



DZIKIR RATIB AL-HADDAD AS AN EFFORT TO STRENGTHEN RELIGIOUS CHARACTER EDUCATION

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Abstract: This research was conducted because people are increasingly losing their character and identity as an excellent Indonesian nation and the low public awareness of religious activities. For this reason, this study aims to analyze and examine the remembrance of Ratib Al-Haddad to strengthen religious character education. The approach used in this research is a descriptive qualitative type of case study. Data collection uses observation and in-depth interviews and is supported by documentation. The research location is in Kaling Village, Tasikmadu District, Karanganyar Regency. Data analysis techniques used are data collection, data reduction, data presentation, and data inference. The results showed that efforts to strengthen religious character education in Kaling Village provided the community an understanding of religious character through remembrance of Ratib Al-Haddad activities led by Kyai. Strengthening character education through remembering Ratib Al-Haddad includes moral knowing, feeling, and doing. This research implies that all parties need support to achieve a common goal, namely creating a harmonious religious character.

INTRODUCTION

A good nation is a nation that has character. Currently, the crisis in Indonesia is not only seen in its economy. But more than that, there are multi-dimensional crises such as leadership, exemplary, and moral crises everywhere (Widat & Lestari, 2022). This makes all elements of society and the government obliged to cooperate to improve a nation's character. In his speech, Bung Karno reminded: "This nation must be built by prioritizing character building because character building will make the Indonesian government a significant, advanced, and glorious country, and with dignity. If character-building is not carried out, the Indonesian nation will become a kuli nation (Yahya, 2019).

Character is a fundamental value that builds a person's personality, is formed due to environmental influences, distinguishes a person from others, and manifests his attitudes and behavior in everyday life (Ismail et al., 2020). Character needs to be developed with character education. Character education is defined as value education, character education, moral education, and

character education which aims to develop the ability of students to make good and bad decisions and maintain something good wholeheartedly (Mubarok et al., 2021; Abdullah & Khalifatunnisa, 2022). Character education is the education of human moral values realized and carried out in actual actions (Syaifuddin & Hefniy, 2019). Character education is essential for education in Indonesia. Character education will form the nation's quality character, which does not ignore social values such as tolerance, togetherness, cooperation, and others (Hasan, 2019; Baharun & Rizqiyah, 2022).

People are increasingly losing their character and identity as an excellent Indonesian nation. People are starting to not care about how to behave appropriately according to the order and rules of the country and religion. People think more about how to get their happiness without thinking about other people, the environment, and their nation (Baharun & Badriyah, 2021). The increasingly rapid development of globalization has penetrated moral and religious defenses in people's lives. Electronic devices, communication tools, and others are easy to operate and are rapidly eroding the traditional values that have been held. However, with globalization providing all the needs desired by humans, it can have positive and negative impacts, depending on the utilization taken by humans themselves (Wahid et al., 2021).

Meanwhile, some of the people of Kaling village are busy with worldly affairs, for example, working to make ends meet, resulting in low public awareness of religious activities. As seen in their daily life, the prayer room and mosque in Kaling village are empty of worshipers, and the majority are only filled with elderly worshipers. Most of the Kaling people are Muslim, but not everyone has the same understanding of Islam, especially about the values of a religious character. This can be seen from the low interest or enthusiasm of the Kaling village community towards religious behavior.

Many people still behave not to Islamic teachings and applicable norms. Most Kaling people do remembrance only as a practice and have not been applied or implemented in daily life. It is necessary to follow up so that remembrance activities can be helpful in social life and the hereafter. At the same time, the main thing in worship is its interpretation in everyday life. It isn't perfect.

From this gap, one of the efforts to strengthen religious character education is through the remembrance of Ratib Al-Haddad. Religious character is essential to apply in society, especially in Kaling village. The Kaling community must be aware of the importance of religious character. People understand the existence of life according to Islamic teachings. Like words, deeds, and actions will be in harmony with what has been taught by previous prophets and apostles.

Previously several previous studies discussed religious characters, including research conducted by Abdillah (2020), said that religious characters must be trained and developed through education so that later generations can be created that grow and develop by characters that breathe noble values in the life of the nation and state. Besides that, Nasution (2021) argues that

implementing students' religious values must be influential through the education taught in schools, especially in Islamic religious education. Previous research discussed the implementation of religious values, while this study examines the remembrance of Ratib Al-Haddad as an effort to strengthen religious character education. The uniqueness of this research is the strengthening of religious character education, which is carried out using Ratib Al-Haddad reading, which other researchers rarely do.

The implementation of the remembrance of Ratib Al-Haddad must affect religious character education. Based on several previous studies and the author's understanding of religious character, this research is essential to understand and overcome the problem of a religious character. This research is expected to provide a sense of Ratib Al-Haddad, capable of strengthening religious character education.

RESEARCH METHOD

This study focuses on studying the remembrance of Ratib Al-Haddad as an effort to strengthen religious character education. This research uses descriptive qualitative. Used to seek more in-depth information about the Ratib Al-Haddad as an effort to enhance religious character education. At the same time, the type of research used is a case study. The research time is from February - April 2022. The place in this research is in Kaling Village, Tasikmadu District, Karanganyar Regency.

The subjects in this study were clerics, the community, and the congregation of remembrance of Ratib Al-Haddad in Kaling Village. Therefore, the author's data collection is observation, a technique carried out in qualitative research by making observations on the object of study. The interview is a research technique that asks questions to obtain information about the research topic. Documentation is a data collection technique that analyzes research documents, written, illustrated, and electronic (Shukmadhinata, 2017). The collected data is then analyzed using interactive data analysis techniques consisting of three interacting activities: data reduction, data presentation, and drawing conclusions or verification.

In this study, researchers went directly to the field and carried out documentation, observations, surveys, and direct interviews in Kaling Village, Tasikmadu District, Karanganyar Regency. So that the presentation of this discussion is systematic and in-depth to get a complete understanding, this study observes the activities of remembrance of Ratib Al-Haddad to strengthen religious character education. Observations in the study were carried out for three months, from February to April 2022. During the observation, the researchers not only observed the activities of remembrance of Ratib Al-Haddad but also visited several worshipers of Ratib Al-Haddad in their homes and daily lives to find out their religious character while attending remembrance of Ratib Al-Haddad.

RESULT AND DISCUSSION

This research was conducted in Kaling Village, Tasikmadu District. Strengthening religious character education is a form of development given to every individual, especially in educating the nation in this case regarding the existence of character, which is a conscious and planned effort to realize religious values as well as regarding behavior and soul so that it will form a good character for a person as is the case with the remembrance of Ratib Al-Haddad in Kaling Village, Tasikmadu District, Karanganyar Regency. Based on initial observations, it can be seen that there is a lack of religious character in the people of Kaling Village, so it is necessary to strengthen the religious character.

In character education, there are three components of good character: first, moral knowledge or knowledge of morals, in the form of ethical awareness, understanding of moral values, moral logic, and self-knowledge. Second, moral feeling or feeling about the existence of morals in the form of knowledge of emotional aspects for humans with character, confidence, and sensitivity to the suffering of others. Third, moral doing or moral action is the result of two components of character that encourage a person to do good: 1) competence, 2) desire, and 3) habit (Faujiah & Tafsir, 2018). The forms of the three components of character that are integrated into the remembrance of Ratib Al-Haddad in Kaling village are as follows.

Moral Knowing

Moral knowing is knowledge about morals. Providing an understanding of religious character to the community through remembrance activities of Ratib Al-Haddad. Based on the observations of a kyai, he gave little knowledge of the activities of Ratib Al-Haddad. Kyai and the community provide advice, talk in light language, so it is easy to understand, and exchange stories with each other. It can be interpreted that it allows for an understanding of the importance of the religious character of the community in everyday life. One of them is through the remembrance of Ratib Al-Haddad. A kyai does not only provide understanding but also tries to provide examples so that people understand and understand them. Provide an understanding of the importance of the religious character of the community in everyday life. One of them is through the remembrance of Ratib Al-Haddad. A kyai does not only provide understanding but also tries to provide examples so that people understand and understand them.

Moral Feeling

A moral Feeling is a feeling about morals. Strengthening emotional aspects through remembrance activities of Rajib Al-Haddad so that people have a religious character. After the community understands, the next step is supporting the moving part by remembering Ratib Al-Haddad so that people have a religious character. The remembrance of Rajib Al-Haddad is regularly once a week, but it can also be done for specific events at the homes of Kaling Village residents. The implementation of the remembrance of Ratib Al-Haddad

is carried out once a week, every Sunday. This remembrance of Ratib Al-Haddad is located at the An-Nashr Mosque in Kaling Village, Tasikmadu District, Karanganyar Regency. The implementation of the Ratib Al-Haddad consists of memory, tausiyah, and mushafahah (shake hands) between the congregation. This remembrance of Ratib Al-Haddad is carried out every week. However, suppose there are certain events such as commemorating the birth of a child, commemorating the age of seven months of pregnancy, slametan, and others. In that case, it can be filled with remembrance activities of Ratib Al-Haddad. Like what Mr. Sholihin said.

"Sometimes, there is also Ratib Al-Haddad when asked to fill in a special event for the community, such as commemorating the seventh month of pregnancy (mitoni), and the timing is unexpected. So from time to time, there is a remembrance of Ratib Al-Haddad and not only once a week, namely Monday night."

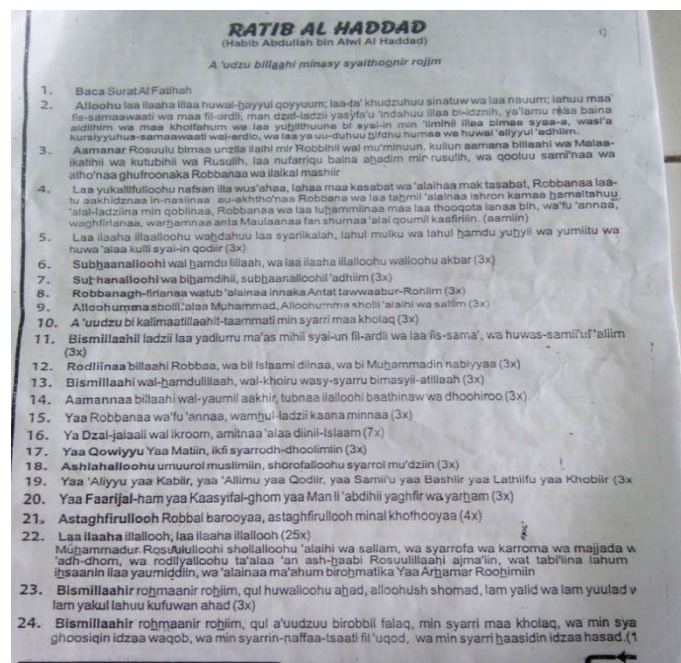


Figure 1. Ratib al-Haddad . remembrance text

Followed by remembrance, tasbih, tahmid, shalawat, and prayers. Then there is tausiyah after the Ratib Al-Haddad. At that time, the method used by Mr. Sholihin was the lecture method, namely the delivery of lecture material to the congregation of remembrance. After the remembrance and tausiyah activities are completed, it is continued with mushafahah (greetings or shaking hands). Shaking hands is done only with the same sex. The congregation of mothers with mothers and fathers with fathers.

Reading the remembrance of Ratib Al-Haddad is one of the efforts to strengthen religious character; if you read it, you know and understand the meaning of the remembrance. In the remembrance of Ratib Al-Haddad, the text of the remembrance of Ratib Al-Haddad that is used already has a translation in addition to the sentence that is read. This will make it easier for the congregation to understand and understand its meaning. People who read the remembrance

of Ratib al-Haddad enjoy the content, appreciate it, and know its meaning, indirectly will be severe in the remembrance and try to practice it in everyday life.



Figure 2. The activity of remembrance of Ratib al-Haddad

The composition of the contents of the Ratib al-Haddad begins with the letter Al-Fatihah, the ayat kursi, and a snippet of the letter Al-Baqarah which contains a request for forgiveness to Allah. If Al-Fatihah is the opening letter in the Qur'an, then Surah Al-Baqarah is the essence of the Qur'an, and the master of the verses of the Qur'an is Ayat Kursi. The remembrance of Ratib al-Haddad is arranged in a single unit of the poetry of the Qur'an in an orderly manner. The arrangement of Ratib al-Haddad is based on ethical and etiquette guidelines for communicating to Allah begins with mentioning Allah's name, purifying Him, giving praise, and reading salawat to the Prophet Muhammad. In addition, the reading of Surah Al-Baqarah verse 255, Surah Al-Baqarah verse 285-286, Surah Al-Ikhlâs verse 1-4 three times, Surah Al-Falaq verse 1-5, Surah An-Nas verse 1-6, shows a Fadilah holy book to provide awareness that humans are weak servants in front of Allah SWT (Thohir & Fauziah, 2021).

The dzikir Ratib al-Haddad consists of 32 readings of the main dhikr and six additional dhikrs, all of which are repeated three times, except for the reading of *ya dzal al-jalal wal-ikram amina ala din, al Islam* which is repeated seven times, reading *astaghfirullah rabbal Baraya*, *Astaghfirullah Minal Khataya* is repeated four times, and the recitation of *Laa ilaaha illallaahu* is repeated 25-100 times. This of dzikir Ratib al-Haddad begins with Surah Al-Fatihah, the ayat kursi, and several letters of Al-Baqarah which contain a request for forgiveness. The implementation of the dzikir Ratib al-Haddad has a procedure. Based on the interview, Sulis said that the process for following the remembrance of Ratib al-Haddad was systematic (Moral Knowing), as he said: "If I go to the mosque, the problem is there are sequences. There is already a photocopy; just read it."

The word Ratib is commonly used as a form of remembrance used by scholars to be read at a particular time by a person or several people in a congregation by the rules determined by the composer. In general, the remembrance arranged into Ratib consists of verses from the Qur'an which unite Allah, purify Allah, ask forgiveness, and pray of choice. In addition, Ratib can

heal diseases both physically and spiritually, bring sustenance, prevent harm, and restore magic. Ratib al-Haddad is taken from its constituent's name, al-Habib Abdullah bin Alwi bin Muhammad al-Haddad (1055-1132 H). Of the several prayers and remembrances he compiled, Ratib al-Haddad is the most famous and famous. Ratib al-Haddad was compiled based on inspiration on the night of Lailatul Qadar 27 Ramadan 1071 H / 26 May 1661 M (W et al., 2021).

Moral Doing

Moral Doing is a moral act. The last stage is to get used to practicing religious character in daily activities. Able to take lessons from the remembrance of Ratib al-Haddad by getting used to having a religious character. Get accustomed to the practice of religious character in daily activities. The running of the memory of Ratib al-Haddad can form the character of being patient, sincere, respecting others, and honest. It can develop sincerity if the community departs in the activity with a happy heart without coercion, significantly if the schedule changes. Be patient with these activities sometimes for a long duration; it will form patience in yourself to always follow the action until it is finished without complaining. Appreciate others who are leading the way. That is, someone who teaches in the front is considered capable and understands the remembrance of Ratib al-Haddad; this will form an attitude of respect without complaints.

Mrs. Saniyem, as a congregation, was happy to follow the remembrance of Ratib al-Haddad in Kaling village. She explained that she was pleased, as she said: "If you don't follow it once, you will feel happy or disappointed ."Dila is also a member of the community of remembrance of Ratib al-Haddad; the people of Kaling Village feel that there is a change in people's attitudes toward the Rajib al-Haddad; Dila said: "There has been a lot of change in her attitude, many people pray in the mosque, and they can get closer to Allah. . Many people take part in yasinan both at home and at the mosque, Ms. Sorry if the language isn't quite right."

Some changes are experienced by the community after participating in the remembrance of Ratib activities, as said by Sulis: "The change is being close to mothers, many people love it, if they pass by they are always greeted, even though they want to say hello, they are greeted first. People love you. -village People". The remembrance of Ratib al-Haddad as an effort to strengthen religious character education in both quality and quantity looks good, as Mr. Sholihin said: "In terms of quality, it looks good, and in quantity, the number of people who are starting to realize the existence of Islam is increasing, and slowly becoming a character religious community."

In terms of belief or aqidah, it is increasingly moving toward the righteous, even though a custom has been passed down from generation to generation; as Mr. Sholihin said: "In the past when I came to this village, there were still many things like that, yes they thought it was an antidote to danger or something like that. Spirits, then gratitude for the harvest. Even now, it is still there, but less. It's difficult to get rid of it because it has become a tradition or

habit of the people." Seen by the remembrance of Ratib al-Haddad gives a lesson that all power is only from Allah SWT.

The activity observed by the researcher regarding strengthening religious character is that it can form the nature of fathonah, namely with sympathy and empathy, which is social intelligence. Empathy and sympathy for other worshippers, because when the remembrance of Ratib al-Haddad is complete, if the congregation has compassion for other pilgrims who have just arrived and haven't gotten a seat, they can try to find a chair that hasn't got it. The activity observed by the researcher regarding forming religious character is to develop taawun/help-help. During the remembrance of Ratib al-Haddad, the community helps each other so that the event runs smoothly. They realize that humans cannot live alone and need the help of others. People can always get used to religious attitudes, which will later become religious characters. By getting accustomed to the religious perspectives above, the community will have better quality and quantity, namely, through the remembrance of Ratib al-Haddad in Kaling Village, Tasikmadu District, Karanganyar Regency.

From the observations that researchers have made, it can be seen that the people of Kaling have various characters. The character of the Kaling community can grow and develop due to multiple things, including factors from the surrounding environment. Character is a person's character, morals, or personality formed from the internalization of various virtues believed and used as a basis for a perspective, thinking behavior, or act (Pradana et al., 2020). A person's character will be on his understanding of religion, and the most important thing is to develop his belief first (Chandra et al., 2020).

The Kaling community certainly has a religious character. With the cultivation of religious values, it is hoped that people can understand them and apply them in everyday life (Moch. Holilurrohman, 2022). The religious character can only be imbued with a strong aqidah. Strengthening religious character is an effort made so that a person's character, character, or personality formed by religion is permanently attached and inspired by someone. One of the ways to strengthen the religious character of the people of Kaling Village is by remembering Ratib al-Haddad. Dhikr can calm the human heart and will always be grateful for all the blessings, graces, and gifts it gets, as well as cleanse the human spirit and soul from all the dirt of animalistic actions (Nur, 2017).

CONCLUSION

Implementing the remembrance of Ratib al-Haddad to strengthen religious character education in Kaling Village can have a positive influence. This can be seen in the increasing number of people who are starting to realize the existence of Islam. In addition, regarding social creed and belief, the people of Kaling village are more empathetic, greet each other, help, be sincere, and others. Based on the results of this study, the researcher hopes that the remembrance of Ratib al-Haddad can strengthen religious character. The community can develop a memory of Ratib al-Haddad as a positive activity and will continue to be carried out in the future. The implication is that there needs

to support from all parties to achieve a common goal, namely the creation of a harmonious religious character. As for the future, this research can be used as a reference for further research in developing religious character.

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