

Learning Strategies Motivation Tadarus, Dzikir, And Prayer

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Abstract: This article contains a discussion of learning strategies for enforcing rules through learning. Learning strategies are the steps taken by teachers to utilize existing resources to achieve learning goals effectively and efficiently. PAI learning strategies are traditional strategies,

free strategies, reflective strategies and internal strategies. The method used in this journal is a qualitative descriptive method, with a library research approach. Based on the discussion in this journal, it can be concluded that the motivation learning model is through Tadarus, Dhikr and Prayer. A teacher must be a motivator or a good example for students to emulate. Motivation makes a huge contribution to education in worship, morals, arts and so on. And to implement these worship activities, a teacher can provide understanding or material so that students know how important it is to carry out worship activities. Apart from that, the teacher can also convey the benefits of these worship activities and the last thing is to practice these worship activities at school. In other words, in the exemplary learning process the factors that influence learning outcomes must be taken into account by the model. Because the best learning model is applied but without the attention, interest, motivation and activeness of students, the learning results obtained are not optimal. However, if the learning model is applied in learning and pays attention to the factors that influence learning outcomes, then learning outcomes will be maximized.

Key words: *Education Quran, Motivation, Strategies*

Introduction:

Education is the first and most important guideline for Muslims (men and women). Character (*Akblaque al-basana*) as a requirement that must be possessed and practiced. Islamic religious education in schools can be understood as an educational plan that instills Islamic values through the learning process, as packaged in the form of subjects inside and outside the classroom. The practice of worship sometimes requires internal and external motivation, such as family, friends and the environment, especially at a young age where the environment is very influential (Rahmat Rais, Mudzanatun 2012). Therefore, both parents must also provide role models or role models for children to worship so that children have the habit and motivation to worship, because parents are role models for children. As a teacher, he also guides students to worship correctly. This is It has become a habit without coercion, because the teacher's behavior will also be imitated by students.

There is not a single creature that does not need Allah SWT. Everyone is poor to Allah SWT. This also includes humans in living their lives both in this world and in the afterlife.

Therefore, to get help from Allah SWT, humans must have a good relationship with Him by carrying out all His commands and staying away from what He has forbidden. One of the media recommended by Allah SWT in an effort to get closer to Him is dhikr worship in the broadest sense. Because by dhikr, humans will always remember Allah SWT so that He will also be remembered (blessed) by Allah SWT. Zikir can actually be done in various ways, even every behavior, action of remembering Allah can be called zikr. There is zikr with the heart, some verbally, some with the mind, some with actions (Latif 2022).

The purpose of dhikr is to purify the soul and cleanse the heart and build conscience, so whoever is given guidance to do it has been given the opportunity to become a Wali Allah (Latif 2022). Besides that, in living his life, humans often encounter various kinds of problems, various kinds of needs and other good hopes. To fulfill human needs, especially the need for personal safety in this world and the afterlife, humans are taught by Allah and His messenger to always pray to Him. Because Allah is near and hears their prayers. In fact, Allah promised to answer their prayers according to the conditions set by Him. From there it can be explained that the importance of dhikr and prayer is very important for humans, especially Muslims. It's just that in the field sometimes there are still some Muslims who don't fully understand the meaning of dhikr and prayer, the etiquette of dhikr and prayer and other related matters. Therefore, in this paper, the author tries to research the concept of dhikr and prayer from a Qur'anic perspective.

Method:

In this artikel, the author uses a qualitative descriptive approach. Qualitative, descriptive research is a problem formulation that guides research to explore or photograph the social situation that will be studied thoroughly, broadly and in depth. According to Bogdan and Taylor quoted by Lexy.J. Moleong, a qualitative approach is a research procedure that produces descriptive data in the form of written or spoken words from people and observed behavior.

The approach used in this journal is library research. Library research (library research) is research carried out using literature (libraries) in the form of books, notes or reports of research results from previous research. According to M. Nazir, literature study is a data collection technique by conducting a review study of books, literature, notes and reports that are related to the problem being solved. Literature study is an important step where after a researcher determines the research topic, the next step is to conduct studies related to the theory and research topic.

Findings and Discussion

Tadarus concept

The word tadarus is a loan word taken from Arabic, which has developed in use in Indonesia and has become the language used every day. Tadarus Al-Qur'an or reading the Al-Qur'an is an activity or worship that is believed to bring one closer to Allah SWT. can increase faith and devotion which has implications for positive attitudes and behavior, can control oneself so that one is calm, verbally awake, and istiqomah in worship.

Meanwhile, the word "*tadarus*" has the meaning "*tarfa'ul*" (تفاعُل) contains the meaning of work carried out by two or more parties so that it contains the meaning of participation (مشاركة) (Thaib, 2016). In other words, the word tadarus comes from the origin of the word "*darasa*

yadrusu", which means to study, research, examine, study and take up work. Then add *ta'* in front of it so that it becomes *tadarasa-yatadarasu*, which means learning from each other or learning in more depth (Melliwati, 2017).

The meaning of *tadarus* is closely related to reading. According to Ahmad Syaifuddin, "what is meant by *tadarus* is the activity of *qiraah* of some people over others while correcting their pronunciations and expressing their meanings. According to the Big Indonesian Dictionary, *tadarus* is reading the Al-Qur'an together in a way where one person reads the Al-Qur'an and the other listens or listens (Khasanah, 2019). Allah says in the Qur'an Surah al-Qiyaamah: 17-18

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ (١٧) فَإِذَا قَرَأَهُ فَاتَّبِعْ قُرْآنَهُ (١٨)

Meaning: "Indeed, it is upon us to collect it (in your bosom) and (make you clever) in reading it. When we have finished reading it, follow the reading." (QS. Al-Qiyaamah: 17-18)

Based on the surah above, it is Allah SWT. helps people to be able to read orally, then when they have finished reading, listen to other people who are reading. *Tadarus* means studying together. Its can be said that the meaning of *tadarus* is reading, studying together, in this case the Al-Qur'an. *Tadarus* literally means learning from each other. This term is interpreted and used with a special meaning, namely reading the Qur'an solely to worship Allah and gain an understanding of the teachings of the Qur'an. Apart from that, *tadarus* also means reading, studying and actualizing the contents of the Qur'an. This is a very noble act of worship in the sight of Allah (Saefuddin, 2013).

Tadarus usually takes the form of an assembly where the participants take turns reading the Qur'an. One person reads and the other listens or listens. Apart from that, it can also be read simultaneously or together accompanied by a teacher or guide. When we recite the Qur'an our souls will feel comfortable and calm. Because according to Sa'ad Riyadh, the Qur'an can bring peace to the soul that every human being is always looking for (Saefuddin, 2013). From the various explanations above, it can be concluded that *tadarus* is mutual learning or learning together by reading alternately. This means that one person reads while the other listens and listens and so on, they just worship Allah SWT. in this case the focus is on the Al-Qur'an, to find out the contents of the Al-Qur'an.

According to the term Al-Qur'an, it is the word of Allah SWT. containing miracles revealed to the Prophet Muhammad SAW. It is written in the mushaf, it is transmitted to us mutawatir, and reading it is an act of worship. Another opinion regarding the meaning of the Al-Qur'an comes from Manna' al-Qathan who formulated the meaning of the Al-Qur'an as the word of Allah which was revealed to the Prophet Muhammad SAW which is worth worshipping when reading it. The Qur'an was revealed to the Prophet Muhammad gradually. Prophet Muhammad SAW. In receiving revelation, we experience various situations. Either by the way the angel put the revelation in his heart, the angel presented himself to the Prophet Muhammad SAW. in the form of a man, the revelation came like the ringing of a bell, or in the way an angel appeared to the Prophet Muhammad SAW. in the form of his real face.

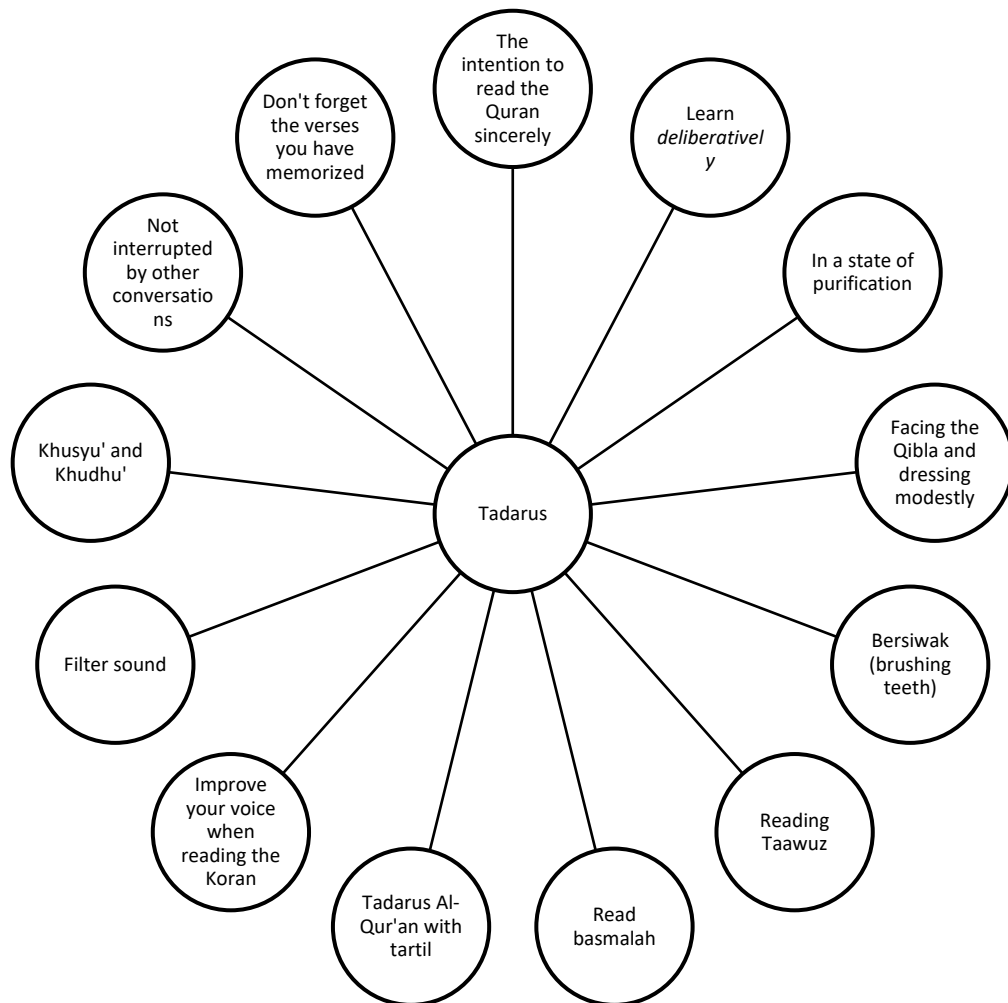
According to the beliefs of Muslims whose truth is recognized by scientific research, the Al-Qur'an is the holy book revealed to the Prophet Muhammad SAW. as proof of his apostolate, which was revealed little by little over a period of 22 years 2 months 22 days, first in Mecca and then in Medina, the aim was to become a guide or guide for mankind in their life and life to achieve prosperity in this world and happiness in the afterlife. The Al-Qur'an is the holy book

of Muslims which must be studied and put into practice, and at least read it, because reading it is counted as worship to Allah SWT.

From the definitions above, it can be concluded that the habit of reciting the Al-Qur'an is an activity, a routine for a long time and is difficult to abandon in terms of reading the Al-Qur'an, and is carried out by more than one person alternately or simultaneously accompanied by a mentor and solely worship of Allah SWT. So, the habit of reading the Al-Qur'an is a routine activity for students in reading or reciting the Al-Qur'an. The more students develop their potential or skills, the more students will learn or understand the conditions and methods to be achieved.

Everything that humans do, be it deeds, words or behavior, must use ethics or adab to do it, especially when reading the words of Allah SWT. which has a very sacred and important value in religion. Reading the Quran includes worshiping Allah SWT. In order to get the blessing of Allah SWT, you must have good intentions. Tadarus Al-Qur'an is reading the words of Allah SWT. and communicate with the creator, then someone who reads the Qur'an is as if he is having a dialogue with Allah SWT (Syahroni, 2019).

There are several good and polite manners in tadarus or reading the Qur'an, including:



1. The intention to read the Quran sincerely

A person who reads the Qur'an should have good intentions in his heart, that is, he should only intend to worship Allah SWT, not to seek the approval of humans or want to be praised by humans (*riya'*). The point is to be sincere in worshipping Allah SWT seeking the blessing of Allah SWT.

2. Learn *deliberatively*

Someone who wants to be clever and able to read the Qur'an should first study with a Qur'an teacher or someone who is already fluent in reading the Qur'an. Like a student, before reading the Qur'an, he must first study with someone who is an expert in the field of the Qur'an properly and correctly. *Musyafahah* comes from the word *syafahi* = lips, *Musyafahah* = mutual lips. This means that both students and teachers must meet face to face, seeing each other's lip movements when reading the Qur'an.

3. In a state of purification

Among the etiquettes of reading the Qur'an is in a state of purity, both from major hadas, minor hadas, and all forms of uncleanness. Because what is read is a revelation from Allah SWT. Likewise, when holding, carrying and taking the Qur'an, it must be done in a respectful manner (in a pure state). As in surah Al-Waqiah verse 79. Choose an appropriate and holy place. Not all places can and are suitable for reading the Qur'an. In accordance with the condition of the holy Qur'an, reading it must be in a holy and quiet place. You should read the Qur'an in mosques, prayer rooms, homes and other things that are considered holy and honorable. Some places where reading the Qur'an should not be used are in the toilet, bathroom, when urinating, on the street, in less holy places.

4. Facing the Qibla and dressing modestly

According to As-Sayyid Muhammad Haqqi An-Nazili, quoted by Abdul Majid Khom, in the Qira'at Practicum book, "readers of the Qur'an are required to face the Qibla in a *special manner*," be calm, lower their heads, and dress modestly.

5. Bersiwak (brushing teeth)

Brushing your teeth or brushing your teeth is one of the etiquettes before reading the Qur'an, so that your mouth must be clean and clean from food residue or unpleasant odors. When he wants to read the Qur'an, he should clean his mouth with siwak and other things. The wood used for siwak is arak wood. You can also use other wood and something that can clean, such as a rough cloth and so on.

6. Reading Taawuz

It is sunnah to read *Ta'awudz* first before reading the Qur'an. As the Word of Allah SWT. In surah AnNahl: 98.

Meaning: When you read the Qur'an, you should ask Allah for protection from the cursed devil. (Q.S. An-Nahl: 98). Based on the verse above, reading *Ta'awudz* is only specifically for reading the Al-Qur'an, to read readings other than the Al-Qur'an it is enough to read basmalah.

7. Read basmalah

Before reading the Qur'an, it is sunnah to read basmalah first, with the exception of surah Al-Bara'ah or surah At-Taubah. Read basmalah when starting the

Qur'an in order to get blessings (*tabarruk*) and follow the Messenger of Allah who always started the initial reading of the surah with basmalah.

8. Tadarus Al-Qur'an with tartil

Tartil means reading the Qur'an slowly without rushing, with good and correct reading in accordance with makhraj al-hurf, meaning reading the letters according to the place where they come out, such as the throat, in the middle of the tongue, between the two lips and so on. Reading with tartil will bring comfort, enjoyment and peace to both readers and listeners.

9. Improve your voice when reading the Qur'an

The Qur'an is the word of Allah SWT. which is full of beauty and glory. So when reading the Qur'an we are advised to beautify our voice. In accordance with the words of the Prophet. As follows:

"Decorate the Qur'an with your voice." (HR. Ahmad, Ibn Majah, and AlHakim)

The sonority of the voice is recommended when reading the Qur'an, of course, not excessively so that it does not lengthen short readings or shorten readings that should be long. If this happens, adding one letter or subtracting it, even one letter, is haram, according to the opinion of the ulama. This is different from someone who is just learning, who is doing it accidentally or who has little ability, so that's understandable.

10. Filter sound

The problem of filtering your voice when reading the Qur'an is that there are several hadiths that explain its virtues, but there are also several hadiths that explain the virtues of slowing down or gradually being better for people who are worried about showing off or not because of Allah SWT (*riya'*). However, if this is the case, reading *jabar* (loud) is more important than *sir* (slowly). Because reading aloud will inspire the hearts of those around you to listen or read along. Besides that, other people can also correct incorrect readings when spoken. Unless you are worried that showing off (*riya'*) is not sincere or disturbing other people who are praying, of course slow is better.

11. Khusyu' and Khudhu'

Khusyu' and Khudhu' means lowering one's heart and whole body to Allah SWT, so that the Al-Qur'an one reads has an influence on the reader. The verses that are read have the effect of feeling happy, happy and hopeful when you find verses about grace or pleasure. Thus, the verses that are read have the influence of fear, sadness and crying when there are verses about threats and punishment.

12. Not interrupted by other conversations

The Qur'an is the word of Allah SWT. and when we read it, it is as if we are having a dialogue with Allah SWT. Therefore, one of the etiquettes for reading is not to interrupt the reading by talking or chatting with other people, especially while laughing and playing around.

13. Don't forget the verses you have memorized

Someone who has memorized the Qur'an or memorized part of the surahs of the Qur'an, should not accidentally forget them. What you have memorized by heart or stored in your heart should not just be forgotten, but should always be remembered and memorized.

Concept of Remembrance

Dhikr which comes from the words dzakara yadzkuuru dzikron means remembering, paying attention, reminiscing, while taking lessons, knowing or understanding. Usually people show the practice of dhikr only in the form of contemplation while sitting mumbling . The Qur'an gives instructions that dhikr is not just an expression of memory that is displayed by mouthing while sitting in contemplation. More than that, dhikr is implementational in various active and creative variations (Amnur, 2010). In the Qur'an there are many meanings of dhikr, which means awakening memory, "by remembering Allah (dhikrullah), people's hearts become calm.

In the definition above, it can be concluded that dhikr is remembering Allah, chanting Allah's name and reading His Word and praying to Allah, in accordance with what has been taught in the Qur'an and Hadith. Remembering is the work of the heart (reason) alone, while saying is remembering by following the tongue. Remembering Allah with your heart or mind alone is good, but with your tongue (as it is called) is better. This means remembering Allah with your soul and body together. If we remember, say or study all the verses of the holy Qur'an, it is dhikr. We think about or study the events of the heavens and the earth and everything in them, then we remember Allah who created and arranged them, that is dhikr.

We can do all of this while sitting, standing (working) or lying down. But the greatest way is to pray. Allah commands us to remember Him as much as possible with our hearts, verbally (words and reading verses of the Qur'an) and as many prayers as possible, both obligatory and circumcission. Dhikr is also a form of worship of creatures to Allah SWT. By remembering it. One of the benefits of reciting dhikr is to attract positive energy and/or zikr energy that is scattered in the air so that the zikr energy can circulate to all parts of the body of the person doing the dhikr.

The main benefit of remembrance energy in the body is to maintain a balanced body temperature, to create a calm, peaceful and controlled mental atmosphere. This, God willing, will determine the quality of our spirit. Among the sayings which has a very big meaning if we say five sentences, the fifth of which in the Qur'an is named "Al-Baqiyatus Shalihaat" namely the benefits will continue and will not be broken forever. More than that, every recital of recitation of dhikr which is included in the *Al-Baqiyatu Ash-Shalibah lafaz* (*Tasbih, Tahmid, Takbir, Tahlil, and al-hauqalah*) apparently also has its own special features and advantages (Amnur, 2010).

Dhikr in a quiet atmosphere will be able to feel the presence of God. With such confidence, someone who makes dhikr is optimistic when praying. This optimism is well nurtured so that it gives birth to a positive mentality. Fertilization can be done through the habit of dhikr. Religion teaches that dhikr is done after prayer, especially in the morning and 2/3 of the night. This habit will influence the soul of the perpetrator and then strengthen the fear of Allah which leads to patience. By doing dhikr to be introspective, his heart will become calm and the quality of his life will be more meaningful. (QS-13: 28) (Kusdiyanti, 2012).

In this research, the term dhikr is associated with the intensity of doing it and is specifically devoted to absolute dhikr (prayers, wirid, istighosah) with the presence of the mind and heart of the congregation which is carried out accompanying their obligatory prayers. In this research, dhikr is limited to the meaning of dhikr done after prayer. To be able to do dhikr intensely, it can be done in a quiet atmosphere so that you can feel closeness to Allah SWT (Kusdiyanti, 2012).

Ibn Ata', a Sufi who wrote al-Hikam (words of wisdom) divided dhikr into three parts:

1. Dhikr Jali

Dhikr Jali is an act of remembering Allah SWT. in the form of verbal speech which contains the meaning of praise, gratitude and prayer to Allah SWT. which displays a clearer voice to guide the movements of the heart. At first the dhikr is said verbally, perhaps without any mental memory. This is intended to encourage his heart to accompany the verbal utterance (Nurhayati, 2016).

Oral dhikr is dhikr at an elementary level. Verbal words will guide the heart, so that it always remembers him. After getting used to dhikr, the heart will automatically remember. Remembering God in your heart is an attitude of remembering, without mentioning or saying anything. Dhikr like this is also commanded by Allah. And, in this position someone constantly remembers him.

2. Dhikr Khafi

Khafi dhikr is dhikr that is done solemnly by heart memory, whether accompanied by verbal dhikr or not. People who are able to do dhikr like this feel in their hearts that they always have a relationship with Allah SWT. He always felt the presence of Allah SWT. anytime and anywhere. In the Sufi world there is a saying that a Sufi, when he sees any object, does not see that object, but sees Allah SWT. meaning, that object is not Allah SWT. but the sight of his heart penetrated far beyond his eyes. He not only saw the object but also realized that there was a Creator who created the object.

3. Haqiqi Dhikr

Haqiqi dhikr is dhikr that is done with the whole body and soul, physically and spiritually, anytime and anywhere, with strict efforts to protect the whole body and soul from the prohibitions of Allah SWT. And do what He commands. Apart from that, nothing is remembered except Allah SWT. To reach this level of *haqiqi dhikr*, you need to undergo training starting from the level of dhikr *jali* and dzikir *khafi*.

Prayer Concept

According to language, the word prayer comes from the word (دعا - يدعو - دعاء) this word has many meanings. It can mean request, call, invite, ask, instill, bring, etc. This multiple definition is due to the placement of the word prayer in a sentence. When this word is paired with Allah, it means prayer and worship (*hablum minallah*). If the word prayer is juxtaposed with a higher meaning to a lower one, it means "commandment" in other words, preaching. On the other hand, if it is from lower to higher, then that is what is called hope or request. Meanwhile, calling people to goodness and benevolence (*hablum minannas*) (Hamman, 2010).

Prayer according to the term means a request from a servant to Allah SWT with the hope that what is desired will be granted. In the Dictionary of Islamic Terms, prayer means a request from humans as creatures to Allah as God and His creator. It can be concluded that prayer in terms is calling to Allah and asking for His mercy and help. Another meaning that can be defined as a call, request, supplication, help and worship to Allah SWT in order to avoid harm and obtain benefits.

Prayer according to the Shari'a review is a request from a servant to God, from abid to ma'bud, from humans to Allah SWT. Prayer is a form of worship or self-servation to the Creator. In fact, prayer is an acknowledgment of the servant's weakness as a human being as a creature created solely by Allah. Prayer as a form of human intelligence is that every prayer will be worth a reward of goodness in the sight of Allah SWT, as long as the prayer is in the corridor

of goodness. Prayer is a very vital medium of obedience and *muqarabah* to receive blessings and ward off disasters.

Prayer is the spearhead of worship. Without prayer, worship has no high value, because without prayer, humans are shown to be arrogant towards Allah SWT. Human servitude by praying to Allah SWT shows that humans are weak who always need Allah in every life.¹⁵ Imam Ghozali once said that in praying there is wisdom, namely that it can make the heart always remember Allah. "The Prophet SAW also said, Prayer is the brain of worship." (HR. Tirmizi).

Conclusion

Based on the discussion above, the Motivational learning model through Tadarus, Dhikr and Prayer. A teacher must be a motivator or a good example for students to emulate. Motivation makes a huge contribution to education in worship, morals, arts and so on. And to implement these worship activities, a teacher can provide understanding or material so that students know how important it is to carry out worship activities. Apart from that, the teacher can also convey the benefits of these worship activities and the last thing is to practice these worship activities at school.

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