

**THE CONCEPT OF *DHIKR* ACCORDING TO AL-GHAZALI AND ITS PSYCHOLOGICAL BENEFIT**



**THESIS**

**Submitted to the Theology Faculty in Partial Fulfillment of the Requirements  
for the Degree of Islamic Theology  
In Tasawuf Psychotherapy Department**

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## DEDICATION

There is no ability and strength except with Allah's willing. I am so conscious that this work would not truly complete without His help. So i would like to say

Alhamdulillah, thank you Allah.

The thesis is dedicated to:

√. My dear parents: Mom, love and respect are always for you. Thanks for the best care and valuable efforts in making my education success. Dad, thanks for advices and lessons you ever taught me.

√. My sisters and my brothers Thanks for your great supports.

√. My teachers and my lecturers: my sincere thanks for the great teaching.

√. My classmates, TP Depag: Being with you all is an unforgettable adventure.

Let's shake the world, buddies...!!!

√. All of my friends: thanks for lovely friendship.

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Semarang, May 20<sup>th</sup> 2014

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English transliteration system  
International version<sup>1</sup>

Consonants:

Arabic	Roman
ب	B
ت	T
ث	th
ج	J
ح	ḥ
خ	kh
د	D
ذ	dh
ر	R
ز	Z
س	S
ش	sh
ص	ṣ
ض	ḍ
ط	ṭ
ظ	ẓ

Arabic	Roman
ع	'
غ	Gh
ف	F
ق	Q
ك	K
ل	L
م	m
ن	n
و	w
هـ	h
ء	'
ي	y

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<sup>1</sup> Tim penyusun skripsi, *Pedoman Penulisan Skripsi Fakultas Ushuluddin*, ( Semarang : Fakultas Ushuluddin 2013) P. 142 - 144

Translation table: vowels and Diphthong

Arabic	Roman
اَ	A
اُ	U
اِ	I
اَ، اِ، اِى	a>
اُ، وُ	u>
اِى	i>

Arabic	Roman
اَ، اِ، اِى	An
اُ	Un
اِى	In
اُ	Aw
اِى	Ay
اُ	uww,u>(in final position)
اِى	iiy,i>(in final position)

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## ABSTRACT

Keywords: Dzikir, al-Ghazali, psychology

Dzikir is one of the teachings of Islam, as a medium that could be used to impose a "taqarrub" to the creator. Commands for *dhikr* repeatedly mentioned in the al-Qur'an as the primary source and the Hadith as a secondary source in Islam. In its development, *dhikr* has many models and interpretations, then some classification sprung up. Viewed from the way to read, there are loud *dhikr* 'jali' and silent *dhikr* "khafi", there are also *dhikr* "sir" and "jahr", breathing *dhikr* and so forth. This classification is based on implications of experience of *dhikr* performer, for instance Ibn Ataillah, al-Qushairi, Ibn Taymiyyah, al-Ghazali and others.

However, this study will focus on the concept of *dhikr* initiated by al-Ghazali. This research is classified in the category of library research using content analysis approach, and then analyzed via optical psychology. While the methods used is the hermeneutic method. Results from this study are that al-Ghazali has a slightly different concept with other Sufi.

According to al-Ghazali there are four kinds of *dhikr*. First, *dhikr* by mouth/oral (*dhikr bil lisan*) was not followed by presence of heart (Training Phase). Second, *dhikr* by heart was followed by word of mouth, but tend to be enforced in order to get habitual action. Third, *dhikr* by heart was followed by *dhikr* by heart with self-awareness (ecstasy). Fourth, *dhikr* which has been fused with the heart, so all actions of heart always reflected *dhikr*(self beyond ego). The concept of maturity desired *dhikr* of al-Ghazali, when viewed with psychological perspective, will be giving out at least some benefit, among other things, 1) as a measure of religious transformation, 2) self-actualization, and experience in altered states of consciousness (self beyond ego). What are the results from the core of *dhikr* al-Ghazali is highly relevant for implementation in all ages, including past, present and future.