

Dzikir Of The Book Of Al-Barzanji As Therapy Social Awareness (Analysis Of The Functions Of Islamic Guidance And Counseling)

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Abstract

Today, the social needs of today's teenage generation need to be addressed responsively. The accelerating civilization of technology can be an opportunity and a deep concern both in terms of activity and social aspects. The tendency of today's generation of teenagers dissolves with their respective worlds and makes individuals less concerned with their environment and what happens to others. Dzikir activities carried out by teenagers in Bengkulu can be adopted as an effort to maintain balance between *Hablum minallah* and *Hablum minannas*. The purpose of this study reveals the elements that become content in social sensitivity through the application of dzikir activities from the book of Al-Barzanji. This study uses a design of types of symbolic interactionism, namely researchers interpret interactions between individuals and symbols that appear to be, language, rhythm-words, word suppression, posture, gestures, mimicry of interactions that occur in dzikir activities. The results showed that dzikir activities in the book of Al Barzanji can be a method of islamic guidance and counseling in the social field because it upholds the principles of activeness, dynamism and collaborative.

Keywords: Dzikir, Self Awareness, BK Islamic

Introduction

The problem of social sensitivity in adolescents is of particular concern in today's modernized and digital era. Globally one of the triggers that cause a decrease in the level of social sensitivity of adolescents is technology, especially social media. Putri & Yanzi (2020) conducted a survey of adolescent behavior in the digital age. The survey conducted with adolescent respondents aged 13-19 years obtained findings that showed that 91.2% of adolescents use social media actively. The use of social media includes the activity of uploading and downloading on their social media accounts. If it is assumed by the use of the amount of time, then teenagers tend to spend 3-5 hours a day on social media. Based on the findings, it is understood that adolescents spend more activity

with social media than interactions with peers. The use of social media itself has become a kind of trend or lifestyle in Indonesia. Referring to a survey of the Global Web Index data in 2014, Indonesia is the country that has the most active social media users in Indonesia, which is 79.7% compared to other countries such as the Philippines 78%, Malaysia 72%, and China 67%.

Based on the data it is known that social media users in Indonesia 15% of the total population and the average time used by users to access social media is 2 hours 54 minutes every day (Index, 2014). Teens are the most prominent users of social media, and their exposure to a wide range of content, platforms, and types of use continues to grow. Some findings suggest that adolescents experience social anxiety and loneliness. Socially anxious and lonely individuals seem to prefer and seek online social interactions on social media (Bergfeld & Van den Bulck, 2021; O'Day & Heimberg, 2021). If observed every year continues to increase until now, so it is necessary to get special attention for educators or parents to respond to it because it will indirectly interfere with the level of social sensitivity in adolescents. The majority of today's adolescents have an asocial attitude, where they are less motivated to engage in interaction with other individuals or groups of individuals. In addition, there is less social sensitivity, not a few of them who behave according to their will selfishly and sometimes it can cause problems in teenagers (Zhafira, 2019). The emergence of a social crisis is implicitly also influenced by a spiritual crisis due to the impact of modern times (Riyadi, 2018). The social attitudes of adolescents are still possible to cope with religious activities, which occurred in Bengkulu. Adolescent social sensitivity seems contrary to the existing problems, because teenagers who take part in barzanji or remembrance activities syarafal anam still maintain the religious and social values of the community.

The existence of the dzikir syarafal anam group is still awake and preserved by the community, from the age of 13 years to the age of 60 years seen from the regular training routine and religious events such as welcoming the hijriah new year, aqiqah, marriage and prophet's maulid. The results of observations summarized through the interview process are known that one of the distributions of Islam or da'wah in Bengkulu through Islamic art, one of which is the activity of dzikir syarafal anam taken from the book of barzanji (DSLW / AB / 40 / L / 06-08-21). Philosophically islamic art is spread by Banten scholars, namely Sultan Juanda (Datuk Sheikh Serunting) in the XVII century (Yuspita, 2019). Sarafal Anam itself contains about Islamic verses taken from the book of prayer. The context aims to glorify Allah SWT, the previous prophets, the Prophet (peace be upon him), family, friends and remember the stories of the prophet's struggle from the birth process and spread Islam. The practical concept of this art is to chant Islamic verses guided by the book of barzanji, but in its development, especially the lembak community of Bengkulu anam neuroscience arts is combined with the use of traditional musical instruments commonly called redap (large tambourine).

Dzikir activities in this group of adolescents require good social sensitivity in every process. The important thing that appears is the attitude of establishing relationships with group members and responsiveness if you get a task or something that really must be done immediately. Before doing the excitement of dzikir the teenagers must first pay attention to the social value system that applies from the dzikir activity. This is intended so that dzikir activities run systematically and form a sense of adolescent responsibility for what is done. Before the dzikir activity begins in the observed dzikir training activities, teenagers interact with each other as revealed by one of the members "Let's prepare the place before other members come ready" (DPOL /MT/15/L/06-08-21). The other member said "Come on! Anything that is not ready" (DPOL/AA/15/L/06-08-21). This conversation shows mt has a good initiative, so that when the dzikir activity takes place the place is ready. Meanwhile, AA also showed a quick response by responding to equipment that must be prepared. This incident explains that between members of the dzikir establish good interaction and cooperation in preparing something related to the group.

When the dzikir process began one of the teenagers who was directed by the dzikir teacher to lead the group so that before the practice of sending Al-fatihah to the Prophet (peace be upon him). Before we begin, let us send Al-Fatihah to the Prophet Muhammad first" (DPOL/KU/16/L/06-08-21). As it is known that the dzikir in the book of barzanji is containing the history of the Prophet watered with a beautiful language in the form of poetry, prose and kasidah which is very interesting. Broadly speaking, the exposure of al Barzanji can be summarized as follows: (1) The genealogy of the Prophet is: Muhammad bin Abdullah bin Abdul Muttalib bin Hashim bin Abdul Manaf bin Qusay bin Kitab bin Murrah bin Fihri bin Malik bin Nadar bin Nizar bin Maiad bin Adnan. (2) In childhood many looked extraordinary to him. (3) Doing business to Sham went with his uncle when he was 12 years old. (4) Married Khadija at the age of 25. (5) Appointed as An Apostle at the age of 40, and began broadcasting religion from then until the age of 62. The Prophet died in Madinah after his da'wah was considered to have been perfect by Allah SWT (Zubaedi et al., 2020). Based on the nature of the conversation, whatever activities carried out by Muslims of various ages should take precedence by reading Al-Fatihah which is especially to the Prophet, Teachers, Family that has preceded. This can be a reference for counselors in organizing Islamic guidance and counseling so that before starting counseling begins with reading Al-Fatihah. (Ma'zumi, 2020) in his research explained that the value of character contained in Surat Al-Fatihah is peace, environmental care, social care, please help, prioritize obligations above rights, and be responsible.

The next field fact when the process of dzikir training teenagers involved in the activity give codes or signals to other members if there is a mistake in reading shalawat in us barzanji. As stated by JN "Ssst! Not kulud but kurub" (DPOL/JN/15/L/06-08-21). JN quotes show that it is not merely to teach but as a concern so that fellow groups of dzikir can maintain the compactness of both the technical and substance of the dzikir itself. Other members also showed the same attitude when sh is

a fairly high and poorly controlled voice. This indicated interaction shows that when in a group context of course must maintain intonation or tone of speech, so that in following the practice of dzikir all members still feel solemn following it. At the same time, one of the teenagers who was just learning to experience a mistake in the tap of his tambourine and another member said "good, the sound is right but the beats are taught like this" (DPOL / JN / 15 / L / 06-08-21).

This phrase "good" indicates that there is an attitude of mutual respect for one's development and progress even if only a little. This is relevant to the view point of counseling KIPAS affirms that the appreciation / celebration of individual development can provide achievement in a sustainable manner (Mappiare-AT, 2017). Compared to the behavioristic view that celebration is known as reward (reinforcement), this is the use of consequences to strengthen positive behavior (Wang et al., 2021). This means that a behavior carried out by an individual and considered appropriate is then followed by reinforcement, then it will increase the chances that the behavior will be done again.

This dzikir activity lasts for approximately two hours next to isitirahat while eating and drinking / neron makeshift together. In the moments leading up to istirahat the members of the group immediately moved to prepare for the banquet. One of the ST members said "let's prepare the banquet behind" (DPOL/ST/16/L/06-08-21). At the same time other members also immediately responded to help his friend in preparing for the banquet. Some say "here let me pour, you who lift it forward (DPOL/RD/16/L/06-0821). The conversation showed that the response of the adolescent dzikir group was very partisapative, cooperating with each other in helping in technical terms supporting dzikir activities.

Based on the data, there are many behaviors that arise from dzikir activities, including: (1) Each member prepares the necessary equipment before starting something so that the activity can run conducively. (2) Cooperation in the aspect of paying attention to the public interest rather than personal interests. (3) Establish interpersonal communication as a vehicle to remind each other. (4) Mutual order in the social sphere. (5) Sensitivity to the code provided by fellow members. (6) Sensitivity of the situation to help each other. (7) Empathize (8) Dare to give constructive opinions or suggestions. (9) and attitude provide mutual support and psychological reinforcement.

Method

This type of research uses this type of research on symbolic interactionism. Symbolic interactionism in its oeprasional is the observation of individuals who interact with other individuals consciously (Derung, 2017) . In the symbols produced by society (society) contains meanings that can be understood by others. Research reports are arranged in the form of descriptive and in-depth narratives that show naturalistic and authentic characteristics because in this study

will further highlight the process and meaning (Mudjia Rahardjo, 2018). Relevant research using the same methodology was conducted by Rusydari Khaerani & Nurlaen, (2019) that the symbolic interactional approach obtains the meaning and symbols contained in the activities of dzikir qadariyah naqsabandiyah.

Mappiare-AT,(2013) states that the place of phenomena as the nature of symbolic interactionism exists in the interaction between individuals and symbols that seem like, language, rhythms, word suppression, posture, gestures, mimicry of interactions that occur in dzikir activities and the meaning that individuals give to it all. The reason researchers choose this type of research is because researchers want to understand the meaning of interactions in dzikir activities in the book of barzanji.

The study was conducted in Bengkulu city. This location was chosen because it is the location of the implementation of the activities of the dzikir group of adolescent neurological anam. This study uses the research design of observational case studies. Through observation techniques on case studies can be obtained detailed and accurate empirical information from the research analysis unit (Hasanah, 2017). To find out various problems in carrying out dzikir activities, primary data is needed based on in-depth interviews. Data processing is done with Miles and Habermas techniques. Secondary data in the form of references needed for this research in the form of documents on the implementation of dzikir activities.

The primary data source in research is data obtained from informants. Researchers conduct in-depth interviews to obtain information. Research informants are people who know and engage with dzikir activities. Researchers used 5 research informants, namely actively involved members. Researchers conducted observations and interviews from August to the end of September 2021.

The data obtained through this study is qualitative data and is analyzed qualitatively. Qualitative data analysis is an ongoing, repetitive and continuous effort. Data analysis in this study takes place simultaneously with the data collection process starting from before the data is actually collected until the writing of the research report. Miles and Huberman's models of the stages of data analysis include: first data reduction, essentially reducing or discarding unimportant (irrelevant) data that is in the diary and interview transcripts, so that the data is selected (M. S. A. Anggraini & Zulfiati, 2017). Efforts to facilitate in the process of data reduction, then the researchers do coding. Coding is intended to provide a brief explanation of the observation of symbols in interactions in the discussion of research results. The aspects that are codified in the form of data collection techniques, data sources that contain meaning in symbols that occur in interactions as presented in table 1.

Table 1 Data Encoding

No	Data collection technique	Code	Description
1.	Live Observation	Primary Data: DPOL/ Initials Name/ Age/ Date-Month-Year	DPOL: Primary Data Live Observation
2.	Interview	Secondary Data: Initials Name/ Age/ Date-Month- Year	DSWL: Interview Secondary Data

Determination of the trustworthiness of data is required examination technique (Moleong, 2021). The implementation of examination techniques is based on a number of certain criteria, including degrees of trust (credibility), transferability, dependability, and certainty (confirmability). Checking the validity of data is done with data triangulation activities. Triangulation activities are carried out by discussing data with experts (academic practitioners). The expert in question understands carefully and reevaluates the analysis that has been done holistically and comprehensively. Such activities are intended to account for the validity and validity of the data analysis results and is not fabricated data.

Theoretical Review

There are many factors that contribute to adolescent social behavior such as education, socioeconomic status, parental education, friends and facilities provided for development, motivation of adolescents and the surrounding environment and most importantly efforts to facilitate interaction between these factors (Tendolkar et al., 2021). Bajovic & Rizzo, (2021) describes adolescence is a time when there is a significant change in moral development. Sometimes, a mismatch between a teenager's thoughts, emotions, and actions can result in socially undesirable outcomes. The affirmation is that adolescents are considered to have social skills if they can communicate with others in a way that meets the rights, needs, satisfaction, and needs for things that are acceptable without interfering with the rights of others, the needs, and satisfactions and needs of others and it is expected that there is a free and open atmosphere in relation to others.

Social sensitivity begins with personal sensitivity. The role of counselor / community to the generation of adolescents becomes one of the strong foundations that give birth to a person to have personal sensitivity (*Sense of belonging*). Human social sensitivity will be formed if directly guided in a better direction and always aligned with the steps of the spiritualist dimension (Purnomo & Mansir, 2020). If the souls of many people are aware, it will give birth to a safe and peaceful condition. Social sensitivity becomes one of the characteristics of people who have reliable divine qualities. Social sensitivity indicates a man's ability to adjust his or her behavior according to the

views of others. Humans as social creatures are always side by side and cooperate in their situational (Burhan, 2019). Jokeit et al., (2018) also explain that social situations (a stimulus) are situations, events, changes in an individual's social environment that result in behavioral changes. Social responses can be *either overt or covert behavior*. Individual social responses that are in accordance with the culture, ethnicity, and rules that apply in a social environment will get positive *reinforcement*.

Individuals need social skills in their efforts to make adjustments so that individuals can make social adaptations and provide positive responses in accordance with the expectations of the society in which the individual lives. Social skills are influenced by the context or situation of individuals behaving, the environment affects the formation of culture, then culture influences the formation of social behavior (Triandis, 2018).

Johannessen, (2021) explains that social processes occur because a person controls the process of communication between individuals. Self has meaning in one's behavior, but when one truly responds to what is shown to others and when one's response becomes part of one's behavior, one not only hears himself but responds to himself, speaks to him and answers himself exactly as others answer, that's where there is behavior that becomes an object to oneself. A common mechanism for self-development is reflexivity, or the ability to consciously put oneself in action toward others. The relevance of social sensitivity theory is reinforced by a culture-based counseling approach that is FAN counseling. The theory is acronymed with SOCIAL, namely interaction situations, interaction output, communication channels, internal vs. external expression direction, self-mainstay, and lasting (Mappiare-AT, 2017).

Aspects Of Social Awareness

The dynamics of today's society's life have decreased the virtue values. The majority of people tend to be selfish, and will do something for the sake of acquiring "something" (material). This behavior shows a sense of indifference that is quite heartbreaking towards the surrounding area. Teenagers who live in the middle of a big city are easy to find materialistic attitudes, do not care about the surrounding area and tend to be indifferent to the prevailing norms. Therefore social sensitivity is a positive attitude that every individual needs to have because it can provoke other positive attitudes, this positive value certainly has benefits for psychics and of course for others. Social sensitivity that includes simple actions such as sharing with others, being able to cooperate well, helping each other, being honest with each other, and being able to distinguish between personal rights and the rights of others. Indirectly through these simple actions, each individual will create a harmonious, warm, familiar state and bring out positive attitudes with each other such as

trust, mutual respect, and mutual respect. With regard to this, it can be seen how important it is to foster the character of social attitudes in adolescents (Naser & Budrianto, 2021).

Menurut K. C. S. Anggraini, (2020) social sensitivity is a situation of realizing, understanding, and also feeling the events that occur around him. Social sensitivity will arise from individuals who mature their personality and are able to control themselves according to the word heart and conscience. Through an individual who is able to act mature, a person will always advance his life capacity both as an individual being himself and as an individual who is in the middle of society. Social sensitivity not only stops at a person's ability to socialize in society, but also to the way the individual responds to a condition that occurs in the surrounding community, and the social response that has been mentioned is one of the points of social sensitivity that should be owned by every teenager (EB & SW, 2017).

Social sensitivity in adolescents can be seen from an individual's understanding of the phenomena that are happening around him and the ability to respond to a situation. Departing from several descriptions, in fact social sensitivity is a person's way of understanding the surrounding environment well. Understanding the surrounding environment can begin when trying to observe the changes that occur, whether he will care or vice versa. Social sensitivity will not work optimally if the individual himself is apathetic to prevailing values and norms. This process of neglect of values and norms will ensnare individuals by leading to immoral behavior, of course if this condition occurs it will lead to a decrease in social sensitivity.

Social sensitivity is charged with social care such as understanding the feelings of others based on empathy. Empathy is the mental state of someone who feels the situation of others. Ramadhanti & Mujianto, (2020) elaborates that social sensitivity is a critical symptom of individuals who respond quickly to the social conditions of the surrounding community. This rapid response action must be based on the prevailing values and norms, whether the action to be carried out is allowed according to the rules of society. This of course needs to be thought about because the action or response will automatically relate to others. (Lönnfjord & Hagquist, 2021; Wilms et al., 2020) reveal two aspects that affect social sensitivity: situational factors, and factors in self. Situational factors consist of those closest to them, attractiveness, attribution, models, time insistence and the nature of the victim's needs. While the factors within the self consist of moods that contain positive emotions and negative emotions, the nature or characteristics of a person with a tendency to be more sensitive, gender, or gender, residence, and parenting.

The Essence Dzikir Of The Barzanji

As explained by Arif & Bakari, (2019) that the values of moral education contained in the book of al-Barzanji by Shaykh Ja'far al-Barzanji include: a) Morals in association, b) Morals towards

children, c) Morality to Allah swt., d) Morals to parents, e) Morals to the profession, f) Morals to always consult. Therefore, the text of al-Barzanji can act as a cognitive system to be used as a guide for humans in interpreting attitudes and behaviors for their lives. The process of remembrance in Barzanji is formed through a strict presentation structure, both in the form of execution sequences, and the structure presented. Spirituality cannot be manifested in each of its supporters without being in the structure of Barzanji's presentation. As a text, each sub-structure will construct a different spiritual, since each barzanji sub-structure is unequal in conceptual content. Barzanji's spiritual dimension is not merely in the text, but is applied in the context realized in barzanji's presentation structure. The presence of Barzanji remembrance in a context of social worship awakens a spiritual energy towards presenters, and participants or rituals of prayer; At the same time build a religious mystical atmosphere to the context. That is, remembrance in Barzanji as a medium of self-expression in the context of religiosity.

Furthermore, the dzikir in the book of Barzanji is antiphonal patterned. According to Prier J dalam Nabilah, (2021) explained that "an antiphonal pattern means a verse performed by two groups of choirs in one place. Derived from Greek: Opposite voice. It means dzikir in a way." The composition of remembrance in the book of Barzanji in the form of a vocal choir is conveyed by two groups that interlock with energetic Sufi vocal characters. However, there are certain parts presented in the responsorial pattern. Responsorial pattern, a term of the Latin word, *responsum*; It means: the answer. In Latin= answer; This means that the song continues with refren together (Tama, 2018). Based on the dynamics in this dzikir activity it is seen that the dynamism of loyal interactions of the members involved in it, especially the susbtansi of the dzikir itself. This is in line with the explanation (Miskahuddin & Zuherni, 2021) that dzikir activities in the book of Barzanji in East Aceh practiced by the community prioritize the concept of silaturrahim. Similar explanation also explained that the concept of dzikir barzanji is not limited to the context of diversity alone, but also the nature of religious values and social life (Najamuddin, 2018)

As stated in the book of Barzanji Page 51 which means: Finally he put Hajar Aswad on the cloth, then they were told to lift it together to his place of origin. The aspect of the value of honesty in the delivery in the book of Al-Barzanji explained that the Prophet Muhammad (peace be upon him) established good relations with the people of Makkah. He also participates in social activities in everyday life. At that time the people of Makkah were busy because the great flood came down from the mountain to glue the walls of the already fragile Ka'bah. Before that, the people of the Quraysh tribe had indeed thought about renofying it(Ashadi, 2019). Based on the above history in the book of barzanji there are values that shape social skills for individuals, especially social sensitivity. In this regard is also reinforced in the Qur'an Surah Al-Ahzab: 56 which is: *Verily Allah and His angels pray for the Prophet. O you who believe! Salawat to the Prophet and greet him with full respect* (RI, 2006).

The wisdom that can be obtained from the activities of dzikir in the book of barzanji is very complex. From a historical perspective, it turns out that the Prophet Muhammad (peace be upon him) was a successful figure and had a considerable influence. Whether or not it is realized for mankind as it is asserted in the Qur'an that the Prophet (peace be upon him) has good examples. Examples that lead to social attitudes and concern for society. The example of the Prophet (peace be upon him) is a comfort to the arid soul, especially the generation of teenagers who often lose their identity in their commitment to others.

The personality of the Prophet Muhammad is an example that must be adapted. All aspects of life, from children, youth, to social life, are examples that we deserve to implement. Far from the verse, it is known that when individuals can be kind and beneficial to those around them, anyone will appreciate it. Mutual respect will emerge if they have consistent attitudes of social sensitivity. This is reinforced by Fattah & Ayundasari, (2021) that reading the book of Barzanji in the Bugis community in addition to instilling love for the Prophet Muhammad can also foster the spirit and cohesiveness of the community in its activities or processions.

Functions of Counseling Guidance in Increasing Social Sensitivity

The context of social guidance and counseling also emphasizes the implementation of collaboration between fellow counselors by providing space for stakeholders and parents at home to provide counseling services. The development of adolescent behavior occurs because it is followed by behavioral changes in him, such as cognitive behavior, psychomotor, religious, social behavior and moral behavior. Thus, social sensitivity must grow in each individual because it will help determine how individuals behave. Handayani, (2019) explained that the expected result after the implementation of social guidance activities as an effort to prevent the occurrence of inappropriate behavior is that the millennial generation can understand the importance of values and morals that apply in society and have critical thinking skills so that individuals are always ready to face the effects of negative aspects that may arise from various aspects, both from information technology and communication as well as other social environments.

Social guidance is one of the areas of guidance in schools and communities, and is a guidance effort in dealing with and solving social problems, such as self-adjustment, dealing with social situations. Implementation of services in social guidance and counseling is one of the efforts in developing social relationship skills (Khalilah, 2017). Dzikir activities in the Barzanji book are implicitly part of the social guidance of adolescents because they contain the values of cooperation, the concept of mutual respect and realizing mutual harmony. If we explore more deeply, the role of this adolescent remembrance group can be a partner for counselors in increasing adolescent social sensitivity. Its relevance is the realization of collaborative social counseling services by involving

various community groups that support in terms of facilitating individual development with a record that it is managed systematically.

As a strengthening of the guidance and counseling function, this research also refers to the principle of comprehensive BK, namely system support. System support is a component of services and management activities, work procedures, infrastructure (eg Technology and Communication), and continuous professional development, which indirectly provides assistance to counselor or facilitates the smooth development of individuals and supports the effectiveness and efficiency of guidance and counseling (Permendikbud No. 111 of 2014 concerning Guidance and Counseling). This is consistent with (Wibowo et al., 2020) which explains that cooperation with parents and the community is an effort to achieve common goals through the division of labor, not discriminating against work, but as a unit that is all directed at one goal.

Discussion

The complete exposure of data related to the symbols of interaction in the dzikir activities of the Book of Barzanji is presented in the analysis section of the data reduction section. This is because all the processes that occur in the field are closely observed by researchers in the data reduction section. All the data presented below has passed the data validity checking stage. The table and presentation picture are as follows:

Tabel Table 2 Data Interpretation

No	Symbolic Interaction	Meaning	Concept Interpretation
1.	<i>Mela kite nyiapke bakal latiankak, dilek wang datang la siap gale”.</i>	Come on! We're preparing for practice, so that when the others arrive, you'll be ready.	Communication, initiative and cooperation
2.	<i>Sebelum kite latian, kite ngirim Al-Fatihah kudai bakal Nabi, make dapat keberkahan”.</i>	Before we start the practice, let's start by sending Al-Fatihah to the Prophet for blessings.	Spiritual education
3	<i>Mare beingat dikit nabok tu, jangan bias ige, pelan-pelan bae, sesuaik e pukulan make die ngacau”</i>	Control yourself don't hit too hard. Go slow and balance with others, so as not to interfere.	Social Concern and Self Control
4	<i>Padek!, la buli nian nga tu. Tapi make lebi padek diatur ke antara bacean ngan nabu e”</i>	Good! It's good, but let it be better set between reading and hitting.	Appreciation / Positive Reinforcement

5	<i>Mare kite ngakut ayo,"mela aku nuang nga magi ao make gacang."</i>	Let's raise the dish for the congregation. I pour the water, you distribute it quickly.	Active Participation and Cooperation
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Picture 1 The Process of Youth Group Dzikir Practice



Based on the results of research conducted in the Dzikir Sarafal Anam Remaja Group of Bengkulu City, found some data related to the symbols of interactions that occur through dzikir activities, including where in the initial process each member prepares equipment and technical equipment in the training process by coordinating each other so that training activities can run conducive. This is evident in the interaction between MT, AA which shows communicative and initiative attitudes. Furthermore, the activity continued in the early stages, namely the opening by reading Al-Fatihah as a basis in carrying out every activity led by KU as a teacher / guide of the dzikir group as a vehicle for education. At the core stage, social interaction between JN, SH, RD is an attitude of reminding each other that is implied in the element of social care. The same situation is also seen in JN's attitude, which is mutually reinforcing in the form of appreciation or reinforcement. At the final stage, there is again an attitude of social sensitivity between members spearheaded by ST and RD who divide the task in preparing the banquet at the end of dzikir activities as a form of active participation. The attitudes that appear to be in the interactional of adolescents become a task that they actually have to do without a command from the teacher or other friends. The social attitudes shown will be attached to the character of adolescents if the process is carried out continuously.

This research shows dynamic attitudes through this dzikir activity, including adolescents being responsible for the situation they face regardless of whether they are ruled or not. Spirituality education process, shows each member must understand the nature of religious teachings as a reference in acting not just a formality. The attitude of self-control needs to be owned by each member to cooperate when presenting dzikir verses in order to remain serious and done with feeling. In addition, empathy and respect for each member can develop through dzikir

activities, especially to help group members who experience mistakes and who are in the process of learning.

Based on the results of the exposure of the data, there is some content related to social sensitivity therapy from the application of dzikir activities of the Book of Barzanji, namely: (1) Cooperation, (2) Liveliness, (3) Alignment, (4) Sensitivity of the situation to help each other, (7) Empathize (8) Confident, (9) and mutual support. The focus on the discussion that has been comprehensively outlined is the excitement of dzikir in the book of barzanji can be a technique or therapy in presenting the social sensitivity of millennial era teenagers today, so it needs to be empirically strengthened in order to be a reference for counselors in organizing Islamic-based BK. Relevant research by Miskahuddin & Zuherni, (2021) in its findings shows that in the barzanji tradition effective in improving the understanding of people's religion and social values of society, namely silaturahmi. Furthermore, Zubaedi et al., (2020) research in the study of gadamerian hermeneutika that in addition to religious teachings and social values, the meaning contained in the verse in the book of barzanji contains a philosophy that can be a reference in personal guidance. In addition, the research of Naser & Budrianto, (2021) d in their ethnographic research suggests that adolescents who participate in syarafal anam activities will form strong characters including morality, cultural literacy, religious literacy, and cohesiveness. Penelitian Fattah & Ayundasari, (2021) also shows that reading the book of Barzanji indirectly imitates the personality of the Prophet, both in his piety and social attitude. Disamping itu juga relevan dengan Wahyudi et al.,(2020) that through sufistic counseling can develop tassawuf values in the personality of adolescents, namely the love of humans for Allah SWT and Rasulullah SAW. Based on some previous research, this research was developed more complex and systematic so that dzikir activities in the book of barzanji can be constructed as a means and medium in the guidance of personal-social counseling.

The theoretical foundation of this discussion will develop theory (Mappiare-AT, 2017) in 'KIPAS" based counseling based on cultural and religious values. As for several sub-themes in social orientation, including 1) Interaction situations, where through dzikir activities teenagers will be able to establish social relations in both formal and non-formal situations, 2) Interaction Output, where through dzikir activities provide results with positive goals and productive interactions related to adolescent social skills, 3) Community channels, where through dzikir activities teenagers get a lot of value social skills that can develop themselves to establish relationships with others in school and the community environment, 4) Internal vs. external direction of communication, where through this activity adolescents can be more open and expressive in establishing social relationships with others in a flexible manner, 5) Mainstay of self, related to the application of the value of social skills that develop in the individual to prioritize the common interest in establishing social relationships,

and 6) Lasting, related to the ability of adolescents in trying to establish interactions to improve social relationships in the long run.

Conclusion

Behind from the positive exposure of research certainly can not be separated on limitations. Limitations in this study counselors are not directly involved in the assistance of social therapy because this dzikir activity is carried out by external community groups. Counselors are ideally directly involved in the therapy of this barzanji book in several meetings to be organized in the function of supervision and packaged innovatively so that, can be adapted pragmatically by counselors both in one education and in the community. The development step is to test the effectiveness of groups of adolescents who follow dzikir activities and who do not research expression. In addition, developing the value system contained in the text of the book of barzanji and the dynamics of its implementation in the form of guidance and counseling in the personal-social, learning, and career fields.

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