THE INFLUENCE OF DHIKR ON STUDENTS EMOTIONAL INTELLIGENCE

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ABSTRACT

Emotional intelligence is a person's ability to motivate oneself, control feelings of frustration, not be lulled by pleasure, control impulses, be able to manage so that stress does not paralyze the ability to think, and empathize. This study aims to provide an overview of emotional intelligence in students of by providing interventions in the form of dhikr therapy. The subjects of this study consisted of 30 students of. This research method is experimental research with pre-test, post-test, and follow up in one group. Based on output table “Paired Sample Test” above, it is known that the value of Sig. (2-tailed) is 0.000 <0.05, then H0 is rejected and Ha is accepted. So it can be concluded that there is an average difference between the results of the pre-test and post-test, which means that there is an influence between the application of dhikr in increasing emotional intelligence for students of.

Keywords
Dhikr
Emotional Intelligence

Introduction

Al-Quran reading and writing programs are very intensively carried out in one of the Religious Colleges in Indonesia. Religious activities are carried out in the form of recitation and religious courses at the beginning of the semester. Students are required to attend congregational prayers and pray on time. Besides that, we also read prayers or dhikr before and after doing something, with the hope that our hearts will be calm and make it easier for us to carry out activities.

The visible phenomenon is that after praying, it turns out that many students don't make dhikr. After praying, they immediately stood up and left the mosque. Another phenomenon that was found was that students often did disgraceful activities, such as cheating during exams, telling the truth, or being late for class. Relationships between friends are also not good and often show negative emotions. Such as not caring about the environment, easily carried away by emotions, or not accepting criticism. From the facts above, it shows that there are problems in dhikr and emotional intelligence in students of.

Based on the phenomena described above, the researcher wants to see the relationship between dhikr intensity and emotional intelligence in students of. The formulation of the problems in this study are (1) Is there a relationship between the intensity of dhikr before or after doing the activity with the emotional intelligence of the students of? (2) To what extent is the level of intensity in dhikr and the level of emotional intelligence of the students of.
This article describes empirical data regarding: (1) The closeness of the relationship between the intensity before or after performing prayer activities and emotional intelligence on the emotional intelligence of students of , (2) Aspects of the intensity of emotional dhikr of students of which has the highest and lowest correlation with emotional intelligence, and (3) the level of emotional intelligence (EQ) in the emotional students of .

This research is included in the correlational research, to determine the relationship between the intensity of dhikr after prayer with emotional intelligence. The variables studied are (1) the intensity of dhikr before or after doing the activity and (2) emotional intelligence.

The hypothesis in this study is that the more intense the dhikr before learning, the higher the emotional intelligence of the students of . This study aims to get an overview of the effect of dhikr on the emotional intelligence of students of . In this study the effect of dhikr is limited to the meaning of dhikr before learning. Dhikr is done intensely in a quiet atmosphere in order to feel closeness to Allah SWT.

As for aspects of the intensity of dhikr according to (Goleman, 2000), namely: 1) Khauf, what is meant by khauf, is fear or anxiety, namely the reaction to the emergence of fears that something dangerous and painful will happen; 2) The presence of the heart, what is meant by the presence of the heart by Al-Ghazali is that the heart is only focused on what he is saying and what is said with his lips. 3) Glorify God; 4) Full of hope, dhikr is done with a feeling full of hope for the forgiveness of Allah SWT; 5) Understanding what is read, what is meant by understanding or understanding is that there is something beyond what is seen, the heart's understanding of the spiritual meaning of what is said.

Emotional intelligence is a person's ability to motivate oneself, control feelings of frustration, not be lulled by pleasure, control impulses, be able to manage so that stress does not paralyze the ability to think, and empathize (Goleman, 2001). Goleman (2000) himself suggests emotional intelligence includes the following aspects: 1) Emotional self-awareness, consisting of improvements in recognizing and feeling one's own emotions, being better able to understand the causes of feelings that arise, recognizing the difference between feelings and actions; 2) Managing emotions, consisting of high tolerance for frustration and anger management, reduced verbal teasing, fighting and bullying, better able to express anger appropriately, without fighting, less aggressive or self-destructive behavior, more positive feelings about yourself, school and family, better handling stress, less loneliness and social anxiety; 3) Self-motivated, consisting of more responsibility, better able to focus on the task at hand and concentrate, less impulsive, more self-controlled, scores on achievement tests increase; 4) Recognizing the emotions of others, consisting of being able to better accept other people's points of view, improving empathy and sensitivity to others, better listening to others; 5) Fostering relationships with other people, consisting of increasing the ability to analyze and understand relationships, better at resolving disputes and negotiating disputes, better at solving problems that arise in relationships, more assertive and skilled in communicating, more popular and easy to get along with, friendly and involved with peers, more needed by peers, more considerate and considerate, more concerned about social
interests and harmony in groups, prefers to share feelings, cooperates and likes to help, more democratic in dealing with others.

From several verses of the Qur'an that a person who rarely dhikr will have a hard and rough heart. conversely, people who do dhikr a lot, their hearts will be soft because dhikr will shape their character and mood. What Al Tujibi says is "layyin al qalbu" namely a soft heart or a submissive heart. From the various sources above it is clear that the habit of reciting dhikr with humility will affect a person's psychological condition, namely making the emotional state calmer. With the calm that is obtained, the individual will be better able to recognize his emotions, manage his emotions, motivate himself to act in a way that is in accordance with the demands of the environment, recognize the emotions of others and foster harmonious relationships with others.

Method

Contains This type of research is pre-experimental with the One Group Pretest-Posttest Design. The One Group Pretest-Posttest Design is used to see the effectiveness or influence of the independent variables on the dependent variable by comparing the pre-test scores with post-test scores. The pre-test score is a value that indicates the subject's initial ability before being given treatment. While the post test is a value that shows an increase or decrease in the dependent variable after being given treatment (Seniati, 2011). Therefore it can be concluded that if there are differences in pre-test and post-test scores, where the post-test score is significantly higher, it can be said that dhikr therapy is effective in increasing emotional intelligence. In this study, the independent variable is Dhikr Therapy. Meanwhile, the dependent variable is emotional intelligence.

The population in this study were students with a sample of 30 students taken using simple random sampling technique. The data collection method in this study used measuring tools in the form of a dhikr scale and emotional intelligence used by Faishal Aushafi (2017) where the scale has an r count value greater than r table obtained from 70 obtained a value of 0.235 and an alpha value of 0.934, which means that the scale is valid and reliable. This research is an experimental research (experimental). Experimental research is research that is used to find the effect of certain treatments on others in controlled conditions, controlled conditions are meant to mean that the results of the research are converted into numbers, for the analysis used is statistical analysis (Sugiyono, 2011).

Results and Discussion

From data processing, results were obtained as visualized in table 1. This study also obtained additional data in the form of categorization of data starting from low, medium, and high regarding the effect of dhikr on the emotional intelligence of students of in table 2.
Table 1

Statistical test results

<table>
<thead>
<tr>
<th>Paired Differences</th>
<th>Mean</th>
<th>Std. Deviation</th>
<th>Std. Error Mean</th>
<th>95% Confidence Interval of the Difference</th>
<th>t</th>
<th>df</th>
<th>Sig (2-tailed)</th>
</tr>
</thead>
<tbody>
<tr>
<td>PRE TEST-POST TEST</td>
<td>15.1210</td>
<td>0.02218</td>
<td>1.79293</td>
<td>11.4305-18.8115</td>
<td>8.432</td>
<td>29</td>
<td>0.00</td>
</tr>
</tbody>
</table>

According to Singgih Santoso (2014: 265), guidelines for decision making in the paired sample t-test based on the significance value (Sig.) of the SPSS output results, are as follows:

1. If the value of Sig. (2-tailed)<0.05, then H0 is rejected and Ha is accepted.
2. Conversely, if the value of Sig. (2-tailed)> 0.05, then H0 is accepted and Ha is rejected.

Based on the "Paired Sample Test" output table above, it is known that the value of Sig. (2-tailed) is 0.000 <0.05, then H0 is rejected and Ha is accepted. So it can be concluded that there is an average difference between the results of the pre-test and post-test, which means there is an influence between the application of dhikr in increasing emotional intelligence for students of

Table 2

pre-test categorization

<table>
<thead>
<tr>
<th>Valid</th>
<th>Currently</th>
<th>frequency</th>
<th>percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tall</td>
<td></td>
<td>4</td>
<td>13.3</td>
<td>13.3</td>
<td>100.0</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>30</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
</tr>
</tbody>
</table>

post-test categorization

<table>
<thead>
<tr>
<th>Valid</th>
<th>Low</th>
<th>frequency</th>
<th>percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Currently</td>
<td>27</td>
<td>90.0</td>
<td>90.0</td>
<td>100.0</td>
<td>100.0</td>
</tr>
<tr>
<td>Total</td>
<td>30</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
<td></td>
</tr>
</tbody>
</table>

This study uses a Likert scale of 1-4, where 1 is strongly agree and 4 is strongly disagree. So if you look at the results from the table above, the score has decreased, which means that many of the subjects agree. From the results of the data categorization, it means that dhikr does have an influence in increasing emotional intelligence.
Conceptually, with intense remembrance, you will be able to feel the presence of Allah. With such belief, someone who dhikr is optimistic when praying. This optimism is well cultivated so as to give birth to a positive mentality. Fertilization can be done through the habit of dhikr. Religion teaches dhikr to be done after prayer, especially in the morning and two-thirds of the night. This habit will affect the soul of the perpetrator, then strengthen the fear of Allah which leads to patience (QS 22: 35, 6, 118).

By dhikr you will be introspective, your heart will be calm and your quality of life will be more meaningful (QS 13: 28). With dhikr people will remember the mistakes and tyranny they have done (QS 33: 135). This condition makes people calmer and their emotions more stable. This equanimity affects his attitude and behavior. The analogy is that if the dhikr is not intense, then the effect on the emotional state becomes less good. Likewise what happened to students of . Most students study the Quran, do dhikr more just a formality, this is more experienced as an obligation not as a need or desire.

This difficulty is related to his emotional state, meaning that his emotional intelligence is not high. Shown by their frequent truancy, not doing assignments even though the consequences are getting small grades, arriving late without feeling guilty, not caring enough when a friend is sick, quick to get angry over trivial matters. These things show a low level of emotional intelligence.

During this early adult period, they do more outside activities because it is a time for self-development, a time for adding various experiences, a time for groups with peers, so that the activities are worldly in nature. Therefore things related to self-approach to God as it should be done when dhikr become less intensive. This is related to his emotional intelligence, which is shown by his being easily influenced by his peers. This is confirmed by the hadith which explains that Allah loves those who are intense in remembrance, especially those who are young. This hadith explains that young people, especially teenagers, are more influenced by their worldly life.

From a psychological point of view, people who cognitively know that something is good to do will not necessarily be moved to do it (conative). Especially if you don't understand it. This is what can explain students who do not understand the prayers that are said, of course it is not related to their behavior. For example, the prayer in dhikr after prayer is asking for patience, asking for forgiveness, but because you don't know the meaning, the prayer is not followed by behavior that is not easily angry, not easily offended, follows the rules made by the campus, is willing to help friends whether asked or not , which becomes a mirror of high emotional intelligence.

Conclusion

There is a correlation between the intensity of dhikr performed before and after carrying out activities with emotional intelligence in students of . That is, the less intense the dhikr is done before or after carrying out the activity, the lower the level of emotional intelligence in students of . The intensity of the dhikr performed by students is relatively
low. Likewise, the level of emotional intelligence is low. The population in this study only consisted of students from . Thus the results of this study do not reflect the overall picture. Therefore, researchers who are interested in studying the same problem are advised to take a wider population, so that the results can be generalized to describe in more detail the dhikr performed by these Islamic students in relation to their emotional intelligence.

References