Formation Of Student's Religious Character Throught Dzikir And Sholawat Assembly At Universitas Islam Balitar (UNISBA) Blitar

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Abstract.

The current globalization has led Indonesian society to distort the nation's character education. In fact, character education is a very important foundation of the nation and needs to be instilled early in chiidren, as well as in adolescents who are stepping into adulthood. The current changing conditions encourage students to have high and strong religiosity. With a strong religiosity, students can become a strong person who is not easily swayed by changing times. The Dzikir and Sholawat assembly at UNISBA , apart from being a medium for Dzikir and a medium for student character devalopment, is expected to be a medium for strengthening the religious character of students. The difference in attitude between students shows the difference between those who follow regularly and those who never follow at all. Therefore, one of the Applications is throught religious character building throught the Dzikir and Sholawat assembly for Students at UNISBA Blitar. A greet nation does not only rely on natural resources, but must also be supported by human resources that have a strong characte. Human resources will contribute to realizing the dignity of the nation. Globalization that is sweeping the nation today encourages people to have poor character. The impact of globalization with a relatively fast time causes culture to change completely. In the above case, character becomes very important in fortifying the nation's generation to have a good personality. So that research on the formation of religious character in the nation's next generation more narrowly in students is seen as very critical to be studied and researched compreshensively. This research will try to find the formation of religious character through the Dzikir and Sholawat assembly of UNISBA Blitar. This research uses a case type skinative approach. Data analysis using Kut Lewi's 3-step theory.

Keywords: Religious, UNISBA, Dzikir and Sholawat.

I.   INTRODUCTION

The current globalisation has led Indonesian society to forget about national character education. In fact, character education is a very important foundation of the nation and needs to be instilled early in children, as well as in adolescents who are growing up. The current changing conditions encourage students to have high and strong religiosity. With a strong religiosity, students can become a strong person who is not easily swayed by changing times. The Dzikir and Sholawat assembly at Unisba, apart from being a medium for dhikr and a medium for student character development, is expected to be a medium for strengthening the religious character of students. Surely there will be a difference between students who follow regularly and those who never follow at all. Therefore, one of the applications is through religious character building through the Dzikir and Sholawat Assembly for Students at Balitar Islamic University. A great nation does not only rely on natural resources, but must also be supported by human resources that have a strong character. Human resources will contribute to realising the dignity of the nation. Globalisation that is sweeping the nation today encourages people to have poor character. The impact of globalisation in a relatively fast time causes culture to change completely. In the above case, character becomes very important in fortifying the nation's generation to have a good personality. So that research on the formation of religious character in the nation's next generation more narrowly in students is seen as very critical to be studied and researched comprehensively.The purpose of character education is to improve the quality of educational processes and outcomes that lead to the formation of character and noble character of students as a whole, integrated and balanced in accordance with the graduation competency standards in each educational unit (Mulyasa, 2016:35).

Character education is a system of instilling character values to students that includes the relevant components of the importance of awareness, concern, understanding, and high commitment to carry out the values that have been mentioned, both to Allah SWT, self, fellow human beings, and with the environment,

as well as to their society and the nation as a whole according to their nature as perfect humans beings (Mulyasa, 2016:43).The formation of one's character can be through the habituation of religious study activities and always remembering or dzikir to Allah. With dzikir someone will easily remember the afterlife, the former *(astar)* of dzikir will make someone have a good religion. For example, from the daily behaviour of saying greetings, honesty, ethics, courtesy and hard work. Through this habituation of dhikr, it is very effective in shaping one's character later.The term character formation consists of two words, namely formation and character. Formation means the process, method, act of forming. In other words, guiding, directing (opinion, education, character, soul, and so on) (Tim penyusun Pusat Bahasa Departemen Pendidikan Nasional, 2008:105). Character comes from the Latin Kharakter, Kharassein, and Kharax, in English: Character and Indonesian "Character". Greek character, from charassein which means to make sharp or make deep. The meaning of character in a Poerwadarminta Dictionary, character is character, character, psychological traits, morals or character that can distinguish a person from others. The name of the sum of all personal characteristics that include things such as behaviour, habits, likes, dislikes, abilities, tendencies, potential, values and patterns of thought (Majid dan Andyani, 2011:78).

Character education in the present time is very important to be discussed among the public, especially the world of education, however, the cultivation of character in a person is an important highlight in the development of quality human resources, there are several elements of the human dimension psychologically and sociologically that can shape human character. There are some elements that can shape human character (Mu'in, 2011:69), are: *Attitude* (Attitude is a reflection of one's character, attitude is also a measuring tool for one's positive or negative actions, because attitude is an act of expression of one's soul). *Emotions* (Emotions are dynamic symptoms in situations that are felt by a person. In general, there are four emotions that can be seen from a person's facial expressions that we often encounter, including: fear, anger, sadness, and happiness). *Trust* (Trust is a form of knowledge, so what we know can make us determine to choose a choice because we believe what we take). *Habits and Willpower* (Habits are aspects of behaviour that reside and settle in a person and are done repeatedly. Whereas willpower is the action of a person's efforts to achieve their goals. Usually the habit will be defeated by a very strong will). *Self-conception* (Self-conception is the recognition of oneself or self-esteem, this is very important to form character because one will be more easily harassed by others when we are in a weak state).The five elements above must be interconnected in shaping character, because otherwise a person's character will not be formed perfectly. For example, through the character building environment. In addition to the elements involved in character building, the environment can influence character building in a person. Religion is one of the most important components to be taught in today's teenage life. A man of character is a religious man. Religious character is also included in the eighteen national characters planned by the Ministry of National Education.

The Ministry of National Education defines religious character as attitudes and behaviours that are obedient in carrying out the teachings of the religion they adhere to, tolerant of other people's religious worship, and living in harmony with followers of other religions (Kemendiknas, 2010:43). Furthermore, the word *releigious* appears, which means related to religion. As for the language, the word *religious* is formed from the word (*religion*), which means belief or belief in a natural force above human ability. So that religion can be interpreted as piety or great devotion to religion. Furthermore, piety can be proven by carrying out all religious commands and avoiding everything that religion prohibits.Assembly of dzikir and sholawat linguistically means a place to sit. the meaning of the assembly here is a place for the gathering of people who are doing a routine activity together. The term assembly is also often used by several congregations or groups in carrying out activities together. The dzikir assembly is a non-formal educational institution for the community that grows and develops from among the Islamic community itself. In the 2003 Law on the National Education System it is stated "that non-formal education is organised for citizens who need educational services that function as a substitute, supplement, or complement to formal education in order to support lifelong education (UU RI, 2006:109).According to Ibn Athaillah As-Sakandary in Lukmanul Hakim, the dzikir of Allah swt towards his servants in the azali era before his servants existed, is the greatest and greatest dzikir, which causes the dzikir of servants today. The dzikir of Allah swt was earlier, more

perfect, more sublime, higher, nobler and more honourable, namely the sentence *Allahu al akbar* (Hakim, 2009:53).

It is the greatest reason to get a spacious chest and peace of mind is to multiply the dzikir of Allah SWT. This is because dzikir has an amazing effect in expanding the chest and improving peace in the heart, and can eliminate sadness and anxiety. Allah SWT says in Qs. Ar-Ra'ad: 28 as follows:

ٱلَّذِينَ ءَامَنُواْ وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ ٱللَّهِ ۗ أَلَا بِذِكْرِ ٱللَّهِ تَطْمَئِنُّ ٱلْقُلُوبُ

Meaning: those who believe and their hearts are calmed by the remembrance of Allah. Remember, it is only in the remembrance of Allah that the heart is at ease. Dzikir itself is remembering Allah while reciting His words or asmas.

Among the sentences that are usually recited at dhikr gatherings are the following: Istighfar, reciting the Asma-Asma of Allah SWT, tahlil, and sholawat. Praying to the Prophet is a very special worship, by reading sholawat, the hope is that one day the reader will get help or syafa'at from the Prophet Muhammad Saw on the Last Day.

II.   METHODS

The method in writing this research enters field research. The researchers looked directly at the data sources at the location, namely schools/madrassas. This research was conducted naturally because the object in question was running as it was. Collecting data in this study using in-depth interviews, documentation and participant observation.

III.   RESULTS AND DISCUSSION

The current globalisation has led Indonesian society to forget about national character education. In fact, character education is a very important foundation of the nation and needs to be instilled early in children, as well as in adolescents who are growing up. The current changing conditions encourage students to have high and strong religiosity. With a strong religiosity, students can become a strong person who is not easily swayed by changing times. The Dhikr and Sholawat Assembly at Unisba, in addition to being a medium for dhikr and a medium for developing student character, is expected to be a medium for forming students' religious character. It is evident from the observation of the difference between students who follow regularly and students who never follow at all.The formation of one's character can be through the habituation of religious study activities and always remembering or dhikr to Allah. With dhikr someone will easily remember the afterlife, the former (astar) of dhikr will make someone have a good religion. For example, from the daily behaviour of saying greetings, honesty, ethics, courtesy and hard work. Through this habituation of dhikr, it is very effective in shaping one's character later.Character education is currently considered very important, with a view to a world that continues to transform including the world of education, however, instilling character in a person is an important highlight in the development of quality human resources, there are several elements of the human dimension psychologically and sociologically that can shape human character. What are some elements that can shape human character (Mu'in, 2011:78), are: *Attitude* (Attitude is a reflection of one's character, attitude is also a measuring tool for one's positive or negative actions, because attitude is an act of expression of one's soul).

Emotions (Emotions are dynamic symptoms in situations that are felt by a person. In general, there are four emotions that can be seen from a person's facial expressions that we often encounter, including: fear, anger, sadness, and happiness). *Trust* (Trust is a form of knowledge, so what we know can make us determine to choose a choice because we believe what we take). *Habits and Willpower* (Habits are aspects of behaviour that reside and settle in a person and are done repeatedly. Whereas willpower is the action of a person's efforts to achieve their goals. Usually the habit will be defeated by a very strong will). *Self-conception* (Self-conception is the recognition of oneself or self-esteem, this is very important to form character because one will be more easily harassed by others when we are in a weak state). Religion is one of the most important components to be taught in today's teenage life. A man of character is a religious man. Religious character is also included in the eighteen national characters planned by the Ministry of National Education. The Ministry of National Education defines religious character as attitudes and behaviours that

are obedient in carrying out the teachings of the religion they adhere to, tolerant of other people's religious worship, and living in harmony with followers of other religions (Kemendiknas, 2010:57). Furthermore, the word *releigious appears*, which means related to religion.

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Unfreezing involves challenging the existing way of working and demonstrating that it is no longer suitable in the current context, with the primary motivation of creating a readiness for change. To achieve this aim, the model contends, it is important to show that some salient goal remains unmet, or that an ideal is not fully realised (Townsley, 2003:196). *Unfreezing* is the first phase where people prepare a situation for change (Winardi, 2006:4).

From the research results, it can be observed that *unfreezing* is a process that involves challenging the attitudes of new students to do their best to unfreeze (destroy) attitudes that are not good, with the main motivation of creating self-readiness to change. The form of religious attitudes in students is observed, namely not saying greetings when leaving for campus, shaking hands with parents, being on time (discipline), istiqomah in prayer, and respecting others. In addition, this unfreezing process is a process of fighting for strength, namely the driving factors and inhibiting factors in changing from the status quo. At the core of this process is a person's personal change to accept input and try to open up the person. So that it becomes a new person because it receives input from outside.The next step is that the agent of change in this study is taken by the role of the khodim majelis (a figure) or the leader of change trying to build and motivate a sense of empathy for all the difficulties that arise as a result of the formation of the religious character of students. This is done by providing study materials on the behaviour of the apostle Muhammad from various books of Thuras (yellow books) which are packaged in a straightforward language style and can be accepted by students who attend the Dzikir and Sholawat Assembly of UNISBA Blitar. For students who are istiqomah to attend, they will not experience difficulties in the process of dissolving bad characters in students. However, for students who are not istiqomah, it will be a problem in itself. As a result, the change did not run and stopped in the middle of the process of changing.

The next stage, *Changing or Movement or Cognitive Retructuring* (change, formation) *Changing or movement* is a learning stage where students are given new information, new behaviour models, or new ways of seeing things (Efendi, 2014:48). In this stage of change includes the actual act of modification in people - tasks - structures and or technology (Winardi, 2006:4). This means helping a student to learn a new concept or point of view. What needs to be done is to plant a new paradigm in the minds of students that change is a form of continuous learning. At this stage, after students are given information, motivation about various forms of information that have an impact on the formation of ahklak. Before attending the dzikir and sholawat assemblies, students almost never greeted their parents when leaving, became greetings, said goodbye in leaving for campus, changes in worship increasingly istiqomah, became stronger and more patient in facing life. This attitude of change must be improved and formed by always participating in assemblies. It is clear that in the dzikir and sholawat assemblies students will always be motivated by the

khodimul assembly. Motivation will later make habituation which every time continues to form, then a solid character attitude will be formed.

Williams provides several steps in this change process including:

Benefits: Explaining what benefits are received or benefits for students if it means for them to change. *Champion*: try to introduce a highly respected leader/chaplain to manage the change effort. Contingently, unhurriedly, istiqomah (Wiliams, 1959:387). At least from some of Williams' opinions, it appears that there are several steps that need to be taken by a change agent, in this case the *khodamul majelis of the dzikir assembly*, to make the change work by paying attention to these things.*Refreezing* is the stage where the changes that occur are stabilised by helping workers integrate the behaviour and attitudes that have changed into the normal way of doing things. This refreezing phase is the final stage of the change process. This stage is designed to maintain the momentum of a change, where positively frozen desired results (Winardi, 2006:4).

Towsley reveals, Refrizing, *Lewin's model is that of re-freezing, the aim of which is to solidify the revised practices. The challenge is to ensure that the organisation really has adopted the new way of working, rather than simply giving the illusion of embracing it. People or organisations apparently tend to revert to the old style of working immediately after the process of change has been implemented and there is no one to monitor their behaviour. The process of refreezing may be particularly difficult if the work environment does not appear to support the new vision, although this difficulty will be in indirect proportion to how well the first two steps have been executed* (Townsley, 2003:198).

Contained within this stage of refreezing, the aim is to solidify the revised practice. The challenge is to ensure that students who have experienced the previous phase have actually adopted the new way of behaviour, rather than just giving the illusion of embracing it.For the refreezing process to work it is necessary to provide roles to demonstrate the new behaviours and attitudes. These established actions and behaviours need to be crystallised, so that in the end they become new rules (norms) that are true. With the formation of new behaviours and attitudes, the concern is whether they are still in accordance with ongoing environmental developments. If it is not in accordance with what is expected, it needs to be overhauled again, with a three-step process.

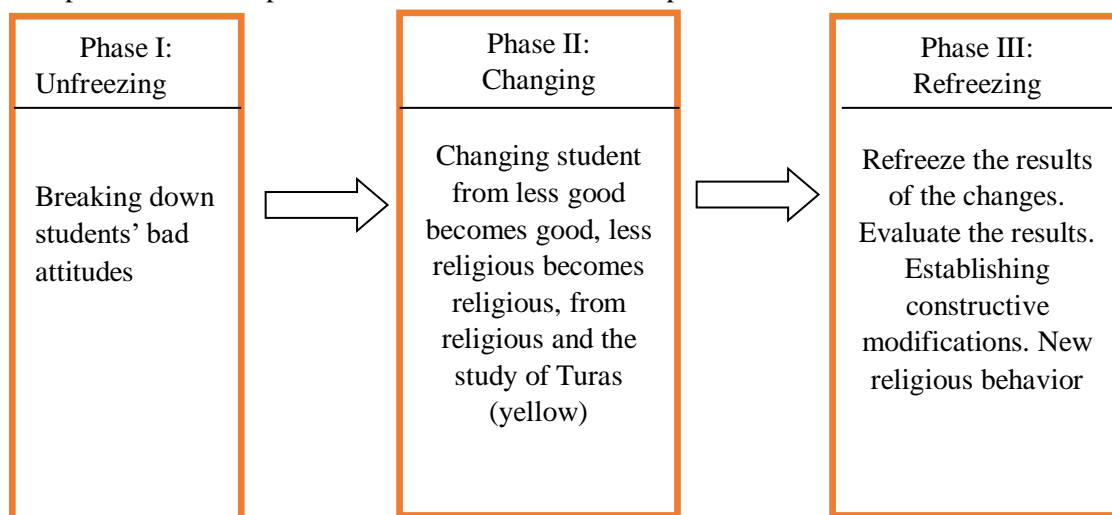We can present the three phases of Kurt Lewin's formation process in the form of a model as follows:

Phase I: Unfreezing	Phase II: Changing	Phase III: Refreezing
Breaking down students' bad attitudes	Changing student from less good becomes good, less religious becomes religious, from religious and the study of Turas (yellow)	Refreeze the results of the changes. Evaluate the results. Establishing constructive modifications. New religious behavior

Table 1.1. Kurt Lewin's Model of Change (Winardi, 2006:5).

The results of changes in attitudes and the formation of student religious characters.

No.	Student Behavior	Before	After	indicator
1	Love Peace	Minimum (Less)	Improved (Maximum)	Getting along well with others on campus and at home
2	Respect for Friends	Minimum (Less)	Improved (Maximum)	Respect for friends of different religious
3	Cooperate	Minimum (Less)	Improved (Maximum)	Helping each other in kindness, working together with fellow students in class.
4	Obedient to worship	Minimum (Less)	Improved (Maximum)	5 times prayer istiqomah, 5 prayers on

				time, and Sunnah rawatib ba'diyah and qobliyah prayers
5	Empathy	Minimum (Less)	Improved (Maximum)	Respect for others empathy with peers
6	Religious	Minimum (Less)	Improved (Maximum)	Praying before leaving for class, shaking hands with parents when leaving and wearing Muslimah clothes
7	Respect to parents	Minimum (Less)	Improved (Maximum)	Helping parents when they are in trouble, speaking kindly to elders

Analysis of the six indicators above students who take part in the activities of the Dzikir and Sholawat Assembly of UNISBA Blitar in these indicators experience changes in attitude, from these changes in attitude continuously (istiqomah) will form the religious character of students. With the application of Kurt Lewin's three-step theory (*unfreezing, changing, refreezing*) it is *very effective* in shaping students' religious character.

IV.   CONCLUSION

The results showed that the formation of religious character through the Friday morning dzikir and sholawat assembly at UNISBA Blitar was very strategic, seen from the analysis of the sixth (religious, peace-loving, respect for friends, cooperation, obedient worship, empathy, and respect for parents) indicators experienced a significant increase. Students who take part in the activities of the dzikir and sholawat assembly at UNISBA Blitar in these indicators experience changes in attitude, from these changes in attitude continuously (istiqomah) will form the religious character of students. With the application of Kurt Lewin's three-step theory (*Unfreezing, changing, reefrezing*) is very effective in shaping students' religious character. At the reefrezing level is the last step where students will freeze (crystallise) new cultures and good behaviour so as to encourage the formation of student religious character.

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