



## Habituation of the Recitation of *Ratib Al-Haddad*, a Means of Improving the Character Education of Students

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### ABSTRACT

Character education is needed in rebuilding a nation's civilization that has superior personality and character. Character education is currently very much needed and improved, given the fact that moral decadence is so massive that the causal factors range from the social environment, family, friends, social media, electronic media, and many more. Regarding this problem. TPQ Al-Ikhlâs tries to apply the habit of reciting *ratib al-haddad* as a means of improving character education. *Dhikr ratib al-haddad* was chosen by the TPQ Al-Ikhlâs institution because of its great benefits and virtues. With this *dhikr*, it is hoped that students will be equipped with the teachings of religious values, polite values, and *ubudiyah* divine values. The aims of this study were: (1) to find out the stages of habituating the remembrance of *ratib al-haddad* as a means of increasing the character education of TPQ Al-Ikhlâs students (2) to find out the benefits of habituating the remembrance of *ratib al-haddad* for TPQ Al-Ikhlâs students. In this study, a qualitative research method was used with a qualitative descriptive approach, in which the data collected was in the form of words, not in the form of numbers, so the preparation of the research report was composed of structured sentences. From the results of this study it can be seen that: (1) There are four stages of implementing the *dhikr* of *ratib al-haddad* carried out by the TPQ Al-Ikhlâs institution as a means of improving character education for students, which consist of: the preparation stage, the initial stage, the implementation stage, namely by reading all series of remembrance of *ratib al-haddad* solemnly, and the final stage is by reading a prayer. (2) The benefits of practicing *dhikr* of *ratib al-haddad* for TPQ AL-Ikhlâs students include: students become more polite, increase students' shy, queues become diligent, active in reciting the holy Qur'an, increase fluency in reading the Qur'an, and reduce students' anger.

## Introduction

Currently, Indonesia is facing a situation of erosion of children's morals and character. One of the factors causing the decline in character is that society today is orientated towards western countries as developed countries. The culture that has entered the country, some people are unable to filter out culture that contradicts the nation's culture which upholds eastern culture, apart from that, advances in technology and ease of internet access have made access to information from the outside world uncontrollable, especially during the COVID-19 *pandemic* (Tanshzil, 2012). As a result, there are many cases of moral deviation that occur in almost all segments, one of which is in the world of education. Cases of student delinquency are widely reported in almost all news media. One of them is cases of juvenile delinquency that occurred in South Jakarta, of which there will be at least 323 throughout 2023, such as brawls, hanging out drunk, and illegal racing. Another, more serious case was the case of murder by a teacher which occurred in 2018 in Sampang, Madura, East Java, which was only because the teacher was advised not to mess with other friends and the teacher smeared his cheeks with paint. Based on a student character survey conducted by the Research and Development Center for Religious and Religious Education in 2021, the average index number decreased compared to the index results in 2020. In 2021, the character index for secondary education level students was at 69.52, down two points from the indicative figure. from 2020 (71.41). The decline in this index number is strongly suspected to be due to the effects of the Covid-19 pandemic (Daryanto, 2013).

Looking at the above phenomenon, education must be improved further in order to improve and restore the spirit of Indonesian education. Based on Law No. 20 of 2003 concerning the National Education System in Article 3, it is stated that national education functions to develop abilities and shape the character and civilization of a dignified nation in order to make the life of the nation intelligent, aimed at developing the potential of students so that they become human beings who believe and are devoted to God Almighty. Almighty, noble, healthy, knowledgeable, capable, creative, independent, and a democratic and responsible citizen. It is clear that based on this law, national education must be able to build and shape national character, namely through character education. Character education itself is a conscious effort to instill and develop good values in order to humanize humans, to improve the character and intellectual training of students, in order to create a generation of knowledge and character who can provide benefits to the surrounding environment (Asiyah, 2015).

Character education as an effort to shape and instill the character of students or santri can be realized in various ways, one of which is the habit of reciting remembrance Zikr has enormous benefits, including: strengthening faith, preventing disasters, calamities and calamities, as therapy for the soul, cultivating positive energy to be able to differentiate between right and wrong and can dissolve sin. Of these several benefits, there is a connection between how

dhikr provides benefits for improving the character of students (santri) (Indah, 2022).

The comparison results of previous research used as a comparison for this scientific work are the journal compiled by Mamay Maesaroh with the title: Intensity of Ratib al-Haddad's dhikr and spiritual intelligence of santri. The article discusses the influence of the intensity of the dhikr ratib al-haddad on the spiritual intelligence of students at the Mathla'unnajah Islamic Boarding School Ujungjaya Sumedang by obtaining an average percentage of 79% of the 67 students as respondents, which indicates that the intensity of the dhikr ratib al-haddad is at high category scale (Maesaroh, 2019). What this research has in common with previous research is that both study the remembrance of Ratib al-Haddad. What differentiates the previous research from the current research is that the previous research focused on the influence of the intensity of the recitation of Ratib al-Haddad on the spiritual intelligence of students aged 12-20 years, while this research focuses on the habit of reciting the remembrance of Ratib al-Haddad as a means of improving character education. Al-Ikhlâs Moropelang Babat Lamongan TPQ (Al-Qur'an Education Park) students with an age range of 9-13 years. Al-Ikhlâs Al-Qur'an Education Park (TPQ) was founded on June 16 1999 and is still under the auspices of *Ta'mir* Al-Ikhlâs Mosque with a building area of  $\pm 690 \text{ m}^2$ . TPQ Al-Ikhlâs Moropelang in carrying out its teaching practices uses the *An-nahdliyah method* which is under the supervisory board (mabin) of the Langitan Islamic Boarding School, Widang, Tuban. *An-nahdliyah* itself is a method that has the characteristic of using the tapping of a soul-touching stick. The *An-nahdliyah* method is divided into 6 volumes for PBP students (Package Book program) which is then continued at the PSQ level (Al Qur'an sorogan program).

From observations made by researchers while at the research location, the practice of implementing the character values of the TPQ AL-Ikhlâs Moropelang students is still weak and even tends to have their character values fade. In terms of religious values, for example, when the students come to TPQ Al-Ikhlâs and when the afternoon prayer congregation takes place, many of them do not participate in the prayer. Then from the value of tolerance, when the Asr call to prayer comes out, many students don't pay attention to listening, instead they make noise, even when congregational prayers take place, the students are busy playing and disrupt the solemnity of the Asar prayer. Another character value that is a problem is the way of behaving and speaking words that are not polite to teachers in their daily lives which is not good and does not show manners and ethics towards people who are respected (teachers/asatidz). However, not all students are like that, there are also students who are good at implementing character values.

Therefore, this research aims to reveal the stages of dhikr ratibul as a habit at TPQ Al-Ikhlâs in improving the character education of students and to reveal the benefits of the habit of dhikr ratib al-haddad as a means of improving character education for students of TPQ Al-Ikhlâs Moropelang Babat Lamongan.

## Metode

Methodologically, this research uses qualitative research methods using a descriptive approach. Qualitative research is a research method used to examine the natural conditions of an object, where the researcher is the key instrument, where the final results of this research emphasize meaning rather than generalization, emphasizing understanding of problems in social life based on real conditions. holistic, complex and detailed. Suharsimi Arikunto explained that the type of descriptive research is that if the researcher wants to know the status of something and so on, then the research is descriptive, which means explaining events and things. In order for research using qualitative methods to be said to be good, the data collected must be accurate, complete and intact, both in the form of primary data and secondary data (Murdiyanto, 2020).

Primary data is data obtained or collected directly in the field by researchers who are obtained directly from the source by carrying out measurements, namely calculating themselves in the form of questionnaires, observations, interviews and so on. Secondary data is additional data in the form of information that complements primary data. Includes documents or archives obtained from various sources, existing supporting photographs or your own results as well as data related to research. The data collection techniques used include observation, interviews, and documentation. Meanwhile, the data analysis techniques applied in this research include: data reduction, data presentation, and data verification (Miles & Hiberan, 1992).

## Results and Discussion

In fostering and instilling positive character values in schools or other non-formal educational institutions, each educational institution has various strategies to apply in the learning process in everyday life. One of the methods used by TPQ Al-Ikhlas as an effort to strengthen the character education of its students is by getting used to wirid or dhikr *ratib al-haddad*. The recitation of *ratib al-haddad* is already well known in Indonesia, in fact almost all Islamic boarding schools and even all prayer rooms or mosques practice this wazifa as one of the selected wirids which is done monthly, weekly and even daily. At TPQ Al-Ikhlas Moropelang itself, this wirid has been practiced once every three weeks, namely every Thursday, alternating every week with wirid or other practices, namely reading *tahlil* and reading Surah *Al-Waqi'ah*. The amaliyah carried out is part of the TPQ institution's efforts to instill strengthening and improving the character education of students who are religious and have good moral character through *riyadoh* and *mujahadah* through various wirid which are practiced through predetermined wirid stages.

*Ratib Al Haddad* which was read at TPQ Al-Ikhlas was originally an instruction emphasized for the TPQ asatidz council to practice under the auspices of Kortan Babat as a daily practice (Kamila, 2020). Then, based on the wishes of the head of TPQ Al-Ikhlas together with other PSQ asatidz (Sorogan

Qur'an Program) councils, finally the wirid began to be given to all PSQ students except PSQ 1 students. This wirid can be used as a practice or self-religion for those who practice it or also as form of education in educating its students.

Ustad Roselan as the head of TPQ is well aware that teaching and learning activities (reciting the Koran) of the Koran is not enough, apart from reciting the Koran, the students must also get other provisions that will be useful for the students in the future when they grow up. Because it educates students to be close to Allah SWT. and Rosulullah Muhammad saw. should be implanted as early as possible. In this way, the value of monotheism in the students will be embedded. By looking at the situation and condition of the children around them, currently many of whom do not have them, they are very concerned, where children are influenced a lot by the outside world which makes them lack good manners towards teachers and even their own parents. .

Then this wirid *ratib al-haddad* was chosen , according to Ustad Roselan this wirid can be used as an intermediary means to *pray* to Allah and pray for the students of TPQ Al-Ikhlâs to become superior students, have good morals, and *ta'dhim* towards religion, teachers and people. old, and hopes to be kept away from disaster and death in a state of khusnul khotimah. This is in accordance with what Sheikh Abu Bakar bin Ahmad al-Maliabar said in the Book Al-Imdad bi Syarhi Ratib al-Haddad.

Based on Minister of Education and Culture Regulation no. 20 of 2018 in Article 2 paragraph 2 explains that in implementing Strengthening Character Education (PPK) you must apply Pancasila values which include religious values, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, national spirit, love of the homeland, respect for communicative achievements, love of peace, love of reading, care for the environment, social care and responsibility. All of these values are the embodiment of the five main values of PPK which are interrelated, namely religious, nationalist, independent, mutual cooperation and integrity. The following is a table regarding the values of character education along with descriptions:

**Table 1 . Character Values PPK**

No.	Mark	Description
1	Religious	Attitudes and behavior that are obedient in carrying out the teachings of the religion they adhere to, tolerant towards the practice of worship of other religions, and living in harmony with followers of other religions.



2	Honest	Behavior that is based on efforts to make oneself a person who can always be trusted in words, actions and work.
3	Tolerant	Attitudes and actions that respect differences in religion, ethnicity, ethnicity, opinions, attitudes and actions of other people who are different from themselves.
4	Discipline	Actions that demonstrate orderly behavior and compliance with various rules and regulations.
5	Work hard	Behavior that shows serious effort in overcoming various obstacles to learning and assignments, as well as completing assignments as well as possible.
6	Creative	Thinking and doing something to produce a new way or result from something you already have.
7	Independent	Attitudes and behavior that do not easily depend on others to complete tasks.
8	Democratic	A way of thinking, behaving and acting that equally assesses the rights and obligations of oneself and others
9	Curiosity	Attitudes and actions that always strive to know more deeply and broadly about something they learn, see and hear.
10	Spirit of nationality	A way of thinking, acting and insight that places the interests of the nation and state above the interests of oneself and one's group.
11	Love of the Motherland	A way of thinking, behaving and acting that shows loyalty, concern and high appreciation for the language, physical, social, cultural, economic and political environment of the nation.
12	Rewarding Achievement	Attitudes and actions that encourage him to produce something useful for society, and recognize and respect the success of others.
13	Communicative	Actions that show a sense of enjoyment in talking, socializing, and collaborating with other people
14	Love peace	Attitudes, words and actions that cause other people to feel happy and safe in their presence.
15	Like to read	The habit of making time to read various literature that brings goodness to him
16	Environmental	Attitudes and actions that always strive to

	care	prevent damage to the surrounding natural environment, and develop efforts to repair natural damage that has occurred.
17	Social care	Attitudes and actions that always want to provide assistance to other people and communities in need.
18	Responsible	A person's attitude and behavior to carry out his duties and obligations, which he should do, towards himself, society, the environment (natural, social and cultural), the country and God Almighty.

From several research findings conducted by researchers based on interviews conducted with the Head of TPQ Al-Ikhlâs, the guardians of the students, and the *asatidz*, the researchers were able to explain several stages of implementing the remembrance of *ratib al-haddad* as a means of improving the character education of the students of TPQ Al-Ikhlâs Moropelang. The stages of reciting the dhikr *ratib al-haddad* as a means of improving the character education of TPQ Al-Ikhlâs students are as follows:

a. Preparation phase

At this stage, the TPQ Al-Ikhlâs chose Thursday as the main day for carrying out dhikr. Then, before starting the dhikr, the students are required to take ablution water and then sit in the room facing the Qibla (Idris, 2016) Next, the students read the *kalamun qodimun* prayer Continue reading Surah *Al-Fatihah* before the remembrance of *Ratib Al-Haddad* begins. The prayer reading sentences are as follows:

كَلَامٌ قَدِيمٌ لَا يُمَلُّ سَمَاءُهُ، نَزَّهَ عَنْ قَوْلٍ وَفِعْلٍ وَنَيْيَّةٍ  
نَدَّ جَهْلِيَّ وَحَيْرَ تِي فَأَيُّ رَبِّ مَتَّعَنِي بِسِرِّ حُرْفِهِ، وَنَوَّرَ بِهِ قَلْبِي وَاسْمَعِي وَمُقَلَّتِي

In the preparation stage for the remembrance of *ratib al-haddad* carried out by the students, it is linked to the character education values issued by the Ministry of Education and Culture in Minister of Education and Culture Regulation No. 20 of 2018 Article 2 Paragraph 2, the value of character education that is applied is responsibility and independence, because students are required to be independent in carrying out wudu and are responsible for what they do in preparation before carrying out dhikr *ratib al-haddad*.

b. Initial Stage

After reading the prayer above, the leader of the zikr (imam) begins by praying to send *fatihah* to:

1. Prophet Muhammad peace be upon him.
2. The family of the prophet and *the members of the house* of the prophet Muhammad peace be upon him.
3. Sheikh Abdul Qadir Al-Jailani

4. Al-Habib Abdullah bin Alwi bin Muhammad Al-Haddad
5. The masayikhs of Ponpes Langitan
6. TPQ Al-Ikhlâs teachers and santri guardians
7. The students of TPQ, in order to be pious and pious students.

Tawasul and sending fatihah is part of the *nahdliyyin tradition* so that the prayers offered can be quickly received and granted by Allah SWT. This is also the same as what is expected by TPQ teachers, reading wirid *ratib al-haddad* which starts with tawasul and sending fatihah before dhikr begins is part of seeking blessings for people who are *pious*, pious and close to Allah SWT.

Judging from the activities at the initial stage of remembrance of *ratib al-haddad*, the character value applied is love of the homeland because it upholds the traditional values that exist in people's lives. Apart from that, there is also the value of appreciating achievements which is also applied, because this activity can encourage students to produce something that is useful for them in their future social life.

c. Implementation Level of Zikr

At this stage of implementation, all santri read all the sentences of dhikr in the *ratib al-haddad* from beginning to end with one repetition. The students are invited to read together with the imam to read it with a sense of solemnity and reverence and deepen the meaning of each zikr reading.

If you look at the implementation level of zikr *ratib al-haddad*, then the educational value applied to this activity is religious value and fond of reading. By reading *ratib al-haddad*, the santri can grow their love for Allah swt., also as an effort to get closer to the *Creator* and by reading the dhikr, the santri is expected to be able to increase their love of reading in their daily lives.

d. Termination Stage

After carrying out the entire series of dhikr *ratib al-haddad*, all students are invited to pray and agree to the prayer read by the priest as the final stage of dhikr. The students prayed with full hope and *meditated* wholeheartedly so that their prayers would be answered by Allah SWT.

This stage also plays a role in increasing the religious values of students to always ask Allah SWT. as a place to ask for and hand over all the affairs that have been done to Him (Romdoni & Malihah, 2020).

From the results of interviews conducted by researchers, it was found that several benefits of the remembrance of *Ratib al-Haddad* were felt by the teachers and guardians of the students, including:

- a. The students have become more disciplined, that is, before the TPQ Al-Ikhlâs students participated in the dhikr, they still often came to TPQ during Asar congregational prayers, which in the end made noise. However, after following this dhikr, they were more disciplined in participating in congregational activities. So, the character value achieved by students by getting used to reciting the remembrance of *ratib al-haddad* based on the character education



values of the Ministry of Education and Culture is the character value in the form of discipline. With the remembrance of *ratib al-haddad*, students are able to demonstrate regular and orderly behavior in their daily lives

- b. The students became more polite, that is, whereas previously many students still had good manners towards teachers and parents, then they became more polite in speaking to teachers and parents, and polite in their behavior. Students who are more polite in their behavior show that the character values of tolerance, social care and love of peace have been achieved. This can be seen from increasing politeness, respecting and respecting older people, respecting others, and upholding etiquette.
- c. This makes students' feelings of shame increase, meaning that students feel embarrassed when they make mistakes, when students are advised and reprimanded by parents and teachers.

The character values achieved by students in the PPK (Strengthening Character Education) character values are the values of tolerance and love for the country. Because feeling ashamed of mistakes made means that students show a way of thinking and behaving that cares and respects other people and respects each other.

- d. Making students more active and enthusiastic in studying at TPQ. Based on many reports from students' parents to the *Asatidz council*, it was said that their sons and daughters became more obedient to prayer and learned to recite the Koran after entering the PSQ program and following the dhikr *ratib al-haddad*. The character values that the students have achieved are being responsible, religious, and appreciating achievement. This can be seen from the changes in students who show positive values in the form of studying hard, being responsible for the obligations and rules they have to follow.
- e. Practicing students' reading of the Koran so that they become more fluent. In this case, the aim of the students is that the students can apply the character value of liking to read by getting into the habit of reading *the dhikr ratib al-haddad*.
- f. Reduce children's anger and increase children's patience in their daily lives. The students are able to show the character value of loving peace because the students show attitudes, words and actions that cause other people to feel happy and safe because of what the students do (Gumilang & Nurcholis, 2018).

## Conclusion

In fostering and instilling positive character values in schools or other non-formal educational institutions, each educational institution has various strategies to apply in the learning process in everyday life. One of the methods used by TPQ Al-Ikhlas as an effort to strengthen the character education of its students is by getting used to wirid or dhikr *ratib al-haddad*. The recitation of *ratib al-haddad* is already well known in Indonesia, in fact almost all Islamic boarding schools and even all prayer rooms or mosques practice this wazifa as one of the selected wirids which is done monthly, weekly and even daily. At TPQ Al-Ikhlas Moropelang

itself, this wirid has been practiced once every three weeks, namely every Thursday, alternating every week with wirid or other practices, namely reading tahlil and reading Surah Al-Waqi'ah. The amaliyah carried out is part of the TPQ institution's efforts to instill strengthening and improving the character education of students who are religious and have good moral character through riyadoh and mujahadah through various wirid which are practiced through predetermined wirid stages.

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