

THE ROLE OF PARENTS IN USING *DHIKRULLAH* TO STIMULATE CHILDREN'S *MUTHMAINNAH* CHARACTER

Iskandar Ibrahim

Departement of Islamic Counseling, Lhokseumawe State Islamic Institute,
Lhokseumawe, Indonesia
Email: isibrahm@gmail.com

Abstract

Character as an accumulation of the dynamics of the structure of the human soul has been the object of psychic studies of scientists since 1879, but has not yet been completed until to day. This study is an academic response to get answer scientifically regarding vibration participation as a stimulus to the plasticity of a child's brain awaranrs for character building. Although there has been a cognitive revolution, but studies about the vibration of dhikrullah as a stimulus to develop brain plasticity as a center for character building in children have not been found. The author uses qualitative and quantitative method for this study. Qualitative data from 4 informant in order to find the dhikrullah model and quantitative data to obtain 10 samples through the subject using Electro Encephalo Graf (EEG) to see the effects of the dhikrullah on human brain awaraness. The results of the study show that dhikrullah influences brain awaraness proven to be able to present alpha waves as a stimulus to produce endhorphin. Physical movements when doing dhikrullah can cause artifacts as evidence of disturbances in consciousness. The effects of dhikrullah affect the subject's emotions, crying and joy. Therefore, the authors conclude that using dhikullah to develop brain plasticity in order to build children's character is a new approach. The government of Indonesia, specifically psychologist can use the results of this study to develop children's character through a spiritual vibrational approach.

Keywords: Dhikrullah, Stimulus, Awaraness, Character

INTRODUCTION

Psychology becomes the object of study of scientist since 1878, which is an accumulation of the dynamics of the structure of the human soul and character (Blackmore, 2005, p. 66), but studies have not been found that involve dhikrullah vibration as a stimulus to develop brain plasticity as a center for character formation in children. The lack of attention of scientists to dhikrullah vibration because they do not use the Koran as a scientific information. This study is an academic response to the long search of scientists about vibrational participation as a stimulus to develop the plasticity of a child's brain in order to establish character in order to get scientific answers. This study is an academic response to get scientific answers about vibrational participation as a stimulus to develop the plasticity of a child's character.

The main pillar in character building is the model (*uswah*), the person who will be imitated. To support pillar requires a holistic value which is believed throughout life. An incomplete value system will not be used to shape a child's character nor the imperfect value system in uniting all dimensions of character. The value system that has not yet ascertained for developing character (*fitrah*) and the structure of the human soul will produce a person a way from obedience before the Creator.

An important issue in character building is the approach that will be used to gain characters who have personalities in accordance with human-based on moral values (Q. S. al-Anbiya, 21: 107). Character is a characteristic that distinguishes one person from another person (Paul Ych, p. 157). This difference causes an individual to be identified by his personality. To understand the character, it is significant to describe the soul aspects, namely spiritual concepts, psychological concepts, thought concepts, feelings concepts, mental concepts, mood concepts, emotional concepts, temperament concepts, and personality concepts because the interactions of these aspects are the dominant factors that shape personality (Miller, 2013, p. 4).

This paper presents the results of the study of the influence of dhikrullah on human consciousness as it has been proven by recording brain waves using EEG when running the dhikrullah. This is a new approach to reveals that dhikrullah influences human consciousness as a basis for character building. Using dhikrullah as a basis for character building because dhikrullah can activate various mental functions, both as a stimulus to invite alpha waves, neurotransmitters and affect the limbic system as a center of human emotional control.

LITERATURE REVIEW

Before or after conducting a study the author conducted a literary review of a number of books to find out the position of this paper in character studies. In *Counseling and Psychotherapy With Religious Persons A Rational Emotive Behavior Therapy Approach* Nielsen describes human beings who have four interrelated basic processes, perceptions, movements, thoughts, and emotions. Thinking is the result of bioelectric changes in brain cells because of remembering, learning, and solving problems. Nielsen has not connected mental processes with the vibrations of the dhikrullah (Nielsen, 2001, p. 146).

Other researchers, Miller (2013) wrote that to describe characters needed spiritual concepts, psychology concepts, thought concepts, feelings concepts, mental concepts, mood concepts, emotional concepts, temperament concepts, and personality concepts to describe aspects of the soul because of interactions of aspects these are the dominant factors that shape personality. Although he explained the significant role of mentality, Miller did not yet discuss the role of the dhikrullah's vibration on character (Miller, 2013, p. 4).

Ciarrocchi requires developing an understanding of the role of spiritual therapy for the well-being of patients. He wrote that spirituality has a noble history. From a therapeutic perspective, spirituality represents the language system for many clients participating in the program to help each other. Spirituality is a metaphor that is related to the client's worldview, and metaphor is an important motivator that promotes healing. Therapists who do not know this language system have less access to the world of the client's inner meaning. Spiritual plays an important role for healing, but Ciarrocchi also has not applied dhikrullah (Ciarrocchi, 2001, p. 248). Lisa Simon Onken in *Psychotherapy and Counseling in the Treatment of Drug Abuse* writes about the treatment of drug abuse that is carried out in outpatient or inpatient care, public or private funded, or does not involve the administration of drugs. The difference is between the service philosophy provided. In Onken care philosophy, Dhikrullah is not a mental solution (Onken, 1990, p.1).

Mark S. Kiselica in *Counseling Troubled Boys* wrote the results of his research that during the late 1970s and throughout the 1980s and 1990s, that mental health professionals began to focus their research investigations and clinical services about helping boys. The work of these pioneers is mostly focused on understanding and dealing with social constructions and institutional barriers to providing mental disorders services for boys. Kiselica is similar to other researchers who did not use dhikrullah to treat boys (Kiselica, 2008, p. 3). Oliverio (2007) published *Maya 8 Character Modeling* which describes character models. In this book he writes for anyone interested in character modeling. A good understanding of modeling. Creating characters for games and movies is a satisfying profession. As a character modeler you will play an integral role in a long time process that involves texture artists, characters, animators, artist concepts, etc. In this work, the writer has not discussed the relationship between the Prophet and character modelers (Oliverio, 2007).

Ron Ritchhart publishes *Intellectual Character What It Is, Why It Matters, and How to Get It* that writes about how to get a new perspective and rethink what it means to be smart by just asking yourself where some questions are focused: does intelligence look like action? What qualities of thought and thought characteristics do we expect to see when someone acts smart? What are the behavioral patterns and attitudes that we associate with someone who acts smart? Like other writers, Ritchhart has not examined the relationship between the Prophet and human character (Ritchhart, 2002, p.) The next author is Susan Blackmore in his book *Consciousness: A Very Short Introduction* explaining how to know yourself through questions? Answers like "I am my body" or "I am mine." I feel like someone who has this body and brain. Who seems to live this life and have experience? From a scientific point of view, there is no need for inner experience to observe what the brain is doing. The brain may be complicated and difficult to understand, but we can see how one neuron affects the other, how groups of neurons form and disappear, and how one condition leads to another. In other words, my brain doesn't need 'me'. Blackmore's explanation of brain work is based on a number of literature, but has not provided a place for the role of dhikrullah (Blackmore, 2005, p. 66).

METHOD

The author used qualitative data to find the model of dhikrullah based on 4 informants in Medan Koserna and Medan Marelan, North Sumatera. Qualitative data were collected with observation, interview and participant. All qualitative data were analyzed by using dhikrullah comparative approach. The dhikrullah model is for testing the effects of vibrations and the effect of hyper ventilation on the brain awaraness. The informants has followed dhikrullah at least 25 years. Quantitative data to gain samples from 10 subjects through Electro Encephalo Graf (EEG) to see the effects of the dhikrullah on human brain awaraness at Rumah Sakit Umum Pusat Haji Adam Malik, Medan, North Sumatera. The subjects willing to follow all prosedure during recording dhikrullah. EEG results are needed to ensure the influence of dhikrullah on human brain consciousness.

RESULTS AND DISCUSSION

What is dhikrullah? scientifically it can be said to mention the name of Allah, sound energy, audio sonic frequency, healing word, therapy wave, touch therapy, strongly vibrated, and cymatic therapy. One form of sound therapy that is not applied through

hearing is called sympathetic therapy (cymatic therapy). The therapy uses a device that can send sound waves (sending sound waves) into the body through the skin. This process is said to introduce a healing environment in the body. (Laurie J. Fundukian, 2009: 649).

Why dhikrullah. According to experts, dhikrullah is the most famous word on earth, the most human being, the most benefit word and mentions 2696 times in the holy Quran. Dhikrullah has been practiced for more than a thousand years, the name of God has been discussed in the history of dhikrullah according to the scientific perspective has not been already completed.

Table 1. Finding the EEG results

Phase 1	Phase 2	Phase 3	Phase 4	Phase 5
EEG calibration	Using EEG	Record dhikrullah Based on 10 subject to gain samples	The EEG results: 1. Dhikrullah can be recorded 2. Dhikrullah effect subjek brain waraness 3. Brain awaranness following response 4. Dhikrullah effect brain waves	Hospital approval

The results of the study show that dhikrullah can be recorded using EEG differently from the results of the study conducted by William O. Tatum, Steven C. Shachter Lawrence Hirsch (2014). Dhikrullah produces waves that affect the human brain. Dhikrullah works with the principle of sound is wave, sound is energy, frequency following response, brain (amygdala) receive sound wave, and brain transmission wave to every parts of the body.

After recording phase by phase it is known that physical and mental activity when carrying out the dhikrullah can give rise to artifacts on the EEG results as evidence that both activities affect the awareness of the subject. Subject awareness is inseparable from the subject's trust in God as the Lord of the universe and the value system practiced in all activities in order to form characters, both mentally and physically constantly. The main value systems are:

1. Deify Allah
2. Honest mentality (*siddiq*)
3. Mental trustworthiness (*amanah*)
4. Smart mentality (*fathanah*)
5. Communicative mentality (*tabligh*)

The five aspects of the statement are summarized in one word akhlaq. A value system that is not holistic is not appropriate to be used to build a permanent character (*nafsun al-muthma innah*).

The tongue is related to the brain. Because speech, mastication, and expression of moods and emotions are based on the ability to move facial musculature. Successful treatment of facial nerve paralysis is a vital concern. Dhikrullah's vibration is proven to affect brain waves to present alpha waves as the main stimulus to produce endorphin in the brain. The endorphin effect will bring a calm and comfortable feeling to the

subject when running dhikrullah during the EEG test. The effects of dhikrullah affect emotions in the subject's amygdala such as feelings of emotion, crying and joy. The role of amygdala is to coordinate the psychological response based on cognitive information the most well known example of being the fight or flight response. The amygdala associated functions with fear processing, learning, fight or flight response and reward processing.

The amygdala is involved in emotions processing and fear-learning. It links higher cortical areas of the process of information with hypothalamic and brainstem systems that control lower metabolic responses. Based on the results of the study, it was used constantly to influence the human feeling in the amygdala. Amygdala which accepts the influence of dhikrullah continuously will affect the child's limbic system. Furthermore, the limbic system that has been influenced by Allah will shape the character of the child. Therefore, based on the EEG results and the explanation above, there is convincing evidence that dhikrullah influences the formation of human character, especially children.

Character education is a process of transmitting a value system that is the basis for a person's awareness to take various actions. Therefore, Islamic teachings both ontologically (Faith), epistemology (*Ihsan*) and axiology (Islam) are geared towards education and character formation. Because of this, parents play a role in shaping the character of the child starting with the education of the womb embryo. The legendary educator of the character is the prophet Muhammad because in him there is *uswatun hasanah* and acts as the Koran walking. His prophetic aim is to perfect the morality as the culmination of character.

Characters mean make goals. Characters that develop naturally differ from those through education. Character through education has certain objectives, such as mystical education, tourism, politics, military, intelligence, household and mosque in order to shape the character in accordance with the purpose of education. Character is the quality of the mental structure that affects a person's personality or can also be mentioned as a behavior habit that is believed to be carried out.

Allah created humans and ordered believers to purify their souls through worship taught by the Prophet Muhammad as proof of his dedication. For this purpose He sent the Prophet Muhammad to recite the verses of Allah, purify the soul, teach the book and wisdom. The purification of the soul to form *muthmainnah* quarantine is the main mission of prophethood so that the human soul remains in the corridor of happiness. Allah has guaranteed the majesty of the Prophet's character through his presentation of the perfection of the Prophet's morality. The name of the Prophet is always called to accompany the name of Allah. Character building education requires harmony between logical belief systems, egalitarian followers and leadership who have the ability to feel and realize.

Character formation requires a process. Therefore, all facilities owned by humans, especially worship facilities must be intended for character building. Based on several references, character formation factors:

1. Increase moral awareness
2. The responsibility of the mother to parenting in the formation of the subconscious

3. Educate children to have independent character in the future
4. Be aware of the main values at each gathering, both formal and informal
5. Be aware of the main mission of education
6. Interaction with relationships
7. The role of the person he loves.

CONCLUSIONS

The waves of dhikrullah sent continuously to the brain can stimulate nerve cells to experience new things (Brigitte Stemmer and Harry A. Whitaker, 1998, p. 550). Likewise, if the listener's memory is stored correctly about Allah's data, then when he hears the name Allah, the memory system will respond according to the quality of the listener's memory of God's name. The implications of God's name for the structure of one's soul differ from one another, following the impressions and experiences stored in his memory of God. If there is enough data in the listener's memory, both theorems and experiences of God, then his perception will bring a strong positive influence on the mental, but if the impression stored in his memory is not related to the divine experience of God, then the influence of God's name on his mentality will be different

The Holy Koran tells us that the hearing system functions first in humans than the system of vision (Q.S. as-Sajadah, 32: 9). In the Koran hearing is the main gate of the soul. Listen carefully to the way of the soul to bring awareness with God. Indra heard many words, but it was also important to hear God's name. Hearing is one of the ways mental therapy has been recognized by many authors. The Koran also recommends that listening is therapy (Q.S. al-Araf, 7: 204).

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