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**Submission date:** 05-May-2023 09:24AM (UTC-0400)

**Submission ID:** 2079140702

**File name:** Cek\_Meyniar\_Albina\_Abdul\_Fattah\_Nasution.docx (142.97K)

**Word count:** 5670

**Character count:** 29257

# INTERNALIZATION OF ISLAMIC EDUCATION VALUES THROUGH THE PRACTICE OF DHIKR FOR STUDENTS

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## ABSTRACT

*The processing of the heart, which is essential to the development of the Muslim personality, can only be accomplished through dhikr. This study aims to examine the character-building habit of remembering that students at SMAN 2 Medan follow. It is used by SMAN 2 Medan to mold student character. Researchers combined an analytical descriptive study method with a qualitative approach. Combining observation, interviewing, and documentation studies to gather data. Additionally, data analysis uses data display and data reduction methods to draw conclusions. The findings revealed that: (1) Dhikr dahr, Dhikr sir, and Dhikr fi'ly were the forms of Dhikr education that were used; (2) Dhikr's contribution to forming the character of the nation's generation is to ingrain Dhikr firmly into the hearts of generations; (3) The supporting factor for the practice of this Dhikr is the policy of the relevant school. While students' feelings of lethargy are the main barrier, and (4) Dhikr strongly encourages the development of Muslim qualities in students.*

**Keywords:** Character Building, Islamic Education, Practice of Dhikr.

## ABSTRAK

Pengendalian hati, yang sangat penting bagi perkembangan kepribadian Muslim, hanya dapat dicapai melalui dzikir. Penelitian ini bertujuan untuk mengkaji kebiasaan pembentukan karakter mengingat yang diikuti siswa di SMAN 2 Medan. Hal tersebut dimanfaatkan oleh SMAN 2 Medan untuk membentuk karakter siswa. Peneliti memadukan metode penelitian deskriptif analitis dengan pendekatan kualitatif. Menggabungkan observasi, wawancara, dan studi dokumentasi untuk mengumpulkan data. Selain itu, analisis data menggunakan metode *display data* dan reduksi data untuk menarik kesimpulan. Hasil temuan mengungkapkan bahwa: (1) Dzikir *zahr*, Dzikir *sirr*, dan Dzikir *fi'ly* merupakan bentuk-bentuk pendidikan Dzikir yang digunakan; (2) Kontribusi zikir untuk membentuk karakter generasi bangsa adalah dengan menanamkan zikir secara kokoh di hati generasi; (3) Faktor pendukung pengamalan Dzikir ini adalah kebijakan sekolah yang bersangkutan. Sedangkan perasaan lesu siswa menjadi penghalang utama, dan (4) Dzikir sangat mendorong berkembangnya sifat-sifat atau kepribadian Muslim pada diri siswa.

**Kata Kunci:** Pembentukan Karakter, Pendidikan Islam, Praktik Zikir.

## A. INTRODUCTION

Indonesia is now experiencing a multidimensional crisis. As for several factors that cause it, namely the mentality and character of the nation that ignores its transcendental relationship with God (Muzakkir, 2018). So that bad behavior

and ignorance to worship become something of a culture that is seen as common among the people.

Even today, the mass media is full of reporting on criminal and amoral cases. Cases of corruption, drugs, rape / sexual harassment, the kidnapping of children,

other criminal acts are a portrait of the moral and character damage of this nation (Mulyasa, 2014). Throughout 2016, the Jakarta Police released the Crime Index (Crime Index) the number of children and adolescents as perpetrators of crime increased from 43,149 in 2015 to 44,304 (Kompas.com, 2018). There are 11 types of prominent cases recorded in 2016. This data can be used as a reference to the increase in the criminality of the nation as one of the characteristics of the weakening of character.

Dadang Hawari revealed, currently, the nation's children were hit by 5M disease, namely (1) madat (drugs), (2) liquor, (3) gambling, (4) thief (including corruption), and (5) madon (adultery) (Syahputri, 2018). In line with this, John Naisbitt (1993) argues that character is strongly influenced by three factors, namely food, fashion, and fun. The reality in Indonesia shows that the majority of Indonesia's population is Muslim.

Appropriately, the character of Indonesian society reflects the values of Islam which are *rahmatan lil'alam*. However, the reality that is now found in the many types of character of the society that do not reflect the Muslim person. The rise of criminal acts and immoral behavior is clear evidence of the destruction of the character of Muslims in Indonesia today.

Incessant character education that is applied in the world of education has not yet given significant results in shaping the character of students who excel. Islamic education also has not played a maximal role in achieving its goal of shaping the character of Muslims. Various developments and improvements, including in this case the improvement of the education system, up to now still emphasizes aspects of the physical structure, by ignoring human culture and character as a buffer of these structures.

Assuming when the structure has been built, humans will be subject to the mechanisms that exist in the structure. Apparently, the structure is not able to change human culture. Instead, culture tends to influence, even manipulate existing structures (Ni'am, 2011). If the human being is repaired, their spiritual, character, personality, and moral are not built, the structure will not function because of the supporting pillar, namely the structure of consciousness and human mental structure is fragile. This further shows how the function of the heart shapes a person's personality (Bukhari, 2012).

Heart or consciousness is what controls human life. A necessity to manage the heart if you want to improve the moral quality and character of Muslims, especially the character of Muslims (Ni'am, 2011). Based on this

understanding, kindness will be reflected in the daily personality that a person shows. In general, Imam Al Ghazali (2009) divides human character into four characteristics, namely: (1) Al-Rubu 'iyah (divine nature), (2) Al-Syaithaniyah (loyalty), (3) Al-Bahimiyah (animal nature), and (4) Al-Sabu 'iyah (nature of savagery).

The role of the heart in human life is very important. The heart has several functions that are crucial for human life. First, as a fuad, which is the center of consideration and determination whether an action is good or bad. Actually, the deepest heart of man with the power of fuad (the deepest heart) of him already knows the truth so that he will live or not. When the heart is clean and strongly based on faith or known as qalbu al-salim, the goods will be carried out in accordance with the instructions and conscience. Furthermore, the second function of the heart is sirr, which is as a supervisor or guide of good deeds that have been carried out to be patient. In the face of disturbances so that they can achieve longevity, and in the end, will form a personality. Therefore, a clean heart is the main key in shaping the Muslim character of *rahmatan lil 'alamin*. While remembrance is an act that can cleanse the heart.

Al-Ghazali also put forward the theory of Muslim character clearly that is that Muslim character lies in "the salvation of the heart (qalbun al-salim)" by curbing worldly lust. Al-Ghazali revealed: "If the heart is in a happy state and given satisfaction with worldly things, then that day will be hard and frozen and invulnerable, far from the memory of God and the Day of Judgment. But if the heart is in a state of sadness, then it becomes soft, limp, and clear, willing to accept the impression and easily get the influence of remembrance." (Al-Ghazali, 2008). To train the heart to stay close to God, the heart must be trained and prevented from its bad habits, namely by khalwat (seclusion) and uzlah (aloof) so that it is far from hearing and seeing all that is known and loved. Then trained to get used to praise God by dhikr and pray when seclusion so that the heart really has been dominated by the pleasure of dhikr in exchange for feeling satisfied and fond of lust (Al-Ghazali, 2008).

As-Sayyid bin Abdul Maqshud bin Abdurrahim as quoted by Abu Firdaus al-Hawani and Sriharini, explained that remembrance of Allah can uphold and cleanse the heart. Remembrance can cleanse the heart, as explained by Ibn al-Qayyim Al-Jauziyah that the heart can rust like iron and silver. How to clean it with the remembrance of Allah. With

remembrance, the heart will shine like a white mirror. When he is negligent, the heart rust again. If he does the dhikr then he is bright. The rusting of the heart is due to two things namely negligence and sin. How to clean it also in two ways, namely forgiveness (repent) and remembrance (Al-Hawani & Sriharini, 2010). The North Sumatra Tazkira Council of Remembrance is a gathering place for Muslims to draw closer to Allah with faith, knowledge, and charity (Amiruddin MS, n.d.). It is also a place to cleanse the heart by way of forgiveness (repentance) of the mistakes that have been made before and remembrance praising the name of Allah Almighty. The heart is a very vital spiritual organ, and functions as a director of bodily movements for good or bad. This heart is the determinant of the mental revolution, in terms of the formation of a true Muslim character. And the main motivation is oneself to want to change and istiqomah to be a good person (Muslim).

After the heart starts to be clean, then the heart is maintained so that the heart /heart remains calm and radiant so that it becomes motivated and adds to a high work ethic, directed and trustworthy in the vision and mission of seeking the blessing of Allah Most High. and not just to make a living (Amiruddin MS, tt). This remembrance council not only guides parents to dhikr, but also embraces the

younger generation forgetting used to dhikr in every second of life. In fact, on the third Sunday of every month at the Al-Mashun Grand Mosque, Medan is devoted to the younger generation, with the organizers of the Youth Forces Tazkira Remembrance Council.

One of the educational institutions that joined the remembrance board was SMAN 2 Medan, which in the third Sunday every month intensively attended this remembrance board, ranging from students, teachers, and educational staff, to the principal also joined. Indeed, the study of the practice of remembrance and the formation of Muslim personalities has been extensively studied by predecessors, including related aspects of the discipline (Al-Chusna, 2018), remembrance as health therapy (Saniotis, 2018; Wulandari & Huriyati, 2015), the experience of remembrance and wirid as efforts to live the Qur'an (Hakim, 2018; Assingkily, 2019), improving spirituality (Muhtarom, 2016; Ummah, 2017; Geels, 1996) and character (Syafurudin, 2017) through remembrance, strategies to instill Islamic values through remembrance (Santika, 2017), practice of remembrance among the general public, the practice of remembrance among students (Hafil, 2014; Wendry, 2019; Arraiyah, 1993; Wibowo, 2019), the practice of remembrance of mothers (Hamdanah HM,

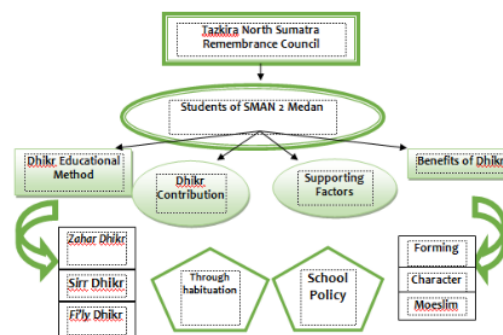
2017), reading remembrance, and practice (Uce, 2018; Jamilah, *et.al.*, 2019; Zakaria, *et.al.*, 2018).

Looking at the literature review above, it is known that there is research relevant to previous research. Even so, there are interesting things that become "empty space" to be investigated regarding the practice of remembrance among teenagers, especially high school students. Because, at this time high school students are vulnerable to change in themselves, are looking for an identity, even looking for role models to be emulated. In this connection, there are interesting things about the strategies adopted by SMAN 2 Medan in shaping Muslim character the students are different from other educational institutions, namely through the practice of remembrance. So it is important to do research with the title "*Practicing Remembrance in the Formation of Muslim Characters (Study of Students of SMAN 2 Medan Following the North Sumatra Tazkira Remembrance Council)*".

## B. METHOD

This research is focused on the study of the practice of remembrance in the formation of Muslim characters. The object of this research is focused on observations and interviews as well as document studies of students of Medan 2

Public High Schools who are attending the Tazkira North Sumatra Remembrance Council. Therefore, the use of qualitative research approaches is suitable to be used in expressing facts as empirical truth in this research. Furthermore, data analysis is carried out continuously with data reduction techniques, data presentation, and conclusions. To establish the validity of the data, triangulation, and persistence of observation are done. Looking at the description above, a simple research flowchart is displayed as shown below:



Scheme 1. Research Flow

## C. RESULTS AND DISCUSSION

### Overview of Dhikr

Remembrance is a way to fortify the faith and faith in God Almighty. Without remembrance, the heart as a place to live faith will be arid, dry, and even fall (Achmad, 2011) from the sanctity of the soul that is blessed by God Almighty. For this reason, technological advances and sophistication must not escape the practice of remembrance of Allah Almighty (Al-

Qur'an Al-Karim, 2009). The era of technology that is "very sophisticated" does not guarantee a person obtains inner peace, even though equipped with tools and material life (Dewi, 2017). In this context, Islam encourages its adherents to always draw closer to Allah through remembrance (remembering Him). Because with remembrance the heart will be calm (Al-Qur'an Al-Karim, 2009). Thus, worship and practice of daily remembrance will bring inner peace to the culprit.

Modernization has been misunderstood and the misunderstanding has also led to subsequent errors in human civilization, especially on values that have implications for the realization of materialist life (Husna, 2015). In addition, remembering and seeing the swift flow of "pagan culture" into Muslim life so that it quickly supports resilience *aqidah* which can cause the bending and fading of Islamic values. A life filled with the spirit of globalization, humans are brought to life situations that are full of "competition" in the broadest sense. Humans are faced with various life targets that require hard work and competition in pursuing various qualitative and quantitative targets, as well as competition in the pursuit of time and so on can be very tiring and saturating if there is no shelter to find deeper meaning from this life. Not infrequently when

facing such a hard life and without finding a place of "shelter", people can fall into a state of emptiness in the meaning of life (Utami, 2011).

Dhikr (remembrance of Allah) is a worship activity to gain "sympathy from Allah SWT" (Masroom & Dagang, 2013). With remembrance, the light of Allah's guidance will always accompany life (Bisri, 2017; Basri, *et.al.*, 2014). On the contrary, leaving remembrance results in a person being shunned from the favor of the light of His guidance. Therefore, every Muslim should not leave a remembrance. So in any condition as advanced as humans in modern times, the only means to get close to God is with *zikrullah*, namely remembering, mentioning, and feeling the existence of Allah. wherever. The purpose of remembrance is to encourage those who do it to always do good in themselves, their lives, and to keep away from unlawful acts (Sukanto, 2012). Meanwhile, according to Simuh (2015), the purpose of dhikr is to establish an inner bond between the servant and Allah (Hablumminallah) so that feelings of love, respect, and the soul of *muraqabah* (feel close and supervised by God). Based on the description, it is understood that remembrance is an Islamic command to the *ummah* as a process and effort to obtain inner peace. In a broad context, remembrance and practice that is routinely



carried out is part of the worship and devotion of a servant to Allah. as the creator of nature and the universe.

***The Efforts of the North Sumatra Tazkira Remembrance Council in Forming Muslim Character for Students of SMAN 2 Medan***

To find out the form of remembrance carried out in the North Sumatra Tazkira Assembly, the researcher directly interviewed the North Sumatra Tazkira Council of Remembrance Council, namely Dr. Buya K.H. Amiruddin MS., MA., MBA., Ph.D. This interview was conducted at the Al Mashun Mosque in Medan on March 25, 2023, at 11:00 WIB. He explained as follows: "*The North Sumatra Tazkira Council of Dhikr has at least two ways (guidelines) in dhikr as an effort to form muslim characters for students of SMAN 2 Medan, namely: with zahar remembrance, zahr sirr and dhikr fi'ly.*" (Interview, on Saturday, March 25<sup>th</sup>, 2023).

From the above interview, it can be seen that the remembrance taught to the students of SMAN 2 Medan is a way to be pronounced clearly orally and also by saying it silently, without using verbal. Both of these methods require students to understand and live what is said both verbally, and from their own hearts. So hopefully the remembrance will leave an imprint in his heart which will make his

heart become peaceful. As for the remembrance of the dhikr education conducted by the Tazkira Council of North Sumatra by making a weekly routine agenda for dhikr in certain places. Buya Dr. K.H. Amiruddin MS., MA., MBA., Ph.D. as the supervisor of the North Sumatra Council of Remembrance Tazkira explained as follows:

*"Activities of fostering remembrance for people are carried out every first Sunday every month at the Great Mosque of Binjai. This coaching was directly led by Buya's student, Ustadz M. Shiddiq, S.Ag .; Then every second Sunday every month it is held at the Great Mosque on Jalan Diponegoro Number 25 Medan. The congregation is from adults and the elderly. Then every third Sunday every month it is held at Masjid Al Mashun Medan. In the third week, it was spearheaded by the Youth Forces Recitation Tazkira Council. The congregation is prioritized for young people, both students, and students. And every fourth Sunday every month it is held at the Tasawwuf House and Tahfizhul Qur 'an Baitul Mustaghfirin Al Amir on Jalan Suluh Number 139-141 Medan."* (Sukanto, 2012) (Interview, on Saturday, March 25<sup>th</sup>, 2023)

In the remembrance activity, it is also equipped with religious lectures that provide spirituality for young people, consisting of students and students, even worshipers from adults to the elderly (elderly). The Council of Dhikr Tazkira, North Sumatra, which is directly cared for



<sup>1</sup> by Dr. K.H. Amiruddin MS., MA., MBA., Ph.D. is a place where Muslims carry out activities of remembrance, taushiyah, and prayer to increase their deeds of worship and draw closer to Allah, especially for students of SMAN 2 Medan. This remembrance council plays a big role in shaping the true character of Muslims for the students of SMAN 2 Medan because with this institution the students are encouraged to practice and familiarize dhikr in their daily lives.

The grand center of study which is routinely carried out every first Sunday every month at the Great Mosque of Binjai, every second Sunday every month is carried out at the Great Mosque on Jalan Diponegoro Number 25 Medan. Then every third Sunday every month is held at the Al Mashun Grand Mosque in Medan, and every fourth Sunday every month is held at the Tasawwuf House and <sup>1</sup> Tahfizhul Qur-an Baitul Mustaghfirin Al Amir on Jalan Suluh Number 139-141 Medan. In fostering a generation of Muslims, the North Sumatra Tazkira Remembrance Council has a special branch that is part of the North Sumatra Tazkira Remembrance Council, namely the Young Force Dhikr Tazkira Council. The remembrance council is devoted to the Islamic generation so that it is in love with remembrance and is expected to be a successful and pious generation. On the

third Sunday of each month, the dhikr activity at the Al Mashun Mosque in Medan was spearheaded by the Youth Force Tazkira Remembrance Council, chaired by Muhammad Dhuha Sholihin, SE.

The remembrance applied in the North Sumatra Tazkira Remembrance Council is by saying the phrase istighfar seven times,

أَسْتَغْفِرُ اللَّهَ، رَبِّ الْبَرِّيَا أَسْتَغْفِرُ اللَّهَ، مِنْ الْخَطِيَا

Then proceed with reciting the prayer 21 times,

سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ

Then proceed with reading tahlil 165 times,

لَا إِلَهَ إِلَّا اللَّهُ

After the remembrance of Zahar (pronounced clearly heard by the ear) above, then proceed with the remembrance of Khofi 11,000 times (read when recitation of 1,000 times)

اللَّهُ

After that perfected with blessings

<sup>4</sup> يَا نَبِيَّ سَلَامٌ عَلَيْكَ يَا رَسُولَ سَلَامٍ عَلَيْكَ  
يَا حَبِيبَ سَلَامٍ عَلَيْكَ صَلَوَاتُ اللَّهِ عَلَيْكَ

Then proceed with tausyah delivery and closed with prayer.



Figure 1. Location of Zikr Reading

***Contribution of the Tazkira Council of Remembrances' Remembrance Education and Implementation on the Development of Muslim Character for Students at SMAN 2 Medan***

The contribution of dhikr in the North Sumatra Tazkira Dhikr Council and the policy of SMAN 2 Medan in the formation of Muslim personality in SMAN 2 Medan is as follows: (a) The practice and education of remembrance can increase faith, (b) The practice and education of remembrance in the Tazkira Council of North Sumatra and the internal policies of SMAN 2 Medan increase worship / good deeds, (c) The practice of remembrance can form a person who has a morality, (d) The practice and education of remembrance in the Tazkira Council of North Sumatra and the internal policies of SMAN 2 Medan can improve the quality of physical, spiritual, and aqli, (e) The practice and education of remembrance in the Tazkira Assembly of North Sumatra

and the internal policies of SMAN 2 Medan can increase motivation to learn (study).

The practice and education of remembrance at the Tazkira Council of North Sumatra and the internal policies of SMAN 2 Medan can be a means of achieving the world and hereafter happiness. To form Muslim characters for students of SMAN 2 Medan, the Board of Trustees of the Tazkira Council of North Sumatra stated:

*"The North Sumatra Tazkira Council of Remembrance contributed greatly in shaping the true character of Muslims for Muslims themselves, especially for young people, namely students and students. Namely by training the souls of every Muslim student to get used to interacting with dhikr. The form of this interaction is to directly take part in the remembrance of the Masjid Al Mashun Medan on every third Sunday every month."* (Interview, on Saturday, March 25<sup>th</sup>, 2023).

Then SMAN 2 Medan made an internal policy to support the dhikr activities which had been followed previously at the Al Mashun Mosque in Medan in order to form and develop Muslim characters for its Muslim students. Drs. Sutrisno, M.Pd., as the Head of SMAN 2 Medan for the period 2014-2017 when interviewed at the North Sumatra Provincial Education Office on Sunday, March 26, 2023, at 13.30 WIB explained:

*"The policy of involving students and teachers to take part in the remembrance of the Grand Mosque of Al-Mashun Medan is also supported by the mandatory agenda in the school itself by involving students and teachers to do the dhikr together in SMAN 2 Mosque. Medan every Friday morning at 07.00 WIB-07.30 WIB, with a predetermined schedule. The first Friday of every month is filled by all Muslim students of class X, the second Friday of every month is filled by all Muslim students of class XI, and the third Friday of every month is filled by all Muslim students of class X XII. I immediately lead the remembrance program." (Interview, on Sunday, March 26<sup>th</sup>, 2023).*

As for the leadership of the new head of SMAN 2 Medan, namely Drs. Discard Sgus S. as the head of SMAN 2 Medan in the 2017- present period is a bit different from the previous leadership. If in the previous policy by requiring students and teachers to participate in dhikr in the Al Mashun Mosque in Medan and in Musholla SMAN 2 Medan, while the leadership of the head of SMAN 2 Medan now has its own policy. When conducting an interview with him in the Principal Room of SMAN 2 Medan on Friday, May 31, 2023, at 12.00 WIB, he explained:

*"School policies related to the practice and habituation of dhikr to students are done with the aim of developing the spirituality of each student, which is expected to be able to form a good character*

*(Muslim) in themselves and be able to apply it in their lives. Besides that forming good character is the most important part of the K13 curriculum. So the remembrance is part of educational activities in SMAN 2 Medan. The policy was made by first holding a meeting to unite commitments between the principal and teachers who teach Islamic subjects related to the application of dhikr in the teaching-learning process. Every fifteen minutes before entering, all Muslim students are invited to dhikr which are guided by teachers of Islamic subjects. For example by chanting sentences istighfar, tasbih, tahlil as taught by Buya K.H. Amiruddin MS. and then a short lecture from students. Then when teaching in class, teachers who take care of Islamic subjects at that time and enter the class, are obliged to invite students to chant remembrance before starting learning." (Interview, on Friday, May 31<sup>st</sup>, 2023).*

This habit of practicing the practice of remembrance is very effective for students, especially since the policy was made after coordinating with all teachers who take care of Islamic subjects. Teachers who take care of Islamic subjects continue to provide reports once a week continuously to the principal regarding the developments.

***Factors aiding and impeding the Tazkira Dzhikr Council's use of dhikr to create Muslim personalities for SMAN 2 Medan students***

Efforts to make dhikr in daily life for students have supported and inhibiting factors in the effort to shape the true character of Muslims in their souls. The supporting factors as explained by teachers who teach Islamic Religious Education subjects, namely:

"(1) The existence of the North Sumatra Tazkira Remembrance Council in fostering Muslims to get accustomed to and love for remembrance; (2) The time made by the North Sumatra Tazkira Remembrance Council is on every Sunday so that the process of coaching and habit of remembrance for students of SMAN 2 Medan runs optimally because it does not collide with the effective time of teaching and learning in schools; (3) School policies that support the implementation of coaching, training, and habituation of dhikr for students by applying dhikr before starting the teaching-learning process; (4) Motivation and encouragement from parents of students who ask schools that their children excel in intellectual and are good at spiritual; and (5) Motivation and enthusiasm of some students who take remembrance" (Interview, on Sunday, March 26<sup>th</sup>, 2023).

Whereas the inhibiting factors of the implementation of the guidance and habituation of dhikr for students of SMAN 2 Medan, as explained by the teachers who teach Islamic Religious Education subjects

and also the students' responses are as follows:

"(1) A relatively long time, only once a month joins the Tazkira Council of Remembrance in North Sumatra, which is only on the third Sunday of the month at the Al Mashun Grand Mosque, Medan; (2); The day of coaching and habituation of remembrance made on Sunday made some students feel depressed because they felt like going on vacation with family at home or sightseeing to vacation rides. So that not a few of those who did not participate in the implementation and habituation of the remembrance. Or they participate in the implementation and habituation of the dhikr, but during the process they are not serious and they are not uncommon while chatting or busy with their communication tools, etc. (3) With the making of a habit of recitation of the dhikr in the musholla which is guided directly by the school principal on Friday morning, not a few of the students who "unplug" from the mosque and hang out in other places, such as in the stall, etc. .; (4) Time that is only 15 minutes used in dhikr in the classroom is sometimes ineffective due to dense subject matter, unfavorable classroom atmosphere, etc .; and (5); There are some students who think that the dhikr performed together in certain places such as that conducted in the Tazkira Assembly of North Sumatra is something that is not exemplified by the Prophet Muhammad. and consider it a heresy." (Interview, on Monday, March 27<sup>th</sup>, 2023)

From the interview above it appears that there are still things that need

to be improved in the policy of coaching and habituation of the remembrance in an effort to form Muslim characters for students of SMAN 2 Medan so that the purpose of national education informing students/characters in SMAN 2 Medan can well be realized. In getting used to dhikr in daily life for students there are supporting and inhibiting factors in the effort to form a true Muslim character in their souls. The supporting factors as explained by the teacher who teaches Islamic Education subjects, namely: The Existence of the North Sumatra Tazkira Remembrance Council in fostering Muslims to get used to and love for remembrance; the time made by the North Sumatra Tazkira Remembrance Council is on every Sunday so that the process of fostering and habituating remembrance for students of SMAN 2 Medan runs optimally because it does not collide with the effective time of teaching and learning in schools; School policies that support the implementation of coaching, training, and habituation of dhikr for students by applying dhikr before starting the teaching-learning process; motivation and encouragement from parents of students who ask schools that their children excel in intellect and are good at spirituality; and the motivation and enthusiasm of some of the students participating in the remembrance.

While the inhibiting factors of the implementation of the guidance and habit of making dhikr for students of SMAN 2 Medan, as explained by the teachers who teach Islamic Religious Education subjects and also the students' responses are: A relatively long time, only once a month joining the Assembly Dhikr Tazkira, North Sumatra, which is only on the third Sunday of every month at the Masjid Al Mashun Medan .; the day of coaching and habituation of remembrance made on Sunday makes some students feel depressed because they feel like going on vacation with family at home or sightseeing to vacation rides. So that not a few of those who did not participate in the implementation and habituation of the remembrance. Or they take part in the implementation and habituation of the dhikr, but during the process, they are not serious and they are not uncommon while chatting or busy with their communication tools, etc .; with the policy of making a habit of recitation in the Musholla that is guided directly by the headmaster on every Friday morning, not a few of the students / i "unplug" from the mosque and hang out in other places, such as in the stall, etc .; time that is only 15 minutes used in dhikr in the classroom is sometimes ineffective due to dense subject matter, unfavorable classroom atmosphere, etc .; and there are some students who think that the dhikr

performed together in certain places such as that carried out in the Tazkira Assembly of North Sumatra is something that is not exemplified by the Prophet Muhammad. and consider it a heresy.

Based on the explanation from the head of SMAN 2 Medan as follows:

*"That with the practice of practice and habituation of this dhikr can form a good character (Muslim) in students / i. This can be seen from the report every week by teachers who teach Islamic Education subjects who evaluate the development of students directly. With this policy, the students are accustomed to interacting with dhikr and getting used to dhikr to be practiced in daily life. So as such it indirectly shapes the character of Muslims in themselves and applies these good characters in their daily lives, both in the school environment and outside the school environment"* (Interview, on Friday, May 31<sup>st</sup>, 2023).

From the explanation, it is very clear that the dhikr practiced in daily life will be able to form a true Muslim character for students of SMAN 2 Medan. In addition, remembrance can also counter the passions that keep humans from the true Muslim character. A person whose faith is good will be able to control lust and avoid things that are prohibited by religious or social norms. If someone is not able to control the desires that come from the heart, it will adversely affect oneself and others.

#### **D. CONCLUSION**

Based on the description and analysis that has been presented, the following conclusions can be drawn: (1) Form of remembrance in the Council of Remembrance Tazkira North Sumatra in an effort to form Muslim characters in the students of SMAN 2 Medan, namely zakat-dhikr jahr, sirr, and spirit; (2) Contribution of remembrance in the Council of Remembrance of Tazkira North Sumatra in the formation of Muslim characters in the students of SMAN 2 Medan can improve (a) faith, (b) worship / pious deeds, (c) form a noble person, (d) quality physical, spiritual and aqli, (e) learning motivation (studying), and (f) can be a means of achieving world and hereafter happiness; (3) Factors inhibiting and supporting the implementation and the spread of education and practice of remembrance in the Tazkira Council of Remembrance in North Sumatra in an effort to form Muslim characters in students of SMAN 2 Medan, namely: (a) Inhibiting the implementation of the dhikr comes from the personal (internal) such as the feeling of laziness, and intention/determination that is not serious. Supporting factors for the implementation of Tariqah Tariqah are also largely internal factors, such as a desire for self (not coercion of others), ideals of wanting to be close to God, and having good character,

the desire to get die in peace later. The external factor is the time of implementation of remembrance (ie on Sundays and each will start learning material in class) is free time so it does not interfere with daily activities; (b) Inhibiting factors in the education of remembrance in the Tazkira Council of North Sumatra in the students of SMAN 2 Medan, among others: some students of SMAN 2 Medan find it hard to join in remembrance on Sunday at the Al Mashun Grand Mosque in Medan due to holidays. Then the habituation in school that is too short is only 15 minutes before starting learning so that sometimes the habituation is less than optimal, and feeling lazy in some students to get used to dhikr in their daily routines. (4) Through the practice and habituation of remembrance carried out continuously, it will feel peace in the heart (Q.s. ar-Ra'd [13]: 28). Then if the heart feels at ease, piety will be implanted in the heart (Q.s. al-Hajj [22]: 32). And if piety is embedded in the heart, it will automatically form the character of a true Muslim.

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