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**DHIKR AND THINKING INTEGRATION AS NON-DICOTOMIC CHARACTER EDUCATION
 DEVELOPMENT**

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Abstract. The importance of character education to make learners practice the virtues. Not only in the realm of intellectual but also the spiritual sphere should also be developed character. Because basically humans are not composed of the body only but consist of the spirit as well. For that, we need an integral education between the needs of the body and the soul. This study aims to describe and analyze the integration of dhikr and thought as the development of non-dichotomic and integral character education. This research uses literature research from the data of books that have been collected relevant to the theme. Zikr *istiqomah* and think systematically will bring out the character of the learner is integral. Dhikr (*tazkiyatun nafs*) and thought (knowledge) form the whole human character (*ulul albab*) as the development of integralistic character education. Character is not only in form through cognitive learning but also necessary habituation of religious activities

Keywords: Character Education; Dhikr; Fikr

A. INTRODUCTION

Man is a perfect creature compared with other creatures because humans have reason to think and the heart as a consideration for doing deeds. Human reason as a tool of thought to explore science so that people become knowledge as well as the heart that is as a human center to do good. These two important human components are what will be useful for humankind to increase the standard of living in the world and the hereafter. The manifestation of the heart to always be clean is to dhikr and to perfect all human actions is to think about what is in this world.

To do all that required education that can always control the behavior, in this case, is character education. Character education is a genuine effort to create an education that can practice core ethical values (Suparlan in Zubaedi, 2011, p. 15). Character education varies from a limited set of stand-alone and homegrown lessons to fully integrated, comprehensive school-reform model. Many teachers and/or schools simply create some lessons or recognition programs for god character (Berkowitz & Bier, 2016, p. 74). Component of good character is moral knowing, moral feeling and moral action (Lickona, 2009).

In recent years much previous research found that only discuss character education that is still less integral. One research Moh. Sakir only discusses character education that emphasizes the spiritual aspect only (Sakir, 2016). As well as Harianto explain Islamic character education according to Ibn Maskawih. The study only emphasizes the cognitive and intellectual aspects only (Hariyanto & Anjaryati, 2016). As with the study of Dzuna Izfanna on the development of character education and its implementation in Pesantren Darunnajah only discuss the outer side of it never touch the education of the heart in this case *tazkiyatun nafs*

(Izfanna & Hisyam, 2012). Even Gilness only discusses how to integrate character education into the curriculum (Gilness, 2003).

From some of these problems, the researcher is interested to develop character education based on boarding school through an integration of dhikr and thought. Because character education is not enough just developed on the side of the body but the inner side is also needed.

B. MATERIAL & METHODS

This research uses the research of the library by compromising the books and the results of previous research on the related theme of dhikr integration and thought as the development of character education. The data in the gathering that is in the form of primary data and secondary data. Given this research is focused on the text/data obtained from several books and previous research then the researcher uses the approach of content analysis (Suharsimi, 2010, p. 8) For the accuracy of the results, the researchers used some comparison of the thinking of the figures and researchers who already exist.

C. RESULT & DISCUSSION

Results should be clear and concise. The results should summarize (scientific) findings rather than providing data in great detail. Please highlight differences between your results or findings and the previous publications by other researchers.

Dhikr literally means to remember, basically an act that is always associated with various ritual worship in Islam. In this sense, dhikr means "*a form of consciousness possessed by a creature of the relationship that unites all its life with the Creator*" (Micon Dalam Subandi, 2009, p. 33). Dhikr has two meanings: (1) The general meaning that includes all studies of the object of the science of Shari'ah Ibn Taimiyah states "the main dhikr is reading al-Qur'an". (2) whereas dzikir, in particular, are all forms of attachment to Allah as an example, prayer is dhikr, fasting is the dhikr of pilgrimage is dhikr (Alba, 2012, p. 98).

According to Ibn Kathir that dhikr is remembering by doing good and always be grateful for what God gave to his creatures. With gratitude and devotion to Allah, it will be given Grace and added God's blessings (Ismail bin Umar, 2010, p. 464). In Qurtuby's commentary that dhikr is remembering God by doing all that is commanded and away from all that is forbidden. All forms of obedience to God include dhikr (Muhammad bin Abu Bakar, 2010, p. 460). Dhikr also means presenting an omnipresent God with everlasting memories wherever and whenever. (Majid & Rachman, 2006; Muhammad Munawwar, 2007, p. 60). The concept of 'Now Here'. The meaning of this concept is that God is now here. That when one is dhikr, then he must see or be seen by Allah, besides he must find God is already in front of him. Dhikr also means to awaken the memory, remember the laws of God, examine the process of natural events, and also means taking lessons and warnings. Basically, dhikr or remembrance of Allah has a very wide scope can even be said all activities or deeds done with the aim of wishing Allah's pleasure (Syamsul, 2014, p. 15).

Through *dhikr be tazkiyatun nafs* process to achieve the pleasure of Allah by having the levels that have the target on the human hearts are different then formed a whole human through *dzikir* because true man consists of the complex psychological structure. that in making the goal *ma'rifat bi Allah* by purifying themselves is to cleanse the heart with dhikr. The heart (*qolb*) is the center of all human good deeds, if the human heart is good then the human treatment is entirely good if the human heart is ugly and dirty then the human behavior is also less good.

Thinking about God's creation is developing and controlling the potential of human reason. The reason is not the brain as one of the human organs, but the power of thought in the human soul. This intellect can gain knowledge by observing the natural surroundings. Therefore, the reason is an unseen potential that other beings do not possess, even though the creature has a brain (Baharuddin, 2007, p. 116). The reason is a tool for thinking, so, one of the essences of man is he wants, he is capable and he thinks (Tafsir, 2012, p. 17).

Sanusi says that mind and brain are the same. The brain is the most important organ for the human variety of techniques and methods to increase the ability of the brain implicitly shows the importance of the role of the brain in life. The brain is seen as the center of human thinking. Thinking it is an important human activity and can make people can develop their ability and can improve their standard of living (Sanusi Achmad, 2016, p. 55).

Ibn Khaldun divides the human ability to think systematically. Thinking at the highest level is how humans with the knowledge and hypotheses to find something to create theses and antithesis (Khaldūn, 2014, pp. 522–521). The power of human thinking can lead to positive things and always leads to goodness but not with the power of animal thinking (Hariyanto & Anjaryati, 2016, p. 113). To increase knowledge requires a high level of thinking (*higher order thinking*) is a thinking skill that includes critical thinking skills, logical, reflective, metacognitive and creative. (Sanusi Achmad, 2016, p. 63)

Character education is not a new idea in education (Berkowitz & Bier, 2016, p. 71). Throughout history throughout the world education has two main goals to make learners become good and be smart, and these learners need a character for both purposes (Lickona, 2004, p. 4). Characters are not inherited, but something that is built continuously day by day through thoughts and deeds thought by thought, action by deed. (Hellen H Douglas in Muclas & Hariyanto, 2017, p. 41) The character is the power of *qolbu* inner qualities, ways of thinking and behaving that characterize each individual to live and work together (Maksudin, 2013, p. 3).

Character education becomes a popular issue/trending topic in education issues, even emerging strategies, approaches, character education model with the aim of fostering the character of learners. Character education is a conscious effort to help people understand, care about, and implement core ethical values (David in Zubaedi, 2011, p. 15). In the grand design of character education, character education is a process of culture and empowerment of noble values in the environment of education, family, and society. In Islamic character education is also referred to as moral education; namely the process of making learners become morally either vertically or horizontally. Many Islamic figures put forward the education of Morals such as Ibn Maskawih, Imam Al-Ghazali, Imam Zarnuji, Kh Hasyim as'ary, Abdullah Nashil Ulwan and many others. Character education is the same as morals education, moral education, values education, character education only the difference in terms of basic terms. Of all the definitions that the same goal is to learners do good to all human beings.

In this connection identified a number of character-forming values that are the result of the empirical review of the curriculum value center of the character are: (1) religious (2) honest (3) tolerance (4) discipline (5) hard work (6) creative (7) 8) the democracy (9) the curiosity (10) the spirit of nationality (11) the love of the homeland (12) appreciate the achievements (13) communicative (14) love reading (15) 18) responsibility (Muclas & Hariyanto, 2017, p. 52).

Character education is a genuine effort to help a person understand, care, and act with the core foundations of ethical values. Good character components (1) Moral knowing of moral knowledge (2) moral feeling, feeling about moral (3) moral actions (Lickona, 2009), moral deeds. The educational process only highlights the cognitive aspects of materialistic that is far from the control of human spirituality. The character education process is only hit on morals (*lahiriyah*). (Character also means morals, disposition, and moral constitution. Morals include the conditions of human birth and inwardness. Damanhuri, 2007, pp. 42–45)/outside only but not yet reached the point of the learners ie his heart (*ahlak batiniyah*) (The heart as a container of God's grace, the substance is spiritual and this is the essence of man. this heart is also called Allah's Throne and this heart also must be purely clean. Alba, 2012, p. 18). While the cultivation and empowerment of human noble values in character education in the human psychological organization is based on *al-aql* (knowledge) and *al-qalb*. (Baharuddin, 2007, p. 114)

Character education not only shapes the intellectual character but also shapes the character of attitude and behavior. Character education strategy through routine activities and

habituation of activities conducted continuously by learners eg flag ceremony, one of dawn congregation, pray before learning. Character education by adopting and innovating the pattern of execution of moral education by having five stages according David R Krathwohl 35-36, (1) *receiving*, (2) *responding*, (3) *valuing*, (4) *organization*, (5) *characterization*, (Bloom, Krathwohl, & Masia, 1964, pp. 36–36).

The character education process described above is mostly in the direction of developing intellectual sense only. *Qolb's* intelligence is never touched at all. *Qolb's* intelligence can only be obtained through the process of *tazkiyatun nafs* by always thinking. *Qolb* is the determining force in building behavior, character, character or morals. A good heart will produce good behavior and vice versa. A person's heart can be healthy and can be painful (Suprayogo, 2013, p. xii). Therefore, an integral education is required between character education on intellect and character education on the heart. To make learners character is not enough with the usual education that as informal education but it is necessary to approach *tazkiyatun nafs* to make humankind (character). The analogy that *tasawwuf* is the spirit and the other science is the body. Thus, it cannot be a living body without the spirit, while the spirit without the body can live (Alba, 2012, pp. 12–13).

Therefore, the character is not only formed through only through learning or teaching. Good teacher personality is one way to get children to imitate the teacher's character. Teacher personalities that reflect religious behavior will trigger learners to imitate the teacher. The exemplary teacher is reflected in the daily activities so that learners are familiar with the habit.

Character education with a mind-oriented orientation of mind-oriented *zikr*. The heart plays an important role in human life because good and bad human beings depend on the condition of the heart. The world of Sufism knows the heart with all its complexity. Some call *basyirah* or eyes of the heart that have the potential to see good and evil. The conception shows that *dhikr* is the heart of the heart to worship Allah (Said, 2006, pp. 87–88).

Character education by the method of *tazkiyatun nafs* (cleansing the hearts) of the Sufis establishes three stages (1) *Takhalli* (emptied) (2) *Tahalli* (filling) (3) *Tajalli* (reflected). The emptying stage is by emptying ugly and dishonest deeds and *amaliyah*. While the second stage is to fill with the values and practice good deeds. This second process can also be achieved through the activities of *dhikr*. And *dhikr* also has the process of oral *dhikr* of *jahr* to the true *dhikr* of which all limbs all *dhikr*. The stage of *tajalli* is the opening of the supernatural *nur* to the heart (Zubaedi, 2011, pp. 132–136).

The effect of *dhikr* raises an attitude of inferiority, not arrogance because human capacity is the limit. Always self-introspection, be curious (Subandi, 2009, p. 218). (Subandi *Psikologi dzikir*, 218) Subandi concludes that there are at least seven characters emerging from a person who has practiced *dhikr* intensively, namely: (1) the ability to solve problems both personal, social, political and economic (2) high emotional resilience (3) inner peace, not anxious (4), self-control, self-control, does not get carried away wherever he goes, especially teenagers who are less able to control themselves. (5) understanding himself well. Who am I who God (6) finds his identity (7) super moral consciousness (Alba, 2012, pp. 170–172).

Thus, that character education cannot be done halfway. Need a comprehensive integrasi so there is no imbalance. Given the purpose of character education is to form learners who can apply the character's values. Character values are not applied instantly but it takes time by habituation either intellectually or spiritually, either in continuous learning or in *istiqomah dhikr*. With the concept of integration between *dhikr* and thought this can lead to character education without dichotomy. The results obtained are also very comprehensive.

Learners are not only invited to *dhikr* only but also invited to think. Thinking also means learning about science. *Dhikir* required refraction as well as thinking. With the refraction of *dhikr* then learners can apply the values of the character and become his identity. Thinking not only familiarized but need the right ways to invite learners to think systematically and logically then need to give the style of learning/thinking (Learning and thinking styles may vary based on school context, grade level, and subject matter. Howard Gardner says that a student has an impulsive style in music but is refell-free in solving puzzles. Santrock, 2011, p.

158) which suits the needs of learners, because basically learners are equipped with each intelligence and in each learner has a different intelligence.

Some ways of thinking that should be cultivated by Muslims is as follows (Qomar, 2015, pp. 56–58):

1. Think creatively and independently, able to present new things that have not done other people good substance, model, shape, and characteristics.
2. The mutual capital of double knowledge.
3. Thinking to create a new model. Whether the model of education, learning or other models.
4. Thinking to teach others not only thinks to learn.
5. Thinking to match the accomplishments of others.
6. Thinking of developing constructive instincts of change.
7. Thinking of being a wizard of civilization wisely and wisely.

From the way of thinking and learning style that is compromised with the component of good characters that was initiated by Lickona from moral knowing, moral feeling, and moral actions will be complemented and integrated with *tazkiyatun nafs* components, namely *takhalli*, *tahalli* and *tajalli* in order to get Knowledge thorough. With a good habits strategy in school, in the family environment and in the community environment will be possible to print learners by behaving according to the values of character education. Not just morality *lahiriyah* but morale *batiniyah*. So that tainted learners who intellectual high because they always think about knowledge and become scholars` who become role models of the ummah, (intellect of the ulama` or intellectual cleric).

For the implementation of character education without dichotomic, this takes the term of education in islamic boarding school that organizes education on children for 24 hours. Children are accustomed to thinking science, in this case, is manifested in the school. Children are also accustomed to dhikr after performing the prayer to raise awareness that human is nothing without the help of God Almighty. Islamic Boarding School is not merely an educational institution only, islamic boarding school present as an educational institution that is deeply rooted in Indonesian society.

D. CONCLUSION

Dhikr one way to cleanse the heart from some heart disease and process to get closer to Allah SWT. Equipped with a systematic, logical and critical thinking of existing knowledge is the supplement of all human actions to attain a high degree in the sight of God. Dhikr and thought is a unity to make man (*ulul albab*). The development of character education that originated from the habits and exemplary of dhikr to complete the character education that emphasizes on the intellectual side only. The integration of dhikr and thought to create character education without dichotomy that is integral either in physical aspect or spiritual aspect. To create character education can be through character education in boarding school.

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