

CHAPTER II

Dhikr in Psychology Perspective

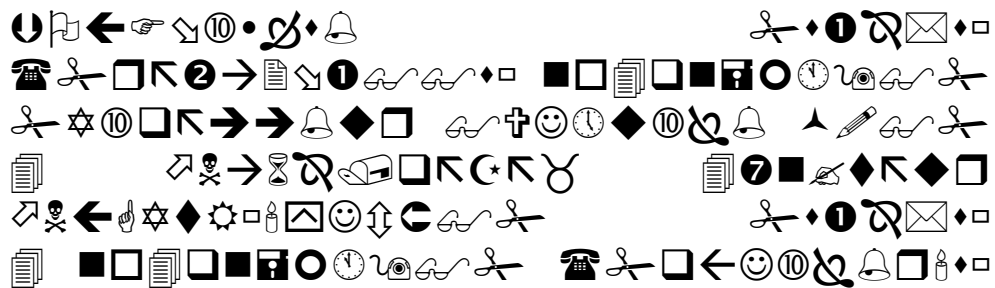
A. Definition of *Dhikr*

Dhikr is calling the name of Allah, routinized deed or called *wirid*, is one of *mahd}ah* worship, is direct worship of Allah by remembering of God. *Dhikr* is a need of Muslim's soul, even Sufi or layman, could be done silently or by ear.

Dhikr is simply called "remember".¹ It means remembering of Allah in the heart accompanied by doing all obligations and avoiding His prohibitions. Remember is sometimes by heart or mouth; remember from forgetting and remembering, and saving in mind. Generally, terminology of *dhikr* in Islam is called "remembering of Allah" or "calling His name."

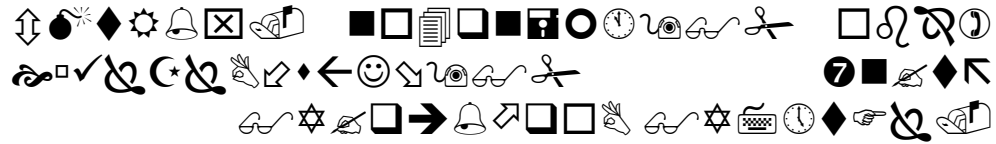
In psychology perspective, *dhikr* means "one power that can accept, save, and reproduce definition or people's conception."² As an intellectual function, memories of what people have learned is enable them to solve new problems that they face. It also helps people to obtain new information and accept reality. But here, *dhikr* means remembering of Allah.

Dhikr in meaning "remembering of Allah" is explained by Holy Quran in surah an-Nisa' verse 103:



¹According to Louis Ma'luf in his phenomenal work "*al-Munjid Fi al-Lughoh*" epistemologically, *dhikr* is from Arabic, *dza>kara, yadz<kuru>*, *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 DEPDIBUD, *Kamus Besar Bahasa Indonesia*, (Jakarta, 1988), p. 1230

² Agus Suyanto, *Psikologi Umum*, (Jakarta: Aksara Baru, 1979), p. 47



“When ye pass (Congregational) prayers, celebrate Allah's praises, standing, sitting down, or lying down on your sides; but when ye are free from danger, set up Regular Prayers: For such prayers are enjoined on believers at stated times.” (QS.al-Nisa’[4]: 103)

Dhikr in terminology of Islam has a narrow and broad meaning. *Dhikr* in a narrow meaning is described by Ash-Shiddiqy is calling Allah by reading *tasbih* (*Subhanallah*), *tahlil* (*la-ila-ha illallahu*), *tahmid* (*alhamdulillah*), *takbir* (*Allahu akbar*), reading Holy Quran and *ma'thur* prayers (prayers that received from Prophet Muhammad).³ The model of *dhikr* like this is classified by Ibnu At'illah,⁴ like as quoted by Afriani into *jali dhikr* (utterance). In this model, there is *dhikr* that is tied into time, place or certain deed, such as text of ritual prayer and pilgrim.

Still in narrow meaning, Bisri said that *dhikr* can be interpreted by oral action (call, tell) or and by heart (call and remember). Further He said that there is opinion *dzukur* (*dhikr* is read by *dhamah*) means heart and oral activity, even *dhikr* (is read by *kasrah*) means especial oral activity.⁵

Similar meaning is also explained by E.W lane, as quoted by Trimingham, *dhikr* is memory, or a spiritual practice that has purpose to declare a God's presence by calling His name and imagining His form. Or one method that is used to gain a spiritual concentration (by rhythmic and repeatedly calling of God's name).⁶

³ As-Shiddiqy, *Pedoman Ddhikr dan Doa*, (Jakarta: Bulan Bintang, 1992) p. 25

⁴ Ibnu Ata'illah Al-Iskandari is a famous Sufi from Mesir. He passed away on 707 H. He is a guardian and the owner of al-Hikam book, Samsul Munir, *Kisah Sejuta Hikmah Kaum Sufi*, (Jakarta: Azmah 2007), p. 55

⁵ A.M. Bisri, *Pesan Islam Sehari-hari: Ritus Ddhikr dan Gempita Umat*, (Surabaya: Risalah Gusti, 1999), p. 8

⁶ J. Spencer Trimingham, *The Sufi Order in Islam*, (London: Oxford University Press, 1971), p. 302

Many definitions of *dhikr* al-Ghazali's thought is called outermost past of *dhikr* (skin)⁷, where at this level, quantity of *dhikr* is more prioritized than its quality. *Dhikr* in this context is different from other worship that prioritizes in quality. For other worship, the more important is good or not it is, not more or less it is. So it is used attributive *amalan s}ali>h}a*, not *amalan kathi>ra*. Special for *dhikr*, al-Quran uses attributive *dhikran kathi>ra* not *dhikran s}ali>h}a*⁸ where the point of the command is on quantity not on quality, suggested to do *dhikr* as much as possible. Because it is quantity that prioritized, so there is no limitation in time to do *dhikr*. The consequence of this understanding is it would not be a problem with the wrong speech in *dhikr*. Because that considered is not in good or bad of someone's *dhikr*, but more or less it is.⁹

In its development, *dhikr* of God is not only limited as a noble reading thought by Prophet in specified time, but more than that. *Dhikr* is defined as human's consciousness of his religion obligations, which is pushing to do all what God commanded, and turn away from His prohibition.¹⁰ In this understanding, people's deed done for God is called *dhikr*. Perhaps this extension of meaning of *dhikr* is same as *H}aqqi dhikr* in view of Ibn At}a>illah, which in this

⁷ According to al-Ghazali, *dhikr* has 3 layers (skins). But, they are close each other. Al-Ghazali detaily doesnot consider low in outermost skin, because its function is toward core. Muh}ammad bin Muh}ammad al-Ghazali, *Kitab al-Arba'in f}i Us}ul al-Di>n*, translated by: Rojaya, (Bandung: Pustaka Hidayah, 2007), p. 52

⁸ “O,, ye who believe! Celebrate the praises of Allah, and do this often.” Q.S. al-Ahzab[33]: 41. “as much as possible” adjective is choosen to emphasize that the quantity of *dhikr* is something important. This explanation is strengthened by another verse in Qur'an in surah al-Nisa:142 “*but little do they hold Allah in remembrance*”, in other word, a minim *dhikr* is one of characteristics of hypocrites' action. According to Abdullah ibnu Abbas, Allah does not burden His servant but decidedly decide limitation and forgive them when they have mistake, except *dhikr*. Because in *dhikr* Allah does not impose the last limitation and does not forgive people who left it, except people who lost their mind. Because Allah commands people to do *dhikr* in all circumstances, day and night, at sea or land, when rich or poor, health or sick, by stealth or unreservedly and in all circumstances. Abdul Qadir Isa, *Hakekat Tasawwuf*, translated by: Khairul Amru, (Jakarta: Qisthi Press, 2010), p. 49

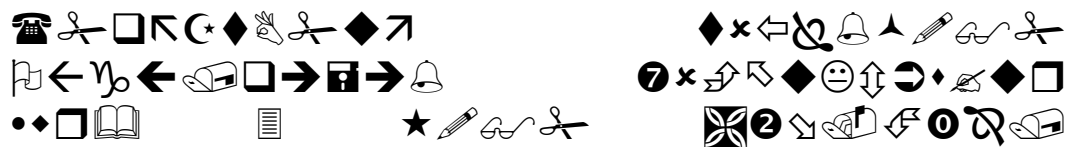
⁹ Jalaluddin Rahmat, *The Road To Allah: Tahap-tahap Perjalanan Rohani Menuju Tuhan*, (Jakarta: Mizan, 2007), p. 246

¹⁰ Baidi Bukhori, *Dhikr al-Asma' al-H}usna: Solusi Atas Problem Agresifitas Remaja*, p.

understanding the whole body and soul are doing *dhikr* without being tied by time and place. According to this definition, who are talking about the greatness of God, or contemplating the majesty, glory and signs of His power and avoiding His prohibitions actually meant that they are doing *dhikr*.¹¹ While Sukanto as quoted by Afif Ansori *dhikr* divided to four section,¹² *dhikr* to awaken power of remembering,¹³ *dhikr* to *sunnatullah*,¹⁴ *dhikr* getting to lesson,¹⁵ and *dhikr* by observing of nature's process.¹⁶

In a board meaning of *dhikr*, Ibnu Qayyim as quoted by Hasyim, wants practise of *dhikr* would give benefit, where *dhikr* should be able to bring *tuma'ninah* and the presence of *al-h}aq* or *musha>hadah*. Further, Qayyim explained, *tuma'ninah* is strength or peace of heart from everything that can affect a person. Whereas *musha>hadah* is the presence of *al-h}aq* without imaginable.¹⁷

Qayyim hopes with the presence of *tuma'ninah* feeling, it is not an excessive probably. It is because of the purpose of *dhikr* itself, as described by al-Qur'an, is the creation of *tuma'ninah* at the performer.



¹¹Ibnu Ata'illah, *Terapi Makrifat: Dhikr Menentramkan Hati*, translated by: Fauzi Faishal, (Jakarta: Zaman, 2013), p. 30 in hadist that narrated by Abdulah ibn Bistr that there is companion asked to Prophet: "Hey Prophet, it is too much for me the *share'at* of Islam is! So tell me something that I hold fast to it" Prophet answered, "during your mouth still wet mention of God." (HR. Tirmidzi). Most of *mufassir* said that the mean of *dhikr* is knowledge about the lawful and the unlawful. The answer of this question is the text of *dhikr* is *mushtarak* word (has more than one meaning) covering prayer, al-Quran and *dhikr* of Allah. Starting from here, it can be understood that all elements of remembering God, whatever the way, it can be divided into *dhikr* (certainly in a board meaning of *dhikr*). *Hakekat Tasawwuf*, p. 88

¹² Afif Ansori, *Dzikir Demi Kedamaian Jiwa: Solusi Tasawwuf atas Problema Manusia Moderen*, (Yogyakarta: Pustaka Pelajar, 2003) p.18. seeing, Sukanto MM, *Nafsiologi: Satu Pendekatatan Alternatif Atas Psikologi*, (Jakarta: Itegritas Press, 1985) p. 198

¹³ Q.S. ar-Ra'd [13]:38; al-A'raaf [7]:205

¹⁴ Q.S. al-Kahfi [18]:24; an-Nahl [16]:90

¹⁵ Q.S. al-Baqarah [2]:269; Qaaf [50]:45

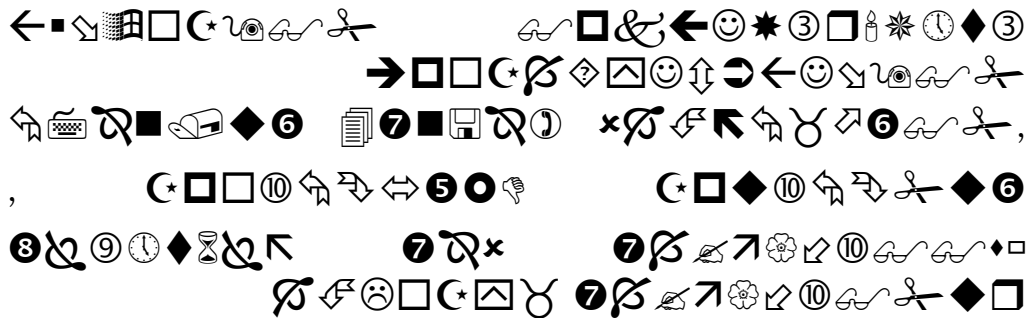
¹⁶ Q.S. az-Zumar [39]: 21

¹⁷ Hasyim Muhammad, *Dialog Antara Tasawwuf dan Psikologi: Telaah Pemikiran Psikologi Humanistik Abraham Maslow* (Yogyakarta: Pustaka Pelajar dan Walisongo Press, 2002) p. 54-46



“Those who believe, and whose hearts find satisfaction in the remembrance of Allah: for without doubt in the remembrance of Allah do hearts find satisfaction.”¹⁸

In other verse:



“(To the righteous soul will be said) "O (thou) soul, in (complete) rest and satisfaction! Come back thou to thy Lord,- well pleased (thyself), and well-pleasing unto Him! "Enter thou, then, among My devotees! "Yea, enter thou My Heaven!”¹⁹

Further, Qayyim divided *tuma'ninah* as the result of *dhikr* into three levels: *first*, equanimity by remembering of Allah, someone’s calmness when fear (calmness in *raja'*) and someone’s peaceful who get temptation. *Second*, peaceful on *kashf*, peaceful of who yearns in procces of waiting, and peaceful of farewell at a meeting. Peaceful of seeing the God at His love.²⁰

B. Normative Basis of *Dhikr*

As mentioned earlier, *dhikr* is the most important deed of servant to God, and stressed over a hundred times in the Qur'an.²¹ Its function is as symbol of Islam, heart cleanser,²² core of theology, protector for being hypocrite,²³ key of success, it makes *dhikr* being the most noble worship.

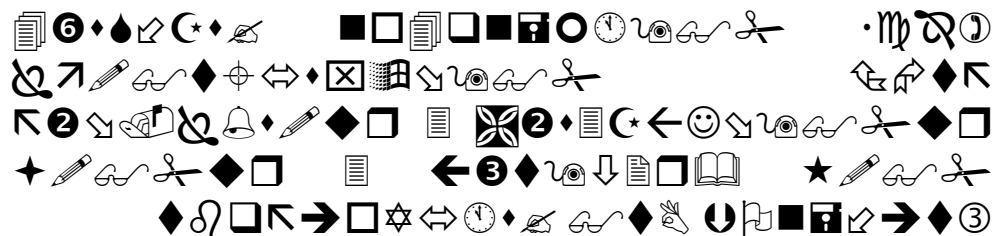
¹⁸ Q.S: ar-Ra'd [13]:28
¹⁹ Q.S. al-Fajr [89]: 26-30
²⁰ *Dialog Antara Tasawwuf dan Psikologi*, p. 55
²¹ Such as in; Q.S. al-Baqarah [2]:152; Ali 'Imran [3]:191; Fus}{}s}ilat [41]; al- Ahzab [33]:41-42; ar Ra'd [13]:28; al-Insa>n [76]:25
²² Q.S. al 'Ankabuut [29]:45

There is no limitation in method,²⁴ total and time of *dhikr*. Prophet said that inhabitants of heaven only regret one thing that they did not much enough to do *dhikr* of God during lived in the world.²⁵

A'isyah has said, like as quoted by Hisyam Kabbani, narrated by, that Prophet always remembers Allah day and night. He said "if your heart always remembers Allah, angels will meet you and send greeting to you in the middle road."²⁶ Nawawi explained this type of sight is given to people who always being introspective (*mura>qabah*), reflective (*fikr*) and preparing (*iqbal*) for life in hereafter.²⁷

Because of the virtue of *dhikr*, Abu Bakar al-Arabi explained there is no good deed accepted without *dhikr*. According to him, who does not remember Allah, for examples, when he gives alms, fasting, his deed becomes not perfect. Therefore, *dhikr* is considered as the most good deed.²⁸

Abu Bakar al-Arabi's opinion is well thought out, because in several occasions, Allah also put *dhikr* up on the other worship; include prayer is being equipment and *dhikr* is as purpose. As expressed in Q.S al-Ankabut,



²³ Q.S. an -Nisa' [04]:142

²⁴ Amin Syukur divided *dhikr* into several methods, *dhikr z'ahir* (loud noise) *dhikr sirr* (noiseless), *dhikr ru>h* (soul voice/ attitude of *dhikr*), *dhikr fi'li>* (activity), affirmation *dhikr* and breathing *dhikr* (process of disease healing). These models of *dhikr* show that *dhikr* can be done by many ways and every where. Amin Shukur, *Sufi Healing: Terapi dengan Metode Tasawwuf*, (Jakarta: Erlangga, 2012) p. 74

²⁵ Narrated by Baihaqi in *Shu'ab al-Iman* (1:392 no. 512-513) and Tabrani in *Majma' al-Zawaid* (10;47) said that the narrators are proper to be believed (*thiqah*), whereas Shuyuti said it is *hadits h'jasan* in *Jami' al-s'agir* (no. 7701)

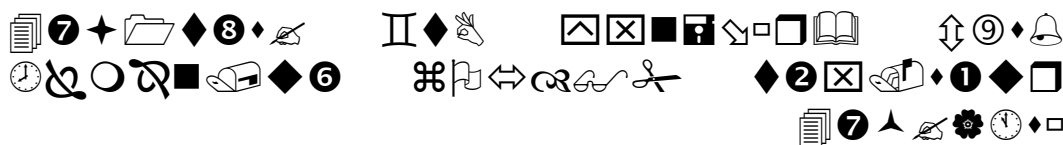
²⁶ Muhammad Kabanni, *Energi Dhikr dan Salawat*, translated by: Zaimul Am, (Jakarta: Serambi, 2007), p. 11

²⁷ *Ibid*, p. 12

²⁸ Ibnu Hajar dalam , *Fat} al-barri>*,(Bairut: Dar al-Fikr, 1998), p. 251

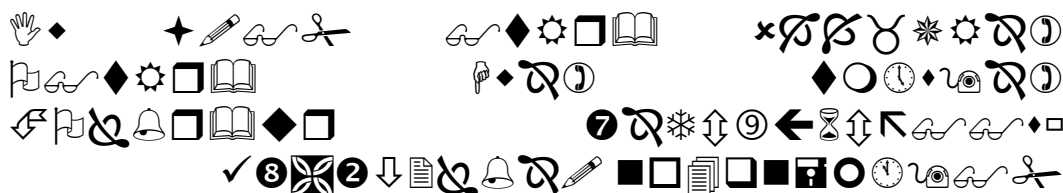
“Recite what is sent of the Book by inspiration to thee, and establish regular Prayer: for Prayer restrains from shameful and unjust deeds; and remembrance of Allah is the greatest (thing in life) without doubt. And Allah knows the (deeds) that ye do.” Q.S.al- Ankabut [29]:45

Q.S. al-A’la,



“But those will prosper who purify themselves, and glorify the name of their Guardian-Lord, and (lift their hearts) in prayer.” Q.S.al- A’la [87]:14-15

Q.S. T}a>ha>,>



“Verily, I am Allah: There is no god but I: So serve thou me (only), and establish regular prayer for celebrating my praise.” Q.S. T}a>ha>[20]:14

Explanation of many verses above shows many advantages of *dhikr* in human life. Abu Hurairah said that Prophet ever said: “earth and every thing in it are cursed, except people who do *dhikr*, teacher and student.”²⁹ In other word, earth and its content that Prophet means in that hadith is all being except Allah. However, basically all creatures do *dhikr* to Allah, it is like Allah said that all beings are always praising, and praise is part of *dhikr*.

In other time, Prophet put *dhikr* up to *jihad* indeed, that is famous as the best deed in Islam. The argument about the extraordinary of *dhikr* from other worship is strengthened by hadith that narrated by Abu Darda’, one time Prophet

²⁹Tirmidzi said that hadits is *hasan* in s book “*Kitab Da>wa>t*”, chapter: The Virtue of *Dhikr*, see: *Sunan at-Tirmizi*, (Bai>rut: Dar al-Fikr, 1994), p. 245. A similar opinion is explained by Ibnu Majah. Shuyuti quoted in *Jami’ al-Shigir* from narative al-Bazar that is similar to Ibnu Mas’ud’s narative and he stated as *hadith sahih*.

asked to his companions, “would you like to hear me tell about deed that has the highest degree, better than golden and silver as alm and war againts on enemy untill cutting their neck? They answered “what is that? Then he answered “*dhikr* of Allah.”³⁰

Commenting on the virtue of *dhikr* over *jihad*, al-Shibli, as quoted by al-Qushairi said, it is not excessive if *dhikr* seems more precious than *jihad* (physical), because the *dhikr* itself is a sword for *muridin* (seekers), where by *dhikr*, *muridin* (the seekers) can cut down enemies that come and keep their self from threats that directed to themselves (the enemy that attacks the heart). Because of *dhikr* (take shelter in Allah), then when the threat overshadows his heart, it would disappear instantly.³¹ In other word, *dhikr* is *jihad* of heart, even it more severe than the physical *jihad*.

Jihad of heart is an effort to receive *Nu>r-Allah* (holy light of God) which is expected to enter into the heart is not easy, when in the soul and heart are left temporal affairs and *mad}mu>mah* characteristics, then *Nu>r-Allah* is difficult to enter into their heart. Heart diseases that preclude between himself and God, need to be destroyed first until its roots, so that *Nu>r-Allah* can illuminate the soul and luminous therein.³²

contemtaible characteristics that pollutes human soul are: *hasad* (envy), *haqad* (envious), *su'ud}}on* (ad prejudice), *kibir* (arrogant), ‘*ujub* (feel perfectly from other), *riya'* (ostentatious), *suma'* (looking for name and fame), *buh}}l* (stingy), *h}ub al mal* (matrealistic), *takabur* (proud of self), *ghad}ab* (grumpy), *gibah* (slanderer), *namimah* (gossip), *kidhib* (lie), *h}iyanat* (broken promise).³³ Of course *jihad* againts these characteristic is more difficult than physical *jihad*.

³⁰Ibnu Majah , *Sunan Ibnu Majah*, in *al-Ada>b*, chapter: *Fadlu al-dhikri* no 3790, (Kairo: Da>r al-Hadis, 1998), p. 335. Muslim in *Da>w>at*, chapter 6 no. 3377

³¹ Al-Qusyairi, *Principles of Sufisme*, translated by: Ahsin Muhammad, (Bandung: Pustaka, 1994) p. 204

³² Djamaluddin Ahmad Al-Buny, *Menelusuri taman-taman Mahabbah Shufiyah*, (Bandung: Mitra Pustaka, 2002), p. 27

³³ Mustafa Zahiri, *Kunci Memahami Tasawwuf*,(Surabaya:Bina Ilmu, 1998), p. 74

In an effort to carry out nonphysical (heart) jihad, not everyone can be able and success. That is way al-Hasan as quoted by Ibnu Ataillah, gives some alternatives in performing *jihad*. Some of them are: prayer, *dhikr* and reciting Quran. These alternatives are maybe success, or not.³⁴ The failure could be caused by heart door has been closed. Because every heart that does not know God, will not like to do *dhikr* and uncomfortable with Him³⁵

One of distinction and uniqueness of *dhikr* from other worships is that God put someones' *dhikr* to His *dhikr* level to humans. So Allah emphasizes "call My name and I will remember you."³⁶ It means, essentially in *dhikr* should be effort to present heart together with *al-H}aqq* (Allah).

About command and distinction of *dhikr*, besides Qur'an and Hadith, there are also some history of the *Salaf*, which of course reinforces the importance of *dhikr*. Because, historically they are closer to the Prophet, spend more their age to socialize and interact with him. Thus, they know exactly what the Prophet did, and what is not.

According to Anas bin Malik, *dhikr* is an indicator of human faith, where faith, which is the soul or spiritual awareness that is full appreciation to God and that appreciation, is grown by the absence of a thorough appreciation of God's attribute.³⁷ Therefore, then, *dhikr* is the attitude of appreciative to the God that becomes core of someone's religious. Humans are able to free from *nifaaq*, temptation of devil and hell fire because of it.

Commenting on what Anas explained, Ibn Ataillah added that *dhikr* has function to remove excessive sediment in the body caused by excessive food and consumption of illicit goods, which causes Moslem to be a hypocrite, easy to be

³⁴ Q.S. Az-zumar[39]:45

³⁵ Ibnu Ata'illah, *Terapi Makrifa*, p. 58

³⁶ Q.S. al-Baqarah [2]:147

³⁷ Sudirman Tebba, *Orientasi Sufistik Cak Nur*, (Jakarta: Paramadina, 2004), p. 5

tempted by devil and sin. By *dhikr*, that sediment could burn out and leaves kindness.³⁸

In the past, among Israel there are black slave, whenever he reads *la> ila>ha illa Allah*, his body from head to toe turns white. Thus, when a servant realize *la> ila>ha illa Allah* correctly, his heart will be in a position that cannot be expressed verbally.³⁹

Even it is so simple,⁴⁰ *dhikr* is lock opener of *qalbu* substance that leads *salik* up to the highest *maqam*. In order that one can achieve the highest *maqam* (*ma'rifa>tullah*), all kinds of soul dinginess which are in the seven *lat}a>if* had to be cleaned first by *dhikr*. But, to achieve that purpose *Sufi* has to go through a long, hard, and difficult. He should cross many stations that is called *maqama>t*, and move from one stage (*maqam*) to the next stage before reaching the goal (*haqikat*).⁴¹

C. *Dhikr* in *Sufi*'s Tradition

In its traditional area, "practice of *dhikr*" has been aspecialty, habit, and routine tradition in order to increase the quality of nearness and piety and get the pleasure of Allah and fortify self from life influence that destroys the life system of Muslims. *Dhikr*, as commanded by Allah through Holy Qur'an and hadith of Prophet Muhammad,⁴² then hereditary carried out by the classical *Sufi*⁴³ in *majlis*

³⁸ Ibnu Ataillah, *Terapi Ma'rifat*, p. 33

³⁹ *Ibid*, p. 70

⁴⁰ *Dhikr* can be read by fair means or foul, even in the shortest form. So for people who are really busy with his activities, his tongue could be enough to thank Allah, Allah, or *Huwa*, *Huwa*, or *La>*, *La>* or *Ah*, even *Ah* sound is unclear. *Ibid*, p. 72

⁴¹ Harun Nasution, *Falsafat dan Mistisisme dalam Islam*, (Jakarta: Bulan Bintang, 1973), p. 63.

⁴² Narrated by Muhammad is told by Abu Ustman from Buraid bin Abdullah from Abi Burdah from Abu Musa al-Asy'ari from Nabi s.a.w., he said, "parable to those who do *dhikr* of his Lord and who does not do is like the living and the dead", Ismail Ibnu Ibrahimh al-Bukhori, }*Sahih Bukhori*, (Kairo: Maktabah Ibad al-rahman, 2008), p. 770. Other Hadith narrated by Anas said that Prophet said, "if you drive through the park of heaven, take the grass" His companions asked, "O Rasullah, what is meant by park of heaven? He answered, "park of heaven is *halaqah-halaqah* of *dhikr*." *Sunan at-Tirmizi*, (Bairut: Dar al-Fikr, 1994), p. 246

⁴³ According to Sunarto, as quoted by Hasyim, that classic Islam period is after Prophet spreads his teaching at 650 AD. Until the collapse of the Islamic government in Baghdad in 1258

of *dhikr*.⁴⁴ Moreover, on many *tarekat* groups, *dhikr* was red through tool by beating instrument of music. Until now, *Maulawi tarekat*, for example, that based on Jalaludin Rumi,⁴⁵ is doing *dhikr* within listening to the music and dancing.⁴⁶

There is strange phenomenon according to ordinary people and *fuqaha*, that *Sufi* in making close to God is more inclined use poem, *dhikr*, etcetera than use Quran. Physcologically, actually this phenomenon is parallelized to deep longing condition. The one who yearns is more inclined praise, sing, make a poem that describes character, shape, than reading message that delivered by his love. By hearing or singging love melody (music), secret love in the bottom of heart is getting stronger and will bring on ecstasy condition.⁴⁷

Dhikr becomes one thing that cannot be separated from *Sufi*'s tradition indeed, however the form and way to do it.⁴⁸ According to al-Qusyairi, tradition

AD. Hasyim Muhammad, *Kezuhudan Isa al-Masih dalam Literatur Sufi Suni Klasik*, (Semarang: RaSAIL, 2014), p. 26

⁴⁴ There are many scholars opposed and said that *hJalaqah dhikr* is *bid'ah*. One of them is Ibnu Taimiyah. He is famous whit his hate of *tasawwuf* and accusation that *Sufi* is *kafir*, because *majlis dhikr* is *bid'ah*, and there is no in Prophet and his companions age. Then there is in Prophet age is *majlis* Quran and *fiqh*. Whereas *majlis dhikr* is *bid'ah* that is made by people who lean them selves to *tasawwuf* follower at second century of *Hijriah*. After that, in *majlis dhikr* was entering dance and song, and beating drum that distrubing *dhikr*. Jalaluddin Rahamat, *The Road To Allah: Tahap-tahap Perjalanan Rohani Menuju Tuhan*, p, 249

⁴⁵ Jalal al-Din Rumi bin Baha al-Din, Persian poet and founder of *Maulawiyah tarekat*, was born at 604 H in Balkh and passed away at 672 H in Qanya. Bernad Lewis, *The Encyclopedia of Islam*, (Leiden: E.J. Brill, 1971), p, 393-397

⁴⁶ According to Rumi, music is food for God lover, because there are fantasy of soul composure inside of it. By listening to the music activity, inside of listener his self will be collected a big power. This power is not in imagination form but in action. Beside that, love passion can rise because of music beat and romantic song. Nicholson, (translator) *The Mathnawi of Jalallu'din Rumi*, (Cambridge: 1962) sixth book, 733-734. Similar opinion is also said by al-Syazili, as quoted by Muhaya, that music can pacify *Sufi*'s soul that is wolking on spiritual journey that is full of obstacle, make the soul of guardian happy, lighten the burden, erase the sadness and bring out the happiness. Abdul Muhaya, *Bersufi Melalui Musik*, (Yogyakarta: Gema Media, 2003), p, 32. Al-Qusyairi, about the music, he said, there are many prerequisites that should be filled by *hakekat* expert who will listen the music concert as the media of *dhikr*. *First*, soul longing should be really erased and heart has to live through *musha>hadah* soul. *Second*, his soul has to come to Allah. *Third*, he should not choosen listening to the singer voice than message delivered. *Forth*, really trying to bring out spiritual condition he has. Al-Qusyairi, *Al-Risa>lah Al-Qusyairiyah Fi 'Ilmi al-Tasawwuf*, (Bairut: Dar al-Kitab al-Arabi, tt), p. 53.

⁴⁷ Muhaya, *Bersufi Melalui Musik*, p, 19

⁴⁸ Ash-Sibli, for example, because of his fear in forgetting to do *dhikr*, he always accustoms his self to bring whip when he go. If he forgets to do *dhikr*, he takes down his cloth and flails him self. Until when that whip was broken. Sometimes that whip was finished before the night come. Thereby he will wham his hand and foot at wall when he forgets to do *dhikr*. Forget

of *dhikr* becomes familiar with *Sufi* because *dhikr* is considered as supporting that becomes their base in going to Allah's way. Whereas according to Ali ad-Daqqaq, as quoted by al-Qusyairi, *dhikr* for *Sufi* is like a guardian charter. Who is given a success in doing *dhikr*, it means he has gotten that charter, and just the opposite.⁴⁹

Another narrative from *salafussalihin* delivered by Hamid al-Aswad, "one day I went together with Ibrahim al-Hawwas. We stopped in one place that is inhabited by many snakes. Then he put his drink container and sit, so did I. When the night came and the weather was cool, the snakes ran the streets so I screamed calling *Sheh*. But he just said: "Do *dhikr*" then, I did it. Suddenly, they returned to their place, but it is not for long they came back. I recalled the *Sheh*. More and more he said: "do *dhikr*". That was happened until morning came. When the morning came, he continued his trip and I followed him. Suddenly I saw a snake fallen from his bolster mat and circling his foot. Spontaneously I asked him, "do you feel good?" He answered, "I never find the deeper sleep than last night."⁵⁰

Thereby, success *dhikr* will give impact into attitude of life that is free from unsuitable fear in facing this life. This is not only because of faith, but also people which grow in their soul a steadiness in orienting their life for only getting The pleasure of God.⁵¹

Similar with opinion before, according to Ibnu Ataillah, *dhikr* has certain influence, when someone is busy by doing *dhikr*, certainly given the higher, for example, could erase restless, fear in facing the arbiter and anxiousness. But,

that is meant is not forgetting do *dhikr* to Allah. Because actually *dhikr* (remember) is a loss of mind of *dhikr* performer to *dhikr* that is said. *Ibid*, p, 204

⁴⁹Further, al-Qusyairi told that there is man who performs *dhikr* in the middle of jungle. When al-Qusyairi will meet him, a lion bits and frazzles his fles. Then al-Qusyairi is fainted, and when he woke up, al-Qusyairi asked to that man about many things was happened. He said that lion is ordered by Allah, when your *dhikr* is loose, you will see that lion bits me. This is according to Dhun Nun al-Misri is common, because for the really performer of *dhikr* to Allah, he will forget any thing except his *dhikr*. Allah will bless him from every thing that threatens him. *Ibid*, p, 357. See also: *Principles of Sufisme*, translated by Ahsin Muhammad, (Bandung: Pustaka, 1994) p, 203.

⁵⁰ See Ibnu Ataillah, *Terapi Makrifat*, p, 59-60. Compare with al-Qusyairi, *Principles of Sufisme*, p, 208

⁵¹Sudirman Tebba, *Orientasi Sufistik Cak Nur*, p, 40

further Ibnu At}a>illah explained that the influence has opportunity to blot *dhikr* itself when it is being a main purpose. Therefore, *dhikr* should be done purely for Allah so the motivation of *dhikr* is really spiritually, it is sincere.⁵²

Spiritual motivation is only owned by them who love Allah. There is no earthy purpose in heir heart. Thereby all their deed is based by sincere. According to Hasyim, people who really perform *dhikr* sincerely will reach *tuma'ninah* sense-as an effect not a purpose, they will enter in *fana'* phenomenon, where the person who involved will feel awful spellbound as implication from being of beautiful and greatness of God. This spellbound, in certain condition could forget other thing, include pain feeling.⁵³ That time, *dhikr* has really ruled in someone's heart accompanied by a loos of *dhikr* itself.

In this sort of condition, *dhikr* becomes a ruler, it likes a fire that inters in a home, works give an influence, and said "I am, noting else except I am." If in that home there is fire-wood, it would quickly burn. If that home is dark, it would be light that was lighting every dark corner, it would be light over other light. It is the result of optimal *dhikr*.⁵⁴

Agree about Ibnu Atailah's opinion, Nur Kholis Majid see this condition is a religious implication that gives influence on two aspects, spiritual and physical. The cause is nothing else except soul composure because of making communication to the God. So who correctly performs *dhikr (Istiqamah)* will has balance soul, hopefullness but nothing loose self-conscious.⁵⁵ Because he does not beef about problem he faces and does not be stingy when he gets luck.⁵⁶

Optimal *dhikr* is appearance of *musha>hadah* (disclose/expose) and *fikr* (contemplation).⁵⁷ *Musha>hadah* is condition where man's heart has filled by divine lights, so it seems like unbroken flash of light in the night, makes the night

⁵²Ibn-Ataillah, *Terapi Makrifat* , p, 62

⁵³ Hasim, *Dialog Antara Tasawwuf dan Psikologi*, p, 55-56

⁵⁴ Ibn-Ata'illah, *Terapi Makrifat* , p, 62

⁵⁵ Sudirman, *Orientasi Sufistik Cak Nur*, p, 40

⁵⁶ Q.S. al-Ma'aarij [70]:19-23

⁵⁷ Ibn- Ata'illah, *Terapi Makrifat* , p, 8

like as daylight.⁵⁸ whereas *fikr* is effort to always comprehend fully and remember name of Allah, creations, and His power.

Dhikr form heart makes a bigger intimacy, and it seems the performer, all of his limbs are heart. Every limb is heart that ties Allah. This condition is described by Qusyairi⁵⁹ in his book *Tartib as-Suluk*, as quoted by Annemarie Schimmel, in this *dhikr*, the *Sufi* has skipped over sleep and rest, he lives specially for doing *dhikr* that is not leaved even a while. Every limb moves, then that moval becomes stronger, becomes a sound, this sound produce *dhikr* that can be heard by all limbs except tongue.⁶⁰

When people has entered this area, it seems will arise new and different spiritual condition. This soul is purer and more beautiful than other soul. It is called “sub of heart” or “sub of soul.” That is soul in seeker of God and has been together with Him.⁶¹

Sufi, a little less, Yazid al-Bustami⁶² awared that the substance of *dhikr* is arbiter. This firm belief becomes theology basic of Niffari prayer. Abu Bakar al-Wasiti that co-exists with Niffari has similar thought and said, who remembers to his *dhikr*, is more careless than who forgets his *dhikr*. Therefore, al-Hallaj said *dhikr* is worth pearl, and *dhikr* closes you from my vision.⁶³

From the beginning, *Sufi* contemplated the meaning of *dhikr*. They awared that *dhikr* is so important as spiritual exercise and they accepted it as special worship for who tries go through the God way. Therefore, they tried to reveal

⁵⁸ Hasyim, *Dialog Antara Tasawwuf dan Psikologi*, p, 56

⁵⁹ Abdul Karim Ibnu Talhah al-Qusyairi was born in 986 H. in a small city Ustua, northeast Iran. *Principles of Sufisme*, p, 5

⁶⁰ Annemarie Schimmel, *Dimensi Mistik Dalam Islam*, (Jakarta: Pustaka Firdaus, 2000), p, 219

⁶¹ According to Abdul Qadir al-Jailani, this condition is the last stage in *dhikr*, that is called *dhikr Khafiy al-akhfa'*, is the deepest and hiddeen. *Dhikr* performer now is really has felt the real enjoyment that he seek and wish. Abdul Qadir al-Jailani, *Rahasia Sufi*, translated by: Abdul Majid, (Yogyakarta: Pustaka Sufi, 2002), p, 101-102.

⁶² Abu Yazid al-Bustami was born in Bustham, northeast of Persia, passed away at 261 H. or 874 AD. *Kisah Sejuta Hikmah Kaum Sufi*, p, 52

⁶³ Schimmel, *Dimensi Mistik Dalam Islam*, p, 220

what cause does *dhikr* bring out very high in psychological of seekers. Explanation about it will be explained in next discussion.

D. The Method of *Dhikr*

Basically, *dhikr* should be done by certain way, politeness and text appropriate with time and place based on Allah principles in Quran modestly, devoutly and softly.⁶⁴ Thus in order that *dhikr* is done be *h}ushu'* (devoutness) and worth in soul, so it needs to be done based on Islamic teaching because if not, it is only word and will not stay on heart absolutely. Devoutness and modesty bring out the meaning of *dhikr* sentences try to get its impressions and pay attention in its aim and purpose.

Technique of *dhikr* substantively can be learned by back to the history of *dhikr* in Prophet Age, where at that time Prophet taught many different techniques to the first caliph. According to Joseph Flecher, as quoted by Schimmel, Prophet taught a silent *dhikr* to Abu Bakar when they were in cave in *hijrah* trip to the Medina, whereas Ali, Prophet taught a voiced *dhikr*.⁶⁵ This shows that *dhikr* division is in accordance with manner of reading (*jali* or *h}afi*) depend on place and performer condition. Even in several narrative said the second is more important but the first *dhikr* is also has important role, and of course becomes excellence in itself.

Mystic experts that oppose *dhikr jali* based on what Prophet said “you call not to deaf and absent God, but you call God who always hears and be present.” They also said voiced *dhikr* can disturb devoutness of other performer of *dhikr*.⁶⁶ But in many things, voiced *dhikr* is considered more effective.

Ushman al-Hirri, for example, when asked by group of *musafir* that complain to him, “we perform verbal *dhikr* to Allah, but we do not get sweetness of our *dhikr*” then Ushman answered, “Thank to Allah because at the least Allah has adorned your limbs by pursuance”.⁶⁷ It means people who do *dhikr* even by

⁶⁴ Q.S. al-A'ra>f [7]:205

⁶⁵ Schimmel, *Dimensi Mistik Dalam Islam*, p, 214

⁶⁶ *Ibid*, p, 222-223

⁶⁷ Qusyairi, *Principles of Sufisme*, p, 204

mouth is rubbing their mirror of heart until that mirror becomes pure that finally be able to spray the beauty of Allah. That is frightened is when the seeker do not understand this thought, they will perform *dhikr* by stomach not by heart.⁶⁸

Has been explained that generally *dhikr* could be done by two methods- apart from contravention there- *jali* and *khafi*, further theoretically Sha'rani as quoted by Schimmel divided into seven kinds of *dhikr* method; *dhikr lisan*, by tongue, *dhikr an-nafs*, is not heard, but includes of movement and sense inside, *dhikr al-qalb*, when heart contemplates beauty and greatness inside, *zikr-al-ruh*, when mystic performer mediates is observing light of attitudes, *dhikr as-sirr*, inside of heart core, *dhikr al-h}afi*, secret *dhikr*, *dhikr ah}fal h}afiy*, secret over secret.⁶⁹

Other important thing that should be observed in doing *dhikr* are place and condition of performer, in order that can help in fullness concentration. Even in a first form *dhikr* could be done whenever, without limitation in time, but *dhikr* had better beaten to many actions. Because implementation of *dhikr* based on concentration in *dhikr* and devouty (*h}ushuk*) as an effort to optimize and bring nearest to Allah.⁷⁰

In order to get the meaning of *h}ushuk*, feel and comprehend fully what is red (*dhikr*) Amin Syukur emphasized performer of *dhikr* should emptied the mind and feeling. It is sure all is started by *wasilah* and good deed, include: even obligatory or optional prayer, especially night prayer.⁷¹

⁶⁸ Schimmel, *Dimensi Mistik Dalam Islam*, p, 217

⁶⁹ *Ibid*, p, 221. Compare it with Zainul Adzfar, *Epistimologi Pengalaman Keagamaan dalam Tradisi Tarekat*, p, 45

⁷⁰ Said Aqiel Siraj, "Metode dan Tingkatan *Dhikr Sufi*" dalam *Dhikr Sufi: Mengahampri Ilahi Lewat Tasawwuf*, (Jakarta: Serambi Ilmu Semesta, 2002), p,168

⁷¹ Amin Syukur, *Dhikr Menyembuhkan Kankerku*, (Jakarta: Hikmah, 2008), p. 182. Research of Ratna Juwita, student of Psychology faculty of UI, *Pengaruh Dhikr yang didahului Sembahyang Terhadap relaksasi*, study about effect of *dhikr* in *dhikr* group in Cilandak by measuring their heartbeat before and after performing *dhikr*. Measurment tool that is used is sanyo pulse meter model HRM-200E, that is known accurate. That research shows there is decreasing in heartbeat frequency that is significant before and after performing *dhikr* that is preceded by prayer. It means *dhikr* has significant influence to responden. (Jakarta: UI, 1983)

Abdul Qadir Jailani gives a confined strait to get good *dhikr*, is by avoiding body from food, and it is allowed (*h}alal*) or forbidden (*h}aram*). It can be consumed in accordance with *shariat Islam* or not, etc.⁷²

According to Simnani that is quoted by Schimmel about ideally of *dhikr* position in reaching perfect concentration, performer should sit cross legged, right hand placed over the left hand, left hand holding the right foot placed at the top of the left leg.⁷³ But sitting style can be different according to the type of *tarekat* they follow.

Other Method is applied by *tariqah Naqsabandiyah*, this *tarekat* teaches five *lat}a'if* of *dhikr*, is soft points in a body that should be made the center of *dhikr* until all its shape is metamorphose. Then five of *lat}a'if* was explained by Mir Dad. *Dhikr qalbi*, is located in left breast, expressed by love and yearning, *dhikr ruh}i*, is performed in right breast lonely and quietly, *dhikr sirr*, expressed in intimacy, *dhikr h}afawi* is near to the corner of left breast, in order to lay aside and kill self, *dhikr ah}fawi*, in the middle of breast, as a sign of smelting and unity. Then *dhikr* is continued to mind in perfect defensiveness by *dhikr nafsi* and the last is *dhikr sult}a}ni*, or *sult}a}nan* memory, where *dhikr* penetrates to all form of body and soul.⁷⁴

Difference of way and method in performing *dhikr* for every *tarekat* is depended on individual experience of founding father of *tarekat*. But whatever it is, substantively the purpose is same, is how to feel *hud}ur* in front of Allah.

E. The Advantage of *Dhikr*

Generally, Islamic teaching, include *dhikr*, is only commanded because of spirit of dedication *amrun ta'abbudi* to Allah, so that is often considered only as ritual, the result, *dhikr* is considered as passive ritual, but basically *dhikr* is important and useful deed. Where *dhikr* likes has explained before that it can appear *t}uma'ninah* equanimity. The deepest soul-consciousness is perfection of

⁷²Jailani, *Rahasia Sufi*, p, 108

⁷³Schimmel, *Dimensi Mistik Dalam Islam*, p, 216

⁷⁴*Ibid*, p, 221

human spiritual development, one condition of Sufi look at Allah through Allah and only Allah is full filling their consciousness.⁷⁵

Power of *dhikr* appears from identity of names of Allah together with Allah Himself that is remembering, that is by *madhku>r* (only God). *Dhikr* is Allah's deed. This is knowledge of Allah His own, consciousness of Allah His own. He is God who engages His own self through *dhikr*, as God works through His creation.⁷⁶

The aim of *dhikr* is to bring the presence of heart; performer of *dhikr* should try to make an oral *dhikr* and heart *dhikr* by understanding what he was saying, as when reading the Qur'an. The aim is also to know (*ma'rifat*) God, even the names or His attributes its meaning is grown in self actively.

When *dhikr* seeps into the whole mystic manifestation of the performers, he subsequently has forgotten memories to anything else. Therefore, al-Razi was affected by his teacher al-Misri Zunnun said "he who forgets everything because of *dhikr*, then Allah will protect him from all that threatened."⁷⁷ Defensiveness to God and absolutely love Him cause the performer does not depend on anything other than his God.

Thus, *dhikr* teaching besides valuable hereafter, is also very useful to avoid the disease spread of psychosomatic symptoms currently affected by modern people. Thus *dhikr* can be used as a method of psychotherapy, because by many performing *dhikr*, soul will be at peaceful, and is not easily swayed by the environment and global culture.⁷⁸

⁷⁵Javad Nur bakhshy, *Psikologi Sufi*, translated by: Arif Rahmat (Yogyakarta: Fajar Pustaka Baru, 1998), p. 237

⁷⁶Cyril Glossi, *Ensiklopedi Islam*, Penerjemah Ghufron Mas'adi, Ed. I, (Jakarta: PT. RajaGrafindo Persada, 2002), p. 449.

⁷⁷Qusyairi, *Principles of Sufisme*, p. 204

⁷⁸Zainul Adzfar, *Epistemologi Pengalaman Keagamaan dalam Tradisi Tarekat*, (Semarang: Lapran Penelitian, 2006), p. 136-137

F. *Dhikr* Relaxation: Psychology Perspective

1. Relaxation

In Psychology discussion, relaxation is usually defined as a condition where the muscles back to its original state after contracting or stretching or a low tension state without strong emotion. According to Beck and his friends, relaxation is an extension of skeletal muscle fibers, while the tension is a contraction of the muscle fiber displacement.⁷⁹Caplin describe relaxation as therapy is one type of relaxation therapy by teaching the patients how to rest and relax, with the assumption that muscles rest can help reduce both physical and psychological tension.⁸⁰

Relaxation is an activation of the parasympathetic nervous that is stimulated descent of functions by sympathetic nervous system, and stimulates the increase of all the functions is derived by the sympathetic nerves. Each sympathetic nerves and the mutual sympathetic influence each other, then the increase of one of system activities will hamper or suppress the other function.⁸¹

2. The Kinds of Relaxation

There are many kinds of relaxation known in psychology world, as explained by Benson and Proktor, are;

1) Muscle Relaxation

It is by performing muscle strained with a certain tension and then loosened. But before the muscles loosened, it is important felt that tension, so people can feel the tight and limp muscle. Instructions of muscle relaxation could be given by a tape recorder.

⁷⁹ Muhana Utami, *Prosedur-prosedur Relaksasi*, (Yogyakarta: Fakultas Psikologi UGM, 2000) p, 42

⁸⁰ Caplin,JP, *Kamus Lengkap Psikologi*, (Jakarta: Raja Grafindo, 1999) , p, 180

⁸¹Wening Wihartati, *Pengaruh Relaksasi Dhikr Untuk Meningkatkan Kesehatan Mental*, report of research, (Semarang: IAIN Walisongo, 2011), p, 12

2) Relaxation of Senses Consciousness

In this relaxation individual is given a question, but not to be answered with a verbal but felt according to what can and cannot be experienced by individual at the time when instruction was given.

3) Meditation Relaxation

This method is an exercise technique that is used to increase mental awareness, which further, brings it to be more consciously controlled. Relaxation meditation performance lately is done in many things. There were aiming to get peace, self-control, even there was using it as relaxation after work.⁸²

4) Dhikr Relaxation⁸³

There have been many studies that show a correlation between religious commitment or faith and healing. The researchers found the factors involved in the increased possibility of added age and life expectancy, the decrease of using of alcohol, cigarettes, and drugs, decrease anxiety, depression and anger.⁸⁴

In relaxation, as previously described, is needed willfully physical relaxation that in the *dhikr* relaxation will be combined with the resignation. Relaxation is a physical activity, while resignation is psychological activity that will strengthen quality of relaxation. This resignation is more than massive attitude explained by Benson, the difference lies in the attitude of transcendence when the resignation in *dhikr* activities. In this resignation, relaxation response does not only happen at the level of physical but also psychological that is deeper. Because resignation is a totally surrender attitude.⁸⁵

⁸² Herbert Benson dan Proktor, *Dasar-dasar Relaksasi*, (Bandung: Kaifa, 2000), p, 30-32

⁸³ This type of relaxation is a respon type of relaxation that is developed by Benson Benson, where this is combination between relaxation with religion that followed. See: Herbert Benson, *Dasar-Dasar Relaksasi: Bagaimana Menggabungkan Respon Relaksasi dengan Keyakinan Anda*, (Bandung: Mizan, 2000), p, 61

⁸⁴ Mohammad Saleh. *Mengapa dan Bagaimana Salat Tahajud Menyehatkan, Tinjauan dari Aspek Psikoneuroimunologi*, seminar papper, 2002.

⁸⁵ Wihartati, *Pengaruh Relaksasi Dhikr Untuk Meningkatkan Kesehatan Mental*, (p, 23. This condition is like in prayer text, *inna> s}jala>ti wa nusuki> wa mahyaya> wa mama>ti*

Resignation in board context does not mean lazy to do everything, but resignation like as swing of tree follows blow wind, when that tree defies the wind, it will fall. Movement of tree to right and left is substantively the resignation.

There are two things could be done to bring out respond of relaxation. First, repeat the word, phrase or repeat muscle activities. Second, irresponsive when failure fights, such as: tired, weary and stress. If making technique of relaxation respond from Benson is combined with dhikr, added with resignation of Allah, when routinely done, so relaxation respond will appear.⁸⁶

Relaxation respond that involves faith will make relax condition faster. In other word combination between relaxation respond and involving the faith will multiply advantage gotten from relaxation respond.

Using of phrase that has meaning as *la> ila>ha illallah*, could be used as faith focus, so it is chosen word that has depth of faith. By using word or phrase that special meaning will push *placebo* effect that is salutary. The stronger of someone's faith combined with relaxation respond is the higher of relaxation effect that is gotten. Phrase choosing had better is simple to be pronounced by heart when take and exhale the breath normally. Both words is easy to be pronounced and remembered.

Focus of this relaxation is not on relaxing of muscle but on certain phrase that is pronounced many times over in well-regulated rhythm and combined by resignation to transcendence object is God. Phrase is used could be names of Allah, or other words that has sobriety meaning.

3. Perspective of Psychology about *Dhikr* Understanding

Dhikr by repeated call the name of God, devotedly, and doing by *t}uma'ninah*, could bring nearer and more intimate to the Creator. This condition

lilla>hirabil a>lami>n. This attitude is a resignation that will appear willing, so failures stress that caused by life problems could be tolerated by this attitude. Abu Sangkan, *Berguru Kepada Allah*, (Jakarta: Bukit Tursina, 2002), p, 40.

⁸⁶Herbert Benson, *Respon Relaksasi:teknik meditasi sederhana Untuk Mengatasi Tekanan Hidup*, (Bandung: Mizan, 200), p, 24.

will make love to Allah (*h}ubbullah*) grows and place on a solid footing transcendental relation (*h}ablum minallah*).

Psychologically, the result of *dhikr* performing in consciousness can bring on understanding of God presence the most gracious the most compassionate, who always knows every activities, obvious or hidden. He does not feel alone in the world, because there is Allah that always hears his jeremiad that cannot be revealed to other.⁸⁷

Besides that, performing of *dhikr* devotedly and fully concentrate is able to bring relaxation effect and equanimity for the performer. To help bringing out the relaxation effect, usually *Sufi* use music instrument, performing *dhikr* by rhythm arrangement, and not few who perform by *uzlah*.

About relaxation effect and equanimity in *dhikr*, in Indonesia psychology has done many empiric researchs. Effa Naila Hady, a psychologist, has done many series of deep interview about motivation, understanding and advantage of *dhikr* on group of *dhikr* performing at Alkah Baitul Amin, Cilandak, Jakarta. The research result shows that respondents generally feels quiet in life and valuable after habituating perform *dhikr*.⁸⁸ Thus, *dhikr* experience that is trusted able to bring out the deep love to God that His name is called and remembered, comprehend fully His presence, making it stick on what is forbidden, doing His command, and enriching life in sense, mind and spiritual, so his life is valuable.

On those individuals, it is impossible anxiousness, and worried will disturb them. It is exactly quiet that includes in their self, like expressed by many research. Because anxiousness that has many levels, low, medium, and high, actually could be solved by *dhikr*.⁸⁹ So, worse habit of human that is often beef

⁸⁷Hanna Jumhana Bastaman, *Integrasi Psikologi dengan Islam: menuju Psikologi Islam*, (Jakarta: Pustaka Pelajar, 1995), p, 160-161

⁸⁸ Effa Naila Hady, *Penghayatan Ketenangan Dalam Berdhikr*, skripsi sarjana, Fakultas Psikologi UI, (Jakarta: UI, 1982) then there are many researchs about influence of *dhikr*, such as: research of Ratna Juaita, *Pengaruh Dhikr yang didahului Sembahyang Terhadap relaksasi*, Psychology Faculty of UI, (Jakarta: UI, 1983) and many others.

⁸⁹Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere, Who say, when

and many problems they face is a scenario of God, at the same time God give its cure.

afflicted with calamity: *Inna> lilla>hi wa inna> ilaihi ra>ji'u>n* "To Allah We belong, and to Him is our return" They are those on whom (Descend) blessings from Allah, and Mercy, and they are the ones that receive guidance. Q.S. 2:155-157. 155. *Inna> lilla>hi wa inna> ilaihi ra>ji'u>n* sentence is one form of *dhikr* that is when people can comprehend on its meaning, they will erase worried feeling he feel. It seems they perform relaxation that makes calm sense.