



Analysis Of Dhikr Toward Peace Of Mind: Islam In Psychological Approach

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Abstract

Increasingly Modern Era Of Human Life, There Are Various Kinds Of Problems In Life, Dissatisfaction With Life, And Insatiable Desires. This Makes Humans Neglect Their Faith And Distance Themselves From Allah, The Creator. The Dissatisfaction Experienced By Humans Causes Various Kinds Of Psychological Turmoil That Can Have A Negative Impact On The Life Process. The Method Used In Writing This Article Is The Theoretical Study Method, Retrieving Information Through The Process Of Reading, Recording, Collecting Information From Various Sources Such As Books, Journals, And Several Other References Which Are Then Used As References And Reviewing Theoretical Studies. In Islam, The Turmoil Experienced By Humans That Causes Anxiety, Discomfort, And Unease Can Be Handled With Efforts That Have Been Contained In The Qur'an Based On The Words Of Allah And Hadith, Namely By Means Of Dhikr. Through Dhikr, Humans Can Remember Allah, So That It Will Not Focus Too Much On Worldly Life Which Has No Limit To Achieving Satisfaction. Dhikr Can Be Used As A Therapy For The Human Psyche. So That Through This Dhikr Can Create Humans Who Have Faith And Are Close To Allah. Through This Dhikr, Peace Of Mind Can Be Created So That Humans Can Increase Their Faith And Return To Allah's Guidance.

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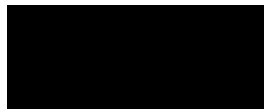
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INTRODUCTION

Life In The World Is Increasingly Developing In A More Modern Direction And It Is Certainly Characterized By Various Advances In The Fields Of Science And Technology. From This Development, Many Positive Things Are Obtained But Of Course It Also Results In Various Negative Impacts On Human Life, The Impact Felt In Human Life Today Is The Loss Of Balance On The Human Soul. Burhanudin, "Remembrance and Peace of Mind (Islamic Solutions to Overcome Anxiety and Mental Anxiety).," *Journal of Muslim Intellectual Media and Spiritual Guidance* 1 (2020): 6. One Form Of Loss Of Mental Balance Is The Experience Of An Inner And Mental Anxiety By Humans And This Can Result In Frustration And Stress¹.

When Humans Experience A Fairly Heavy Life, Of Course, This Will Cause A Burden On The Psyche, It Can Trigger Anxiety To The Soul And Can Even Result In The Emergence Of Pressure On Feelings. In This Era, Many Issues Have Emerged As Cases Of Psychological Disorders. These Cases Cause The Loss Of One's Own Life Which Occurs By Suicide. It Is Also Stated By The World Health Organization (Who) That In The Range Of 800,000 More People Die Every Year, Including One Person Every 40 Seconds Who Dies By Suicide.²

Then The Ministry Of Health Of The Republic Of Indonesia Also Stated Further That In Indonesia Itself People Who Commit Suicide Out Of 100,000 People Can Reach 1.6 To 1.8%. Then If Viewed From The Perspective Of Sufism, The Existence Of Anxiety, Worry, And Anxiety Is Certainly Closely Related To A Person's Psychological Condition, Where There Is A Mental Illness And This Happens To Modern Humans Who Are Too Busy In Reaching The World And Then Forgetting Their Matters Of Faith. In Fact, If Seen From The Reality, There Are Various Factors That Cause Humans Not To Have More Ability To Filter The

¹ Burhanuddin Burhanuddin, "Zikhal and calm of the soul (the islamic solution overcame anxiety and mental confusion), "the Muslim intellectual media and spiritual guidance 6, No. 1 (2020): 15–25, [Http://Journal.Iainsinjai.Ac.Id/Indeks.Php/Mimbar](http://Journal.Iainsinjai.Ac.Id/Indeks.Php/Mimbar).

² " Secrets of Peace of Soul in the Qur'an: Thematic Interpretation Review | Maghza: Journal of Quranic Science and Tafsir," 30–46, Accessed September 1, 2023, [Https://Ejournal.Uinsaizu.Ac.Id/Index.Php/Maghza/Article/View/4476](https://Ejournal.Uinsaizu.Ac.Id/Index.Php/Maghza/Article/View/4476).

Flow Of Life That Is Passed, This Is Exacerbated By A Lifestyle That No Longer Reflects Their Condition.

The Flow Of Human Life That Cannot Be Filtered Then Causes A Person To Finally Experience A Crisis Of Life³. So That In This Situation, Of Course, Humans Need Peace Of Mind. As A Muslim, This Can Be Done By Doing Dhikr To Allah. Based On This Information, The Author Finds A Problem, Namely The Flow Of Human Life Which Causes Various Symptoms Of Psychological Disorders Ranging From Anxiety, Insecurity, And Stress, Which Causes Him To Forget His Faith In God. Departing From This Problem, The Author Wants To Analyze How Dhikr Is Able To Overcome The Anxiety Of The Human Soul.

METHOD

This research is a library research with qualitative type. Data collection is done by tracing primary and secondary sources related to dhikr and peace of mind. Primary and secondary sources were obtained through books, journal articles, and others. After the data is collected, the data is analyzed using content analysis. This is done to find out what exactly the meaning of dhikr and peace of mind is and the relationship between the two.

RESULT AND DISCUSSION

Esensi Of Dhikr

One Of The Ways Recommended By Allah Subhanahu Wa Ta'ala To Get Closer To Him Is Through Dhikr Worship In All Its Forms. This Reflects Allah's Desire For His Servants To Always Draw Closer To Him.⁴ This Message Is Also In Line With What Is Expressed In Surat Al-Baqarah Verse 186, Where It Is Stated That "Allah Is Very Close To His Servants." In The Qur'an, The Term Dhikr Is Mentioned 292 Times In 264 Different Verses In Various Suras. In Fact, The

³ “ The increasing of spirituality through zstingaria (study of zstingong prayer prayer for pekalongan city, central Java) | 'anil Islam: journal of culture and science,” 249–67, Accessed September 1, 2023, <https://Jurnal.Instika.Ac.Id/Index.Php/Anilislam/Article/View/17>.

⁴ Tayebeh Mirzaei Et Al., “Short Term Effects Of Islamic Zikr On Anxiety, Stress, And Depression In Mothers Of Children With Congenital Heart Disease,” *British Journal Of Medicine And Medical Research* 10 (January 10, 2015): 92, <https://Doi.Org/10.9734/Bjmmr/2015/19526>.

Word "Dhikr" Itself In The Qur'an Appears In Various Forms, Both As A Verb And A Noun⁵.

There Is A Type Of Dhikr That Has The Meaning Of Revelation, As Mentioned In Surah Al-Anbiya Verse 50, Which Says That The Qur'an Is A Blessed Book Revealed By Allah. Similarly, In Surat Al-Hijr Verse 9, It Is Revealed That It Is Allah Himself Who Revealed The Qur'ān And Preserves It. Today, Human Faith Is Eroded By Various Influences Such As The Views Of Materialism, Liberalism, And The Development Of Science That Is Detached From Values. Advances In Science And Technology Are Felt All Over The World, Making The World Increasingly Connected And Rapidly Changing In All Aspects Of Life. In This Situation, A Lasting Grip Is Needed So That Humans Are Not Swept Away By The Negative Impacts Of Globalization And Modernization. This Grip Can Be Found In Religion, By Maintaining Faith And Practicing It In Daily Life.

Dhikr Can Also Mean Remembering And Contemplating, As In Surah Al-Ahzab Verse 41 Which Invites Believers To Remember Allah A Lot. In Addition, Dhikr Can Also Function As A Warning And Advice, As Stated In Surat Al-Shad Verse 87, Which Emphasizes That The Qur'an Is A Warning To All Of Nature. The Purpose Of Dhikr Is To Cleanse The Soul, Purify The Heart, And Build Awareness. Those Who Are Given The Ability To Dhikr Have The Opportunity To Draw Closer To Allah. Dhikr, Remembering, And Contemplating The Promises And Majesty Of Allah Makes The Heart Peaceful, The Soul Alive, And Life Blissful. Every Individual Seeks Peace Within Himself, Which Comes From The Presence Of God. Therefore, Dhikr By Chanting His Name And Contemplating His Greatness Brings Peace To The Heart.

Ultimately, What Is At The Heart Of Man's Problems With All His Needs And Hopes Should Lead To God As The Final Destination That Should Be Hoped For. Allah Has Promised To Fulfill Their Prayers In Accordance With His

⁵ Luqman Junaidi, *The Power of Wirid: The Secret and Benefits of Zikr After Prayer for Mental Peace and Physical Fitness* (Hikmah, 2007).

Predetermined Provisions. The Practice Of Dhikr Can Also Be A Tool To Maintain The Balance Of The Human Soul And Spirit. Hence, In The Practice Of Dhikr There Is A Spiritual Dimension That Directs The Mind To The Creator, Which Then Generates A Feeling Of Surrender And Leads To Hope And Tranquility. All Of This Ultimately Contributes To A Balanced Body And Improved Immunity, Which Is Linked To The Hormonal System That Regulates Human Life. Humans Often Experience Discomfort And Have Feelings Of Unease. These Feelings Can Then Lead To A Sense Of Hopelessness About The Life Being Lived. The Absence Of Human Guarantees For The Security And Safety Of Their Lives In The Future Causes A Feeling Of Unease That Can Result In Stress And Depression. It Cannot Be Denied That As Thinking Beings, Humans Will Not Be Satisfied With The Scientific Truth Until They Find The Essential Truth.

Even If Seen From The Reality That Humans Continue To Have A Desire That Has No Limits, Even Though Basically What Is Needed By Humans Will Not Cause Satisfaction With Worldly Life. If Humans Are Still Protracted In Pursuing The World, Then This Can Result In Not Obtaining A Peaceful Life. Worldly Life Is Not Able To Satisfy Unlimited Human Desires.⁶ This Situation Will Cause Humans To Neglect Their Faith And Forget Their Obligations To Fulfill Allah's Commands. The Inequality Of Life Needs, Fear Of The Future, And Selfishness Possessed By Humans Can Lead To Disruption Of Thinking And Behavior, Then Result In Increased Mental Burden, Excessive Anxiety To Live Life In The Future, A Sense Of Pressure That Affects Happiness.

Anxiety Itself Is One Of The Psychological Disorders That Can Attack Humans. So That Humans Need A Therapy For Their Hearts To Feel The Peace Of Life. Basically, Religion Itself Is Not Only Related To God But Also To The Benefit Of The People. Related To This Phenomenon, Islam Itself Has Efforts To Heal The Mind, Eliminate Anxiety And Discomfort, This Can Be Done By Doing Dhikr. The Spiritual Dimension Of Allah Swt, Is A Dimension That Has A Major

⁶ Lailatul Rochmah, Chasiru Zainal Abidin, And M. Ali Rohmad, "Relations of Remembrance of Peace of Mind (Analytic Study of Al-Khasaniyah and Al-Kamal Mojokerto)," *Mumtaz: Journal of Al-Quran and Islamic Studies* 5, No. 01 (2021): 69-76.

Role, With The Existence Of A Spiritual Dimension Created Through Dhikr Can Cause Contact With Allah Who Is The Creator.⁷

Allah Says In Surah Al-Baqarah 152⁸

فَاذْكُرُونِي أَنْذُرَكُمْ وَأَشْكُرُوا لِي وَلَا تَكْفُرُونَ

Meaning: So Remember Me, And I Will Remember You. Give Thanks To Me And Do Not Disobey Me.

The Existence Of The Word Of Allah States That Dhikr Has A Very Large Role For Human Life Which Can Cause Calmness To The Soul, But It Is Unfortunate That In This Era There Is Confusion Related To The Right And Wrong. There Are Even Some People Who Have The View That Dhikr Is An Ancient Religious Tradition. So That It Causes Humans To Have Confusion About The Direction Of Their Life Path, Which Then Can Cause Vulnerability To Life Anxiety.

Psychological Effects Of Dhikr

As Long As Humans Are Still Thinking About Allah's Creation, They Will Continue To Experience Anxiety And Unrest, But If Humans Are At The Stage Of Thinking About Allah Above All That Is Created, Then There Will Be A Peak Of Calm And Happiness. At That Stage A Level Of Soul Has Been Created That Reaches Al- Nafs Al Mutmainnah. Dhikr Itself Is One Of The Efforts That Can Be Made To Overcome Depression To Bring Peace To The Human Soul.

Hawari In Udin (2021) States That The Practice Of Dhikr And Prayer, When Viewed From The Point Of View Of Mental Medicine, Is A Psychiatric Therapy That Is At A Higher Level When Compared To Ordinary Psychotherapy. Even The Verses Of The Koran And Hadiths Have Guided Humans To Reduce Anxiety In Life, Stress, Depression And Conflicts Experienced By Increasing Dhikr To Allah. Even Correlation Studies Derived From The Point Of View Of Psychology And Also Islam Discuss Related To The Dimensions Of The Human

⁷ "Dhikr: Psychotherapy in an Islamic Perspective | Al-Ihkam: Journal of Law & Social Institutions," Accessed September 1, 2023, [Http://Ejournal.iainmadura.Ac.Id/Index.Php/Alihkam/Article/View/475](http://Ejournal.iainmadura.Ac.Id/Index.Php/Alihkam/Article/View/475).

⁸ Q.S Al-Baqarah Ayat 152, N.D.

Psyche, In Which It Is Fully Discussed Related To Mental Disorders That Occur Or Are Experienced Because There Is An Unfulfilled Spiritual Desire. Dhikr Was Used During The Time Of The Prophet To Heal And Foster Peace Of Mind. Dhikr Itself Is An Act Of Worship That Has The Urgency To Deal With Psychological Disorders, Especially For Muslims. Dhikr Is A Method That Comes From Allah And Dhikr Can Be Positioned As A Life That Can Calm The Turmoil Of The Human Psyche. Through A Psychological Islamic Approach, Dhikr Psychotherapy Can Calm The Human Soul So That Humans Can Have The Ability To Assess A Reality And Can Recover From Their Situation.

Dhikr Involves Physical And Mental Activities That Accelerate Reflection, Attitude, And Behavior Throughout One's Life, As A Reminder To Allah. Zikr Is Not Just A Physical Act (Done With The Tongue Or Just Moving Fingers And The Like) But Also Requires Mental Involvement With Wholehearted Contemplation (Qalbu) In Remembering Allah. According To Lukman Junaidi, Dhikr That Is Only Done With Words On The Tongue Is An Ordinary Expression That Flows Aimlessly, So It Does Not Have A Positive Impact On The Perpetrators. In Other Words, They Do Not Gain Any Benefit From Their Remembrance⁹. Therefore, It Is Very Important For Us As Muslims To Not Only Articulate Dhikr Verbally, But Also Infuse It With Meaning And Sincere Understanding So That The Dhikr We Do Has Meaning And Affects Our Lives.

Frequent Dhikr Practitioners Express Their Daily Character And Personality Through Tangible Positive Traits, And Consistently Abstain From Acts Forbidden By Allah. This Is In Line With Khan's Statement That When A Person Performs Pious Deeds Such As Dhikr And Remembrance Of Allah, It Will Guard Him From Committing Sins, Thus Fostering Positive Character In The Individual. Dhikr Is A Good Deed That Can Be Done Anytime, Anywhere, And Under Any Circumstances, In Accordance With The Guidance Of The Qur'an, "Remember Allah While Standing, Sitting, Or Lying On Your Side." (An-Nisa':

⁹ Udin, dzfile's concept in the Koran and its implications on health. (Mataram: Sanabil, 2021), 17-76.

103), With The Exception Of Certain Places For Various Reasons (E.G. Toilets, And The Like). Consistent Remembrance Of Allah, Therefore, Instills Tranquility, Serenity And Peace In The Soul; As During Dhikr, We Surrender The Worries Of Our Lives To Allah, Thus Enabling Us To Manage Our Emotions Effectively.

In The Words Of Lazarus, Emotions Play An Important Role In Cognition Because They Are Automatic And Largely Unconscious Responses To Environmental Stimuli. The Recitation Of Dhikr Serves As An Inner Healing Point, Especially When Combined With Psychological Relaxation, Exerting A Positive Influence On The Autonomic Nervous System (The Body's Control System That Operates Largely Unconsciously) In Regulating Heart Rate, Respiration, And Metabolic Rate, By Lowering Physiological Processes. As Is Well Known, Dhikr Is Helpful In Controlling An Individual's Emotions, And Since Emotions Are Closely Related To Behavior, Mastery Of Emotional Control Means Controlled Activity.

Calming The Mind And Managing Emotions Leads To A Positive Controlled Emotional State, Resulting In Well-Organized Activities And Controlled Behavior. Those Who Utilize Emotional Control Directly Affect Their Heart Rate, As The Focus During Emotional Control Lies On Breathing, Mental Focus And Physical Control¹⁰. For Example, When Facing Tense Situations, Maintaining A Positive Emotional State Can Be Done By Regulating Breathing, Directing Thoughts Positively, Thus Ensuring Physical Stability. Conversely, Individuals Who Are Unable To Control Their Emotions Positively Will Find It Difficult To Perform Well. They Easily Become Anxious, Restless, And Angry In Their Efforts.

Emotions Of Muslims Who Make Dhikr Accompanied By Meaning

In Conclusion Of The Comprehensive Discussion Above, It Is Clear That A Muslim Who Understands The Essence Of Dhikr Manifests This Understanding Through His Daily Behavior, As Seen From The Emotions He Displays. Their Life Feels Meaningful And Full Of Gratitude, Coupled With A Serene Attitude. In

¹⁰ Hanan Soliman And Salwa Mohamed, "Effects Of Zikr Meditation And Jaw Relaxation On Postoperative Pain, Anxiety And Physiologic Response Of Patients Undergoing Abdominal Surgery," *Journal Of Biology, Agriculture And Healthcare* 3, No. 2 (2013): 23.

Contrast, A Muslim Who Performs Dhikr Verbally Without Understanding Its Meaning Will Only Display Behavior Without Understanding Its Meaning. As A Result, Their Overwhelming Emotions Will Lead To A Life Without Meaning And Satisfaction, Making It Difficult To Appreciate The Blessings Bestowed By Allah. According To Al-Ghazali, Remembrance Is Like A King Who Leads His Subjects Through The Entire Body.¹¹ So, If The Tongue Is Vocal In Glorifying God, But The Heart Is Unable To Absorb, Internalize, Or Resonate With The Remembrance Uttered, The Remembrance Becomes Practically Hollow And Barren. This Distinction Marks The Difference Between Someone Who Performs Dhikr Consciously And Someone Who Performs Dhikr Without Understanding Its Meaning.

Dhikr Is The Most Enjoyable, Lightest And Easiest Form Of Worship To Perform, Without Binding Oneself To Specific Conditions Or Rules. Here, Dhikr Has Characteristics That Distinguish It From Other Acts Of Worship. Dhikr Can Be Practiced Anywhere And Anytime, Free From Any Restrictions, Making It A Very Simple Form Of Worship To Perform.

The Benefits Of Dhikr Are Psychological And Spiritual. From A Psychological Perspective, Dhikr Provides A Sense Of Comfort, While From A Spiritual Perspective, It Strengthens The Inner Bond With Allah. In Achieving Inner Peace, A Fundamental Element That Plays A Role Is Belief In Religion, Especially One That Is Based On The Holy Verses Of The Qur'an. It Cannot Be Ignored That Belief In Allah And Continuous Remembrance Of Him Brings Calmness, Both In Situations Of Joy And In Times Of Difficulty, Including Situations Of Stress And Depression.¹² Not Only That, Remembering Allah Also Leads To Feelings Of Serenity. This View Is In Line With Rahman's Findings In His Research, Which States, "Serenity Colors His Life, Filling The Recesses Of His Heart. He Finds Peace In His Dhikr, Feels Calm When He Remembers Allah."

¹¹ Mawa izh journal of wah and social development of humanity," Accessed September 1, 2023, <https://Jurnal.Lp2msasbabel.Ac.Id/Index.Php/Maw/Index>.

¹² Radhiatul Fitri And Eis Masitah, "The Effect Of Zikr To Reduce Unwanted Sexual Fantasies In Sexual Abuse Victim" 2, No. 5 (2014).

This Is Also In Line With The Qur'anic Guidance Which States, "Meaning: Those Who Believe And Their Hearts Become Tranquil With The Remembrance Of Allah. Remember, It Is Only In The Remembrance Of Allah That The Heart Is Tranquilized." (Qs Ar-Ra'd: 28).

Research Shows That Dhikr Has A Significant Short-Term Impact In Reducing Levels Of Depression, Anxiety, And Stress In Mothers Of Chd (Coronary Heart Disease) Patients. Dhikr Plays A Significant Role In This, Both Verbal And Non-Verbal. In Addition To Providing Peace And Tranquility To The Heart And Psychological Aspects, Other Studies Have Also Revealed That Dhikr Is Able To Relieve Pain. In Muslim Patients, Prayer And Dhikr Have Proven To Be An Alternative Pain Management That Does Not Involve Drugs, Reducing The Level Of Intensity Of Postoperative Pain. This Is Because Dhikr Is Able To Generate Positive Emotions. The Pain Highlighted In This Study Is Not Only Related To The Physical Aspect, But Also The Psychological Dimension.¹³ Chapman Argues That Negative Emotions Contribute To Feelings Of Pain. Here, The Role Of Emotions Becomes Important.¹⁴ Therefore, The Emphasis On Positive Emotions Is Very Relevant, As These Positive Emotions Contribute To Decreasing The Intensity Of Postoperative Pain, And One Way To Get Positive Emotions Is Through Dhikr To Allah Swt.

CONCLUSION

Based On The Previous Discussion, It Can Be Seen That Dhikr Is A Psychotherapy That Is An Alternative To Overcoming Anxiety Disorders And Other Psychological Disorders Suffered By A Person. Islamic Religion Can Offer A Cure And Also Calmness For The Human Psyche. With Dhikr, A Person Can Have Peace Of Mind And Also Be More Resigned To Allah's Provisions, So That A Person Will Not Feel Anxious About The Life That Will Be Passed In The Future.

¹³ "The Study On The Effect Of Zikir Protocols Training Towards Performance Of Heart Rate Variability (Hrv) And Academic Achievement Among Secondary Schools Students | Scinapse," Accessed September 1, 2023, <https://www.scinapse.io/papers/1421865124>.

¹⁴ Tenik Ali;Göktaş, "Importance And Effects Of Remembrance (Dhikr) In Socio-Psychological Terms," *Ankara Üniversitesi İlahiyat Fakültesi Dergisi* 49, No. 2 (2008): 217-36, https://doi.org/10.1501/ilhfak_0000000976.

Dhikr Can Also Build Positive Suggestions For Human Life That Can Increase Optimism Towards Life, So That Humans Increase Their Faith And Prioritize Their Relationship With Allah.

One Of The Ways That Allah Subhanahu Wa Ta'ala Recommends To Get Closer To Him Is By Practicing Abundant Remembrance (Dhikr), Covering The Full Meaning. This Indicates That Allah Subhanahu Wa Ta'ala Wants His Servants To Always Be Close To Him. Performing The Practice Of Dhikr Can Also Balance One's Soul And Spirit. Therefore, In The Act Of Dhikr There Is A Spiritual Element, Namely The Mind Centered On The Creator, Which Ultimately Causes A Decrease In Appetite. A Person Engrossed In Dhikr Naturally Distances Himself From Thoughts That Lead To Surrender, Which In Turn Creates Hope And Calmness. This, In Turn, Molds The Body Into A Homeostatic State, Wherein Immunity Is Enhanced. Such Efforts And Conditions Are Undeniably Related To The Functioning Of The Human Rhythm Of Life, Namely Hormones.

In Essence, An Individual Who Makes Dhikr Is Someone Who Is In A Relationship With Allah. Someone Who Consistently Encourages Others To Return To Allah Will Demand And Perform More Dhikr Than The Average Muslim. Essentially, Their Goal Is To Revive A Lifeless Heart. But If A Person Is Initially Unable To Revive His Own Heart, Then His Ideal Or Intention To Revive The Hearts Of Others Will Not Be Achieved. Since Dhikr Represents An Effective Participant In Transcendental Communication, Undoubtedly, The Human Heart Is Easily Moved To Maintain A Balance Between What Is Believed To Be True In Religion And The Level Of Recognition Found In Human Actions, Which Are Understood As Narratives Guided By The Will Of Allah. In Fact, Human Practice Is Not Optimal If Humans Do Not Submit Themselves Fully As Predicates In Determining The Specifications Of Their Practice, In Accordance With The Purpose Of Their Faith.¹⁵

¹⁵ “Dzikir Psychotherapy In Dealing With Emergencies Happiness: Journal of Psychology and Islamic Science,” accessed September 1, 2023, <https://jurnalfuda.iainkediri.ac.id/index.php/happiness/article/view/363>.

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Q.S Al-Baqarah Ayat 152, N.D.

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