

**PELAKSANAAN DZIKIR DAN DOA  
DALAM MEMPERKUAT KEPRIBADIAN MAHASANTRI MA'HAD ALY  
DI INDONESIA**

**IMPLEMENTATION OF DZIKIR AND PRAYER  
IN STRENGTHENING MAHASANTRI MA'HAD ALY'S PERSONALITY  
IN INDONESIA**

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**Abstrak**

*Dhikr and prayer is a way for muslims to get closer to Allah. This study aims to describe the implementation of dhikr and prayer in strengthening the personality of mahasantri at Ma'had Aly Amsilati Jepara. This research uses a qualitative approach with a descriptive type. This research was conducted at Ma'had Aly Amsilati Bangsri Jepara. The research subjects were lecturers, students, and administrators. Data collection techniques in this study were carried out by observation with limited participation and in-depth interviews. Data analysis in this study was carried out by data reduction, data presentation, and conclusion drawing. The results showed: 1) a religious personality, meaning that the implementation of dhikr and prayer will give birth to positive energy, namely becoming a person of piety, having integrity (nafs al-mutmainnah), and doing good deeds. It can be understood that through these activities, character values related to God will be born, namely religious character which is manifested in aspects of mindset, words, and actions in accordance with religious teachings; 2) an honest personality, one of the good characters that must be instilled in mahasantri is honesty. Honesty is a behavior based on efforts to make himself a person who can always be trusted in words, actions, and work both towards himself and others; 3) a disciplined personality, discipline is one of the character values that are very important to be formed in mahasantri in the Ma'had Aly environment through various ways, including through the implementation of dhikr and prayer.*

**Keywords:** *dhikr and prayer, personality, mahasantri*

**Abstrak**

Dzikir dan doa adalah salah satu cara seorang muslim dalam mendekatkan diri pada Allah. Penelitian ini bertujuan untuk mendeskripsikan pelaksanaan

dzikir dan doa dalam memperkuat kepribadian mahasantri di Ma'had Aly Amsilati Jepara. Penelitian ini menggunakan pendekatan kualitatif dengan jenis deskriptif. Penelitian ini dilaksanakan di Ma'had Aly Amsilati Bangsri Jepara. Subyek penelitian adalah dosen, mahasantri, dan pengurus. Teknik pengumpulan data dalam penelitian ini dilakukan dengan observasi dengan partisipasi terbatas dan wawancara mendalam. Analisis data dalam penelitian ini dilakukan dengan reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan: 1) kepribadian yang religius, artinya pelaksanaan dzikir dan doa akan melahirkan energi positif, yaitu menjadi orang yang bertakwa, memiliki integritas (*nafs al-mutmainnah*) dan beramal saleh. Bisa dipahami bahwa melalui kegiatan tersebut akan lahir nilai karakter yang berhubungan dengan Tuhan, yakni karakter religius yang dimanifestasikan pada aspek pola pikir, perkataan, dan tindakan yang sesuai dengan ajaran agama; 2) kepribadian yang jujur, salah satu karakter baik yang harus ditanamkan kepada mahasantri adalah kejujuran. Kejujuran adalah perilaku yang didasarkan pada upaya menjadikan dirinya sebagai orang yang selalu dapat dipercaya dalam perkataan, tindakan, dan pekerjaan baik terhadap diri sendiri maupun orang lain; 3) kepribadian yang disiplin, disiplin merupakan salah satu nilai karakter yang sangat penting untuk dibentuk pada diri mahasantri di lingkungan Ma'had Aly melalui berbagai cara, termasuk melalui pelaksanaan dzikir dan doa.

**Kata kunci:** *dzikir dan doa, kepribadian, mahasantri*

## INTRODUCTION

Human life, including students, will not be separated from the Creator, Allah SWT. The faith he believes in is one of the foundations and strengths in him that can maintain a relationship with Allah SWT. All the problems that occur in their lives also cannot be separated from Allah's intervention in it. All the problems they face are conveyed to Allah in order to obtain solutions according to the capabilities of each problem (Komalasari, 2020, p. 423).

Every human being, including students, must encounter various problems in their lives. Including in the lives of students who are learning in school institutions such as; lack of motivation, many distractions, difficulty

concentrating, difficulty remembering, not enjoying certain subjects, lack of appropriate learning resources, time management, and lack of time management (<https://blog.kejarcita.id/7-masalah-yang-dihadapi-siswa-di-sekolah-dan-cara-mengatasinya/> access date 29 November 2023). To overcome this problem, one of the keys is to get closer or taqarrub through prayer and dhikr to Allah SWT. Prayer is a realization of servitude (ta'abud) and is a medium of communication between the creature and the Creator, Allah SWT. By praying and dhikr, humans feel that they are praying and face to face with Allah SWT. and ask Him for guidance and protection. In other words, prayer is in principle the key to all the needs of life

in this world and the hereafter (Komalasari, 2020, p. 425).

In the context of strengthening the student's personality, always complains about the problems he faces to Allah SWT. However, personality is actually abstract (*ma'nawi*), it is difficult to see in real terms, what can be seen or known are only indicators or traces in all aspects and aspects of life. Student personality can be seen through appearance, actions, speech, how to dress, and in dealing with problems (Huda, 2017, p. 244, 245)

According to the Indonesian dictionary (2002, p. 895), personality is the essential nature that is reflected in a person's attitude that distinguishes him from other people. As Echols (1996, p. 426) states, the term personality is a translation of the English personality. Meanwhile the term personality etymologically comes from the Latin person which means guise and personare which means to penetrate (Subqi, 2016, p. 174).

While personality according to Woodworth in Elizabeth B. Hurlock (1976) is the overall quality of individual behavior. Meanwhile, according to Allport still in Elizabeth B. Hurlock (1976), personality is a dynamic organization or system within a person with his psycho-fiscal system that determines the character of his behavior and thinking. The personality that a person has cannot be separated from the influences that come from outside himself. At least there are three main factors that work in determining the

development of a person's personality. First, the influence of individual heredity; second, early experiences in the family; and third, important events later in life outside the home environment (Rufaedah, 2016, p. 13-14).

Inside Sufistic education, *dhikr* in the terminological sense can be seen in Nurcholis Madjid's opinion that *dhikr* is an effort to foster and instill divine consciousness. From the awareness of divinity that originates, originates, and radiates all the right attitudes of life, with the awareness of divinity that humans will also be guided towards virtue or righteous deeds that bring happiness in the world and the hereafter. *Dhikr* also means actions that are often practiced by Sufis or Tariqah adherents as part of their activities getting closer to Allah SWT. (Firdaus, 2014, p. 45).

Prayer comes from Arabic which mean دعا - يدعو - دعاء which means calling, inviting, requesting, pleading, praying, and so on. Praying means calling out, calling out or asking Allah SWT help for everything you want. The call to Allah can be in the form of words, such as *ya Allah (Allahumma)*, *tasbih (Subhanallah)*, *praise (Alhamdulillah)*, *istighfar (Astaghfirullah)* or asking for protection (*A'udzubillillah*), and so on. By praying, humans feel face-to-face with their Creator and ask for guidance and protection. So, prayer is in principle the key to all the needs of life in this world and the hereafter. (Komalasari, 2020, p. 425).

To grow the personality of the *mahasantri*, the roles of the parties are

needed, including educational institutions. In this context, the Ma'had Aly Amsilati Bangsri Jepara Higher Education institution carries out the task of teaching, educating, guiding, and training through lecturers who have different functions but at a macro level will form children who are intelligent, skilled, have good character, and a healthy personality. Through teaching, it will increase the knowledge of mahasantri so that their intelligence potential develops well through various scientific stimuli. (Bariyah, 2019, p.238), among them is religious material categorized as Sufistic education in the form of dhikr and prayer.

For this reason, the author wants to study in depth by focusing this study on the theme "Implementation of Dhikr and Prayer in Strengthening the Personality of Mahasantri at Ma'had Aly, Indonesia".

Preliminary studies were conducted by researchers to see the extent of the differences and similarities between this research and previous studies, including:

First, Syarifuddin, with the theme: "Practicing Dhikr in Character Building in the Congregation of Pondok Parsulukan Baitul Jafar, Klambir Lima Kebun Village, Hamparan Perak District". In this research, the researcher states that, religious leaders or thariqat teachers have made many changes in the character of the people or the personality of the people, one of which is by practicing dhikr through thariqat as a means of spiritual enlightenment. Dhikr

is essentially remembering Allah and forgetting anything other than Allah when dhikr. So the implications of dhikr include remembering, paying attention, and feeling that he is always watched by God and even has a broad influence on the soul and consciousness which is then actualized in mindset and behavior (Syarifuddin, 2021,p. 81).

Second, the research of Ahmad Prawoto and Mahmud Fauzi, entitled "The Effect of Dhikr Activities on Mojokerto's Religious Behavior". In this article, the researcher states that there is a positive and significant influence between the influence of dhikr on the religious behavior of santri at the Riyadlul Jannah Pacet Mojokerto Islamic Boarding School (Prawoto & Fauzi, 2020,p. 163).

Third, Iwan Fitriani and Abdulloh Saumi's research, themed: "Internalization of Character Education Through the Imtaq Program in shaping students' personalities". This article provides an understanding that: 1) the form of character values internalized through the imtaq program in shaping students' personalities is in the form of religious values, tolerance, discipline, love for the country, independence, environmental care, responsibility, curiosity, and love of peace, 2) the strategies used through the imtaq program are exemplary strategies, reprimands or directions, environmental conditioning, and habituation or routine activities, 3) the implications of the imtaq program can be seen from the habits carried out by students such as;

dzikir, dhuha prayer, recitation of Surah Yasin, and memorization of the Qur'an (in terms of religion), winning several competitions (in terms of achievement), arriving on time (in terms of discipline) and in terms of morals, namely being polite in interacting both with teachers and with their peers (Fitriani & Saumi, 2018, p. 75).

From several previous studies that have been briefly described, the difference with this research is that it specifically analyzes the implementation of dhikr and prayer in strengthening the personality of students. Researchers in this case focus on personality values such as; religious character, honesty, and discipline.

## METHODOLOGY

This research uses a qualitative approach with a descriptive type. This research was conducted at Ma'had Aly Amsilati Indonesia. The research subjects were lecturers, mahasantri, and administrators of Ma'had Aly Amsilati. Data collection techniques in this study were carried out by observation with limited participation and in-depth interviews related to the implementation of dhikr and prayer carried out by Ma'had Aly students in strengthening their personality, related to religious, honest, and disciplined personalities. Related to data analysis in this study is done by data reduction, data presentation, and conclusion drawing.

## RESULTS AND DISCUSSION

The pattern of strengthening the personality of mahasantri based on observations and interviews has been carried out by researchers including several activities carried out by mahasantri:

### 1. Implementation of Dhikr

It has become a habit for students in the Ma'had Aly Amsilati environment to start dhikr by reading istighfar with the amount determined by the romo kyai. Increasing the recitation of dhikr means increasing repentance to Allah SWT. Muslims as practitioners of Sufism teachings in a day and night are recommended to say istighfar at least 70 times.

Says (الاستغفار) according to Sheikh Ibn Taymiyyah, is Arabic for asking for maghfirah (طلب المغفرة) and says (المغفرة) means protection from the evil of sin. The word al-maghfirah (المغفرة) has the additional meaning of the word (الستر), because the word (المغفرة). It means protection from the evil of sin, so that a servant is no longer tormented. The one whose sins are forgiven will not be tortured. Whereas just covering (the sin), there is still the possibility of being tormented inwardly and the one who is still tormented inwardly or outwardly then he has not been forgiven (Ma'arif, 2020, p. 249).

Repentance as a form of repentance is strongly commanded by Allah Swt to humans. Do you know why Allah SWT. is calling people to repent? Because Allah Swt. is the Most

Forgiving, as Allah says in QS as-Syura: 25;

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ  
وَيَعْلَمُ مَا تَفْعَلُونَ

Meaning: And it is He who accepts the repentance of His servants and forgives wrongs and knows what you do,

It can be understood that Allah SWT. really loves His servants who always asking for forgiveness as a form of repentance.

Allah SWT. commands asking for forgiveness is so that humans always love goodness and prevent evil, so that humans are clean from sin, so that humans can achieve world-end happiness, showing that Allah is compassionate to humans to forgive the mistakes of servants (<https://an-nur.ac.id/kalimat-tayyibah-istighfar-arti-tujuan-waktu-dan-manfaat/> accessed on 29 November 2023).

Reciting istighfar has many virtues besides asking Allah for forgiveness. Sheikh Abdul Wahhab As-Sya'rani in the book Al-Minahas Saniyyah quotes the Prophet's hadith which mentions the abundance of sustenance as one of the virtues of istighfar:

من لزم الاستغفار جعل الله له من كل ضيق مخرجا  
ومن كل هم فرجا وورزقه من حيث لا يحتسب

That is, whoever persists in reciting istighfar, Allah will make for him a way out in the midst of narrowness and a respite in the midst of congestion; and Allah will provide him with sustenance from a way that he did not calculate.

(<https://islam.nu.or.id/tasawuf-akhlak/ini-makna-istighfar-kalangan-sufi-usai-ibadah-shalat-qlfAG>).

It can be understood that, through the implementation of reading istighfar, it will get forgiveness for the mistakes that have been made from Allah Swt. so that there is peace of mind and peace of mind, and it is easy to solve the problems faced because it grows optimistic. From here, a good character value emerges, namely character related to God, namely religious character which is manifested in aspects of mindset, words, and actions in accordance with religious teachings. It is explicitly stated that religious character is the character, character, character or personality of a person formed from the internalization of various policies based on religious teachings.

The implementation of dhikr and prayer for Ma'had Aly Amsilati mahasantri begins with multiplying reading istighfar in order to cancel sins, as stated in the Qur'an and hadith from the Prophet Muhammad Saw. as follows:

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا  
يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا  
وَيُمِدُّكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ  
أَنْهَارًا

Meaning: so I said (to them), "Ask forgiveness of your Lord, Indeed, He is Oft-Forgiving, surely He will send down upon you abundant rain from the sky, and He will multiply your wealth and your children, and make gardens for you and make rivers for you."

The context of this verse refers to Prophet Noah's appeal to his people. This appeal aims to make them want to ask forgiveness from Allah for the sins they had committed before, namely worshipping idols (Tafsir al-Quran Kemenag RI).

In addition, Noah also conveyed the promises of Allah SWT. to his people. Especially for those who are willing to repent and believe in Him. The content of the promise of Allah SWT mentioned by Noah to his people in surah Noah verses 10-12 namely, Allah will send heavy rain that will fertilize their land and provide abundant yields so that they will prosper. Allah will bestow upon them abundant wealth. Allah will give them many children to continue their descendants. So that they do not become extinct, Allah will fertilize their gardens. So that they give abundant yields, Allah will give them rivers and irrigation to irrigate their gardens. So that they are fertile and green. (<https://apps.detik.com/detik/>).

Dhikr can be understood as the act or state of always remembering Allah in every waking moment of one's life. Dhikr also describes a struggle against the devil who tries to turn us away from remembering Allah. Dhikr is an act of presenting the heart, examining the state of the heart, and daily actions, where on the day of judgment it is the most important thing that will be held accountable by Allah SWT. (Ecep Ismail, 2017,p.325). In terminology, dhikr is a human effort to get closer to Allah by remembering Allah and

remembering His majesty (Sabarudin, 2023, p. 82).

As the results of the researcher's interview with the congregation of dhikr mahasantri that the implementation of dhikr and prayer is carried out every Tuesday, from 10.00 to 12.00. This activity was attended by mahasantri, lecturers, students, and other staff at Ma'had Aly Amsilati. When the dhuhur time arrives, the dhuhur prayer is held in congregation and continued to do wadhifah dhikr and prayer according to the level of each mahasantri (Luqman, 2023). As the Prophet said: "The best dhikr is *Lâ Ilâha ilallâh* (There is no god but Allah) and the best prayer is *Alhamdulillah* (Praise be to Allah)."

It can be understood that there is nothing that is mentioned and remembered from other than Allah, meaning that only the Essence of Allah resides in the hearts and minds of mankind. If it is done well, it will be able to connect a servant with Allah SWT. because in the dhikr of *Lâ Ilâha ilallâh* as a form of heart determination that Allah is his Lord and there is no God besides Him and eliminates everything other than Allah (Muvid, 2018). According to Amin Syukur cited from Febrianti (2019), dhikr has great benefits, especially in the modern world, among others:

- 1) Dhikr strengthens faith;
- 2) Dhikr can avoid danger;
- 3) Dhikr as soul therapy;
- 4) Dhikr fosters moral energy (Febrianti et al., 2019).

The implementation of dhikr and prayer in Ma'had Aly Amsilati can be seen from the daily life of the mahasantri in maintaining the practice of dhikr sirri in a day and night of 5000 recitations of dhikr: *Lā Ilāha Illallāh*. Before carrying out dzikir there are special rules given at the beginning of the allegiance with the romo KH. Taufiqul Hakim is always Mursyid Thariqat (Luqman, 2023).

That is, the practitioners of tasawwuf before taking allegiance, the average mahasantri did not know the practice and the wirid, as if they did not know which 'door' they had to pass through to get to Allah. However, after allegiance they began to feel (dzauq) the benefits of dhikr or amaliyah that had been given by the romo kyai as the murshid routinely in a day and night and discipline. This routine and discipline of dhikr are understood as the realization of an agreement between the student and the teacher, as well as maintaining the sanad which is a form of continuity of the inner bond (rabithah) between the teacher and the student that must always be maintained.

## 2. Implementation of prayer

Do'a linguistically means "request or hope". According to Abdul Qasim al-Naqsyabandy as quoted by Muhammad Hasbi Ash-Shiddieqi, the words of prayer found in the Quran have several meanings, such as; worship, istighatsah (asking for help with help), request or request, calling and praising. Quraish Shihāb, defines prayer as "A religious phenomenon that is the most sublime for

humans because at that moment, the human soul flies towards its Lord". In the Quran, Allah explicitly says in Q.S. Al-A'rāf: 55;

أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ

Meaning: Pray to your Lord with humility and a soft voice. Indeed, He dislikes the transgressors (Saffan, 2016, p. 21-22).

In tafsir Al Muyassar it is explained: pray (O believers), to your Lord, in a state of full humiliation to Him, with a low and slow voice. And prayer should be done with a solemn heart and away from riya. Verily, Allah dislikes those who go beyond the limits of His laws. The greatest act of transgression is polytheism against Allah, such as praying to other than Allah, asking dead people, idols, and the like. (<https://tafsirweb.com/2509-surat-al-araf-ayat-55.html>// akses tgl 30 November 2023).

In Tafsir as-Sa'di / Shaykh Abdurrahman bin Nashir as-Sa'di, it is explained: prayers include prayers of supplication and prayers of worship. He commands us to pray to Him, "humbly" i.e. continuously in supplication and persistently in worship, "and in a soft voice" i.e. not loudly and openly, which is done out of jealousy, but gently and sincerely to Him, "surely Allah does not like the transgressors" i.e. those who exceed the limits in all matters, This includes a servant's request to Allah for something that is not worthy, or exaggerating in the eloquence of the words of prayer, or exaggerating in the loudness of the prayer, all of which are



included in the excessive attitude that is prohibited. (<https://tafsirweb.com/2509-surat-al-araf-ayat-55.html//30> Nov 2023).

In essence, prayer is adab (politeness) which is caused because in any situation a person will always need everything from Allah Swt. must be done by a servant to the Creator, Allah Swt. This is because in any situation a person will always need everything from Allah SWT. As Allah says in QS. al-Baqarah/2: 186:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

Meaning: And when My servants ask you (Muhammad) about Me, then surely I am near. I grant the supplicant's request when he prays to Me. Let them fulfill My commands and believe in Me, that they may attain the truth.

As Tafsir Tahlili Surah Al-Baqarah: 186 based on the interpretation of the Quran of the Ministry of Religion of the Republic of Indonesia in this verse, Allah tells His servants to pray to Him, and He promises to grant it, but at the end of this verse Allah emphasizes that His servants fulfill His commands and believe in Him so that they are always guided. (<https://www.bershalawat.com/tasawuf/2968517618/tafsir-tahlili-surat-al-baqarah-ayat-186//diakses> tgl 30 November 2023).

In prayer, there is also an element of dhikr and this dhikr has a therapeutic effect on the soul in general, dhikrullah is the act of remembering Allah and His

majesty in a form that includes almost all forms of worship, good deeds, praying, reading the Qur'an, obeying parents, helping friends in distress and avoiding evil and wrongdoing (Syamsidar, 2020, p. 131).

As the results of interviews with Ma'had Aly lecturers, prayer is carried out in the morning and evening, and this activity is a common practice for Muslims. The implementation of this activity can help and maintain emotional and mental balance, and also ask for protection and guidance from Allah SWT. This is in line with the opinion of the Kyai's romo that the morning begins the day, the afternoon begins the night, not forgetting to always pray to Allah SWT. Morning and evening time are the main moments to ask for safety and ask for Allah's protection for the next twelve hours (12) (Ubed, 2023).

This is in line with the opinion of Imam An-Nawawi in the book Al-Adzkar, morning and evening prayers as follows:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

Meaning: I seek refuge with the perfect sentence of Allah from the evil of His creation (HR Muslim).

And a prayer to be spared from harm:

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ

Meaning: In the name of Allah, the One from whom nothing on earth or in the heavens is harmed by His asma. He is omniscient and omniscient (HR Abu Dawud and At-Turmudzi).

As Allah says in QS. Qaf: 39;  
فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ  
الشَّمْسِ وَقَبْلَ الْغُرُوبِ

Meaning: So be patient with what they say and praise your Lord before sunrise and before sunset.

According to the explanation in Tafsir Al-Wajiz / Shaykh Prof. Dr. Wahbah az-Zuhaili: Be patient O prophet for what the polytheists who deny the day of resurrection and your message say. Allah is all-powerful and avenges them. Be patient also with the words of the Jews who equate the Creator with man and deny you. Purify Allah from anything that does not correspond to Him before the rising of the sun (during the Fajr prayer) and before the setting of the sun (during the Zhuhr and Asr prayers). (<https://tafsirweb.com/9845-surat-qaf-ayat-39.html>// diakses tgl 30 November 2023).

### 3. Strengthening the personality of the student

#### 1) Religious personality

The implementation of dhikr and prayer will give birth to positive energy for students in the Ma'had Aly environment in the form of various attitudes and personalities, so that in an individual perspective it will give birth to people with character, namely people who have piety, have integrity (nafs al-mutmainnah) and do good deeds. The actualization of this quality person in life and work will give birth to noble character because it has a good personality (integrity, commitment and dedication), capacity (ability), and

competency (professional) (Dermawan, 2013, p. 235).

It can be understood that through these activities good character values or al-akhlaq al-karimah will be born, namely character related to God, namely religious character which is manifested in aspects of mindset, words, and actions in accordance with religious teachings. It is expressly stated that religious character is the character, character, character or personality of a person formed from the internalization of various policies based on religious teachings.

In other words, the formation of religious character is needed by mahasantri in fortifying themselves from every changing era and moral decline ". With the dhikr and prayer program in the activities at Ma'had Aly, it helps in forming a religious character in students, because with a religious character, students will act and behave in accordance with religious commands and prohibitions (Hikmah, 2022).

#### 2) Honest personality

One of the good characters that must be instilled in mahasantri is honesty. Honesty is a behavior based on an effort to make himself a person who can always be trusted in words, actions, and work both towards himself and others. (Rosyid, 2021). In the Big Indonesian Dictionary, the word honest means: not lying, straightforward, trustworthy, not treacherous (KBBI, 2010, p. 440).

Honesty is highly valued in Islam, and leads to goodness, and calms the heart, as the Prophet's words:

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الصَّدْقَ يَهْدِي  
إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَإِنَّ الرَّجُلَ لَيَصْدُقُ  
حَتَّى يَكُونَ صَدِيقًا وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ  
الْفُجُورَ يَهْدِي إِلَى النَّارِ وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يَكْتَنِبَ  
عِنْدَ اللَّهِ كَذَابًا

"Indeed, honesty will lead to good, and good will lead to heaven. Indeed, if a person is always honest, he will be recorded as an honest person. And verily, lying leads to evil, and verily, evil leads to hell. And indeed, if a person lies all the time, he will be recorded as a liar." (Bukhari No. 6094, Fathul Bari Version) (Muslim No. 4719).

The next hadith explains

tranquility:

دَعُ مَا يَرِيْبُكَ إِلَى مَا لَا يَرِيْبُكَ فَإِنَّ الصَّدْقَ  
طَمَآئِينَةٌ وَإِنَّ الْكَذِبَ رِيْبَةٌ

Meaning: leave what you doubt for what you do not doubt, for truthfulness is tranquility and falsehood is doubt.

In the implementation of dhikr in Sufism activities at Ma'had Aly, mahasantri honestly fulfills the requirements when they pay allegiance to the romo kyai in practicing dhikr sirri in a day and night of 5000 recitations of Lā Ilāha Illallāh. Before carrying out dzikir there are special rules given at the beginning of the allegiance with romo KH. Taufiqul Hakim is always the murshid of Sufism.

### 3) Disciplined Personality

Disciplined personality or character is one of the character values that is very important to be formed in mahasantri in the Ma'had Aly Amsilati environment through various ways, including through the implementation of dhikr and prayer. Discipline is one of the character values that need to be developed. Disciplinary character is very important for humans to have so that other positive characters emerge. The importance of strengthening the character of discipline is based on the reason that now there are many deviant behaviors committed by citizens contrary to disciplinary norms. Disciplinary character needs to be instilled from the beginning of the student's life. Efforts to build a disciplinary character in Ma'had Aly include everything that affects mahasantri to help them understand and adjust to the demands of the environment (Sobri et al., 2019, p. 64).

Discipline is one of the means in an effort to form an orderly personality in doing something, discipline can also be in the form of time, in carrying out activities and others (Pratiwi, 2020, p. 65), This includes discipline in participating in activities programmed by Ma'had Aly, such as discipline in participating in dhikr and prayer activities, study of salaf books related to the discussion of tasawwuf and thariqat on Tuesdays from 10:00 to 12:00, study of hadith books related to the formation of a complete person, in the term tasawwuf is insan kamil.

Discipline in attending dhuhur prayer jama'ah followed by reading wirid al-ma'tsurah, namely by reading:

1. Istighfar 3 times
2. Subhanallah 33 times
3. Alhamdulillah 33 times
4. Allahu Akbar 33 times
5. La Ilaha Ilallah Wahdahu La Sharikalah Lahul Mulku Walahul Hamdu Yuhyi Wayumitu Wahuwa 'ala Kulli Shaheen Qadir 1 times

The students orderly follow the implementation of dhikr and wirid after the dhuhur prayer in congregation.

It can be understood that basically every religious institution has a good goal in implementing a disciplinary attitude, including Ma'had Aly Amsilati, namely by shaping the personality of the mahasantri so that they have good morals. Not only in the aspect of science, each institution also has its own vision/mission, such as forming a personality that is akhlakul karimah, exploring Islam well, knowing other sciences, being smart in using foreign languages (Nurkholifah, 2018, p. 47).

It can be understood that, mahasantri who are diligent in studying Islam well, then later realized in real activities, such as the implementation of dhikr and prayer that runs in the Ma'had Ali Bangsri environment, then it can be categorized as commendable behavior, meaning that all attitudes, words and actions are good according to Islamic teachings.

Because discipline is one of the efforts to improve a character owned by mahasantri, so that they are able to be more responsible with their discipline in all activities, this will make them more organized and directed and can make them increase their sense of responsibility, and it is hoped that it can be achieved and applied optimally (Pratiwi, 2020, p. 65).

### **CLOSING**

Based on the results and discussion above, it can be concluded that the implementation of dhikr and prayer can strengthen the personality of mahasantri in the Ma'had Aly Amsilati Bangsri Jepara environment, these personalities include:

1. A religious personality, meaning that the implementation of dhikr and prayer will give birth to positive energy, namely becoming a person of piety, having integrity (nafs al-mutmainnah) and doing good deeds. It can be understood that through these activities, character values related to God will be born, namely religious character which is manifested in aspects of mindset, words, and actions in accordance with religious teachings;

2. Honest personality, one of the good characters that must be instilled in mahasantri is honesty. Honesty is a behavior based on efforts to make himself a person who can always be trusted in words, actions, and work both towards himself and others;

3. Disciplined personality, discipline is one of the character values

that is very important to be formed in mahasantri in the Ma'had Aly environment through various ways, including through the implementation of dhikr and prayer.

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