

## **Dhikr Therapy In Reducing Anxiety**

**Olvia Amerta Mawaddah<sup>1</sup>, Halimah Tussyakdiah<sup>2</sup>, Hafshah Nabilah<sup>3</sup>, Rizka Arbita Az-zahra<sup>4</sup>, Asiah Binte Abdul Rahman<sup>5</sup>**

Universitas Islam Negeri Raden Fatah Palembang<sup>1</sup>, Universitas Islam Negeri Raden Fatah Palembang<sup>2</sup>, Universitas Islam Negeri Raden Fatah Palembang<sup>3</sup>, Universitas Sriwijaya<sup>4</sup>, Muhammadiyah Islamic College<sup>5</sup>

\*Corresponding Email: [olviaamerta23@gmail.com](mailto:olviaamerta23@gmail.com)<sup>1</sup>, [halimahhdiah03@gmail.com](mailto:halimahhdiah03@gmail.com)<sup>2</sup>, [hfsnbl20@gmail.com](mailto:hfsnbl20@gmail.com)<sup>3</sup>, [rizkaarbita@gmail.com](mailto:rizkaarbita@gmail.com)<sup>4</sup>, [asiyahputry14@gmail.com](mailto:asiyahputry14@gmail.com)<sup>5</sup>

### **ABSTRACT**

Anxiety is an unpleasant condition with a physical sensation that warns that someone is in imminent danger accompanied by feelings of fear, tension, surprise, helplessness, a sense of threat and so on. Anxiety is characterized by physiological arousal and a comprehensive feeling that something bad will happen and is caused by something that is not yet clear. Dhikr is the activity of praising and remembering Allah continuously in the heart (mind) or with speech, as well as with one's own intentions and will. This research aims to examine anxiety in students and how to reduce anxiety through dhikr therapy according to Islamic teachings. The method used in this research uses qualitative methods through a case study approach. This research uses two points of view, namely psychology in general and Islamic psychology. The data collection techniques used are through interviews, observation, evaluation forms and documentation. The results of interviews, observations and therapy are used to explain that dhikr therapy can reduce anxiety in a person. Through dhikr therapy, a calming effect will be obtained for teenagers, a deep surrender to Allah.

**Keywords: Dhikr Therapy, Anxiety, Students.**

### **Introduction**

Human life in this world will definitely go through several phases of life. (Desmita, 2007:233) Human development does not only stop when people reach physical maturity. On the other hand, development is a continuous process, starting from the conception period continuing to the period after birth, infancy, childhood, adolescence, adulthood to old age and when humans start to grow they usually have the potential to experience psychological disorders. In each period, psychological disorders are often disturbed, such as stress, depression and also anxiety. (Ifdil, B Khairul, 2015)

#### *Anxiety*

Anxiety or in English "anxiety" comes from the Latin "angustus" which means stiff, and "ango, anci" which means to strangle (Gede Tresna, 2011). According to Freud (in IKAPI, 2006), "anxiety is a state of unpleasant affective feelings accompanied by physical sensations that warn people of impending danger. Kartini Kartono (1989) states that anxiety is a form of fearlessness plus worry about things. which is not clear. (Syamsu Yusuf, 2009) states that anxiety is neurotic helplessness, a feeling of insecurity, immaturity, and lack of ability to face the demands of reality (the environment), difficulties and pressures of daily life. This unpleasant situation often vague and difficult to pinpoint, but the anxiety itself is always felt. Anxiety is a negative emotional condition accompanied by foreboding and somatic tension, such as a fast heartbeat, sweating, difficulty breathing, feeling uncomfortable, helpless, uncertain, and caused by something that is not yet clear to a person. Anxiety is similar to fear but with a less specific focus, whereas fear is usually a response to some immediate threat, whereas anxiety is characterized by worry about unexpected dangers that

lie in the future. Anxiety is divided into three aspects, namely. 1) Physical aspects, such as dizziness, headaches, sweaty hands, nausea in the stomach, dry mouth, nervousness, etc. 2) Emotional aspects, such as the emergence of panic and fear. 3) Mental or cognitive aspects, the emergence of disturbances in attention and memory, worry, irregularity in thinking, and confusion (M. Nur Ghufon & Rini Risnawita, S, 2014). There are three types of anxiety, namely realistic anxiety, moral anxiety and neurotic anxiety. (1) Realistic anxiety is fear of danger from the external world, and the level of anxiety is in accordance with the degree of threat that exists. (2) Moral anxiety is fear of one's own conscience. People whose consciences are well developed tend to feel guilty if they do something that is contrary to their moral code (Corey, 2013). This moral anxiety is another word for shame, guilt or fear of being sanctioned (Zaviera, 2007). (3) Neurotic anxiety is the fear of punishment that will be received from parents or other authority figures if someone satisfies instincts in his own way, which he believes will result in punishment (Alwisol, 2011), or it could be said that neurotic anxiety is individual anxiety due to worrying about not able to overcome or suppress their primitive desires (Moeljono Notosoedirdjo and Latipun, 2007).

Based on the understanding that has been explained, it can be concluded that anxiety is a complex emotional response to stress or pressure, which can affect a person's physical and mental well-being. Treating anxiety requires a holistic approach that includes emotional support, lifestyle changes, and sometimes medical intervention or psychotherapy to reduce its impact.

### *Dhikr Therapy*

Etymologically, dhikr comes from the word "dzakara" which is defined as calling, purifying, combining, guarding, understanding, studying, giving and advice. In this way, dhikr means to purify and glorify, it can also be interpreted as saying and pronouncing the name of Allah or keeping it in memory or remembering (Hazri Adlany, 2002). And in terms of terminology, dhikr is a human effort to get closer to Allah by remembering Allah and remembering His glory. The realization is to remember Allah by praising Him, reading His words, seeking knowledge from Him and asking Him (Al-Islam, 1987). According to Al-Ghazali (in Kajiro Nakamura et al, 2005) the linguistic meaning of dhikr is remembering, while in terms it is a serious effort to divert human ideas, thoughts and attention towards God and the afterlife. In further explanation, Al-Ghazali saw that dhikr also really functions to bring inspiration. According to Bastaman, dhikr is a practice of remembering Allah and His glory, which includes almost all forms of worship and practice such as tasbih, tahmid, prayer, reading the Qur'an, praying, doing good deeds and avoiding evil (Hanna Djumhana Bastaman, 2001). Dhikr therapy is an act of remembering, chanting the name and glory of Allah SWT repeatedly, accompanied by awareness of Allah SWT with the aim of curing pathological conditions. Mentioning and remembering Allah (Dzikrullah) repeatedly and istiqomah with full solemnity will accustom our hearts to always feel close and intimate with Allah SWT. As a result, without realizing it, it will continue and foster a deep sense of love for Allah SWT (KH. Aqil Said Siroj, 2006) and can also reduce anxiety.

Because of the influence that comes from within, namely the heart, the heart cannot be separated from feelings of anxiety or feelings of fear, namely anxiety. Anxiety is the doorway for Satan to enter, and Satan always breathes these misgivings into human hearts. This is usually accompanied by various fantasies that do not come from within the heart. Only dhikr can close the

door to Satan's entrance, and if someone carries out dhikr to Allah SWT, it is hoped that all fear will be cut off with the permission of Allah SWT. Because remembrance is the opposite of all the temptations of Satan and also anxiety or feelings of fear (anxiety) in a person (Soenarjo, 1989). The dhikr practice carried out consists of four stages which are modifications of the dhikr stages from Subandi (2009) which are adapted to the research subject, namely a master's student. The four stages are the before, beginning, core and end stages of remembrance. In the stage before dhikr, clients are guided to direct their intentions only to Allah SWT. The initial stage is saying the shahada and goodbye. At the core stage, namely pronouncing the name of Allah (ism-ul-dzat) and asmaul husna, the facilitator explains the meaning of each asmaul husna that will be said so that participants understand each asmaul husna being taught. Remembrance therapy in this study consisted of 1 meeting with 2 sessions.

The main problem of this research is motivated by the large number of students currently experiencing anxiety, so this research was created to overcome this anxiety through remembrance therapy. The formulation of the problem in the research is how effective remembrance therapy is to reduce anxiety in students. It is hoped that the results of this research will provide beneficial implications, both in theory and practice. Theoretically, this research is expected to contribute to the enrichment of Islamic knowledge regarding the methodology of dhikr therapy in reducing anxiety. Practically, it is hoped that this research can be a reference for reducing anxiety by creating closeness to Allah SWT. The aim of this research is to reduce students' anxiety through dhikr therapy according to Islamic teachings.

### **Method**

The research method used is qualitative methods through a case study approach. This qualitative method is a method that is carried out by composing clearly formulated questions, intensively searching for relevant studies and journals, assessing the quality of other studies that have been found, and making a summary of the results using an explicit methodology (Khan et al., 2003). According to Bxter and Jack (2008), case studies involve in-depth analysis of the subject under investigation which may be a particular individual, group, organization, event or phenomenon. The data collection techniques used are through interviews, observation, evaluation forms and documentation. The results of interviews, observations and therapy are used to explain that dhikr therapy can reduce anxiety in a person. The research subject was a 22 year old student pursuing a master's degree who experienced mild anxiety. With the qualitative method, the data analysis technique used is non-statistical, by describing or interpreting the research results that have been obtained in the form of words. Dhikr therapy in this study consisted of 1 meeting with 2 sessions, namely an interview session and a dhikr therapy session. Before the interview is conducted, the subject first fills in the 'pre-therapy evaluation form', after the interview and therapy is carried out the subject fills in the 'post-therapy evaluation form' to compare whether there are significant changes. It is hoped that this research can provide a solution to overcome anxiety in research subjects.

## **Results**

The subject of this research was a 22 year old student studying for a master's degree who experienced mild anxiety. Data was collected through in-depth interviews and observations during dhikr therapy sessions. Data analysis identified key themes related to changes in anxiety reduction. The research results showed that all interventions were successful and dhikr therapy was very effective in reducing the anxiety experienced by the subjects. This can be seen from the interview results and it is proven that there is an effect in the form of reducing anxiety from the dhikr therapy carried out on the subject.

The results of the interview with the subject on May 7 2024, the effect of dhikr therapy obtained was as follows: when the interview session had just started the subject felt a little anxious and tense, then continued with the therapy session, the subject began to feel comfortable when telling about the problems they were experiencing and the subject's anxiety began decreased, this can be seen when observations are made on the subject and the subject is seen to be able to interact and answer questions in a relaxed and calm manner. Researchers confirmed the effect of dhikr therapy that the subjects received by asking the following questions: "After this dhikr, do you feel calm?", "Thank God, you are quite calm", "So if you feel somewhat calm, you can relax your breathing by taking a deep breath. like before the dhikr therapy session earlier." Based on the therapy that has been carried out, the results show that there is a significant difference and reduction in the anxiety experienced by the subject which can be seen through the pre-therapy evaluation form and post-therapy evaluation form.

## **Discussion**

Research results prove that dhikr therapy can reduce anxiety. With this therapy the subject will feel the difference between pre-therapy and post-therapy effects. This research supports previous research that Dhikr Therapy can be an effective approach in helping Master's students who experience anxiety. Various empirical studies have been carried out by previous research which are in line with the theme of this research. Utami Syahdiah, et al (2022), conducted research that dhikr therapy has had a big effect on teenagers. This study tested dhikr therapy as an intervention to reduce anxiety before exams in adolescents. 28 middle and high school students participated in this research, collecting data through online surveys. The results of the online survey showed that almost 27 teenagers experienced changes after being given dhikr therapy. Before doing dhikr, they feel anxious and afraid when they will face school exams. After implementing dhikr therapy, a big change was seen, namely their hearts became calm and they became focused in taking school exam questions. Other research also examines this research theme. Puti Febrina Niko (2018), conducted research that found the effect of dhikr therapy on reducing anxiety levels in pregnant women. 14 pregnant women at the Minggir Community Health Center participated in this research, collecting data using an anxiety scale for pregnant women using experimental methods. The results of the experiment after being

given the intervention show that anxiety in pregnant women can be reduced through dhikr therapy, because dhikr can calm the feelings of anxiety experienced by pregnant women.

Based on the results of the interview, it is known that there are several factors that cause the anxiety experienced by the subject, the causes are internal and external. The internal factor is that the subject experiences anxiety because he has a lot on his mind, overthinking, frequent uncomfortable situations, difficulty focusing, feeling restless and worried. External causal factors include the subject experiencing anxiety due to pressure from college assignments, when making a presentation or speaking in front of the class, and when faced with problems regarding the educational process.

The results of this research show that by doing dhikr, every worry that can trigger anxiety can be reduced, because by dhikr a person gets closer to Allah SWT and makes him calmer. This is in accordance with the Word of Allah SWT in Surah Ar-Ra'du verse 28 which means "Those who believe and their hearts become calm by remembering Allah, remember that it is by remembering Allah that the heart becomes calm". Reading dhikr wholeheartedly and reciting Asma Allah, by praising, giving thanks, affirming that there is no God but Allah and glorifying Him brings enormous psychological impact to the individual who carries it out. A person who experiences anxiety, his heart becomes worried and restless, and dhikr can eliminate this anxiety and increase self-confidence (Zainul, 2007). The quality of the relaxation response to deep breathing will be more optimal if accompanied by dhikr, because the feeling of hope for God's love can foster optimism and balance emotional symptoms, this can normalize the body and improve hormone regulation (Assegaf, 2009). By relaxing deep breathing, the pain felt by the respondent will disappear and decrease, so that anxiety no longer arises. This dhikr therapy is designed to provide calm so that sufferers do not feel afraid, worried or anxious. In this case, the psychological state after dhikr can have a positive influence on the mental state experienced, because through dhikr the heart feels calm. Dhikr therapy that has been implemented will reach a stage where the ability to appreciate reality is restored and self-understanding is good.

Based on the description above, what is meant by dhikr therapy is a technique for treating the soul both physically and psychologically by developing all elements of the human (Muslim) soul and behavior so that it can reflect the values and norms of the Islamic religion in order to gain meaning in life or significance. life, so as to obtain peace and balance of soul. So, dhikr therapy can be an effective method for dealing with anxiety, especially for individuals who have a spiritual or religious background. By repeating the name of Allah, this therapy can help shift focus from negative thoughts, calm the mind, reduce stress, create a sense of calm, and strengthen spiritual connections. This practice can increase feelings of closeness to Allah SWT, provide a sense of security, and create inner calm.

The procedure for implementing dhikr therapy is to be in a relaxed condition, followed by dhikr remembering Allah's names, namely Astaghfirullah (3x), Allahurnma antas salaam, wa minkassalaam, tabaraktarabbana ya dzaljalaali wal ikram (1x), Allahumma laa mani'a lama athetaita wa laa mutiya Lima manata wa laa yanfa'u dzal jadda minkal Jadda (1x), Subhanallah (33x)

Alhamdulillah (33x), Allahuakbar (33x) Lailaahailiallahu wahdahu laa syarikala, lahul mulku walahulhamdu wahuwa 'ala kulli sya'in qadir (1x) accompanied by rasa Be sincere and surrender to Allah SWT until you feel calm enough. The duration of dhikr therapy for teenage anxiety can vary depending on the individual and their level of anxiety. However, in general dhikr sessions can be carried out for 10-15 minutes at a time, with a frequency adjusted to needs and time availability in a consistent and focused manner. As for the benefits of applying this method of remembrance, it is hoped that someone who experiences anxiety can gain mental peace and inner relief, thereby reducing the anxiety they are experiencing.

### **Conclusion**

The research results showed that all interventions were successful and dhikr therapy was very effective in reducing the anxiety experienced by the subjects. This research has limitations because it should still carry out therapy over a longer period of time because it requires very effective results and has more session stages in each development so that the final results will be more satisfying. This research also recommends that students and the local community carry out dhikr therapy every day or recommend it every time they experience anxiety. Because with dhikr therapy, life will become calmer and more peaceful and can make Muslims closer to Allah SWT.

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