



ANALYSIS OF THE HABITUATION OF RATIB SANTRI BUKI DHIKR AND ITS INFLUENCE ON THE SPIRITUAL AND EMOTIONAL INTELLIGENCE OF CONGREGATION MEMBERS

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Abstract:

The increasingly complex dynamics of modern life have contributed to various emotional and spiritual challenges, highlighting the need for educational approaches that balance intellectual, emotional, and spiritual development. One such approach is the habituation of Ratib Santri Buki dhikr. This study aims to analyze the influence of Ratib Santri Buki dhikr habituation on the spiritual and emotional intelligence of its practitioners. The research employed a qualitative library research method. Data were collected through document studies from various academic sources, including books, scientific journals, research articles, and other relevant documents. Data analysis was conducted using content analysis techniques to identify, interpret, and synthesize findings from previous studies. The results indicate that the habituation of Ratib Santri Buki dhikr contributes significantly to the enhancement of spiritual intelligence by strengthening self-awareness, fostering closeness to Allah, creating inner peace, and helping individuals find deeper meaning in life. Furthermore, the practice also improves emotional intelligence by enhancing emotional regulation, reducing stress, increasing patience, and encouraging wiser responses to life's challenges. Therefore, the habituation of Ratib Santri Buki dhikr can be regarded as a holistic Islamic educational method that effectively develops both spiritual and emotional intelligence in a balanced manner.

Keywords: *Dhikr Habituation, Ratib Santri Buki, Spiritual Intelligence, Emotional Intelligence.*

INTRODUCTION

In contemporary society, many individuals live at an increasingly fast pace. They are occupied with academic pursuits, professional responsibilities, and various social demands; however, their psychological and emotional capacities often struggle to keep up with these pressures. As a result, stress, emotional instability, difficulty concentrating, and excessive overthinking have become common phenomena. The increasingly demanding and noisy environment of modern life frequently exhausts the human heart and mind, even before physical fatigue emerges. Such conditions are no longer confined to urban settings but

have also begun to affect educational environments (Putria, 2025).

At the same time, modern educational systems have placed considerable emphasis on the development of intellectual intelligence. Numerous innovative learning methods, educational technologies, and instructional strategies have been introduced to enhance students' academic performance. Nevertheless, efforts to strengthen cognitive abilities are often not accompanied by equivalent attention to emotional and spiritual development (Salimah et al., 2023). Academic excellence alone is insufficient when individuals lack emotional maturity and inner peace. A person may possess exceptional intellectual capabilities yet remain vulnerable when confronted with life's challenges and uncertainties (Mukhlisa et al., 2024).

Previous studies have demonstrated that emotional intelligence plays a significant role in facilitating learning processes, managing stress, and solving problems effectively. Similarly, spiritual intelligence provides meaning and purpose to learning activities, enabling individuals to view education as more than merely a pursuit of grades and achievements (Irhas et al., 2023). When emotional and spiritual dimensions are neglected, intellectual intelligence may fail to function optimally despite its potential.

The growing fragility of students' emotional and spiritual resilience presents a serious challenge for Islamic educational institutions. Many students excel academically yet experience significant stress when faced with assignments, examinations, or personal difficulties. Others may demonstrate diligence in memorization and learning activities but become discouraged when encountering failure. These phenomena indicate a gap between intellectual development and the cultivation of inner strength. Therefore, educational approaches that nurture not only the intellect but also the heart and soul are urgently needed (Irhas et al., 2023).

Within the Islamic tradition, *dhikr* (remembrance of Allah) is regarded as an effective means of attaining spiritual tranquility and strengthening the soul (Sarnoto & Wibowo, 2021). *Dhikr* is not merely a series of verbal recitations; rather, it represents a conscious effort to remember Allah and maintain a close relationship with Him. Among the religious practices commonly observed in the Tahunan community is the recitation of *Ratib Santri Buki*. This form of *dhikr* is believed to promote inner peace, enhance spirituality, and contribute to emotional self-regulation.

Jam'iyah Santri Buki Tahunan is a religious community that consistently preserves the tradition of reciting *Ratib Santri Buki*. For its members, the practice extends beyond a routine religious obligation and has become an integral part of daily life. Congregation members regard this spiritual activity as a source of inner strength and psychological calmness in navigating everyday challenges. The sustainability of this tradition amidst the rapid changes of modern life constitutes a noteworthy phenomenon worthy of scholarly investigation (Rofiq & Laila, 2025).

This study seeks to examine how the habituation of *Ratib Santri Buki* recitation contributes to the development of spiritual intelligence and emotional intelligence among congregation members. More specifically, it aims to explore the role of *dhikr* as a holistic educational practice that nurtures not only cognitive abilities but also emotional stability and spiritual awareness.

The significance of this study is reinforced by previous research indicating that regular religious activities, such as Qur'anic recitation, memorization, and *dhikr*, positively influence spiritual and emotional intelligence (Na'im, 2023; Riswana et al., 2023). As a form of *dhikr* rich in prayers, supplications, and praises to Allah, *Ratib Santri Buki* deserves further scholarly attention as a

potential medium for personal and spiritual development.

Ultimately, this study emerges from the concern that educational systems frequently prioritize intellectual achievement while paying insufficient attention to emotional and spiritual growth. In reality, intellectual, emotional, and spiritual intelligences are interconnected and equally important for human development. The tradition of Ratib Santri Buki practiced by Jam'iyah Santri Buki Tahunan is therefore viewed as an effort to restore this balance. Consequently, this research entitled "Analysis of the Habituation of Ratib Santri Buki Dhikr and Its Influence on the Spiritual and Emotional Intelligence of Congregation Members" seeks to contribute to a deeper understanding of the relationship between intellect, emotion, and spirituality within the educational process.

RESEARCH METHODS

This study employed a library research method using a qualitative approach. Library research relies primarily on written sources obtained from both physical libraries and digital repositories as the main foundation for data collection and analysis (Sugiyono, 2022). Through this approach, the study sought to examine comprehensively the concept and practice of Ratib Santri Buki dhikr and its relevance to the development of spiritual and emotional intelligence based on various available scholarly sources. The qualitative approach was selected because the study focused on understanding the meanings, values, and messages embedded within the practice of dhikr and its implications for individuals' spiritual and emotional lives.

Data were collected through documentation study. This technique involved identifying, gathering, reading, reviewing, and classifying various documents relevant to the research topic (Moleong, 2021). The documents analyzed included journal articles, books, research reports, and other scholarly publications discussing dhikr practices, spiritual intelligence, emotional intelligence, and Islamic educational traditions.

The collected data were analyzed using content analysis. Content analysis is a systematic and objective method used to understand, interpret, and derive meaning from written documents and texts. Through this technique, the researcher examined findings and discussions presented in previous studies to evaluate and compare different perspectives and methodological approaches. Consequently, the analysis produced a more comprehensive and credible understanding of the relationship between Ratib Santri Buki dhikr habituation and the development of spiritual and emotional intelligence.

RESULTS AND DISCUSSION

Human beings are viewed as creatures possessing physical, intellectual, emotional, and spiritual dimensions. Education is not merely concerned with developing intellectual abilities but also aims to foster spiritual and emotional growth in a balanced manner (Asrori, 2020). From the perspective of Islamic education, the habituation of Ratib Santri Buki dhikr can be understood as a process of spiritual development that contributes to the formation of the congregation's spiritual and emotional intelligence (Rofiqi, 2020).

The habituation of Ratib Santri Buki dhikr refers to a process of cultivating religious behavior through continuous and repetitive practice until it becomes an integral part of an individual's character. Theoretically, this concept is highly relevant to behaviorist theory, which emphasizes that human behavior is shaped through repeated stimuli and responses. This theory was developed by scholars such as B.F. Skinner, who argued that behavior can be formed through consistent reinforcement. In the context of dhikr, the repeated recitation serves as a spiritual

stimulus, while inner peace and closeness to Allah become the reinforced responses. Thus, the habituation of Ratib Santri Buki dhikr can be regarded as a form of spiritual conditioning that systematically shapes the congregation's religious habits.

Behaviorism explains that continuous habituation results in relatively permanent behavioral changes. In the practice of Ratib dhikr, the repetition of recitations, the religious atmosphere, and the emotional involvement of the congregation serve as powerful stimuli that generate psychological responses such as tranquility, patience, and spiritual awareness. This is consistent with recent studies indicating that the repetition of spiritual activities, such as dhikr, can shape religious behavioral patterns and enhance individuals' psychological stability ((Ithram et al., 2024).

Furthermore, within the behaviorist framework, the habituation process of dhikr can be explained through the concept of reinforcement. When individuals experience inner peace after engaging in dhikr, that experience functions as positive reinforcement that encourages them to repeat the behavior. Over time, dhikr becomes an ingrained habit. This demonstrates that dhikr is not merely a ritual activity but also a behavioral learning process that occurs repeatedly and systematically. Therefore, Ratib dhikr may be viewed as an effective habit-based educational method for shaping religious character, which is also consistent with Thomas Lickona's theory of habituation.

Thomas Lickona's habituation theory can be used to explain that the regular and repeated recitation of Ratib Santri Buki is not merely a religious ritual but also a habituation process that contributes to the formation of the congregation's religious character. According to Lickona, behaviors that are performed consistently and continuously develop into habits that eventually become internalized as part of an individual's personality (Tumin, 2026, p. 46).

In the context of this study, the habituation of Ratib Santri Buki dhikr enables spiritual values such as sincerity, patience, trust in Allah (tawakkul), discipline, and closeness to Allah SWT to be embedded within the congregation through a continuous process of repetition. The internalization of these values not only strengthens individuals' spiritual awareness and understanding but also helps them regulate their emotions, face life's challenges with greater calmness, and enhance their capacity for empathy and positive social interaction. Thus, the habituation of Ratib Santri Buki dhikr can be understood as a means of character development that contributes to the enhancement of both spiritual and emotional intelligence among the congregation.

With regard to spiritual intelligence, the habituation of dhikr plays a significant role in increasing individuals' awareness of the meaning of life and their relationship with God. Spiritual intelligence is not limited to formal worship practices but also encompasses the ability to understand transcendent values and integrate them into daily life. Research has demonstrated that the practice of dhikr can significantly enhance spiritual awareness and provide inner peace (Matondang et al., 2026).

Furthermore, the spiritual intelligence developed through the habituation of dhikr can be explained through the concept of spiritual consciousness, namely an individual's awareness of God's presence in every aspect of life. The repeated practice of dhikr helps individuals maintain this awareness consistently. This is supported by studies indicating that spiritual activities such as dhikr contribute to greater meaning in life, self-reflection, and psychological well-being (Chan & Halim, 2025).

From a behaviorist perspective, this improvement in spiritual intelligence is the result of continuous exposure to spiritual stimuli. Dhikr practiced regularly

strengthens individuals' cognitive and emotional pathways, thereby fostering a more religious mindset. In other words, dhikr functions as a form of conditioning that gradually and continuously instills spiritual values into an individual's consciousness.

In addition to spiritual intelligence, the habituation of dhikr also influences emotional intelligence. Theoretically, emotional intelligence encompasses the ability to recognize, understand, and manage one's own emotions as well as those of others. Research has shown that emotional intelligence plays a crucial role in enhancing psychological well-being, social relationships, and individual performance across various aspects of life (Mukhlisa et al., 2024).

In this regard, dhikr serves as a mechanism for emotional regulation (self-regulation). When individuals engage in dhikr, a process of psychological relaxation occurs that helps reduce stress and anxiety levels. This finding is supported by research showing that dhikr has a significant effect on emotional control, contributing 47.7% to emotional intelligence development (Ihram et al., 2024).

Moreover, other studies have demonstrated that emotional intelligence contributes to increased learning motivation, adaptability, and interpersonal relationships (Fian & Roqib, 2025). This suggests that individuals with high emotional intelligence are generally better equipped to cope with life's pressures in a calm and wise manner.

In the context of the habituation of Ratib Santri Buki dhikr, congregation members who regularly participate in dhikr exhibit significant emotional changes, including increased patience, tranquility, and self-control. This phenomenon can be explained through behaviorist theory, whereby repeated dhikr functions as a stimulus that shapes more stable emotional responses. In other words, dhikr serves as a form of emotional training practiced repeatedly, resulting in positive behavioral changes.

Furthermore, global research has indicated that emotional intelligence is closely associated with mental resilience and individuals' coping abilities in dealing with life stressors (Matondang et al., 2026). Individuals with high emotional intelligence tend to possess better emotional regulation skills and are more capable of adapting effectively to their environment.

The integration of spiritual and emotional intelligence within the practice of dhikr demonstrates that these two dimensions are interconnected and inseparable. Spiritual intelligence provides the foundation of values, while emotional intelligence represents the practical implementation of those values in everyday life. Studies have shown that individuals with high emotional intelligence are better able to manage stress, build social relationships, and improve their overall quality of life (Masruri et al., 2025).

Therefore, the habituation of Ratib Santri Buki dhikr can be understood as a holistic educational method that integrates spiritual and emotional dimensions. From a behaviorist perspective, dhikr functions as a continuous stimulus that shapes responses in the form of inner peace, spiritual awareness, and emotional stability. This process occurs gradually through repetition and reinforcement, ultimately leading to relatively permanent behavioral changes.

The implications of these findings suggest that dhikr functions not only as a ritual act of worship but also as an effective method of character development within Islamic education. Dhikr can serve as a strategic approach to addressing the emotional and spiritual crises that are increasingly prevalent in the modern era. Through consistent habituation, dhikr is capable of nurturing individuals who are not only intellectually intelligent but also spiritually and emotionally mature.

CONCLUSION

Based on the findings and discussion, it can be concluded that the habituation of Ratib Santri Buki dhikr plays a significant role in enhancing the spiritual intelligence of congregation members. Through regular and continuous recitation, participants develop deeper self-awareness, strengthen their relationship with Allah, and cultivate religious virtues such as sincerity (ikhlas), reliance upon Allah (tawakkul), and patience (sabr). The practice extends beyond ritual performance and contributes to inner tranquility, spiritual growth, and a greater sense of life meaning. From a behaviorist perspective, the repeated recitation of dhikr functions as a spiritual stimulus that gradually reinforces spiritual awareness and strengthens individuals' connection with Allah.

The study also indicates that the habituation of Ratib Santri Buki contributes positively to emotional intelligence. Dhikr serves as an effective mechanism for emotional regulation by helping individuals manage stress, control anger, and maintain psychological stability. Continuous engagement in dhikr strengthens self-control, emotional resilience, and the capacity to respond wisely to life's challenges. Consequently, the practice supports not only spiritual development but also emotional maturity.

Therefore, the habituation of Ratib Santri Buki may be viewed as a holistic educational approach that integrates spiritual and emotional intelligence. Through systematic repetition and reinforcement, it fosters balanced personal development characterized by harmony among intellect, emotion, and spirituality. These findings highlight the potential of dhikr as an effective educational strategy for addressing contemporary emotional and spiritual challenges while nurturing individuals who are intellectually capable, emotionally mature, and spiritually grounded.

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