
Ratib Al-Attas Dhikr Therapy as a Ta'zir for Female Santri Indiscipline

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Article History

Submitted: 23-03-2024; Reviewed: 27-05-2024; Approved: 31-05-2024

URL: <http://e-journal.uingusdur.ac.id/index.php/jousip/article/view/8611>

DOI: <https://doi.org/10.28918/jousip.v4i1.8611>

Abstract

Student discipline is not influenced by personality factors, students who have good personalities are not completely good, because these students still commit violations, especially in the aspect of indiscipline. The aim of this research is to determine the implementation of Ratib al-Attas dhikr therapy at the Islamic Boarding School of Salafiyah Syafi'i Akrom, Pekalongan City and to determine the discipline of the students before and after carrying out the Ratib al-Attas dhikr therapy as a ta'zir for female santri indiscipline at the Islamic Boarding School of Salafiyah Syafi'i Akrom, Pekalongan City. This research uses a qualitative approach with a field research type of research. Data collection was carried out by observation, interviews and documentation. By using data analysis techniques using the Miles and Huberman model, namely: data collection stage, data reduction stage, data presentation stage, and conclusion stage. The results of this research indicate that Ratib al-Attas dhikr therapy as a ta'zir for female santri indiscipline at the Islamic Boarding School of Salafiyah Syafi'i Akrom, Pekalongan City includes three stages, namely the initial stage (conditioning), the middle stage (implementation) and the final stage (evaluation). The indiscipline of students before and after carrying out Ratib al-Attas dhikr therapy at the Islamic Boarding School of Salafiyah Syafi'i Akrom, Pekalongan City, experienced different changes. The first and second santri insisted not to repeat their indiscipline again in the future. In the third and fourth students, they felt normal after doing Ratib al-Attas dhikr therapy. The fifth subject felt increasingly challenged to be indisciplined again.

Keywords: *dhikr therapy, ratib Al-Attas, ta'zir, female santri indiscipline.*

Abstrak

Kedisiplinan santri tidak dipengaruhi oleh faktor kepribadian, santri yang memiliki kepribadian baik ternyata belum sepenuhnya baik, dikarenakan santri tersebut masih melakukan pelanggaran, terutama pada aspek ketidaksiplinan. Tujuan dari penelitian ini yaitu untuk mengetahui pelaksanaan terapi dzikir Ratib al-Attas di Pondok Pesantren Salafiyah Syafi'i Akrom Kota Pekalongan dan mengetahui kedisiplinan santri sebelum dan

sesudah melaksanakan terapi dzikir Ratib al-Attas sebagai ta'zir ketidakdisiplinan santri putri di Pondok Pesantren Salafiyah Syafi'i Akrom Kota Pekalongan. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian penelitian lapangan. Pengumpulan data dilakukan dengan observasi, wawancara serta dokumentasi. Dengan menggunakan teknik analisis data menggunakan model Miles and Huberman yaitu: tahap pengumpulan data, tahap reduksi data, tahap penyajian data, dan tahap kesimpulan. Hasil penelitian ini menunjukkan bahwa terapi dzikir Ratib al-Attas sebagai ta'zir ketidakdisiplinan santri putri di Pondok Pesantren Salafiyah Syafi'i Akrom Kota Pekalongan meliputi tiga tahap yaitu tahap awal (pengkondisian), tahap tengah (pelaksanaan) dan tahap akhir (evaluasi). Ketidakdisiplinan santri sebelum dan sesudah melakukan terapi dzikir Ratib al-Attas di Pondok Pesantren Salafiyah Syafi'i Akrom Kota Pekalongan mengalami perubahan yang berbeda-beda. Santri pertama dan kedua bersikeras untuk tidak mengulangi ketidakdisiplinannya lagi di kemudian hari. Pada santri ketiga dan keempat, mereka merasakan biasa saja setelah melakukan terapi dzikir Ratib al-Attas. Subjek kelima merasa semakin tertantang untuk melakukan ketidakdisiplinan lagi.

Kata Kunci: terapi dzikir, ratib Al-Attas, ta'zir, ketidakdisiplinan santri.

INTRODUCTION

Islamic boarding schools are places where students or santri carry out religious activities, places where they can change someone who is not good into something good. Islamic boarding schools are currently recognized as institutions that exist and are able to maintain their credibility in society. The existence of Islamic boarding schools that study Islamic education is an obligation and necessity for Muslims to gain as much knowledge as possible (Pramono, 2020). However, not all santri can feel calm and comfortable when living in Islamic boarding schools, there will be times when the santri patience is tested, through uncontrollable emotions or desires, which will then lead to inconsistency in the students' attitudes with the norms and rules that have been established. established in Islamic boarding schools. This can also cause problems, especially santri indiscipline (Ulfah, 2017).

The more activities that are required, the more potential there is for some santri to be undisciplined in carrying out all the required activities. With the established regulations, both written and unwritten, it is hoped that students will have disciplined behavior and attitudes, especially in carrying out activities or duties as a student. If the value of discipline is ingrained in the santri's soul, then the actions or attitudes carried out are not pressure (Sawaty & Tandirerung, 2018).

Discipline is obedience and obedience to rules and regulations. Discipline can grow in the human soul, because there is an encouragement to obey rules and regulations. A

disciplined human being means a human being who obeys (obeys) the rules (Djamarah, 2008). Santri discipline is not influenced by students' personality factors, because students who have good personalities are not completely good, because these students still commit violations, especially in the aspect of indiscipline. Rimm (in Rizkon, 2019) explains that the purpose of discipline is to direct children so that they learn good things which are preparation for adulthood, when they are very dependent on self-discipline.

A form of indiscipline that students often commit is leaving fardhu prayers in congregation, even though fardhu prayers in congregation are obligatory in Islamic boarding schools. Fardhu prayers in Islamic boarding schools are mandatory, because basically Islamic boarding schools see how important it is for Fardhu prayers to be carried out in congregation. Apart from that, fardhu prayers which are carried out in congregation also have values and virtues (Munisah, 2022). Various forms of student indiscipline of course have inherent causes. Several reasons why students are indisciplined in obeying the rules or regulations in Islamic boarding schools, include the inability to absorb cultural norms, unhealthy mental attitudes, and the social environment (Setiadi & Kolip, 2011).

The phenomenon that occurs in the field is that every student is required to follow all the rules and regulations as well as the activities that have been determined. Activities that are mandatory for students to carry out include: reciting the Koran (after maghrib prayer), sunnah tasbih prayer (every Friday night Kliwon), khitobah (every Friday night), and madrasah diniyah (every day, except Friday nights), reciting the book (after dawn prayer and after Asr prayer), including fardhu prayers in congregation (Isha', Fajr, midday, Asr and Maghrib). Students who violate or do not carry out required activities will be given sanctions in the form of ta'zir (Ulfah, 2017). Alamsyah (in Rizkon, 2019) explains that ta'zir (punishment) is imposed by the authorities, in this case the management or security department of the Islamic boarding school.

Ta'zir is a method used to follow up on mistakes or violations committed by students. Ta'zir is a punishment that has an educative and educational nature (Saputro, 2020). This research focuses on ta'zir using the Ratib al-Attas dhikr method, because it will focus on indiscipline in carrying out fardhu prayers in congregation carried out by santri. Dhikr is an activity often carried out by santri (Sarja, 2021). In line with Sarja, Şadrā (in Ar-Ridho & Hayati, 2022) explains that dhikr is Allah's command to His creatures to remember Him more, so that there is nothing that makes a servant negligent, be it commerce, buying and

selling, eating, drinking and other activities. This is also related because in the field, for this type of ta'zir, students' indiscipline in carrying out fardhu prayers in congregation is carried out using the Ratib al-Attas dhikr method. In line with research from Maromi (2017), the application of takzir is an effort to shape the discipline of the students of Pondok Tremas Pacitan, East Java. Research from Arifin and Zaini (2017) regarding the implementation of ta'zir in forming the disciplinary character of students at the Darussalam Kepahiang Modern Islamic Boarding School.

The results of the interview stated that the Salafiyah Syafi'i Akrom Islamic Boarding School, Pekalongan City, is one of the Islamic boarding schools that has many, but varied, students. This means that there are students who are disciplined and there are students who are not disciplined. Student indiscipline usually occurs in different forms, one of which is indiscipline in carrying out fardhu prayers in congregation. Therefore, Islamic boarding schools have made efforts to implement the ta'zir system. Ta'zir is used as a form of sanction using the Ratib al-Attas dhikr method to overcome student indiscipline (Munisah, 2022). Mohsin, et al (2016) explained that dhikr by Sahib al-Ratib, namely Habib Umar bin Abdul Rahman al-Attas, is a dhikr doctrine whose application has been inherited throughout the world from generation to generation, especially in Hadramaut, Yemen and the archipelago, especially in the country of Johor Darul Takzim. This remembrance is the heirloom and inheritance of Allah's saints at the Qutub level and coincides according to the perspective of the Qur'an and Hadith as has been discussed.

Ratib Al-Attas is a book of dhikr which contains a collection of several prayers, awrod (a collection of several wirids) or a collection of several dhikr compiled by the scholar al-Habib Umar bin Abdul Rahman al-Attas. He was born in Mashad, Hadramaut, Yemen in 992 H/ 1572 AD and died on 23 Rabiul Akhir 1072 H/ 1652 AD. He was given the name azizu al-manal wa fathu babi al-wishal which means grace and greatness and opener of doors. aims and objectives (Sahimi & Zakaria, 2021: 65). Based on the background of this problem, the aim of this research is to determine the implementation of Ratib al-Attas dhikr therapy at the Salafiyah Syafi'i Akrom Islamic Boarding School, Pekalongan City and to determine the discipline of santri before and after carrying out Ratib al-Attas dhikr therapy as a ta'zir of santri indiscipline daughter at the Syafi'i Akrom Salafiyah Islamic Boarding School, Pekalongan City. The target of therapy is healing, care or treatment (Farmawati, 2021).

The research method used is field research with qualitative methods. The location chosen to be used as a research location is the Salafiyah Syafi'i Akrom Islamic Boarding School, Pekalongan City, so you have to go directly to the place to be researched. The scientific approaches used in this research are Sufism and psychology. The data collection techniques include interviews, observation and documentation. The data analysis used is the data collection stage, the data reduction stage with the process of selecting data concentration through data simplification, the data presentation stage, drawing conclusions and interpretations that have been carried out such as answers to problems and research questions (Pongtiku, 2016).

DISCUSSION

General Description of the Islamic Boarding School Syafi'i Akrom Salafiyah

The Islamic Boarding School Syafi'i Akrom Foundation in Pekalongan City was founded in 2004, when this boarding school was founded, it was chosen as the location for a school program within the Islamic boarding school environment of the Indonesian Ministry of Religion. The beginning of the construction of this Islamic boarding school began in 1987 and was named Buaran Islamic Boarding School. However, with the aim of remembering the services of KH. Akrom Chasani as the originator of the idea for building Islamic boarding schools and KH. Syafi'i is the originator of the idea of waqf land, so this Islamic boarding school is called the Islamic Boarding School Syafi'i Akrom, Pekalongan.

The history of the founding of the Islamic Boarding School Syafi'i Akrom began with the idea of KH. Syafi'i Abdul Majid wants to establish a special Islamic boarding school to study the Yellow Book as a branch of the Buaran Al-Qur'an Islamic Boarding School which is specifically used as a place for memorizers of Al-Qur'anul Karim. Together with KH. Akrom Khasani, one of the ulama figures in Jenggog village, KH. Syafi'i Abdul Majid built the Islamic Boarding School Syafi'i Akrom complex, which at its inception was only intended for male students and only focused on studying the yellow book without any formal schooling.

The name of the Islamic Boarding School Syafi'i Akrom is attributed to two founding figures, namely KH. Syafi'i Abdul Majid and KH. Akrom Khasani. And coincidentally, the Islamic Boarding School Syafi'i Akrom experienced rapid progress when KH. Akrom Shofwan is the caretaker. So people often attribute the name "Syafi'i Akrom" to KH. Akrom Shofwan. By keeping up with the times, the Syafi'i Akrom Islamic Boarding School decided

to build a formal school within the boarding school environment, the school chosen was at the vocational school level. So in 2004, in collaboration with LP Ma'arif Pekalongan City, the Islamic Boarding School Syafi'i Akrom built the Syafi'i Akrom Vocational School which now has around 1,000 students with various majors in it.

In 2010, the Islamic Boarding School Syafi'i Akrom built a new complex which will be occupied by female students and was inaugurated by the chairman of the PBNU, KH. Aqil Siradj. So, since 2010, the Islamic Boarding School Syafi'i Akrom has had female students, which in 2017 had reached around 300 female students. Then, in 2017 the Islamic Boarding School Syafi'i Akrom spread its wings in the world of formal education by building junior high school level schools, namely the Cahaya Al-Qur'an Science Middle School, and the Cahaya Al-Qur'an Science High School. The building itself is in the men's cottage area.

The vision of the Islamic Boarding School Salafiyah Syafi'i Akrom in Pekalongan City is to produce intellectual Muslims who are faithful, devout, have good morals and achievers, as well as creating a cadre of ulama who are able to transform religious knowledge in various conditions. The mission of the Syafi'i Akrom Salafiyah Islamic Boarding School in Pekalongan City is to have faith, piety, morality, discipline and achievement with several mission indicators: Excellence in spiritual activities, Excellence in madrasa discipline, Excellence in social care, Excellence in artistic creation, Excellence in all kinds of exams in formal schools. The Islamic Boarding School Salafiyah Syafi'i Akrom, Pekalongan City, is an Islamic boarding school which exists under the auspices of the Buaran Al-Qur'an Islamic Boarding School Foundation, Pekalongan City. Based on data obtained from the administration of the Salafiyah Syafi'i Akrom Putri Islamic Boarding School, Pekalongan City, the student data experiences many changes every year. The number of students in the 2022/2023 academic year is 486 female students.

Ratib al-Attas Dhikr Therapy as a Ta'zir for Female Santri Indiscipline at the Islamic Boarding School Salafiyah Syafi'i Akrom in Pekalongan City

Ratib al-Attas dhikr therapy as a ta'zir for female santri indiscipline at the Akrom Salafiyah Syafi'i Islamic Boarding School, Pekalongan City includes three stages, namely the initial stage, the middle stage and the final stage. The details can be explained as follows:

1. Initial Stage (Conditioning)

Tahap awal dalam terapi dzikir Ratib al-Attas yaitu proses pengumpulan santri, seperti yang dituturkan oleh Pengasuh Pondok Pesantren Salafiyah Syafi'i Akrom Kota

Pekalongan. The initial stage in Ratib al-Attas' dhikr therapy is the process of gathering students, as stated by the Head of the Islamic Boarding School Salafiyah Syafi'i Akrom:

“The stages in reading the book of dhikr Ratib al-Attas are the first. The students who are indeed among the students who are indisciplined are called by the security administrator first, then all the students who will be subject to ta'zir are gathered into one, usually placed at the front house”. (Kyai Husein, 2023).

The Head of the Islamic Boarding School Salafiyah Syafi'i Akrom, Pekalongan City, can conclude that the first stage of Ratib al-Attas dhikr therapy is the calling of the students. This was done to coordinate which students were at that time having to carry out Ratib al-Attas dhikr therapy. After all the students were summoned, all the students were directed by the Security Management to gather in front of the Head of the Islamic Boarding School Salafiyah Syafi'i Akrom, Pekalongan City.

Next, after all the santri had gathered in front of Kyai Nur Abidin Husein's house, all the santri were directed to read the tawasul specifically for the author of the book of dhikr Ratib al-Attas, as follows:

“Second, students must read the tawasul first, which is addressed to the author of the book of dhikr Ratib al-Attas himself”. (Kyai Husein, 2023).

According to the sentence spoken by Kyai Nur Abidin Husein, it can be concluded that the second stage in Ratib al-Attas dhikr therapy is that santri are required to read tawasul addressed to the author of the book of Ratib al-Attas dhikr, namely Al-Allamah Al-Habib Umar bin Abdurrahman Al -Attas. After reading the tawassul addressed to the author of the book dhikr Ratib al-Attas, all santri were directed to read surah al-Fatikhah together, as follows:

“Third, students must read Surah Al-Fatikhah together”. (Kyai Husein, 2023).

According to several things conveyed by Kyai Nur Abidin Husein, it can be concluded that there are several things that students must do at an early stage before carrying out Ratib al-Attas dhikr therapy, including; gathered in front of the house Kyai Nur Abidin Husein, read tawassul addressed to the author of the book of dhikr Ratib al-Attas, and read surah al-fatikhah together.

2. Middle Stage (Implementation)

The middle stage is the core stage in Ratib al-Attas dhikr therapy. The middle stage in Ratib al-Attas dhikr therapy is the process of reading the Ratib al-Attas dhikr book, as explained by Kyai Nur Abidin Husein:

“After that, the santri began to read the dhikr book Ratib al-Attas in a row whole”. (Kyai Husein, 2023).

From the sentences explained by Kyai Nur Abidin Husein, it can be concluded that the middle stage or core stage in Ratib al-Attas dhikr therapy is reading the Ratib al-Attas dhikr book in its entirety. In this case, what is meant is that there are no dhikr sentences in Ratib al-Attas' dhikr book that are unreadable. This means that all the dhikr sentences in the Ratib al-Attas dhikr book must be read by all santri.

3. Final Stage (Evaluation)

The final stage is the closing stage in Ratib al-Attas dhikr therapy. The final stage in Ratib al-Attas dhikr therapy is an affirmation to all santri who carry out Ratib al-Attas dhikr therapy, the following is the explanation:

“After finishing reading the book of dhikr Ratib al-Attas, all the students were reaffirmed so that in the future they would not repeat indiscipline again, and the students were informed by the security administrators that tomorrow they still had to carry out the ta'zir or not.”. (Kyai Husein, 2023).

Based on Kyai Nur Abidin Husein's presentation, it can be concluded that the final stage in Ratib al-Attas dhikr therapy is a reaffirmation to all santri so that in the future they will not repeat indiscipline again, and notification to the students who carry out Ratib al-Attas dhikr therapy by security administrators that tomorrow we still have to carry out Ratib al-Attas dhikr therapy or not.

Female Santri Indiscipline Before and After Applying Ratib al-Attas Dhikr Therapy as Ta'zir for Santri Indiscipline

There are 486 female santri at the Islamic Boarding School Salafiyah Syafi'i Akrom. The number of students taken as subjects in this research was 5 female santri. The santri chosen as subjects were female students who were undisciplined, did not participate in congregational prayers and the routine activity of reading the book of dhikr of Ratib al-Attas so that they were subject to sanctions in the form of ta'zir by reading the book of dhikr of Ratib al-Attas who were willing to communicate with them for research needs. Based on interviews with the head of the Islamic Boarding School Salafiyah Syafi'i Akrom stated that there were changes that occurred regarding the indiscipline of the students before carrying out Ratib al-Attas dhikr therapy and after carrying out Ratib al-Attas dhikr therapy:

“While this can still be said to be effective. Because every day the number of students subject to ta'zir decreases little by little. Especially if the ta'zir is done repeatedly. Of course, it will make students afraid to commit indiscipline again. And this can make

students more disciplined in carrying out routine activities at Islamic boarding schools”. (Kyai Husein, 2023).

However, after interviews were conducted with several students who were carrying out Ratib al-Attas dhikr therapy, several santri stated different things. Here's the explanation:

1. First Santri (SRP)

The santri who was the first subject was a woman with the initials SRP who had lived at the Islamic Boarding School Salafiyah Syafi'i Akrom, Pekalongan City for half a year. SRP are 15 years old. From the interviews conducted, SRP were indisciplined, so they were given a punishment. The indiscipline carried out was abandoning the routine activity of reading the book of dhikr Ratib al-Attas. Therefore, Santri SRP receive a punishment in the form of ta'zir by reading the book of dhikr Ratib al-Attas which is repeated three times. Then regarding what the subject feels both physically, cognitively, behaviorally and affectively when committing indiscipline is as follows:

“When I am undisciplined, I definitely feel unhappy, sometimes anxious, worried, but I don't know what else to do”. (SRP, 2023).

Based on observations, santri SRP also tend to show avoidance and seem uncomfortable. From this presentation, it is known that subject A is indisciplined which can be felt from a physical, cognitive, affective and behavioral perspective. After carrying out Ratib al-Attas dhikr therapy as a ta'zir for santri indiscipline, santri SRP felt a difference, here is the explanation:

“Before being subjected to ta'zir, you feel uneasy, because you already know in advance that after this you will definitely be punished. However, after being subjected to ta'zir, my feelings became even more uneasy, because I had received the consequences of the mistakes I had made previously. So, I felt a challenge to make the same mistake again”. (SRP, 2023).

In this sentence, Santri SRP stated that he felt something different after doing Ratib al-Attas dhikr therapy. However, this actually led santri SRP to think in a bad direction. He felt that this was a challenge to make the same mistake in the future.

2. Second Santri (HF)

The santri who was the second was a woman with the initials HF who had lived for one and a half years at the Islamic Boarding School Salafiyah Syafi'i Akrom, Pekalongan City. HF student is 16 years old. From the interviews conducted, santri HF were indisciplined, so they were given a punishment. The indiscipline carried out was going home without permission, abandoning routine activities such as

congregational prayers and reading the dhikr book *Ratib al-Attas*. Therefore, HF students received a punishment in the form of *ta'zir* by being doused with sewer water and reading the book of dhikr *Ratib al-Attas* which was repeated three times. Then regarding what the subject feels both physically, cognitively, behaviorally and affectively when committing indiscipline is as follows:

“However, when I was disciplined, my students felt uneasy and felt anxious and afraid too”. (HF, 2023).

Based on observations, Santri HF also tend to show a ready attitude when asked questions and look very relaxed. From this presentation, it is known that subject B is disciplined which can be felt from a physical, cognitive, affective and behavioral perspective. After carrying out *Ratib al-Attas* dhikr therapy as a *ta'zir* for the santri indiscipline, santri HF felt a difference as described:

“The impact for myself was that I felt better after being given a sanction in the form of *ta'zir* by reading the dhikr book *Ratib al-Attas* rather than being sanctioned by paying a certain amount of money (fine). As much as possible, I won't do it again, because this activity is already mandatory in Islamic boarding schools”. (HF, 2023).

Based on his presentation, Santri HF explained that he felt better after receiving *Ratib al-Attas* dhikr therapy as a *ta'zir* for the santri indiscipline. So, this was successfully applied to santri HF. Even in his presentation, Santri HF will not repeat the same mistakes again, because he has realized that the routine activity of reading the book of dhikr *Ratib al-Attas* is a required activity in Islamic boarding schools.

3. Third Santri (SKN)

The santri who is the third subject is a woman with the initials SKN who has lived at the Islamic Boarding School *Salafiyah Syafi'i Akrom*, Pekalongan City for one and a half years. The santri SKN are 16 years old. From the interviews conducted, he did not follow the routine activity of reading the book of dhikr *Ratib al-Attas*. Therefore, SRP students receive a punishment in the form of *ta'zir* by reading the book of dhikr *Ratib al-Attas* which is repeated three times. Then regarding what the subject feels both physically, cognitively, behaviorally and affectively when committing indiscipline is as follows:

“My feelings are normal, because when I do discipline I already have reasons or obstacles so I can't follow it”. (SKN, 2023).

Based on observations, santri SKN also tend to show an indifferent attitude when asked questions and look very weak. From this presentation, it is known that santri SKN is indisciplined which can be felt from a physical, cognitive, affective and behavioral perspective. After carrying out Ratib al-Attas dhikr therapy as a ta'zir for student indiscipline, santri SKN felt a difference, here is the explanation:

“Before being subjected to sanctions in the form of ta'zir and committing indiscipline, they feel afraid and feel like they are being chased by ta'zir in their daily life. However, after being imposed with sanctions in the form of ta'zir, they felt normal, as if there was no desire to be better. As for the future, we don't know yet, but if there is an urgent need, we will be late or won't even follow it”. (SKN, 2023).

In the sentence that has been explained, the santri SKN said that he felt normal after receiving Ratib al-Attas dhikr therapy as a ta'zir for the student's indiscipline. The SKN student also said that he did not know whether he would repeat his mistake again or not. Even if santri SKN have an activity, there is a possibility that they will be late or not even participate in the routine activity of reading the dhikr book of Ratib al-Attas at the Islamic boarding school.

4. Fourth Santri (HNAN)

The santri who was the fourth subject was a woman with the initials HNAN who had lived for one and a half years at the Islamic Boarding School Salafiyah Syafi'i Akrom, Pekalongan City. The santri HNAN are 16 years old. From the interviews conducted, HNAN students did not follow the routine activity of reading the dhikr book of Ratib al-Attas. Therefore, HNAN students receive a punishment in the form of ta'zir by reading the book of dhikr Ratib al-Attas which is repeated three times. Then regarding what the subject feels both physically, cognitively, behaviorally and affectively when committing indiscipline is as follows:

“I am not happy about being undisciplined because I feel so anxious and worried about what will happen after I do this indiscipline”.(HNAN, 2023).

Based on observations, Santri HNAN also tend to show readiness to answer when asked questions and appear very enthusiastic in participating in the interview process. From this presentation, it is known that the HNAN subject is indisciplined which can be felt from a physical, cognitive, affective and behavioral perspective. After carrying out Ratib al-Attas dhikr therapy as a ta'zir for the santri indiscipline, HNAN students explained that they felt a difference, here is the explanation:

“I think I have become aware, and in my heart I hope that I don't do it again. I try not to do it again. Because sometimes I do things that are undisciplined unintentionally”. (HNAN, 2023).

In his presentation, Santri HNAN stated that he became aware after receiving Ratib al-Attas dhikr therapy as a ta'zir for the students' indiscipline. The santri HNAN try to ensure that they will not repeat the same mistakes again, they also realize that sometimes HNAN students commit indiscipline because they are not intentional.

5. Fifth Santri (NAC)

The santri who was the fifth subject was a woman with the initials NAC who had lived at the Islamic Boarding School Salafiyah Syafi'i Akrom in Pekalongan City for two years. The santri NAC are 17 years old. From the interviews conducted, leaving the routine activity of reading the book of dhikr Ratib al-Attas. Therefore, santri NAC receive a punishment in the form of ta'zir by reading the book of dhikr Ratib al-Attas which is repeated three times.

Based on observations, santri NAC also tend to show a normal attitude when asked questions and are not very enthusiastic about participating in the interview process. From this presentation, it is known that santri NAC practice indiscipline which can be felt from a physical, cognitive, affective and behavioral perspective. After carrying out Ratib al-Attas dhikr therapy as a ta'zir for student indiscipline, santri NAC felt a difference, here is the explanation:

“After doing ta'zir because of lack of discipline in carrying out the routine activity of reading the book of dhikr Ratib al-Attas, I felt uneasy, because I had made a mistake and behind that I already knew that I would be subject to sanctions in the form of ta'zir. Even though I already know that I will feel the loss myself, I don't know whether I will repeat the same mistake again or not in the future, because I'm not sure”. (NAC, 2023).

In his presentation, the santri NAC explained that he felt uneasy after receiving Ratib al-Attas dhikr therapy. Therefore, santri NAC do not know whether or not they will repeat the same mistakes in the future, even though they realize that they will definitely feel the loss themselves.

CONCLUSION

Based on the results of research conducted at the Islamic Boarding School Salafiyah Syafi'i Akrom, Pekalongan City regarding Ratib al-Attas dhikr therapy as a ta'zir for female santri indiscipline at the Islamic Boarding School Salafiyah Syafi'i Akrom, it can

be concluded that Ratib al-Attas's dhikr therapy as a Ta'zir of female santri indiscipline at the Islamic Boarding School Salafiyah Syafi'i Akrom, Pekalongan City includes three stages, namely the initial stage (conditioning), the middle stage (implementation) and the final stage (evaluation).

The santri indiscipline before carrying out Ratib al-Attas dhikr therapy at the Islamic Boarding School Salafiyah Syafi'i Akrom in Pekalongan City, has different backgrounds and responses. The first santri responded well to Ratib al-Attas' dhikr therapy, he was undisciplined due to an accident. The second santri responded well to dhikr therapy, because this student was able to follow Ratib al-Attas' dhikr therapy process according to the predetermined stages. Furthermore, the third and fourth santri tend to be indifferent and underestimate Ratib al-Attas' dhikr therapy. The fifth santri, when carrying out Ratib al-Attas dhikr therapy, showed an indifferent or even uncaring attitude, this santri underestimated the stages of the Ratib al-Attas dhikr therapy process. After carrying out Ratib al-Attas dhikr therapy as a ta'zir for indiscipline, the five santri experienced different changes. The first and second santri insisted not to repeat their indiscipline again in the future. In the third and fourth santri, they felt normal after doing Ratib al-Attas dhikr therapy. The fifth santri felt increasingly challenged to be undisciplined again.

Nevertheless, this research provides suggestions for the Islamic Boarding School Salafiyah Syafi'i Akrom in Pekalongan City to be more steadfast, more enthusiastic, patient and more optimal in dealing with student indiscipline. It is hoped that the students will be more enthusiastic in obeying the regulations at the Islamic Boarding School Salafiyah Syafi'i Akrom in Pekalongan City.

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