
Emotion Control Education in the New Normal Era Through Riyadlah Dhikr

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Abstract: The COVID-19 pandemic has attacked the fabric of human life. However, activities must continue, including in the field of education. This event is known as the "New Normal". In the educational environment, especially in Islamic boarding schools, there is one problem that arises, namely the lack of stable emotional control of students caused by fear and worry about the COVID-19 virus. This is because they are far from their families and have to start adapting to the new learning system. This study aimed to determine the relationship between remembrance activities and emotional control of the students of the Annida Al-Islamy Islamic Boarding School in the new normal era. In this study, a quantitative approach was used, with the correlational method. Data collection techniques were carried out by giving questionnaires to 60 students, interviews, and documentation. The results of the research are: (1) The activity of remembrance at the Annida Al-Islamy Islamic Boarding School in the new normal era is categorized as high; (2) The emotional control of students is categorized as strong; (3) The relationship between the two is highly correlated.

Keywords:

Education; Emotion Control; Riyadlah Dhikr

Abstrak: Pandemi COVID-19 telah menyerang tatanan kehidupan manusia. Akan tetapi, aktivitas harus tetap berjalan, termasuk juga di dalamnya bidang pendidikan. Peristiwa ini dikenal dengan istilah "New Normal". Dalam lingkungan pendidikan, khususnya di pesantren terdapat salah satu masalah yang timbul yakni kurang stabilnya pengendalian emosi santri yang disebabkan rasa takut dan khawatir terhadap virus COVID-19. Hal ini dikarenakan keadaan mereka yang jauh dari keluarga serta harus mulai beradaptasi dengan sistem pembelajaran baru. Penelitian ini ditujukan untuk mengetahui adanya hubungan antara aktivitas riyadlah zikir dengan Pendidikan pengendalian emosi santri Pondok Pesantren Annida Al-Islamy di era new normal. Pada penelitian ini digunakan pendekatan kuantitatif, dengan metode korelasional. Teknik pengumpulan data dilakukan dengan memberikan angket kepada 60 santri, wawancara, dan dokumentasi. Hasil penelitian yang didapat adalah: (1) Aktivitas zikir di Pondok Pesantren Annida Al-Islamy pada era new normal berkategori tinggi; (2) Pengendalian emosi santri berkategori kuat; (3) Hubungan antara keduanya berkorelasi tinggi.

Kata Kunci:

Pendidikan; Pengendalian Emosi; Riyadlah Zikir

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INTRODUCTION

The COVID-19 virus has hit various countries, one of which is Indonesia. There are so many sectors that have an impact, starting from the health, economic, and education sectors. With the outbreak of this virus, the world of education is facing new challenges that must be taken seriously. This is because the learning process that runs during the COVID-19 pandemic is certainly different from the previous normal learning process. The existence of a personal adjustment process is very clearly felt by the students, especially the new students who are still in the transition phase. The current pandemic can affect not only physical health but also individual mental health (Lebrasseur et al., 2021). WHO has also expressed mental health anxiety and psychosocial effects caused by the COVID-19 pandemic (Hussin et al., 2022).

In the initial research conducted by the researcher, information was found that some students felt anxious about the presence of the COVID-19 virus so after holding public facilities they immediately washed their hands or used a hand sanitizer and sprayed shopping items with disinfectant. In addition, some students feel anxious if they meet other people who are not in the same environment as them. This feeling of anxiety arises because they are afraid of being exposed to the COVID-19 virus. Not only are they afraid of being exposed to the COVID-19 virus, but they are also afraid that their parents and family at home will be exposed. Moreover, because their condition is far from their parent's, the fear is increasing. In addition, the students also clearly felt a sense of anxiety due to the many online assignments from school, memorization assignments from the boarding school, as well as conditions that required them to adapt to the new learning system during the pandemic. So, there are a lot of emotional upheavals felt by the students which can finally disturb their peace of mind. Of course, it is not easy to carry out the mandate to be a student and also a student at the same time in difficult times like this.

Researchers have conducted a preliminary study, and it was found that initial information of students at the Annida Al-Islamy Islamic Boarding School felt an inner conflict that quite disturbed their peace of mind, namely with the obligation to return to the Islamic boarding school to study far from their parents and the new rules during the pandemic, namely may not be visited and out of the Islamic Boarding School (*pesantren*) environment for one semester. This is quite surprising for them.

In line with the concerns felt by the students, of course, the Islamic boarding school provides a solution through special practices that are used as routine activities for students, namely reading morning and afternoon dhikr. Since the spread of the COVID-19 virus, the *pesantren* has implemented a new remembrance which is expected to be able to control the emotions of students in dealing with the inner conflicts they feel. This remembrance activity is carried out routinely every day, precisely after the Maghrib prayer in congregation and after the dawn (*Fajr*) prayer in congregation. The remembrance applied at the Annida Al-Islamy Islamic Boarding School is different from the remembrance in general. This remembrance was recited directly by Prof. Dr. Sheikh Salim Alwan

Al-Hussaini from Lebanon who lives in Australia. Here is the pronunciation of the dhikr.

تَحَصَّنْتُ بِذِي الْعِزَّةِ وَالْجَبْرُوتِ وَاعْتَصَمْتُ بِرَبِّ الْمَلَكُوتِ وَتَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ
اللَّهُمَّ اصْرِفْ عَنَّا الْوَبَاءَ وَقِنَا شَرَّ الدَّاءِ بِلُطْفِكَ وَرَحْمَتِكَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Meaning: "I seek a refuge in the Noble and Great Essence. I seek a refuge in Allah Subhanahu Wa Ta'ala, the All-Powerful. And I also surrender to the Living One, who will not die. O Allah, save us from this plague. Protect us from this ugliness and disease through Your gentleness and mercy. Verily, You are the One who has power over all things."

The existence of this remembrance is felt to be very capable of being one of the self-protectors to face the inner upheaval that is felt so that the negative emotions that are felt do not reduce the quality of our faith as Muslims. This study was conducted to find out more about the relationship between remembrance and emotional control. Because in this context it is not only the basic emotions of teenagers (santri/students) who are not yet stable, but also other factors such as the COVID-19 virus and a new learning system that add new challenges for the students. Through the activity of remembrance, it is hoped that someone will be able to control emotions so that they can accept and make peace with whatever happens in this life. Similarly, research on remembrance, among others, Rida, et al. (2017) researched that dhikr therapy can be used as a good alternative method for dealing with stress (Ulfiah et al., 2020).

According to research conducted by (Syafudin, 2017) the remembrance worship with its various variants will produce outputs that can be felt and proven by changes in morals from bad to good. A student who can control his emotions well then will have a major impact on the quality of their learning. This is because there are no more disturbing things. A sense of comfort and calm will make someone more accepting of themselves and whatever is happening, so they can know what to do as well as possible. With good emotional intelligence, a person can distinguish between facts and opinions that are not affected by rumors but on the other hand, those are also able to show anger if they feel it is true and necessary. Armed with high communication and interpersonal skills, it is always easier to adapt because they become more flexible and adaptable. When other people give up, they don't give up and get frustrated, instead, they keep the motivation to achieve the goals they aspire to (Soleh, 2017).

Islamic education is not just a mere human formation, but it is also based on Islam which includes religious education, reason, mental intelligence, namely the formation of a complete human being to form humans who have noble character as the main purpose of sending the Prophet Muhammad SAW in carrying out Allah's commands. SWT, and get to know religion in theory and practice. Islam as a character and social renewal movement, with the Prophet Muhammad SAW as the messenger, has explicitly stated that its main task is to perfect human morals (Rofiq & Surya, 2019).

In research conducted by Eva Nauli, it is stated that emotional intelligence can be stated as one of the important factors that should be possessed by students who need to achieve better learning achievement in school and prepare them to face the real world (Thaib, 2013). Dhikr activities and emotional control are a unified element contained in spiritual education in which the power of thought, heart, and remembrance is combined in a circle so that it can form students who are characterized, independent, and have sensitivity to nature so that they can innovate in various sciences. This is because basically, every human being has the potential for goodness in his conscience. All of this is reflected when he feels happy or happy when he receives kindness from others (Fatoni, 2019).

RESEARCH METHOD

In this study, quantitative approaches and correlational methods were used. The data was obtained through the distribution of a questionnaire which consists of 20 statements addressed to students. The questionnaire consists of two variables, X variables, namely riyadlah dhikr and Y variable emotional control education. X variable indicators include the intensity of the practice of remembrance, attitude when dhikr, and understanding of the meaning of dhikr. While the Y indicator variable developed is regulating emotions, overcoming emotional impulses, and maintaining a positive attitude. Then interviews were also conducted with students and *pesantren* administrators, as well as some documentation in the form of photos during the activities and research. Meanwhile, data analysis uses two approaches, namely partial analysis, and correlation analysis.

RESEARCH RESULT AND DISCUSSION

The presence of the COVID-19 virus in today's life poses new challenges for the world of education. It's not just the teachers who have to adapt to technology media as a learning tool, the students, in this case, the students, also have to adapt to new habits. Andrew McGhie once said that adolescence is a time when a person personally experiences anxiety, feelings of insecurity, and confusion about the things they experience because of the many changes that occur during those times. Thus, it can be concluded that the teenage years that are also experienced by the students are quite complicated with the addition of the COVID-19 virus.

Regarding emotions, good behaviour is if a person has embedded good values so that a pattern of assessment and readiness for action is formed in an environment that is assumed to be good. In other words, the activity of remembrance and emotional control are two things that cannot be separated. This remembrance activity is one way to control uncontrollable emotions. Emotional control of the students is a deliberate effort to regulate emotional processes that allow individuals to display harmonious behavior. Shaykh Ahmad Fathani explained that remembrance was originally defined as "clean" (*Ashafa*), the container is perfect (*al-Wafa*), and the condition is to be present in His presence (*hudhur*), the hope is the birth of righteous deeds, and its usefulness

is the opening of the secret curtain. for the closeness of a servant to Allah (Fatoni, 2019).

Meanwhile, remembrance in English is equivalent to "remembrance" and "Invocation" which means remembering. Dhikr can be understood as an act or condition to always remember Allah at all times while being awake in one's life. Dhikr also describes a struggle against the devil who tries to turn us away from remembering Allah. Dzikir is a ritual that is practiced by Muslims in which they pronounce the names of God repeatedly to stimulate enjoyment (Hamsyah, 2017). Therefore, the essence of dhikr is an act to present the heart, examine the state of the heart, and daily actions, where on the day of judgment it is the most important one who will be held accountable by Allah Swt. (Mahmud, 2016).

The meaning contained in the *Dzikir; Allah, Subhanallah, Alhamdulillah, Allahu Akbar, Lahaula wala quwwata illa billah*, and *Asmaul Husna* among others: a form of submission to Allah SWT, thus giving peace of mind; a form of repentance request to Allah SWT so that it will strengthen a person in the face of challenges that will occur such as death and complications due to illness experienced; a form of gratitude to God, thus giving positive meaning to each event, and being patient with difficulties (Zannah, 2021).

Zikr or remembrance of Allah, as the main pleasing performance to Allah, has direct effects on the emotional and psychological situation of Muslims. The levels of heart coherence and the effects of any intervention on the rhythmic actions and reactions of human heart are measurable through the use of heart rate variability (HRV)-biofeedback technology and HRV techniques. Zikr encourage individuals to perform Zikr performance as an effective treatment for their emotional and psychological disorders (Sarwari & Wahab, 2018).

According to al-Hafizh in Fathul Bari, remembrance is all the pronunciations (speech) that Allah SWT loves. when we read it a lot to remember and remember Him, not bound by time and place (Aisyah & Sopian, 2021).

In its development, remembrance of Allah is not only limited to noble readings guided by the Prophet SAW (dhikr ma'tsur) at certain times as taught in books such as *Al-Adzkar* by Imam Nawawi, *Al-Ghaniyah* Sheikh Abdul Qadir Jailani, etc. However, it can also be interpreted as "remembering Allah" in all movements of behavior, even in the inhalation and exhalation of the servant. That way, it can be understood together that a remembrance is a form of human awareness of the presence of God in his life. Whether this is shown in the form of vibrations of the heart, speech, thoughts, or actions as well as various things that can produce awareness that humans are servants who are solely seeking the pleasure of Allah *Subhanahu Wa Ta'ala*. If a Muslim gets used to remembering Allah, then he will feel in His protection and care. Thus, a sense of self-confidence, firmness, calmness, serene, peaceful, and also happy arises.

Psychologically, remembrance has several benefits. Dhikr can be a means to navigate life and increase a sense of faith, devotion, honesty, and maturity of purpose in life in the world. In addition, remembrance is also a means for self-control and lust which is often the cause and driver of the emergence of a crime or bad nature and attitude (Ilyas, 2017). By always dhikr both verbally and with

the heart, it will be obtained inner peace which not everyone can feel. Spiritual calm is very necessary for humans - people in the modern era like today, some problems often make a person experience depression and result in the emergence of choices to commit suicide, Dzikir considered to help our spiritual power to avoid negative thoughts that make our hearts become not calm (Iim Suryahim, Uus Putria, 2020.) This is because by doing remembrance activities, humans will become more grateful individuals and have a sense of surrender to God so that in life they no longer worry about worldly things. Dhikr makes the human heart filled with love and affection so that it can be a bridge to reach the pleasure of Allah Subhanahu Wa Ta'ala.

The implementation of remembrance should be carried out continuously because someone who likes to do dhikr whose heart and actions do not stop remembering Allah Swt. (Fatoni, 2019). Internalization of the values of dhikr (or remembrance of Allah) is a basic foundation to shape good character based on religious values within society. Faith Prayer Movements (Remembrance of Allah) is aspect religion which firmly holds and help to preserve Islamic teachings in society. The dhikr practiced by the students at Darussalam Islamic Boarding School consist of three kinds of dhikr: Dhikr bil jinan (dhikr with one's heart), dhikr bil lisan (by lip or talk) and dhikr with action (Kosasih, 2020).

Muslims used to make Zikr as an oral religious ritual, but sometimes they do not want to understand the meaning of dhikr itself. In fact, if we can appreciate and interpret every lafadz of Zikr, the implications will be extraordinary reflected in the behavior and emotions displayed in life (Aliasari, 2019).

Human happiness and tranquility are closely related to the intensity of dhikr to Allah SWT. This means that the more intensive the remembrance of humans, the more peaceful human beings will be. On the other hand, if humans do not dhikr to Allah, then the hot and stifling shaytaniyah energy enters (Bisri, 2017). As Allah has said: "Whoever's heart is empty of the remembrance of Allah, then his chest will be narrowed and in the hereafter will be raised blind (Surah Thoha: 124). Doing dhikr by remembering, knowing, taking lessons, and praying, which aims to remember Allah by empowering emotions can activate hormones and nerves so that the body is balanced and creates inner peace (Musthofa, 2013). Dhikr is also able to remind someone that the one who makes and heals disease is only Allah because dhikr with la ilaha illallah can present something both in the form of actions and feelings, considering the great benefits of saying la ilaha illallah in filling the spiritual void of Muslims who are busy with world affairs (Ilyas, 2017).

Through the remembrance of serenity by remembering Allah SWT. will seep into the heart and mind that causes pleasure, joy, peace and tranquility. Because the meaning of remembrance is interpreted comprehensively, it not only has an impact on the mind which causes clear thinking but more than that, remembrance also has an impact on the heart which creates peace of mind. Zikr is also a form of therapy offered by Sufis, remembrance is believed to be able to

calm the heart and produce clean and clear thoughts and physical health (Heryana et al., 2022).

Wijdan (emotion) is the gerund form (*mashdar*) of the past form of *wajada*. *Wajada* has a precise meaning as well as understanding. According to the wisdom experts, *wijdan* is the soul and its esoteric potential which is seen from the perspective that it is a medium used to understand internal life. So, *wijdaniyah* is something that can be understood with the inner senses (As-Sayih, 2020).

It is not only the physical that can be disturbed but the human soul can also be disturbed. Humans can feel happy and sad, healthy or sick, up and down. Therefore, Islam has taken a leading role in paying attention to and protecting the human soul as a preventive measure before the occurrence of a mental disorder. One of the media used in this case is the remembrance of Allah Subhanahu Wa Ta'ala. This is in line with QS. Ar-Radu: 28 explains that doing remembrance activities can calm the heart.

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Meaning: "(namely) those who believe and their hearts find peace in the remembrance of Allah. Remember, only by remembering Allah makes the heart find peace."

Some people think that emotions are usually associated with anger or irritation. In essence, there are positive emotions and negative emotions. Negative emotions trapped in a person's body will be a fatal thing. This is because these negative emotions can be a destroyer of life in terms of relationships between humans and relationships with God. Worse yet, these negative emotions can cause a sense of chaos, resulting in a sense of hopelessness that can trigger out-of-bounds actions.

The emergence of a form of emotion from a person can be seen from the expressions displayed immediately, both from changes in facial expressions, tone of voice, and even behavior. Expression of emotions occurs spontaneously and it is very difficult to control or cover-up. The forms of expression of human emotions that most often arise in the reality of life are facial expressions, voices, attitudes, and behavior.

Therefore, humans must be able to control their emotions so that their lives continue to run well and peacefully. From the ability to control these emotions, humans can be wiser in dealing with a problem that occurs so that there are no unexpected actions that can harm themselves or others.

According to Mudjiran, there are several ways to control negative emotions, namely (Mudjiran, 2015):

1. Positive thinking
2. Respecting the opinions of others
3. Be patient and forgiving
4. Diverting attention

Prophet Muhammad saw. said about emotions "I am just an ordinary human being, I can be happy as humans are happy and I can be angry as humans

are angry" (HR. Muslim, No.2603). The Prophet also said again "It is not the (real) strong person who (always beats his opponent in) struggles (fights), but none other than the (real) strong person who can control himself when angry" (HR. Bukhari No. 5763 & HR Muslim, No. 2609). Prophet Muhammad SAW gave an example of how to control emotions:

1. Changing positions from standing to sitting
2. Perform ablution
3. Be calm
4. Remembering Allah's promise for people who can control their anger

Emotional control means that a person, in this context is a student (*santri*), has been able to see situations that cause emotions rationally and does not suppress excessive emotions that interfere with physical and psychological health. Thus, a *santri* who has good emotional control are those who can manage their emotions so that they can adjust to their social environment and at the same time relieve themselves from the emotions that suppress them.

Emotional intelligence is a factor that determines the steps of a person's life so that it leads to excellence in life. Goleman stated that emotional intelligence can be seen from the ability to recognize one's own emotions, the ability to properly manage one's emotions, the ability to motivate oneself, the ability to recognize other people's emotions (empathy), and the ability to build relationships with others. Centuries before Goleman talked about emotional intelligence, some teachings had directed humans to achieve success in this world and the hereafter. Allah's revelation through the Prophet Muhammad SAW in the form of the Qur'an has taught humans to achieve success in life (Hamdan, 2017).

The following is figure 1., the documentation obtained when the remembrance activity at the Annida Al-Islamy Islamic Boarding School took place:



Figure 1. The Riyadlah Dhikr at the Annida Al-Islamy Islamic Boarding School Bekasi

Based on Figure 1., students do dhikr together. Research at Carnegie Mellon University says that love produces positive emotions, this encourages the immune system to become healthier. Dhikr in terms of health aspects has a positive impact that causes the body's balance mechanism to remain stable. Imbalance in a person results in physiological disturbances (Utami, 2017). Thus

it can be concluded that in a person's life, in this case, students must be good at controlling their emotions by always doing remembrance activities because stable emotions will increase immunity in the body so they are not easily exposed to the COVID-19 virus and get inner and outer peace in their lives.

The activity of remembrance at the Annida Al-Islamy Islamic Boarding School is carried out regularly after every morning prayer and evening prayer. Before the remembrance activity is carried out, the students perform tadarus and pray in congregation first, then prepare with a state of still wearing neat clothes that cover the genitals to continue the remembrance activity. This remembrance activity is read together led by a kyai or *musrif/musrifah*. After the dhikr has been read, it is continued by reading prayers, especially prayers asking for health and protection from Allah. Also, the *musrif/musrifah* gave some advice to the students before the activity ended.

The remembrance recited by the students of Pesantren Annida Al-Islamy after the congregational prayer begins by reciting istighfar three times with full special.

أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ ٣ ×

Continued by reading the prayer.

اللَّهُمَّ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ، وَإِلَيْكَ يُعُودُ السَّلَامُ فَحَيِّنَا رَبَّنَا بِالسَّلَامِ وَأَدْخِلْنَا الْجَنَّةَ دَارَ السَّلَامِ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا رَادَّ لِمَا قَضَيْتَ وَلَا يَنْفَعُ دَا الْجَدِّ مِنْكَ الْجُدُّ

Continued with this prayer 3 times.

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

The students also became more devout in praying by asking for protection from the fire of hell, by reciting 7x: with the words

اللَّهُمَّ أَجْرِنِي مِنَ النَّارِ

Continued by reciting the Verse of the QS Chair. Al-Baqarah verses 255 to 286.

Continued with a fragment of QS. Ali-Imran: verse 18.

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ، لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ، إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ، قُلِ اللَّهُمَّ مَالِكِ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ، بِيَدِكَ الْخَيْرُ،

إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ، وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ، وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ

Reading QS. Al-Ikhlâs, QS. Al-Falaq, QS. An-Nas, then QS. Al-Fatihah

Recite tasbeeh, hamdalah, and takbir each as many as 33 times

Closed with blessings and prayers

With the COVID-19 virus, the Boarding School Annida Al Islamy added dhikr recitation intending to be protected by Allah SWT from various diseases, especially COVID-19 is rampant. It is the recitation of the dhikr:

اللَّهُمَّ عَافِنِي فِي بَدَنِي، اللَّهُمَّ عَافِنِي فِي سَمْعِي، اللَّهُمَّ عَافِنِي فِي بَصَرِي، لَا إِلَهَ إِلَّا أَنْتَ

"O God, save my body. O Allah, save my hearing and my sight. There is no God (who has the right to be worshiped), except You "

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ
(٣ مرات صباحا و مساء)

" I seek refuge in the Name of Allah SWT with whom nothing can cause danger either in heaven or on earth. Surely He is the All-Hearing, the All-Knowing. "

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ (٧ مرات صباحا و مساء)

" Allah is sufficient for me. There is no God but Him. Only in Him do I trust and He is the Lord of the great Throne. "

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبَرَصِ وَالْجُنُونِ وَالْجُدَامِ وَمِنْ سَائِرِ الْأَسْقَامِ

"O God, I seek refuge in You from stripes, madness, leprosy, and all other bad/terrible diseases."

تَحَصَّنْتُ بِذِي الْعِزَّةِ وَالْجَبْرُوتِ وَاعْتَصَمْتُ بِرَبِّ الْمَلَكُوتِ وَتَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ
اللَّهُمَّ اصْرِفْ عَنَّا الْوَبَاءَ وَقْنَا شَرَّ الدَّاءِ بِلُطْفِكَ وَرَحْمَتِكَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

"I take the refuge in the Noble and Supreme Being. And I ask for protection from Allah SWT who is Almighty. And I surrender to the Living Being, who will never die. O Allah, save us from the plague of this disease. Protect us from the evils of this disease with tenderness and grace from You. Lo! Thou art Able to do all things.

The following is a table of research results from the relationship between dhikr activities and emotional control of students in the new normal era:

Table 1. Riyadlah Dhikr

No	Indicator	Score	Category
1.	The intensity of the practice of remembrance	3.63	High
2.	Attitude when dhikr	3.99	High
3.	Understanding the meaning of dhikr	4.65	Very High
Average		4.09	High

Based on **Table 1.** that riyadhoh dhikr shows that the understanding of the meaning of remembrance is very high at 4.65. and attitude When doing dhikr at

3.99 which indicates the height and intensity of the experience of remembrance also shows high at 3.63.

Table 2. Controlling Student Emotions

No	Indicator	Score	Category
1.	Regulating emotions	3.63	Strong
2.	Overcoming emotional impulses by doing certain activities that can channel emotions	3.77	Strong
3.	Maintaining a really positive attitude in dealing with difficult times, and being able to resist or delay the urge to act	4.23	Strong
Average		3.87	Strong

Based on **Table 2.** the emotional control of students shows that the indicator of regulating emotions at number 3, 63 shows strong, overcoming emotional impulses with activities that channel emotions at number 3.77 show strong and maintains a really positive attitude also shows strong at number 4.23.

Table 3. Relationship of Riyadlah Dhikr and Controlling Student Emotions

Correlation Value	0.68	Category:
Hypothesis Test	t count = 7.08 > t table = 2.00	Ha is accepted It means: there is a significant relationship between variable X (remembrance activity) and variable Y (emotional control of students in the <i>new normal</i>)
The Effect/ degree of influence	level of influence of variable X on variable Y is 46.24%.	This means: that there are still 53.76% of other factors that affect the Y variable.

Based on **Table 3.** riyadlah dhikr and emotional control education, those have a high correlation with the correlation value of 0.68 which shows there is a significant relationship and has an influence of 46.24.

CONCLUSION

Based on the results of the research above, it can be concluded that there is a strong relationship between remembrance activities and the emotional control of students at the Annida Al Islamy Islamic Boarding School in the new normal era. Thus, students who have interpreted remembrance in depth will be able to control their emotions better than before. This is because a person's intelligence is not only seen from the academic side, but they must also have emotional intelligence. These stable emotions will lead students towards educational goals

optimally because the learning process is going well. And doing riyadlah dhikr regularly will increase a person's immunity because it is not only physical health that needs to be considered, mental health must also be more important. Based on the findings above, it is very important to do dhikr during the epidemic conditions that hit this country, so that education continues, especially it is important to focus on controlling the emotions of students/santri.

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