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## The concept of thinking and dzikir as an Islamic education process

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**Abstract:** Education is currently experiencing changes that are far from instilling religious values, so there is a need for a dhikr approach in educating students and not just focusing on thinking. The purpose of this research is to find out the potential between thinking and remembrance and its implications in Islamic education. This article uses a qualitative approach by taking books, journals, newspapers and others according to the title and material discussed. From these problems it can be concluded that by combining Islamic education from thinking and remembrance it will produce humans who are always strong from the outside and strong from within as well, strong from the outside, one of which is physically, emotionally, can make decisions correctly and is strong from within, namely his relationship with Allah Almighty being more harmonious in carrying out any activity cannot be separated from remembering Allah SWT.

Keywords:

Dhikr; Islamic Education; Thought

**Abstrak:** Pendidikan Islam pada zaman ini telah mengalami penurunan nilai-nilai agama yang begitu jauh, siswa semakin kurang dari sisi spiritualnya, sehingga perlu dan harus adanya perubahan, salah satu pendekatannya dengan membersihkan hati kembali kepada Allah Swt. dengan cara berzikir membuka pikiran terhadap nilai-nilai agama. Tujuan penelitian ini diharapkan menjadikan siswa lebih dekat kepada Allah Swt. dan menjadi siswa yang berkualitas bukan kuantitas. Artikel ini menggunakan metode kualitatif dengan mengambil dari buku, jurnal, koran dan lainnya yang sesuai dengan judul dan materi yang dibahas. Dari hasil penemuan berbagai literatur bahwa berfikir dan dzikir memiliki kesinambungan dalam memperbaiki jasmani dan rohani siswa yang nantinya akan memiliki rasa empati, berakhlak mulia, berkata dengan sopan santun. Simpulannya dalam hal ini bahwasanya dengan menggabungkan pendidikan Islam dari pikir dan zikir akan menghasilkan manusia yang senantiasa kuat dari luar dan kuat dari dalam pula, kuat dari luar salah satunya fisik, emosional, dapat mengambil keputusan dengan tepat dan kuat dari dalam yaitu hubungan siswa dengan Allah Swt. semakin harmonis dalam melakukan aktivitas apapun tidak lepas dari mengingat Allah Swt.

Kata Kunci:

Pendidikan Islam; Pikir; Zikir

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## INTRODUCTION

Humans have been given potential by Allah SWT. to do the right thing in the affairs of this world and the hereafter. Furthermore, humans were actually created to worship the Creator by thinking continuously and dhikr seriously and proven by good application.

However, many people nowadays have neglected religion (thinking and reciting remembrance) of the Creator. Even though when they were created they promised to believe in Allah SWT. while in the spirit realm.

With the above phenomenon, new problems have emerged. This new problem cannot be solved by wealth, power or strong influence, so in the end people experience a lot of stress and even commit suicide. This is undesirable for all humans, therefore Allah SWT. has taught humans to think and dhikr so that the affairs of this world and the hereafter are safe from various things.

مَنْ أَرَادَ الدُّنْيَا فَعَلَيْهِ بِالْعِلْمِ، وَمَنْ أَرَادَ الْآخِرَةَ فَعَلَيْهِ بِالْعِلْمِ، وَمَنْ أَرَادَهُمَا فَعَلَيْهِ  
بِالْعِلْمِ

"Whoever wants the world, let him master knowledge. "Whoever wants the afterlife, let him master knowledge, and whoever wants both (this world and the hereafter) let him master knowledge," (HR Ahmad).

The hadith above has opened the mind, that if you want to get pleasure in this world and the hereafter you must have knowledge by continuously thinking and asking and always remembering (dhikr) Allah SWT. in every activity. Knowledge can be obtained by thinking and dhikr. In this way Allah SWT. will teach you things you don't know yet.

Humans can be noble and can be the most despicable creatures in the sight of Allah SWT. when compared with other creatures. Allah SWT. created angels, Jinn, humans, animals, plants, objects and others (Kurnia, Journal of Islamic Education Studies, 18, pp. 43-54).

Humans are superior with their minds if they are used well. Reason/thinking can make humans smarter than animals if they are used to think about useful things, such as thinking about who created humans, who created nature and its contents, so that humans become aware of the essence of their creation in the world, namely to serve the creator, namely Allah SWT.

To know the Creator, humans were informed by the Prophets and Apostles to continue walking on the straight path. However, Allah SWT. gives humans and jinn the freedom to choose, choose the straight path or a different path. Information about the straight path is clear and the wrong path has also been explained in previous books, including the Al-Qur'an which was brought by the Prophets and Apostles of Allah SWT.

By selling, cultivating agricultural land, herding livestock and other things, humans must fulfill their needs so they can live a prosperous life. However, humans have enemies who always tempt them to leave the path of Allah SWT.

With this temptation, humans must protect themselves from being fooled by Satan's tricks from various deceptions in the world. The prophets and apostles have given a very effective recipe, namely always remembering Allah SWT, wherever and whenever. As the word of Allah SWT. Surah Al-Ahzab verse: 41:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ۖ ﴾ ( الاحزاب/33:41)

41. O you who believe! Remember Allah, by remembering (His name) as much as possible, (Al-Ahzab/33:41).

﴿ الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ۗ ﴾

( الزعد/13:28 )

28. (namely) those who believe and their hearts become peaceful by remembering Allah. Remember, only by remembering Allah can your heart be at peace. (Ar-Ra'd/13:28).

The verse above shows that as a creature we should always remember the Creator, namely Allah SWT, so that at all times we are guarded and dhikr will keep away the temptations of Satan and dhikr can soften a hard heart. The heart is very important for a person's behavior. If a person's behavior is bad then it is not the person who is bad but his heart is full of revenge, jealousy and dirty because it is not filled with various religious knowledge or rarely and never does dhikr. However, on the other hand, if a person's behavior is good, clean, sincere, it means that his heart is clean because that person could be filled with remembrance of Allah SWT, in his daily life, that is what will be felt if he is close to and far from Allah SWT.

Therefore, it is very important for a Muslim or Islamic education to understand the concepts and applications in processing thoughts and dhikr. The existence of these two concepts can cause a human being to be elevated in rank before Allah SWT, to a degree that exceeds that of angels. This is a blessing from Allah SWT. to his creatures for their hard work and efforts to get closer to Allah SWT, by thinking and dhikr as a process of Islamic education.

## **RESEARCH METHOD**

This research uses a qualitative approach. This research tends to describe more from the results of observations on related literacy and from interviews at the Nurul Iman Islamic boarding school, Bandung city. The interviewee was Pa Rahmat as the administrator of the Nurul Iman Islamic boarding school. The data source that will later be interpreted is primary data, meaning that the data source is obtained from the original source and then interpreted or obtained according to the material related to what is being studied. Apart from the above, data sources include journals, books, newspapers, scientific papers, theses and dissertations that are related to what researchers need (Asep Kurnia, 2021). After collecting everything needed for this research, the researcher drew conclusions from the problems above which were very complex like tangled threads.

## RESEARCH RESULT AND DISCUSSION

### 1. Remembrance in Islam

The Indonesian nation is very unique and has a variety of people who hold their beliefs firmly and strongly. This belief will not waver even though it continues to be attacked by various obstacles and trials. The belief referred to here is the belief in embracing a religion and its contents.

Religion has become an obligation for a person to choose and believe in and practice in every action, because this is stated in the Constitution of the Republic of Indonesia, namely the belief in one Almighty God. That is what all Indonesian people must uphold. However, what we need to underline is that what has developed among Indonesian people is that they have a routine or continuous practice of dhikr. Zikr can be done anywhere under any conditions, the important thing is to follow the rules and conditions set by the ulama.

Zikr is often called the wurd sentence, repeated regularly to be practiced in daily life, including mahdhah worship, namely worship shown directly to Allah SWT. as mahdhah worship, this kind of dhikr cannot be separated from the values or norms of direct worship of Allah SWT. In simple words, dhikr is "remembering". What is meant by remembering is remembering Allah SWT. by remembering as much as possible and under any conditions. Remembering by moving your tongue, remembering by heart and remembering by doing.

In terms of language or etymology, remembrance is remembering, but according to the term it means the tongue is always moistened with expressions of praise to the creator, namely Allah SWT. command to recite dhikr to Allah SWT. It is in the Al-Qur'an Surah Al-Ahzab/33: 41 which reads:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ۝ ﴾ (الاحزاب/33:41)

41. O you who believe! Remember Allah, by remembering (His name) as much as possible, (Al-Ahzab/33:41).

From the verse above, Allah SWT. calling people who believe, means this is a gentle term for people who believe so that they always remember Allah SWT. and of course, as creatures created by Him, you must remember and mention the various blessings that have been given so that these actions can make a servant categorized as a servant who is grateful to the creator and protected from evils that could befall him in the future. Meanwhile, in another verse, it is true that if someone is happy and engrossed in dhikr, he will feel calm or tranquility as stated in the Al-Qur'an, Surah Ar-Ra'du/13: 28, which reads:

﴿ الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ۝ ﴾ (الرعد/13:28)

28. (namely) those who believe and their hearts become peaceful by remembering Allah. Remember, only by remembering Allah can your heart be at peace. (Ar-Ra'd/13:28).

Meanwhile, according to Sa'id ibn Jubair, dhikr is "anyone who is obedient and obedient to Allah (pious) in any matter, in essence that person has remembered Allah SWT." The above is further detailed by the ulama in particular (Asep, 2021, Concept of Thinking and Dhikr as an Islamic Education Process, BESTARI, Vol. 18, No. 1,). Meanwhile, according to Imam Atha' dhikr is a collection in which there is a clear explanation of halal and haram issues in daily human activities, such as buying and selling, prayer, marriage, distribution of inheritance and others" (Ibnu At-Thaillah al-Sakandari, Penentram Zikir Hati, Jakarta: Zaman, 2013).

Meanwhile, according to Amin Syukur, dhikr is one of the characteristics of a servant's worship of the creator, namely Allah SWT. with full awareness of every reading and movement made remembering Him. Which in dhikr combines feelings and the brain which will have an extraordinary impact. The benefits are that it can attract positive energy and erode negative energy. Apart from that, according to Imam Al-Ghazali, there are at least twenty benefits of dhikr which will later be felt by people who love dhikr. Twenty of them in the world are ten and in the afterlife ten, namely:

- a. Benefits in the world
  - 1) Will be called continuously by name and loved by the creator (Allah SWT.)
  - 2) In all his affairs, Allah is the representative for him
  - 3) His friend in his daily life is Allah SWT.
  - 4) Self-esteem is guarded by Allah SWT. so there is no need for anyone except Allah SWT.
  - 5) That person has a strong spirit, a rich heart and an open heart.
  - 6) His heart shines so that knowledge and wisdom are always with him.
  - 7) Within him there is an authority that impresses those who look at him.
  - 8) Achieving mawaddah/love of the other party.
  - 9) He is given blessings for all his actions, such as blessings for his speech, soul, clothes, even where he walks and sits.
  - 10) Answered prayers. (M. Quraish Shihab, Tafsir al-Misbah, Jakarta : Lentera Hati, 2012).
- b. Benefits in the Hereafter
  - 1) Ease of facing death.
  - 2) Strengthening in wisdom and faith.
  - 3) Angel's calm when facing death, without fear and sadness.
  - 4) Feeling safe in facing questions from angels in the grave.
  - 5) Grave field.
  - 6) Ease of calculation/calculation.
  - 7) The weight/weight of the charity scales.
  - 8) Defeat in heaven.
  - 9) Achieve His approval.
  - 10) Look at His face. (Shihab, 2006: 131).

Meanwhile, according to Anuar in the journal *Mada Kartikasari* and Fuad Nashori, dhikr is the best worship and also the easiest for everyone to recite and carry out because it does not have complicated and special conditions for carrying it out (Nashori, 2022). Zikr is a spiritual activity that is very effective in changing a person from bad behavior and traits and traits that are detrimental to themselves and others around them (Mohd Rozali, 2013).

Dhikr that is done with full appreciation and deeper understanding of the purpose of what is read can bring the individual to self-awareness of what he is experiencing, whether the situation is pleasant or unpleasant. If you experience an unpleasant situation but it continues to be eradicated by reciting dhikr to Allah SWT. then actually Allah SWT. love that person so that they return to Him with calmer and more peaceful feelings and soul. Therefore, with this awareness, individuals will have the urge to always approach and ask for help in navigating this life so that every problem is faced more easily than before. Shaykh Ahmad Fathani has explained that dhikr originally meant "clean" (Asshafa), its container was perfecting (al-Wafa), and the condition was being present in His presence (Hudhur), while the hope was the birth of a pious deed, and accompanied by its openness. various secret curtains that are closed because of the servant's closeness to the creator, namely Allah SWT (Fathoni, 2020).

## **2. Concept of Thought in Islam**

Thinking is a symptom of the soul that can establish various relationships between human knowledge. Thinking is dialectical thinking, meaning that as long as humans use their minds to think, their thoughts give rise to questions and answers. Ahgar can humans put various relationships from existing knowledge.

In al-Khawathir, Sheikh Muhammad Mutawalli al-Syarawi said, the mind is a tool that is a tool that a person uses in choosing something good and better and can be a guarantee for the future of himself and his family. Meanwhile, according to James Allan, thinking is among humans who can determine their choices. In the view of social psychology, "thinking" is a very important part in distinguishing and recognizing a human or animal, plant and inanimate object. By using their minds, humans can differentiate between what is useful and what is not, what is good and what is bad, what is halal and what is haram, what is positive and what is negative. In this way, he can predict and know what suits him and is responsible for his choices, whatever the risks (Elfiki, 2013).

Meanwhile, according to Ross, thinking is a mental activity related to aspects of basic theory regarding psychological objects. It is not much different from Valentine in that thinking includes studying the process and teaching an action which contains the "how" which is related to ideas that can be directed towards achieving the desired goal. This means that thinking includes brain or intellectual activity to create a real application in life.

Both the brain and the body are tightly integrated by reciprocal biochemical circuits and neural circuits. This interconnection can be said to have two paths. The first pathway is usually composed of sensory and motor peripheral nerves which carry signals from various parts of the body to the brain, and are then

distributed back to all parts of the body. Meanwhile, the other pathway is through blood flow, hormones, neurotransmitters and modulators.

Reason is the second source of knowledge, reason plays a very important role in covering up holes or deficiencies suffered by a human's five senses. Reason in the view of Muslim philosophers is a characteristic of the human soul because no animal has it. The power of the mind includes the ability to translate various universal concepts into concrete objects so that it is able to think about things that have nothing to do with physical objects. With the power given by Allah SWT. through human reason, it turns out that reason can produce concrete things into physical objects starting with abstract things and with his reason, humans can recognize the content or essence of various objects or non-objects that he encounters in the vast universe.

In the book *Miskat al-Anwar*, Imam Al-Ghazali explained that the mind has an advantage compared to the eyes, the advantage is that the mind can see various dimensions such as the inner and secret dimensions of things, see their essence and souls. (Al-Ghazali, 1998).

There are at least three types of thinking skills that need to be mastered by various individuals, including:

- a. Critical thinking, thinking like this is very necessary in various things, especially in learning, such as analyzing, deciding, criticizing, comparing, evaluating and estimating.
- b. Creative thinking, while creative thinking includes thinking to create, imagine, discover, estimate and hypothesize.
- c. Practical thinking, this third type of thinking, needs to be mastered by every individual, namely thinking that involves intelligence in terms of the real world and depends on the knowledge that exists in the brain, but is not obtained from the results of formal learning.

Of these three aspects, it turns out that they contain the goal of achieving success in life, the ideals you want to achieve that are appropriate to the socio-cultural context. The success to be achieved cannot be separated from the use of recording and balancing analysis and practice in the social environment.

Thus, a critical approach really involves the cognitive, affective and conative domains. Apart from these three things, it is necessary to include critical thinking in the overall education curriculum.

### **3. Implications of the Concept of Zikr and Thinking as an Islamic Education Process**

Humans are given the advantage of 'aql by Allah SWT. so that it is used, used, used to think and feel according to what the creator, namely Allah SWT, desires. reason is something that everyone should be grateful for, if reason no longer functions then religious law, state law, social law, humanitarian environmental law are no longer needed by people who are not sensible. In short, all obligations have been removed from the person who has lost his mind.

In the Qur'an there is a lot related to this. Like Allah SWT. tells every human being to think. Humans think with ratios and by doing this thinking humans can

produce knowledge and produce physical objects such as technology (cellphones, computers, cutting machines and others). Apart from the ability to reason, humans can also feel with their hearts and it is in the heart that faith resides.

Humans have a nature of lifelong learning. Like it or not, humans must become learners in order to develop their minds and hearts to go in the direction that is blessed by the creator, namely Allah SWT. with education and practice, scientific (physical, brain, etc.) and spiritual (faith, mental, etc.) will significantly improve. Education has the task of developing and instilling these two things. In short words, education must be able to instill in a person learning to be mentally, physically, emotionally and spiritually strong from the start of their faith to the implementation of their worship.

This is very different from education in the West today. We say that western education is only focused on the materialist realm. This is of course incompatible and out of human nature. Education in the West did not appear like this without a reason, but was pioneered by the Renaissance with humanist thinking. With the various things that humans have discovered in terms of science and technology, humans seem to feel like they have become supermen. But actually there are many more things that the human brain cannot solve and find solutions for. This is because the paradigm and epistemology used are far from transcendental spiritual nuances. Or in other words, far from the power of spiritual knowledge.

In Ahmad Tafsir's view, humans were created by Allah SWT. not just for playing around but given the task of being an obedient servant and caliph on this earth. Allah SWT. will not burden his creatures beyond his strength, therefore Allah SWT. making humans caliphs on earth, accompanied by the power of reason so that they can manage, care for and utilize nature for the benefit of all humans. By being equipped with reason, body and spirit, humans can actually develop them further for the benefit of many people.

So a conclusion can be drawn that these three aspects constitute Islamic education which needs to be applied in every education. like the first material, namely physical education. With physical education, it is hoped that children can grow and develop, children who are physically strong, love cleanliness and are healthy and are not easily attacked by illness, so this is the embodiment of physical education. The second is intellectual education. Intellect is a very urgent potential in a person, children really need scientific material to be captured and understood so that it can function as a substitute. While the third is heart education (qalb). The potential of the heart in children is a highlight that needs to be paid attention to, especially in Islamic education, because one of the goals of Islamic education is to revive the heart, build and nourish the heart (spiritually).

Islamic education has very urgent goals to teach and instill in students in Islamic education, including:



➤ **Divinity/Tawhid**

The view of life of Muslims is based on divine values, both those contained in the Al-Qur'an and the Sunnah of the Prophet, which are believed to contain truths that cannot be denied, so that from the perspective of monotheism it is highly believed by its adherents because it is in harmony with human nature. Because education is a normative effort that functions to maintain and develop human nature, in formulating educational theories it must not deviate from the aqidah values above.

The basics of Islamic education such as humanity, living in harmony for humans. Balance and rahmatan lil 'alamin are actually part of a common explanation of tawhid because in essence the various Islamic values are centered in one point, namely the sentence of tawhid. By focusing on monotheism, it is clear that Islamic education is focused on God, namely Allah SWT. It is also necessary to realize that focusing on God is not actually the interests of God himself, but rather the interests of humans themselves. So it could be said that these interests will return to humans themselves, humans will feel good benefits when they truly believe in Allah SWT. Allah's command for humans to worship and do good deeds is not to fulfill Allah's needs, He does not need rewards or anything else from humans, but humans are the ones who need, need, and hope for Allah SWT who is the Most Rich, the Most Great, the Most Perfect.

In terms of terminology, monotheism acknowledges that Allah SWT is Almighty. Tauhid is a foundation of Islamic teachings. a monotheistic view of life is not just a tongue-in-cheek confession by stating that Allah SWT is. Almighty One, will continue to believe in the unity of creation, the unity of humanity, the unity of life's guidance, and the unity of divine purpose. By recognizing the Oneness of Allah, we have perfection in believing from two aspects, namely rububiyah and uluhiyyah. Tawhid rububiyah is recognizing the Oneness of Allah as the One Who is the Creator, Sustainer, and has all the characteristics of humanity. As for the nature of monotheism uluhiyyah, namely human istiqomah towards Allah SWT, He is the only one who has the right to be revered and worshiped and He is the source of true values. Commitment to the Creator is applied through an attitude of submission, submission or obedience with a sincere heart, so that one's actions of life and death are only to seek the pleasure of Allah SWT.

➤ **Think**

In the Qur'an it has been mentioned several times that humans must always use their minds to think. It turns out that humans have the potential to think and thinking is a sign that differentiates humans from animals. So it can be said that humans have the potential to think to always learn new things in the form of information and other things, connect various information, and discover new thoughts or theories. The potential for thinking is very different between humans and others. The greater the potential for thinking, the greater the absorption and development of knowledge will continue to be. Those with great potential usually tend to be highly scientific.

One example that Allah has given extraordinary potential or talent is Imam Al-Bukhari, who is called a world famous hadith expert. At first, Imam Al-Bukhari studied jurisprudence, then his teacher saw an extraordinary talent for little Al-Bukhari. So his teacher (Muhammad bin Hasan) said, "Go and study the sciences of hadith." So little Imam Al-Bukhari obeyed the message conveyed by his teacher to learn the science of hadith. In the history of Islamic civilization, it has been recorded that Imam Al-Bukhari was the most persistent and foremost person in being a role model for the science of hadith, he was the imam of hadith experts.

Sometimes there is also potential in a person, which can be said to be normal, so extra energy is needed to have mastery of knowledge. About the very hard effort to gain knowledge so that the thought arises as to why you are born with ordinary potential, but there is one thing that must be remembered, namely that behind the efforts made hard and with maximum effort there will be a promise to be obtained not only in the world but also in life. hereafter. This is in accordance with what Amin Syukur said that dhikr can be obtained from one lesson, as Allah SWT said in Q. S. Ali-Imran verses 190-191:

﴿ إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴾  
( آل عمران/3:190 )

190. Indeed, in the creation of the heavens and the earth, and the alternation of night and day there are signs (of the greatness of Allah) for those who understand,

﴿ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴾ ( آل عمران/3:191 )

191. (namely) those who remember Allah while standing, sitting or lying down, and they think about the creation of the heavens and the earth (saying), "Our Lord, You did not create all this in vain; Glory be to You, protect us from the punishment of hell. (Ali 'Imran/3:190-191).

From the verse above, Allah SWT commands humans to always make dhikr through His creation, whether standing, sitting or lying down. The commanded dhikr is also dhikr using reason to reach the conclusion that Allah SWT is great and all-powerful over everything and of course it is believed with strong faith.

#### ➤ Emotions

Furthermore, this one has potential in terms of function or emotion. Every human being has the potential for innate tastes from birth, with this being able to understand the feelings of other people, or feel other creatures, understand the sounds of nature, feel like being loved or feel like loving, pay attention and care, appreciate or be appreciated up to the tendency to feel on beauty.

The Prophet Muhammad SAW really appreciated someone who had the sensitivity to feel other people's feelings clearly. The potential that exists in

humans will continue to develop if it is well honed, especially in terms of feelings. So that person is able to feel the sadness, difficulties or problems faced by a particular person. People who have talent in music have the potential to learn musical grooves and scales more quickly than others, and have more potential to produce note signs and create new creations in the field of music. Dancing is an art that is really liked by various people, there are people who are very easy to follow the music with their bodies moving agilely because these people have the ability to imitate very quickly than most people and produce very beautiful combinations in dance movements. There are people who are able to paint with extraordinary hands and imagination to produce beautiful and expensive paintings and of course they can create images in new ways.

Amen, I am grateful that dhikr has extraordinary benefits, namely that dhikr can be a therapy for the soul. It cannot be underestimated that many students can become stressed due to problems that never have a solution. For example, children don't go to class, they don't get good grades on their exams and they don't pass national exams or something else. Of course, this problem is very difficult to clear up, because it will always be remembered in the student's memory, so that inner turmoil and chaos will emerge. However, it will be different from a student who, from his childhood and even from his mother's womb, has been recited the phrases of dhikr (remembering Allah), then no matter how big a problem he faces, he can handle it wisely and with a calm heart because he always dhikrs and thinks well. to Allah SWT. Because Allah SWT has other plans for this matter. As in Q.S. Ar-Ra'du (13) verse 28 which reads:

﴿ الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴾ (الرعد/28:13)

28. (namely) those who believe and their hearts become peaceful by remembering Allah. Remember, only by remembering Allah can your heart be at peace. (Ar-Ra'd/13:28)

In the verse above it is very true that the heart of every believer will be at peace if they always remember Allah SWT. The calm that believers feel is caused by Allah SWT who shines the light of faith and anxiety and sadness disappear in the souls of believers. This verse is also in harmony with the words of Allah SWT in the 39th letter of Az-Zumar, verse 23:

﴿ اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَابًا تَتَشَعَّرُ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ذَلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴾ (الزمر/39:23)

23. Allah has sent down the best words (namely) the same Qur'an (its verses) again and again, trembling because of it the skin of those who fear their Lord, then their skin and hearts become calm when they remember Allah. That is Allah's guidance, with that Book He guides whom He wills. And whoever Allah allows astray, no one can guide him. (Az-Zumar/39:23).

➤ **Good and Bad**

Humans have two traits, good and bad. Actually, the origin of the nature of Maunisa tends to be good things, there is a basis. This question is in line with what was reported by Allah SWT in the Al-Qur'an surah At-Tin (95) verse 4, which reads as follows:

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾﴾ (التين/4:95)

4. Indeed, We have created humans in the best form, (At-Tin/95:4).

From the verse above, it can be concluded that fitrah, namely "which is what a human being is born with", means that within a human being there is a very good potential given by the creator, namely Allah SWT. (Quthb, Tafsir fi Zhilalil-Qur'an, terj. As'ad Yasin dan Abdul Aziz Salim Basyarahil, 1992). Even though a human being has a tendency towards goodness, it cannot be denied that he can change 180 degrees towards something bad, ugly or misguided. Humans are created in good condition, but in their growth and development they can become someone with bad character. Even though they are originally good, honest, pious, humans actually have a flexible nature, sometimes good and sometimes evil, this is a characteristic that cannot be separated because it is inherent in human nature. The existence of flexibility in humans allows for mutual influence from one to another in the environment, school, playmates and externally.

The presence of bad influences on a person can give rise to new traits and habits in him. Things like this are feared in society. With his new nature filled with bad things from friends, family and the environment, humans are ready to welcome stimulation from their own environment. The power of attracting bad stimuli is so strong that the original attraction of good human nature can change to bad things, ultimately positive things become influenced by the environment into bad things. The pull of bad stimuli ultimately causes humans to weaken their original good habits and become changed by their environment. Negative traits are so strong that humans are swept away by currents that deviate from their nature. In a distant position, ultimately occupying a very deep position astray in a bad direction, humans become lower in rank than animals. This has been explained by Allah SWT in Q. S. Al-Furqon verses 43-44 which reads:

﴿أَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا ﴿٤٣﴾﴾ (الفرقان/25:43)

43. Have you (Muhammad) seen a person who makes his desire his god? Will you be his protector?

﴿أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴿٤٤﴾﴾

(الفرقان/25:44)

44. Or do you think that most of them hear or understand? They are just like livestock, even more misguided. (Al-Furqan/25:43-44).

From this it is very clear that humans have a very wide range of possibilities. Humans can grow and develop as the best human beings and can

also become human beings who develop into the worst human beings. Humans have been given two paths, namely the wrong path and the straight path. He is free to determine his life choices or not. In this situation, the Qur'an has given humans a choice whether to take the good path or the evil path. Humans are free to choose to be devout or devout. All of the above can be understood by people who use the eyes of the heart properly (Quthb, Tafsir fi Zhilalil-Qur'an, terj. As'ad Yasin dan Abdul Aziz Salim Basyarahil, 1992).

Zikr has many benefits for the soul, especially as stated by Amin Syukur, the benefits of dhikr are to grow the energy of good morals. In this sophisticated era, challenges are getting bigger, whether they are felt or not felt, this has given rise to moral decline, Islamic education plays a very important role in dealing with moral decline in the era of globalization to answer the challenges of the times. Zikr is also a quick way to grow faith, the source of praiseworthy morals continues to appear little by little. Therefore, Islamic education, especially for students, is obliged to be equipped with knowledge about dhikr (remembering Allah SWT) so that in exploring this life they are not easily swayed or fall into a very deep abyss of destruction so that it is difficult to return, let alone have good morals. Islamic education wants to change this, but it is very likely that it will not be achieved if the morals inherent in students experience decay/destruction. (Khakim, 2019).

## **CONCLUSION**

Life balance is everyone's dream in living this life. This will not be achieved if you are far from dhikr and thinking about good things. dhikr makes the heart calm and peaceful and thinking makes a person have steadfastness, confidence, and is not easily swayed by the currents of the world. The findings in the Islamic boarding school have instilled in the students themselves that wherever and whenever they must do dhikr, so that students can live life with an open and happy heart. Although most students have economic factors that are below the average line. This is what makes students strong in their faith and strong in their knowledge because the realm of thinking and remembrance continues to be developed.

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