Dhikr Therapy: Overcoming Life Anxiety with Islamic Counseling Based on QS Ar-Ra’d Verse 28

*Tiya Indriani 1, Jarkawi 2, Akhmad Rizkhi Ridhani 3

1,2,3 Universitas Islam Kalimantan Muhammad Arsyad Al Banjari Banjarmasin, Jl. Adhyaksa No.2, Banjarmasin, South Kalimantan, Indonesia
* jarkawi010462@gmail.com

ABSTRACT: This research aims to conduct a literature review regarding the effectiveness of dhikr-based Islamic counseling in overcoming life anxiety based on the Al-Qur’an Surah Ar-Ra’d verse 28. The literature research method applied is statements and checklists, using the preferred reporting items approach for systematic reviews and meta-analysis (PRISMA). Data and data sources were obtained through a literature search for articles from Google Scholar. The data collection technique is carried out by selecting studies that meet the specified criteria. Data analysis was carried out by utilizing keywords such as "Q.S. Ar-Ra’d verse 28", "Life Anxiety", and "Stages of Individual Counseling". The results of the research show that Islamic counseling which integrates dhikr based on verse 28 of Surah Ar-Ra’d is able to provide calm, peace and tranquility in the heart as a soother for the soul. Individual counseling stages that use the dhikr words Istigfar, Tasbih, Tahmid, Takbir, Tahlil, and Asmaul Husna can generally be applied in Islamic counseling, with the possibility of applying dhikr bi al nafs. This research develops the concept of Islamic counseling by exploring Islamic values contained in verse 28 of Surah Ar-Ra’d, aiming to reduce life anxiety in each individual.


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1 orcid id: https://orcid.org/0009-0007-3851-6693
2 orcid id: https://orcid.org/0000-0002-7846-3983
3 orcid id: https://orcid.org/0000-0002-3695-9075
diterapkan dalam konseling Islam, dengan kemungkinan penerapan dzikir *bi al nafs*. Penelitian ini mengembangkan konsep konseling Islami dengan menggali nilai-nilai Islam yang terkandung dalam surat Ar-Ra'd ayat 28, bertujuan untuk mengurangi kecemasan hidup pada setiap individu.

**Keywords:** Islamic Counseling; Dhikr; Life Anxiety

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I. INTRODUCTION

Every human being always faces various problems in life as long as they still breathe the fresh air given by God. According to Asmita & Irman, problems usually originate from within, such as feelings of hurt, disappointment, inadequacy, and unease (Asmita & Irman, 2022). According to Rofiqah, every human being living life must have experienced anxiety, both from within themselves, such as anxiety caused by illness, and from outside themselves, such as threats coming from other people (Rofiqah, 2017a). Based on this statement, many people experience various life problems, both from internal and external sources. Each individual must have felt anxious, so anxiety can cause problems in life. Problems are unpleasant things in human life. Generally, every human wants to be free from the problems of their life, so every time a problem arises, feelings of anxiety will occur.

Rahmawati and Nafi' state that anxiety is a psychological condition that almost every individual experiences, especially when facing serious problems or stressful situations, which can cause feelings of worry, panic, confusion, unease, and others (Rahmawati & Nafi’, 2022). Anxiety is an unpleasant subjective experience of feelings of fear or tension, which is reflected in feelings of anxiety, stress and emotions felt by the individual (Jitowiyono, Prayogi, & Agung, 2016). Furthermore, according to Widigda et al, anxiety is also characterized by unpleasant feelings characterized by worry and fear (Widigda et al., 2018).

Based on this explanation, anxiety can be considered an undesirable psychological state which causes individuals to feel anxious and uneasy, especially when facing complex and stressful situations. Many things can be a source of anxiety in a person's life, from childhood to old age. According to Nida, anxiety disorders are not a trivial problem because they can have an impact on mental fatigue and depression and have the potential to cause other mental health disorders (Nida, 2014). Annisa & Ifdil illustrate that ageing is an example of anxiety that individuals can feel, which is sometimes pleasant and sometimes not, but cannot be avoided because it is a natural process (Annisa & Ifdil, 2016). Ageing is of particular concern because it can cause psychosocial problems such as loneliness, sadness, and depression.

From a religious perspective, Rafiqah explains that a loss of life's purpose causes feelings of anxiety in humans. Individuals' life goals, where they feel that their existence is meaningful to others and they feel they have principles in their lives, are erased. The impact of modern knowledge makes humans live in anxiety and anxiety because they forget religion, which results in a loss of happiness and peace in society (Rafiqah, 2016). Based on this description, anxiety often appears in individuals' lives from childhood to old age. Anxiety can cause a variety of problems, from mental fatigue to psychosocial problems...
issues such as depression. According to a religious perspective, anxiety is experienced due to the loss of the meaning of life and loss of life principles, as well as because of the influence of modern knowledge, which makes individuals forget religion and lose the peace of life.

Islamic counselling can be a solution to overcome the phenomenon of spiritual emptiness in modern society. Lubis states that Islamic counselling aims to provide awareness to clients to maintain their existence as God's creation and achieve goals not only in this worldly life but also in the afterlife (Lubis, 2016). Alwi explains that Islamic counselling helps individuals realize their existence as God's creation, live according to His decrees, to achieve happiness in this world and the hereafter (Alwi, 2018).

Islamic counselling is an effort to help individuals face spiritual difficulties by realizing that they are only God's creatures and must live according to His instructions to achieve happiness in this world and the hereafter. Islamic counselling aims to help individuals understand themselves, set life goals, form values, and optimally develop their potential through religious teachings.

Individuals who realize religion's importance can become effective in facing a dynamic and developing life. According to Rofigah, religious encouragement in a person is a psychological impulse that originates from human nature. Therefore, efforts to restore a person's spirituality to achieve psychological health can be made through Islamic counselling based on dhikr (Rafiqah, 2016). This is because dhikr has elements of effective psychotherapy, not only in terms of mental health but also physical. Scientific evidence shows that dhikr reflects a person's religious commitment, while faith is a spiritual strength that can be strengthened to overcome the illness experienced by the individual. In Islam, one way to relieve feelings of unease is by dhikr. According to Irman et al, dhikr remembers Allah based on the values of faith in Him (Irman, Saari, Silvianetri, Rajab, & Zalnur, 2019). Lestari (2020) states that when dhikr is used as therapy, a servant will never forget Allah SWT, which makes the heart peaceful (Lestari, 2020). Dhikr for His creatures is a source of enlightenment of the heart, inner calm, obedience to Allah, and forgiveness of sins. Dhikr is a form of worship that is highly recommended. Thus, every individual aware of religion and God will live as a dynamic and advanced human being because of natural psychological drives. This can be achieved through Islamic counselling based on dhikr because dhikr has a practical psychotherapeutic effect. Through dhikr, every individual can remember Allah, calm themselves and their hearts, and live a life entirely of peace.

Based on previous research by Irman et al, dhikr can revive a person's spirituality to achieve a healthy psychological state, which can be achieved through psychological-religious-based memory therapy (Irman et al., 2019). Another study by Rofigah concluded that there is a significant relationship between religion (religion), mental aspects (psychic), and bodily health (neuroimmunology)(Rafiqah, 2016). Therefore, previous research shows that dhikr can impact a person's psychological and psychological condition.

Unlike previous research, this research focuses on the content of Q.S. Ar Ra'd verse 28, which explains how faith can encourage individuals always to remember Allah through dhikr. Through Islamic counselling based on dhikr, individuals will be given direction to make remembering Allah the main goal, which will bring calm and reduce or even eliminate various anxieties in life.
II. METHOD

This research uses statement and checklist methods by adopting the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) approach. Data and sources were obtained through a literature search for articles using the Google Scholar database (Chu, 2015). Data collection techniques are carried out through studies that meet the research criteria. Data analysis was carried out by utilizing keywords such as "Q.S. Ar-Ra'd verse 28", "Life Anxiety", and "Individual Counseling Stages", which took into account articles published between 2013 and 2023, written in Indonesian and other languages. English. Of the 55 articles produced in the initial research, after removing irrelevant articles, 38 articles remained, which were then selected based on their titles and abstracts. The articles were then thoroughly checked to ensure their suitability for the research objectives. Finally, 25 article sources were included as literature reviews in this research.

III. RESULT AND DISCUSSION

Dhikr-based Islamic counselling is a technique that can be used to overcome problems or disorders experienced by clients, including life anxiety. This dhikr practice refers to Q.S. Ar-Ra'd verse 28. Interpreting this verse, it can be understood that through dhikr activities, psychological dynamics will produce a relaxed, calm and peaceful state of mind. A similar opinion was expressed by Al-Zuhali, who stated that the heart feels calm and comfortable when remembering Allah, affirming Him, paying attention to His promises, and depending on and hoping in Him (Az-Zuhaili, 2016). Ilyas (2017) also emphasised that Q.S. Ar-Ra'd verse 28 shows that dhikr can provide peace to the soul and illuminate the depths of an individual's heart, helping the soul towards positive things and away from harmful actions (Ilyas, 2017).

According to Zuhri, the concept of dhikr emphasises the importance of training the soul to devote itself to Allah (Zuhri, Anwar, & Marzuki, 2020). Safira & Auliyah stated that dhikr is a technique for achieving calm both in this world and in the afterlife (Safira & Auliyah, 2018). Santosa emphasised that dhikr is one way to get closer to Allah SWT, so by dhikr, a person tries to release all anxiety to Allah, bringing calm to the soul (Santosa, 2017). Aditama stated that the practice of dhikr is one way Muslims increase spiritual enthusiasm (Aditama, 2017).

Tamimi explain that through the practice of dhikr to Allah, a person will receive His rewards and grace so that the individual's heart is filled with the purpose of his life, and anxiety and restlessness can be overcome (Tamimi, 2022). Rohmah concluded that dhikr includes almost all forms of worship and good deeds, which can help someone improve the quality of their spirituality (Rohmah, 2013).

According to Nugraha, in dealing with anxiety, Islamic psychotherapy and psychotherapy techniques are a popular choice (Nugraha, 2020). Psychotherapy and counselling experts have designed many rules and methods to control anxiety so that individuals can choose what suits their needs (Hayat, 2017). Dhikr, as mentioned by Lavenia, is used to reduce client anxiety to provide mental peace that can be applied in everyday life (Lavenia, 2020). Dhikr, by remembering Allah, is thought to be able to improve the quality of a person's spirituality and overcome feelings of worry and fear, which are psychological pressures (Surjosepto & Sofyanty, 2023).
The level of anxiety can be influenced by the meaningfulness of a person's life; the higher the meaning of life, the lower the level of anxiety (Surjoseto & Sofyanty, 2023). Anxiety can also impact the quality of life from various aspects, including physical and psychological health, social relationships, and the environment (Sari, 2020). Therefore, treating anxiety through counselling is very important so as not to affect the quality of life of individuals who experience psychological problems (Setiawan, Mukhlis, Wahyudi, & Damayanti, 2020).

Understanding the verse of Q.S. Ar-Ra'd: 28, individuals who experience life anxiety need help, and one of the methods applied is dhikr-based Islamic counselling with an individual counselling format. The stages of individual counselling, as explained by Willis, were then enriched with the Islamic counselling approach, which was followed up by Fauza & Chalidaziah (Fauza & Chalidaziah, 2021; Willis, 2017).

Table 1. Stages of Individual Counselling

<table>
<thead>
<tr>
<th>Stages</th>
<th>Description</th>
<th>Process</th>
</tr>
</thead>
<tbody>
<tr>
<td>Initial Stages of Counselling</td>
<td>The client sees a counsellor to find a definition of the client's problem based on the client’s issue, concern, or problem</td>
<td>Building individual counselling relationships involving clients; Clarify and define the problem. Make interpretations and explorations; Negotiating contracts.</td>
</tr>
<tr>
<td>Middle Stage (Working Stage)</td>
<td>Exploring client issues and determining the assistance needed through a reassessment of the client's problems</td>
<td>Explore and explore problems, issues, and concerns further. Ensure that the counselling relationship is always maintained. The counselling process runs according to the contract.</td>
</tr>
<tr>
<td>Final Stage (Action Stage)</td>
<td>Determining appropriate adjustments in attitudes and behavior</td>
<td>Transfer of learning, implementing behaviour changes and ending the counselling relationship.</td>
</tr>
<tr>
<td>Follow up (follow up)</td>
<td>The counselor assesses the progress of therapy</td>
<td>Control the effectiveness of the counselling carried out on the client's condition after counselling.</td>
</tr>
</tbody>
</table>

According to Evi, counselling aims to help individuals develop themselves optimally and according to their developmental stages, overcome difficulties faced in learning, and adapt themselves to the positive demands of the environment in which they live (Evi, 2020). The aims of Islamic counselling are, of course, in line with the aims of Islamic education, where Islamic counselling is aimed at making humans aware of their existence as creatures of Allah and helping them to solve the life problems they face so that they can make decisions and then act guided by Islamic teachings.

From the stages of individual counselling in general, for dhikr-based counselling applied to clients suffering from anxiety, there are several steps, which are divided into two stages (Rofiqah, 2017).

Table 2. Steps for Dhikr-Based Islamic Counseling for Anxiety Sufferers

<table>
<thead>
<tr>
<th>Stage</th>
<th>Process</th>
</tr>
</thead>
<tbody>
<tr>
<td>Identifying problems experienced by clients</td>
<td>After building a relationship with the client, problem identification is the initial process to help them overcome their anxiety. The exploration stage and the assessment stage followed them. After identifying the problem, efforts will be made to provide Islamic</td>
</tr>
</tbody>
</table>
Determination of dhikr-based counselling

Determine the assistance provided to clients who experience life anxiety to help overcome their problems. With a dhikr-based Islamic counselling approach based on Q.S. Ar-Ra’d verse 28. This step occurs at the coaching stage, which refers to alleviating problems and developing the client’s self.

### Table 3. Stages of Dhikr-Based Islamic Counseling for Anxiety Sufferers

<table>
<thead>
<tr>
<th>Stage</th>
<th>Process</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>General Stages</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Make clients aware of the lifeline</td>
<td>Clients must realize that life consists of success and failure as alternating lines of life</td>
</tr>
<tr>
<td></td>
<td>Directing clients to know themselves</td>
<td>As dynamic individuals who always want to progress, clients must be aware and try to remember their true nature. They must never forget the qadar and destiny God has outlined for them.</td>
</tr>
<tr>
<td></td>
<td>Increase motivation in clients</td>
<td>Counselors always encourage clients to do everything based on high motivation: taking actions solely because of Allah.</td>
</tr>
<tr>
<td></td>
<td>Counselor instills an attitude of patience and gratitude</td>
<td>Clients show patience and gratitude when facing every problem or trial and recognize the pleasure they receive as a gift from God Almighty. All things are then handed over to Him.</td>
</tr>
<tr>
<td></td>
<td>Providing understanding to clients to improve their relationship with God and fellow humans</td>
<td>Clients are asked to maintain close communication with God through worship practices such as dhikr and improve social interactions with fellow humans. By sincerely worshiping Allah and asking for His blessing, the problems will feel lighter and eventually resolve themselves. The use of dhikr here can be realized through various other forms of worship, such as prayer, fasting, zakat, etc.</td>
</tr>
<tr>
<td><strong>Special Stages (Dhikr bi al-nafs)</strong></td>
<td>Performed individually by clients who experience anxiety</td>
<td>The main goal is to get closer to Allah to seek His approval, love, and extensive knowledge. This is done in a state of ablution. Clients perform the sunnah prayer of 2 rak’ahs individually, which is not an obligation. The counselor conducts a counseling interview with the client, asking the client to convey all the problems that disturb his thoughts and feelings. This aligns with the concept of thalli in Sufism, which refers to the mental, soul, mind, and moral purification. Next, dhikr therapy begins as a way to overcome disturbing thoughts and feelings. This starts with reading istighfar, with awareness to cleanse memories that disturb the soul. Then, clients read prayers and deepen their knowledge of Allah (ma’rifatullah), followed by various forms of dhikr such as tasbih, tahmid, takbir, and tahlil. This is by...</td>
</tr>
</tbody>
</table>
Dhikr therapy ends with prayer, hoping that this therapy will bring blessings and help clients escape from their problems. The counselor then evaluates the client’s thoughts and feelings by asking how the client feels now. Clients are given the understanding that dhikr can be practiced anytime and anywhere because it is not bound by time and space.

From the diagram below regarding the dhikr pronunciation that can be applied in Islamic counseling that the practice of dhikr is carried out using various methods or sentences that are recited, one of which is the tasbih lafadz "Subhanallah" which is read repeatedly with full appreciation (khushu’) (Casmini, Fitri, & Muaddibi, 2020). In line with Nisa & Rahmawati, special dhikr-dhikr consisting of Asma’ul Husna, Tahmid, Tasbih, Takbir, and Tahlil, where each reading has different virtues, so that if read simultaneously, it will give rise to many positive influences on life (Nisa & Rahmawati, 2022).

Diagram 1. Implementation of Dhikr-Based Islamic Counseling for Life Anxiety Sufferers

The application of dhikr in Islamic counseling based on dhikr at special stages is carried out through the dhikr bi al-nafs method. According to Roslan & Zainuri, based on analysis from Q.S. Ar-Ra’d verse 28 based on the ifz al-Nafs theory states that in practice, dhikr can bring happiness, calm the soul, and act as a cure for heart disease (Roslan & Zainuri, 2023). Dhikr bi al-nafs is dhikr carried out individually by clients who experience problems in the form of anxiety in their thoughts and feelings, which results in disruption of mental work activities. Dhikr bi al-nafs requires more time because only one person is given therapy in the sense that when the counseling process takes place, the time spent exploring the problems experienced by clients is considerable compared to the group.
IV. CONCLUSION

Dhikr-based Islamic counseling can provide calm, peace, and serenity in the heart as a source of soothers for the soul. Apart from that, it is also implied in Q.S. Ar-Ra’id verse 28, which states that through dhikr activities, the soul will experience a relaxed, calm, and peaceful state. This dhikr-based Islamic counseling uses individual counseling stages by being able to use the dhikr lafadz Istigfar, Tasbih, Tahmid, Takbir, Tahlil, and Asmaul Husna at the general Islamic counseling stages. It can apply dhikr through the dhikr bi al nafs method. Dhikr contains practical psychotherapeutic elements, not only from the perspective of mental health but also physical health.

V. ACKNOWLEDGEMENTS

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VI. REFERENCES


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