, Phenomenological Approach
Research Site	Madrasah Adamkhani Kalikaparha's Masjid
Duration	Two months of field research
Participants	15 students, 3 teachers, 2 mosque supervisors
Data Collection Techniques	Participant Observation, In-depth Interviews, Document Analysis
Focus of Observation	Daily and weekly <i>Zikir</i> routines, participation, and emotional engagement
Interview Focus	Spiritual impact, moral discipline, emotional control, and social bonding
Documents Analyzed	<i>Zikir</i> schedules, teacher reflections, student notes, and program guidelines
Data Validation	Triangulation of observations, interviews, and documents
Data Analysis Method	Thematic analysis, identifying key themes and patterns

## RESULTS AND DISCUSSION

### Integration of *Zikir* into Daily Activities

The practice of *Zikir* at Masjid Adamakhani Kalika Parha Madrasah is deeply integrated into the students' daily religious routine and serves as a vital element of their spiritual

development. Every Monday evening after Maghrib prayer, the mosque supervisors lead a structured Zikir session that follows a combination of *tasbih*, *tahmid*, *takbir*, and *tahlil* recitations. These sessions are designed not only as ritual worship but also as a pedagogical activity, intended to strengthen the connection between spiritual learning and moral behavior.

In addition, collective Zikir is conducted every Friday evening, fostering a sense of shared devotion and reflection among students. This gathering typically includes a short reminder (*tausiyah*) delivered by a teacher or senior student, emphasizing the practical application of Zikir in managing daily emotions and maintaining focus on Allah amidst worldly distractions.

Students are also encouraged to memorize brief Zikir phrases and reflect upon their meanings, integrating remembrance of Allah into their individual study times and before academic assessments. Such practices illustrate that Zikir at the Madrasah is not confined to formal religious rituals but has been internalized as a continuous act of mindfulness throughout the students' daily life [34]–[39].



**Figure 1. School Children Preparing for Zikir Learning**

### **Impact on Spirituality**

The implementation of regular Zikir sessions has produced a noticeable enhancement in students' spiritual awareness and discipline. Interviews and observations reveal that students experience a heightened sense of serenity, focus during prayer, and mindfulness in daily actions. They report that the practice of Zikir helps them to realign their intentions, reminding them that both learning and teaching are acts of *ibadah* (worship).

For instance, several students expressed that Zikir enables them to maintain composure under academic stress, offering them peace when facing challenges. The repeated remembrance of Allah instills an internal sense of calm, which translates into better concentration and improved moral conduct. Teachers also note that students who consistently participate in Zikir demonstrate a greater tendency toward punctuality in prayers and sincerity in learning.

This finding aligns with previous studies, which conclude that Zikir contributes to spiritual resilience and mental clarity, essential for balanced personal growth. Thus, Zikir functions not only as worship but also as a spiritual discipline, reinforcing mindfulness and inner stability among students [40]–[43].



**Figure 2. The Process of Guidance and Dhikr Learning Facilitated by Competent Teachers**

### **Emotional and Moral Development**

Zikir in the Madrasah setting serves as a mechanism for emotional regulation and moral formation. Teachers observe that students engaged in regular Zikir sessions are generally more patient, humble, and empathetic toward peers. Through the rhythmic repetition of divine names and reflection on Allah’s attributes, students internalize values such as gratitude (*syukur*), sincerity (*ikhlas*), and humility (*tawadhu*).

In interviews, one student mentioned that Zikir helped him overcome feelings of anger and anxiety when facing peer conflict or examination stress. Another student stated that remembering Allah during emotional difficulty “feels like an anchor that calms the heart and clears the mind.” Such testimonies underscore the psychological dimension of Zikir as a form of emotional self-regulation, similar to findings by Supriadi and Arahman. Teachers corroborate these effects, reporting improved discipline and respectfulness among participants. Regular Zikir encourages reflection before action, promoting ethical conduct consistent with Islamic character education principles. Therefore, Zikir acts as a transformative practice, guiding students from external religious observance toward internal moral awareness [44]–[47].

### **Social Cohesion**

Beyond its personal benefits, Zikir has significant implications for social harmony within the Madrasah. Collective Zikir sessions create a shared spiritual experience that fosters mutual respect, empathy, and collaboration among students. When performed in unison, the recitation of divine names cultivates a sense of belonging and equality. Every voice contributes to a collective remembrance of Allah, symbolizing unity of purpose.

The mosque supervisors note that after several months of regular practice, students became more cooperative in group activities and showed reduced instances of social tension. The Masjid thus functions as a center of unity, where diverse students from different backgrounds come together under the same spiritual purpose.

This social bonding reflects broader Islamic values of brotherhood (*ukhuwah Islamiyah*), strengthening the institutional culture of the Madrasah. Similar to Arahman’s (2025) observations in Dayah Jamiah Al-Aziziyah, the communal aspect of Zikir at Masjid Adamakhani Kalika Parha Madrasah reinforces both spiritual solidarity and social ethics, preparing students for future leadership roles rooted in humility and cooperation [48]–[52].



**Figure 3. Community Service and Community Development at Adamakhani Kalika Parha Mosque**

### Challenges

Despite its success, the implementation of Zikir faces several challenges. Time management remains the primary obstacle, as the academic schedule often overlaps with prayer and Zikir times. During examination weeks or co-curricular events, attendance and enthusiasm for Zikir sessions tend to decline. Additionally, there is a lack of standardized guidance materials that articulate both the theoretical foundations and practical methodologies of Zikir. While supervisors provide oral instructions, the absence of written manuals or evaluation rubrics limits the systematic monitoring of students' progress. Furthermore, the program lacks regular assessments to measure the spiritual and emotional development outcomes of the practice [53]–[56].

Another challenge identified is the varying levels of student motivation. Some participants initially perceive Zikir as repetitive or monotonous, particularly younger students unfamiliar with its deeper meaning. To address this, teachers have introduced short reflective discussions after each session to ensure students comprehend the essence of Zikir. These challenges highlight the need for institutional support, adaptive scheduling, and periodic evaluation to sustain the effectiveness of Zikir programs in the Madrasah. Continuous mentoring, adequate facilities, and integration of Zikir principles into the broader curriculum can enhance consistency and long-term impact [56]–[63].

The overall findings demonstrate that Zikir at Masjid Adamakhani Kalika Parha Madrasah contributes meaningfully to both the spiritual and moral formation of students. The program fosters individual calmness, emotional control, and collective unity, while challenges such as scheduling and limited instructional materials require strategic improvement. Thus, Zikir stands out as a spiritually enriching educational practice that bridges devotion, character education, and community development.

### Community Service Analysis

The community empowerment initiative implemented at Adamakhani Kalika Parha Madrasah Mosque demonstrates a strong integration of spiritual education with grassroots community development. This program positions dhikr not merely as a ritual activity, but as a transformative tool capable of strengthening spiritual awareness, emotional stability, and moral refinement among students and local residents. By grounding the initiative in classical Islamic concepts such as tazkiyah al-nafs, the program aligns traditional spirituality with contemporary educational and social needs. This alignment reflects a

community service model that is both culturally relevant and pedagogically structured [56]–[63].

Field observations and interviews show that the structured dhikr sessions held on a weekly basis serve as an accessible medium for strengthening personal discipline and communal solidarity. Students, guided by competent teachers and mosque supervisors, engage in dhikr that encourages self-reflection, moral consciousness, and emotional regulation. These findings confirm that spiritual practices, when delivered through systematic mentoring, can significantly shape character development and social behavior. The program thus contributes to holistic education by harmonizing cognitive learning with spiritual formation.

From a community engagement perspective, the involvement of multiple stakeholders—teachers, students, mosque leaders, and local families—indicates a participatory approach. This participatory model enhances local ownership of the program and strengthens community cohesion. It also positions the mosque as a central hub for religious, educational, and social activities, reflecting an integrated model of community development. The shared experience of collective dhikr fosters unity, reduces social tension, and promotes mutual respect among students and community members.

However, the analysis also identifies several challenges that need strategic attention. One major challenge is time management, as dhikr activities often overlap with academic schedules, leading to reduced student participation during examination periods. The absence of standardized instructional materials or written guidelines limits the consistency of dhikr teaching and monitoring. Additionally, varying levels of student motivation suggest the need for more engaging methods, particularly for younger learners who may initially perceive dhikr as repetitive. Addressing these limitations requires stronger institutional support, flexible scheduling, and the development of structured learning modules to guide both teachers and students [56]–[63].

Despite these constraints, the community empowerment program successfully demonstrates that dhikr can serve as a practical and impactful medium for spiritual and moral strengthening. The initiative offers a replicable model for other madrasah and mosque-based educational settings that seek to integrate spiritual practices into community development programs. By combining classical Islamic knowledge with contemporary educational strategies, this community service project contributes meaningfully to the development of spiritually grounded, emotionally resilient, and socially responsible individuals. Its success underscores the continued relevance of faith-based community engagement in fostering holistic human development within local Muslim communities.

## CONCLUSION

The implementation of Zikir as a spiritual strengthening medium within Masjid Adamakhani Kalika Parha Madrasah has demonstrated significant value in nurturing students' inner discipline, emotional stability, and moral integrity. The structured integration of Zikir sessions conducted regularly under the supervision of teachers and mosque mentors provides students with a consistent opportunity to cultivate mindfulness and deepen their spiritual awareness. Findings reveal that Zikir not only enhances the students' connection with Allah but also encourages traits such as humility, patience, empathy, and sincerity, which are essential for personal and social development. Moreover, collective Zikir fosters a sense of unity and brotherhood among learners, reinforcing the communal ethos of Islamic education. Despite certain challenges such as time constraints and varying levels of engagement, the practice remains an effective tool for moral and spiritual formation. To strengthen its sustainability, continuous mentoring, reflective discussions, and flexible scheduling are recommended. Overall, the study affirms that Zikir, when systematically embedded in the Masjid environment, functions not merely as ritual

worship but as a comprehensive educational approach, one that harmonizes intellectual pursuit with spiritual depth and moral refinement, preparing students to embody Islamic values in both personal and societal life.

### Acknowledgments

The author expresses sincere gratitude to the leadership and community of Adamakhani Kalika Parha Madrasah Mosque for their full cooperation throughout the community empowerment program. Appreciation is also extended to the participating teachers, students, and volunteers whose dedication greatly supported the successful implementation and documentation of the dhikr-based spiritual strengthening activities.

### Author Contribution

Abdul Haque contributed to the overall design, coordination, and implementation of the community empowerment program. He conducted field observations, facilitated dhikr learning sessions, collected qualitative data, analyzed the outcomes, and prepared the full manuscript. His academic expertise in Islamic Studies guided the development of the spiritual strengthening framework applied in the community activities.

### Conflicts of Interest

The author declares that there are no conflicts of interest related to the planning, execution, or reporting of this community empowerment project. All activities were conducted independently, without financial or institutional pressures influencing the findings. The study reflects genuine observations and community interactions at Adamakhani Kalika Parha Madrasah Mosque.

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