
Implementation of Zikir as Psychotherapy at the Griya Sehat Syafaat 99 Clinic: Perspectives of Sufism, Theology, and Psychology

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Abstract

Psychotherapy involving religious aspects is believed to have a positive impact on improving individual conditions. However, the implementation of zikir therapy can be done differently and will have different impacts. Griya Sehat Syafaat 99 clinic applies zikir therapy that collaborates religious aspects. This article was written with the aim of revealing a description of the implementation of zikir therapy techniques that will be analyzed from sufism, theology, and psychology perspectives. This study is a qualitative phenomenological study involving therapists at the Griya Sehat Syafaat 99 clinic as research respondents. Data were obtained through interviews, observations, and documentation. The results showed that zikir therapy was carried out in five stages, namely the preliminary stage, explanation, examination, implementation, and evaluation. The implementation of zikir psychotherapy from a Sufi perspective incorporates the concept of soul purification (tazkiyatun nafs) through the integration of sharia, haqiqah, and ma'rifah to elevate the levels of the nafs (self). Theologically, zikir guides individuals toward tawhid through dhikr al-qalb, which fosters awareness of Allah's presence in every utterance, ultimately leading to nafs kamilah (the perfected self). Psychologically, zikir produces a calming effect that is physically manifested through increased alpha brainwave activity. The success of the function of zikir in the context of therapy can be supported by the therapist's mastery of psychological basis, Islamic faith, and Sufism comprehensively in the therapy process.

Keywords: Zikir, Psychotherapy, Psychology, Sufism, Theology.

Abstrak

Psikoterapi yang melibatkan aspek keagamaan diyakini dapat memberikan dampak positif dalam memperbaiki kondisi individu. Namun, pelaksanaan terapi zikir dapat dilakukan secara berbeda dan akan memberikan dampak yang berbeda pula. Klinik Griya Sehat Syafaat 99 menerapkan terapi zikir yang mengkolaborasikan aspek keagamaan. Artikel ini ditulis dengan tujuan untuk mengungkap gambaran pelaksanaan teknik terapi zikir yang akan dianalisis dari perspektif teologi, tasawuf, dan psikologi. Penelitian ini merupakan penelitian kualitatif fenomenologi yang melibatkan terapis di klinik Griya Sehat Syafaat 99 sebagai responden penelitian. Data diperoleh melalui wawancara, observasi, dan dokumentasi. Hasil penelitian menunjukkan bahwa terapi zikir dilakukan melalui lima tahap, yaitu tahap pendahuluan, penjelasan, pemeriksaan, pelaksanaan, dan evaluasi. Adapun implementasi psikoterapi zikir pada aspek tasawuf menerapkan konsep penyucian jiwa (*tazkiyatun nafs*) melalui integrasi syariat, hakikat, dan makrifat untuk memperbaiki tingkatan nafs; sedangkan secara teologis, zikir membimbing menuju tauhid melalui zikir *qalb* yang menghadirkan kesadaran akan kehadiran Allah dalam setiap lafaz zikir menuju *nafs kamilah*; sementara secara psikologis, zikir memberikan efek relaksasi yang terbukti secara fisik melalui peningkatan aktivitas gelombang alfa di otak. Keberhasilan psikoterapi zikir dalam konteks terapi dapat didukung oleh penguasaan terapis terhadap dasar-dasar psikologis, keimanan, dan keilmuan tasawuf secara komprehensif dalam proses terapi.

Kata Kunci: Psikoterapi, Tasawuf, Teologi, Psikologi, Zikir

INTRODUCTION

Mental health issues have become an increasingly evident social fact in modern society, where life pressures, job demands, and environmental changes serve as major triggers for disorders such as stress and anxiety. According to the American Psychological Association (APA), if not properly addressed, these conditions can negatively affect both physical and mental health, reduce productivity, disrupt interpersonal relationships, and lower overall quality of life (American Psychological Association, 2024). This phenomenon highlights the importance of collective awareness in recognizing and managing mental health problems through appropriate preventive and therapeutic measures to maintain both individual and social well-being (Fakhriyani, 2019).

Ideally, a Muslim is expected to maintain their mental health in order to avoid excessive anxiety and stress by using Islamic teachings as a foundation to keep the inner state secure, calm, and serene (Musripah, 2024). One relevant approach is zikir psychotherapy, which involves the spiritual practice of zikir as the remembrance of God aimed at calming the mind and heart through deep spiritual engagement. In Islam, zikir is believed to bring

inner peace, redirect focus away from life pressures, and strengthen one's spiritual resilience (Abdel-Khalek, 2006; Al-Krenawi, 2006).

Studies indicate that spiritual practices such as zikir can reduce anxiety and stress while improving mental well-being (Ahmed, 2008; Hafil & Ningrum, 2023). The practice of zikir has been shown to have a positive impact on an individual's psychological state by inducing relaxation through the repetition of spiritually meaningful phrases. Zikir can influence the autonomic nervous system and reduce the body's stress response (Levin, 2017), functioning as a form of Islamic meditation that harmonizes the mind, body, and soul. Furthermore, empirical studies have investigated the effectiveness of zikir as a spiritual tool for addressing mental health challenges (Ghaderi et al., 2016; Levin, 2017). Zikir psychotherapy has been found to produce relaxation effects by increasing alpha wave activity in the brain, which is associated with calm and relaxed states of mind (Deu, 2019; Tasyakuranti, 2022). These findings are consistent with research by Wahbeh et al. (2010), which shows that meditation therapies, including zikir, have the potential to reduce stress and enhance quality of life through positive neurophysiological changes. Moreover, the development of research on zikir as a form of psychotherapy has been tested for its benefits in reducing levels of anxiety and stress (Anggraeni & Subandi, 2014; Kamila, 2020b; Nida, 2014; Wahyuningsih & Tamimi, 2021).

Zikir psychotherapy is a multidisciplinary integrative approach that combines elements of Sufism, psychology, and theology in the treatment of mental health issues. From the Sufi perspective, zikir is regarded as a method of *tazkiyah al-nafs* (purification of the soul), aimed at drawing closer to God and achieving inner peace. This practice involves the repetition of specific phrases believed to calm the heart and clear the mind (Al-Ghazali, 2000). From the perspective of Islamic theology, zikir is not only an act of verbal worship but also a means of strengthening the relationship between humans and God, thereby enhancing spiritual resilience in the face of life's pressures (Nasr, 2002). Meanwhile, within the realm of psychology, various studies have shown that zikir has therapeutic effects on psychological conditions such as anxiety, stress, and depression by increasing alpha wave activity in the brain, which is associated with relaxation and tranquility (Levin, 2017; Wahbeh, H. et al., 2010).

Griya Sehat Syafaat 99 Clinic is one of the clinics that systematically implements zikir psychotherapy. This clinic integrates Sufi approaches, Islamic theological principles, and

psychological techniques in addressing mental health disorders. In practice, patients are guided to perform structured zikir as part of the healing process, accompanied by spiritual guidance and religious understanding supported by psychological techniques. This approach aligns with the concept of value-based therapy (Koenig, 2012), which asserts that integrating spiritual values and beliefs into therapy can enhance its effectiveness, particularly for patients with strong religious backgrounds. Therefore, this article aims to comprehensively examine the application of zikir therapy techniques at Griya Sehat Syafaat 99 Clinic, from the perspectives of psychology, theology, and Sufism.

This article is based on a qualitative phenomenological study conducted at Griya Sehat Syafaat 99 Clinic in Semarang. Phenomenological research is a method in which the researcher has limited control over the events under investigation and focuses on contemporary phenomena within real-life contexts. This study adopts an explanatory orientation, aiming to uncover how and why behind the phenomena being explored (Yin, 2013). Data collection was carried out using three methods: interviews, observation, and documentation. Primary data were obtained through interviews with three therapists who serve on the therapy team at Griya Sehat Syafaat 99 Clinic. The interviews focused on therapy methods, fundamental concepts, and the operational system in implementing zikir therapy techniques. Observations were conducted by monitoring therapy sessions in both counseling and clinical contexts, with attention paid to all stages of the therapeutic process. Documentation was carried out by examining conceptual diagrams and therapeutic flowcharts developed by the therapy team at the clinic.

DISCUSSION

General Overview of Griya Sehat Syafaat 99 Clinic

Based on interviews with therapists DD and K, the Griya Sehat Syafaat 99 Clinic in Semarang was established on September 9, 2009. Its first location was within the office complex of the Central Java Grand Mosque (*Masjid Agung Jawa Tengah*). Several years later, on February 6, 2017, a branch clinic was opened in the Sampangan area. The number 99 in the clinic's name symbolizes the *Asmaul Husna* is 99 Beautiful Names of Allah. The clinic was founded by Mustamir, S. Ked., CH., CHt., who based its healthcare services on Sufi teachings. Both clinic locations at the Grand Mosque and in Sampangan were developed with a strong emphasis on community-oriented service. Each location is equipped with

proper facilities, including waiting areas, registration desks, consultation rooms, therapy spaces, and other essential infrastructure. Additionally, separate treatment rooms for male and female patients are provided to ensure greater comfort and privacy (Nikmah, 2022).

The interviews also revealed that Griya Sehat Syafaat 99 is one of the few community healthcare providers offering Sufi-based therapeutic services. Its healing approach is rooted in *tasawuf* (Islamic mysticism) and aligns with Islamic spiritual principles (Lestari, 2023). Therapist D noted that in addition to providing health services, the clinic actively engages in institutional partnerships with various organizations and universities. Formally, Griya Sehat Syafaat 99 has established collaborations with several higher education institutions, including Institut Agama Islam Negeri Kudus (IAIN) Kudus, Universitas Muhammadiyah Semarang, Universitas Widya Husada Semarang, Universitas Islam Negeri (UIN) Walisongo Semarang, Universitas Islam Negeri (UIN) Raden Mas Said Surakarta, and Universitas Islam Negeri (UIN) Sayyid Ali Rahmatullah Tulungagung. Beyond academic partnerships, the clinic also organizes regular Islamic study gatherings and training sessions aimed at enhancing Sufi healing skills.

The therapeutic services offered by Griya Sehat Syafaat 99 Clinic include consultations, *ruqyah* (one of spiritual healing), herbal medicine, acupressure, acupuncture, *gurah* (nasal and oral cleansing), and *hijama* (wet cupping). The consultation services address a broad spectrum of concerns, including personal, family, child, marital, self-development, social, and organizational issues. These services are based on Sufi principles and values that are deeply rooted in Islamic teachings. Therapy sessions are conducted by trained therapists according to a regular schedule. The clinic's therapy team also offers homecare services, allowing patients to schedule therapy sessions at home by coordinating with therapists.

Clients seeking services from the clinic follow a structured therapeutic process. First, they register and provide their personal information. Second, a physical and emotional assessment is conducted, including anamnesis. Third, a Sufi diagnostic process is carried out to identify both physical and psychological symptoms. Fourth, Sufi-based therapy is administered to address the issues presented by the client. Therapists DD and K emphasized that if a client's condition is deemed to require medical intervention, the client will be advised and referred for appropriate medical treatment.

The Implementation of Zikir Psychotherapy at Griya Sehat Syafaat 99 Clinic

Griya Sehat Syafaat 99 Clinic in Semarang offers Sufi-based therapy as an approach to addressing clients' psychological and emotional concerns. The zikir (remembrance of God) therapy is conducted by a team of trained therapists at the clinic. Based on observations and interviews with therapists M, DD, and K, the zikir therapy follows a structured process consisting of five main stages. Therapist M further elaborated on the specific steps involved in implementing zikir therapy at the clinic. These five stages are carried out as an integrated therapeutic procedure, which must be followed progressively and attentively to ensure optimal outcomes for the client.

The first stage, known as the introduction phase, involves providing a thorough explanation and obtaining informed consent from the client. During this stage, the therapy team educates the client on the general research process. The information shared includes an overview of the study, research procedures, potential risks and benefits, confidentiality principles, and a consent form for participation.

The second stage, the explanation phase, consists of delivering a detailed explanation of the definition, objectives, and procedures of zikir therapy. At this point, the therapist clarifies the nature and intended outcomes of the therapy to help the client understand the process. Zikir psychotherapy is a form of Islamic psychotherapy that employs zikir as a central technique, rooted in Islamic spiritual teachings. Its primary goal is to help clients regulate their thoughts and emotions, enabling them to take adaptive actions in dealing with life challenges, in line with Islamic values. Providing a clear explanation of the therapeutic procedures helps establish a supportive environment and enhances client cooperation throughout the process.

The third stage is the assessment phase, during which the therapist evaluates two main areas. First is the client's complaints, including any physical or psychological discomfort. Second is the evaluation of the zikir phrases to be used in therapy. This assessment is essential because individuals may respond differently to various zikir, and comfort levels vary. The therapist assists the client in identifying which zikir phrases evoke a sense of peace and which do not. Clients are then granted the autonomy to select the zikir phrase that resonates most with them. Therefore, the specific zikir used may vary from client to client, based on their preferences, and the therapist honors and supports the client's decision.

The fourth stage is the zikir psychotherapy session itself. This session incorporates three essential dimensions: *shari'ah* (Islamic law), *haqiqah* (inner truth), and *ma'rifah* (divine knowledge or awareness). The *shari'ah* component involves the recitation of zikir phrases agreed upon by the client and therapist. The *haqiqah* component requires the client to deeply reflect on the meaning of the zikir and to acknowledge any sensations or emotions that arise during the session. The *ma'rifah* component entails complete spiritual surrender and trust in Allah by the client. The session is facilitated by the therapist, who ensures the client is physically comfortable and free from distractions (e.g., turning off mobile phones). Once the client is ready, the therapist begins by reciting verses from the Qur'an typically starting with Surah Al-Fatihah followed by the selected zikir. The therapist guides the client throughout the session until it concludes.

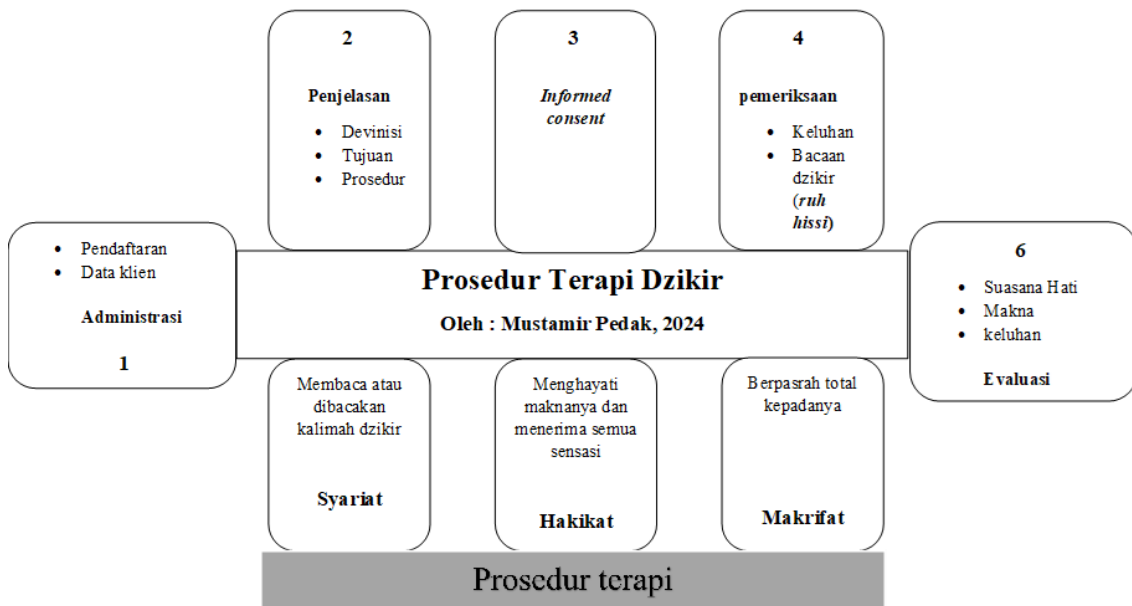


Figure 1. Zikir Therapy Procedure According to Mustamir Pedak (Mustamir, 2024)

The fifth and final stage is the evaluation phase. In this stage, the therapist assesses the client's condition, focusing on emotional states, meanings derived, and changes in reported complaints. With regard to mood, the therapist helps the client recognize any emotional shifts that occurred as a result of the zikir therapy. The therapist also evaluates whether there has been any improvement in the client's initial complaints. Additionally, clients are encouraged to reflect on the deeper meanings behind these cognitive and emotional changes and to articulate the insights gained through the therapy process.

Analysis of Zikir Psychotherapy from Sufism, Theological, and Psychological Perspectives

One of the methods used in Islamic psychotherapy is zikir, which serves as a form of spiritual healing through a religious approach. Etymologically, the term psychotherapy originates from the Greek words *psyche*, meaning soul, and *therapy*, meaning healing. According to Wolberg (1977), psychotherapy is a treatment that employs psychological approaches aimed at alleviating symptoms, correcting behavior, and promoting personality growth through a professional relationship between therapist and client. Adz-Dzaky (2004) further explains that Islamic psychotherapy is a method for healing mental, spiritual, moral, and physical ailments based on the guidance of the Qur'an and Sunnah, using an internal, spiritual approach that involves religious belief and personal dialogue.

Zikir is derived from the Arabic word zikir, meaning to remember or mention Allah, either verbally or silently, to evoke spiritual awareness and foster obedience. According to Quraish Shihab (2006), zikir can be narrowly defined as verbal remembrance accompanied by presence of heart, and more broadly as a continuous awareness of Allah's presence and support in every situation. Hermawan (2017) classifies zikir into two categories: *muqayyad* prescribed and that structured zikir with specific texts and counts, such as *wirid* after prayers and *mutlaq*, which is unrestricted and can be recited freely without specific limitations. *Zikir* is strongly recommended as a regular practice to maintain spiritual vitality, develop moral character, and prevent meaningless actions, as commanded in Surah Al-Ahzab (33:41). To be accepted by Allah, zikir must be performed with sincere intention (*ikhlas*), in accordance with Islamic law (*shari'ah*), and without elements of *shirk* (associating partners with God) or any harm to oneself or others.

When practiced consistently, zikir offers numerous psychological benefits. These include facilitating problem-solving, serving as a form of emotional catharsis, helping individuals manage anxiety, enhancing self-awareness and understanding, supporting individuation, enriching life's meaning, and fostering the emergence of higher states of consciousness. These elevated states can have therapeutic effects, contribute to new insights and understanding, and serve social functions. All of these benefits can be attained when zikir is practiced continuously as an expression of servitude to Allah (Pujiastuti, 2021).

From a psychological standpoint, zikir induces a state of relaxation. The practice has been shown to yield measurable physiological effects, particularly through the enhancement

of alpha wave activity in the brain. Alpha waves are associated with calm and relaxed mental states. During zikir, an increase in alpha wave activity suggests that this practice can promote deep relaxation at a neurophysiological level. Research conducted by Wahbeh et al. (2010) demonstrated that meditation-based therapies, including zikir, can increase alpha wave activity and potentially reduce stress levels.

In psychological contexts related to physical health, zikir induced relaxation has been shown to reduce anxiety in patients with chronic illnesses (Patimah et al., 2015). Furthermore, zikir therapy has proven effective in alleviating anxiety in pregnant women and enhancing individual spiritual experiences (Husnah & Ramayanti, 2023). It is also employed to reduce preoperative anxiety in surgical patients (Harahap et al., 2021; Mastuty et al., 2022). Among patients with coronary heart disease, zikir therapy that particularly through Qur'anic recitation (*murottal*) has been found to lower preoperative anxiety levels (Somana & Trisnawati, 2019). In addition, zikir interventions have been effective in reducing anxiety in individuals experiencing dyspepsia (Perwataningrum et al., 2016).

The Qur'an explicitly commands Muslims to remember Allah in all circumstances. Allah states in Surah Al-Baqarah (2:152): "*So remember Me; I will remember you. And be grateful to Me and do not deny Me.*" This verse underscores the significance of zikir (remembrance of Allah) as a means of drawing closer to Him and maintaining a continuous spiritual connection. Zikir also serves as an expression of gratitude for the blessings bestowed by Allah. Furthermore, Allah affirms in Surah Ar-Ra'd (13:28): "*Those who believe and whose hearts find peace in the remembrance of Allah verily, in the remembrance of Allah do hearts find rest.*" This verse emphasizes that zikir is not merely a verbal act but also a profound spiritual practice that brings inner peace. When performed with mindfulness and sincere contemplation, zikir can alleviate anxiety and instill serenity in the soul. This affirms that zikir is not only a form of worship but also a spiritual remedy for emotional distress and life's psychological burdens.

Aligned with the concept of sufism, the zikir based psychotherapy practiced at Griya Sehat Syafaat 99 in Semarang integrates the principles of *shari'ah* (Islamic law), *haqiqah* (spiritual truth), and *ma'rifah* (gnosis) as the foundation of Sufi therapy. This approach, known as Sufi healing, is rooted in the doctrines of *tasawuf*. The method comprises three essential elements: *shari'ah*, referring to religious rituals exemplified by the Prophet Muhammad, his companions, and Islamic scholars including the *shahadah* (declaration of faith), prayer, fasting, almsgiving, zikir, supplication, and other acts of devotion; *haqiqah*, which entails a deep

comprehension and internalization of the meanings embedded in these rituals; and *ma'rifah*, the spiritual insight attained through the proper practice of *shari'ah* and *haqiqah*. The more a Muslim understands and embodies the essence of worship, the greater the spiritual benefit. Ultimately, *ma'rifah* represents divine wisdom granted by Allah to those who sincerely follow His path (Mustamir, 2024).

The primary aim of Sufi therapy at Griya Sehat Syafaat 99 is to guide individuals toward *tawhid* (the oneness of God). Al-Faruqi (1988) posits that *tawhid* is the central doctrine of Islam, serving as the foundation for all aspects of life that including family systems, epistemology, ethics, metaphysics, history, governance (political, social, and economic), the *ummah* (Muslim community), and aesthetics. Another core objective is to purify both the body (*jasad*) and the heart (*qalb*) so that the soul (*nafs*) undergoes a transformative journey toward refinement. According to the teachings of *tasawuf*, the human soul evolves through various stages: *nafs al-ammarah* (the soul that incites to evil), *nafs al-lanwamah* (the self-reproaching soul), *nafs al-mulhamah* (the inspired soul), *nafs al-mutma'innah* (the tranquil soul), *nafs al-radhiyah* (the content soul), *nafs al-mardhiyah* (the soul pleasing to Allah), and *nafs al-kamilah* (the perfected soul). The *nafs al-ammarah* reflects a soul unmindful of spiritual reality, while the *nafs al-kamilah* embodies complete spiritual realization. When the soul transforms for the better, divine guidance enables the resolution of internal conflicts and life challenges (Mustamir, 2024).

Ibn Qayyim al-Jawziyyah emphasizes that the soul (*nafs*) is inclined toward evil (*nafs al-ammarah bi al-su'*) and must be subdued through the process of *tazkiyat al-nafs* (purification of the soul). Through this process, Muslims strive to align their desires with divine commandments, thereby achieving salvation in both this world and the Hereafter (Fathuddin & Amir, 2016). Zikir is a central component of this purification. *Tazkiyat al-nafs* is a spiritual journey aimed at restoring the soul to its innate purity, involving the stages of *takballi* (removal of vices), *taballi* (adornment with virtues), and *tajalli* (manifestation of divine truths). This process offers therapeutic value by addressing psychological difficulties through the internalization of divine values (Rizal, 2022). Moreover, it cultivates resilience and heightened consciousness through divine remembrance, fostering moral and emotional strength to navigate life's adversities (Anbiya, 2023). Zikir, as a religious act within *tazkiyat al-nafs*, plays a pivotal role in confronting psychological distress. Through prayer, fasting, and zikir,

individuals can gradually heal from emotional and spiritual wounds (A. R. H. Al-Faruqi et al., 2024).

The form of zikir practiced at Griya Sehat Syafaat 99 is known as *zikir al-qalb* that heart-centered remembrance. This method emphasizes wholehearted contemplation of the meanings embedded in each phrase recited. The practice encourages sincere engagement of the heart and mind, not just the tongue. Through this approach, participants are expected to experience spiritual tranquility, enhanced faith, and a deeper connection with the Divine (Mustamir, 2024). This method also seeks to integrate physical and psychological health through theological engagement. When practiced with full emotional presence, zikir fosters emotional regulation and supports individuals in managing psychological distress (Intan Nur Azizah, 2023).

Zikir therapy has proven to be an effective complementary approach in psychological healing, especially for trauma recovery and mental well-being. The inner peace gained through zikir enables individuals to manage stress and anxiety more effectively, thereby disrupting negative emotional cycles linked to traumatic experiences (Mustamir, 2024). This therapy provides patients with tools for restructuring their lives, offering space for self-healing, and enhancing emotional resilience (Dewi & Yelliza, 2024). Zikir also plays a vital role in reducing stress and promoting inner peace. As a result, it strengthens one's spiritual foundation, cultivates optimism and surrender to divine will, and fosters positive emotional states such as security, joy, and contentment (Intan Nur Azizah, 2023).

Zikir (remembrance of Allah) is beneficial in helping individuals regulate their emotions. Its benefits include inner tranquility, positive thinking, the ability to calm the mind and heart, a reduction in anxiety and restlessness, improved capacity to manage stress and pressure, and the cultivation of a sense of peace that is essential for mental health. These findings suggest that zikir therapy has a significantly positive impact on individual mental well-being (Engel & Salma, 2024).

Zikir al-qalb (remembrance by the heart) represents the third stage of zikir practice as taught by Shaykh Abdul Qadir al-Jilani to those who seek closeness to Allah. This stage is considered the most profound, as it involves the heart as the center of spiritual contemplation. Through this practice, a person does not merely recite the names of Allah, but also experiences His presence by internalizing the meanings contained within the zikir. Shaykh Abdul Qadir al-Jilani explains that *zikir al-qalb* is an act of the heart that recalls the

majesty and beauty of Allah embedded within the human soul. In this way, the inner self becomes increasingly aware of divine reality, resulting in deeper spiritual serenity (Al-Jaelani, 1993). This practice highlights the importance of zikir as a transformative method to purify the heart from negative traits such as arrogance and envy while cultivating noble virtues such as patience, gratitude, and trust in God (*tawakkul*) (Mustamir, 2024).

Performing zikir with deep focus (*kebhushu*) involves not only uttering the names and attributes of Allah but also reflecting upon their meanings with full conviction. Common recitations include *Alhamdulillah* (All praise is due to Allah), *Allahu Akbar* (Allah is the Greatest), *Hasbunallahu wa ni'ma al-nasir* (Sufficient for us is Allah, and He is the best of protectors), and *Rabbi yassir wa la tu'assir* (O my Lord, make it easy and do not make it difficult) (Engel & Salma, 2024).

Moreover, Imam Al-Ghazali, in his seminal work *Ihya' 'Ulum al-Din*, explains that true zikir is that which is performed with full awareness, both by the heart and the tongue. He defines zikir *al-qalb* as a state in which the servant's heart is constantly mindful of Allah and His greatness. When this form of zikir is practiced with deep awareness, it has a profound impact on the soul (Al-Ghazali, 2000).

Imam Al-Ghazali further emphasizes that although zikir performed as a daily habit in worship holds spiritual value, zikir done with full consciousness carries far greater significance. When individuals understand the meaning behind each word they recite, zikir becomes not merely a verbal act of worship but also one that deeply involves the heart. This alignment of thought, feeling, and action transforms zikir into a powerful means of drawing closer to Allah, strengthening one's faith, and fostering inner peace. Thus, zikir serves as a spiritual connection between the servant and their Lord in all circumstances (Al-Ghazali, 2000).

Zikir is a form of worship that involves the mention and glorification of Allah's names. When individuals engage in zikir, they shift their focus away from personal struggles and enter a state of mental clarity. Through deep contemplation during zikir, negative emotions can be subdued and replaced with more positive emotional states (Rahman, 2024). As a form of spiritual therapy, zikir has the potential to calm the heart, soothe the soul, and generate feelings of happiness. It also serves as a remedy for spiritual ailments such as anxiety, envy, resentment, and pride. When practiced regularly, zikir can help individuals attain inner calm and better mental health (Kamila, 2020a).

Zikir is regarded as spiritual nourishment for those who practice it regularly at anytime and anywhere as a means of remembering Allah. It not only acts as a bridge between humans and their Creator, but also brings tranquility to the soul (*ruh*). Zikir *al-qalb*, in particular, seeks to focus one's complete attention solely on Allah, while detaching from all that is unrelated to Him (Widianengsih, 2022). In this way, zikir becomes a pathway through which individuals can attain inner peace and deep spiritual closeness to Allah, effectively transforming negative emotions into positive ones.

CONCLUSION

The treatment of psychological issues at Griya Sehat Syafaat 99 in Semarang includes the application of zikir psychotherapy. This therapeutic approach consists of five stages: introduction, explanation, assessment, implementation, and evaluation. Zikir psychotherapy at Griya Sehat Syafaat 99 can be analyzed from theological, Sufism (*tasawuf*), and psychological perspectives. From a theological perspective, the form of *zikir* implemented in the clinic is zikir *al-qalb* (remembrance of the heart). This type of zikir is considered profound, as it engages the heart as the center of spiritual awareness, enabling individuals to sense the presence of Allah in every utterance. From a Sufism (*tasawuf*) perspective, zikir therapy is regarded as a spiritual discipline aimed at purifying the soul (*tazkiyatun nafs*). It incorporates elements of *shari'ah* (Islamic law), *haqiqah* (spiritual truth), and *ma'rifah* (divine knowledge) in its implementation, with the objective of refining the levels of the human self (*nafs*). From a psychological perspective, zikir psychotherapy has been shown to stimulate alpha brainwave activity, which is associated with relaxation. It also involves cognitive evaluation through deep reflection on the meanings of the zikir phrases, which fosters a shift in thought patterns and emotional states from negative to positive. In conclusion, the implementation of zikir psychotherapy at Griya Sehat Syafaat 99 in Semarang has demonstrated significant benefits in enhancing the mental well-being of Muslim individuals.

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