

CHAPTER I

INTRODUCTION

A. Background

Dhikr,¹ is one of the most important elements in Sufism. In the Arabic language in general *dhikr* has two meanings are called and given,² in human life this is very dominant element since its existence, because it is one of the intellectual functions. While the al-Qur'an and hadith as basic guidelines Muslims expressly commanded every believer to always remembrance of God, both in time, standing, sitting, lying down on the time and wherever they might be.³ So according to Ibn At}a>'illah remembrance can be considered as man's attempt to remember his Creator,⁴ either by remembering the names and attributes of God, the law, or his actions.

Dhikr is once a state of remembrance is an esoteric practice. As the circumstances of remembrance esoteric contains a paradox, because the *dhikr* means even remember, but the peak of the intended practice experience is to forget everything except the remembrance of God.⁵ In Sufi, a person is required to forget

¹ According to Louis Ma'luf in his phenomenal work "*al-Munjid Fi> al-Lughoh*", epistemologically, *dhikr* is from Arabic, *dza>kara, yadzku>*, *dhikr* mean recall or remember. Louis Ma'luf, *al-Munjid Fi al-Lughah*, (Bairut: al-Matba>h al-Katu>likiyyah, tt) p. 236. In KBBI (*Kamus Besar Bahasa Indonesia*), *dhikr* means praises to Allah that is repeatedly expressed. Simply, *dhikr* to Allah is calling Allah's name repeatedly. Composer team of KBBI DEPDIKBUD, *Kamus Besar Bahasa Indonesia*, (Jakarta, 1988), p. 1230.

² A.W. Munawwir, *Al-Munawwir: Kamus Arab-Indonesia*, (Surabaya: Pustaka Progresif 1997), p. 448.

³ Q.S An- Nisa[4]: 103

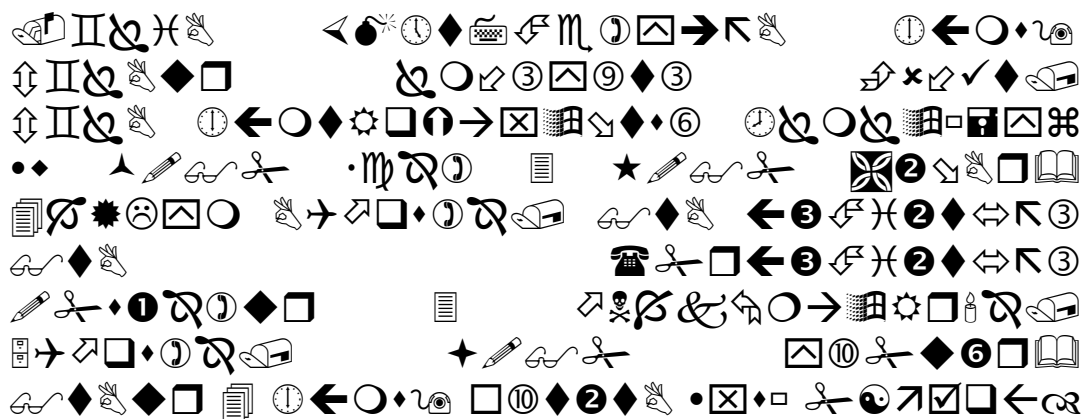
⁴ Ibnu Ata'illah al-Sakandari, *Terapi Makrifat: Dhikr menentramkan Hati*, terjemah Fauzi Faisal, (Jakarta: Zaman 2013), p. 29

⁵ Sara Suiri, *Demikian Kaum Sufi Berbicara, Citra Puisi, Mimpi, Ucapan, dan Anekdote dalam Tasawuf*, Terj. Ilyas Hasan, (Bandung : Pustaka Hidayah, 2002) p. 159.

everything that can be seen, mundane physical objects and anything other than Allah, with the aim to get back to the original memory is reminder to God.⁶

In the tradition of Sufism must be in accordance with the guidance of the Qur'an , the Prophet and spiritual teacher. There is still the practice of *dhikr* is categorized misguided and misleading. For example, reading is really the name of God, but his intention wrong and mixed up the name of God with the name of other than Allah. The name of God not to serve or glorify God, to present the name of Alla>h and ask for help *khodam* Jin.⁷

The situation like the often makes people feel that he has been close to God simply by *dhikr* alone, so feel they will be heard by God, though contrary to his prayer *sunna>tullah*. This is caused by the human misunderstanding in understanding the concept of remembrance. With remembrance, of human thought that God would grant all wishes, although his will is not in accordance with the ordinance of God. This is why people do not get the benefit of remembrance. Yet the word of God is clear,



⁶ Fadhlalla Haeri, *Jenang-Jenang Sufisme* , Terj. Ibnu Burdah dan Shoh}ifulla>h.(Yogyakarta: Pustaka Pelajar, 2000)p. 108.

⁷ Such a sense *dhikr* is actually very narrow, for Ibn Ata'illah al-Sakandari *dhikr* is not only limited to the mention of the name and nature of God, speak the truth of God, or contemplate the majesty, the glory and the signs of their authority in heaven and on earth, or that work orders and avoid the ban is also a form of *dhikr*. Ibid, p. 29-30.



“For humans there are angels who always followed her turn, in front and behind, they are keeping the commandments of God Verily Allah does not change the state of things so they changed the situation that exist in themselves. and if God wills the evils of something, then nobody can reject it, and there is no protector for them besides Him.”⁸

Practice models in receipt *dhikr*,⁹ it is also undeniable is helpful to keep in *dhikr* the purity dimension lines connected. Because *dhikr* practice, knowing there is not in accordance with the al-Qur’an and hadith can be confirmed of its purity. However, models like this makes teaching Islam only seen as a ritual and not growing, for example *dhikr*, considered as a passive ritual. In turn, oral *dhikr* done by someone not far from being a mere preamble. *Dhikr* should give effect almost untouched of spiritual intelligence and produce results.

Not many people know, because most people believe that in order to achieve intellectual, emotional and spiritual intelligence to be gained by learning diligently and never give up. Though his religious beliefs provide a lot of convenience, in other words, intelligence will come to us if the effort or we can learn to use *dhikr* as his main weapon. With the concept is understood as a practice *dhikr* or recollection, God always remember his servant as servants of Allah. So it appears that there is a closeness between us with Him, then God will be guiding whispers to us.¹⁰

Basically the practice of *dhikr* is very important and useful. *Dhikr* in islam is the imannual, the memories are connected with God and give rise to a transcendental experience that is often able to overcome all kinds of difficulties, and bring peace to

⁸ Q.S. al Ra’d[13] : 11

⁹ Recitation in question in this case is an oral recitation, whether or not bound by time, like a *dhikr* in prayer, pilgrimage or remembrance at a time when afternoon and evening.

¹⁰ Suyadi, *Quantum Dhikr*, (Jogjakarta: Diva Press, 2008) p. 42.

internalize themselves into the hearts of God's name would cause wide spread effects on the increase of faith and intellect. And *dhikr* also is a rung value development.¹¹

Sufi *dhikr* is a concept that became a media connector between the creatures and gods. Therefore *dhikr* is the gateway to God Almighty through to get a lot of virtue and goodness and cheer. Recitation is also a driving force towards *maqam ma'rifatullah*, because no one was closer to God than *dhikr*. This tune is delivered by Hazrat Pir in the book *Wealth of Solouk* in the same manner as quoted by Lynn Wilcox, that of Sufism *dhikr* is the main road taken to reach the top.¹² Do not be a slave to forget or leave *dhikrullah*, because the *dhikr* can be done anytime, anywhere, and under any circumstances.

In addition to opening the relationship between man and his God, ideally undertaken *dhikr* can also have a positive effect for the life of its readers.¹³ Taufiq Paseak in his *Tuhan Dalam Otak Manusia* said, should people be healthier *dhikr*.¹⁴ Paseak's statement is apparently not without foundation. Influence of certain rituals such as *dhikr*, has been known and studied for a long time. Mayo Clinic, for example, reviewing 850 studies of mental health found an increase in the influence of religion on disease prevention.¹⁵

About the wisdom of remembrance, is the positive effect has been obtained by the offender during this remembrance? Or vice versa, remembrance considered a sacred ritual that can only be done in a state of purity in the mosque and done by certain people? whereas, that remembrance can be done anywhere and anytime, in a

¹¹ Paseak, *Tuhan dalam Otak Manusia*, (Bandung : Mizan, 2012) p. 214

¹² Lynn Wilcox, *Ilmu Jiwa Berjumpa Tasawuf*, translated by Bagoesoka, (Jakarta: PT Serambi Ilmu Semesta) p.54.

¹³ *Dhikr* working very actively, so give the effect. *Dhikr* can be likened to fire, when entered the house and met with firewood, *dhikr* will burn. If the house was dark, *dhikr* will be light. And if the house is glowing, then *dhikr* will be light upon light. Terapi ma'krifat: *dhikr* penentram hati, hlm. 33

¹⁴ Taufiq Paseak, op. Cit. P.224.

¹⁵ Selin Yucel, *The Effect of Prayer on Muslim Patients Well-Being*. Dissertation. Boston University of School of Theology, 2007.

state of sitting, standing, and lying down. Then the remembrance we will obtain the proximity effect in Allah, intelligence and social harmony.

Process *dhikr* that will impact on closeness, intelligence and harmony involves various elements and potential in humans, as has been conceptualized al-Ghazali. Recitation requires human consciousness realized in oral, liver clarity is realized in combining oral and liver to form harmony in mind, then remembrance was inherent in human beings in every respect or often called *ihsa>n*.¹⁶ So according to al-Ghazali that it involves oral recitation, the mind and the heart, while the processes should be done with an awareness.

Concept of *dhikr* al-Ghazali involving all elements and all human potential, of course, could be explained by psychological optics. Human potential is identical to the problems of human life, while his own psychology is the science that studies human psychology and behavior. In psychology something related to human behavior conducted in a state of conscious or unconscious can be measured, assessed and understood.¹⁷

If according to al-Ghazali awareness is required in the state of *dhikr*, and consciousness it self is in the study of psychology. How consciousness is meant by al-Ghazali when viewed in psychology. From here the researchers want to conduct research with the title concept of *dhikr* according to al-Ghazali and its psychological benefit.

B. Problem of Research

¹⁶ Al-ghazali , *40 Prinsip Agama*, terj. Rojaya, (Bandung: *Pustaka Hidayah*, 2008) cet. 2 , p. 52.

¹⁷ Lynn wilcox, *Ilmu Jiwa Berjumpa Tasawuf.*, p.32.

To get at an understanding of a systematic and reflect the substance of the discussion and research methodology thesis, which in turn can provide a clear direction, the issue in this study can be formulated as follows.

1. What is concept of *dhikr* according to al-Ghazali?
2. What is concept of *dhikr* according to al-Ghazali and its psychological benefit?

C. Aim and Significant

Formulation of the problem which is the basis for the conduct of research, therefore the aim of this research is to determine how the recitation by al-Ghazali and how recitation by al-Ghazali in psychology perspective

The benefits of this research can be in the review of two aspects

1. Theoretically, that is to enrich the literature department of Ushuluddin faculty especially tasawuf and psychotherapy. So it can be used as comparative studies by other researchers.
2. In practical terms, that is to be implemented in public life

D. Prior Research

In this paper the authors want to try to compare the two aspects of scientific thought that al-Ghazali concept of *dhikr* and psychology on the concept of *dhikr*, as a new breakthrough of the concept of pre-existing *dhikr*, who see only one side, in the view of Islam or by Western psychology. In this paper the author not only looks at the Islamic view of the concept of *dhikr* but also a view of psychology benefit.

Because of *dhikr* al-Ghazali and thinking is not new in tasawuf, of course, a lot of studies focused on the issue. The researchers tried to find studies thesis or scholarly works with a different tune, but research that will be conducted by the

author, with the aim of making research platform and difference from previous research.

Research Professor. Dr.. H. Abdullah Hadziq, MA. With the title " *Meta Kecerdasan Dan Kesadaran Multikultural*". The study identifies where thoughts of psychology Sufi al-Ghazali. Of this book gives a lot of thought al-Ghazali contributed about awareness and intelligence. However, this research is different from what would I researched, because researchers will discuss the concept of *dhikr* al-Ghazali.

Research conducted by M.A. Subandi, PhD entitled *Psychology Dhikr (Studi Fenomenologi Pengalaman Transformasi Religius)*). This study highlights the phenomenon of religious experience transformation. The term religious transformation can be understood from the perspective of development, ie change the religious orientation of the religious life of the general public towards religious life is msitis; of religious life is not matured into a more mature, of imitative to the intuitive belief.

Ihsan Research, 2001, entitled *Psychology Psikologi Belajar Menurut al-Ghazali (Studi Analisis Atas Pemikiran al-Ghazali)*. In this thesis, he describes at length about the Psychological Study of al-Ghazali, in addition, he also explains how al-Ghazali's view of man, in addition to explaining the essence of learning and also its aspects. In his thesis he explains that the power-absorbing power of science or is everything appear as the levels of the human soul.

From the brief description, the researchers feel that there is still not specifically discuss the concept of *dhikr* al-ghazali. On the other hand research on the psychology of *dhikr* Subandi not explain the psychology of *dhikr* in perspective, however, only examined Subandi phenomenological psychology experience who do of *dhikr*. The lack of research that specifically discusses the of *dhikr* by al-Ghazali

and on view in psychology benefit, the investigator felt the need to conduct such research.

E. Methodology

This research is psychological research literature, so that the data related to this study will be collected through qualitative research methods. The result is not just a generalization, but in-depth understanding of a problem related to the subject matter. The methods used in this thesis include.

1. Sources of Data

a). The Primary Data

Which became the primary source in this study was the work of al-Ghazali, both in book form as *Ihya' 'Ulu>m al- Di>n* and *Al Arba'i>n Fi> usu>l al- Di>n*, as well as work in the form of *risalah*.

b). The Secondary Data

The second data source is secondary data. The secondary data is data that a support and complement to the study being discussed, but the data is still needed in order to produce research that is complete and correct.

2. Data Collection

Once the data from the various sources above were obtained, then the data will be collected and classified by function. Then be arranged systematically into a complete and thorough discussion.

Collection of research materials in the library are from books, magazines, papers and other things that can help answer the problem being discussed. In this literature study were collected descriptions or

results of research conducted by other experts to believe on their competence.¹⁸ So the data collection in this study will refer to the writings and opinions of experts or skilled in the art contained in books, theses, magazines or other literature.

3. The Data Analysis Methods

a). Descriptive methods

The method to parse a complete, orderly, and meticulous to an object of research.¹⁹ Through this method the authors could determine the issues raise. This method is also used as a technique to describe, that is parsing and clarifies the concept of *dhikr*.

b). Methods of Interpretation

This method is used to understand the thought of al-Ghazali that the writer can capture exactly what is meant about al- Ghazali *dhikr* concept.

c). Content Analysis

By using content analysis is Descriptive data are often analyzed in terms of its content, and therefore the analysis this is also called content analysis.²⁰ This analysis is a scientific analysis of the descriptive data based on content or meaning.²¹ Technique of analysis are used to draw any conclusions through the effort to find the characteristics of the message, and carried out objectively and systematically.

d). Comparative Method

Besides, in this thesis the authors use a comparative method, comparing to several aspects: other data, different situations, and other

¹⁸ Anton Bekker dan Charis Zubair, *Metodologi Penelitian Filsafat*, (Jogjakarta: Kanisius 1994) p. 109.

¹⁹ Sudarto, *Metode Penelitian Filsafat*, (Jakarta: PT.Raja Grafindo Persada 1997,p.116

²⁰ Sanafiah Faisal, *Format-Format Penelitian Sosial, Dasar-dasar dan Aplikasinya*, (Jakarta, PT. RajaGrafindo Persada 1995)p. 85

²¹ Lexy J. Moleong, *Metodologi Penelitian Kualitatif*,(Bandung: Rosda Karya 2002) p. 163

philosophical conception. The comparison is defined as the search for understanding through a causal relationship, which examined the specific factors related to the situation and comparing the factor with other factors.²²

With this analysis the researchers expected to be able to know what is meant by the concept of *dhikr* according to al-Ghazali in psychology perspective.

F. Systematica of Writing

Discussion of this research to be focused and easy to understand, then the researcher for this discussion into five chapters, each of which reveals a different emphasis, but in a unit that correlates. Systematics is the writer suggested in outline is as follows.

Chapter I, this chapter contains an introduction, an overview of a comprehensive global but integral to load the background, the subject matter, the purpose of the study, the benefits of research, literature reviews, research methods, and systematic thesis writing.

Chapter II, this chapter provides an overview of the Sufi *dhikr* that involves understanding Sufi *dhikr*, normative basis of *dhikr*, *dhikr* in Sufism tradition, the method of *dhikr*, the advantage of *dhikr* and *dhikr* relaxation and psychology.

Chapter III, in this chapter the author will explain the al- Ghazali socio-cultural condition of his life time, concept of *dhikr* al-Ghazali in his work that discusses some remembrance, purpose and benefit of *dhikr*.

Chapter IV: From the collection data, it will be followed up thinking about *dhikr* al-Ghazali in psychology perspective. So the data can be known concept of *dhikr* according to al-Ghazali and its psychology benefit.

Chapter V: Chapter V is conclusion and suggestion.

²² *Ibid.*,p. 42