

## **Involving Allah Swt. in Every Situation Through Psychospiritual Prayer and Zikr Based on the Perspective of Imam Al-Ghazali**

**Isma Aulia**

Department of Tasawwuf and Psychotherapy, Faculty of Ushuluddin  
UIN Sunan Gunung Djati Bandung  
[ismaaul.liaa@gmail.com](mailto:ismaaul.liaa@gmail.com)

### **Abstract**

Psycho-spirituality is based on the perspective of Imam Al-Ghazali which emphasizes the importance of finding a balance between the aspects of the world and the Hereafter in order to peace of mind through prayer and thought. This research uses qualitative research methods, where this research takes data from some literature. This article also explains the need to draw near to God by means of muqarobah, muhasabah, and mujahadah as an attempt to discipline oneself according to the knowledge of the truth. This concept is in line with the teaching of the Qur'an that emphasizes self-introspection and consideration of value in achieving the true purpose of life.

**Keyword:** Peace of mind; Prayer; Psycho-spirituality

### **Introduction**

Dhikr is an endless devotion to the heart and tongue. Allah praises Ulul al-Bab, those who consistently mention Him as Rab, whether they are standing, sitting, or lying down. That is why worship is not only oral, but also qolbiyah (Azmarina, 2015). According to Imam Nawawi, afdol is done on the heart and tongue simultaneously. If it is one of them, consider the heart that is more desirable. Even if the meaning is expressed in the heart, dhikr requires knowledge. According to some, when examined thoroughly, including tauhid uluhiyah or tauhida ibadah, and examined from the perspective of Sufism, it becomes part of the practice of the school of tasawwuf. The goal of the school of tasawwuf is to approach Ma'rifatullah through dhikr (Anshori, 2003).

Humans often experience various situations that can affect mental and spiritual balance. In some cases, these situations can be very heavy and also affect a person's quality of life. Therefore, it is important to have an effective strategy in dealing with various situations and maintaining mental and spiritual balance. One strategy that can be used is through psychospiritual prayer and dhikr.

Psychospiritual prayer and dhikr are useful methods for increasing self-awareness and one's faith in Allah Swt. In several studies, psychospiritual prayer and dhikr have been shown to have positive effects on mental and spiritual health. For example, in a study conducted by Fiqi Hawin Falahi, the results showed that psychospiritual prayer and dhikr can increase self-awareness and one's faith in Allah Swt., as well as strengthen the heart and mind (Wahidah et al., 2021). In addition, psychospiritual prayer and dhikr can also help a person deal with various situations that can affect mental and spiritual balance. In several studies, psychospiritual prayer and dhikr have been shown to have positive effects on mental and spiritual health, such as reducing stress, increasing self-awareness, and increasing faith (Rajab, 2024).

Another study conducted by Maharani, Muzakki, and Islam (2024), "Leadership Criteria from Imam Al-Ghazali's Perspective in the Book of Ihya Ulumuddin," *Jurnal Keislaman*. This article was compiled with the aim of examining the criteria for leaders according to Imam Al-Ghazali's perspective in the book of Ihya Ulumuddin, which received much attention among the salafus palihak. In his work, Al-Ghazali, or Abu Hamid Muhammad ibn Muhammad ibn Muhammad Al-Ghazali Al-Safi'i (1058–1111 AD), known as the hujjatul Islam, discussed in-depth thoughts on the figure of a leader. He highlighted the importance of the substance of religious teachings compared to formal or symbolic aspects, and emphasized that leaders must be elected by the people. According to Al-Ghazali, an ideal leader is someone who upholds morality, knowledge, and religion. Leaders must also be able to influence the environment in which they operate, improve conditions and prevent destruction in their country or organization, and create a just and prosperous society. This study uses a library research method with data analysis based on a symbolic interaction approach. The results of the study are expected to provide an explanation of Imam Al-Ghazali's views on leaders in Ihya Ulumuddin (Maharani et al., 2024).

There are differences in the research that has been done with the current research. Previous research discussed the psychospiritual prayer and remembrance has been proven to have a positive effect on mental and spiritual health and the criteria for dreamers according to Imam Al-Ghazali. The current research discusses the concept of involving Allah Swt. in all situations through psychospiritual prayer and dhikr from Al-Ghazali's perspective.

People who perform dhikr are essentially in a relationship with Allah. A person will perform more dhikr than the average Muslim if they encourage others to return to Allah. Basically, he wants to bring the spirits of the dead back to life, but he cannot bring himself back to life without first bringing his own heart back to life.

The main problem in this research is the concept of involving Allah Swt. in all situations through psychospiritual prayer and remembrance from Al-Ghazali's perspective. The formulation of the problem in this study is how the concept of involving Allah Swt. in all situations through psychospiritual prayer and remembrance from Al-Ghazali's perspective. The purpose of this research is to know the concept of involving Allah Swt. in all situations through psychospiritual prayer and remembrance from Al-Ghazali's perspective. This research is expected to be useful for the study of Sufism in the future.

### **Research Methodology**

The research used in this study is a qualitative method, this method is often used as a scientific method by research teams in social sciences, educational sciences, and other scientific fields. Because articles are designed to be brief, precise, and clear, research is used to help explain them. Primary and secondary source searches, library research, content analysis, classification using research formulas, data processing, reference citations, data display, data abstraction, data interpretation, and conclusions are all steps in the research process (Darmalaksana, 2020).

### **Result and Discussion**

#### **1. Biography of Al-Ghazali**

Al-Ghazali was a famous Islamic philosopher and humanist. He is also one of the intelligent people with many benefits and services to provide in various fields. With the exception of hadith, which he admitted to being largely unknown, he was the master of all sciences. Among the sciences he possesses are philosophy, Sufism, morals, logic (mantiq), ushul, kalam, and fiqh. He has written works on every topic that have been recognized for their depth and authenticity. Hujjatul Islam is the name given to Al-Ghazali because of his broad perspectives and observations across various Islamic traditions (Artika et al., 2023).

Abu Hamid Muhammad bin Muhammad bin Mohammed Al-Ghazali. In 450 Hijri, or 1058 BCE, he was born in the small Iranian city of Thus, located in the Khurasan region. Al-Ghazali, on the other hand, comes from the name Ghuzalah, a village in Thus. He died in this city in 505 Hijriyah/111 BC, and was buried there. His father was a furrier, making items that he later sold in his Thus shop. When Al-Ghazali was born, his father gave his two children, Al-Ghazali and his brother Ahmad, to a Sufi friend and gave him some of the money he had accumulated over the years. After learning fiqh from Ahmad al-Radzakani while he was still young, the young Al-Ghazali went to Jurjan to study with Abu Nashar al-'Isma'il.

Later, when he was still a teenager, he moved to Naisabur to study under Abu al-Maali al-Juwaini, who was advised by Imam al-Haramain. After some time of study by Imam al-Haramain, he traveled to Askar (Mu'askar) to meet the Prime Minister of the Saljuqs, Nidzam al-Mulk. Al-Ghazali was eventually hired by Nidzam to teach at the Nidzamiyah University in Baghdad.

Al-Ghazali, then 34 years old, was a professor at Nidzamiyah University and lived in Baghdad. Al-Ghazali's name grew in popularity, was warmly received, and treated with much respect in this city. Al-Ghafir al-Farisi, who at this time lived with Al-Ghazali, claimed that according to al-Subki, his popularity was only slightly less than that of the priests of Khurasan, more than that of the officials and ministers of the Saljuk Banu (Syafri, 2017).

Al-Ghazali's mindset was shaped by his previous intellectual journey as well as the four main groups: Sufis, Mutakallim, Philosophy, and Ta'limiyyah. Although he criticized each of these methodological currents, he did not completely reject the methodological claims. Moreover, Al-Ghazali was a man of unfulfilled curiosity, never content to agree with less than the truth that satisfied him and that he believed was true. As a result, he was considered an authority in several disciplines, including philosophy, theology, and Sufism (Bakar, 1997).

## **2. Psychospiritual Therapy**

It often happens that a person gives in to their requests to be fulfilled. There will be confrontations, both internal and external. In the field of mental health, this struggle will result in a spiritual imbalance referred to as spiritual decline (Jalaluddin, 2010). Some people seek treatment to address the spiritual imbalance that leads to spiritual decline.

Therapy is a form of medical treatment or recovery (Bastaman, 2007). Providing genuine and direct feedback to the client is the role of the therapist, who is the person conducting the therapy. In addition to offering warmth and support, he or she must also show enough concern to confront and challenge (Corey, 2009). In addition, an effective treatment is one that can promote a mindset of submission to a higher power without pointing to the therapist as the source of that power.

The goal of therapy is to help clients realize that experience is one important aspect. This therapy tests clients by encouraging them to take responsibility and gain internal support rather than relying on external help, as in Gestalt therapy. In addition, therapy aims to help individuals create a successful identity and learn responsible and practical behaviors. Therapy also assists clients in developing actions for change as well as critically analyzing their own behavior, as in the case of reality therapy.

Psycho means self or soul, while “spiritual” comes from the word spirit, from the Latin noun *spiritus* meaning breath, and the verb *spirare* meaning to breathe. Given the etymology of the word, living is defined as breathing, and breathing signifies the presence of spirit. Being spiritual means having a stronger connection with spiritual or mental things than with material or physical things. Achieving the meaning and purpose of existence through enlightenment or awakening is the essence of spirituality. An integral component of a person's general health and well-being is their spirituality. The relationship between spirituality and the mind is the focus of psycho-spirituality.

According to another perspective, the spiritual dimension consists of two processes, the first ascending process is the development of internal forces that can transform a servant's relationship with God, and the second descending process is the enhancement of one's physical reality as a consequence of the internal changes. With more self-awareness comes another meaning of transformation, where the divine values within us will become visible through personal experience and development. Individual awareness of origin, purpose and destiny is different from spiritual and religious awareness. Religion is the ultimate reality of life, which exists beyond the physical world. Religion is a particular way of life associated with the values held by members of a particular organization (Fauzi, 1997).

Religion provides answers to what to do, whereas spirituality provides answers to who and what a person is. Religion is a testimony of faith, community and code of conduct. Actions or behaviors become followers of religion. Although two people practice the same faith, their spiritual paths and levels of consciousness may differ.

Psychospirituality is also related to the soul. A healthy soul is an object of honor, a sick soul is a source of evil. The main characteristic of the apostles and Ash-shiddiqin is praise. Likewise, on the contrary, despicable morals are the characteristics and actions of the devil and keep people away from Allah, thus the perfection of soul happiness can be obtained through Islamic spiritualization (Jaya, 1994). It can be concluded that psychospiritual therapy is related to Islam. One of the definitions of Islamic psychology, which discusses aspects of the human psyche. The aspects of the psyche, namely: *al rûh*, *al nafs*, *al qalb*, *al dhamîr*, *al fuâd*, *al lubb* and so on (Abidin, 2013). Psychospiritual therapy aims to overcome psychological problems by combining spiritual and psychological perspectives. A person will feel liberated and comfortable in his life if he has reached the peak of his spiritual development. In addition, therapeutic or restorative efforts are usually related to aspects of the respective religions.

### **3. The Concept of Prayer and Dhikr According to Al-Ghazali**

Al-Ghazali explains that linguistically, the word *dhikr* means to remember. Basically, however, it refers to a sincere effort to focus one's thoughts, ideas, and attention on Allah and the afterlife. *Zikr* aims to change the entire character of human beings, by shifting their attention from the world they love to the unknown world of the hereafter (Nakamura, 2004). Terminologically, it is the human endeavor to draw closer to Allah through the remembrance of Him and His majesty. In addition, it includes the realization that one should always remember Allah by giving thanks, reciting His words, and asking and seeking knowledge from Him (Zainuddin, 1999).

According to Abu Bakar Atjeh, *dhikr* is speaking or remembering God in the heart through words or memories that purify Him from unworthy attributes, before praising His perfect attributes, which show His oneness and purity. Al-Kalabadzi explains that true remembrance is forgetting everything other than Allah. Meanwhile, Hasan al-Banna, a famous member of the Muslim Brotherhood in Egypt, said that any form of remembrance that deepens one's relationship with Allah is a form of *dhikr*.

Based on the above, *dhikr* is not simply a form of one-way communication between the creature and the Creator. While it may seem like a one-way communication, *dhikrullah* is more than that, as it is active and creative. According to Al-Ghazali, *dhikrullah* is the realization that Allah is always watching one's every move and thought (Al-Ghazali, 2014). Therefore, *dhikr* is not just remembering a particular event, but remembering Allah with full confidence in His power, and realizing that He controls everything. According to Imam Al-Ghazali, the purpose of *dhikr* is to cleanse the heart and mind from everything that is not related to Allah, while saying *tasbih*, *tahmid*, *tahlil*, *istighfar*, and others.

Al-Ghazali divided *dhikr* into two categories in his mind, namely verbal *dhikr* (*dhikr bi al-lisan*) and *dhikr* with the heart (*dhikr bi al-qalbu*). The second type of *dhikr* is a form of meditation and mental training, while the first type of *dhikr* invites us to a higher state of remembrance (Ilyas, 2017). Al-Ghazali encouraged Sufi 'converts' to always remember death which can come at any time and the weakness of their position before God. What will happen to them is that death should be made a major concern. Thus, according to Al-Ghazali, their love for this human world will be removed. This mental exercise or meditation will help the Sufi 'convert' to pray to God more often and perform other acts of worship. If this mental exercise is practiced regularly, it will provide good benefits.

Al-Ghazali said that oral remembrance is as important as heart remembrance. The Qur'ān explains how to use *dhikr* in the context of uttering specific recitations, but it defines *dhikr* as the act of praising and

glorifying God by pronouncing His name during human devotion. In addition, dhikr has several virtues as mentioned by Al-Ghazali as follows:

The first is gaining forgiveness. Believers have a number of traits, one of which is frequent remembrance of Allah and extending the practice of praising Him through prayer and dhikr. Mujahadah, or the struggle against lust, and riyadhah, or spiritual training, are methods used to draw closer to Allah. As Al-Ghazali explains, these dhikr can vary according to one's condition. Those who do so will gain forgiveness and reward from Allah.

Secondly, becoming inattentive and forgetful. According to Al-Ghazali, the path to human perfection involves and cultivating inner qualities, which are then replaced with feelings of comfort and tranquility in the remembrance of Allah Swt, as well as obeying all His directives. Consequently, if you frequently praise Allah in your heart and in your speech, it will prevent one from forgetting or neglecting Allah. In this regard, Allah Swt. says in surah Al-Ankabut verse 45:

﴿ اٰتْلُ مَا اُوْحِيَ اِلَيْكَ مِنَ الْكِتٰبِ وَاَقِمِ الصَّلٰوةَ اِنَّ الصَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَآءِ  
وَالْمُنْكَرِ يُوَلِّدُ الذِّكْرَ لِلّٰهِ اَكْبَرُ يُوَالِلُ اللّٰهَ يَعْزِمُ مَا تَصْنَعُوْنَ ۝ ٤٥ ﴾ (العنكبوت/29: 45)

Meaning: So pray and recite what has been given to you, the Holy Book. (Quran). "Verily prayer restrains evil and evil deeds." Prayer to remember Allah is more important than any other act of worship. Allah knows best what you do.

Ibn Abbas is of the opinion that this verse has two interpretations, in accordance with Al-Ghazali: First, that Allah remembers His servants more than the servants remember Him. Second, that the goodness of remembering Allah outweighs the goodness of performing other acts of worship. This involves remembering to follow all instructions and to stay away from anything forbidden.

Third, it provides support and encouragement in overcoming the challenges of life. To find happiness in this world and in the next, one must grow closer to Allah Swt. during his life on earth. This is consistent with the view expressed by Al-Ghazali in his commentary on the Prophet's hadith, which says:

"On the day when there will be no protection except from Allah, there will be people who receive shadows from Allah. One of them will be the man who, when he is alone, always remembers Allah and then sheds tears in fear of Him."

Therefore, a Muslim should always strive to work while seeking protection and drawing closer to Allah through dhikr, in order to gain the pleasure of Allah and be inspired to live a better life.

Fourth, reassuring the soul. According to Al-Ghazali, the basic goal of mankind is to find peace to realize harmony between the world and the hereafter and lead to a calm soul. Al-Ghazali offers methods to achieve muqarobah (seeing one's shortcomings), muhasabah (remembering one's own deeds), and mujahadah (making efforts for self-discipline based on an understanding of the truth), all of which are based on the expectations of human life, which must always be close to Allah. This relates to what Allah Swt. has said in the Qur'an surah Ar-Ra'd verse 28:

﴿ الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ۗ ۲۸ ﴾

Meaning: those who believe and their hearts are calmed by the remembrance of Allah. Remember, it is only in the remembrance of Allah that the heart is tranquilized.

The verse explains that remembrance can enlighten a person's heart and calm their soul, enabling them to distance themselves from evil and injustice and towards righteous deeds.

## Conclusion

Psychospirituality based on Imam Al-Ghazali's perspective, it can be concluded that Al-Ghazali emphasized the importance of seeking balance between the aspects of the world and the hereafter to achieve peace of mind. He highlighted the need to get closer to Allah through muqarobah, muhasabah, and mujahadah as an effort to discipline oneself according to the knowledge of the truth. This concept is in line with the teachings of the Qur'an which emphasizes self-introspection and value judgments in achieving the true purpose of life.

Al-Ghazali also divided dhikr into two types, namely dhikr with the heart and dhikr with the tongue. The goal of psychospiritual therapy is to treat psychological problems by integrating psychological and spiritual approaches. Psychospiritual prayer and remembrance can help in dealing with situations that affect mental and spiritual balance. Al-Ghazali also emphasized the importance of remembrance of Allah Swt. as a way of not forgetting and neglecting Him, as well as seeking peace of mind to achieve balance in this world and the hereafter. By following the practical guidelines taught by Al-Ghazali, one can attain perfection and maintain a close spiritual relationship with God, creating a more meaningful and



peaceful life. This article is expected to provide benefits to the community to always do dhikr. This article has a lack of references. So it opens up opportunities for future researchers to use many references with the aim of getting more comprehensive results.

## References

- Abidin, M. Z. (2013). Psikologi Profetik: dalam Kacamata Filsafat Ilmu Studi Pemikiran KH Hamdani Bakran Adz Dzakiey. IAIN Antasari Press.
- Al-Ghazali, A. H. M. bin. (2014). Metode Menggapai Kebahagiaan. In Mizan. Mizan.
- Anshori, M. A. (2003). Dzikir Demi Kedamaian Jiwa. Pustaka Pelajar.
- Artika, L., Rabbani, M. Y., Nafis, M. R. R., Siregar, N., & Gusnanda, I. (2023). Biografi Tokoh Tasawuf Al-Ghazali. *Jurnal Kajian Penelitian Pendidikan Dan Kebudayaan*, 1(2), 29-55.
- Azmarina, R. (2015). Desensitisasi Sistematis dengan Dzikir Tasbeih untuk Menurunkan Simtom Kecemasan pada Gangguan Fobia Spesifik. *Humanitas*, 12(2), 90.
- Bakar, O. (1997). Hierarki Ilmu: Membangun Rangka Pikir Islamisasi Ilmu Menurut al Farabi, al Ghazali, Quthb al Din al Syirazi. Mizan.
- Bastaman, H. D. (2007). Logoterapi: Psikologi untuk Menemukan Makna Hidup dan Meraih Hidup Bermakna. In Raja Grafindo. Raja Grafindo.
- Corey, G. (2009). Teori dan Praktek Konseling dan Psikoterapi. In PT Refika Aditama. PT Refika Aditama.
- Darmalaksana, W. (2020). Metode Penelitian Kualitatif Studi Pustaka dan Studi Lapangan. Pre-Print Digital Library UIN Sunan Gunung Djati Bandung, 1-6.
- Fauzi, A. (1997). Psikologi Umum Cet. 1. Pustaka Setia.
- Ilyas, R. (2017). Zikir dan Ketenangan Jiwa: Telaah atas Pemikiran Al-Ghazali. *Mawaizh: Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan*, 8(1), 90-106.
- Jalaluddin. (2010). Psikologi Agama. Raja Grafindo.
- Jaya, Y. (1994). Spiritualisasi Islam dalam Menumbuhkembangkan Kepribadian dan Kesehatan Mental. In Ruhama. Ruhama.
- Maharani, N. I., Muzakki, A., & Islam, S. (2024). Kriteria Pemimpin Perspektif Imam Al-Ghazali dalam Kitab Ihya Ulumuddin. *Jurnal Keislaman*, 7(1), 149-169.
- Nakamura, K. (2004). Metode Zikir dan Doa Al-Ghazali. Penerbit Arasy.
- Rajab, K. (2024). Psikologi Ibadah: Memakmurkan Kerajaan Ilahi di Hati Manusia. Amzah.
- Syafril, S. (2017). Pemikiran Sufistik Mengenal Biografi Intelektual Imam Al-Ghazali. *SYAHADAH: Jurnal Ilmu Al-Qur'an Dan Keislaman*, 5(2).
- Wahidah, E., Rosyad, R., & Halim, I. A. (2021). Perubahan Keberagamaan

Spirituality and Local Wisdom, Vol. 3, No. 1 (January 2024): 18-27  
Isma Aulia / *Involving Allah Swt. in Every Situation Through Psychospiritual Prayer  
and Zikr Based on the Perspective of Imam Al-Ghazali*

Klien Pasca Terapi Psikospiritual Islam. *Iman Dan Spiritualitas*, 1(3),  
253-262.  
Zainuddin. (1999). *Muamalah dan Akhlaq*. Pustaka Setia.