

## CHAPTER IV

### ANALYSIS CONCEPT OF *DHIKR* AL- GHAZALI and ITS PSYCHOLOGICAL BENEFIT

According to al-Ghazali, there are four phases progress must be passed in *dhikr*. Every progress indicate different characteristic in psychological aspect.<sup>1</sup> These phase are training phase, habitual phase, religious transformation phase (ecstasy), *fana'* and *baqa'* phase as spiritual experience. This progress can be described like progress in human psychologist, that be started by childhood, adolescent, and parental.

#### A. Al-Ghazali's Dhikr Concept

##### 1. Training Phase

Progress of *dhikr* according to al-Ghazali, must be started by training phase. In this first phase, *murid* ( student who have concern to Allah as purpose of live) must effort to train and do *dhikr*, effort to pressure herself with *dhikr*, and also *murid* must sponge out the feeling of doubt which grown in the heart when do *dhikr* to Allah. In other word, *dhikr* activity has linear development and growth in attitude and habit.

The kind of training was proposed by al-Ghazali is an important step of progress in the next phase. Like children, training has significant contribution in maturity of perfect *dhikr*.<sup>2</sup> Training also becomes lowest structure that should be possessed by subject/*murid* as fundamental characters. *Murid* or subject when do *dhikr bil lisan* (*dhikr* by mouth/ oral) at same time must be in *maqam*

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<sup>1</sup> Ghazali, *al-Arba'in Fi Usul al-Din*, translated by:Rojaya,(Jakarta:Pustaka Hidayah, 2007), p 52

<sup>2</sup> Ibid , p 52

*taubat* (spiritual degree which be reached by return to direction of Allah), in the same word, *murid* try to control bad desire and just do good and precious activity.

Practice of training method has special purpose that is continuity. Based on training, *murid* or subject hopes to Allah swt in order to do *dhikr* continuously. *Dhikr* continuity is like Allah said in Qur'an "do *dhikr* to Allah like as what was be instructed".<sup>3</sup> And also it can bring to peaceful feeling, and as result of continuity of *dhikr*, seed of love will appear to Allah in the heart.

Basically, training *dhikr* with the certain number and tend to be forced is ones of method to make *dhikr* continuity. It can increase attitude and habit of *dhikr*, but it is important to know that this method must be balanced by ability of control, especially control bad desire, keep away from bad evil, and always do positive attitude. As conclusion, although training phase is a basic phase and lowest structure in progress phase of *dhikr*, but this phase can bring subject or *murid* into attitude of *dhikr* and continuity of *dhikr*. And also can bring subject/*murid* into goodness and alertness.

## 2. Habitual Phase

The next step is habitual phase. This phase appear because love (in the beginning *dhikr* continuity and be forced and then become love and habit), result of training phase. *Dhikr* by mouth/oral (*dhikr bil lisan*) or training phase not always bring *murid* to next level of *dhikr* progress, sometimes in the middle way, *murid* cannot

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<sup>3</sup> Q.S. al-Baqarah[2] : 198

pass from several obstacles ( like *riya'*, *sum'ah*, and *takabbur*).<sup>4</sup> This statement like Abraham Maslow said in psychology of human progress, every human have capacity of progress become health. But not all human can be ideal, even just little who can reach it. It is caused by conflict of two powers in human self that are scare and self-confident.<sup>5</sup>

According to al-Ghazali there are two inner potential powers in human self. These potential powers have different interest and fight each other. The first is *Aql* (interest and tend to desire of physic of world) and the second is *qalb* (tend to transcendent and more religious aspect, it also called as divine dimension or *ruh al-ila>hiyah*). So, the relation these concept and *dhikr* is when *murid* belong to habitual phase, *murid* will face two of potential power (*aql and qalb*). Here, there are two choices, when *murid* choose the *aql*, it will bring stagnation of progress in *dhikr* phase. In contrary, *qalb* will bring to next progress.

The description about choices (*aql and qalb*) is a barometer to decide quality of *dhikr*, whether *murid* follow the power of potential *aql* or the power of potential *qalb*. More and more decision tend to potential *aql* would make far distance to actualization of *dhikr*. On the other way, when *murid* decide to follow *qalb*, it will bring to Allah.

As explanation above, potential *qalb* that be based on divine dimension (*ruh al ila>hiyah*) is source of human power and energy. It can be access when *murid* do *dhikr* continuously and actualize as

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<sup>4</sup> Ghazali, *al-Arba'in Fi> Us}ju>l al-Di>n*, p 62

<sup>5</sup> Abraham Maslow, *The Farther Reaches of Human Nature*,(Canada: Penguin Books, 1971), p 55

source of all attitude and habit in this live. And finally become perfect like what be expected, *tah}alluq* in the name and attribute of Allah. *Tah}alluq* according to Ibnu Arabi is manifestation of *dhikr* in good attitude and habit which is appropriate with Allah's wishes.<sup>6</sup>

More than all of it, continuity of *dhikr* is the one of way to open the divine secret, so that *murid* can see the angles and hidden world. All of that become motivation and belief to *murid* in order to obey command of Allah and keep away the bad habit. This is the condition *murid* and Allah have special relation and there is no obstacle or barrier both of them.

Al-Ghazali said that this condition is core of *dhikr*, when *dhikr* became one and permanent in the heart, where *dhikr* became unity. In other side, *dhikr* must be implicated in daily activity, so will appear substances of *dhikr*. Happiness and interest in material aspect is temporary, eternal happiness is spiritual happiness.

Maslow argues that human with the perfect characteristic of *dhikr* (*wara'*, *zuhud* and *faqr*) can apply all attitude and ideas never based on motif for an individual advantages, but always have ideas for public profit and have long term aspect. It mean that who reach until this condition always think eternal profit and useful for society. They always place an individual profit under public interest. And also they never do useless matter.<sup>7</sup>

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<sup>6</sup> Ibnu Arabi, *Futuh al-Makiyyah*, (Kairo: Dar al-Fikir al-Ilmiyyah, 2001), p 68

<sup>7</sup> Maslow never give statement directly to maturity of *dhikr* like Ghazali perspective, but implicitly there is similarity Ghazali perspective with concept of self actualization. Human who can actualize their self able to see reality more efisien. It means that they will do something when it is useful, and all of activity and attitude wouldn't be refered on temporary profit. Also they will choose clearly between truth and false matter.

For that reason, human who want to keep purity of soul and belief, must take *dhikr* always become attitude in all aspect of life. When *dhikr* continuously spoken in mouth, it will appear reflection of *dhikr*. So, vibration of heart will keep the tone until emitted through all body. From here, people able to internalize names and attributes of Allah in their self. Finally, people can influence attitude, thought, and acts of human being religiously, based on vertical relation to Allah.

### 3. Religious Transformation (ecstasy)

Religious transformation or change of religious quality usually in psychology of religion was known as religious conversion. This is phenomena of an individual experience with the dramatic progress in religiosity (ideas and attitude).<sup>8</sup>This phenomenon can be known by three manifestations. First, change of religious affiliation where an individual move on from one religion to other religion. Second, integration of religious is an individual who have not concern and belief to religion become an individual who care and respect to religiosity. Third, change of commitment value and religious belief (on similar religion context).<sup>9</sup>

Trimingham argues that *dhikr* as core of mysticism in Islam, can be instrument to soul purifying and healing for all kind disease of it. Moreover, *dhikr* can be method to change mainstream of soul from

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Maslow, *Motifasi dan Kepribadian*, terjemah: Nurul Iman,( Bandung: Pustaka Binaman Pressindo, 1993), p 6

<sup>8</sup> James, *Varieties of Religijs Experience*, (New York: Longman,1990), p 148

<sup>9</sup> Subandi, *Psikologi Dhikr*, (Yogyakarta: Pustaka pelajar, 2009), p 48

physic orientation to hereafter, change to unity of soul and finally to religious of life.<sup>10</sup>

The narration of al-Ghazali life and experience is one of sample for this theory and concept. Where *dhikr* become mystical power of Islam bring to religious transformation. He is one of Islamic theologians and philosopher. When he was young, he felt the internal conflict to look for real of truth, until the feeling of doubt covers his knowledge. His life became useless and he was in condition existential depression. And then he decided to follow Sufi's way, he leave all of position in this world, then gone to one country to another country include Syria and Makah.

As long as his travel, al-Ghazali always do *dhikr* by his self intensively under the command of *mursyid* (spiritual teacher). The spiritual experiences of al-Ghazali in this traveling bring to religious transformation. After finished this spiritual journey Ghazali came back to first profession as a teacher and became more productive.<sup>11</sup>

Based on change of al-Ghazali's religion conversion, Thouless argued that al-Ghazali was be in phase of mystical conversion that is dramatically change of religious from usual belief to mystical dimension in the similar religion aspect.<sup>12</sup> Even though it is true according to Thouless, but mystical experience is not scientific incident as phenomenon that can be predicted. Moreover, this is happen as a result of spiritual discipline and practice.

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<sup>10</sup> Trimmingham, *The Sufi Order in Islam*, (Oxford: Clarendron Press, 1971), p 85

<sup>11</sup> Subandi, *Psikologi Dhikr*, p 59

<sup>12</sup>Thouless, R.H, *An Introduction to The psychology of Religion*,(London: Cambridge University Press, 1990)

It is also occur in al-Ghazali's experience, as an effect of *dhikr* activity. *Dhikr* activity that be combined with contemplation, At the first time he will get the unity of soul, after that he will give over his soul as symbol of glorious sacrifice to Allah, and finally he gets *fana'* and *baqa'* condition. So, he never feels dispartate with Allah.<sup>13</sup>

*Dhikr* also bring to the truth formulation of thinking. While as *iradah*, *dhikr* become truth order, and the effect of *dhikr* for *qalb* and belief is become single synthetic.<sup>14</sup> In the process soul purity and effort to become near with Allah, *dhikr* often bring to mystical experienced or *Altered States Consciousness* (ASC) that is one of consciousness where this is different from normal consciousness.<sup>15</sup>

The conclusion, *dhikr* continuity that was be classified by al-Ghazali, give side effect or influence to religious orientation, from general orientation (*'amm*) that be characterized by superficiality of ritual and egocentric orientation to mystical religion or in this term called by religious transformation.

Most of people, who premature in religious life, implicate their religion on society with tend to superficial, ritualistic, and conventional life. So in this period being a Moslem is different with being with other Moslem. On contrary, people who mature in religion have the good and near relation to Allah, so the existence of Moslem is being with God.

#### 4. *Fana'* and *Baqa'* as Spiritual Experience

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<sup>13</sup> Ghazali, *al-Arba'in Fi> Us}u>l al-Di>n*, p 52

<sup>14</sup> Ummu Salamah, *Tradisi dan Akhlak Pengamal Tarekat*, (Bandung: yayasan al Musadadiyah, 2001), p 172

<sup>15</sup> Subandi, *Psikologi Dhikr*, p 58

Final result of *dhikr* classification by al-Ghazali is the condition *fana'* and *baqa'*. According al-Qusyairi *fana'* is the spiritual condition where all bad attributes an individual disappear and going to *baqa'* (establishment of good attribute in an individual) as a result of Sufi's way to reach God consciousness.<sup>16</sup> It is clearly different with concept of *fana'* and *baqa'* in other religion (Buddha, Jewish, Christian) as final of spiritual journey.

Abdul Muhaya cited, *fana'* and *baqa'* are the Arabic word, come from verb *faniya* means passed or destroyed. In other hand *fana'* in *tasawwuf* tradition mean situation or condition of an individual where the consciousness of ego and self-destroyed or disappear, and *baqa'* come from verb *baqiya* means permanent, constant or life.<sup>17</sup> So, the condition of *fana'* and *baqa'* mean the death of bad attributes sector and the live of goodness aspect.

According Ghazali an individual who do *dhikr* and be in *fana'* condition, never see something what pass a cross in front of him, although both of eyes opened, he become forget everything even himself, it is caused by the sincerity of *dhikr* and give attention and passion to what he love and what he call and mention. He sinks in God fantasy and consciousness. So an individual feel there is no existence except God existence.<sup>18</sup>

*fana'* and *baqa'* is the final result of *dhikr*, the beginning is *dhikr* by mouth/oral (*dhikr bil lisan*), and the next *dhikr* by heart (*dhikr bil qalb*), and then *dhikr* by heart and habit, and the final is

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<sup>16</sup> Al-Qusyairi, *Risalah Qusyairiyah*, p. 67

<sup>17</sup> Abdul Muhaya, *Integration of Sufism and Transpersonal Psikology*, Laporan hasil Penelitian Doktoraal Research, (Semarang: IAIN Walisongo, 2013), p.82

<sup>18</sup> Ghazali, *Kitab Arbain Fi Ushul al-Din*, (Bairut: Dar al-Jail, 1998), p. 35



*fana'* and *baqa'*, where object of *dhikr* mastered and *dhikr* it's self-vanished. May be it become the secret of Rosulullah "*dhikr khofi* (hidden *dhikr*) is more valuable than *dhikr* was done by *hafaz}ah* (angle who record the activity) as more valuable seven times.<sup>19</sup>

In short explanation, *fana'* and *baqa'* condition as result of journey of *dhikr* from one phase to other phase is one of the spiritual experience in *altered state of consciousness*. This condition is resulting of inner experience self beyond ego and human personalities.<sup>20</sup> Because of that this experience cannot be tested except who reach it. So al-Ghazali suggest to all *murid* to effort until *maqam musha>hadah* because words and news is different from directly seeing.

As a comment of condition *fana'* and *baqa'*, Abdul muhaya argued that there is unique phenomenon in *fana'* and *baqa'* in tasawuf tradition. According to him, *fana'* is not the final of spiritual journey (*nirwana*), but it is one of inner condition (condition of soul) to development and perfection of soul.<sup>21</sup>

The actualization concept of progress and perfection of soul actually was well-known in scientist of humanistic psychology, like Abraham Maslow,<sup>22</sup> he described in western society, people who have characteristic clearly than other become useful than other. But, until now western psychology unable to conceptualize how is people can reach that position or condition.

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<sup>19</sup> *Ibid*, p. 55

<sup>20</sup> Abdul Muhaya, *Integration of Sufism and Transpersonal Psikology*, p. 87

<sup>21</sup> *Ibid*, p.81

<sup>22</sup> Maslow is one of humanistic psikologist, he was born in Brooklyn, New York, USA at 1 april 1908.

Many transpersonal psychologist discussed about techniques to reach the condition of perfect characteristic, but until now days there is no record of literature in psychology method succeed to reach “self-actualization” concept. Western psychology is as if doesn’t know how to reach this purpose.<sup>23</sup> *Tasawwuf*, as mystical dimension in Islam, made first the concept about human characteristic that can actualize itself.<sup>24</sup> Furthermore, *tasawwuf* require Islam people or Moslem effort to reach this condition and position with *dhikr*.

Human is perfect creation, which has more potential and special ability than other creation. Human have given the power of freewill and the power of thinking as control of truth way. This potency can be dug and optimized by know and *dhikr* to Allah.

Al-Ghazali, with the concept of *dhikr* progression as have described in chapter three effort to bring moslem to self-actualization, near and feeling controlled by God. So, everything what be done as instruction of *dhikr* itself. More description, *dhikr* bring to commitment with Allah physically and psychologically, able to keep from *subhat*, self-control in greedy. *Dhikr* also can bring an individual to *ma’rifat*.

*Dhikr* doesn’t just meaning and function of mouth/oral activity or heart sincerity, but it have more meaning and function even it have correlation to Allah in all activity and attitude physically

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<sup>23</sup> Lynn Walcox, *Ilmu Jiwa Berjumpa Tasawuf*, translated by: Harimurti,(Jakarta: Serambi Ilmu, 2003), p 221

<sup>24</sup> See, Hasyim Muhammad, *Dialog Antara Tasawuf dan Psikologi*, he suggest and gave explanation about similarity concept and characteristic self actualization in sufi’s opinion and psychology. Hasyim Muhammd, *Dialog Antara Tasawuf dan Psikologi*,(Yogyakarta:Pustaka Pelajar,2002)

and psychologically in order to obey all God order and effort to keep away from all God prohibition and also expect to God willingness. So, *dhikr* without appearing of obedient to Allah is not the real *dhikr*.

*People* characteristic as result and consequence of *dhikr* was expected by al-Ghazali is clear. An individual able to see reality as clear as possible, accurate, appropriate, and see everything without tend to something, because the purpose that be expected is just God willingness ( accept all of God decision, bad and good, so will appear *sabr*, *tawakkal*, and *qana'ah*). But although, there are special characteristics that can be seen, but it is subjective. Because, the depth of human spirituality just can be seen by an individual who tested it. So an individual must effort to taste *dhikr* experience, spiritual experience.

## **B. Psychological Benefit in Concept of *Dhikr* According to Al-Ghazali**

### **1. First Phase**

The first kind of *dhikr* progress that be formulated by Ghazali is the preparation step towards the next level progreesion. As a child of *murid*, training phase have significant role in order to be perfect in *dhikr*.<sup>25</sup> Training phase as the lowest step of *dhikr* form the basic character that should be attributed to *murid*. Person who performs *dhikr* by mouth/oral (*dhikr bil lisan*) in the same time must be at *maqam taubat* which is still done *dhikr* limited verbal method, and seeks to have the ability to control the stability of lust and just do good and worth things.<sup>26</sup>

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<sup>25</sup> Ghazali, *al-Arbain Fi Ushul al-Din*, p 52

<sup>26</sup> Hasyim Muhammad, *Dialog Antara Tasawuf dan Psikologi*, p 119

In this first phase, usually the level of brain waves at a rate of 3.5 to 7 Hz, because at this stage the brain is always sent the information through *dhikr* by mouth/oral. It is like the situation of a child aged 3-6 years old, so the message easily stored in cortex. *Dhikr* in this phase more be emphasized at filling and strengthening the memory. This state commonly called the theta state. It is different from person who doesn't perform *dhikr*, the brain waves of this person is delta on the rate between 0.5 to 3.5 Hz /second.<sup>27</sup>

*Dhikr* in a certain amount and tend forced is basically a method in order to increase the habit for *dhikr*. However, it is important to know, *dhikr* must also be balanced with the ability to control desire, keep and reduce the devil potential, and always just do something that is positive, all of this expected to be ones of way to be better person. So, *dhikr* can be practiced, although still in basic structure (*dhikr* by mouth/oral), and also able to take over results of goodness and wakefulness.

## 2. Second Phase

The description of second phase is appropriate with the state of teenagers between the ages of 7-14 years. In this phase, the state of *dhikr* brain wave rate 8-13 Hz /second, this type is called alpha condition.<sup>28</sup> It is identical by Maslow statement in developmental psychology "the capacity to grow in a healthy manner possessed by every human being, but not all of them can reach a certain ideal maturity, even a few people who can achieve it". This is caused by in

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<sup>27</sup> Abdul Muhaya, *Integration of Sufism and Transpersonal Psychology*, p. 42

<sup>28</sup> Ibid,p 43

humans; there are two strengths of attraction. The first is fear while the second one is the confidence.<sup>29</sup>

Maslow argued that the structure of ideal characteristic in this phase will bring an individual at the next level, so he became *wara'*, *zuhud and Faqr*, all actions and ideas are no longer motivated by self-interest, but rather motivated by the public interest and the long-term aspects. Value becomes barometer of happiness for individuals who arrive at this maturity. In other words, someone who arrives at this level will not do anything that does not contain the value of the benefit.<sup>30</sup> But, if the person unable to keep from something's bad he will not reach this result of *dhikr*.

### 3. Third Phase

Religious transformation or change of religious quality in the psychology of religion is usually known as religious conversion. It happens when an individual experience a phenomenon that is characterized by the development of religious and changes dramatically, either by ideology or religious behavior.<sup>31</sup> These changes can be manifested in three ways. First, changes in religious affiliation where someone move from one religion to another. Second, the increase in religious appreciation (people who previously

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<sup>29</sup> Abraham Maslow, *The Farther Reaches of Human Nature*, (Canada: Penguin Books, 1971), p 55

<sup>30</sup> Maslow never spoke directly but he described explicitly about the characters are attached to someone with a maturity of *dhikr* in Ghazali prespective, at least it have the same character with someone who is able to actualize its self in Maslow's view, where a person with the ability to actualize themselves able to see reality more efficiently. It means that he was just going to do something that was supposed to be done, not on the basis of certain interests that are temporary. As well as explicitly choose between truth and error. Maslow, *Motifasi dan Kepribadian*, terjemah: Nurul Iman, ( Bandung: Pustaka Binaman Pressindo, 1993), p 6

<sup>31</sup> James, *Varieties of Religijs Experience*, (New York: Longman,1990), p 148

did not care about religion or do not believe in religion became a very religious person). Third, change or increase in commitments and religious beliefs in the context of the same religion.<sup>32</sup>

This phase is like the level of development in adulthood, where person has maturity in *dhikr* performance. The rate of the brain wave when performing *dhikr* is 13.5 to 30 Hz /second, caused by the condition of the brain activity concentrate on *dhikr*, this state is called the beta state.<sup>33</sup> According to the psychological point of view, al-Ghazali argues this is a condition in where man able to actualize himself, the condition when a person has reached a different personality from the other person in general. The characteristics that be differed well-known as B-values (Maslow term) that has attached to himself and all his behavior.<sup>34</sup>

In this phase, an individual who performing *dhikr* often get mystical experiences or Altered States consciousness (ASC), which is a form of consciousness that is different from the normal consciousness in general.<sup>35</sup> So in this situation is often equated with the *peak experience* in hierarchy of needs that was formulated by Abraham Maslow.

Religious life of "ordinary people" or immature religious reflected from involvement an individual that focuses on the social level characterized by superficial tendencies, ritualistic and tend to be

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<sup>32</sup> Subandi, *Psikologi Dhikr*, (Yogyakarta: Pustaka pelajar, 2009), p 48

<sup>33</sup> Abdul Muhaya, *Integration of Sufism and Transpersonal Psikology*, p. 43

<sup>34</sup> Maslow's theory of self-actualization based on a basic assumption, essentially to human has intrinsic value in the form of goodness that is driven by the high of needs well-known as meta-motifation or being values. Abraham Maslow, *The Farther Reaches of Human Nature*, p 43

<sup>35</sup> Subandi, *Psikologi Dhikr*, p 58

conventional. So in this period for them to be Muslims "*being a moslem*" is different amongst the Muslims amid others "*being with other moslem*". It is different for ordinary people who more mature in religion that be shown by the renewal of religious life, that is participation experienced and relationship with God. The existence of a Muslim man is being with god "*being with God*".

#### 4. Fourth Phase

*In* psychology, this phase is often referred to a condition or state beyond ego, where the state of the brain more than the rate of 40Hz per second and this situation is very difficult to be reached by someone. This phase is often said by al-Ghazali as a core or final result from *dhikr*, the Qur'an said " *waladhikrullahi akbar* ", the quality is higher than other worship in Islam, including higher than the one who fought on the battlefield.

Based on description above, at least we know that humans have many kind of awareness, and each consciousness has a different level of consciousness, so that the results also were varied as well. *Dhikr*, as one of the worship in Islam, is able to deliver an individual to ideal consciousness at the height of awareness, or consciousness that is not accessible to many humans. Where in this consciousness, person is at the unity maturity soul, so that man is able to actualize himself perfectly.

In psychology tradition, this phase usually called the selfless (lack of self), or also known as beyond self-actualization. The term refers to human development beyond the self in *self-actualization*. People in this state moves without exception, where the interest focuses on self-actualization, focuses on achieving personal identity

and overall acceptance of the self. In this phase, there are some interesting dimensions, one of them is creativity go, behave authentically, and bringing the future into the present.