

Tahajud Prayer and Dhikr after Fardhu Prayer to Improve Santri's Spiritual Intelligence

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Abstract. This study explains (1) how to perform tahajud (midnight prayer) and dhikr after prayers to improve the spiritual intelligence of students in the Pondok Pesantren al-I'adah Cilegon Banten; (2) factors supporting and inhibiting the implementation of the tahajud and the dhikr after the prayer to increase the spiritual intelligence of the students at the Cilegon Al-I'adah Islamic Boarding School in Banten. This research uses a descriptive qualitative case study in 21 students, which was conducted in August - November 2019. Data collection was done through interviews, observation and documentation, with content analysis with the stages of data collection, data reduction, data display, and conclusion. The results of this study show that (1) the way of carrying out the tahajud and the dhikr after the prayer in the Pondok Pesantren al-I'adah Cilegon Banten were carried out starting from the preparation stage, the implementation of activities, the stage of self-prayer and the evaluation stage of activities; (2) there are 5 factors supporting the implementation of tahajud and dhikr after prayers to increase the spiritual intelligence of santri in the Pondok Pesantren al-I'adah Cilegon Banten, namely mukim santri (students staying in boarding school), ustadz mukim (teachers staying in boarding school), santri's strong motivation, mosque and toilet facilities support, santri support, and 4 inhibiting factors. However, there are still some students who are weak in motivation, students do not sleep on time, and there are no clear sanctions for students who violate, students' sleepiness.

Keywords: *prayer tahajud, dhikr, spiritual intelligence*

INTRODUCTION

In human soul, there is intelligence that can guide the way of thinking and human behavior to

do good deed, such as intellectual intelligence (IQ), emotional intelligence (EQ), and spiritual intelligence (SQ). However, spiritual intelligence is the most important basis for functioning intellectual intelligence and emotional intelligence effectively, so that spiritual intelligence (SQ) has the highest position in humans [1].

Spiritual intelligence is a spiritual intelligence that functions to place human behavior and nature in a broader context, for example, a person can judge his actions more meaningfully than others [2]. So people who have spiritual intelligence will usually have good work dedication and avoid personal interests (egoism). According to Thomson, as quoted by Jalaluddin, that spirituality is not a religion, but it cannot be separated from religious values. This can be seen from spiritual activities that are directly related to religious values [3]. Therefore, in increasing spiritual intelligence, a person must be diligent and consistent in doing things related to religious spirituality [4].

In today's modern era, technological developments have brought significant impacts on human development both from the young to the elderly. Technology that is developing at this time has a positive or negative impact on human behavior. On the positive side, technology has made it easy for humans to find various information in various parts of the world, from local to foreign countries. However, there are also adverse effects caused by technology, namely humans experiencing dependence on technology and loss of spirituality, especially among young people.

Therefore, the development of spiritual intelligence is needed in a person to help solve problems and help someone not to do evil or negative behavior that can be harmful to himself and others. The way to develop Spiritual Intelligence is by living and practicing religious teachings, such as the pillars of faith, the pillars of Islam, and various other forms of worship in daily life, such as the tahajud and dhikr after prayer [5]. As in this study, the focus is on the implementation of the tahajud and the dhikr after the prayers

performed by the students at the Cilegon Al-Ianah Islamic boarding school in improving the intelligence of the students' spirituality.

Tahajud prayer is worship that has virtue and glory after the five-time Fardhu (obligatory) Prayer. This is as reported by many Muhaddis (habits expert), that the Prophet Muhammad never left the midnight prayer during his life since it was first commanded by Allah [6]. Tahajud prayers are performed at night, as in the etymological context, tahajud means to wake up one-third of the night after waking up from sleep. Thus, one of the terms and conditions for performing the tahajud is that it is done after the evening prayer and must sleep first before doing it [7].

There is a belief that tahajud can bring a variety of wisdom and benefits for someone who does it. First, it has a dimensional effect on the body's ecosystem and its implementation behavior, and is able to maintain body homeostasis. In addition, this worship can emit the light of knowledge, strengthen the foundation of faith, and nourish the body [8]. Second, being able to get rid of feeling lazy, depressed, and responsible for dealing with problems that exist in his life [9]. Third, whoever prays the best night, then Allah will glorify him both in this world and the hereafter [10]. As for the recommended number of recitation of the tahajud, it is not more than 11 or 13 raka'ts, this is as stated in the Bukhari narration as follows:

"Rasulullah *shallallahu 'alaihi wa sallam* has never added a Salat at night during the month of Ramadan and another month more than 11 days. He performs the fourfold Salat, so do not ask about the good and the long. Then, he performs four more Salat and do not ask about the good and long. Then, he performed the Salat three raka'at. " (HR. Bukhari) [11].

"The Prophet *shallallahu alaihi wa sallam* normally perform the 13th night prayer." (HR. Muslim) [12].

From the above two hadiths, it is shown that the Prophet Muhammad s.a.w. perform a night prayer/worship of 11 or 13 raka'ats. Meanwhile, Nggermato [13] states that to increase spiritual intelligence is by meditating on or reflecting on oneself and performing the practices of the sun, such as shodaqoh, shalawat, meditation and so on.

While dhikr according to the Shari'a is to remember Allah SWT with the intention to draw closer to Him to seek good pleasure and get merit; dhikr is also memory or a spiritual practice that aims to express the presence of God by imagining His form so that it reaches its spiritual concentration [14]; dhikr can also restore one's consciousness to remember, mention and reduce things that are hidden in the heart [15]; the best time (afdhal) for dhikr is done simultaneously both

verbally and heartfully [16]; Then, Triantoro Safaria divides dhikr into 3 forms, First, dhikr with heart is dhikr by way of contemplation [17]; The second form of dhikr is oral dhikr, such as saying tahmid, tasbih, takbir, sholawat, reading Al-Qur'an and so on. Third, dhikr with deeds [18]. The benefits and wisdom contained in each sentence or lafadz dhikr read. The goals of dhikr [19] include being protected from Satan's temptations, not giving up and giving up, giving peace of mind and heart, getting love and love from God.

METHOD

This research used descriptive qualitative approach that produces in-depth analysis procedures and natural settings in the form of words rather than numbers. Data sources used are primary data and secondary data. The primary source is 2 teachers and 21 students in pondok pesantren Al-I'anah Cilegon, Banten, held in August to November 2019. Secondary data in the form of books and journals related to the title of this article.

At the stage of data collection techniques used in this study by conducting observations, interviews, and documentation, in order to obtain valid and relevant data. Data analysis is content analysis with the stages of data collection, data reduction, data presentation, and data verification or inference. Then, the data collected can be identified and filtered through a system that is in accordance with the data analysis component.

RESULT & DISCUSSION

A. Ways of Performing the Tahajud and Dhikr Prayers after the Fardhu Prayer to Improve the Spiritual Intelligence of the Santri in the Cilegon Al-I'anah Islamic Boarding School.

The implementation of the tahajud at the Cilegon Al-I'anah Islamic boarding school was originally a program launched by the boarding school administrators namely the kyai and asatidz, whose implementation time was suggested by the respective santri. However, along with the awareness of the students, it is compulsory for students as a habit of performing evening prayers, so that when one-third of the night the atmosphere of the cottage becomes crowded, this is what brings calm to the residents of the cottage so far "[20]. "Even though the tahajud is only required twice a week, the students here perform the tahajud almost every night, even though we actually require students to recite the tahajud only twice a week, but because the students and asatidz understand well the benefits of the prayer tonight so every night is always crowded, so they don't have to be forced to carry out " [21].

The way of performing the tahajud performed

at the Cilegon Al-I'annah Cilegon is as follows.

1. Preparation stage
 - a. Identifying matters related to spiritual intelligence.
 - b. Determine the activities of the tahajud as an effort to improve the spiritual intelligence of the students.
 - c. Providing an understanding of the benefits and wisdom of the tahajud, or distributing sheets to santri in which contains the procedure for the tahajud, the benefits, and wisdom of the tahajud and the remembrance and prayer after the prayer.
2. The stage of performing the midnight prayer
 - a. Santri together with the asatidz wake students at 03.00. every Friday night and Monday night to perform the midnight prayer which is programmed in the pesantren. After waking up the students took ablution water and continued the tahajud.
 - b. Tahajuds are performed as many as 11 rakaat including witr prayer. with two rak'ahs (one greeting). Every first rak'ah after reading surah al-Fatihah read surah al-Kafirun and in the second rak'ah reading surah al-Ikhlas.
 - c. After greetings before prayer, the students read the dhikr and prayer.
 - d. Continue muhasabah themselves, which is done together or led directly by one of the clerics.
3. Reflection stage.

The author along with Asatidz gave a strengthening of understanding to students about the virtues and benefits of the tahajud, including to increase the spiritual intelligence of each individual. Tahajud is one of the worship that can have a very big impact on those who do it, among the effects is to be able to train someone to love order and discipline. Prayer teaches to always be disciplined to uphold goodness and prevent evil, as explained in the word of God (QS. Al-Ankabut: 45). Thus the tahajud will be able to change the spiritual behavior of students in this hut, students will become more religious and religious, more polite with people who are older, more tawadhu 'and better than before.

4. Evaluation stage

The results of field observations show that the tahajud and the dhikr after the prayer are able to increase the santri's spiritual intelligence, this evidenced by a change in the santri's behavior. Among students look more enthusiastic, bad behavior that used to be very difficult to change and sometimes to the annoyance of others to see it, now the politeness of behavior with the teacher and with friends change better and he said even more polite.

As for the way to carry out the activities of dhikr after Fardu prayer in Pondok Pesantren Al-I'annah Cilegon with the following two methods:

1. Face to face method. In this method, the kyai/ustadz gives a recitation of dhikr which must

be read by students after the fard prayer. After completing the prayers, the students do the dhikr together with jahr.

2. The lecture method. This lecture was conducted by a caregiver as support in giving guidance to students about performing dhikr properly and correctly. The lecture method applied by the caregiver is sufficient. This can be seen from the great interest of the students to listen to the clerics' explanation so that this will have a positive impact on increasing the spiritual intelligence of the students.

B. Supporting and Inhibiting Factors in the Implementation of Tahajud and Dhikr Prayers after Fardu Prayer to Improve the Spiritual Intelligence of Santri in the Al-I'annah Islamic Boarding School in Cilegon.

Factors supporting the implementation of the midnight prayer as follows;

1. The students who live entirely in the Cilegon Al-I'annah Islamic boarding school facilitate the control and evaluation of activities.
2. The existence of Ustad/teacher who accompanies, and provides direction and understanding to all students both in terms of science or worship. The teacher as the main component in the implementation of each program.
3. There is motivation and strong intention from the majority of students to perform the tahajud. Although initially, the tahajud was suggestive, the majority of students grew in self-awareness to run it regularly every night, eventually becoming a program [22].
4. The availability of adequate facilities and infrastructure in the form of majlis/auditorium and study hall, santri study, pondok as a place of study and rest, and MCK as a place for bathing and washing the santri [23].
5. Programmatic activities in writing. The management helps students to get up to carry out the midnight prayer and the dhikr activities after the prayer. This is done because this program is part of the annual boarding school program [24].
6. There is support from the guardians of students. The support of the guardians of students is able to motivate the students to comply with all programs set by the boarding school [25].

The inhibiting factors for the implementation of the midnight prayer are as follows;

1. The implementation of the tahajud and remembrance by a small number of students is still due to coercion is not an intention that arises from oneself. A real intention of any job will feel easy and light, even if the work is difficult and heavy [26]. The intention and will of the tahajud and the dhikr after the prayer of some students

have not yet arisen from oneself. The observations of some students were very difficult to wake up when they were going to perform the tahajud [27].

2. Sleep is not on time. In the schedule of activities of students written that students are obliged to sleep at 22.00 WIB, but in reality there are many students who wander, chatting with friends, doing schoolwork or other jobs. This is thought to be one of the factors inhibiting the tahajud in the Al-I'adah Islamic boarding school in Cilegon. Because sleeping on time will not make it difficult for students to wake up when it is time for the tahajud.
3. Drowsiness. Drowsiness is indeed humanly felt by every human, so to overcome this is done by arousing the motivation of students to know the many benefits and wisdom of the tahajud.
4. The absence of clear sanctions for violators. The absence of clear sanctions in the midnight prayer at this pesantren makes it difficult for santri to even underestimate these activities.

CONCLUSION

There are 4 stages of how to perform Tahajud and Dhikr Prayers after Fardu Prayer to Improve the Spiritual Intelligence of Santri in the Cilegon Al-I'adah Islamic Boarding School, namely: (1) Preparation stage in identifying, determining the schedule and providing understanding; (2) the implementation stage, namely awakening santri, 11 raka'at tahajud prayers including witr, praying and dhikr and muhasabah themselves; (3) the reflection stage, which is to strengthen the understanding of the virtues of the midnight prayer, and (4) the evaluation stage, looking at changes in santri behavior. The procedure of dhikr is done by face-to-face and lecture method between asatidz and santri.

There are six factors supporting the implementation of the tahajud and the dhikr after the fard prayer to improve the spiritual intelligence of the santri in the Cilegon Al-I'adah Islamic boarding school, namely: (1) all the santri live in the pondok; (2) the existence of asatidz who accompanies and directs the implementation of the tahajud; (3) there is strong motivation from the majority of students; (4) availability of adequate facilities and infrastructure; (5) Programmed activities; (6) there is support from santri guardians.

There are 4 inhibiting factors, namely (1) there are still a small proportion of students who are forced to carry out the tahajud; (2) there are still some students who do not sleep on time; (3) there are still some students who are coughing; (4) the absence of clear and firm sanctions for students who do not attend the tahajud and dhikr.

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