



Strengthening Faith, Worship, and Morality through *Dzikir Rotib Santri Buki* In Jepara: An Educational Perspective

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Abstract:

The purpose of this study is to analyze the practice of *dzikir Rotib Santri Buki* as a strategy for instilling Islamic educational values. In the modern era, the values of Islamic education are often neglected due to the rapid advancement of civilization, which negatively impacts human morality. When these values are not properly internalized, it can lead to moral degradation among future generations. One of the efforts to address this issue is through active participation in *dzikir* or *mujahadah* activities within a *jam'iyah*, such as the implementation of *Rotib Santri Buki dzikir* in Tahunan Village, led by K.H. Ainur Rofiq. This study employs a qualitative research method with a descriptive approach, conducted in Tahunan Village, Jepara Regency. Data collection techniques include observation, interviews, and documentation. The results indicate that the practice of *dzikir Rotib Santri Buki* serves not only as a form of worship but also as an effective means of reinforcing Islamic educational values in the daily lives of its practitioners. The continuous practice of this *dzikir* contributes to the internalization of key Islamic values, including *aqidah* (faith), as reflected in a stronger belief in the Oneness of Allah; *ibadah* (worship), evident in increased devotion and focus during prayers; and *akhlaq* (morality), observed in personal transformation toward better character. Theoretically, this study highlights the role of collective *dzikir* as a transformative educational practice that strengthens religious values and moral character, providing a model for integrating Islamic education into daily spiritual practices.

Keywords: *Dzikir Rotib Santri Buki*, Islamic Educational Values, Faith Development, Worship Practice, Moral Transformation, Spiritual Education

Abstrak:

Penelitian ini bertujuan untuk menganalisis praktik *dzikir Rotib Santri Buki* sebagai strategi dalam menanamkan nilai-nilai pendidikan Islam. Di era modern, nilai-nilai pendidikan Islam sering terabaikan akibat pesatnya kemajuan peradaban yang berdampak negatif terhadap moralitas manusia. Ketika nilai-nilai ini tidak diinternalisasi dengan baik, dapat terjadi degradasi moral di kalangan generasi mendatang. Salah satu upaya untuk mengatasi permasalahan ini adalah melalui partisipasi aktif dalam kegiatan *dzikir* atau *mujahadah* dalam sebuah *jam'iyah*, seperti pelaksanaan *dzikir Rotib Santri Buki* di Desa Tahunan yang dipimpin oleh K.H. Ainur Rofiq. Penelitian ini menggunakan metode kualitatif

dengan pendekatan deskriptif yang dilakukan di Desa Tahunan, Kabupaten Jepara. Teknik pengumpulan data meliputi observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa praktik *dzikir* Rotib Santri Buki tidak hanya berfungsi sebagai bentuk ibadah, tetapi juga sebagai sarana efektif dalam memperkuat nilai-nilai pendidikan Islam dalam kehidupan sehari-hari para pengamalnya. Praktik *dzikir* yang dilakukan secara berkelanjutan berkontribusi pada internalisasi nilai-nilai Islam utama, termasuk *aqidah* (keimanan), yang tercermin dalam keyakinan yang lebih kuat terhadap keesaan Allah; *ibadah* (pengamalan ritual), yang terlihat dari peningkatan kekhusyukan dalam beribadah; serta *akhlak* (moralitas), yang tercermin dalam perubahan karakter menuju pribadi yang lebih baik. Secara teoretis, penelitian ini menegaskan peran *dzikir* kolektif sebagai praktik pendidikan yang bersifat transformatif dalam memperkuat nilai-nilai keagamaan dan karakter moral, serta memberikan model integrasi pendidikan Islam dalam praktik spiritual sehari-hari.

Kata kunci: *Dzikir* Rotib Santri Buki, Nilai-Nilai Pendidikan Islam, Penguatan Keimanan, Praktik Ibadah, Transformasi Moral, Pendidikan Spiritual

INTRODUCTION

Education is a process that aims to develop a person's attitudes and behaviour both personally and in a social context to achieve self-maturity. This process involves various types of training, with the aim that a person can increase their knowledge (Chafidhah 2022). Education is considered holistic if it includes all elements connected to the social and cultural context (Daheri and Warsah 2019). Education that occurs in the social environment of the community is referred to as informal education (Azra 2014). The results showed that a person obtains education, especially Islamic education, through interaction with the surrounding community (Warsah 2018). Islamic religious education is not limited to formal education alone but also examines religious practices carried out by the community, including the habits and traditions of the local community (Krismoniansyah et al. 2020).

Simply put, Islamic education can be obtained from anywhere. Not only through formal education in schools but also through religious practices and traditions carried out by local communities, such as those in Tahunan Village (Septian and Wanto n.d.). In Tahunan Village, Tahunan Sub-district, Jepara Regency, there is a religious tradition that is still carried out, namely the recitation of Ratib Santri Buki every Wednesday night and Saturday night, which contains many Islamic educational values. The main purpose of Islamic education values is to strengthen the harmonious relationship between each Muslim with Allah SWT, fellow humans, and the universe, with the hope that happiness can be realised both in this world and in the hereafter. These values have a wide range, but in

general can be grouped into three main aspects, namely belief (akidah), worship, and good behaviour (akhlak) (Zakiyah and Rusdiana 2014).

Instilling the values of Islamic education in our collective lives is a conscious and planned effort to instill good character so that it becomes an integral part of a person and encourages positive behaviour. One of the keys to overcoming some of the moral problems faced by the nation's children in the face of the development of civilisation is to apply the values of Islamic education to society. Religion has a very important role in life for its adherents because it provides a strong moral foundation as a guide to life (Muntaqo, Rahayu, and Zuhdi n.d.).

The development of civilisation today has brought great changes to human life, especially in terms of education. Education faces various challenges that affect the moral and intellectual aspects of human beings. This shows that the development of civilisation certainly has both positive and negative impacts on life. The positive impacts include technological advancements that facilitate quick access to various global information through the media, as well as making daily life easier. However, it is important to remember that the progress of civilisation also has negative impacts that must be considered. One of them is the moral crisis that has hit society (Juditha 2018).

However, the values of Islamic education are often overlooked in the flow of modern civilisation, which has bad impacts, whereas education should provide a solid foundation for humans to face future challenges (Roqib and Nurfuadi 2020). This indicates that the values of Islamic education are not fully implemented in everyday life. As a result, negative actions that harm and damage human morality often arise. Failure to internalise the values of Islamic religious education can cause degradation for a nation and future generations if not immediately corrected (Iskarim 2016). The situation shows that various efforts can be made to overcome the decline in Islamic education values in a person. This research focuses on the implementation of dzikir Rotib Santri Buki in Tahunan Village as a means to instill Islamic education values. Thus, the author hopes that through the practice of dzikir Rotib Santri Buki, individual morality can be improved in this modern era. This is expected to be a force that encourages positive changes in each individual.

METHOD

In the methodological context, this research applies qualitative research methods with a descriptive approach. A qualitative research method is a research method used to explore

the reality of an object, with the researcher as the key instrument. The end result of this research focuses more on efforts to understand meaning than making generalisations, focusing on interpreting problems in the context of social life based on real conditions. This approach is holistic, paying attention to the complex and detailed aspects of the observed phenomenon. Suharsimi Arikunto explained that descriptive research is used when researchers want to understand the condition or status of a phenomenon and the like. Thus, descriptive research aims to provide an explanation of the events and objects observed. To ensure the quality of qualitative research, it is important for researchers that the data collected has accuracy, completeness, and wholeness, both in the form of primary data and secondary data (Murdiyanto 2020).

Primary data refers to information collected directly by researchers in the field, obtained directly from the source through measurements such as questionnaires, observations, interviews, and other methods. On the other hand, secondary data is additional information that complements primary data, including documents or archives from various sources, supporting photos, or other related data (Sugiyono 2021). Data collection techniques in this research are observation, interviews, and documentation. In data analysis, the approaches used include data reduction, data presentation, and data verification. This research aims to focus the analysis on the practice of dzikir Ratib Santri Buki as a strategy for instilling Islamic education values. The implementation time of this research covers February 2024, with the research location in Tahunan Village, Tahunan District, Jepara Regency. The research subjects involved direct interviews with the carer of Jam'iyah Santri Buki, K.H. Ainur Rofiq, as well as three congregants of Jam'iyah Santri Buki in Tahunan Village, namely Ahmad Noryanto, Imam Mustaqim, and Ahmad Syihabuddin.

This research was conducted through the direct participation of researchers in the field by using documentation, observation, and direct interview methods. During observation, the researcher not only paid attention to the Ratib Santri Buki dhikr activities but also visited some Ratib Santri Buki jama'ah in their homes and observed aspects of their daily lives to understand their religious morals while following the Ratib Santri Buki dhikr routine.

RESULT AND DISCUSSION

Dhikr Habituation and Pavlov's Conditioning Theory in Strengthening Islamic Values

The behaviorism learning theory introduced by Ivan Pavlov is known as classical conditioning theory (Nafila, Utami, and Mardani 2023). Pavlov explained that learning

through practice and habituation can produce significant changes (Rahmah and Aly 2023). According to (Balimulia and Apriloeny 2024), in Pavlov's view on conditioning theory, learning occurs through continuous exercises. This theory emphasizes the importance of automatic learning, where human behavior is the result of habits or responses formed to certain conditions in life. One of the main concepts associated with Pavlov's experiments is that signaling, stimulus and unconditioned responses are the result of instinct, while conditioned responses are the result of habituation or continuous practice. The training is able to change behavior, especially through changes in neurons or nerve cells.

In the context of dhikr habituation, this principle of conditioning theory can be applied to instill Islamic religious education values. Through regular repetition of dhikr, one can develop spiritual responses and Islamic behaviors automatically. In addition, humans have unique abilities in the form of reason and feelings that distinguish them from animals. With this ability, humans not only respond to the habituation of dhikr as a routine, but are also able to understand the deep meaning contained in each recitation of dhikr. Habituation of dhikr not only trains spiritual habits, but also strengthens awareness of religious symbols that connect humans to religious values.

To implement the habituation of dhikr in daily life, various approaches are needed that suit the context and needs of individuals and groups. The regular practice of dhikr, both in a collective and individual environment, can be an effective means of shaping Islamic character. In addition to developing spiritual closeness to God, this habituation also serves as a medium for strengthening religious values in various settings, such as in boarding schools or in personal activities. The consistent implementation of this dhikr habituation has various positive impacts on a person's behavior and spiritual quality.

Habituation of dhikr can be done collectively or individually. For example, at the Al-Musyawwir Besuki Islamic Boarding School, Situbondo, the Rotibul Haddad dhikr is routinely held with all students once a month on the night of Sunday Legi. This activity has a positive impact, such as increasing students' closeness to God which makes their hearts calmer (Faisol 2021). In addition, the habituation of Rotibul Haddad dhikr can also be done individually, as applied by one of the students at Anwaarul Hidayah Islamic Boarding School, Karanangka, Banyumas. The student routinely recites the dhikr of Rotibul Haddad every day, which has an impact on improving his morals and his ability to control anger (Purwanti 2023).

A Brief History of the Establishment of Rotib Santri Buki

In 2010, at the age of 42, K.H. Ainur Rofiq was approached by several friends from the neighbourhood, most of whom were in their 30s, who asked him to establish a mujahadahan. Initially, K.H. Ainur Rofiq refused the offer because in the neighbourhood there was already a mujahadahan led by Kiyai Ahmad Mustaghfirin and Kiyai Imam Shofwan. However, one of them forced K.H. Ainur Rofiq to make a mujahadahan because he wanted to carry out mujahadah with K.H. Ainur Rofiq, who was the same age. After some consideration, K.H. Ainur Rofiq finally agreed to think about it first, even though K.H. Ainur Rofiq felt less expert in this matter.

In 2011, after performing the Hajj pilgrimage, K.H. Ainur Rofiq received guidance from Allah SWT that someday he would have his congregation. At the time of wukuf in Arafah K.H., Ainur Rofiq dreamed of being krumuni and was lifted by many people in robes. After returning from Hajj for approximately one year, K.H. Ainur Rofiq spent almost every night without sleep studying the book, performing worship, prayer, and dhikr for about 8 hours every day. At that time, K.H. Ainur Rofiq received guidance from Allah SWT to organise a mujahadah.

The first Mujahadahan that K.H. Ainur Rofiq organised was named Alminanus Saniyah, which contained dhikr and manaqib. After being recognised by K.H. Ainur Rofiq's teacher, Habib Muhammad Lutfi bin Yahya Pekalongan, K.H. Ainur Rofiq was allowed to practice it. Finally, in 2013, K.H. Ainur Rofiq started the mujahadahan together with friends on the night of Wednesday, 9 Ramadan 1434H, which coincided with July 8, 2013. Initially, there were only seven people in the house of K.H. Ainur Rofiq. Every Wednesday, then once a week, 1 person is added until the peak at the end of Ramadan, which is 13 people.

Initially, there was no Quranic recitation in the mujahadahan, but only the basics of Hadith and the Qur'anic basis of the mujahadahan were explained. Then friends asked to recite the Quran. Finally, the mujahadahan was held twice a week on Wednesday nights, and then the Quran recitation was held on Saturday nights. After it ran smoothly and the congregation grew, there was a change in method. What used to start at 11 p.m. because it used to be all boys has now begun to be followed by mothers in the neighbourhood, so it has been changed to start at 9. At first, the recitation was approximately 1 hour, then the mujahadah was 1 hour every Wednesday night and Saturday night, starting at 9–11 p.m..

The Rotib Santri Buki was only compiled about one year ago, around 2022. K.H. Ainur Rofiq accidentally made Rotib Santri Buki after often reading the traditions of the

Prophet and the Hadith books of Imam Bukhori, Imam Muslim. Imam Nawawi for approximately one month in the month of Shafar 1443H. K.H. Ainur Rofiq felt interested in compiling Rotib after collecting these traditions, and K.H. Ainur Rofiq gave it the name Rotib Santri Buki because the congregation was called Jam'iyah Santri Buki. "Why is it called Santri Buki? Because those who recite the Quran are people who have no formal education, not children of the hut, but ordinary people, many of whom are naughty children. That's why buki means expired. The heart is buki; with us doing dhikr and reciting the Quran, it is hoped that the heart will be clear and glowing," said K.H. Ainur Rofiq about the reason for naming Jam'iyah as Jam'iyah Santri Buki.

Finally, on 1 Robi'ul Awal, K.H. Ainur Rofiq managed to complete the preparation of Rotib Santri Buki and began to practice alone for half a year. It was only in 1444 H that the beginning of Ramadan, Rotib Santri Buki, was practiced together in congregation with the Santri Buki congregation. So before K.H. Ainur Rofiq invited friends, K.H. Ainur Rofiq had tried to practice every day two times for half a year to find out the secret first. After K.H. Ainur Rofiq got the answer, K.H. Ainur Rofiq only dared to teach it. Finally, alhamdulillah, with the help of Allah Ta'ala, more and more people are now following Rotib Jama'ah Buki. Currently, the number of people who follow Jam'iyah Santri Buki in the neighbourhood is around 70–80 and has begun to be used in other areas, such as Tendok Sari, with around 80 people. Dzikir Rotib Santri Buki is conducted every Monday in Tendok Sari and every Wednesday night and Saturday night in Annual.

Implementation of Routine Dzikir Rotib Santri Buki Activities

Etymologically, dzikir comes from Arabic, namely from the word ذَكَرَ - يَذْكُرُ - ذِكْرًا which means have remembered will remember. In addition, dhikr can also be interpreted as paying attention, remembering, taking lessons, knowing, understanding, and remembering. While in terminology, dhikr is defined as a human effort to get closer to Allah Swt. by remembering Him and acknowledging His majesty through praising Him, remembering Him, and asking Him (Maesaroh 2019).

The meaning of dhikr expands and encompasses a comprehensive range of activities. The term dhikr does not only include the repetition of tasbih, tahmid, tahlil, istighfar, hauqallah, istirja', and other prayers. Rather, any form of worship that involves the heart, tongue, and limbs is also considered part of dhikr (Al-Adnani 2017:410). Imam Ghazali defines dhikrullah as a person's awareness that Allah is always watching his every action and thought (Maesaroh 2019). Imam Abu Hayan Muhammad bin Hayan Al-Andalusi

interpreted dhikr as a broad verse, which includes prayer, repetition of tasbih, tahmid, and all forms of obedience to Allah (Al-Adnani 2017).

From these various terms, it can be understood that dhikr is any form of effort or activity that a person does to get closer to his Creator. Dhikr to Allah SWT is not just about remembering certain events, but rather remembering Allah SWT with wholehearted belief in His greatness and realising that he is always under His supervision while saying the name of Allah in the heart and with the tongue. Zikr is part of the worship that is encouraged in Islam (Subaidi et al. 2022).

Ratib is a collection of Qur'anic verses and dhikr sentences that are commonly recited or recited repeatedly in worship as an effort to get closer to Allah. The majority of Muslims believe that the practice of ratib has great benefits for strengthening faith, belief in tawhid, and the blessing of life in this world and the hereafter. There are several types of Ratib compiled by scholars, such as Ratib Santri Buki, compiled by K.H. Ainur Rofiq.

K.H. Ainur Rofiq is well-known as a Kiyai, community leader, and ulama' figure in Tahunan Village, Tahunan Sub-district, Jepara Regency. Many Muslims ask for guidance from K.H. Ainur Rofiq to protect their lives from disturbances and threats from groups that want to damage their faith and others. Ratib Santri Buki is a series of prayers compiled by him, taken from verses of the Qur'an and prayers that are often said to be a form of worship to get closer to Allah SWT. This prayer is beneficial for everyone who practices it, strengthening faith and belief in tawhid and bringing blessings in the lives of the world and the hereafter (Al-Adnani 2017).

One will not attain the presence of Allah except by constantly perpetuating the dhikr of Him (Muvid 2020:7–8). Some scholars believe that dhikr is a way to avoid negligence and forgetfulness by consistently presenting the heart to His Lord. Dhikr is considered the best method to cleanse the heart and achieve closeness to Allah SWT. Especially for latter-day believers like us, where the temptations of sin and immorality are abundant, dhikr becomes even more important to maintain the purity of the heart and strengthen the spiritual bond with God.

Based on the results of an interview with K.H. Ainur Rofiq, who is the carer of Jam'iyyah Santri Buki regarding the implementation of the Ratib Santri Buki dhikr routine, it is known that the dhikr is performed twice a week, namely on Tuesday night Wednesday and on Friday night Saturday at 21.00–23.00 WIB at night. "At first, I just adjusted my empty days because in my neighbourhood there were many activities; my empty time was

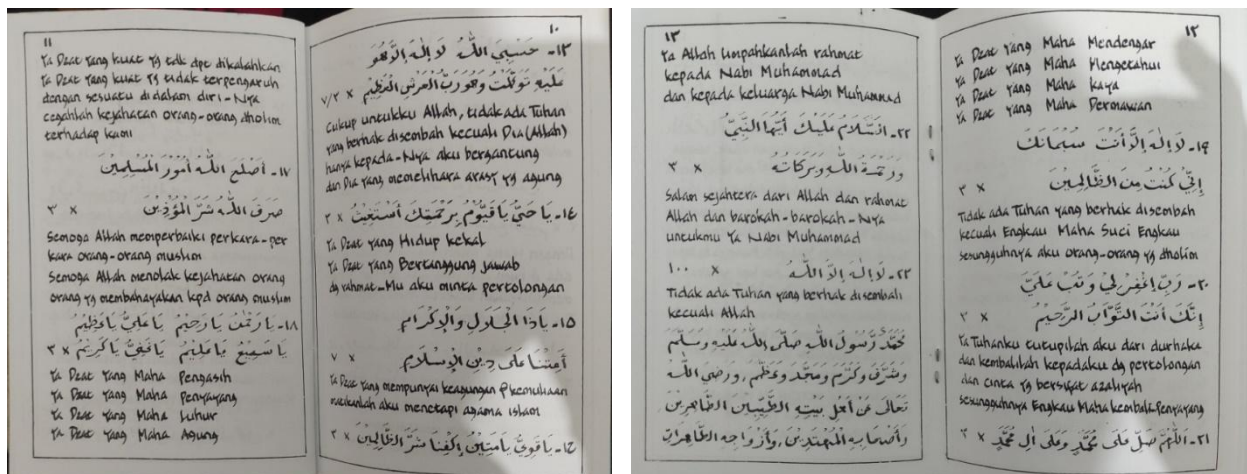
only on Wednesday nights and Saturday nights, so I did it there. But before that, Wednesday night was a secret. Because on Wednesday there is a prophet who goes to Allah Ta'ala. When that person does mujahadah or recites the Quran on that day, then that person will know the sirnya, the secret of Wednesday.

Because the secret of Wednesday is to know the position. Because everyone has a position before or on the side of Allah Ta'ala and knows the nature of the end. On Saturday, the secret is to know the enemy. This means that the enemy is lust. How can we tame them? How can we be friendly with them? Because if we always attack the enemy, he will become violent, meaning that if we always fight him, he will fight back. When we have to tame, we have to follow the lust. When the lust has to follow us, it requires strategy. We have to be good at tactics. That's why we need knowledge. So the mujahadah is held on Wednesday nights and Saturday nights at 21.00–23.00 WIB at night, "said Father K.H. Ainur Rofiq regarding the reasons for choosing Wednesday and Saturday as the days for mujahadah.

This routine activity begins with studying the book Futuhatul Makiyyah, which discusses Sufism at 21.00–22.00 WIB. After that, it was continued with the implementation of the dhikr of Rotib Jama'ah Buki at 22.00–23.00 WIB, led directly by K.H. Ainur Rofiq as the carer of Jam'iyyah Rotib Jama'ah. The routine activity was attended by 50–60 jama'ah. In its implementation, K.H. Ainur Rofiq, as the imam, led the recitation of Ratib Santri Buki with the help of a microphone that had been prepared. Before starting to recite the Ratib dhikr, the congregation begins with tawassul, then starts the dhikr while facing the qibla and continues until it is finished.

Based on the research findings in the field, the reading of Ratib Santri Buki can be seen in Figure 1 and Figure 2 as follows:

Figure 1 & 2. Rotib recitation of Santri Buki



Uniquely, the rotib santri buki is handwritten by K.H. Ainur Rofiq himself. In addition, the rotib santri buki is also equipped with a translation, so that anyone who reads the rotib santri buki will be more deeply touched by it because they know the ma'na contained therein.

Muhammad Basyrul Muvid refers to Imam 'Alwi al-Haddad in his writings, which state that there are four levels in dhikr. Firstly, dhikr is only done with the tongue. Second, dhikr is done with the tongue and heart, but it is still difficult to combine the two well. Third, dhikr is done with the heart and accompanied by the tongue without difficulty in combining the two. Fourth, the heart is filled with Asma Allah and immersed in His presence. Although in practice it combines the tongue and heart, dhikr of Allah must be done consistently and with sincerity so that the heart feels the pleasure of dhikr and receives light from Allah SWT (Muvid 2020).

Based on field research, the routine implementation of the Ratib Santri Buki dhikr is carried out with two approaches: through billisan dhikr and bilqalb dhikr. The billisan dhikr aims to overcome negligence and familiarise the congregation with dhikr, which is reflected in their cohesiveness when chanting dhikr. Meanwhile, dhikr bilqalb is done to instill dhikr in the hearts of the jama'ah, where only Allah is remembered, mentioned, or adored. The seriousness of the jama'ah in following the routine of the Ratib Santri Buki dhikr shows the potential for positive impacts if done regularly.

From the researcher's observations, the congregation looks very solemn when following the routine of the Ratib Santri Buki dhikr. They are used to reciting the dhikr, so they do not need to look at the text when reading it. The seriousness of the congregation is evident in their participation in the activity. When each session of the Ratib Santri Buki dhikr is performed, the jama'ah follows with full enthusiasm, as expressed by Ahmad Syihabuddin, one of the Jam'iyyah Rotib Santri Buki jama'ah: "The enthusiasm of the jama'ah is quite high in carrying out the routine of the Ratib Santri Buki dhikr with enthusiasm and khusyu'. Alhamdulillah, I am still given a sense of anxiety if I do not go without a clear reason to Rotib Santri Buki"

Islamic Education Values in Dzikir Rotib Santri Buki

Value comes from the Latin word "vale're," which means useful, capable, and powerful. This makes value seen as something positive, beneficial, and considered right according to the beliefs of an individual or group of people. Value is a characteristic of a thing that makes it desirable, valued, and useful and can increase the dignity of the

individual who lives with it. In the Big Indonesian Dictionary, value refers to price, size, and number that reflect achievement, as well as important properties that provide benefits for humans in living their lives. The term "value" describes something very valuable to individuals and society in general (Departemen 2015).

Based on the previous definition, value is considered something important and valuable and becomes a standard of judgment. Values are interesting because they develop in people's lives, including in religious, social, and cultural aspects. These values are unique because they are influenced by people's thinking, so they tend to vary according to the environment, culture, and traditions.

As for Islamic education, three words are often used, namely "at-tarbiyah," "alta'lim," and "al-ta'dib." These three words have a close relationship and correspond to the understanding of education in Islam. All three imply deep meanings related to the individual, society, and relationship with God that are interrelated with each other. In Islamic education, various values support its implementation and become part of its system. These values shape the souls of children and have an impact on the educational outcomes expected by society. The values of Islamic education can be grouped into three main parts, namely the values of faith, worship, and morals (Septian and Wanto n.d.).

In a group, organisation, or jam'iyah, there must be meaningful values so that people are willing to be part of the group. After conducting direct observation and research on the implementation of the rotib dzikir of Santri Buki and seeing the religious practices they perform, researchers found many Islamic educational values reflected in it. In particular, the very strong educational values possessed by Jam'iyah Santri Buki are as follows:

1. The value of faith

Etymologically, akidah comes from the root "a'qad-ya'qi'du-'aqidatan," which means bond, attachment, agreement, or firm. When the word develops into "akidah," the meaning becomes a firm agreement or belief that is deeply embedded in the heart. Terminologically, akidah refers to a firm belief that becomes the foundation of life sourced from the heart, according to Jamil Ahaliba in his work entitled "Mu'jam Al-Fasafi," quoted by Muhammad Alim in his book "Islamic Religious Education." Akidah is defined as connecting two angles so that it becomes a strong and solid unity (Mustofa 2020).

Akidah is a strong belief or faith embedded in a person's heart that is believed in earnest without any doubt. While the value of faith is the main foundation in human life

by its nature, humans have a tendency and instinct to believe in the existence of God. Education of the creed begins when the baby is born, by singing the call to prayer to his ears so that the first thing he hears is the greatness of the name of Allah.

Based on the results of field research observations, the author sees that the implementation of the Rotib Santri Buki dhikr consistently presents Allah SWT in every dhikr. As the result of an interview with Father K.H. Ainur Rofiq, the carer of Jam'iyyah Rotib Santri Buki "The main purpose of the Rotib Santri Buki dhikr habit is how we prepare ourselves to return to Allah SWT because every living thing will die. With a lot of dhikr, it is hoped that later, when we die, we will remember Allah Ta'ala. That is the name of Husnul Khatimah. Instilling and strengthening monotheism in oneself. The culmination is to be able to achieve death by carrying faith with Husnul Khatimah."

The dhikr that is carried out aims to instill strong faith, belief, and faith in the hearts of the congregation so that they become strong and not easily swayed or stray from the path of Allah SWT. This is reflected in one of the Jam'iyyah Santri Buki congregations; he feels calmer, more comfortable, and more mahabbah again to Allah SWT after routinely following the Rotib Santri Buki dhikr.

Hasan Langgulang explains that humans are God's best creation, characterised by the ability of the human mind to develop itself. Therefore, humans can believe and follow belief in Allah's power by starting with sincere intentions, strengthening the heart, speaking with the tongue, and realising through good actions that are beneficial .

2. The value of worship

In general, worship covers all aspects of life under the provisions of Allah SWT. In this context, worship is the main responsibility of humans, where worship includes behaviour that humans do according to Allah's commands and the example given by the Prophet, which is often referred to as ritual (Shihab 2015:177). According to Fiqh scholars, worship is any form of activity carried out to obtain the pleasure of Allah SWT and expect rewards from Him in the afterlife. Through worship, humans can achieve happiness both in this world and in the hereafter. However, worship is not only an obligation but also a necessity for humans who are weak and dependent on the Almighty Allah. Muhammad Noupal explained that dhikr is a direct way for servants to get closer to their Khaliq in worship (Noupal 2018).

In the Ratib Santri Buki tradition carried out in Tahunan village, all the sentences and readings in it are a form of dhikr to remember Allah. In other words, the

implementation of the Ratib Santri Buki dhikr in Tahunan village is considered an act of worship that has value in the sight of Allah and brings various benefits and goodness. Among them are getting forgiveness from Allah, sending rewards to the deceased, bringing peace and coolness to the heart, keeping away from various disasters and difficulties, and cleaning and calming the heart. Therefore, it can be concluded that to achieve lasting happiness, one needs to focus on worshipping Allah SWT. There is nothing that can provide peace, tranquilly, and true happiness other than through sincere and sincere worship of Allah.

3. Moral Values

Etymologically, morals come from Arabic, which means character, behaviour, or habits (which is taken from the root word "khuluqu"), as well as creation, occurrence, or artificiality (which is taken from the root word "khalqun") (Mustofa 2020). While the definition of morals in terms of terminology has been given by several scholars, One of them is Imam Al-Ghazali in his work "Ihy Ulum al-Din," which states that morals are a description of behaviour in the soul that encourages individuals to act easily without requiring further thought and consideration. Meanwhile, in his book entitled *Tahzibul Akhlak Maskawih*, he defines morals as an attitude embedded in the soul that encourages individuals to act without the need to think or consider first (Hasan 2021). Humairoh et al. stated in their research that the repeated recitation of Ratib can shape the character of students, including in the social aspects of the family, obedience, and seriousness in worship (Humairoh, Yakin, and Susanti 2022).

In the tradition of implementing the dhikr of Ratib Santri Buki in Tahunan village, there are moral values that should be used as examples. First, morals towards the Creator by consistently remembering Him through dhikr to Allah. The implementation of Ratib Santri Buki is a process to always remember Allah by using sentences and recitations of dhikr taken from the Qur'an and Hadith. Second, morals towards others. Based on observation, the researcher found that the congregation was very focused and serious about participating in the Ratib Santri Buki dhikr activities regularly. They seem to be involved in every series of dhikr, as if they feel very close to Allah SWT. This seriousness is also reflected in the confessions of several jama'ah, such as Muhammad Syihabuddin, Imam Mustaqim, and Ahmad Noryanto, who stated that they felt inner calm after participating in this dhikr activity, which helped them in controlling their emotions.

Dhikr that is carried out with sincerity and earnestness will have a positive impact on those who practice it. This is in line with Muhammad Basyrul Muvid's view of the benefits of dhikr, whereby, by practicing dhikr, a person will feel spiritual closeness and awareness of himself, which will result in good deeds, both in action and in thought (Muvid 2020). From this opinion, it can be concluded that awareness of closeness to Allah and understanding of oneself will encourage a person to act carefully. This means that individuals who are diligent in dhikr will tend to choose good behaviour and stay away from all forms of immorality. In addition, spiritual closeness to Allah and self-awareness will strengthen one's faith and piety. This level of piety is a determining factor in determining whether a person's behaviour will be good or bad. According to Ashaf Shaleh, a person's level of piety will protect him from committing despicable or bad acts (Shaleh n.d.:222).

The method of character building of the congregation through the dhikr of Ratib Santri Buki is considered effective in shaping noble traits in individuals. Dhikr is understood as a spiritual need of the congregation, which involves love, sincerity, and determination to get closer to Allah. One of the benefits felt by the congregation after participating in Ratib Santri Buki activities is a sense of calmness and peace in the heart that helps them control their behaviour and encourages them to do good. In addition, some changes can be felt by Jama'ah after participating in the Ratib Santri Buki Dhikr activity, although to varying degrees. As has been revealed by K.H. Ainur Rofiq, the carer of Jam'iyyah Santri Buki "From this congregation there is. He used to drink khamr, like getting drunk. He still brings wine and puts it in plastic with a straw; it's black like coffee. I don't know, but strangely enough, he doesn't bring khamr anymore when he goes to the Quran. When asked by his friends why he never brought khamr again, were you scolded by Pak Yai? No, I was never scolded by Pak Yai; Pak Yai didn't know that maybe I brought khamr drinks. But I didn't know why. After I recited the Quran and listened to lectures, I was invited to dhikr, and suddenly my heart became cool. Suddenly, I didn't like drinking khamr anymore. I was invited by friends, so I followed, but I didn't drink. Eventually, my friends found out that I didn't want to drink anymore. After that, from now on I don't want to drink anymore. Yes, no one forbids me from my soul, but I automatically don't like drinking khamr anymore. Others used to like watching the orchestra, but after participating in mujahadahan, they have started to stop watching the orchestra. Some like to go to women's places and leave them. So there are a lot of jama'ah

who have felt given guidance by Allah Ta'ala through mujahadah and recitation, then repented. Because frankly, many of those who recite the Quran to me used to be young people, but now there is a mixture of those who are in their second head, third head, fourth head, fifth head, and some even seventh head."

Through the routine practice of dzikir ratib, noble moral values will be embedded in the members of the congregation, which will then become a provision when they interact with the community and even become a good example for them in the future. The efforts made by the carers of Jam'iyyah Santri Buki emphasise that morals are the result of serious efforts towards the spiritual dimension of humans that are being developed. With good moral education planning, structured implementation, and full commitment, individuals with noble character will be created (Nata 2017:134)

CONCLUSION

The routine activities of the Ratib Santri Buki dhikr contain Islamic educational values, which include creedal values, worship values, and moral values. In the practice of dzikir Rotib Santri Buki, the value of akidah is reflected in the increasing love of the congregation with Allah because of the stronger belief of the congregation in Allah. The participating congregation shows a strong belief in reciting the dhikr as a form of recognition of the majesty of Allah SWT and belief in the guidance of Islam as the right way of life. Especially when the dhikr reaches the recitation of لا إِلَهَ إِلَّا اللَّهُ, which holds the ma'na "There is no god but Allah", the congregation recites it very compactly and khusyu'. The jam'ah is recited with kaifiyah, or procedures that have been taught by K.H. Ainur Rofiq as the carer of the jam'iyyah.

The Rotib Santri Buki dhikr also reflects the value of worship, where the congregation consistently carries out their religious obligations by reading Qur'anic verses and dhikr sentences composed by K.H. Ainur Rofiq. During the study and dhikr, the jama'ah followed with great solemnity and khusyu'. This shows their commitment to getting closer to Allah SWT through various forms of worship taught in Islam.

In addition, this dhikr practice also reflects noble moral values, such as respecting elders and appreciating the younger ones by not talking during the study and dhikr, as well as showing an attitude of helping by helping to get drinks or food for fellow congregants. Thus, the practice of dzikir Rotib Santri Buki is not only a form of worship but also a means to instill and strengthen the values of Islamic education in the daily lives of the jama'ah.

Through active participation in this activity, the congregation can strengthen their spiritual relationship with Allah SWT, deepen their understanding of Islamic teachings, and develop good character through Islamic teachings.

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