



# The Concept of *Dhikr* in the Qur'an and Its Relation to Mental Health: An Analysis of Surah Ar-Ra'd Verse 28

Ahmad Izzan<sup>1\*</sup> and Tatang Muslim Tamimi<sup>2</sup>

<sup>1</sup> UIN Sunan Gunung Djati Bandung; [izzan\\_2008@yahoo.com](mailto:izzan_2008@yahoo.com)

<sup>2</sup> SDN 1 Parakan, Samarang, Garut; [tamimitatang@gmail.com](mailto:tamimitatang@gmail.com)

\* Corresponding Author: [izzan\\_2008@yahoo.com](mailto:izzan_2008@yahoo.com)

## ARTICLE INFO

### Keywords:

Purpose of life;  
Healthy life;  
Qur'anic path;  
Spirituality.

### Article history:

Received 2022-07-26

Revised 2022-09-06

Accepted 2022-09-10

## ABSTRACT

Islam is very concerned about human beings, namely that they must live healthy lives in overall health situations and conditions, physically, mentally, spiritually, and socially. Mental health is key to a person's success in achieving a goal. If mentally ill, the continuation will find it challenging to get the purpose of his life. With a lot of dhikr either through the heart or verbally, or by both the heart and the tongue, you will get an inner experience that other people may not be able to get. Dhikr will open the veil in the hearts of people who in their lives only think about material things. Therefore, the author would like to reveal in this study that the concept of dhikr in the Koran is related to mental health in Q.S.Ar-Ra'd (13): 28. The Library Research method used in this research is through Content Analysis. In this study the author will use the Book of Tafsir Al-Azhar, the Book of Tafsir Al-Misbah, and the Book of Tafsir Al-Maraghi. As a reference book in this research. The analysis results of the word dhikr can be concluded, namely dhikr with the heart and continuously, for believers, it will thrill their hearts. Because they are afraid of Allah's punishment, leading to calm, serenity, and peace. So the result is a correlation between dhikr and mental health.

## ABSTRAK

Islam sangat memperhatikan manusia, yaitu harus menjalani hidup yang sehat, dalam situasi dan kondisi yang sehat secara keseluruhan, baik fisik, mental, spiritual maupun sosial. Kesehatan jiwa merupakan kunci keberhasilan seseorang dalam mencapai suatu tujuan. Jika sakit jiwa dan mental maka kelanjutannya akan sulit mendapatkan tujuan hidupnya. Dengan banyak berdzikir baik melalui hati maupun lisan, atau baik hati maupun lisan, Anda akan mendapatkan pengalaman batin yang mungkin tidak bisa didapatkan orang lain. Dzikir akan membuka tabir di hati orang-orang yang dalam hidupnya hanya memikirkan hal-hal materi. Oleh karena itu, penulis ingin mengungkapkan dalam penelitian ini bahwa konsep dzikir dalam al-Qur'an berkaitan dengan kesehatan jiwa, dalam Q.S.Ar-Ra'd (13): 28. Metode Library Research yang digunakan dalam penelitian ini adalah melalui Content Analysis. Dalam penelitian ini penulis akan menggunakan Kitab Tafsir Al-Azhar, Kitab Tafsir Al-Misbah, dan Kitab Tafsir Al-Maraghi. Sebagai buku acuan dalam penelitian ini. Hasil analisis kata dzikir dapat disimpulkan yaitu dzikir dengan hati dan lisan terus menerus, bagi yang beriman akan menggetarkan hati. Karena mereka takut akan azab Allah yang pada akhirnya membawa kepada ketenangan, ketentraman, dan kedamaian. Jadi hasilnya ada korelasi antara dzikir dan kesehatan mental.

*This is an open access article under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.*



## 1. INTRODUCTION

Islam sent down to the Prophet Muhammad with the great aim of regulating the relationship between humans and their Lord (*Hablum minallah*) and the procedures relating to humans and humans (*Hablum minannas*), the connection to the universe, the relationship between humans and nature. Raya provides mutual benefits, then with this the principle of Islam that he has is Rahmat al 'Alamin, which is a mercy to all nature. To make it happen that Islam is as a mercy al 'Alamin, the Qur'an as Allah SWT revealed his book to His lover, namely the Prophet Muhammad, is a miracle and a guide to life for the safety of all people in the world and the hereafter. The rules in the Qur'an are not only for worship, law, mu'amalah, association, but in maintaining health are also regulated in the Qur'an, so that the Qur'an makes syifa (antidote) for those who read and practice it. . Syifa here is not only for the physical but for the spiritual as well, so that if the Qur'an becomes *shifa* (the antidote) it means that the Qur'an if it is read with the intention of worship and hoping for the pleasure of Allah swt., then that person will be mentally healthy. and his body and others.

Hamied Zaharon's opinion (Zahron, 2011, p. 261): Religion is a tool to manifest faith, peace and peace of mind. He said that religion is one of God's gifts for the good of humans so that in their lives they can run normally. Furthermore, religion encourages people to have faith, morality, and good deeds so that they make them mentally healthy. Religion embodies love, affection, sincerity, happiness, peace, and safety.

Health is essential for human life, because if humans are in good health, their activities will be peaceful and comfortable and will undoubtedly do many good things and, of course, will also provide many benefits for all. Meanwhile, humans are complex creatures with several physical, psychological, social and spiritual aspects. So if one of them is stricken with a disease, then of course, it must be carried out examination and cure perfectly (Saleh, 2018, p. 17). Arabic proverb states:

العقل السليم فى الجسم السليم والجسم السليم فى العقل السليم

Meaning: "A healthy mind is in a healthy body and in a healthy body there is a healthy mind."

The proverb explains a very close relationship with physical, psychological, social, and spiritual health. So that in all elements in humans there is a relationship to support one another in forming a complete health. Humans are said to be healthy, not those who do not suffer from physical illness or vice versa, but healthy humans are people who are healthy physically, psychologically, socially, and spiritually.

Dhikr is a verbal ritual worship, which is not tied to time, and when humans are busy doing dhikr, knowledge and vision will be generated in him, because dhikr in its basic context is included in the verbal category. It includes all simple words or collections contained in the name of God, either explicitly or implicitly. So for anyone who mentions the sentences of dhikr with the aim of glorifying and praising Allah will make himself close to Him and will make the heart peaceful, there is no anxiety, anxiety and doubt, so as to make people who always dhikr healthy soul and his body.

When the Messenger of Allah complained about an illness and an injury in his body. He raised his hand asking for prayer, as an effort to get healing from pain, which could be pain that arises from sins that have been done. Metaphysical therapy by means of dhikr, prayer and worship is effective and will come true?

If we examine it thoroughly, and we learn that in Islam there are verses and several hadiths that command humans always to have a healthy body and soul as a whole. One example is:

وَإِذَا مَرَضْتُ فَبِهِوَ يَشْفِينِ

Meaning: "When I am sick then He is the one who will heal him" (Asy-Syu'araa (26): 80)(Akhyar, 2013, p. 370)

Judging from the direction of health, in prayer and dhikr it contains a very deep psychotherapeutic element. This therapy is very important when compared to psychiatric psychotherapy, because it contains spiritual power or spirituality that can make self-confidence and optimism about two things that are very essential to cure a disease but do not rule out drugs and other medical actions (Udin, 2021, pp. 77–78). Especially at this time, in a pandemic situation that has not ended for a long time, many people are sick, both physically and mentally, this needs serious handling from all elements because people who are mentally ill are increasing day by day, situations like this are not can be left, almost everywhere with the occurrence of this epidemic in the elderly, young people and children with mental disorders. The Ministry of Health stated that the number of mental disorders (anxiety) felt by the public at this time has increased which is quite worrying during this pandemic. The increase is up to 6.8 percent. One of the institutions, namely the Health Research and Development Agency, in his research, found 6.8 percent of anxiety levels, dr. Juzi Deliana, This M. Epid also said that there was an increase in depressive disorders by 8.5

percent. From the data available at the Ministry of Health during 2020, there were 18,373 people affected by anxiety disorders, and 23,000 people experiencing depression, and 1,193 people trying to commit suicide.

From the description of the background above, here the author will examine how the meaning of dhikr and mental health in the Koran, dhikr views of mufassir, and the correlation of dhikr on mental health. Hopefully the research that the author will do is useful for the author and will add insight and scientific treasures for readers.

## 2. METHOD

The Library Research method used in this research is through Content Analysis. In this study the author will use the Book of Tafsir Al-Azhar, the Book of Tafsir Al-Misbah, and the Book of Tafsir Al-Maraghi. As a reference book in this research. The analysis results of the word dhikr can be concluded, namely dhikr with the heart and continuously, for believers, it will thrill their hearts.

## 3. RESULTS AND DISCUSSION

### 3.1. Definition of Dhikr

Dhikr comes from the word (ذَكَرَ) dzakara, the meaning of which is to remember, reminisce, pay attention, take lessons, understand, and experience. While dhikr in terms of terminology likes to be interpreted as a practice, speech or called charity qauliyah by using sentences that are determined to remember the Almighty Rabb. The dhikr of Allah is a series of faith and Islam that must be of special and special attention because there are orders through Kalamullah and the Sunnah of the Messenger of Allah. This can be proven because there are so many verses and hadiths of the Prophet that explain and reveal this (Amin & Al-Fandi, 2018, p. 11).

The word dhikr and its derivation in the Qur'an is found about 292 times in 62 forms. The word dhikr is spread in 255 verses and 71 letters (Al-Baqi, 2001, pp. 343–349). 71 letters, when viewed from the place of descent are divided into two parts, namely; 54 letters were revealed in Mecca, while the other 17 letters were revealed in Medina (Al-Baqi, 2001, pp. 343–349).

Dhikr verses

فَاذْكُرُونِي أَنذُرَكُمْ وَأَشْكُرُوا لِي وَلَا تَكْفُرُونِ

*So remember Me, I will remember you, be grateful to Me, and do not deny Me. (Surat al-Baqarah: 152 (Akhyar, 2013, p. 23))*

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمْ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

*(i.e.) those whose hearts tremble at the mention of Allah's name, those who are patient with what befalls them, those who pray and those who spend part of what We have provided for (Surah Al-Hajj: 35 (Akhyar, 2013, p. 336))*

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

*(ie) those who believe and their hearts find peace in the remembrance of Allah. Remember, only by remembering Allah does the heart find peace. (Surat al-Ra'du: 28 (Akhyar, 2013, p. 252))*

### 3.2. The Biography of the Commentator and the Profile of the Commentator

#### 1. Hamka Biography

Hamka is the abbreviation of Haji Abdul Malik Karim Amrullah. He was born on February 16, 1908 AD which coincided with 1327 Hijri in the Maninjau area, West Sumatra. His father, Sheikh Haji Abdul Malik Karim Amrullah, better known as Haji Rasul, was a scholar who was well-known as a reformer in the Minang Kabau area (Team, 1992, p. 294). Hamka died on July 24, 1981 AD/1401 Hijri in Jakarta (Team, 1992, p. 295).

Hamka's education is only elementary school. He does not receive a high formal education, except for basic religious education in the family, Hamka is known as a self-taught person in the field of religion. He recognized in the international world because of his expertise in the field of Islam. For that reason, in 1955 he received an

honorary degree, namely Doctor of Honoris Cause from Al-Azhar University, Cairo, Egypt. A few years later, in 1976, a similar degree was also given to him from the University Kebangsaan Malaysia (Team, 1992, p. 294).

When he was a teenager, Hamka began to migrate to the island of Java. It was on the island of Java that he learned a lot from H.O.S. Cokroaminoto. Furthermore, he was active in one organization, namely Muhammadiyah. Not so long after that in 1927, he left for the holy land of Mecca to perform the Hajj. So after returning from the holy land of Mecca, he settled in Medan, North Sumatra. This is where Hamka's clerical career began. In line with the time that is around 1938-1941, he became editor of a magazine Community Guidelines and Islamic Guidelines. In such circumstances, he wrote a lot like romances, this is an activity that is called violating the rules of traditional ulama's customs. Because, then there was a very excited reaction going on for those who did not agree.

## 2. *Biography of M. Quraish Shihab*

His full name is Muhammad Quraish Shihab. He was born in Rappang, South Sulawesi, on February 16, 1944. Prof. KH. Abdurrahman Shihab is his father of educated Arab descent. Abdurrahman Shihab is his father of educated Arab descent. Abdurrahman Shihab is a scholar and professor in the science of interpretation and is seen as one of the leading educators who have a good reputation in the South Sulawesi community (Quraish Syihab, 1996, p. 6).

His formal education started at an elementary school in Ujungpandang, then entered a high school in Malang, while "studying" at the Dar al-Hadith al-Faqihiyah Islamic Boarding School. In 1958, after graduating, he underwent secondary education, he went to Cairo, Egypt, and was accepted in class II Tsanawiyah al-Azhar. In 1967, he earned an Lc (S-1) degree at the Faculty of Ushuluddin, Department of Tafsir and Hadith, al-Azhar University. It was not until there that he continued his studies at the same faculty, so that in 1969 he received an MA degree for specialization in the field of Tafsir al-Quran and his thesis was Al-I'jaz Al-Tashri'i Li Al-Qur'an Al-Karim (miracle of al-Qur'an) -Quran al-Karim in terms of law (Quraish Syihab, 1996, p. 6).

Because he had high aspirations, in 1980 M. Quraish Shihab started school again at al-Azhar, majoring in a specialist major, namely the study of the interpretation of the Koran. He received a doctoral degree in this field, only within two years of graduating in 1982. His dissertation entitled "Nazm Al-Durar Li Al-Biq'a'i Tahqiq Wa Dirasah (A Study of the Book of Nazm al-Dura'r by al-Biq'a'i)" was successfully defended with the title summa cum laude with the Mumtaz Ma'a Martabah Al-Saraf Al-Ula award (exemplary scholar with special achievements) (Team, 1992, p. 111).

Higher education is mostly carried out in the Middle East, namely, Al-Azhar Cairo Egypt so that he holds the M.A and Ph.D. based on his achievements, he is the first person to hold the title (Shihab, 2013, p. 111).

## 3. *Al-Maraghi Biography*

The full name of Al-Maraghi Ahmad Mustafa Bin Muhammad Bin Abdul Mun'im al-Maraghi. He was born in the city of Maraghah, one of the district towns west of the Nile, approximately 70 Km south of Cairo, in 1300 H./ 1883 AD. The name of this place of birth which has become a well-known last name until now, is not his name. his family (Mani'abd Halim Mahmud, 2006, p. 328). This proves that the name al-Maraghi is not a monopoly for oneself as well his family. He has seven siblings, of these seven siblings five are male, namely; Muhammad Mustafa Al-Maraghi, Abdul Azis Al-Maraghi, Abdullah Mustafa Al-Maraghi, and Abdul Wafa' Mustafa Al-Maraghi. All this also needs to be explained because it likes to be wrong in mentioning which of them is the author of Al-Maraghi's commentary. The error occurred because his brother Muhammad Mustafa Al-Maraghi was also a commentator. He also gave birth to many interpretations but did not leave the work of interpretation as a whole but only a few parts of the Qur'an. For example, Surah al-Hujurat and others. So with that, it is clear here that the author of al-Maraghi's commentary is his younger brother, Ahmad Mustafa al-Maraghi.

Al-Maraghi studied the Qur'an and Arabic at his birthplace. But after he was accepted at Al-Azhar he moved to Kaioro, Egypt. He showed his genius at school, and continued to learn to understand the various materials taught by his teacher, Muhammad Abduh (Mani'abd Halim Mahmud, 2006, p. 328). Ahmad Mustafa Al-Maraghi died in the month of Ramadan in 1364 Hijri (Mani'abd Halim Mahmud, 2006, p. 330).

### 3.3. *Interpretation of Dhikr from the Expert's Perspective*

#### 1. *The Meaning of Dhikr According to Hamka*

The word dhikr has the meaning of remembering, the opposite of dhikr is ghaflah (forgetting). Hamka explained that the initial meaning of dhikr is placing, but when remembering Allah is in the heart, it is said in the memory with the tongue in full awareness.

Hamka's interpretation of the dhikr verse in the letter Ar-Ra'd (13): 28

Allah says in the Qur'an Surah Ar-Ra'd verse 28:

(الرعد : 28) الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ (الرعد : 28)

Meaning: "Those who believe and their hearts find peace in the remembrance of Allah. Remember, only in the remembrance of Allah does the heart find peace." (Ar-Ra'd: 28)

Hamka explained in the remembrance verse above, dhikr is remembering Allah through the heart which is pledged verbally. While the mention does not need to be loud in the heart or in a soft voice, it is also not a problem because Allah is all-hearing, which is essential in carrying out it with extraordinary specialness, calm there is fear, *tadharru'*. That way Allah will guide him by bringing angels who will comfort him when there is a shock in his life. So with the guidance of these angels, people who always remember Allah will continue to increase their faith so that anxiety, anxiety, hopelessness, fear, and doubt will disappear. So that it makes his heart peaceful, when it is calm, feelings will arise that make his heart *thuma'ninah*, and he will avoid mental illness or mental illness.

## 2. The Meaning of Dhikr According to Quraish Shihab

According to Quraish Shihab, dhikr is bringing back what was originally in the mind. So on that basis, dhikr can occur with the heart or verbally, either because something has been forgotten or because it has a desire to strengthen it in the heart.

The scholars who struggle in the field of processing the soul and remind it of the remembrance of Allah SWT. Through its outline, it can be understood in a narrow sense, namely dhikr which is carried out with the tongue only. In this narrow sense, Dhikr only mentions Allah SWT. or anything related to Him, for example, saying the words *Tasbih*, *Tahmid*, *Tahlil*, *Takbir*, *Hauqalah*, and others. But it can also say with the tongue but accompanied by the presence of the heart (heart), namely saying these sentences accompanied by heart awareness about the greatness of Allah SWT. which describes the meaning of the spoken word (Shihab, 2013, p. 46).

## 3. Quraish Shihab's interpretation of the verse of dhikr in the verse Ar-Ra'd (13): 28

Dhikr, according to Quraish Shihab, in explaining the above verse, connects the human soul to God by mentioning His name, so that God will feel present by frequently mentioning Him. The most important dhikr according to him is prayer from every speech and movement and heartbeat that is aimed only at the pleasure of Allah, but dhikr is not only limited to praying, because all things done to glorify and remember the greatness of Allah are called dhikr.

Dhikr will make people believe so that with their faith it will cause vibrations in the heart, because remembering Allah, which will eventually arise in him feeling afraid of the majesty and power of Allah, afraid of the punishment that Allah will give if he is careless to remember it, because if we let go from remembering Him is like a person who walks in blindness, feeling distant from Allah. We should do a lot of dhikr to Him so that we don't feel far away and we will feel peaceful in the chest because we keep remembering Him (*dhikrullah*)

## 4. The Meaning of Dhikr According to Al-Maraghi

Dhikr means remembering Allah, the only One who has the right to be worshiped. Dhikr means carrying out all activities that can foster memories of the greatness of Allah and His glory. Through dhikr or remembering Allah, then Allah will never forget humans. As He says in the Qur'an (Akhyar, 2013, p. 23):

فَاذْكُرُونِي أَنْذُرَكُمْ وَأَشْكُرُوا لِي وَلَا تَكْفُرُونَ

Meaning: "So remember Me, I will remember you. Be grateful to Me, and do not disobey Me."

Dhikr is a means to mention Allah's name and contemplate His power, nature, deeds, and pleasures in order to gain inner peace. The purpose and purpose of dhikr is to organize the heart. The heart has a very important role in human behavior and life because human activities' good and bad depending on the heart's state (Said, 2006, p. 87).

Al-Maraghi's Interpretation of the Verse of Dhikr in Surah Ar-Ra'd: 28

Allah says in the Qur'an Surah Ar-Ra'd verse 28:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ (الرعد : 28)

Meaning: "Those who believe and their hearts find peace in the remembrance of Allah. Remember, only in the remembrance of Allah does the heart find peace." (Ar-Ra'd: 28)

So Ahmad Musthafa Al-Maraghi explained the meaning of dhikr from the verse that the author revealed in the explanation above, interpreting dhikr is remembering with the heart, tongue and body members to glorify and glorify Allah through reading tasbih. So that with these readings for believers, their hearts will tremble and their faith will increase, then they will not break from remembering Him. This will give the believer peace of mind because his target is Allah, in which he thinks about His arguments. But if he is careless from remembering Allah (dhikr), then the devil will control him so that his life will continue to be in darkness, because demons, jinn, and humans will continue to plunge and tempt him to commit disobedience and sins that make his life uneasy.

With the implementation of dhikr to Allah for those who do it will make the reward and outpouring of His grace so that his heart is filled, all anxiety, anxiety, fear, sadness and restlessness disappear. That is God's promise if we continue to remember Him standing, sitting, and lying down, God will pacify his heart. With this peace of mind will make him healthy spiritually and physically.

### 3.4. The Concept of Dhikr and Its Correlation With Mental Health

Imam Nawawi in the introduction to the book Al-Adzkar (the benefits of remembrance and prayer) He explained several arguments relating to dhikr and the benefits of doing dhikr in Surah Al-Baqarah (2): 152, namely:

فَاذْكُرُونِي أَنْذُرَكُمْ وَأَشْكُرُوا لِي وَلَا تَكْفُرُونَ

Meaning: "So remember Me, I will remember you. Be grateful to Me, and do not disobey Me." (Al-Baqarah: 152)

Dhikr is the presence of the heart. This expression is one of the most important aims and objectives for people who do dhikr. People who do dhikr should work hard to realize what he has been dhikr, think about what he reads in dhikr, and understand the meaning of dhikr when he is doing dhikr, this is something that is highly recommended, especially when read the Qur'an, because in both implementations it has the same purpose and purpose.

Sufism scholars such as Al-Imam Al-Ghazali in his book Mau'izhatul Mukminin Min Ihya'Ulumuddin begin the explanation of the virtues of dhikr with several verses of the Qur'an, namely:

فَاذْكُرُونِي أَنْذُرَكُمْ

Meaning: "So make dhikr (remember) Me, I will surely remember you." (Q.S. Al-Baqarah: 152)

Dhikr in Imam Al-Ghazali's thought is divided into two kinds, namely (Nakamura, 2005, p. 79); (1) dhikr using the heart (dhikr bil qalbi), (2) dhikr using oral (dhikr bil oral). This first method of dhikr commands us to carry out dhikr to a high level, while the second dhikr is meditation and mental preparation.

Al-Ghazali's understanding, the origin of the soul is the same as the origin of the angels. Its origin and nature are divine. It never begins with time, as Plato and other philosophers explain. Each soul God created on a pedestal, namely the world of spirits (the spirit realm), then connected to the embryonic body. This opinion is the same as what was conveyed by Ibn Sina, when the soul was created it continued to last forever (Quasem, 1975, p. 38).

Cleanliness and brilliance of the heart or soul can be obtained by means of dhikr (remembrance or mention) of Allah who is able to pacify and reconcile the hearts of those who are devoted to Him. So that way it can be explained that taqwa is the door of dhikr, while dhikr is the door of kasyf (opening of the heart) to Allah SWT (Al-Ghazali, 2004, p. 28).

In essence, dhikr according to psychology, can bring back to situations that are lost (forgetting), because dhikr activities lead to situations of remembering, mentioning and bringing back what is hidden in the heart. This dhikr also makes people realize that it is Allah who creates and can be the healer, because by saying Laa Ilaaha Illallah can bring good things in the form of actions or feelings, because there are so many benefits in chanting Laa Ilaaha Illallah to fill the void in the spiritual someone who is too busy with worldly affairs (Naufal & Ahmad, 1999, p. 7).

Zakiah Darajdat as a psychiatrist said that mental health is the release of one from the effects of mental disorders (neorose) and the effects of mental illness (psychose). This explanation is well received by psychiatrists (psychiatrists). According to this explanation, a healthy human being is mentally free from all mental disorders and diseases. A person who is said to have a mental disorder if; frequent anxiety for no reason, lazy, not having the enthusiasm to work, the body feels lethargic and others. The above indications at the next level have anxiety, neurasthenia, hysteria, and so on. The mental illness is a person who has a very distant view, very different from

what is generally in other people, far from reality, in terms of a day it can be recognized as oblique, crazy and others (Daradjat, n.d., p. 11).

Actually peace in life, peace of mind or inner happiness, does not depend on external factors, for example on social, economic, political, customs and so on. But the tranquility of life will depend on the way and attitude in dealing with these factors. We do not ignore external factors, because of course there are also influences. For example, when what we are facing is an economic downturn, it will create confusion, anxiety and sadness, not only an immediate economic downturn, but the inability to deal with these factors in a natural way, and not being able to think about what to do in the face of significant changes and all of a sudden. As a result of all that makes a very strong sense of anxiety, and sometimes leads to abnormal actions and attitudes in his life.

Dr. Zakiah Dzarajat in her book *Mental Health* reveals that it is very important in the family that religious education is free from anxiety and fear and education must be from an early age (childhood).

Religious education in childhood must be carried out by Parents do not start only at school, it is by getting used to the behavior and morals instilled by religion. In this case, it is also necessary to get used to the growth of honesty, fairness and so on, the role of parents in this case is as an example, because at a young age children do not understand well that they can only imitate. When the child is accustomed to receiving fair treatment and is also accustomed to being fair, a sense of justice will be formed for his soul and become one of the elements in his personality. Likewise with religious values and other social rules, little by little will be included in the mental development of the child (Daradjat, n.d., p. 34).

If religious knowledge is not given to children since childhood, then when they are adults it will be difficult to accept it, in their personality, because from childhood they have not received elements of religious education. So if there is no religious element in the personality, it will be easy to do things that are driven by the will of his soul, without thinking about other interests. He will always be pressed by desires and needs that know no boundaries, laws and norms. But if a person has religious elements, of course he will fulfill all his desires and needs without violating the laws and norms and religious laws, because by violating the law there will be a mental shock, because his behavior will not be in accordance with his personality (Daradjat, n.d., p. 135).

Dr. M. Uthman Najati stated in his book *Al-Quran and the Science of the Soul*, that lately, there are so many ways that are carried out in the field of psycho-therapy, for individuals who have various illnesses, personality shocks and mental illnesses. Which eventually emerged various methods of psycho-therapy. But all can not produce what is the goal of satisfactory healing, because of so many people who experience mental disorders only about 60 to 66% can be cured. In fact, many are in a worse condition after doing psycho-therapy. According to another study, patients who did not receive psychotherapy with those who received psychotherapy had equal results. In fact, in the study, it was explained that some patients who underwent psychotherapy had worsening conditions (Schwine, 1997, p. 864). This means that these studies prove that the rate of healing through psychotherapy has not yet reached a satisfactory level.

Thus, nowadays there are various schools of thought among psychiatrists who say the importance of religion in mental health and in the treatment of mental illness. The opinion expressed by these sects is that faith in the creator is such a great force that it will be a provision for religious humans with spiritual strength to support them when they bear the heavy burdens of life, and make tools that prevent them from being restless, which often happens to people. man who lives in this modern age, who is dominated by material life and competes in achieving the material, but at the same time he also needs to be served spiritual food. Things like this make humans in this modern era a lot of pressure and tension, and make them prey for anxiety. In the end, it is people like this who suffer from mental illness. The first to say this was an American philosopher and psychologist named William James. He said "there is no doubt that a good therapy to treat anxiety and anxiety is with faith in God, between us and God there is a very strong bond, when we submit our hearts to what He has commanded, then all desires and hopes will be fulfilled. With the wish of someone whose faith is strong and deep, his peace of mind will not be affected by turmoil superficial which is only temporary (Carnegie, 1956, p. 301). Because, someone who is truly religious will get protection from the nature of anxiety, and will always maintain the balance of his life, and will remain ready when faced with any calamity that will occur.

Studies conducted through the histories of religion, especially the history of Islam, we are provided with various evidences that faith in Allah makes a success in curing mental illness from various diseases, realizing a sense of security and peace, so that it is protected from various kinds of diseases. disturbing and the mental illness that occurs because of it. It should be noted that therapy is generally carried out after a person is mentally ill, while

faith in God, when instilled in the soul from an early age (childhood), will become a protector and an antidote to various mental illnesses.

Loss of one's faith in Allah SWT. will result in his life in this world feeling anxious, full of fear, a sense of distance and emptiness from noble meanings and noble human values.

#### 4. CONCLUSION

The word *dhikr* derivation in the Koran is found about 292 times, in 62 forms, and is mentioned in 255 verses and 71 letters. 54 letters descended in Mecca and 17 letters in Medina. The word *ad-dhikru* comes from the word (ذَكَرَ) which is a combination of the words *dhal* (ذ), *kaf* (ك), and *ra'* (ر). Then it becomes the word *dzakara* which has meaning, both those mentioned in the Arabic Lisan, the Mahmud Yunus Dictionary, the Al-Munawwir Dictionary, and the At-Taufiq Dictionary remembering, mentioning, purifying, combining, guarding, understanding, learning, giving and advising. But when viewed in a general sense that *dhikr* is preserving something. So *dhikr* when viewed in terms of language is remembering or praying. Meanwhile, the term is a process of interaction between a servant and his Lord to remember and submit to His commands.

Likewise, commentators such as Hamka, Quraish Shihab, and Al-Maraghi, in interpreting the meaning of *dhikr* in the verse that the author studied, namely Ar-Ra'd (13): 28. By doing *dhikr* it will bring rewards and outpourings of God's grace, make his heart peaceful, all his worries disappear. So be mentally healthy because his heart and soul are in peace. This is also in line with what has been explained by scholars of *dhikr*, such as Imam Nawawi, and Al-Ghazali. And also in line with what experts say about mental and mental illness, such as Zakiah Daradjat, and Muhammad Uthman Najati.

They examine the results obtained from the meaning of *dhikr*, explanations about doing *dhikr* from commentators, the benefits and benefits of *dhikr* from scholars and Sufism experts, as well as explanations put forward by experts in mental and mental health. Resulting in a correlation between *dhikr* and mental health. People who carry out *dhikr* with sincerity and earnestly and uninterruptedly will increase their faith and will be healthy in mind and body, will not be susceptible to diseases of anxiety, fear, sadness, feeling alone, and doubts. So by multiplying mention, remembering (*dhikr*) of Allah SWT. will create a serene, calm, peaceful soul.

#### References

- Akhyyar, I. Q. (2013). *Al-Qur'an Dan Terjemah*. Bandung.
- Al-Baqi, M. F. A. (2001). *Al-Mu'jam Mufahras Li Alfaz alQur'an al-Karim*. Cairo: Dar al-Hadith.
- Al-Ghazali. (2004). *Ihya' Ulumuddin* (Purwanto, ed.). Bandung: Marja'.
- Al-Maraghi, A. M. (1992). *Tafsir Al-Maraghi* (B. A. B. K. Anshori Umar, Hery Noer Aly, ed.). Semarang: CV. Toha Putra Semarang.
- Amin, S. M., & Al-Fandi, H. (2018). *Etika Berdzikir Berdasarkan Alquran dan Sunnah*. Jakarta: Amzah.
- Carnegie, D. (1956). *Da' Al-Qalaq Wabda' Al-Hayah, cet. V, trans. By 'Abd Al-Mun'im Al-Zayyadi*. Cairo: Maktabah al-Khanji.
- Daradjat, Z. (n.d.). *Kesehatan Mental*. Jakarta: 2016.
- Hamka. (1974). *Kenang-Kenangan Hidup*. Jakarta: Bulan Bintang.
- Mani'abd Halim Mahmud, M. T. (2006). Jakarta: Pt. Raja Grafindo Persada.
- Nakamura, K. (2005). *Ghazali And Prayer* (U. Fauzan, ed.). Bandung: Arsy Mizan.
- Naufal, M., & Ahmad, A. (1999). *Berdoa dan Bershalawat Ala Al-Ghazali*. Yogyakarta. Mitra Pustaka.
- Quasem, M. A. (1975). *The ethics of al-Ghazali*. Quasem.
- Quraish Syihab. (1996). *Membumikan al-Qur'an; Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat* (13th ed.). Bandung: Penerbit Mizan.
- Said, A. S. (2006). *Tasawuf sebagai kritik Sosial*. Bandung: Mizan.
- Saleh, A. Y. (2018). *Berdzikir untuk kesehatan Syaraf*. Hikaru Publishing.
- Schwine, R. M. (1997). *'Ilm Al-Amradh Al-Nafsiyyah Wa Al-'Aqliyyah, terj. oleh Ahmad 'Abd Al-'Azis Salamah*. Kairo: Dar Al-Nahdhal Al-'arabiyyah.
- Shihab, M. Q. (2013). *Wawasan Al-Qur'an*. Bandung: Mizan.
- Team, A. (1992). *Indonesian Islamic Encyclopedia*. Jakarta: Djembatan.
- Udin, M. (2021). *Konsep Dzikir Dalam Al-Qur'an Dan Implikasinya Terhadap Kesehatan*. Mataram: Sanabil.
- Zahron, H. (2011). *Al-Shihat Al-Nafsiyah Wa Al'Ilaz Al-Nafsi*. Cairo: Alamul Kitab.