

Al-Ma'tsurat Zikr in Hadith Review: A Case Study of Students at Baitul Quran Al-Ghifari

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Abstract

This study examines the analysis of hadith in the practice of Al-Ma'tsurat dhikr by students of Baitul Quran Al-Ghifari Islamic boarding school, located in Kecamatan Hamparan Perak, Desa Lama. The research aims to evaluate the authenticity and application of hadith used in Al-Ma'tsurat dhikr and its impact on the students' spiritual, psychological, and social well-being. The research employs a qualitative approach, utilizing methods such as observation, interviews, and documentation. Data analysis involves evaluating the sanad (chain of narrators) and matan (content) of the hadiths to determine their authenticity, followed by examining the implementation and benefits of Al-Ma'tsurat dhikr among the students. The findings indicate that the majority of the dhikr in Al-Ma'tsurat are based on authentic (sahih) and reliable (hasan) hadiths, with a few exceptions of weak (dhaif) hadiths. The regular practice of Al-Ma'tsurat dhikr significantly enhances the students' tranquility, reduces stress, strengthens their faith, and fosters solidarity and togetherness within the community. Additionally, the practice of dhikr helps in the formation of disciplined and spiritually strong characters among the students. This research highlights the importance of ensuring the authenticity of hadiths used in religious practices and the significant benefits of regular dhikr practice in educational settings. The study concludes with recommendations for reinforcing dhikr materials, developing comprehensive dhikr programs, enhancing educational quality, and conducting further research on the broader impacts of dhikr.

Keywords: *Al-Ma'tsurat, Dhikr, Hadith, Islamic Boarding School, Spiritual Well-Being*

Abstrak

Studi ini meneliti analisis hadits dalam praktik dzikir Al-Ma'tsurat oleh santri Pondok Pesantren Baitul Quran Al-Ghifari, yang terletak di Kecamatan Hamparan Perak, Desa Lama. Penelitian ini bertujuan untuk mengevaluasi keaslian dan penerapan hadits yang digunakan dalam dzikir Al-Ma'tsurat serta dampaknya terhadap kesejahteraan spiritual, psikologis, dan sosial para santri. Penelitian ini menggunakan pendekatan kualitatif, dengan memanfaatkan metode seperti observasi, wawancara, dan dokumentasi. Analisis data melibatkan evaluasi sanad (rantai perawi) dan matan (isi) hadits untuk menentukan keasliannya, diikuti dengan pemeriksaan pelaksanaan dan manfaat dzikir Al-Ma'tsurat di kalangan siswa. Temuan menunjukkan bahwa sebagian besar dzikir dalam Al-Ma'tsurat didasarkan pada hadits yang sahih dan hasan, dengan beberapa pengecualian hadits yang dhaif. Praktik rutin dzikir Al-Ma'tsurat secara signifikan meningkatkan ketenangan siswa, mengurangi stres, memperkuat iman mereka, dan mendorong solidaritas serta kebersamaan dalam komunitas.



Selain itu, praktik dzikir membantu dalam pembentukan karakter yang disiplin dan kuat secara spiritual di antara para siswa. Penelitian ini menyoroti pentingnya memastikan keaslian hadits yang digunakan dalam praktik keagamaan dan manfaat signifikan dari praktik dzikir secara teratur di lingkungan pendidikan. Studi ini menyimpulkan dengan rekomendasi untuk memperkuat materi dzikir, mengembangkan program dzikir yang komprehensif, meningkatkan kualitas pendidikan, dan melakukan penelitian lebih lanjut tentang dampak luas dari dzikir.

Kata Kunci: Al-Ma'tsurat, Dzikir, Hadits, Pesantren, Kesejahteraan Spiritual

Introduction

Dhikr (remembrance of Allah) is one of the most emphasized and spiritually enriching acts of worship in Islam. It serves as a vital means for Muslims to maintain a strong connection with Allah SWT, cultivate inner peace, and foster spiritual resilience in the face of daily challenges. Numerous Quranic verses and hadiths underscore the importance of dhikr in a Muslim's life. As mentioned in the Qur'an: "*Verily, in the remembrance of Allah do hearts find rest*" (Qur'an, 13:28). Dhikr is not only a form of devotional practice but also a comprehensive spiritual therapy that can influence emotional well-being and mental health, which makes it highly relevant in today's fast-paced and often stressful environment.

One widely practiced form of dhikr is Al-Ma'tsurat, a compilation of daily supplications and Quranic verses gathered by Imam Hasan Al-Banna. This collection is designed to be recited in the morning and evening and comprises various authentic supplications derived from the Qur'an and hadiths of the Prophet Muhammad (PBUH). Its structured format and spiritual content make it accessible and effective for fostering consistent dhikr practice among Muslims. Al-Ma'tsurat is not only viewed as a tool for enhancing faith (*iman*) and piety (*taqwa*) but also as a means for seeking protection from physical and metaphysical harm, achieving emotional tranquility, and reinforcing mental strength.

A number of previous studies have examined the significance and effects of dhikr, including Al-Ma'tsurat, within different contexts. Winda emphasized the importance of dhikr as a spiritual tool to draw closer to Allah, highlighting its psychological impact on Muslims dealing with modern-day stress (Winda, 2023). Sartika and Ningsih explored the implementation of Al-Ma'tsurat among university students and found that regular recitation significantly improved emotional stability and academic focus (Sartika & Ningsih, 2024). Munawaroh and Ravico investigated the integration of Quranic education and Al-Ma'tsurat dhikr in Islamic boarding schools, indicating a positive influence on students' spiritual discipline and social behavior (Munawaroh & Ravico, 2023). Al Faruq and Noviani analyzed the authenticity of hadiths in popular dhikr collections, including Al-Ma'tsurat, and stressed the need for critical evaluation of the *sanad* (chain of narration) and *matan* (content) to ensure religious integrity (Al Faruq & Noviani, 2021). Anastasya and Harun conducted a psychological study on the effects of dhikr practices and found significant improvements in mental well-being and interpersonal relationships among the participants (Anastasya & Harun, 2024).

While these studies provide valuable insights, there remain some critical gaps. Most of the prior research either focuses on the psychological impact or on the general use of dhikr among students, without delving deeply into the hadith analysis contained in *Al-Ma'tsurat*. This research differentiates itself by combining both a thematic and critical analysis of the hadiths within the *Al-Ma'tsurat* collection and a qualitative exploration of the spiritual and psychological benefits experienced by students at *Baitul Quran Al-Ghifari*, an Islamic educational institution in Desa Lama, Hamparan Perak. By focusing specifically on this pesantren, the study adds a localized perspective, allowing for a more nuanced understanding of how *Al-Ma'tsurat* is both taught and internalized within structured Islamic education.

This research aims to assess the authenticity of the hadiths found in *Al-Ma'tsurat* through a rigorous examination of their chains of narration (*sanad*) and textual content (*matan*), while also capturing the spiritual and psychological outcomes among its practitioners. The findings are expected to contribute meaningfully to the field of Islamic studies by enhancing the integrity of religious practices and offering a clearer framework for the effective implementation of dhikr, particularly within Islamic educational settings. Furthermore, this study seeks to underscore the multidimensional benefits of dhikr spiritual, mental, and social thereby encouraging a more holistic approach to Islamic worship and pedagogy.

Research Method

This research adopts a qualitative approach using a descriptive-analytical method, chosen to deeply explore and understand the authenticity of the hadiths in *Al-Ma'tsurat* dhikr and the benefits of its practice among students at the Baitul Quran Al-Ghifari Islamic Boarding School (Makwana et al., 2023). The study was conducted at the Baitul Quran Al-Ghifari Pesantren, located in Desa Lama, Hamparan Perak District. The research subjects include students who regularly practice the *Al-Ma'tsurat* dhikr, as well as the administrators and teachers involved in its instruction. Primary data were collected directly from these subjects through in-depth interviews, participatory observation, and focus group discussions. Secondary data were gathered from documents, books, scholarly articles, and other literature relevant to the topic, including collections of hadith and works on dhikr.

Various data collection techniques were employed to ensure the depth and richness of the findings. In-depth interviews were conducted with students, teachers, and administrators to gather detailed insights into the practice of *Al-Ma'tsurat* dhikr, the perceived benefits, and the challenges encountered. Participatory observation allowed the researcher to join in the dhikr activities, observing the process and the social dynamics within the pesantren. Focus group discussions were also held with selected students to explore their shared experiences and reflections. Additionally, documentation techniques were used to collect relevant literature and previous research to support the analysis (Shahbaz Van Ahsen & Hendayani, 2022).

Data analysis involved three key steps: data reduction, which entailed simplifying and organizing the collected data; data presentation, which structured the reduced data in narrative and tabular forms; and drawing conclusions through interpreting the presented data to formulate findings and recommendations. Through this systematic methodology, the



research aims to produce valid and meaningful results that contribute to the academic understanding of *Al-Ma'tsurat* dhikr and support its practice not only at Baitul Quran Al-Ghifari but also in other Islamic boarding schools (Busetto et al., 2020).

Result And Discussion

A. Profile of Baitul Qur'an Islamic Boarding School

Baitul Qur'an al Ghifari Islamic boarding school in Hamparan Perak District, Lama Village. Established on March 7, 2020, this pesantren aims to provide in-depth religious education to its students. This pesantren has around 71 students from diverse backgrounds. Daily activities at the pesantren include congregational prayers, recitation of the yellow book, and morning and evening dhikr. The *Al-Ma'tsurat* dhikr activities are conducted regularly every morning after the morning assembly and every evening after the Asr prayer in the pesantren's musholla, led by a student and attended by all students. The Baitul Qur'an Alghifari Islamic boarding school is led by Ustadz Muhammad Akmal LC. His educational background is that he is an alumnus of a university in Sudan called the International University of Africa. And he became the first leader and was one of the founders of the Baitul Qur'an Alghifari Islamic boarding school.

B. The Authenticity of Hadith in *Al-Ma'tsurat* Dhikr in the Kutub al-Sittah

Analysis of the Sanad and Matan of this Hadith is based solely on the nine major Hadith collections, namely: Sahih Bukhari, Sahih Muslim, Sunan Ibn Majah, Sunan an-Nasa'i, Sunan at-Tirmidhi, Sunan Abu Dawood, Muwatta', Musnad Ahmad, and Musnad ad-Darimi, with the aim of making it easier for the author to find sources and To ensure the authenticity of the practiced dhikr, an analysis of the sanad and matan of the hadiths that are the sources of *Al-Ma'tsurat* dhikr was conducted. Here are the results of the analysis:

Table 1. The Authenticity of Hadith in the Dhikr of *Al-Ma'tsurat*

No	Lafaz Dzikir	Sumber Hadist	Status Sanad	Status Matan	Keabsahan Hadist
1	أَصْبَحْنَا وَأَصْبَحَ (أَمْسَيْنَا وَأَمْسَى) الْمَلِكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ لَا شَرِيكَ لَهُ	Shohih Muslim	Shohih	Shohih	Gharib
2	أَصْبَحْنَا عَلَى فِطْرَةِ الْإِسْلَامِ، وَعَلَى كَلِمَةِ الْإِخْلَاصِ، وَعَلَى دِينِ نَبِيِّنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَعَلَى مِلَّةِ آبَائِنَا إِبْرَاهِيمَ حَنِيفًا مُسْلِمًا، وَمَا كَانَ مِنَ الْمُشْرِكِينَ	Musnad Ahmad	Shohih Atas Syarat Syaikhaini (Imam Bukhori Dan Imam Muslim)	Shohih	Gharib
3	سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، عَدَدَ خَلْقِهِ، وَرِضَا نَفْسِهِ، وَزَنَةَ عَرْشِهِ، وَمِدَادَ كَلِمَاتِهِ	Shohih Muslim	Shohih	Shohih	Gharib
4	بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ، وَهُوَ السَّمِيعُ الْعَلِيمُ	Musnad Ahmad	Shohih	Shohih	Gharib
5	أَعُوذُ بِكَلِمَاتِ اللَّهِ النَّامَاتِ مِنْ شَرِّ مَا خَلَقَ	Shohih Muslim	Shohih	Shohih	'Aziz

6	اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ وَأَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ وَأَعُوذُ بِكَ مِنْ غَلَبَةِ الذَّيْنِ وَقَهْرِ الرِّجَالِ	Sunan Abi Daud	Dhoif	Dhoif	`Aziz
7	اللَّهُمَّ عَافِنِي فِي بَدَنِي اللَّهُمَّ عَافِنِي فِي سَمْعِي اللَّهُمَّ عَافِنِي فِي بَصَرِي	Musnad ahmad	Hasan	Hasan	Gharib
8	اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، لَا إِلَهَ إِلَّا أَنْتَ	Musnad ahmad	Hasan	Hasan	Gharib
9	سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ	Shohih bukhori	Shohih	Shohih	Mutawattir
10	لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ	Shohih bukhori	Shohih	Shohih	Gharib
11	سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ	Musnad ahmad	Shohih	Shohih	Gharib

The analysis of the sanad and matan of hadith aims to ensure the authenticity of the hadith that serves as the basis for dhikr practices, particularly in this case found in *Dzikir Al-Ma'tsurat*. This hadith study is conducted by limiting the sources to nine major hadith books, namely:

1. Sahih Bukhari
2. Sahih Muslim
3. Sunan Ibn Majah
4. Sunan An-Nasa'i
5. Sunan At-Tirmidhi
6. Sunan Abu Dawud
7. Muwaththa' Imam Malik
8. Musnad Ahmad
9. Musnad Ad-Darimi

This limitation aims to facilitate the author's search for sources and ensure the credibility of the hadiths used as the basis for dhikr. The hadiths are analyzed from two important aspects:

1. Sanad
The chain of narration of hadith from the Prophet Muhammad (PBUH) to the last narrator.
2. Matan
The content or text of the hadith itself.

The Hadith Validity Analysis Table is a structured tool used to evaluate the authenticity of the hadiths that form the basis of the *Al-Ma'tsurat* dhikr recitations. This table consists of several key components. First, the Dhikr Phrase column presents the specific wording or recitation of the dhikr to be analyzed. Next, the Source of Hadith identifies the classical hadith compilation from which the phrase originates, such as Sahih Bukhari, Sahih Muslim, or other recognized collections. The Sanad Status refers to the reliability of the chain of narrators (sanad), categorized as *Shahih* (authentic), *Hasan* (good), or *Dha'if* (weak), based on scholarly evaluation. The Status of Matan assesses the

textual integrity of the hadith (*matan*), determining whether the content is consistent, authentic, or contains weaknesses. Finally, the Authenticity of Hadith provides an overall judgment on the hadith, classifying it into broader categories such as *Gharib* (rare), *Mutawatir* (mass-transmitted), or other relevant classifications. This analytical approach ensures a comprehensive understanding of the hadiths within *Al-Ma'tsurat*, allowing for a more informed and meaningful practice of the dhikr by students and educators (Rahman, 2024).

The analysis of the hadiths found in *Al-Ma'tsurat* reveals a variety of levels in terms of authenticity, based on both the chain of narration (*sanad*) and the content of the hadith (*matan*). One example of a *sahih* (authentic) hadith is the phrase, "*We have entered the morning and the evening, and the dominion belongs to Allah*", which is sourced from Sahih Muslim. Both the *sanad* and *matan* of this hadith are deemed authentic, although it is classified as *gharib* meaning it is rarely narrated but it remains valid and reliable for practice (Kamil et al., 2024).

An example of a weak (*dha'if*) hadith is the supplication: "*O Allah, I seek refuge in You from worry and sorrow*", which appears in Sunan Abi Dawood. The chain of narration is weak, particularly due to the narrator Ghussan bin Uruf. Imam Al-Dzahabi critiqued him for having a poor memory, and Ibn Hajar even stated that he fabricated hadiths. The *matan* of this hadith includes the phrase *عَوِذُكَ مِنْ غَلَبَةِ الدِّينِ وَقَهْرِ الرِّجَالِ*, which is only narrated through this unreliable narrator. However, a similar phrase exists in stronger narrations found in the collections of Imam Bukhari, Ahmad, Tirmidhi, and An-Nasa'i, where the more authentic wording is *صَلِّعَ الدِّينِ، وَغَلَبَةِ الرِّجَالِ*. Therefore, although this specific version is weak, the meaning is supported by stronger narrations, allowing it to be used cautiously in the context of dhikr (Aris et al., 2024).

A third example is a *hasan* (good) hadith: "*O Allah, grant me health in my body*", sourced from Musnad Ahmad. The chain includes Ja'far bin Maimun, who is considered a weak narrator, though not severely so, placing the hadith in the *hasan* category. The *matan* itself is considered sound and meaningful. Like the previous examples, this hadith is also classified as *gharib*, but it still holds enough reliability to be practiced, especially in non-obligatory acts like dhikr.

This analysis of the *sanad* and *matan* of the dhikr hadiths used in *Al-Ma'tsurat* shows that the majority are *sahih* in both form and content. Some hadiths are *hasan* or even *dha'if* in their chains, but their content is supported by other narrations, making them *hasan li ghairihi* good due to external supporting evidence. While *dha'if* hadiths are not strong enough to be used as primary evidence, they may still be practiced when their meanings are corroborated by more authentic texts. This selective and critical approach, based on major hadith references, ensures that the practice of *Al-Ma'tsurat* remains rooted in sound Islamic tradition and scholarly integrity.

Conclusions

The conclusion I can draw in this journal is that *Al-Ma'tsurat* is a collection of dhikr that has a strong foundation in the Quran and Hadith. The *Al-Ma'tsurat* that I discuss here is a work by Sheikh Hasan Al-Banna, a great scholar who made significant contributions to

Islamic preaching. The dhikr in Al-Ma'tsurat is derived from the holy verses of the Quran and the Sunnah of Prophet Muhammad (PBUH), making it a practice that not only has a solid spiritual foundation but is also rich in prayers that provide protection, strength, and tranquility to anyone who practices it.

Al-Ma'tsurat, written by Sheikh Hasan Al-Banna, is specifically practiced at the Baitul Qur'an Al-Ghifari Islamic boarding school, located in Hamparan Perak. The students at this pesantren routinely perform the Al-Ma'tsurat (small) dhikr, not the (large) one, as part of their daily routine. The practice of this dhikr is believed to enhance faith and piety towards Allah SWT, as dhikr is one of the most effective ways to draw closer to Him. Al-Ma'tsurat dhikr not only reminds us of Allah's greatness but also strengthens our belief that everything that happens in this world is by His will. With this, I hope many other Islamic boarding schools can adopt and practice Al-Ma'tsurat dhikr as part of their daily programs. The benefits of this dhikr are not limited to individuals, but also extend to the entire environment, creating a peaceful and blessed spiritual atmosphere. In addition, the prayers contained in the dhikr can serve as a means to seek protection, strength, and guidance from Allah SWT. The hope is that with the continuous recitation of dhikr, each individual can become more steadfast in their faith, always remember Allah in every step of their life, and attain peace of mind as well as ease in navigating life in this world.

In conclusion, may the practice of Al-Ma'tsurat dhikr continue to be preserved in various Islamic boarding schools and the wider community, so that more and more Muslims can benefit from this practice. Remembrance of Allah is the key to tranquility of the heart and a source of strength in facing various life trials. May we all be constantly guided to always remember and invoke Him in every situation.

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