
The Theory of Dhikr Perspective of Abdurrauf As-Singkili (An Analysis of Therapeutic Approaches to Promoting Mental Health)

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Abstract : The development of knowledge on mental health indicates that psychological and spiritual factors are closely interconnected in shaping an individual's balance. This article aims to analyze Abdurrauf As-Singkili's perspective on dhikr and its relationship to the enhancement of mental health in modern society. The methodology employed in this study is a literature review that examines Abdurrauf As-Singkili's major works, particularly those related to tazkiyat al-nafs, dhikr, and suluk, as well as explores modern literature concerning psychosomatic issues and mental health. The findings reveal that dhikr plays a significant therapeutic role, serving as a means of emotional stabilization, strengthening spiritual awareness, and developing psychological resilience. The regular practice of dhikr can reduce anxiety, manage stress, and foster inner tranquility through the mechanisms of *hudhur al-qalb* (presence of the heart) and *muraqabah* (spiritual awareness). These findings highlight that the integration of spiritual values, particularly through dhikr, can serve as a comprehensive approach to addressing mental health problems. Therefore, the understanding of dhikr according to Abdurrauf As-Singkili is relevant as a supportive model of spiritual therapy for contemporary society.

Keywords : *Abdurrauf As-Singkili; Dhikr; Islam; Mental Health; Sufism.*

Abstrak : Perkembangan pengetahuan tentang kesehatan mental menunjukkan bahwa faktor psikologis dan spiritual saling terkait dalam membentuk keseimbangan seseorang. Tujuan dari artikel ini adalah untuk menganalisis pandangan Abdurrauf As-Singkili mengenai dzikir serta hubungannya terhadap peningkatan kesehatan mental di masyarakat modern. Metodologi yang digunakan dalam penelitian ini adalah kajian pustaka dengan mengkaji karya-karya utama Abdurrauf As-Singkili, khususnya yang berkaitan dengan *tazkiyyatunnafs*, dzikir, dan suluk serta mengeksplorasi literatur modern yang berhubungan dengan psikosomatik dan kesehatan mental. Hasil penelitian menunjukkan bahwa dzikir memiliki peran terapeutik yang penting, baik sebagai alat untuk menstabilkan emosi, memperkuat kesadaran spiritual, maupun mengembangkan ketahanan psikologis. Pelaksanaan dzikir secara teratur dapat mengurangi kecemasan, mengelola stres, dan menciptakan ketenangan melalui mekanisme "*hudhur al-qalb*" dan "*muraqabah*". Penemuan ini menyoroti bahwa integrasi nilai-nilai

spiritual khususnya melalui dzikir dapat menjadi pendekatan komprehensif dalam menghadapi masalah kesehatan mental. Dengan demikian, pemahaman dzikir menurut Abdurrauf As-Singkili relevan sebagai model pendukung terapi spiritual bagi masyarakat saat ini.

Kata kunci : Abdurrauf As-Singkili; Dzikir; Islam; Kesehatan Mental; Tasawuf.

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1. Introduction

In recent years, mental health issues have become a serious concern in various parts of the world, including Indonesia. The increasing prevalence of psychological disorders such as stress, anxiety, and depression reflects the psychological condition of modern society in coping with social, economic, and cultural pressures. Data from the World Health Organization (WHO) indicate that depression is one of the most significant mental health disorders with a widespread impact on an individual's quality of life, characterized by a persistent low mood, loss of motivation, sleep disturbances, and impairments in social functioning (Kurniawan et al., 2023).

These impacts call for a comprehensive and holistic approach to mental health care, as medical and psychological approaches alone have not fully addressed human needs as beings who possess spiritual and religious dimensions. From the perspective of Muslim communities, mental health is not merely understood as the absence of psychological disorders, but as a state of inner calm, emotional stability, and harmony with divine values. Therefore, strengthening the spiritual dimension becomes a fundamental foundation in efforts to build psychological well-being and overall mental health (Dearossi Hani Khoirunnisa, 2020).

Sufism constitutes an Islamic spiritual tradition that offers values and practices with strong potential for the maintenance of mental health. One of its central practices is dhikr, which is not merely understood as a ritual activity but as a process of self-purification (tazkiyat al-nafs), emotional regulation, and the cultivation of inner calm. In contemporary discourse, dhikr may be implemented as a form of Sufi psychotherapy that contributes to emotional stability, enhances self-awareness, and strengthens religious coping in facing life's pressures (Ali, 2024).

Within the intellectual tradition of the Nusantara, Abdurrauf As-Singkili is recognized as one of the prominent Sufi figures who emphasized dhikr as the foundation and core of the spiritual journey. Through his numerous works, particularly *Umdat al-Muhtajin ila Suluk Maslak al-Mufarridin* and *Tanbih al-Masyi*, Abdurrauf explains dhikr as a method for attaining inner tranquility and closeness to Allah. Furthermore, the practice of dhikr performed with full awareness (*hudur al-qalb*) and *muraqabah* enables the reorganization of the inner state, calms the mind, and strengthens an individual's psychological resilience (Ainur Rofiq & Sutopo, 2023).

Based on the author's review, several scholarly studies have examined this topic using the perspective of Abdurrauf As-Singkili, particularly in relation to tawhid and dhikr. One such study was conducted by Sulaiman in 2020, entitled "The Concept of Shaykh Abdurrauf As-Singkili (1615–1693) on Tawhid and Dhikr in the Book *Umdat al-Muhtajin Ila Suluk Maslak al-Mufarridin*". (Sulaiman, 2010) Subsequently, research related to legal aspects conducted by Bayu in 2020, entitled "The Characteristics of Muamalah Law in the Thought of Abdurrauf As-

Singkili (A Study of the Book *Mir'atu Ath-Thullab*)" (Darmawan, 2020), "Morality in the Sufi Thought of Abdurrauf As-Singkili" (Basyir, n.d.).

Regarding mental health from the perspective of Qur'anic exegesis, Uzlah Maulana (2019), in his work entitled "Spirituality as a Mental Health Therapy from the Perspective of Qur'anic Tafsir (A Case Study on the Recovery of Victims of Drug/Substance Abuse at Madani Mental Health Care Jakarta)", explains that spirituality plays a significant role as a therapeutic approach in the process of mental healing (Maulana, 2019), "Qur'anic Solutions for Individuals with Mental Disorders from the Perspective of Tafsir 'Ilmi LPMQ (A Case Study of the Nakhlah Global Consultant Institution)" (Persada, 2024).

Regarding the concept of dhikr in addressing mental health disorders, Siti Khomairoh (2024), in her study entitled "The Actualization of Dhikr in Shaping the Moral Character of Santri (A Case Study at Annuqayah Latte II Islamic Boarding School, Sumenep, Madura)," examines how the practice of dhikr contributes to the formation of ethical behavior and psychological well-being among students (Khomariah, 2024). "The Influence of Nussa and Rara Video Learning Media on Improving the Memorization of Post-Prayer Dhikr" (Alfarizi & Fauji, n.d.). Dewi Nikmatul (2021), "The Urgency of Dhikr in the Qadiriyyah wa Naqshbandiyah Order in Cultivating Noble Character (A Case Study at Miftahul Huda Islamic Boarding School, Gading Kasri, Malang City)" (Izzah, 2021).

Based on previous studies, there has been no comprehensive research that examines the concept of dhikr as articulated by Abdurrauf As-Singkili within the framework of mental health and Islamic psychotherapy. Therefore, this article aims to analyze the concept of dhikr from Abdurrauf As-Singkili's perspective as a mechanism of Sufi psychotherapy in fostering mental health. Furthermore, this study is expected to contribute theoretically to the development of Nusantara Sufism studies and Islamic psychotherapy, as well as to offer and introduce alternative forms of treatment for addressing mental health in a more holistic and spiritually grounded manner.

2. Research Findings

This section presents the findings of a conceptual analysis on mental health from the perspective of Islamic spirituality, as well as the understanding of dhikr according to Abdurrauf As-Singkili. The data were obtained through the study of classical texts and relevant academic literature, and were analyzed to identify patterns, stages, and their impacts on mental health.

2.1 Concept of Mental Health from an Islamic Spiritual Perspective

Mental health in the Islamic perspective refers to a state of the soul that is balanced, tranquil, and aligned with divine values. In contrast, the medical approach to mental health emphasizes psychological and social aspects, whereas Islam places spirituality as the primary foundation of mental well-being. A mentally healthy individual is characterized by inner calmness, the ability to regulate emotions, acceptance of divine destiny, and obedience to Allah SWT (Dearossi Hani Khoirunnisa, 2020).

From a spiritual perspective, particularly within Islamic teachings, there is an emphasis on the importance of mental health as closely related to faith and obedience to Allah SWT. Religious teachings encourage practices of self-control, positive thinking, and actions aligned with moral and spiritual values. In this context, maintaining mental health is understood not merely as the absence of psychological disorders, but as the attainment of balance between

physical and spiritual needs. This perspective affirms that a healthy and meaningful life does not rely solely on material aspects, but also on the spiritual dimension, which is often neglected in modern lifestyles that tend to be materialistic. Therefore, understanding mental health requires a holistic approach that considers psychological, social, and spiritual factors as integral components of individual well-being (Lubis et al., n.d.).

Human well-being is rooted in mental health and inner tranquility; these two aspects are essential for facing the increasing challenges of life. With a calm and stable mental state, individuals are able to live in an orderly manner in accordance with the teachings of Allah SWT and His Messenger. However, many people seek mental well-being through approaches that are inconsistent with Islamic principles, which can instead lead to inner turmoil. Therefore, the Qur'an clearly outlines several steps that can be undertaken to attain genuine mental health, including: (1) remembrance of Allah (dhikr), (2) firm belief in Allah's help, (3) reflection upon the signs of Allah's power, and (4) gratitude (Fahdina Ilmi, 2018).

According to Imam Al-Ghazali, a tranquil soul is one that is imbued with qualities that bring about salvation and happiness. These qualities include gratitude, patience, love for the One Almighty God, acceptance of divine destiny, hope for divine reward, and continual reflection on one's deeds throughout life. (Sanjari & Pratiwi, n.d.) According to Dzakiah Daradjat and Kartini, there are several factors that influence inner tranquility in the context of mental health. To achieve such tranquility, individuals need to fulfill a number of key factors, namely: (1) religious commitment, (2) fulfillment of basic human needs, (3) a sense of affection, (4) a sense of security, (5) self-esteem, and (6) curiosity (Nor et al., 2023).

2.2 The Concept of Dhikr from the Perspective of Abdurrauf As-Singkili

Abdurrauf As-Singkili was a prominent Islamic scholar in Aceh and a significant Sufi figure in the Nusantara region. He emphasized the importance of dhikr as a means of attaining spiritual purification and drawing closer to Allah. In his well-known work, *Umdat al-Muhtajin ila Suluk Maslak al-Mufradin*, he explains that dhikr constitutes the core of the spiritual journey (suluk) and serves as the primary instrument in the process of self-purification (Ihsan et al., 2024).

Based on the researcher's analysis of the works *Umdat al-Muhtajin* and *Tanbih al-Masyi*, Abdurrauf As-Singkili positions dhikr as the core of the spiritual journey (suluk) within the *Syattariyah* order. Dhikr is not understood merely as a verbal ritual, but rather as a method of spiritual purification (*tazkiyat al-nafs*). Abdurrauf divides the process of the spiritual path into two stages: (1) purification of the heart through spiritual discipline, and (2) deepening the practice of dhikr to attain *ma'rifah*. The form of dhikr recommended by Abdurrauf is the recitation of the tahlil phrase "*Lā ilāha illā Allāh*," performed consistently in accordance with proper etiquette, prescribed procedures, and under the guidance of a spiritual master (*shaykh*) (Atjeh, 1993).

In the perspective of Sufism, a *ṭarīqa* is understood as the spiritual path followed by Sufis and is described as a journey that begins with *sharī'a*. The main path is referred to as *sharī'*, while its branches or subsidiary paths are called *ṭarīq*. This terminology indicates that mystical education is essentially part of the primary path grounded in divine law (*sharī'a*), which serves as the foundation for every Muslim. This explanation also demonstrates the close relationship between *ṭarīqa* and *sharī'a*. While *sharī'a* functions as a system of rules or legal norms, *ṭarīqa* represents the method through which these rules and norms are practically implemented (Kurdi, 2017).

In principle, the number of Sufi orders (*turuq*) in Islamic mysticism is not limited, as each individual is encouraged to seek and follow a spiritual path in accordance with their own capacity and level of inner purification. Therefore, the existence of various Sufi orders is not considered unusual within the tradition of Sufism. Nevertheless, Imam Al-Ghazali, in his work *Al-Munqidh min al-Dalal*, explains that, in general, all Sufi paths share three fundamental stages: self-purification, focused remembrance of God (dhikr), and spiritual union with Allah (*fanā' fī Allāh*) (Imam Al-Ghazali, n.d.).

According to Abdurrauf, the benefits of dhikr include the formation of good character and moral integrity (*mahasin al-akhlaq*) as well as the attainment of spiritual nobility (*karamat*). From the first aspect, the practice of dhikr gives rise to the attitude of zuhd, characterized by a reduced attachment of the heart to transient worldly matters (*fana'*) and the elimination of dependence on anything other than Allah. From the second aspect, dhikr brings about a sense of sufficiency in fulfilling daily needs so that even what is limited and simple is consistently perceived as adequate (Adam & Hakim, 2017).

Regarding the guidelines on the etiquette and practice of dhikr according to Abdurrauf As-Singkili, they are aligned with the Sattariyah order that he taught. In terms of the etiquette of dhikr, Abdurrauf categorizes it into three stages: five requirements to be fulfilled before performing dhikr, twelve aspects to be observed during dhikr, and three considerations to be attended to after completing dhikr. The five preparatory requirements before dhikr include repentance, performing ritual purification through bathing or ablution, cultivating focused concentration to attain inner conviction, seeking assistance from the shaykh (*spiritual guide*), and maintaining the belief that the support of the shaykh is akin to the support of the Prophet Muhammad, as the shaykh is regarded as the representative of the Prophet. (Ummah, 2019)

The twelve aspects that should be observed during the practice of dhikr include sitting in a clean place, placing the hands on the thighs, using perfume while performing dhikr, wearing neat clothing, choosing a quiet location, closing the eyes while visualizing the presence of the shaykh (*spiritual guide*), maintaining sincerity in the practice, performing dhikr with genuine devotion, selecting the formula *Laa Ilaha Illa Allah*, internalizing the meaning of the remembrance, and emptying the heart of all attachments other than Allah. Meanwhile, the three practices to be observed after completing dhikr include spending a moment in stillness after the session, regulating one's breathing consistently, and refraining from drinking water immediately after finishing dhikr (Rosyadi, 2016).

2.3 Forms and Stages of Dhikr in the Teachings of Abdurrauf As-Singkili

Regarding the *kaifiyat* (procedures) of dhikr *sirr* and dhikr *jahr* in the book *Tanbih al-Masyi*, two methods of performing dhikr are identified, although the explanations in the text are not discussed in great detail. The author therefore provides a brief elaboration on these methods, namely audible (*jahr*) and silent (*sirr*) dhikr. Dhikr *jahr* refers to the recitation of the phrase *Laa Ilaha Illa Allah* as well as other forms of dhikr by raising the voice in a moderate manner, neither too loud nor excessively soft (Wati, 2023). This is explained in Surah Al-Baqarah verse 200, which states: "When you have completed your pilgrimage rites, then remember Allah as you remember your forefathers, or with even greater remembrance."

Silent dhikr (*dhikr sirr*) refers to the recitation of the phrase *Laa Ilaha Illa Allah* and other forms of remembrance that are not uttered aloud but are performed inwardly, as if the tongue were repeatedly pronouncing them. The practice then progresses to the core dimensions of dhikr, namely *tawajjuh*, which signifies the conscious presence of the heart with Allah, and *muraqabah*, which denotes a continuous awareness of being observed and

watched over by Him (Wati, 2023). As explained in Surah Al-A'raf verse 205, which means: "Remember your Lord within yourself, humbly and with reverence, without raising your voice, in the morning and the evening, and do not be among the heedless."

Silent dhikr (*dhikr sirr*) is divided into three categories: 1) *Dhikr Hifzh* is a form of dhikr that involves breath regulation, in which the practitioner mentally recites the first phrase, "Laa Ilaha," while exhaling, and the second phrase, "Illa Allah," while inhaling. This process is performed continuously and repeatedly under the guidance of a spiritual teacher, 2) *Dhikr al-Qalb* refers to remembrance that originates from the heart. Its purpose is to internalize dhikr so deeply that the heart remains in constant remembrance, similar to a tongue that continuously moves in recitation. Thus, dhikr is not limited to verbal utterance; rather, the presence and awareness of the heart are essential elements of the practice, 3) *Dhikr Istila'* is practiced by holding the breath, placing the tongue against the roof of the mouth, and mentally reciting the phrase "Laa Ilaha Illa Allah" (As-Singkili, n.d.).

The dhikr taught by Abdurrauf to be performed after the obligatory prayers consists of the following practices: 1) Reciting *Astaghfirullah* three times, 2) Reciting *Allahumma Anta al-Salam* until completion, 3) Reciting Surah *al-Fatihah* accompanied by *Wa Ilahukum Ilahun Wahid* until completion, 4) Reciting *Allahumma Aqdimu Ilaika Baina Yadayya Dhalika Kulluhu*, 5) Reciting *Allahu La Ilaha Illa Huwa al-Hayy al-Qayyum* up to the end of Ayat al-Kursi, followed by the *shahada*, 6) Reciting *Allahumma Ya Rahman fi al-Dunya wa al-Akhirah*, 7) Reciting *Subhanallah* thirty-three times, *Alhamdulillah* thirty-three times, and *Allahu Akbar* thirty-three times, concluding with *La Ilaha Illa Allah*, 8) Reciting *Inna Allaha wa Malaikatahu* to completion, followed by sending blessings upon the Prophet, and 9) Reciting *La Ilaha Illa Allah* ten times, concluding with Muhammad Rasulullah, followed by supplication, and subsequently rising at night to perform two units (*rak'at*) of the tahajjud prayer (As-Singkili, n.d.).

Abdurrauf emphasizes that, in addition to consistently engaging in remembrance of Allah, believers are strongly encouraged to continuously send blessings upon the Prophet Muhammad (peace be upon him). This practice is considered important, as on the Day of Judgment the Prophet Muhammad will intercede on behalf of those among his community who constantly remember and pray for him. Moreover, individuals who engage in dhikr are encouraged to strive toward higher levels of remembrance, namely dhikr *katsira* (abundant remembrance), *dawwam* (continuous remembrance), and *gharq* (complete immersion in dhikr) (Pratama, 2025).

Dhikr *katsira*, or abundant remembrance, refers to the practice of dhikr performed in a prescribed number, whether after the dawn (*Fajr*) prayer or the night (*'Isha'*) prayer, with a minimum of one thousand repetitions at each time. In addition, it is also recommended to perform one thousand repetitions of dhikr after the tahajjud prayer, accompanied by one hundred recitations of *istighfar*. When a servant consistently practices dhikr *katsira*, a deeper sense of immersion and inner tranquility in remembrance is gradually experienced. (Arroisi et al., 2024) Meanwhile, *dawwam* dhikr refers to a continuous state of remembrance of Allah, as indicated in Surah *Ali 'Imran* verse 191, which states: "Those who remember Allah while standing, sitting, or lying on their sides, and who reflect on the creation of the heavens and the earth, saying, 'Our Lord, You have not created this in vain. Glory be to You; protect us from the punishment of the Fire.'"

Table 1. Concept of Mental Health from an Islamic Perspective

Aspect of mental health	Key Findings
Foundation	Spirituality and Religious Faith
Characteristics of Mental Health	Calmness, patience, gratitude, and obedience.
Primary Approach	Remembrance of God (dhikr), reliance on God (tawakkul), and gratitude
Research Objective	Balance between physical and inner well-being

Table 2. Stages of Dhikr According to Abdurrauf As-Singkili

Stages	Method	Impact on Mental Health
Purification of the soul (tazkiyyatun nafs)	Sincere repentance	Anxiety reduction
Deepening of inner and outer spiritual dimensions	The Practice of Vocal (<i>Jahr</i>) and Silent (<i>Sirr</i>) Dhikr	Inner calm
At its culmination	Direct experiential knowledge of God	Psychological stability

Based on the analysis conducted, several key stages and patterns were identified. First, within the Islamic perspective, mental health is consistently linked to the spiritual dimension as its primary foundation. Second, dhikr is not merely understood as a verbal ritual but as a gradual process of *tazkiyat al-nafs* (self-purification). Third, there is a clear alignment between the concept of dhikr proposed by Abdurrauf As-Singkili and the views of classical Sufi scholars regarding inner tranquility. Fourth, structured dhikr practices demonstrate potential as mechanisms for emotional regulation and the development of mental stability.

Overall, the results of this study indicate that the concept of dhikr according to Abdurrauf As-Singkili has a close relationship with efforts to promote holistic mental health. Dhikr is understood as a spiritual practice that influences not only the relationship between humans and God but also inner peace and emotional balance.

This study confirms that a spiritual approach within Islam can function as an alternative and complementary support to medical methods in mental health care. Conceptually, this research enriches the understanding of mental health from the perspective of Nusantara Sufism, particularly through the thought of Abdurrauf As-Singkili. In practice, the structured practice of dhikr has the potential to be developed as a promotive and preventive approach to addressing mental health problems.

3. Discussion

3.1 Dhikr as Emotional Regulation

An emotion can be described as a state that is commonly experienced by an individual or an organization at a particular time. Emotional expressions often manifest in different forms, such as happiness, sadness, fear, and others. Generally, emotions arise when a person feels, sees, or hears something that may not necessarily need to be felt, seen, or heard. Individuals who are overwhelmed by emotions tend to focus primarily on themselves and are therefore unlikely to pay attention to their surrounding environment (Arifin et al., 2022).

Every individual possesses a different capacity for emotional regulation, and the strategies used to manage emotions vary accordingly. Some individuals regulate emotions through direct strategies, while others rely on indirect approaches. Direct emotional regulation includes slow and controlled breathing, reciting dhikr, suppressing impulsive reactions or delaying speech, momentarily diverting attention by remaining silent, and consciously releasing bodily tension when emotions intensify. In contrast, indirect emotional regulation involves cultivating the habit of dhikr in daily life, maintaining a healthy lifestyle, engaging in self-reflection (*muhasabah*), and enhancing spiritual awareness, as well as strengthening meaning and life values such as patience (*sabr*), trust in God (*tawakkul*), and acceptance (*ridha*) when facing various challenges. One of the effective methods for alleviating emotional distress is the practice of dhikr as taught by Abdurrauf As-Singkili through the Syattariyah Sufi order (Arifin et al., 2022).

3.2 Dhikr as a Source of Inner Calm

Remembrance of Allah (dhikr) is one of the most noble recommended acts of worship in Islam. Dhikr represents the highest level of supplication, encompassing numerous virtues and benefits for human life. A person's spiritual quality and standing before Allah are greatly influenced by the manner and consistency of their remembrance. Dhikr does not only affect the spiritual dimension; numerous studies have demonstrated that it also influences the physical and psychological dimensions, including stress, anxiety, and depression. This is because dhikr contains spiritual, religious, and divine elements that are capable of fostering hope and self-confidence, thereby contributing to the alleviation of such conditions (Udin, 2021).

Since the time of the Prophet and throughout the tradition of spiritual healing, dhikr has been understood as a unified practice that embodies spiritual strength and faith, fostering motivation in the process of restoring a person's health. This is particularly relevant for illnesses considered difficult to cure, including severe physical conditions as previously discussed. From a medical perspective, when a disease reaches an advanced stage, the possibility of recovery may be very limited; however, in Islamic belief, when Allah wills something, it will surely occur. Therefore, when medical treatment is no longer effective, continuous engagement in dhikr is regarded as an alternative form of healing, as it exerts a positive influence on both the physical condition and psychological state of the patient. One form of dhikr that carries profound meaning and significant psychological impact is the practice taught by one of the prominent Nusantara scholars, Abdurrauf As-Singkili (Pratiwi, 2021).

3.3 Dhikr as Religious Coping

Modern life today places strong emphasis on social, economic, and psychological challenges, which often lead individuals to experience various forms of emotional disturbances such as anxiety, stress, and anger. Consequently, the ability to regulate emotions has become an essential need. In this context, dhikr represents a central element of spiritual practice in Islam. From a psychological perspective, dhikr can be classified as an emotion-focused coping strategy, namely an approach aimed at calming emotions when individuals face life stressors. Dhikr functions not only as a means of drawing closer to Allah SWT, but also as a spiritual practice that helps alleviate inner distress and strengthen emotional resilience (Maryam, 2017).

Coping is defined as an individual's efforts and behaviors in managing both external and internal demands in order to deal with emotional stress in modern life. Within coping strategies, dhikr serves as one of the foundations of spiritually based emotion-focused coping. One form of this spiritual practice is the continuous engagement in dhikr when facing emotional pressure and various life challenges. Dhikr can enhance psychological resilience, reduce depressive symptoms, and help improve an individual's condition during difficult circumstances. In this context, dhikr also guides individuals away from being trapped in feelings of guilt or overwhelmed by purely worldly concerns. Therefore, the integration of spiritual values with emotion-focused coping theory demonstrates that emotional regulation can be achieved through a holistic approach that combines faith, self-awareness, and trust in the mercy of Allah SWT (Nurmahani, 2017).

Causally, the practice of dhikr contributes to mental health through the sustained internalization of God-consciousness. Dhikr *sirr* and dhikr *jahr*, as taught by Abdurrauf As-Singkili, involve focused concentration, regulated breathing, and the purification of the heart from worldly distractions. Psychologically, this process functions to reduce stress, stabilize emotional states, and enhance self-regulation capacities. Therefore, inner tranquility does not emerge instantly but develops as the result of a disciplined and repetitive spiritual practice (Cheung et al., 2025).

This study is consistent with the perspective of Imam Al-Ghazali, which suggests that inner tranquility is achieved through the purification of the heart and the practice of dhikr. In addition, this research reinforces the findings of Dzakiah Daradjat, who emphasizes the spiritual dimension as a fundamental element of mental health. However, this study extends previous research by highlighting a Nusantara model of dhikr rooted in the *Syattariyyah* Sufi order, which has received limited attention in modern mental health literature (Aisyaroh et al., 2022).

From a functional perspective, dhikr serves as an effective spiritual coping tool for reducing anxiety and maintaining emotional balance. However, on the negative side, its practice can become ineffective if performed without proper guidance, without understanding its meaning, or used as an escape from social and psychological realities. Thus, the findings of this study emphasize the importance of integrating dhikr with appropriate spiritual guidance as well as a contextual psychosocial approach. This approach allows dhikr to function as an intervention that both promotes mental well-being and prevents mental health problems (Ojala et al., 2026).

Based on the results of this study, it was revealed that the understanding of dhikr according to Abdurrauf As-Singkili is positioned as a method for *tazkiyyatun nafs* that is gradual and structured. Dhikr is not merely an act of worship, but serves as a means to cultivate inner calm, regulate emotions, and achieve mental balance. This study indicates that mental health from a spiritual Islamic perspective originates from the integration of divine awareness, consistent dhikr practice, and the continuous cultivation of the soul.

4. Conclusion

This article emphasizes that mental health in the Islamic perspective is inseparable from the spiritual dimension. Through the thought of the Nusantara scholar Abdurrauf As-Singkili, it demonstrates that dhikr is not merely a ritual act of worship but a method of purifying the soul (*tazkiyyatun nafs*), which functions in maintaining inner and outer stability, mental clarity, and emotional balance. Accordingly, this research article reinforces the view that

mental health from the Sufi perspective is holistic and moral, encompassing psychological and transcendental aspects in a comprehensive manner.

Theoretically, this research article aims to expand the study of Nusantara Sufism by implementing the practice of dhikr as articulated by Abdurrauf As-Singkili through the lens of Islamic psychotherapy. This article also explains how dhikr functions as a Sufistic psychotherapeutic mechanism in addressing everyday life challenges, such as managing emotions, cultivating inner calm, and strengthening religious coping. These various issues position dhikr as a form of spiritual therapy within the discourse of contemporary mental health, particularly in addressing anxiety, stress, and existential emptiness experienced by modern society.

Practically, this article explains the implications of consciously performed dzikir and the *muraqabah* approach, which can serve as a pathway for mental health care. Furthermore, the integration of dzikir can be implemented alongside counseling, spiritual guidance, or community and group-based therapy, which can strengthen an individual's psychological resilience and promote sustained improvement in both physical and spiritual well-being.

Based on the findings of this study, it can be concluded that dhikr, according to the perspective of Abdurrauf As-Singkili, functions as a *tazkiyyatun nafs* technique that plays a crucial role in fostering inner peace and overall mental health. The novelty of this study lies in the categorization of Abdurrauf As-Singkili's dhikr into three Sufi therapeutic roles: as a method for emotion regulation, as a means of cultivating inner calm, and as a form of religious coping. These findings contribute to the understanding of mental health grounded in Islamic spirituality, particularly within the context of Nusantara Sufism, and offer opportunities to integrate Sufi approaches with contemporary mental health discourse. However, this study has limitations, as it is conceptual and literature-based and does not involve empirical field data; therefore, the findings should be further tested through qualitative or quantitative research. Accordingly, future studies are recommended to explore the practical application of Abdurrauf As-Singkili's dhikr in mental health interventions.

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