

Istigfar Dhikr Therapy to Increase Peace of Mind in Individuals Who Experience Disappointment

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ABSTRACT

Problems that occurred in the past can cause feelings of disappointment in the individual. Disappointment is a condition where an individual feels unpleasant things accompanied by a feeling of anger because what they want does not match the reality that is happening. These problems can result in a state of anxiety and unease in an individual's life, which can have fatal consequences in the end. This research aims to increase peace of mind in individuals who experience disappointment through Istigfar dhikr therapy. This research uses a qualitative research method with a Descriptive Analysis approach, namely research by collecting data in the field through interview and observation techniques and analyzing and drawing conclusions from the data. In taking samples, the author used a purposive sampling technique. The subject of this research consisted of 1 respondent who was included in the category of people who experienced disappointment. The data collection techniques in this research used observation, interview and documentation techniques.

Keywords: Istighfar, Peace of Heart, Disappointment, Psychological Problems

ABSTRAK

Permasalahan yang terjadi di masa lalu dapat menyebabkan rasa kekecewaan terhadap individu. Rasa kekecewaan adalah kondisi dimana Individu merasakan hal yang tidak menyenangkan disertai ada rasa kemarahan karena apa yang diinginkan tidak sesuai dengan realita yang terjadi. Permasalahan tersebut dapat mengakibatkan kondisi kecemasan dan tidak tenang dalam kehidupan seorang individu, hal tersebut dapat berakibat fatal pada akhirnya. Penelitian ini bertujuan untuk meningkatkan ketenangan hati pada individu yang mengalami kekecewaan melalui terapi dzikir Istigfar. Penelitian ini menggunakan metode penelitian kualitatif dengan pendekatan Deskriptif Analisis, yaitu penelitian dengan mengumpulkan data di lapangan melalui teknik wawancara dan observasi dan menganalisa serta menarik kesimpulan dari data tersebut. Dalam pengambilan sampel, penulis menggunakan teknik purposive sampling. subjek dari penelitian ini terdiri dari 1 responden yang termasuk dalam kategori orang yang mengalami kekecewaan. Adapun teknik pengumpulan data dalam penelitian ini menggunakan teknik observasi, wawancara dan dokumentasi.

KataKunci: Istighfar, Ketenangan Hati, Kekecewaan, Masalah Psikologis

Introduction

In essence, every individual faces problems in his life in various types of different intensities. Problems that often occur in individuals are disappointment, conflict problems and stress. Disappointment is a form of emotional disturbance caused by a mismatch between what an individual wants and the reality that occurs. Individuals who experience protracted disappointment

without resolution can give rise to various complexes which can result in anxiety, frustration, stress, emotional and even psychological disorders as a form of unfulfilled desires. Disappointment is a form of negative feeling that can cause a state of unease in the heart.

Disappointment is a kind of emotional state that can destroy a person's inner peace. This phenomenon is not just sadness, but also a feeling of betrayal, marginalization, or disrespect. In a world full of hopes and expectations, disappointment can be a haunting specter, especially when it is unexpected. As times progress and the level of complexity of modern life, disappointment increasingly appears in various forms. From failed personal relationships, missed job opportunities, to shattered dreams, disappointment is rampant in society. However, what is more concerning is the impact it has on an individual's mental well-being.

When disappointment approaches, peace of mind is often eroded. Individuals who experience disappointment often feel anxious, stressed, and even trapped in a negative cycle that is difficult to stop. Without proper handling, disappointment can become a heavy burden that hinders a person's progress and well-being. The Al-Qur'an offers a solution for souls who are experiencing disappointment in life, to find peace, either through reading or writing taken from the Al-Qur'an. Many verses in the Qur'an also contain demands on how to face life's problems without feeling anxious, one of which is through dhikr. One of the therapies recommended in the Qur'an is dhikr to overcome mental unrest.

Dhikr in this case is intended as a means of Islamic therapy for the living conditions of humans who experience problems in their lives, such as: frustration, disappointment, anxiety, and even committing reckless acts that endanger themselves such as committing suicide. One of the benefits that can be obtained from dhikr is achieving a sense of calm and serenity for the body and soul. If dhikr is done solemnly, the soul and mind can feel calm. Dhikr is an effort to get closer to Allah by remembering Him. Dhikr can also function as a psychotherapy method, because doing a lot of dhikr will make the heart calm, calm and peaceful, and not easily shaken by environmental influences (Anggraini and Subandi, 2014). As stated in Az Zumar's letter verse 23: "The skin of those who fear their Lord tremble. Then their skin and hearts become calm when they remember Allah." Dhikr has a relaxing power that can reduce tension and bring peace to the soul. Each recitation of dhikr contains a very deep meaning which can prevent tension from arising (Anggraini and Subandi, 2014). Every recitation of dhikr contains the meaning of a confession of trust and confidence only in Allah SWT. Individuals who have high spirituality and have strong belief only in Allah SWT and with this belief direct the individual in a positive direction.

Dhikr istigfar is a spiritual practice in Islam that involves repeating the phrase istigfar, namely asking Allah for forgiveness. Istigfar comes from Arabic which means asking for forgiveness. In practice, dhikr istigfar is often done by saying the phrase "Astaghfirullah", which literally means "I ask Allah for forgiveness". This activity is not only a form of worship, but can also be a means to relieve anxiety and calm the mind.

Research in psychology and neuroscience increasingly shows a link between religious practice and mental well-being. Likewise with istigfar dhikr therapy, which has become the focus of research in an effort to understand its impact on individual psychological well-being. This therapy is believed to help individuals overcome disappointment and achieve peace of mind through a process of reflection, introspection and deep spiritual experiences.

According to Yurisaldi (2010), sentences containing the letter jahr, such as the sentences tauhid and istighfar, will increase the removal of carbon dioxide in the lungs. Another benefit was mentioned by the Messenger of Allah, "Whoever always makes Istighfar, Allah will surely provide a way out of every difficulty, provide relief from distress and provide sustenance to him from unexpected directions" (HR. Abu Daud and Ibnu Majah). From this hadith, a lesson can be learned that making dhikr, especially reading istighfar, has priority with Allah.

The results of previous research conducted by Sari (2015) showed that dhikr was able to provide a significant correlation in increasing mental peace among research respondents in the dhikr assembly, totaling 260 respondents. Apart from that, in another study conducted by Lulu (2002), the results obtained by Lulu (2002) stated that when dhikr has penetrated all parts of the body, even the cells of the body itself, this will have an effect on the body (physical) by feeling the vibration of a feeling of weakness and that is when the human body feels the relaxation of the nerves so that the tension that is felt can disappear. So this "istigfar" dhikr therapy can be used to reduce physical, emotional, cognitive and behavioral tension which can result in increased blood pressure which can cause mental calm to decrease. This dhikr therapy helps individuals to concentrate on the tension they feel and then trains the individual to relax. This research aims to determine whether there is an influence of the dhikr "istigfar" in increasing peace of mind in individuals who experience disappointment.

Method

The quantitative method used is a single-subject experiment (Suen and Ary, 2014). Suen and Ary (2014) explain that this design is used if there is only one or very few research subjects involved, with the aim of evaluating the subject's behavior based on before and after treatment is given. Because the number of subjects tested was small, this data was supported by observations and interviews with each research subject (Kantowitz, Roediger III, and Elmes, 2009). Then the qualitative method that will be used is an informal interview technique and then intervention and analysis are carried out. The mixed method used is the explanatory sequential design, where the research is preceded by collecting quantitative data first and then collecting qualitative data to carry out further analysis.

Subject

The research variables in this study are disappointment and calm which are the results of an individual's assessment of a condition (stimulus) that causes certain pressure on a person. The number of subjects in this study was one person, with the initials S.N.P, a 20 year old male teenager.

The subjects selected in this study had the following characteristics:

1. The subject experiences disappointment that is at least at a moderate level.
2. The problems experienced interfere with daily activities.

Instrument

In the pre-test session, researchers used self-report as one of the best assessment methods to describe the client's perspective regarding the current situation or problem they are experiencing (Ledley, Marx, & Heimberg, 2005). Through self-report, clients can record emotional reactions, thoughts and behavior displayed by clients in certain situations based on what the client himself feels. In this study, the self-report used was the DASS-21 to measure an individual's stress level in a situation. Researchers also conducted interviews regarding stress, problems and disappointments experienced by research subjects. In the post-test session, the researchers interviewed the subjects again to see whether or not there was a decrease in stress scores experienced by the subjects after undergoing the intervention. The location for data collection was at the Psychology Laboratory at UIN Raden Fatah Palembang.

The Istigfar Dhikr Psychotherapy intervention carried out in this study was carried out over a period of 7 days. Subjects recited the Istigfar recitation 33 times in one day, especially after praying, using tools in the form of prayer beads and a guide in the form of a checklist that the researcher had prepared.

The frequency of meetings between sessions is once a week. In each session, the subject follows the directions and guidance from the therapist in the form of a written checklist. This is included in the Psychotherapy process by completing homework from the assignment modules given. After 7 days, the researchers carried out an evaluation carried out in this study by looking at whether or not there was an increase in calmness after reciting the istigfar dhikr.

Result

The results of this research support the view of Muslaini and Sofia (2020) that spiritual activities carried out with continuous and devout dhikr can calm and have a relaxing effect on individuals who are healing from trauma. (Pajević et al., 2017) also explained that the use of Islamic activities carried out regularly can facilitate the healing process for mental health, such as post-traumatic stress disorder or other psychotrauma. Dhikr with istighfar reading can be used as healing for the soul. This is because istighfar can be interpreted as a request for forgiveness so that Allah will cover someone's sins or disgrace. Apart from that, reading istighfar can also mean regret for sins. So that healing of the soul will be felt when Allah has erased these sins (Shihab, 2018). The results of this research also support research by Uyun, Jaufalaily, Witruk, and Kurniawan (2020) which states that repentance and istighfar therapy carried out seriously at each stage can be effective in reducing post-traumatic stress disorder.

The subject revealed that the istighfar activity provided calm in daily activities. The subject also believes that the sense of calm that is felt can come from the choice of istighfar sentences used. The subject felt more focused in making istighfar because the sentence *astaghfirullah wa atubu ilaih* is an istighfar sentence that is rarely said, so the subject really paid attention to its pronunciation. Furthermore, the subject also revealed that the istighfar activity carried out after the obligatory

prayer made the subject feel calmer. The feeling of calm felt by the subject can be caused because when making istighfar the individual will focus on the reading and create a feeling of surrender to Allah (Mahmudah, 2021). Apart from that, AlJauziyyah (2019) also explains that Allah will provide solutions to all difficulties and a way out of every difficulty as well as sustenance from unexpected directions for His servants who make Istighfar.

Discussion

After carrying out istighfar therapy on one subject for 1 week of regularly practicing istighfar, the subject felt that his level of mental calm began to improve. The handling methods used include, intending to worship for Allah, reciting basmallah, reciting istighfar (at all times) and doing it with full confidence in Allah. After that, not only will you get peace of mind, but also good things, including the ease of always coming to solve problems and better understanding the meaning of life. This means that istighfar therapy has an effect on a person's mental peace. Furthermore, Heni (in Nikmatus 2019) istighfar as a request for forgiveness from Allah SWT for sins and mistakes. The peace of mind in question comes from the words calm and soul which have their own meaning. Calm according to Poerwadarminta (in Burhannudin, 2020) means a balanced mental atmosphere so that you are not in a hurry, not anxious, not difficult, not nervous and not worried even when faced with an emergency situation. Meanwhile, according to Soemanto (in Burhanuddin, 2020), the soul in psychology can be linked to behavior so that it can be investigated by psychologists through actions. This is linked to psychological theories, both psychoanalysis, behaviorism and humanism, where these theories view the soul as part of behavior. in demand. So based on the description above, it can be concluded that mental peace is a condition of balanced feelings, thoughts and will so that one does not feel restless, nervous or anxious in carrying out one's daily life.

Islam as a religion that aims to make people happy and improve the quality of human resources, of course in its teachings has the concept of mental health. Likewise, the apostolate of the Prophet Muhammad SAW aims to educate and improve and cleanse and purify the soul and morals. In the Al-Qur'an, as the basis and source of Islamic teachings, you can find many verses relating to peace and happiness of the soul as a principle in mental health. Prayitno (2004: 92) stated that Guidance Counseling is a form of service from, for and by humans. From humans, it means that the service is carried out based on the essence of human existence with all its human dimensions. For humans, it is intended that these services are carried out for noble, noble and positive purposes for human life towards complete humanity, both humans as individuals and groups. By humans, it means that the organizers of the activity are humans with all the degrees, dignity and uniqueness of each person involved in it.

This process involves humans and their humanity as a totality, which involves all their potentials and tendencies, their development, the dynamics of their lives, their problems and the dynamic interactions between the various elements within them. Furthermore, Prayitno (1982: 3) has a more universal perspective regarding what is actually obtained through the guidance process

for individuals, namely human development efforts are none other than efforts to develop all the potential that exists in individual humans in all dimensions of humanity so that they become humans are balanced between individual personal life, social emotional life and physical and spiritual life, furthermore the life of this world and the hereafter.

According to Ahmad Mubarak (2000: 9-11), the types of mental disorders faced by humans in general are:

1. Anxiety

The feelings of anxiety that humans suffer originate from the loss of the meaning of life. Humans who are affected by anxiety are people who do not have principles in life so their lives are meaningless. According to Dadang Hawari (2001: 18-19), this feeling of anxiety is a natural emotional disorder characterized by deep and ongoing feelings of fear or worry.

2. Lonely

Mental disorders in the form of loneliness originate from interpersonal relationships in society that are no longer warm and sincere. In interpersonal communication, modern humans do not introduce themselves but always show themselves to be someone they are not. As a result of interpersonal relationships that are not warm, modern humans suffer from feelings of loneliness, even when they are in a crowd.

3. Boredom

Prolonged anxiety and loneliness will gradually cause a person to experience boredom. People like this feel bored with pretense, bored with falsehood, but don't know what to do to get rid of that boredom.

4. Deviant Behavior

Prolonged anxiety, loneliness and boredom cause a person to not know what to do. In this empty and fragile state of soul, a person is unable to think clearly, the tendency to satisfy motives for lower things becomes very strong. Humans like this are easily invited or influenced to do pleasant things, even though those actions deviate from moral norms.

Conclusion

Problems that occurred in the past can cause feelings of disappointment in the individual. Disappointment is a condition where an individual feels unpleasant things accompanied by a feeling of anger because what they want does not match the reality that is happening. These problems can result in a state of anxiety and unease in an individual's life, which can have fatal consequences in the end. In this research, the subjects revealed that dhikr activities provide calm in everyday life, the

sense of calm that is felt can come from choosing istighfar sentences, feeling more focused in making istighfar, and feeling calmer. Dhikr in this case is intended as a means of Islamic therapy for the living conditions of humans who experience problems in their lives, such as frustration, disappointment, anxiety, and committing reckless acts that endanger themselves, such as committing suicide. Dhikr can also function as a psychotherapy method, which will make the heart calm, calm and peaceful, and not easily shaken by environmental influences.

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