

DZIKR AND MEDITATION IN *TASHAWWUF*: Spiritual Disciplines, Psychological Benefits, and Their Contemporary Relevance

Mansur Afifi

Universitas Mataram

Jl. Majapahit No. 62, Kekalik, Kota Mataram, Nusa Tenggara Barat, 83125, Indonesia
e-mail: mansurafifi@unram.ac.id

Abdul Fattah, Mira Maretta & Mohammad Fakhri

Universitas Islam Negeri Mataram

Jl. Gajah Mada No.100, Jempong Baru, Kota Mataram, Nusa Tenggara Barat, 83116, Indonesia
e-mail: abdulfattah_78@uinmataram.ac.id, mira_maretta@uinmataram.ac.id, moh.fakhri@uinmataram.ac.id

Abstract: *Dzikr* (remembrance of Allah) and meditation are core spiritual practices in Islam that support inner peace and personal transformation. Grounded in the Qur'an and developed within *tashawwuf* (Sufism), they aim to purify the self (*tazkiyah al-nafs*), deepen God-consciousness, and cultivate spiritual tranquillity. This study explores the relevance of *dzikr* and meditation by integrating Islamic spiritual perspectives with contemporary psychological and mental-health insights. Using a qualitative-descriptive method, data were obtained through literature analysis and participatory observation in *dzikr* and meditation gatherings, supplemented by informal interviews. The results show that these practices enhance spiritual well-being by fostering gratitude, emotional balance, and awareness of the Divine, while also producing measurable psychological benefits such as reduced stress and increased resilience. The study concludes that *dzikr* and meditation remain highly relevant for promoting holistic well-being and providing accessible pathways to balance and meaning in modern life.

Keywords: *Dzikr*, Islamic meditation, Sufism, Naqsyabandi, spiritual well-being, mindfulness, mental health, *tazkiyah al-nafs*

Corresponding Author	Mansur Afifi
Article history	Submitted: June 02, 2025 Revision : September 02, 2025 Accepted : December 04, 2025 Published : December 10, 2025
How to cite article	Afifi, Mansur, Abdul Fattah, Mira Maretta & Mohammad Fakhri. "DZIKR AND MEDITATION IN <i>TASHAWWUF</i> : Spiritual Disciplines, Psychological Benefits, and Their Contemporary Relevance." <i>MIQOT: Jurnal Ilmu-ilmu Keislaman</i> 49, no. 2 (2025): 400 - 422 http://dx.doi.org/10.30821/miqot.v49i2.1485

Introduction

Dzikr (remembrance of Allah) and meditation are foundational practices in Islam, serving as pathways to inner tranquillity and spiritual refinement.¹ While the Qur'an provides their divine basis—"Verily in the remembrance of Allah do hearts find rest" (13:28)²—these practices were elaborated into comprehensive spiritual disciplines within *Tasawwuf*.³ Classical Sufi scholars such as *Al-Ghazalî* and *Al-Qusyairî* describe *dzikr* as "the life of the heart" and emphasize its role in *tazkiyah al-nafs* (purification of the self), *murâqabah* (mindful awareness of God), and *ihsân* (excellence in worship).⁴ Through consistent remembrance, Sufis aim to cultivate peace (*sakînah*), compassion, and moral integrity, viewing *dzikr* as both a spiritual and transformative act.⁵

Contemporary scientific research increasingly affirms these insights. Studies demonstrate that meditative practices reduce stress, improve emotional regulation, and support physical health.⁶ Zeng et al., link meditation quality to enhanced subjective well-being,⁷ while Moszeik et al., show that practices like *Yoga Nidra* reduce stress and improve sleep.⁸ Within the Islamic context, *dzikr* has shown comparable benefits.⁹ Othman and Tawil highlight its therapeutic potential in counselling,¹⁰ Fatoni and Lesmana report its role in moral education,¹¹ and Mutmainah et al., demonstrate its capacity to lower stress among students.¹² As a matter of fact it is also integrated into some indigenous local wisdom.¹³

However, research also reveals challenges. Binda et al., caution that improper or mechanical practice can lead to adverse emotional effects, such as fear or anxiety, underscoring the need for proper guidance and understanding.¹⁴ This article therefore approaches *dzikr* and meditation not merely as textual concepts but as dynamic practices within *tashawwuf*, examining their spiritual foundations, psychological benefits, and relevance in modern contexts. By integrating classical Sufi perspectives with contemporary scientific findings, it aims to demonstrate how these practices can offer holistic solutions to today's spiritual and mental health challenges.

Method

This study employs an analytical-descriptive qualitative approach¹⁵ within the framework of *tashawwuf*, particularly the practices of *dzikr* and meditation. The aim is not to test hypotheses but to explore meanings, experiences, and transformations associated with the practices of *dzikr* and meditation. The research combines textual analysis and field-based participation to bridge theoretical reflection with lived spiritual experience. By integrating both approaches, the study seeks to reveal the epistemological and psychological dimensions of *dzikr* and meditation as understood in classical Sufi scholarship and contemporary practice. Data were obtained through two primary methods, i.e. literature review and participatory observation. Islamic sources such as interpretation of scholars, classic and contemporary, were analysed alongside modern research on

meditation, mental health, and psychology using databases including Google Scholar, ProQuest, Mendeley, Scopus, DOAJ, and Moraref. These sources provide both the historical and contemporary context of *dzikr* and meditation.

To complement the textual analysis, the researchers actively participated (participant observation)¹⁶ in several *dzikr* and meditation rituals conducted by Sufi groups, Naqshbandi and several regular groups in Lombok. During 2024 we participated in several *dzikr* and meditation gatherings, including Sufi *tharīqah* circles and campus-based spiritual communities. This involvement provided direct experiential insights into the structure, atmosphere, and perceived effects of these practices.¹⁷ During these sessions, informal discussions and interviews were conducted with participants and spiritual guides, allowing for deeper understanding of their personal experiences, perceived benefits, and challenges. This approach ensured that the study captured not only the theoretical but also the practical and lived dimensions of *dzikr* and meditation.

The data were then thematically analysed to identify recurring patterns and themes related to spiritual transformation, emotional regulation, and psychological well-being. This mixed approach of textual analysis and participatory observation highlights *dzikr* and meditation as dynamic practices that bridge classical *tashawwuf* teachings and contemporary needs.

Results and Discussion

Understanding Meditation and *Dzikr*

Meditation is a practice of focused attention that promotes inner calm, clarity, and emotional stability. According to *The Oxford Handbook of Meditation*, it is a method used to attain peace of mind, heightened awareness, and improved concentration.¹⁸ Wielgosz et al., demonstrate that mindfulness meditation, emphasizing present-moment awareness, reduces symptoms of psychopathology and enhances psychological well-being.¹⁹ Colgan and Simmons highlight its therapeutic value in treating stress and anxiety,²⁰ while Yadav et al., link meditation to improved immune function.²¹ Zeng et al., further reveal that high-quality meditation—such as loving-kindness and compassion-based practices—is strongly correlated with increased subjective well-being.²² These findings underscore that meditation's benefits encompass not only mental health but also physical wellness.

Dzikr is an Arabic term that means “remembering” or “mentioning”. According to Islamic teachings, *dzikr* is the practice of remembering Allah through repetition of His names, words of praise, or prayer.²³ As a deep spiritual practice, *dzikr* can create a sacred space for those who engage in it.²⁴ *Dzikr* can serve not only as a form of worship but also as a mean to gain peace of mind and draw closer to God.²⁵ Consistent practice enables individuals to attain an enhanced sense of serenity and spiritual satisfaction.

For Sufis, *dzikr* is the lifeblood of spiritual practice. *Al-Qusyairî* in *Risâlah* calls it “*ghidhâ’ al-rûh*” (the sustenance of the soul),²⁶ while Al-Ghazali in *Ihyâ’ Ulûm al-Dîn* explains that persistent *dzikr* purifies the heart, enabling it to reflect divine light.²⁷ *Dzikr* takes two forms including verbal *dzikr* and heart *dzikr*, which is conducted individually and collectively as well. Verbal *dzikr* involves repeating certain words, while heart *dzikr* is more internal and includes contemplation. As explained by the study conducted by Zohdi et al., collective *dzikr* is performed in groups after congregational prayers, which creates social and spiritual bonds among the participants.²⁸ The study carried out by Roslan et al., demonstrates that *dzikr* offers both psychological and physiological benefits, for example, improving mood and reducing stress.²⁹ These activities not only enhance spiritual connectivity but also promote total well-being, underscoring the importance of *dzikr* in the lives of its practitioners.

Meditation and *Dzikr*: Similarities and Differences

Meditation and *dzikr* share the common goal of achieving inner peace and a closeness to God; however, they also have significant differences. In a religious context, meditation is often considered a more universal practice found in diverse traditions such as Hinduism, Buddhism, and Christianity.³⁰ According to research discussing the technical aspects of devotional practices in these faiths, meditation often involves breathing techniques and deep focus, while *dzikr* in Islam is more focused on repetition of Allah’s names and phrases of praise.³¹ This practice underscores remembering and devotion, accentuating the distinctive attributes of *dzikr* in the Islamic tradition.

Nowadays, meditation practices are carried out in the form of movement and stillness (non-movement). The Chinese practice meditation through measured body movements and specific rhythms, known as Tai Chi. Meanwhile, Hindus engage in silent meditation while seated, commonly referred to as Yoga. Muslims also practice both types of meditation, incorporating movement and stillness, with the added element of reciting the remembrance of Allah (*dzikrullâh*).³² In the Naqshabandi,³³ Sufism order, this silent remembrance is known as *dzikr ism dzât*,³⁴ as well as *murâqabah*,³⁵ *tafakkur*,³⁶ and *dzikr al-anfas*.³⁷ Therefore, the meditation model in Islam combines movement,³⁸ the recitation of *dzikrullâh*, and moments of silence.³⁹ This comprehensive approach to meditation has been scientifically proven to be effective in achieving mental stability.

By understanding the meanings of meditation and *dzikr*, as well as the differences between the two, we can see how these practices can complement each other in fostering holistic well-being. *Dzikr* offers a transcendent anchor—linking inner peace to divine connection—while meditation provides universal techniques for cultivating presence and focus. Together, they demonstrate the enduring relevance of spiritual practice in addressing contemporary psychological and existential challenges.

Quranic Verses related to *Dzikr* and Meditation and their *Tashawwuf* Interpretation

The Quran places profound emphasis on *dzikr* (remembrance of Allah), presenting it not only as a ritual but as a transformative spiritual practice. The term *dzikr* in its various forms appears approximately 280 times in the Quran,⁴⁰ underscoring its centrality in the believer's life. Within *tashawwuf*, these verses are interpreted as guiding the seeker toward inner tranquillity, moral refinement, and divine intimacy. The following key verses illustrate the depth and relevance of *dzikr* and meditation within Islamic spirituality. The following verse, Surah Ar-Ra'd (13:28), relates to the inner tranquillity through *dzikr*.

“Those who believe and their hearts become peaceful by remembering Allah. Verily, in the remembrance of Allah do hearts always be at peace”, (QS. Ar Ra'd: 28).

This verse affirms that true peace and emotional stability are attained through the remembrance of Allah. In *tashawwuf*, this peace (*sakînah*) signifies a state in which the heart is illuminated by divine presence, free from anxiety, fear, and despair. *Al-Ghazalî* interprets *dzikr* as “the life of the heart,” arguing that without it, the heart becomes spiritually dead.⁴¹ Hamka similarly emphasizes that remembrance dispels anxiety and despair, providing a remedy for the ailments of the heart.⁴² Modern psychological research corroborates these insights, showing that rhythmic recitation and focused meditation can significantly reduce stress and promote emotional equilibrium.⁴³

Another verse that highlights *dzikr* as a characteristic of thoughtful people is Surah Ali Imran, verse 191. This verse aims to explain the relationship between the process of thinking and *dzikr*, which is one of the characteristics of intellectuals or scholars. In Quranic terminology, they are known as *Ulul Albâb*. These two elements are part of their daily lives, occurring at all times—day and night—and in various positions, whether standing, sitting, or lying down.

“Those who remember Allah while standing, sitting or lying down on their sides, and think deeply about the creation of the heavens and the earth (saying), ‘Our Lord, You did not create all this in vain, glory to You! Protect us from the punishment of hell’”, (QS. Ali Imran: 191).

This verse beautifully integrates *dzikr* and *tafakkur* (contemplation), presenting a holistic model of spirituality in which constant remembrance nurtures intellectual and spiritual insight. Wahbah Az-Zuhaili highlights that *Ulul Albâb* (possessors of intellect) balance continuous remembrance with deep reflection on God's creation, leading to greater awareness of His majesty.⁴⁴ In Sufi practice, this is realized through *murâqabah* (mindful awareness of God) and *tafakkur* (meditative contemplation), bridging ritual devotion and reflective thought.⁴⁵

In Surah Al-Baqarah, verse 152, Allah promises that those who remember Him will also be remembered by Him. He also commands people to be grateful for His blessings and not to reject them.⁴⁶ This verse shows a two-way relationship: Allah responds to those

who stay connected to Him. One cannot expect blessings without making an effort to maintain this connection. To receive something, a person must strive, contribute, and sometimes sacrifice.⁴⁷ Surah Ibrahim, verse 7, reinforces this by stating that those who show gratitude will receive even more blessings, while those who deny God's gifts will face severe punishment.

“So, remember Me; I will remember you. Be grateful to Me and do not deny Me”, (QS. Al Baqarah: 152).

This verse illustrates a profound reciprocal relationship: as the servant remembers Allah, Allah grants His attention, support, and mercy. M. Quraish Shihab explains that *dzikr* encompasses words, emotions, and actions, transforming every aspect of life into worship.⁴⁸ In Tasawwuf, this reciprocity is understood as *hudhûr ma'a Allah* (presence with God)—a state where the seeker experiences divine companionship in both joy and hardship.⁴⁹

In Surah Al-Ahzab, verses 41-42, Allah calls on believers to engage in *dzikr* (remembrance) of Him as frequently as possible and to praise Him (*tasbîh*) in the morning and evening. These verses explicitly highlight the quantitative aspect of *dzikr*, emphasizing that it should be performed in abundance and can be practiced both during the morning and in the evening.⁵⁰ This guidance encourages believers to incorporate regular remembrance of Allah into their daily routines, fostering a deeper spiritual connection and awareness throughout their day.

“O, you who believe! Remember Allah with much remembrance. And glorify Him in the morning and evening”, (QS. Al Ahzab: 41-42).

This verse underscores the continuity and abundance of *dzikr*. Ibn Katsîr interprets it as a call for perpetual remembrance beyond ritual prayers, encompassing all times and circumstances.⁵¹ Hamka stresses that such consistency in *dzikr* fortifies the believer against heedlessness (*ghaflah*) and aligns every action with spiritual purpose.⁵² Sufi orders like the Naqshbandi operationalize this verse through structured practices like *dzikr al-khâfi* (silent remembrance) and *dzikr al-anfas* (breath remembrance), integrating spirituality seamlessly into daily life.⁵³

The command to recite *dzikr* in Surah Al-Jumu'ah is closely linked to the directive to work for a living. This verse emphasizes the importance of maintaining balance between worship and work. The preceding verse (verse 9) instructs believers to perform Friday prayers, and it is followed by verse 10, which states that after completing the Friday prayers, Muslims are encouraged to seek sustenance while continuously remembering Allah. When worldly work is accompanied by the right intention and is followed by the remembrance of Allah, that work becomes an act of worship. Therefore, it is essential to integrate spiritual values into our daily activities, ensuring that our efforts in the material world are aligned with our spiritual commitments.⁵⁴ This holistic approach fosters a deeper connection with Allah while fulfilling our worldly responsibilities.

“Then when the (Friday) prayer has been performed, you may disperse through the land, and seek Allah’s grace, and remember Allah as much as possible so that you may be successful”, (QS. Al Jumu’ah: 10).

This verse reflects Islam’s holistic vision of life, where spirituality and worldly pursuits coexist harmoniously. Wahbah Az-Zuhaili interprets this as a directive to integrate *dzikr* into all aspects of life, ensuring that material pursuits do not distract from divine awareness.⁵⁵ In *tashawwuf*, this is a reminder that every act—earning a living, family care, or community service—can be transformed into worship through sincere remembrance.⁵⁶

These verses collectively present *dzikr* as the heart of Islamic spirituality—permeating worship, thought, emotion, and action. The commentators, classical and modern alike, agree that remembrance provides inner peace, resilience, and a sense of divine connection. From a *tashawwuf* perspective, *dzikr* is not confined to ritual; it is a constant state of God-consciousness that sustains the soul amidst life’s challenges.⁵⁷ When coupled with meditation and reflection, it offers a holistic path to both spiritual fulfilment and psychological well-being, aligning perfectly with contemporary needs.

Benefits of Meditation and *Dzikr*: Evidence from Literature and Fieldwork

Evidence from the Wider Meditation Literature

Meditation is a long-standing method to cultivate mental calm and emotional balance. In recent decades, it has become the focus of scientific research aimed at understanding its effects on psychology and mental health. Numerous studies have demonstrated that mindfulness meditation can lead to positive changes in the brain and improve both mental and physical health. The following is a literature review based on various scientific studies examining meditation.

In their study, Zeidan et al., demonstrate that mindfulness-based meditation can reduce pain through different neurological mechanisms compared to placebo or sham meditation. Mindfulness meditation enhances an individual’s ability to manage pain in a unique manner, activating specific brain areas associated with emotional control and attention. Additionally, it reduces pain through distinct mechanisms and may promote greater acceptance of meditation as an adjunct therapy for pain management.⁵⁸

Previously, Zeidan et al., studied how mindfulness meditation reduces anxiety. They asked fifteen people who had never meditated before to practice for four days. The results showed that self-awareness meditation greatly reduced anxiety. This happened because it activated brain areas that manage emotions and thinking (vmPFC, ACC, and anterior insula). Higher anxiety, on the other hand, was linked to activity in the PCC, a region connected to self-focused thoughts. These results show that mindfulness meditation helps control anxiety by improving focus and emotional regulation.⁵⁹

Another study that aligns with the research of Zeidan et al., is conducted by Wielgosz et al., which explores the application of self-awareness meditation in psychopathology (*Mindfulness Meditation and Psychopathology*). The study found that mindfulness meditation effectively reduces symptoms of various psychopathology conditions, including depression, anxiety, chronic pain, and post-traumatic stress disorder. Meditation enhances an individual's ability to observe thoughts and feelings without becoming entangled in negative thought patterns, thereby facilitating better emotional regulation. This effect is achieved through changes in neuroplasticity within brain areas associated with attention and emotional control.⁶⁰

The article written by Moszeik et al., entitled "*Effectiveness of a Short Yoga Nidra Meditation on Stress, Sleep, and Well-being in a Large and Diverse Sample*," discusses the positive effect of brief Yoga Nidra meditation on stress, sleep quality, and overall well-being. This study involved a diverse group of participants and demonstrated that short meditation sessions can significantly reduce stress levels and enhance sleep quality. The findings revealed an increase in mental well-being, as many participants reported feeling calmer and more alert after meditation. In addition, this research emphasizes the importance of meditation as an easily accessible tool for improving mental health.⁶¹

Yoga-based meditation has been shown to be effective in alleviating emotional fatigue among workers, as demonstrated by the study of Heeter et al. The study indicated that participants accepted the Yoga meditation intervention and experienced significant benefits as a result. Participants reported a decrease in fatigue levels and an improvement in emotional well-being. In addition, they noted improvements in their ability to manage stress and interact with patients more empathetically. As conclusion, Yoga-Based Meditation interventions serve as an effective method for enhance the mental health and well-being of professionals working in high-stress environments, such as hospitals.⁶²

Zeng et al., found that loving-kindness and compassion meditations can improve mental well-being, but their effectiveness depends on how they are practiced. The study measured well-being through life satisfaction and weekly reports of positive and negative emotions. Results showed that better quality meditation led to greater improvements. Focus and active engagement during meditation were key to achieving these benefits. This highlights that the quality of practice is essential for gaining the full positive effects of these meditation techniques.⁶³

Furthermore, meditation also has an impact on improving cognition. Lusnig et al., examined the effects of meditation on written word processing. The results indicated that meditation can improve word recognition among beginner meditators. This demonstrates the potential of meditation in enhancing cognitive abilities by increasing focus and attention, thereby enabling accelerated word recognition.⁶⁴

Although meditation is generally helpful, Buric et al., found that its effects vary depending on factors like personality, age, and stress levels. Meditation works best when

adapted to each person's needs. People's initial conditions strongly influence how they respond, especially those with serious mental health issues, who may be more at risk of negative effects. These findings show the importance of monitoring participants closely and tailoring meditation practices to individual characteristics.⁶⁵

Although meditation has many benefits, it can also cause side effects. Binda et al. (2019), in their article "*What Are Adverse Events in Mindfulness Meditation?*", found that some people may experience anxiety, depression, mental fatigue, or increased stress during practice. This shows the need for proper guidance, especially for beginners or those with mental health issues, to reduce potential risks. Understanding these possible negative effects can help ensure meditation is practiced safely and effectively.⁶⁶

Based on the results of various studies, it can be concluded that meditation has a significant impact on psychology and mental health, including reducing stress, increasing focus, promoting mental peace, alleviating fear, and enhancing emotional well-being. However, the effectiveness of meditation is influenced by factors such as the quality of the practice, the chosen approach, and individual factors. Attention to potential side effects and the importance of professional guidance are essential to ensure a safe and effective meditation practice.

Evidence from Islamic Practice: *Dzikr* as Sufi Discipline

In Tasawwuf, *dzikr* (remembrance of Allah) is not only devotional but transformative—aimed at *tazkiyah al-nafs* and *murâqabah*. Contemporary studies align with this classical view shows that *dzikr* can have a profoundly positive influence on mental health and inner peace.⁶⁷ For example, several investigations demonstrate that intensive practice of *dzikr* can enhance feelings of comfort and calm, as well as support the immune system.⁶⁸ In addition, *dzikr* is associated with reduced levels of stress and anxiety, contributing to improved psychological well-being.⁶⁹ Other research reveals that individuals who regularly engage in *dzikr* experience better sleep quality and fewer symptoms of depression, indicating that *dzikr* can serve as a means of achieving inner calm.⁷⁰

Roslan et al, studied how *dzikr* affects the mental health of Muslim students. They involved 160 students, dividing them into two groups: one practiced *dzikr* meditation both indoors and outdoors in nature, while the other did not practice *dzikr* at all. The results showed that students who combined *dzikr* with nature had lower mood problems, heart rates, and blood pressure. They also scored higher in spirituality and eco-psychological well-being. This shows that doing *dzikr*, especially in natural settings, can improve mental, spiritual, and physical health.⁷¹

Sitepu studied how *dzikr* meditation affects pain after abdominal surgery in Muslim patients. Thirty patients were divided into two groups: one practiced *dzikr* meditation for 30 minutes after surgery, and the other did not. The results showed that those who

did *dzikr* had much less pain on the first and second days after surgery. However, there were no big changes in blood pressure, breathing, or heart rate between the two groups. This suggests that *dzikr* meditation can be a helpful, drug-free way to reduce pain after surgery.⁷²

Many studies have explored how prayer, meditation, and *dzikr* support mental health and well-being. One important study by Arthur Saniotis examines how Islamic practices like salat (prayer) and *dzikr* help heal the body and mind. He explains that prayer, with its physical movements and recitations, improves blood flow and posture, while also supporting mental health through brain changes like neuroplasticity. *Dzikr*, through repeated remembrance of Allah, can calm the mind, reduce stress, and boost the immune system. Saniotis also notes that Islamic medicine has always combined physical and spiritual healing, showing a holistic approach to health. He calls for more research to understand how prayer and *dzikr* can be used to cope with modern stress.⁷³

Meditation through *dzikr* has long been practiced in Sufi orders (tarekat) across the Islamic world. Antoon Geels, in his article “*A Note on the Psychology of Dhikr: The Halveti-Jerrahi Order of Dervishes in Istanbul*”, studied this practice in the Halveti-Jerrahi Order. He explains that *dzikr* is central to their rituals and involves repeating God’s name or sacred phrases. Geels identifies three types of *dzikr*: *dzikr* of the tongue (spoken), *dzikr* of the heart (silent, inward remembrance), and *dzikr* of the soul (deep spiritual connection), each bringing the practitioner closer to God. The study shows that the rhythm, music, and symbols used in these rituals create powerful social, emotional, and physical effects, leading to deep spiritual transformation.⁷⁴

Many studies have explored how *dzikr* in Sufi orders (tarekat) in Indonesia affects mental health and well-being. Cecep Zakarias El Bilad et al, in their article “*Spiritual Intelligence with the TQN Zikr Method*,” studied *dzikr* practices of the Tarekat Qadiriyyah Naqsyabandiyah (TQN) at the Zawiyah Islamic boarding school Miftahus Shudur in Palangka Raya. Using both interviews and surveys, they found that students had a high level of spiritual intelligence. The practices included *dzikr jahr* (aloud), *dzikr khâfi* (silent in the heart), and *manâqiban* (remembering Sufi figures). These practices helped develop positive traits like honesty, compassion, patience, and gratitude. However, the study also noted that success depended on consistent practice and personal motivation, as both internal and external factors influenced the outcomes.⁷⁵

Safrilsyah et al, in their article “*Dzikr Rateeb Siribee and Its Effect in Reducing Anxiety Among the MPTT-I Aceh Congregation Members*,” studied how the Rateeb Siribee *dzikr* practice reduces anxiety. Using surveys to measure anxiety levels before and after the practice, they found that regular *dzikr* significantly lowered anxiety by creating a calm and peaceful state in participants. The study shows that spiritual practices like *dzikr* can play an important role in mental health care and serve as an effective, non-pharmacological intervention to manage anxiety in the community.⁷⁶

Some studies show that *dzikr* does not always have a positive or significant effect. Some people report no real changes in their mental state even when they practice *dzikr* regularly. This may happen due to not knowing the correct way to perform *dzikr*, a mismatch between the practice and personal needs, or because of deeper psychological issues that *dzikr* alone cannot solve. For example, Zuhrotul Baqiah et al, in their article "*The Influence of the Practice of Dzikr on the Level of Peace of Mind of the Women's Recitation Congregation*," found no strong link between *dzikr* and inner peace among women attending religious classes at Al-Barokah Mosque in Bandung. Their data showed that *dzikr* explained only 12% of the variation in peace of mind, with 88% influenced by other factors outside the study.⁷⁷

The different results of *dzikr* practice can be explained by several factors. *First*, the quality of practice matters—a focused and mindful *dzikr* gives better results than one done mechanically or without understanding. *Second*, social support is important—practicing in a supportive group often brings stronger benefits than practicing alone, as a positive environment can enhance spiritual and emotional experiences. *Third*, a person's mental state before starting *dzikr* affects the outcome—those with serious mental health issues may need professional help alongside *dzikr*. *Fourth*, motivation plays a key role—*dzikr* done sincerely to seek closeness to God is more effective than doing it only to satisfy social expectations.

In conclusion, *dzikr* has great potential to bring inner peace, but its success depends on how it is practiced, the surrounding environment, the person's mental condition, and their intention. More research is needed to understand these factors and make *dzikr* more effective for mental health and well-being.

Evidence from Our Field Results (Participatory Observation)

Through participatory observation in various *dzikr* and meditation gatherings—ranging from traditional *tarekat* circles to campus-based spiritual groups—combined with informal interviews with participants and session guides, we identified clear and consistent patterns. Participants frequently described experiencing a deep sense of peace and emotional balance, often using expressions like having a “settled” or “light” heart immediately after each session. This feeling of inner calm often extended into their daily lives, helping them face routine challenges with greater patience and composure. Such experiences resonate strongly with the Qur'anic assurance of *sakînah* inner tranquility granted through remembrance of Allah (QS. 13:28)—and mirror findings in contemporary research linking rhythmic spiritual practices to reduced stress and anxiety.

Moreover, participants reported significant improvements in psychological well-being. Many experienced better sleep, fewer repetitive or negative thoughts, and increased emotional regulation, particularly in managing interpersonal conflicts. These observations align with scientific studies on mindfulness practices and *Yoga Nidra*,⁷⁸ which similarly

emphasize the role of sustained attention and mindful awareness in fostering mental clarity and resilience. Taken together, these field insights illustrate how *dzikr* and meditation not only fulfil their spiritual objectives but also serve as effective tools for enhancing holistic mental health in modern contexts.

Perceived Physical Fitness was another important finding from our observations. Many participants—especially those who practiced combined *salat-dzikr* routines or group rhythmic *dzikr*—said they felt more “refreshed,” energetic, and had better stamina for daily activities. They attributed this to the movements in prayer, deep rhythmic breathing, and focused attention during *dzikr*, which made them feel renewed. Although these are personal accounts, they align with studies showing that repetitive breathing and movement in worship can improve heart health, blood circulation, and overall vitality. Similar benefits are found in practices like yoga and tai chi, which combine movement and mindfulness to reduce fatigue and boost energy. These results suggest that *dzikr*—especially when paired with *salat* or practiced in groups—supports both spiritual growth and physical well-being in daily life.

Several factors helped make *dzikr* sessions more effective. Participants stressed the value of having guidance from a teacher (*mursyid*) to provide instruction, correct mistakes, and keep the practice spiritually focused. They also found gradual pacing—starting slowly and building up intensity—helpful for maintaining focus and preventing fatigue. Breath-synchronized *dzikr* (*dzikr al-anfas*) was especially appreciated for creating calmness and a stronger connection during remembrance. A supportive group environment also boosted motivation, emotional comfort, and a sense of belonging. Lastly, short reflections (*tafakkur*) before and after sessions helped participants understand and connect the practice to their daily lives. Together, these elements created an environment where *dzikr* could bring greater spiritual depth and psychological benefits.

Some conditions were found to reduce the benefits of *dzikr* or even cause strain. The most common problem was mechanical repetition without focus, where people performed *dzikr* as a routine rather than a mindful act, resulting in little spiritual depth. Others noted that overly intense sessions without preparation, especially for beginners, often led to physical or mental fatigue instead of benefit. Irregular or inconsistent practice also disrupted progress, making it hard to see lasting results. These issues support findings by Binda et al,⁷⁹ which warn that poorly structured or overly demanding meditation can lead to little or no improvement, and sometimes negative effects. This highlights the importance of proper guidance, balanced pacing, and regular practice for *dzikr* to be effective.

Our fieldwork and literature review support a Tasawwuf-based model showing that *dzikr* and meditation work through three connected pathways. *First*, attentional training and body regulation—through steady breathing, rhythm, and focus—helps calm emotions, improve sleep, and reduce physical discomfort. *Second*, meaning-making and moral orientation—built on God-centred intention, gratitude, and trust (*tawakkul*)—develops

resilience, positive emotions, and a strong sense of purpose. *Third*, community and ritual support—through group rhythm, guidance from a teacher, and shared spiritual spaces—encourages commitment, safety, and long-term practice. The best results come when *dzikr* is guided, intentional, and consistent, combining verbal remembrance, heartfelt focus, and reflection as part of daily life, which mirrors Sufi teachings. This model also explains why some studies show weak results: without quality focus, proper guidance, and regular practice, the full benefits of *dzikr* and meditation are not achieved.

Additionally, participants described experiencing both a “lightness of the heart” (*rahah qalbiyyah*) and a “freshness of the body” (*rahah jasadiyyah*) after performing *dzikr*, linking these feelings to rhythmic breathing, synchronized recitation, and repetition of divine names. This shows that *dzikr* functions not only as a spiritual act but also as a practice that harmonizes body and soul. Group participation enhanced a shared sense of calm and belonging, known as *barakah jam'iyyah*, reflecting both spiritual unity and psychological well-being. Those practicing *breath-synchronized remembrance* (*dzikr al-anfas*) showed greater focus and emotional stability, consistent with scientific studies on rhythmic breathing and stress regulation.

Our results—together with Qur'anic grounding and classical Sufi pedagogy—indicate that *dzikr* and meditation are effective, holistic interventions for peace (*ithmi'nâن*), psychological well-being, and perceived physical vitality. They are best framed not as generic techniques but as integrated *Tasawwuf* practices that align spiritual intention with evidence-based mechanisms of mental health.

Conclusion

This study demonstrates that *dzikr* and meditation, as core practices within *Tashawwuf*, offer a holistic framework that bridges spirituality, psychology, and physical health. Rooted in the Qur'anic teaching—“*Verily, in the remembrance of Allah do hearts find peace*” (QS. 13:28)—these practices cultivate enduring tranquillity (*sakînah*) and intimacy with the Divine (*hudhûr ma'a Allâh*). Classical Sufi thinkers such as *Al-Ghazâlî* and *Al-Qusyairî*, describe *dzikr* as a path toward purifying the self (*tazkiyah al-nafs*) and transforming everyday experience into a form of continuous worship.

The novelty of this study lies in its integration of classical textual interpretation with empirical field observation. Through participatory involvement in *dzikr* and meditation gatherings, this research uncovers new insights into how these spiritual disciplines function as embodied forms of mindfulness. Participants reported a sense of emotional balance, psychological clarity, improved sleep, and even physical vitality after engaging in *dzikr*—illustrating how rhythmic remembrance harmonizes body, mind, and soul. These findings extend beyond traditional Sufi commentaries by highlighting the psychosomatic and communal dimensions of *dzikr*, linking Sufi spirituality with contemporary understandings of mental well-being and resilience.

The implications of this research are both theoretical and practical. Theoretically, it contributes to the study of *tashawwuf* by framing *dzikr* as an integrated spiritual-psychological process compatible with modern psychological frameworks such as mindfulness and affect regulation. Practically, it suggests that *dzikr* and meditation can serve as culturally grounded, non-pharmacological interventions for enhancing mental health and community cohesion—particularly in societies facing stress, anxiety, and spiritual disconnection. By uniting classical Sufi wisdom with contemporary scientific perspectives, this study reaffirms *dzikr* and meditation as timeless disciplines that nurture holistic well-being. For scholars, it opens a path for deeper interdisciplinary dialogue between Islamic spirituality, psychology, and health sciences. For practitioners, it highlights the transformative potential of remembrance as a daily practice that cultivates balance, resilience, and inner peace—demonstrating that spiritual devotion remains profoundly relevant to the challenges of modern life.

References

Abdul-Rahman, Zohair. "Islamic Spirituality and Mental Well-Being." *Yaqeen Institute for Islamic Research*, 2017, 20.

Abdullah, Amin. *Metodologi Penelitian Agama; Pendekatan Multidisipliner*. Edited by Dudung Abdurrahman. Yogyakarta: Lembaga Penelitian UIN Sunan Kalijaga, 2006.

Al-Ghazali. *Ihya Ulumuddin; Juz 3*. Beirut: Darul Kitab al Islami, n.d.

Al-Kurdi, Syaikh Muhammad Amin. "Tanwirul Qulub Fi Mu'amalah 'Allam Al-Ghuyub," 309. Cairo, Egypt: Dar al-Kutub al-Ilmiyyah, 1991.

Al-Qusyairi. *Al-Risalah Al-Qushayriyah*. Cairo, Egypt: Dar al-Ma'arif, 1966.

Al-Sheikh, Abdullah bin Muhammad Bin Abdurrahman Bin Ishaq. *Tafsir Ibnu Katsir*. Jilid 1. Bogor: Pustaka Imam asy-Syafi'i, 2004.

Aliasan. "Pengaruh Dzikir Terhadap Psikologis Muslim [The Effect of Zikr on Psychological among Muslims]." *Jurnal Manajemen Dakwah* 2, no. 1 (2019): 79–93. <https://doi.org/https://doi.org/10.19109/yonetim.v2i1.3763>.

Amin, Mohd Zohdi bin. "Majlis Zikir: Mekanisme Pemantapan Psikospiritual Di Era Kecerdasan Buatan." In *E-Proceeding The 9th International Conference on Nabawi Heritage (SWAN 2024) FPQS, Universiti Sains Islam Malaysia, 6-7 November 2024*, edited by Nur Saadah Hamisan Ellias, Mohd Sobri; Hoque, Mesbahul; Khair, 24–36. Bandar Baru Nilai, Negeri Sembilan: Penerbit Universiti Sains Islam Malaysia, 2024.

Amin, Shodiqul, and Susi Ambarwati. "The Concept of Dzikir by Abdul Rauf Singkel in the Tanbih Al-Masyi Book." *AJIS/ : Academic Journal of Islamic Studies* 5, no. 1 (2020): 69–80. <https://doi.org/https://doi.org/10.29240/ajis.v5i1.1379>.

Amrullah, Haji Abdulmalik Abdulkarim. *Tafsir Al Azhar*. Vol. 5. Singapura: Pustaka Nasional PTE LTD, 2003.

Applebaum, Marc. "Dhikr as Mindfulness: Meditative Remembrance in Sufism." *Journal of Humanistic Psychology* 65, no. 2 (2025): 409–30. <https://doi.org/10.1177/002216782312069>.

Arroisi, Jarman, and Ahmad Hisyam Syamil. "Al-Ghazali's Dhikr Theory: An Analysis of the Treatment of Psychological Problems in Islam." *Al-Afkar, Journal For Islamic Studies* 8, no. 1 (2025): 728–746. <https://doi.org/10.31943/afkarjournal.v8i1.1305>.

Az-Zuhaili, Wahbah. *Tafsir Al-Munir Fi Al-'Aqidah Wa Asy-Syar'i'ah Wa Al-Manhaj*. Juz 2. Dimasyq: Dar al-Fikri, 1998.

Baqiah, Zuhrotul, Muhtar Gojali, and Naan Naan. "Pengaruh Amaliah Zikir Terhadap Tingkat Ketenangan Hati Jamaah Ibu-Ibu Pengajian." *Syifa Al-Qulub* 4, no. 2 (2020): 27–33. <https://doi.org/10.15575/saq.v4i2.7588>.

Bilad, Cecep Zakarias El, Abd. Rahman, and Samsul Arifin. "Spiritual Intelligence with TQN Zikr Method." *Syams: Jurnal Kajian Keislaman* 3, no. 2 (2023). <https://doi.org/10.23971/js.v3i2.5837>.

Binda, Dhanesh D., Carol M. Greco, and Natalia E. Morone. "What Are Adverse Events in Mindfulness Meditation?" *Global Advances In Health and Medicine* 11 (2022). <https://doi.org/10.1177/2164957X221096640>.

Buric, Ivana, Miguel Farias, Josi M.A. Driesssen, and Inti A. Brazil. "Individual Differences in Meditation Interventions: A Meta-Analytic Study." *British Journal of Health Psychology* 27, no. 3 (2022): 1043–76. <https://doi.org/10.1111/bjhp.12589>.

Colgan, Dana Dharmakaya; Simmons, Akeesha; Christopher, Michael. "Meditation." In *Complementary Therapies in Nursing: Promoting Integrative Care*, edited by Mariah Lindquist, Ruth; Tracy, Mary Fran; Snyder, 189–221. Springer Publishing Company, 2022.

Dhuhri, Saifuddin, Linur Ficca Agustina, and Nurul Khansa Fauziyah. "Peusijuek Indigenous Psychoteraphy: Being Oneness to Nature in God's Acceptance." *Journal of Contemporary Islam and Muslim Societies* 7, no. 2 (2023): 220–45. <https://doi.org/10.30821/jcims.v8i2.21989>.

Eifring, Halvor. *Meditation in Judaism, Christianity and Islam/ : Technical Aspects of Devotional Practices. Meditation in Judaism, Christianity and Islam/ : Cultural Histories*, 2014. <https://doi.org/10.5040/9781472552532.ch-001>.

Engel, Dwi, and Nazwa Zakiatus Salma. "Tinjauan Literatur: Manfaat Dzikir Dalam Regulasi Emosi." *Jurnal Pendidikan Islam Dan Sosial Agama* 03, no. 04 (2024): 289–301.

Farias, Miguel; Brazier, David; Lalljee, Mansur, ed. *The Oxford Handbook of Meditation*. UK: Oxford University Press, 2022.

Fatoni, A, and Deni Lesmana. "The Concept of Zikr and Tafakkur -Based Education in

Improving the Morality of the Nation.” *Alim | Journal of Islamic Education* 3, no. 1 (2021). <https://doi.org/10.51275/alim.v3i1.190>.

Geels, Antoon. “A Note on the Psychology of Dhikr: The Halveti-Jerrahi Order of Dervishes in Istanbul.” *International Journal of Phytoremediation* 21, no. 1 (1996): 229–51. https://doi.org/10.1207/s15327582ijpr0604_1.

Hamka. *Tafsir Al-Azhar*. 3rd editio. Singapura: Pustaka Nasional PTE LTD, 2003.

Heeter, Carrie, Marcel Allbritton, Rebecca Lehto, Patrick Miller, Patricia McDaniel, and Michael Paletta. “Feasibility, Acceptability, and Outcomes of a Yoga-Based Meditation Intervention for Hospice Professionals to Combat Burnout.” *International Journal of Environmental Research and Public Health* 18, no. 5 (2021): 1–28. <https://doi.org/10.3390/ijerph18052515>.

Helminski, Kabir. *Living Presence: The Sufi Path to Mindfulness and the Essential Self*. New York: Tarcher Perigee, 2017.

Irhas, Irhas, Ahmad Amir Aziz, and Lalu Agus Satriawan. “The Power of Dhikr: Elevating Intellectual, Emotional, and Spiritual Quotients.” *Al-Hayat: Journal of Islamic Education* 7, no. 2 (2023): 601–10. <https://doi.org/10.35723/ajie.v7i2.434>.

Islamy, Mohammad Rindu Fajar, Yedi Purwanto, Usup Romli, and Alwan Husni Ramdani. “Spiritual Healing: A Study of Modern Sufi Reflexology Therapy in Indonesia.” *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 12, no. 2 (2022): 209–31. <https://doi.org/10.15642/teosofi.2022.12.2.209-231>.

Kugle, Scott. “Islam and Meditation.” In *The Oxford Handbook of Meditation*, edited by and Mansur Lalljee Miguel Farias, David Brazier, 181–214. UK: Oxford University Press, 2022.

Lusnig, Larissa, Ralph Radach, and Markus J. Hofmann. “Meditation Affects Word Recognition of Meditation Novices.” *Psychological Research* 86, no. 3 (2022): 723–36. <https://doi.org/10.1007/s00426-021-01522-5>.

Magan, Dipti, and Raj Kumar Yadav. “Psychoneuroimmunology of Meditation.” *Annals of Neurosciences* 29, no. 2–3 (2022): 170–76. <https://doi.org/10.1177/09727531221109117>.

Mahatma, Masmuni. “The Concept of Purification of The Soul In Al-Ghazali’s View Is Related To Inner Peace.” *Syifa Al-Qulub: Jurnal Studi Psikoterapi Sufistik* 7, no. 2 (2023): 1–10. <https://doi.org/10.15575/saq.v7i1.23763>.

Malikah, Malikah. “Psychological Handling of Former Devian with Islamic Education at Pasuruan Mental Pesantren.” *Journal of Contemporary Islam and Muslim Societies* 7, no. 1 (2023): 109–51. <https://doi.org/10.30821/jcims.v7i1.14603>.

Mirza Firdaus, Mohamad. “Etika Dzikir Dalam Perspektif Al-Quran.” *Spiritualita* 7, no. 1 (2023): 1–13. <https://doi.org/10.30762/spiritualita.v7i1.1018>.

Moszeik, Esther N., Timo von Oertzen, and Karl Heinz Renner. “Effectiveness of a Short Yoga Nidra Meditation on Stress, Sleep, and Well-Being in a Large and Diverse

Sample." *Current Psychology* 41, no. 8 (2022). <https://doi.org/10.1007/s12144-020-01042-2>.

Mustary, Emilia. "Terapi Relaksasi Dzikir Untuk Mengurangi Depresi." *Indonesian Journal of Islamic Counseling* 3, no. 1 (2021): 1–9. [https://doi.org/https://doi.org/10.35905/ijic.v3i1.4845](https://doi.org/10.35905/ijic.v3i1.4845).

Mutmainah, Ghina Ghaida, Meiliani Nazili Darmawan, and Kamalia Artanti. "Meminimalisir Tingkat Stres Dengan Zikir Pada Mahasiswa Universitas Lambung Mangkurat." *Journal Islamic Education* 1, no. 3 (2023).

Najam, Khawaja Saad, Rabia Sannam Khan, Rashid Hassan, Rabia Sannam Khan, and Anam Waheed. "Impact of Islamic Practices on the Mental Health of Muslims." *Article in International Dental & Medical Journal of Advanced Research* 5, no. July (2019): 1–6. <https://doi.org/10.15713/ins.idmjar.99>.

Nawawi, Ismail. *Tarekat Qadiriyyah Wa Naqsabandiyah; Sebuah Tinjauan Ilmiyah Dan Amaliyah*. Surabaya: Karya Agung, 2008.

Othman, Roslina, and Siti Fatimah Mohd Tawil. "Ontological Methodologies for Counselling Intervention: Do'a and Zikr Al-M'thur Corpus." *Baghdad Science Journal* 18 (2021). [https://doi.org/10.21123/bsj.2021.18.2\(Suppl.\).0856](https://doi.org/10.21123/bsj.2021.18.2(Suppl.).0856).

Putra, Agung Dwi. "Estetika Sema Dalam Tarekat Sufi Naqsybandi Haqqani Jakarta Sebagai Media Penanaman Pendidikan Tauhid." *Gondang: Jurnal Seni Dan Budaya* 1, no. 1 (2017): 26–39. <https://doi.org/10.24114/gondang.v1i1.7919>.

Roslan, Samsilah, Maznah Ismail, Zeinab Zaremohzzabieh, Noorlila Ahmad, Zulkifli Mohamad, Der Jiun Ooi, Nur Akmal Ishak, and Faridah Qamaruzzaman. "The Ecopsychological, Spiritual, Physiological Health and Mood Benefits of Zikr Meditation and Nature for Muslim University Students." *International Journal of Academic Research in Business and Social Sciences* 12, no. 9 (2022). <https://doi.org/10.6007/ijarbss/v12-i9/14784>.

Rusydi, Muhammad, Muhammad Syafi'i, and Muhammad Rafi'. "Nkr Muhammad Urang Banjar as Sufistic Psychotherapy." *Ulumuna: Journal of Islamic Studies* 26, no. 1 (2022): 174–203. <https://doi.org/10.20414/ujis.v26i1.483>.

Safrilsyah, Safrilsyah, Karjuniwati Karjuniwati, Damanhuri Damanhuri, Fitriah M. Suud, Subhan Subhan, Mhd. Ricky Darusman, and Wina Maghfirah. "Dhikr Rateeb Siribee and Its Effect in Reducing Anxiety Among the MPTT-I Aceh Congregation Members." *Ulumuna: Journal of Islamic Studies* 28, no. 1 (2024): 535–53. <https://doi.org/10.20414/ujis.v28i1.1014>.

Saniotis, Arthur. "Understanding Mind/Body Medicine from Muslim Religious Practices of Salat and Dhikr." *Journal of Religion and Health* 57, no. 3 (2018): 849–57. <https://doi.org/10.1007/s10943-014-9992-2>.

Shihab, M. Quraish. *Tafsir Al-Misbah; Pesan, Kesan Dan Keserasian Al-Qur'an*. Volume 1. Jakarta: Lentera Hati, 1999.

Siregar, Eliana, Susilawati Susilawati, and Arrasyid Arrasyid. "Sufistic Approach in Islamic

Education To Increase Social Concern and Peace.” *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 48, no. 1 (2024): 25–38. <https://doi.org/10.30821/miqot.v48i1.1023>.

Sitepu, Nunung Febriany. “Effect of Zikr Meditation on Post Operative Pain Among Muslim Patients Undergoing Abdominal Surgery , Medan , Indonesia,” 2009.

Suprayogo, Imam, and Tobroni. *Metodologi Penelitian Sosial Agama*. Cet. I. Bandung: Remaja Rosdakarya, 2001.

Tettner, Samuel. *The Sufi Zikr/ : Intentions and Incantation of Pious Space*, 2018.

Udin, MS. *Konsep Dzikir Dalam Al-Quran Dan Implikasinya Terhadap Kesehatan*. Edited by Bustami Saladin. Mataram: Sanabil, 2021.

Wielgosz, Joseph, Simon B. Goldberg, Tammi R.A. Kral, John D. Dunne, and Richard J. Davidson. “Mindfulness Meditation and Psychopathology.” *Annual Review of Clinical Psychology*, 2019. <https://doi.org/10.1146/annurev-clinpsy-021815-093423>.

Zeidan, Fadel, Nichole M. Emerson, Suzan R. Farris, Jenna N. Ray, Youngkyoo Jung, John G. McHaffie, and Robert C. Coghill. “Mindfulness Meditation-Based Pain Relief Employs Different Neural Mechanisms than Placebo and Sham Mindfulness Meditation-Induced Analgesia.” *Journal of Neuroscience* 35, no. 46 (2015): 15307–25. <https://doi.org/10.1523/JNEUROSCI.2542-15.2015>.

Zeidan, Fadel, Katherine T. Martucci, Robert A. Kraft, John G. McHaffie, and Robert C. Coghill. “Neural Correlates of Mindfulness Meditation-Related Anxiety Relief.” *Social Cognitive and Affective Neuroscience* 9, no. 6 (2013): 751–59. <https://doi.org/10.1093/scan/nst041>.

Zein, Achyar. *Zikir Dalam Perspektif AlQuran*. Cetakan I. Medan: Perdana Publishing, 2017.

Zeky, Asri A, and Susant Meli. “Konsep Zikir Dalam Al-Qur'an Dan Relevansinya Dengan Bimbingan Dan Konseling Islami.” *Jurnal Islami*, 2010, 1–12. <https://doi.org/https://doi.org/10.15548/atj.v5i1.750>.

Zeng, Xianglong, Yuan Zheng, Xiaodan Gu, Rong Wang, and Tian Ps Oei. “Meditation Quality Matters: Effects of Loving-Kindness and Compassion Meditations on Subjective Well-Being Are Associated with Meditation Quality.” *Journal of Happiness Studies* 24, no. 1 (2023). <https://doi.org/10.1007/s10902-022-00582-7>.

Zenrif, Muchammad Fauzan, Fathul Lubabin Nuqul, M. Lutfi Mustofa, and Achmad Barizi Barizi. “The Reconstruction of Social Sufism Studies: Quranic Sufism as the Basis of Internalizing Social Character and Identity.” *Ulumuna: Journal of Islamic Studies* 28, no. 2 (2024): 620–54. <https://doi.org/10.20414/ujis.v28i2.1113>.

Zikrullah, Mif Rohim, and Noyo Sarkun. “Pengaruh Zikrullah Pada Manusia Menurut Perspektif Sains.” *Sains Humanika* 4, no. 2 (2015). <https://doi.org/https://doi.org/10.11113/sh.v4n2.561>.

Endnotes:

¹ Achyar Zein, *Zikir Dalam Perspektif AlQuran*, Cetakan I (Medan: Perdana Publishing, 2017), p. 1.

² Marc Applebaum, "Dhikr as Mindfulness: Meditative Remembrance in Sufism," *Journal of Humanistic Psychology* 65, no. 2 (2025): 409–30, <https://doi.org/https://doi.org/10.1177/002216782312069>.

³ Mohamad Mirza Firdaus, "Etika Dzikir Dalam Perspektif Al-Quran," *Spiritualita* 7, no. 1 (2023): 1–13, p. 2-3. <https://doi.org/10.30762/spiritualita.v7i1.1018>.

⁴ Jarman Arroisi and Ahmad Hisyam Syamil, "Al-Ghazali's Dhikr Theory: An Analysis of the Treatment of Psychological Problems in Islam," *Al-Afkar, Journal For Islamic Studies* 8, no. 1 (2025): 728–746, <https://doi.org/doi: 10.31943/afkarjournal.v8i1.1305>.

⁵ Aliasan, "Pengaruh Dzikir Terhadap Psikologis Muslim [The Effect of Zikr on Psychological among Muslims]," *Jurnal Manajemen Dakwah* 2, no. 1 (2019): 79–93, <https://doi.org/https://doi.org/10.19109/yonetim.v2i1.3763>.

⁶ Joseph Wielgosz et al., "Mindfulness Meditation and Psychopathology," *Annual Review of Clinical Psychology*, 2019, <https://doi.org/10.1146/annurev-clinpsy-021815-093423>; Michael Colgan, Dana Dharmakaya; Simmons, Akeesha; Christopher, "Meditation," in *Complementary Therapies in Nursing: Promoting Integrative Care*, ed. Mariah Lindquist, Ruth; Tracy, Mary Fran; Snyder (Springer Publishing Company, 2022), 189–221. p. 213-214; And Dipti Magan and Raj Kumar Yadav, "Psychoneuroimmunology of Meditation," *Annals of Neurosciences* 29, no. 2–3 (2022): 170–76, <https://doi.org/10.1177/09727531221109117>.

⁷ Xianglong Zeng et al., "Meditation Quality Matters: Effects of Loving-Kindness and Compassion Meditations on Subjective Well-Being Are Associated with Meditation Quality," *Journal of Happiness Studies* 24, no. 1 (2023), <https://doi.org/10.1007/s10902-022-00582-7>.

⁸ Esther N. Moszeik, Timo von Oertzen, and Karl Heinz Renner, "Effectiveness of a Short Yoga Nidra Meditation on Stress, Sleep, and Well-Being in a Large and Diverse Sample," *Current Psychology* 41, no. 8 (2022), <https://doi.org/10.1007/s12144-020-01042-2>.

⁹ Eliana Siregar, Susilawati Susilawati, and Arrasyid Arrasyid, "Sufistic Approach in Islamic Education To Increase Social Concern and Peace," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 48, no. 1 (2024): 25–38, <https://doi.org/10.30821/miqot.v48i1.1023>; Mohammad Rindu Fajar Islamy et al., "Spiritual Healing: A Study of Modern Sufi Reflexology Therapy in Indonesia," *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 12, no. 2 (2022): 209–31, <https://doi.org/10.15642/teosofi.2022.12.2.209-231>; Malikah Malikah, "Psychological Handling of Former Devian with Islamic Education at Pasuruan Mental Pesantren," *Journal of Contemporary Islam and Muslim Societies* 7, no. 1 (2023): 109–51, <https://doi.org/10.30821/jcims.v7i1.14603>; Muhammad Rusydi, Muhammad Syafi'i, and Muhammad Rafi', 'Nûr Muhammad Urang Banjar as Sufistic Psychotherapy," *Ulumuna: Journal of Islamic Studies* 26, no. 1 (2022): 174–203, <https://doi.org/10.20414/ujis.v26i1.483>.

¹⁰ Roslina Othman and Siti Fatimah Mohd Tawil, "Ontological Methodologies for Counselling Intervention: Do'a and Zikr Al-Mâ'thûr Corpus," *Baghdad Science Journal* 18 (2021), [https://doi.org/10.21123/bsj.2021.18.2\(Suppl.\).0856](https://doi.org/10.21123/bsj.2021.18.2(Suppl.).0856); Safrilsyah Safrilsyah et al., "Dhikr Rateeb Siribee and Its Effect in Reducing Anxiety Among the MPTT-I Aceh Congregation Members," *Ulumuna: Journal of Islamic Studies* 28, no. 1 (2024): 535–53, <https://doi.org/10.20414/ujis.v28i1.1014>.

¹¹ A Fatoni and Deni Lesmana, "The Concept of Zikr and Tafakkur -Based Education in Improving the Morality of the Nation," *Alim | Journal of Islamic Education* 3, no. 1 (2021), <https://doi.org/10.51275/alim.v3i1.190>; Muchammad Fauzan Zenrif et al., "The Reconstruction of Social Sufism Studies: Quranic Sufism as the Basis of Internalizing Social Character and Identity," *Ulumuna: Journal of Islamic Studies* 28, no. 2 (2024): 620–54, <https://doi.org/10.20414/ujis.v28i2.1113>.

¹² Ghina Ghaida Mutmainah, Meiliani Nazili Darmawan, and Kamalia Artanti, “Meminimalisir Tingkat Stres Dengan Zikir Pada Mahasiswa Universitas Lambung Mangkurat,” *Journal Islamic Education* 1, no. 3 (2023). p. 305.

¹³ Saifuddin Dhuhri, Linur Ficca Agustina, and Nurul Khansa Fauziyah, “Peusijuek Indigenous Psychoteraphy: Being Oneness to Nature in God’s Acceptance,” *Journal of Contemporary Islam and Muslim Societies* 7, no. 2 (2023): 220–45, <https://doi.org/10.30821/jcims.v8i2.21989>.

¹⁴ Dhanesh D. Binda, Carol M. Greco, and Natalia E. Morone, “What Are Adverse Events in Mindfulness Meditation?,” *Global Advances In Health and Medicine* 11 (2022), <https://doi.org/10.1177/2164957X221096640>.

¹⁵ Imam Suprayogo and Tobroni, *Metodologi Penelitian Sosial Agama*, Cet. I (Bandung: Remaja Rosdakarya, 2001). p. 71-73.

¹⁶ Amin Abdullah et.al., *Metodologi Penelitian Agama; Pendektan Multidisipliner*, ed. Dudung Abdurrahman (Yogyakarta: Lembaga Penelitian UIN Sunan Kalijaga, 2006). p. 127.

¹⁷ Suprayogo and Tobroni, *Metodologi Penelitian Sosial Agama*. p. 170.

¹⁸ Mansur Farias, Miguel; Brazier, David; Lalljee, ed., *The Oxford Handbook of Meditation* (UK: Oxford University Press, 2022). p. 5.

¹⁹ Wielgosz et al., “Mindfulness Meditation and Psychopathology.” p. 1.

²⁰ Colgan, Dana Dharmakaya; Simmons, Akeesha; Christopher, “Meditation.” p. 189.

²¹ Magan and Yadav, “Psychoneuroimmunology of Meditation.” p. 170.

²² Zeng et al., “Meditation Quality Matters: Effects of Loving-Kindness and Compassion Meditations on Subjective Well-Being Are Associated with Meditation Quality.” p. 211.

²³ Asri A Zeky and Susant Meli, “Konsep Zikir Dalam Al-Qur'an Dan Relevansinya Dengan Bimbingan Dan Konseling Islami,” *Jurnal Islami*, 2010, 1–12, p. 2. <https://doi.org/https://doi.org/10.15548/atj.v5i1.750>.

²⁴ Samuel Tettner, *The Sufi Zikr/ : Intentions and Incantation of Pious Space*, 2018.

²⁵ MS Udin, *Konsep Dzikir Dalam Al-Quran Dan Implikasinya Terhadap Kesehatan*, ed. Bustami Saladin (Mataram: Sanabil, 2021). p.19-20.

²⁶ Al-Qusyairi, *Al-Risalah Al-Qushayriyah* (Cairo, Egypt: Dar al-Ma'arif, 1966). ch. Dhikr, p. 148.

²⁷ Al-Ghazali, *Ihya Ulumuddin; Juz 3* (Beirut: Darul Kitab al Islami, n.d.).

²⁸ Mohd Zohdi bin Amin, “Majlis Zikir: Mekanisme Pemantapan Psikospiritual Di Era Kecerdasan Buatan,” in *E-Proceeding The 9th International Conference on Nabawi Heritage (SWAN 2024) FPQS, Universiti Sains Islam Malaysia, 6-7 November 2024*, ed. Nur Saadah Hamisan Ellias, Mohd Sobri; Hoque, Mesbahul; Khair (Bandar Baru Nilai, Negeri Sembilan: Penerbit Universiti Sains Islam Malaysia, 2024), 24–36. p. 29.

²⁹ Samsilah Roslan et al., “The Ecopsychological, Spiritual, Physiological Health and Mood Benefits of Zikr Meditation and Nature for Muslim University Students,” *International Journal of Academic Research in Business and Social Sciences* 12, no. 9 (2022), p. 1930. <https://doi.org/10.6007/ijarbss/v12-i9/14784>.

³⁰ Halvor Eifring, *Meditation in Judaism, Christianity and Islam/ : Technical Aspects of Devotional Practices, Meditation in Judaism, Christianity and Islam/ : Cultural Histories*, 2014, p. 3. <https://doi.org/10.5040/9781472552532.ch-001>.

³¹ Scott Kugle, “Islam and Meditation,” in *The Oxford Handbook of Meditation*, ed. and Mansur Lalljee Miguel Farias, David Brazier (UK: Oxford University Press, 2022), 181–214. p. 183.

³² Zikrullah, Mif Rohim, and Noyo Sarkun, “Pengaruh Zikrullah Pada Manusia Menurut Perspektif Sains,” *Sains Humanika* 4, no. 2 (2015), <https://doi.org/https://doi.org/10.11113/sh.v4n2.561>. p. 43.

³³ Ismail Nawawi, *Tarekat Qadiriyyah Wa Naqsyabandiyah; Sebuah Tinjauan Ilmiyah Dan Amaliyah* (Surabaya: Karya Agung, 2008). p. 103-128.

³⁴ *dzikr ism dzat* (*dzikir ismu mufrad*) is dhikr by pronouncing the word “Allah” silently.

³⁵ *Muroqobah* in Sufism terms means, “a servant is continuously aware that he is under God’s supervision.

³⁶ *Tafakkur* means thinking and contemplating the meaning and essence behind various things to reveal the greatness of Allah and His power, as well as to purify the concept of Tawhid (the existence of God).

³⁷ *Dzikir Al-Anfas* is a form of dhikr that involves chanting the name of Allah through the inner tongue or secretly (without sound) by following the rhythm of breathing (the process of inhaling and exhaling breath) in every situation.

³⁸ Movement dhikr is performed by moving all parts of the body or dancing while spinning, as seen in the Dervish Whirling dance. This ritual is usually carried out by the followers of the Naqshbandi Haqqani sect.

³⁹ Agung Dwi Putra, “Estetika Sema Dalam Tarekat Sufi Naqsybandi Haqqani Jakarta Sebagai Media Penanaman Pendidikan Tauhid,” *Gondang: Jurnal Seni Dan Budaya* 1, no. 1 (2017): 26–39, <https://doi.org/10.24114/gondang.v1i1.7919>.

⁴⁰ Zein, *Zikir Dalam Perspektif AlQuran*. p. 5.

⁴¹ Masmuni Mahatma, “The Concept of Purification of The Soul In Al-Ghazali’s View Is Related To Inner Peace,” *Syifa Al-Qulub: Jurnal Studi Psikoterapi Sufistik* 7, no. 2 (2023): 1–10, <https://doi.org/10.15575/saq.v7i1.23763>.

⁴² Haji Abdulmalik Abdulkarim Amrullah, *Tafsir Al Azhar*, vol. 5 (Singapura: Pustaka Nasional PTE LTD, 2003).

⁴³ Roslan et al., “The Ecopsychological, Spiritual, Physiological Health and Mood Benefits of Zikr Meditation and Nature for Muslim University Students.”

⁴⁴ Wahbah Az-Zuhaili, *Tafsir Al-Munir Fi Al-'Aqidah Wa Asy-Syar'i'ah Wa Al-Manhaj*, Juz 2 (Dimasyq: Dar al-Fikri, 1998).

⁴⁵ Kabir Helminski, *Living Presence: The Sufi Path to Mindfulness and the Essential Self* (New York: Tarcher Perigee, 2017).

⁴⁶ Abdullah bin Muhammad Bin Abdurrahman Bin Ishaq Al-Sheikh, *Tafsir Ibnu Katsir*, Jilid 1 (Bogor: Pustaka Imam asy-Syafi'i, 2004).

⁴⁷ M. Quraish Shihab, *Tafsir Al-Misbah; Pesan, Kesan Dan Keserasian Al-Qur'an*, Volume 1 (Jakarta: Lentera Hati, 1999).

⁴⁸ Shihab.

⁴⁹ Shihab. p. 362.

⁵⁰ Az-Zuhaili, *Tafsir Al-Munir Fi Al-'Aqidah Wa Asy-Syar'i'ah Wa Al-Manhaj*.

⁵¹ Al-Sheikh, *Tafsir Ibnu Katsir*. p. 499.

⁵² Hamka, *Tafsir Al-Azhar*, 3rd editio (Singapura: Pustaka Nasional PTE LTD, 2003).

⁵³ Syaikh Muhammad Amin Al-Kurdi, “*Tanwirul Qulub Fi Mu'amalah 'Allam Al-Ghuyub*” (Cairo, Egypt: Dar al-Kutub al-Ilmiyyah, 1991), 309.

⁵⁴ Al-Sheikh, *Tafsir Ibnu Katsir*.

⁵⁵ Az-Zuhaili, *Tafsir Al-Munir Fi Al-'Aqidah Wa Asy-Syar'i'ah Wa Al-Manhaj*.

⁵⁶ Shodiqul Amin and Susi Ambarwati, “The Concept of Dzikir by Abdul Rauf Singkel in the Tanbih Al-Masyi Book,” *AJIS/ : Academic Journal of Islamic Studies* 5, no. 1 (2020): 69–80, <https://doi.org/https://doi.org/10.29240/ajis.v5i1.1379>.

⁵⁷ Irhas Irhas, Ahmad Amir Aziz, and Lalu Agus Satriawan, “The Power of Dhikr: Elevating Intellectual, Emotional, and Spiritual Quotients,” *Al-Hayat: Journal of Islamic Education* 7, no. 2 (2023): 601–10, <https://doi.org/https://doi.org/10.35723/ajie.v7i2.434>.

⁵⁸ Fadel Zeidan et al., “Mindfulness Meditation-Based Pain Relief Employs Different Neural Mechanisms than Placebo and Sham Mindfulness Meditation-Induced Analgesia,” *Journal of Neuroscience* 35, no. 46 (2015): 15307–25, <https://doi.org/10.1523/JNEUROSCI.2542-15.2015>. p. 15307.

⁵⁹ Fadel Zeidan et al., “Neural Correlates of Mindfulness Meditation-Related Anxiety Relief,” *Social Cognitive and Affective Neuroscience* 9, no. 6 (2013): 751–59, p. 751. <https://doi.org/10.1093/scan/nst041>.

⁶⁰ Wielgosz et al., “Mindfulness Meditation and Psychopathology.” p. 1.

⁶¹ Moszeik, von Oertzen, and Renner, “Effectiveness of a Short Yoga Nidra Meditation on Stress, Sleep, and Well-Being in a Large and Diverse Sample.” p. 5271.

⁶² Carrie Heeter et al., “Feasibility, Acceptability, and Outcomes of a Yoga-Based Meditation Intervention for Hospice Professionals to Combat Burnout,” *International Journal of Environmental Research and Public Health* 18, no. 5 (2021): 1–28, p. 1. <https://doi.org/10.3390/ijerph18052515>.

⁶³ Zeng et al., “Meditation Quality Matters: Effects of Loving-Kindness and Compassion Meditations on Subjective Well-Being Are Associated with Meditation Quality.” p. 211.

⁶⁴ Larissa Lusnig, Ralph Radach, and Markus J. Hofmann, “Meditation Affects Word Recognition of Meditation Novices,” *Psychological Research* 86, no. 3 (2022): 723–36, p. 723. <https://doi.org/10.1007/s00426-021-01522-5>.

⁶⁵ Ivana Buric et al., “Individual Differences in Meditation Interventions: A Meta-Analytic Study,” *British Journal of Health Psychology* 27, no. 3 (2022): 1043–76, <https://doi.org/10.1111/bjhp.12589>.

⁶⁶ Binda, Greco, and Morone, “What Are Adverse Events in Mindfulness Meditation?” p. 1.

⁶⁷ Roslan et al., “The Ecopsychological, Spiritual, Physiological Health and Mood Benefits of Zikr Meditation and Nature for Muslim University Students.” p. 1932.

⁶⁸ Arthur Saniotis, “Understanding Mind/Body Medicine from Muslim Religious Practices of Salat and Dhikr,” *Journal of Religion and Health* 57, no. 3 (2018): 849–57, <https://doi.org/10.1007/s10943-014-9992-2>; And Zikrullah, Rohim, and Sarkun, “Pengaruh Zikrullah Pada Manusia Menurut Perspektif Sains.” p. 41-46.

⁶⁹ Zohair Abdul-Rahman, “Islamic Spirituality and Mental Well-Being,” *Yaqeen Institute for Islamic Research*, 2017, 20; Emilia Mustary, “Terapi Relaksasi Dzikir Untuk Mengurangi Depresi,” *Indonesian Journal of Islamic Counseling* 3, no. 1 (2021): 1–9, <https://doi.org/10.35905/ijic.v3i1.4845>.

⁷⁰ Khawaja Saad Najam et al., “Impact of Islamic Practices on the Mental Health of Muslims,” *Article in International Dental & Medical Journal of Advanced Research* 5, no. July (2019): 1–6, <https://doi.org/10.15713/ins.idmjar.99>; And Dwi Engel and Nazwa Zakiatus Salma, “Tinjauan Literatur: Manfaat Dzikir Dalam Regulasi Emosi,” *Jurnal Pendidikan Islam Dan Sosial Agama* 03, no. 04 (2024): 289–301, <https://journal.nabest.id/index.php/annajah/article/view/289-301>.

⁷¹ Roslan et al., “The Ecopsychological, Spiritual, Physiological Health and Mood Benefits of Zikr Meditation and Nature for Muslim University Students.” p. 1930.

⁷² Nunung Febriany Sitepu, “Effect of Zikr Meditation on Post Operative Pain Among Muslim Patients Undergoing Abdominal Surgery , Medan , Indonesia,” 2009. p. 55-57.

⁷³ Saniotis, “Understanding Mind/Body Medicine from Muslim Religious Practices of Salat and Dhikr.” p. 1-6.

⁷⁴ Antoon Geels, “A Note on the Psychology of Dhikr: The Halveti-Jerrahi Order of Dervishes in Istanbul,” *International Journal of Phytoremediation* 21, no. 1 (1996): 229–251, https://doi.org/10.1207/s15327582ijpr0604_1.

⁷⁵ Cecep Zakarias El Bilad, Abd. Rahman, and Samsul Arifin, “Spiritual Intelligence with TQN Zikr Method,” *Syams: Jurnal Kajian Keislaman* 3, no. 2 (2023), <https://doi.org/10.23971/js.v3i2.5837>.

⁷⁶ Safrilsyah et al., “Dhikr Rateeb Siribee and Its Effect in Reducing Anxiety Among the MPTT-I Aceh Congregation Members.”

⁷⁷ Zuhrotul Baqiah, Muhtar Gojali, and Naan Naan, “Pengaruh Amaliah Zikir Terhadap

Tingkat Ketenangan Hati Jamaah Ibu-Ibu Pengajian,” *Syifa Al-Qulub* 4, no. 2 (2020): 27–33, <https://doi.org/10.15575/saq.v4i2.7588>.

⁷⁸ Moszeik, von Oertzen, and Renner, “Effectiveness of a Short Yoga Nidra Meditation on Stress, Sleep, and Well-Being in a Large and Diverse Sample.”

⁷⁹ Binda, Greco, and Morone, “What Are Adverse Events in Mindfulness Meditation?”