



Research Article

Al-Ghazali's Dhikr Theory: An Analysis of the Treatment of Psychological Problems in Islam

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Abstract. Modern human life is full of rapid development, mobility, and adjustment tendencies. Human life is filled with problems caused by various expectations that do not match reality. Dhikr is one of the therapies in psychology that helps individuals believe that all conflicts or life problems can be faced properly with the help of Allah SWT. This study aims to explore the theory of dhikr and analyze the treatment of psychological problems in Islam from the perspective of al-Ghazāli. The results of this study are da'wah therapy according to al-Ghazāli by using the descriptive-analytical method this study found several important conclusions. First, al-Ghazāli divides the principle of muāmalah in dhikr into four, namely, dhikr with the tongue, dhikr with the heart, dhikr with the secret, and dhikr with the spirit. Second, for al-Ghazāli Dhikr in addition to being a means of relationship between creatures and khāliq (creator) also contains high values and usability to be a

solution to psychological problems that occur in humans. Third, Al-Ghazali in his psychotherapy in the treatment of psychological problems has applied treatment taken from Islamic law. Fourth, to improve psychological well-being and happiness, dhikr is needed because dhikr means that individuals always remember their God.

Keyword: Dhikr, al-Ghazāli, Psychology, Treatment

INTRODUCTION

The increasingly complex human problems show that the current psychology is not enough to overcome the core human problems (Rusdi & Subandi, 2019). There is a need for a more rooted understanding of human beings that explains human existence itself, with the assumptions of scientific or mainstream psychology being challenged by some Western psychologists, leading them to develop alternative views (Iqbal & Skinner, 2021). Modern humans experience many psychological problems due to their inability to balance their needs on bio, psycho, social, and spiritual aspects (Maslahat, 2022). Therefore, it requires the right solution to reduce the psychological problems that occur in modern humans.

The cause of psychological problems in modern humans is caused by their inability to fulfill bio, psycho, social, and spiritual aspects (Maslahat, 2022). The attitude of life that is mentally unhealthy can be seen from various aspects; namely: feelings (restlessness, anxiety, unreasonable fear, envy, arrogance, etc.), thoughts, negative behavior, health (physical disorders because the soul is not at peace: psychosomatic) (Tualeka & Hamzah, 2012). These diseases arise because the heart is not at ease, not at peace because his heart is far from his God (Anwar, 2010).

Nowadays is a time of anxiety where life problems can be seen and felt anywhere and anytime, this happens because of the increasing needs of life, as well as technological developments that innovate very quickly throughout the world. This makes humans neglect to worship Allah Swt., humans are only busy chasing the world and forget to provide life in the hereafter (Maslahat, 2022). To overcome a spiritual crisis, individuals need help from their environment. Individuals can learn to go beyond themselves. One way to overcome spiritual crisis is through a Sufism approach (Sorgemfrei, 2018). Sufistic approaches are considered to answer essential questions in human life. This method is not only practiced in the Eastern world but also in the Western world.

In Islam, dhikr is one of the main teachings that is practiced in all conditions and situations. Dhikr is urgent in all human life (Chasani, 2022). The order of remembrance is based on the Qur'an, hadith, and consensus of scholars. These types of dhikr include remembering monotheistic sentences, remembering patience, remembering deliverance, and remembering liberation. As for the benefits of strengthening a servant's faith, freeing one from all worldly darkness, and protecting oneself from the whispers or temptations of Satan. Reassuring the soul, bringing grace and good fortune (Burhanuddin, 2020).

The purpose of dhikr is to purify the soul and cleanse the heart and build conscience, making the heart peaceful, the soul alive, life always overshadowed by

happiness (Amiruddin, 2018). By reciting the name of Allah Swt. and contemplating His greatness and majesty, the hearth becomes peaceful and serene. Dhikr breeds optimism and that is what eliminates anxiety (Jasmadi & Muslimah, 2016). To reach the level of perfection and peace and tranquility of the soul requires a long mental education and training, one of which is by dhikr by way of meditation (concentration of consciousness) by mentioning the name and remembering Allah Swt. in every situation.

Abū Hāmid Muhammad ibn Muhammad at-Tusiyy al-Ghazālī (1058-1111) is one of the greatest Muslim Sufi figures whose views are quite influential today. His thoughts are still widely discussed in various books and scientific journals. (Abd Rahman & Yucel, 2016). Thus, it is interesting to see the relevance of al-Ghazālī's thought for the process of purifying the soul or self by means of dhikr will have a very positive impact on humans on their journey to test the ultimate purity of life and for the tranquility of their souls. Al-Ghazali as one of the sunni Sufi figures has a series of methods that are nuanced meditation technically and practically.

From the description of the background above, this paper tries to analyze the concept of dhikr al-Ghazali, the effect of dhikr on one's soul, and the treatment of psychological problems in Islam. The analysis results of the word dhikr can be concluded, namely dhikr with the heart and continuously, for believers, it will thrill their hearts.

METHODOLOGY

The focus of this writing is a study of the thoughts of Abu Hamid Muhammad ibn at-Tusiyy al-Ghazālī, one of the greatest Muslim Sufi figures who has his own view on the renewal of thought. In order for study was to look at his views on the *dhikr* theory, as an analysis of the treatment of psychological problems in Islam. For research purposes, qualitative methods were used. Archival studies were selected for data collection. The data were collected from documentations related to the view of al-Ghazali in the context of the treatment of psychological problems. The focus of the results of research that summarizes the views of al-Ghazali as whole which ultimately gives significance to the prominence and contribution of al-Ghazali in the process of intellectual development.

DISCUSSION

Meaning of Dhikr

Dhikr comes from the (ذَكَرَ) dzakara, the meaning of which is to remember, reminisce, pay attention, take lessons, understand, and experience (Amin & Al-Fandi, 2018). While dhikr in terms of terminology likes to be interpreted as a practice, speech or called charity qauliyah by using sentences that are determined to remember the Almighty Rabb. The dhikr of Allah is a series of faith and Islam that must be of special and special attention because there are orders through *Kalamullah* and the *Sunnah* of

the Messenger of Allah. This can be proven because there are so many verses and hadiths of the Prophet that explain and reveals this.¹

Al-Ghazali as one of the sunni Sufi figures has a series of meditative methods. The series of methods is generally called *thariqoh*, which is a series of moral series that become the handle of Sufism followers which are used as methods of directing the soul and morals. (Siregar, 2002). While al-Ghazali's own *thoriqoh* emphasizes on the knowledge of the mal fund of action, ending with *al-Muhibbah* (love) which will later lead someone to *ma'rifatullah* (Al-Ghazali, 2002).

According to al-Ghazali, the definition of dhikr in language is remembering, while in terms of terms it is a serious effort to divert ideas, thoughts and human attention towards God and the hereafter (Ilyas, 2017). The principle of Muamalah in dhikr is divided into four namely, dhikr with the tongue, *dhikr* with the heart, dhikr with the secret and *dhikr* with the spirit. This *dhikr* aims to reverse the entire human character and divert one's main attention from the world that has been very loved towards the hereafter which has so far not been recognized at all (Nakamura, 2005).

In line with that, al-Ghazali mentions the virtues in carrying out dhikr there are four, namely first, obtaining forgiveness, secondly making people not easily forget and neglect, thirdly providing encouragement and enthusiasm in facing life's problems, and fourthly reassuring the soul (Ma'arif & Zuana & Munjiat, 2020). Dhikr in al-Ghazali's thought is divided into two types, namely (Nakamura, 2005); 1) dhikr using the heart (*dhikr bil qalbi*), 2) dhikr using the tongue (*dhikr bil lisan*). The first method of dhikr requires us to perform dhikr to a higher level, while the second is meditation and mental preparation.²

Many definitions of al-Ghazali's dhikr thought are called the outermost past of dhikr (al-Ghazali, 2007), where at this level, the quantity of dhikr is prioritized over its quality. Dhikr in this context is different from other acts of worship that prioritize quality. For other acts of worship, what is more important is whether it is good or not, not more or less. So the attributive *dzikran kathira* is used, not *dhikran shaliha*. Where the intent of the command is on quantity not quality, it is recommended to do as much dhikr as possible. Because quantity is the priority, so there is no time limit for dhikr. The consequence of this understanding is that it will not be a problem with wrong speech in dhikr. Because what is considered is not whether one's dhikr is good or bad, but more or less so (Rahmat, 2007).³

In its development, the remembrance of God is not only limited to the noble recitation taught by the Prophet at a set time, but goes beyond that. Dhikr is defined as man's awareness of his religious obligations that drives him to do all that God

¹ Kusuma Amir Reza, "Konsep Hulul Menurut Al-Hallaj Dan Penempatan Posisi Tasawuf," *Jurnal Penelitian Medan Agama* 12, no. 1 (2022): 45-55.

² Nirhamna Hanif Fadillah, Amir Reza Kusuma, dan Rofiqul Anwar Anwar, "Comparative Study of Ijtihad Methods Between Ahlussunnah and Syiah," *Tasfiyah: Jurnal Pemikiran Islam* 6, no. 1 (9 Februari 2022): 83, <https://doi.org/10.21111/tasfiyah.v6i1.6837>.

³ Nirhamna Hanif Fadillah, Amir Reza Kusuma, dan Najib Rahman Rajab al-Lakhm, "The Concept of Science in Islamic Tradition: Analytical Studies of Syed Naquib Al-Attas on Knowledge," *Tasfiyah: Jurnal Pemikiran Islam* 7, no. 1 (27 Februari 2023): 25-62, <https://doi.org/10.21111/tasfiyah.v7i1.8456>.

commands and turn away from His prohibitions (Bukhori, 2016). In this understanding, human actions performed for God are called dhikr. Perhaps this expansion of the meaning of dhikr is similar to the dhikr of Haqqi in Ibn Athaillah's view, where in this understanding the whole body and soul perform dhikr without being bound by time and place. According to this definition, those who speak of God's greatness, or contemplate His majesty, glory, and signs of His power and avoid His prohibitions actually mean that they are performing *dhikr* (Ata'illah, 2013). Meanwhile, Sukanto as quoted by Afif Ansori is divided into four parts (Ansori, 2003), *Dhikr to awaken the power of remembrance*, (Q.S. 13: 38 & Q.S. 7: 205), *dhikr to sunnatullah* (Q.S. 18: 24 & Q.S. 16: 90), *Dhikr Gets the Lesson* (Q.S. 2: 268 & Q.S. 50: 45), and dhikr by observing natural processes (Q.S. 39: 21).

In the broad sense of dhikr, Ibn Qayyim, as quoted by Hasyim, wants the practice of dhikr to be able to bring *tuma'ninah* and the presence of al-haq or *mushahadah*. Furthermore, Qayyim explained, *tuma'ninah* is the power of peace of mind from everything that can affect a person. While *mushahadah* is the presence of al-haq without anything that can be imagined (Muhammad, 2002).⁴

In essence, dhikr, according to psychology, can bring back a lost (forgotten) situation, because the activity of dhikr leads to a situation of remembering, mentioning, and bringing back what is hidden in the heart. This dhikr also makes people realize that Allah is the one who created and can be a healer, because saying "*Laa Ilaaha Illallah*" can bring good things in the form of actions or feelings because there are so many benefits in chanting "*Lā Ilāha Illallāh*" to fill the void in the spiritual of someone who is too busy with worldly affairs (Naufal & A. Ahmad, 1999).

The cleanliness and purity of the day or soul can be obtained by *dhikr* (mentioning the name and remembering) Allah, which reassures and reconciles the hearts of those who have *taqwa*. Thus, it can be said that *taqwa* is the door of dhikr, while *dhikr* is the door of *kashf* (opening of the heart) to Allah (al-Ghazali, 2002). When a person's soul is in a calm condition and is able to get rid of his associations in opposition to the will of his desires, then such according to al-Ghazali is called a calm soul (*al-Muthmainnah*) (al-Ghazali, 2002). If the soul has not lived calmly, but has tried to reject its lust, then such a soul according to al-Ghazali is called soul *al-Lawwamah*. But if it does not try to resist and even submit to its lust or submit to the urges of the shaitan, then such a soul is called the soul *al-ammarah* which invites to evil (al-Ghazali, 2002).

Al-Ghazali's understanding is that the origin of the soul is the same as the origin of angels (al-Ghazali, 2004). Its origin and nature are divine. It never begins with time, as Plato and other philosophers explained. Every soul that God creates on a pedestal, namely the spirit world (spirit realm), is then connected to the embryonic body. This opinion is the same as what Ibn Sina said, when the soul is created it remains forever (Quasem, 1975).

⁴ Rakhmad Agung Hidayatullah dkk., "Membangun Islamic Human Resource Development (I-HRD) di Perguruan Tinggi Berlandaskan Worldview Ekonomi Islam" 9, no. 1 (2023): 973-86, <https://doi.org/10.29040/jiei.v9i1.8492>.

Treatment of Psychological Problems in Islam

The psychological problems experienced by modern humans today have troubled many psychologists and other scientists. Call it psychological problems such as feeling helpless, experiencing frustration, inner conflict, anxiety, and also losing hope to continue life, not infrequently many also blame God because God is considered to have left them alone (Maslahat, 2021). This protracted feeling causes new psychological problems, namely low self-esteem.

The psychological problems experienced by modern humans are caused by several factors including; (Derajat, 1985) *First*, many modern humans have lost the direction of life's purpose so that they are unable to determine what steps they should take. *Second*, modern humans are unable to adjust to the environment and changing times so that there is uncertainty and their inability to deal with change and competition. *Third*, modern man forgets his identity so that he spends his whole life pursuing materialistic pleasures. Modern man forgets that within himself there is an inner dimension that must also be cared for and fulfilled. According to Zakiah, when a person forgets about the spiritual dimension, he will experience inner turmoil or psychological problems.⁵

In addition to these factors, Yunasri Ali argues that many modern humans experience psychological problems because modern humans have become increasingly distant from God (Ali, 2002). Many modern humans forget their obligations towards God because their lives are too attached to the worldly, which then causes the development of a culture of pragmatism and hedonism in society. They want to be pragmatic or instant in achieving pleasure so that their whole life is aimed at finding pleasure.⁶

Building personality is very important from an early age because it is an important guide for humans to interact well with their social environment (Riyadi, 2017). In the Sufi tradition, the determination of human substance (Arroisi & Putri & Amrullah, 2022). According to al-Ghazali, dhikr is the most effective technique for focusing the heart (al-Qalbu) on Allah (Irham, 2016). Anyone who does dhikr of the heart will feel comfortable and calm within himself, so that this calmness also presents a good personality.

Al-Ghāzali viewed humans with all their aspects and dimensions as more perfect than the concept of psychology intimidated by Sigmund Freud. He said that anxiety related for something which is disarray and anxiety is an ego function to warn people about something dangerous so he can give adaptive reaction which appropriate (Hilgard, 1975; Siregar, 2009). Al-Ghāzali argued that there are three dimensions in humans, namely the body (physiological), soul (psychological), and spirit (spiritual), which become a unity that influences each other in life. The spiritual dimension is the main study of Sufism to make humans return to their essential spiritual potential and possess the structures of heart, spirit, reason, and lust. Al-

⁵ Nur Hadi Ihsan dkk., "WORLDVIEW SEBAGAI LANDASAN SAINS DAN FILSAFAT: PERSPEKTIF BARAT DAN ISLAM," t.t., 31, <https://doi.org/DOI:10.28944/reflektika.v17i1.445>.

⁶ Nur Hadi Ihsan, Fachri Khoerudin, dan Amir Reza Kusuma, "Konsep Insan Kamil Al-Jilli Dan Tiga Elemen Sekularisme," *Journal for Islamic Studies* 5, no. 4 (2022): 18, <https://doi.org/DOI:https://doi.org/10.31943/afkarjournal.v5i4.323>.

Ghazali argued that if a person wants himself to be fully actualized (fullness) to reach the level of perfection, then he must go through *maqamat* (tiered patterns) and perform self-improvement methods (behavior modification). One must know his true nature (*ma'rifat al-Nafs* with full awareness and know where he came from and was created) (Arroisi, 2019).

Al-Ghazali initiated the concept of *tazkiyat an-Nafs* in his book *Ihya Ulum ad-Din*, which means reviving religious sciences. *Tazkiyat an-Nafs* (al-Ghazali, 1998) can be interpreted as awareness that leads to the creation of inner and outer human behavior so that a person becomes a virtuous human being and can do good and avoid evil, have a good personality for yourself and others (Dwijayanti, 2015). From the above, it can be understood that *tazkiyat an-Nafs* must be evenly distributed to all objects, including outward and inward human behavior, to create a harmonious and peaceful life.

Al-Ghazali explained in the book *Ihya 'Ulum ad-Din* (al-Ghazali, 2009) that 1) one must control the lust of the stomach and genitals by fasting and marriage, 2) control the tongue by remembering death, *muhasabah*, *dhikrullah*, and meditating, 3) control anger with forgiveness, patience, and recitation of the Qur'an, 4) eliminate the love of the world by remembering death, *zuhud* and repentance, 5) treat the love of wealth and stinginess with *zakat* and *infaq*, 6) treat the position of love with *'uzlah*, 7) eliminate pride with humanity, *tawhid*, and prayer. From al-Ghazali's description above, it can be seen that there is a confusing relationship between humans with Allah (*habl min Allah*) and humans with other humans (*habl min an-Nas*).⁷

From the above explanation, it can be understood that personality in Islam is an integration between the heart, mind, and passions that cause behavior (Maslahat, 2021). More profoundly, the heart, in which there is the function of the spirit, further adds to one's perfection as a human being. With this spirit, man can use reason and lust in a balanced manner. Because the spirit tends to be holy and afterlife, while the *nafs* tends to be ugly and worldly. Therefore, the psychological problems that occur in modern humans should ideally be responded to and given solutions so as not to cause other psychological problems that are getting heavier.

In addition to being a means of connection between creatures and *khaliq* (creator), *dhikr* also contains high values and usability to be a solution to psychological problems that occur in humans. There are many secrets and wisdom contained in *dhikr* (Riyadi, 2013). This *dhikr* can make the human heart calm and attainable, and cleanse the human heart and soul from all animalistic impurities. *Dhikr* makes the human heart full of love for others. In addition, *dhikr* is also a bridge that helps humans fight feelings of envy, hatred, and others, as well as eliminate bad traits that are attached to the self and human soul. And most importantly, *dhikr* will make a person who is good at controlling lust.

So to eliminate psychological suffering is to eliminate the source of the disease, namely the state of the sufferer's soul, whose condition affects the psychic condition associated with the spiritual condition of humans (Ali, 2002).

⁷ Amir Reza Kusuma, "Konsep Psikologi Syed Muhammad Naquib al-Attas," *Jurnal Al-Qalb* 13, no. 2 (2022), <https://doi.org/DOI : 10.15548/alqalb.v13i2.4386>.

Stages of Treatment for Psychological Problems

Al-Ghazālī in one of his books entitled *Minhajul 'Abidin* has implemented a structured and effective method of Sufistic psychotherapy, and has an independent theoretical background from al-Ghazālī's own thinking in answering problems throughout the ages. In *Minhajul 'Abidin* al-Ghazālī explains the sequence and stages regarding the path of worship written based on inspiration from Allah SWT.,⁸ these stages are: the stage of knowledge, the stage of repentance, the stage of facing the temptation of worship (*awāiq*), the stage of facing obstacles to worship (*'awāridh*), the stage of encouraging worship (*bawā'its*), the stage of destroying worship (*qawādih*), the stage of praise and gratitude (*al-hamd wa as-syukr*) (al-Ghazali, 2016).

First, the Science Stage that observes and seeks the first stage in performing worship, namely in the form of the stages of knowledge and *ma'rifat*, so that a servant has insight into everything he does. At this stage al-Ghazālī emphasizes the "science of belief" (*al-'ilm al-yaqin*), inviting recognition within oneself that one has the One True God, no partner for Him, who has given various pleasures (al-Ghazali, 2016). The onset of belief in the truth faced by Sufis is preceded by a state of *muhādarah* that has been obtained by heart knowledge, called *ilmu al-yaqin*. (al-Suhrawardi)

The heart (*qalb*) is the basic source of knowledge, because it is like a spring, and the chest is like a pond from which comes the knowledge-producing heart (*'ain al-qalb*) (asy-Syarqawi, 2003). The heart is the source of knowledge within the realm of what is called the "science of wisdom" and the "science of signs". We know that the function of the heart is intuitive knowledge (*ma'rifah*). While *fu'adi* (heart essence) which occupies the third position of the levels of the heart is the source of *ma'rifah* light which has the function of *fu'ad* vision producing *al-ghaib 'iyanan* (knowledge of the unseen with real vision), where this isitlah is related to the concept of *'ilm al-yaqin* (knowledge of true belief) and *'ain al-yakin* (vision that is sure of the truth). This concept is closely related to *bashirah* (inner vision) (asy-Syarqawi, 2003).

Second, the stage of *Taubat*. According to al-Ghazali, misfortune and misfortune are the result of sinful deeds and sinful deeds hinder a person from trying to obey and serve Allah, because a pile of sins burdens the steps towards happiness and makes a person lazy to obey Him. If Allah does not give him His grace and mercy, his sins will lead him to kufr and misery (al-Ghazali, 2016). At the same time Ibn Qayyīn al-Jauziyah in *Madariju as-Salikin*, says that repentance is the beginning, middle and end for a person who is traveling to Allah SWT (al-Jauziah, 1998).

Third, the stage of facing the temptation of worship (*'awaiq*). After a person passes the stage of repentance, he will then realize and understand that there are still various temptations around him that often come his way. Each of these temptations in some form will hinder him for the purpose of worship (al-Ghazali, 2016). Forms of therapy at this stage include *zuhud* therapy, *mujahadah*, *dhikr*, prayer, clear thinking,

⁸ Amir Reza Kusuma, "Konsep Jiwa Menurut Ibnu Sina Dan Aristoteles," *TASAMUH: Jurnal Studi Islam* 14, no. 1 (26 April 2022): 61–89, <https://doi.org/10.47945/tasamuh.v14i1.492>.

piety, associating with pious people and keeping the five senses from sin and reducing food and protecting the stomach by consuming halal food.⁹

Zuhud is a trait that is able to prevent the soul from the tendency to love the world by obeying Allah Swt. even though he has the ability to get all the pleasures of the world. This trait is generally related to three elements: basis, essence and result. The basis of the existence of this trait in the soul is knowledge and light that makes the heart feel calm by knowing that the life of the hereafter is better than the life of the world (al-Ghazali, 2003). Meanwhile, the essence of *zuhud* is to annihilate the world from the soul towards obedience to Allah and entails the outcome of being able to inculcate the trait of *qana'ah* (a condition in which one is content with something) towards this life by living it solely to fulfill the basic needs of food, clothing, housing and its applications.

Fourth, the stage of facing obstacles to worship (*'awaridh*). A person intends to return to worship, but it turns out that around him there are still various obstacles that hinder and neglect the implementation of worship, and prevent him from thinking about achieving the desired intention. These obstacles are sustenance, anxiety, hardship and calamity experienced from all directions, and the destiny or decree of Allah, both sweet and bitter. So Patience becomes an attitude that must be possessed when facing trials and calamities over sad events or bad circumstances. Based on al-Ghazali's thinking about the virtue of patience has an actualization to build a paradigm that is relevant to the needs of the human self (al-Ghazali, 2013).

Al-Ghazali was once asked about patience and he replied that patience is an emotional feeling that can eliminate bitterness while still in a state of sadness. Someone who has a high level of patience should not be in the habit of complaining when faced with difficulties. However, there are acts of complaining that are permissible and do not undermine the value of patience (al-Ghazali). Patience can also be a positive value that leads to the perseverance needed to face trials and tribulations because of the strength and understanding that one can take refuge in Allah Swt. in dire and challenging situations (Rumiani, 2012; Ab Rahman, 2020).

Fifth, the stage of encouraging worship (*bawa'its*). In performing worship, a person will encounter lust that leads him to be negligent in it. Thus, one needs a driver (*ar-rajā'*) and a deterrent (*al-khauf*). Hope is the driver of the great reward from Allah, and the various glories promised. Remembering the greatness of the reward will encourage one in obedience, as well as drive and stimulate the activity. To be precise, they are deterrents that are able to suppress and restrain him from committing sins,¹⁰ and keep him away from committing sins (al-Ghazali, 2016).

Al-Khawf also includes 'ilm, hal, and 'amal. Regarding the 'ilm that is part of *khawf* here, it means the knowledge or knowledge of efforts to avoid something that Allah SWT hates. The reason for fear (*al-Khawf*) and strong anxiety of the heart is its knowledge of the various causes that can cause damage to the trust that we have (al-

⁹ Mohamad Latief, Amal Fathullah Zarkasyi, dan Amir Reza Kusuma, "PROBLEM SEKULER HUBUNGAN AGAMA DAN NEGARA MENURUT ALI ABDUL RAZIQ" 7 (2022).

¹⁰ Muhammad Syifa'urrahman dan Amir Reza Kusuma, "قضية صفات الله عند المعتزلة وأبي الحسن الأشعري،" وابن تيمية، *Rausyan Fikr: Jurnal Ilmu Studi Ushuluddin dan Filsafat* 18, no. 1 (10 Agustus 2022): 153-88, <https://doi.org/10.24239/rsy.v18i1.876>.

Ghazali, 2009). This description shows that every human being always remembers Allah Swt. and carries out all His commands and avoids His prohibitions accompanied by 'ilm. Because al-khawf is the fruit of knowledge.

Alongside al-Ghazali's explanation of *al-khawf*, the explanation of *al-raja'* is generated by knowledge, both of which work when preceded by real earnestness. In his work *At-Tibr al-Masbuk fi Nashihat al-Muluk*, al-Ghazali offers another set of criteria for the ideal leader as a good understanding of the benefits and dangers of power, reinforced by an attitude of *al-khawf-raja'*, will encourage a leader to be self-introspective and cautious in all his actions (al-Ghazali, 1991). This is because he knows very well that everything related to him will have good or bad implications for his people and will be accounted for before God.

Sixth, the stage of destruction of worship. The attitude of *riyā* and *'ujub* is a stage that destroys a person's worship. So that both attitudes will erase the reward of worship as a whole, damage it and even destroy it. To pass this stage a person goes through sincere therapy, remembering Allah's gifts, so that Allah accepts the good deeds he does (al-Ghazali, 2016).

Al-Ghazali argued that worship is one of the means towards the journey towards Allah. It is one of the essential provisions for a warrior in the path of Allah, which can also prevent him from worldly greed, leading him to spiritual bliss, attainment, and eternal happiness (al-Ghazali, 1986). To summarize, al-Ghazali linked good deeds to the concept of *Tawhid* (Oneness of God). Every good deed and daily activity should be done only for God and therefore should bring the doer closer to God. Thus, his conception of good deeds is *Tawhid*.

Al-Ghazali's discussion of prayer is also relevant to other types of worship that involve recitation, praise and prayer such as recitation of the Qur'an, praise or remembrance of God (*dhikr*), and supplication (*prayer*). All these acts require a deep understanding of what is being recited, and the presence of the heart, without which, the recitation would be considered a mere physical movement of the tongue¹¹. Al-Ghazali even considered that shirking or negligence in performing acts of worship constitutes an insult to God that deserves to be punished (al-Ghazali, 2003; al-Ghazali, 2010).

Seventh, the stage of praise and gratitude (*al-hamd wa as-syukr*). After passing through various obstacles, now a new problem arises, namely drowning in the pleasures given by Allah so that it makes him *kufri*. To pass through this stage requires the stages of praise (*al-hamd*) and gratitude (*as-syukr*). In the end, a person can pass this stage and achieve his goal (al-Ghazali, 2016).

From the discussion above, we can conclude that al-Ghazali in his psychotherapy in the treatment of psychological problems has applied treatment taken from Islamic shari'a (Rusdi, 2019). Call it like worship and ayng practices compiled by the prophets for the improvement of the heart which is not sufficiently treated with the science of reason alone. But in dealing with a problem, dhikr therapy

¹¹ Mohammad Muslih, Heru Wahyudi, dan Amir Reza Kusuma, "Integrasi Ilmu dan Agama menurut Syed Muhammad Naquib al-Attas dan Ian G Barbour," *Jurnal Penelitian Medan Agama* 13, no. 1 (2022): 21-35, <http://jurnal.uinsu.ac.id/index.php/medag/>.

is needed. With dhikr, each can feel calmness in themselves and eliminate the worries they feel. In addition, the belief in Allah and the feeling of calmness when remembering Allah is a reflection of the calmness of the heart.

Effective Method of Sufistic Psychotherapy for Treatment of Psychological Problems according to al-Ghazālī

No	Method	Explanation	Concepts According to al-Ghazali
1	The stages of knowledge and <i>ma'rifat</i> ,	The Science Stage that observes and seeks the first stage in performing worship	The "science of belief" (<i>al-'ilm al-yaqin</i>), inviting recognition within oneself that one has the One True God, no partner for Him, who has given various pleasures
2	The stage of <i>Taubat</i>	Repentance is the beginning, middle and end for a person who is traveling to Allah SWT	Misfortunes are the result of sinful deeds and sinful deeds hinder a person from trying to obey and serve Allah, because a pile of sins burdens the steps towards happiness and makes a person lazy to obey Him.
3	The stage of facing the temptation of worship (<i>'awaiq</i>)	This stage include <i>zuhud</i> therapy, <i>mujahadah</i> , dhikr, prayer, clear thinking, piety.	After a person passes the stage of repentance, he will then realize and understand that there are still various temptations around him that often come his way. Each of these temptations in some form will hinder him for the purpose of worship.
4	The stage of facing obstacles to worship (<i>'awaridh</i>)	A person intends to return to worship, but it turns out that around him there are still various obstacles that hinder and neglect the implementation of worship, and prevent him from thinking about achieving the desired intention.	Based on al-Ghazali's thinking about the virtue of patience has an actualization to build a paradigm that is relevant to the needs of the human self
5	The stage of encouraging worship (<i>bawa'its</i>)	In performing worship, a person will encounter lust that leads him to be negligent in it. Thus, one needs a driver (<i>ar-rajā'</i>) and a deterrent (<i>al-khauf</i>).	By an attitude of <i>al-khawf-rajā'</i> , will encourage a leader to be self-introspective and cautious in all his actions
6	The stage of destruction of worship	The attitude of <i>riyā</i> and <i>'ujub</i> is a stage that destroys a person's worship. So that both attitudes will erase the reward of worship as a whole, damage it and even destroy it.	al-Ghazali linked good deeds to the concept of <i>Tawhid</i> (Oneness of God). Every good deed and daily activity should be done only for God and therefore should bring the doer closer to God.

7	The stage of praise and gratitude (<i>al-hamd wa as-syukr</i>)	After passing through various obstacles, now a new problem arises, namely drowning in the pleasures given by Allah so that it makes him <i>kufir</i> .	To pass through this stage requires the stages of praise (<i>al-hamd</i>) and gratitude (<i>as-syukr</i>). In the end, a person can pass this stage and achieve his goal
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Dhikr and Happiness

In the book *Kimiyatu as-Sa'adah* al-Ghazali explains that what is called happiness is a chemical change in humans. Chemistry here is not like chemicals, but changes that are not sensed or not physical. Changes that occur in a person's inner condition will eventually be able to lead a person to true happiness (al-Ghazali, 2016; al-Ghazali, 2001). For him, happiness will be achieved if he is able to subdue his animalistic desires. Man will be perfect in value if he is able to train himself in the ways of *kimiya' al-sa'adah* which will raise the degree of animals to the degree of angels. In addition, al-Ghazali introduced the term chemical formulation of happiness as the method used by the Prophets:

"Al-Ghazali explains that Allah swt. has sent 124,000 prophets to teach people this chemical formula and how to purify their souls of bad qualities through *zuhud* (asceticism). In summary it can be said that the chemistry of happiness is turning away from the world to face Allah." (al-Ghazali, 2001)

Based on the explanation above, al-Ghazali can be seen that the chemical formula for happiness he wrote is spiritual. This can be seen from the keywords: "how to purify the soul, facing God, the noble and holy spirit, true self-knowledge." In line with that, Prof. al-Attas describes happiness (*al-sa'adah*) as including happiness in the hereafter and happiness in the world. (al-Attas, 2015) Happiness in the hereafter is the pinnacle of ultimate happiness, eternal good fortune and happiness, the highest of which is closely related to the happiness of the world. (Arroisi & Sari, 2020). So awakening love for Allah Swt. becomes the main factor that can invite happiness.

Prof. al-Attas' opinion regarding happiness is in accordance with the explanation in the Qur'an which mentions several ways how humans can feel happiness with explanations such as *ahirat*, Darussalam, efforts that do not betray the results. The evidence about happiness is found in the Qur'an such as the word *sa'adah* which is used in practicing happiness in surah Hud verses 105 and 108. Where happiness is obtained when in the world doing work that is beneficial to others and obeying Allah's commands and staying away from all His prohibitions. (Kathir, 1999; al-Suyuti)

Happiness is one thing that is highly coveted by every individual without exception (Anwar, 2018). Without a feeling of happiness, individuals will find difficulties, because unhappiness will make individuals feel gloomy, sad, isolate themselves, not calm, lack peace and peace, unable to function optimally as individuals, members of society or citizens. Here Seligman explains (Seligman, 2005), that happiness is a concept that refers to the positive emotions felt by the individual

and the positive activities that the individual likes. A positive mood can also make individuals more objective in responding to things, creative, tolerant, not defensive, generous and lateral or able to solve problems creatively.

Psychological well-being is a source of mental peace and happiness. As explained earlier, psychological well-being can help individuals to develop positive emotions and life satisfaction through self-acceptance. In Islam itself, it is known that the dignity of the highest spiritual condition for humans in life in this world is that humans get peace with God, and all satisfaction, joy, and pleasure for him only in the presence of God. One of the roles of religion is to provide comfort to its adherents in navigating the ocean of life, in Islamic teachings this role can be implemented in the form of dhikr (Safira & Aulyah, 2018). Dhikr is a way for the mind to release or distance itself from all the complexities and disturbances of the body, mind, or anything that disturbs the mind such as noise, crowds, or various fantasies in the mind. So that dhikr which is done with full concentration of appreciation will be embedded in a peaceful and calm soul.

The main principle in dhikr is the concentration of thoughts and feelings on Allah by chanting His name repeatedly, causing dzakiran (people who dhikr) to have an experience of contact with Allah (Bastaman, 1997). Psychologically, the result of dhikr is remembering God in the realm of consciousness will develop an appreciation of God's presence. So by doing dhikr a person will remember Allah and feel that every step will always be accompanied by Allah, so that his soul will always be accompanied by Allah, so that a soul will feel calm.

Al-Ghazali's concept of happiness consists of two principles. *First*, happiness does not just come, but must be pursued. Al-Ghazali emphasized that one must undertake certain activities to achieve happiness, namely spiritual efforts (*mujahadah*) and seeking a spiritual guide (*murshid*). Al-Qushairi (986-1072) defines *mujahadah* as the physical and spiritual effort to subdue the will of the passions (*nafs*) so that the *nafs* can be guided to do good deeds and get closer to Allah. Spiritual masters help guide Sufis on their spiritual journey towards Allah (Qushairi, 1995). Al-Ghazali asserted that, without spiritual endeavors and a spiritual teacher, one will not reach Allah and attain happiness.

Second, happiness is tiered. Al-Ghazali states that happiness is related to satisfaction and pleasure. Pleasure is related to the nature of each potential. The pleasure of the eyes is seeing attractive objects, the pleasure of the ears is hearing melodious sounds, the pleasure of lust is fulfilling sexual desires and food, the pleasure of the intellect is thinking, and the pleasure of the heart is witnessing the greatness of Allah. Al-Ghazali explains that physical happiness is at a low position. The pleasure of thinking also ends with death, but can still provide benefits after death. The quality of thinking pleasure is higher than material happiness. The greatest happiness is to remember Allah's greatness with the heart as this happiness continues even after death (Soleh, 2022).

There are at least four aspects of happiness according to al-Ghazali. The *first* is the aspect of taste. Al-Ghazali asserts that happiness will not come without involving appetite. Therefore, lust should not be removed from the human soul. However, the involvement of lust must be in a proportional measure, it should not be

excessive because the aspect of lust always leads to disobedience. If lust dominates the soul, it will destroy happiness. The *second* is the aspect of reason. Al-Ghazali explained that reason is a great gift given by Allah to humans. Through reason, humans achieve knowledge, goodness, and glory. Furthermore, with the knowledge and glory he has, humans achieve happiness. Happiness in this world and the hereafter will not be achieved except by maximizing the role of reason (al-Ghazali, 1964).

The *third* is the heart. Al-Ghazali stated that the heart is part of the attributes that Allah has implanted into man. The heart is the only potential of the soul that can witness the majesty of Allah as a source of happiness. Therefore, eternal happiness in this world and the hereafter cannot be achieved without the clarity of the heart. Happiness associated with the heart is stronger and will not be lost due to death (al-Ghazali). The *fourth* is love for Allah. Al-Ghazali emphasized that loving Allah is the main aspect of happiness. It is related to man's relationship with God. Furthermore, he mentions four reasons why loving Allah is the main aspect of happiness: (1). All individuals love perfection; no one is perfect, except Allah; (2). Every individual wants support, and no one can provide strong support except Allah; (3) it results from the reflection of wisdom and goodness. Human kindness and wisdom are reflections of God's greatness; (4) There is a resemblance between man and God (al-Ghazali, 2015).

The essence of al-Ghazali's concept of happiness is in accordance with the main objectives of Islamic counseling (Muhammad & Machali, 2016). From the two concepts of happiness and Islamic counseling, it is hoped that it can form a person who has strong principles towards his faith, so that he can create a good relationship with God, with himself, with fellow humans, and the surrounding nature, and in the end can solve the problems faced.

While the physical is a body that feels healthy, fresh, signs of tranquility and serenity when the heart, mind, and nafs are at the best level as a servant of Allah. Conversely, the body will feel sick, tired, restless and tense when the heart, mind and nafs are at a low level as a human being. Al-Ghazali also cites that happiness is born from a deep appreciation of Islam through faith and piety, understanding the creed and strengthening knowledge. On the other hand, happiness built on lust alone is temporary, despicable and leads to destruction (al-Ghazali, 1970).

Therefore, al-Ghazali called for the theory of simplicity (*al-tawasut*) to balance human morality with a simple attitude and not exceeding limits. Ultimate happiness according to al-Ghazali is also meaningless when humans fulfill material things or only worldly affairs. However, ultimate happiness is when humans achieve the perfection of the soul (Yahya, 2020). In fact, al-Ghazali explained that happiness is interpreted as a union between knowledge, charity, spiritual and physical.

CONCLUSION

Research on al-Ghazali's dhikr theory and analyzing the treatment of psychological problems in Islam found that according to al-Ghazali, the definition of dhikr in language is remembering, while in terms of terms it is a serious effort to direct ideas, thoughts and human attention to God and the hereafter. The principle of Muamalah in dhikr is divided into four namely, dhikr with the tongue, dhikr with

the heart, dhikr with the secret and dhikr with the spirit. This dhikr aims to overthrow the entire human personality and divert one's main attention from the world that is already very much loved by many people to the hitherto unknown afterlife.

Dhikr in addition to being a means of connection between creatures and kholiq (creator) also contains high values and usability to be a solution to psychological problems that occur in humans. Dhikr contains many secrets and wisdom. Thus dhikr can make the human heart calm and obtained, and cleanse the human heart and soul from all the dirt of animalistic deeds. Dhikr makes the human heart full of love for others. In addition, dhikr is also one of the bridges that helps humans fight feelings of envy, hatred, and others, as well as eliminating bad traits that are attached to themselves and the human soul. And most importantly, dhikr will make a person who is good at controlling lust.

Al-Ghazali in his psychotherapy in the treatment of psychological problems has applied treatments taken from Islamic law. For example, such as worship and practices compiled by the prophets for the improvement of the heart which is not sufficient to be treated with intellectual knowledge alone. But in dealing with a problem, dhikr therapy is needed. With dhikr, each can feel calmness in themselves and eliminate the worries they feel. In addition, the belief in Allah and the feeling of calmness when remembering Allah is a reflection of the calmness of the heart.

From the previous discussion, it can be concluded that to improve psychological well-being and happiness, dhikr is needed because dhikr means that individuals always remember their God. By remembering God, an individual will be able to appreciate life more because he knows that everything created by God must have a purpose and purpose, have good self-acceptance because God commands humans to always be grateful for everything they have, can build positive relationships with others because he remembers God's command to always do good to fellow human beings, be more independent because in doing something does not depend on others but only on God's judgment, have control over the environment because they believe that in every matter there is God who will always help people who think of God and have a clear purpose in life because in fact humans were created only to worship God.

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