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2 Psycho Religious Therapy Through Prayers and Dzikir in Islamic Psychology Perspective

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2 Abstract

The purpose of this paper is to see the psycho religion (religious soul) therapy (healing) through the concept of prayer and dzikir in Islamic psychology perspective. This paper also offers Islamic concept of psychology as an alternative approach to address the problems of human life from psychiatric disorders (psychological). The efforts to offer is the integration of Islamic science with psychology approach. Hopefully the concept of prayer and dzikir can be a solution for self-development potential, while the Islamic psychologist expected to have the strategic role in building the character, personality, and the nature of human beings into human scripturalist, philosophical, and tasawuf. All can be done with scientific and charitral approach. It means that people's lives are still vacuous of science and practice is still possible to be filled with religious spiritualist material.

Keywords: *Psycho Religious Therapy, Islamic Psychology, Prayers*

1. Introduction

The integration of religion with psychological (mental) is a necessity in today's modern world because psychology can not run alone without being revived by religious values. Previously, the integration of religion and psychology is dichotomy; however, now it is realized by experts by conducting variety of researches and scientific evidence. Man who believes in God will miss the presence of healing (therapeutic) of their problem with psychology and religion approach. It is expected that psychologists and religious scholars should work together in addressing the problems of the human psyche in the future. Even if it is possible, the psychologists should understand religion or vise versa the religious scholars understand the psychology of religion.

Nowadays, the most concerned institution in psycho religion is the medical field, especially psychiatry and mental health with religious institution, as revealed by Daniel X. Fredmen, president of the American Psychiatry as quoted by Dadang Hawari (1) in his book: "Religious Dimension in Psychiatry and Psychology Practice ". The goal of psychotherapy and psycho religion as revealed by Dadang Hawari (2) is empowering the individuals to achieve the optimal life stage, so it function productively in life to foster a sense of happiness in his life, both in good condition and in poor condition, in the family, schools, workplaces, and communities.

A psychologist of religion as Zakiah Daradjat, (3) says: that the development of Freud's psychoanalyst offered treatment by means of hypnotic, even develops into psychotherapy or autotherapy (self healing) were performed by using the help of regular medication.

Psychotherapy or autotherapy are used for healing various psychiatric disorders (neurosis) and able to treat patients suffering from psychiatric disorders.

Lately, the shock soul cases such as confidence crisis, stress, depression, anxiety, fear, anger, sadness can be seen every day in printed or electronic media. This behavior is socially has potential to the high criminalization such as drugs, drunkenness, suicide, rape, steal, and so forth. The hedonistic behavior among elite also takes part in the formation of community character behavior. If this is allowed to continue, the elite who used to live luxuriously will also anxious and worried to overcome their lives soon. So, it is not surprise that many elites see religion as a therapy to overcome the shock of their life. In this opportunity, the writer would like to invite all stakeholders to explore and understand the concept of Islamic psychology as a therapy to help people in solving various problems of life.

2. Discussion

2.1 An Islamic Psychology Approach

Before this article goes to the understanding concept of Islamic psychology, it is necessary to notify that the use of the term Islamic psychology is still debatable nowadays. From the author's observations, the use of psychology of Islam term is more likely used by experts who has the basic in Islamic scientific study and tries to explore the

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psychology of concern, such as: Achmad Mubarak and Abdul Mujib, et al. The use of the Islamic psychology term is more likely used by experts who has basic in psychology and try to learn more about the Islamic study, such as: Fuad Nashori, Hanna Djumhana Bastaman, and the audience attending the 1994 National Symposium on Islamic Psychology ". A scientific meeting in collaboration with KALAM, IMAMUPSI (previously called FOSIMAMUPSI) with Muhammadiyah University of Surabaya.

Although experts have different ways to label the concept psychology Islam or Islamic psychology, the author will not argue about it in this paper. He will only use the term of Fuad Nashori and Hanna Djumhana Bastaman 'Islamic psychology'. This view is also in line with Razi Ismail al-Faruqi (4) who uses the term Islamization science movement (including psychology) can be moved from contemporary science, hereinafter defined mechanism pathways: (a) Mastery the decomposition category of modern science, (b) Survey of disciplines, (c) Mastery of Islamic treasure, an ontological, (d) Mastery of Islamic treasure, analysis phase, (e) The discovery of a typical Islamic relevance to science, (f) A critical assessment of modern science, today's development level, (g) Critical of Islamic literatures, (h) Problems survey faced by Muslims, (i) the critical and synthesis analysis, (j) Repouring modern science into Islamic framework, (k) Respreading the Islamisation science.

Before defining the Islamic psychology, this article will define the meaning of psychology in Western scientific (9) text, as revealed by Richard Maxwell Brown (5) "Psychology is the science that attempts to describe, Predict and control of mental and behavioral events". In a different perspective this view is also commented by Abdul Mujib (6) by trying to question the existence of modern psychology which regardless of religious values, but more than that how psychology is able to twist the scientific attitude of Muslims, whereas Islam is very concerned about the development of psychology.

The definition of western psychology is so obvious that it was not found the offering of spiritual power as the foundation to explore the uniqueness of the human personality. So to explore as well as answering the existing shortcomings in the western psychology that the presence of Islamic psychology is perceived existence to fill the deficiencies that exist for this. It is also a clear conceptual understanding of exposure raised by Muslim psychologist Achmad Mubarak (7) defines the psychology of Islam as a nuanced study psikosufistik, derived from the Koran as the main source, with the assumption that the Koran is a brochure of the soul issued by the creator. Moreover, Al-Quran Al-Hadith and Islamic scientific tradition, and also empirical research. Psychologist from the University of Indonesia Hanna Djumhana Bastaman (8) also defines Islamic psychology as a scientific psychology with a philosophical foundation, human concepts, methodology, functions, scope and purpose as well as psychology in general, even more widely expected to enrich science of psychology in the country.

In the National Symposium in Bengawan, precisely at the Muhammadiyah University of Surakarta (UMS) for the first time in the history of psychology in Indonesia organized "National Symposium on Islamic Psychology 1994". A scientific meeting in collaboration KALAM, IMAMUPSI (previously named FOSIMAMUPSI) with UMS formulates the meaning of Psychology of Islamic as a mode of human psychology which is based on the image of Islamic thought, which study the uniqueness and human behavior as an expression of the experience of interaction with themselves, the environment and natural spirituality in order to improve the mental health and spiritual quality. The results of this symposium also become reference for Fuad Nashori to give a statement to the world of Islamic psychology to have a powerful set of theories in the future. The strong theory indicates a strong scientific foundation; therefore there is no choice that Islamic psychology should strengthen its theory because Islamic psychology is meant to empower people in order to increase the quality of human life.

On the other hand, Fuad Nashori (9) also tried to criticize from the religious aspect, as stated at the end of his writing that "Psychology reminds us that human beings should be understood as a multi-dimensional beings as human beings is not merely physical, psychological (cognitive and affective), social, but also spiritual moral". Different views also emerged on the mind of a young Muslim intellectual Abdul Mujib (10), he tried to look at the pattern of Islamic psychology approach in developing nature of humanity and improving the quality of human life.

Etymology, psychology means "science of life". In Islam, the term "soul" means al-nafs, or al-ruh; however, the term 'al-nafs' is more popular than al-nafs. Psychology can be translated into Arabic as al-nafs and al-ruh science. The use of each term has different assumptions. The term 'Ilm al-nafs is widely used in the literature of Islamic psychology. Adul Mujib (11) in Sukanto Mulyomartono more specifically calls it "Nafsiologi." The use of this term is due object study of psychology Islam is al-nafs, which is psychophysics aspect in human beings. The term of al-nafs can not be equated with the term soul or psyche in western contemporary psychology, because al-nafs is a combination of physical and spiritual substance, while the soul or psyche is only concerned with aspects of the human psyche. According to this group, the use of the term al-nafs in the scientific level is not contrary to the doctrine of Islam, because none of the texts which forbid to discuss it. Of course it's different with the use of the term al-ruh which explicitly prohibited questioned (Sura al-Isra' notice verse 85). Meaning: And they ask thee (Muhammad) concerning the spirit. Say, "My Lord the Spirit that includes affairs, while you're given a little knowledge." (12)

The use term of 'Ilm al-Ruh is found in the work of psychologist 'Zuardin Azzaino as quoted by Setiyo (13). The term was later used as the basis to build a 'Ilahiah Psychology': a psychology which is built on the conceptual framework of al-ruh that comes from God. Azzaino may not follow the development of Islamic psychology

literature, because none literature used in his book used 'Ilm al-nafs fi al-Islam (Islamic Psychology) as the source. But the interesting part of the Azzaino's offering is that the soul is the object of study of Islamic psychology with its unique characteristics, which are not found in the western contemporary psychology. The object of Islamic psychology is the spirit which has a ilahiah dimension (theocentric), while the object study of western contemporary psychology refers to Insaniah dimension (anthropocentric). Because of this fundamental difference, Azzaino forced to use a special term to determine the unique characteristics of Islamic psychology.

Responding to the debate, the author is more likely to use the term 'Ilm al-nafs. In addition to the more popular term and included in the psychology literature treasury, ideologically the discussion of al-nafs is not contrary to the texts. One thing to be considered is the criticized from Malik B. Badri (14) that the Islamic Psychology is now almost trapped into the Lizard hole, which is difficult to get out. The criticism seems to be able to be 'captured' by Azzaino carefully, so he tried to find new alternative terminology. Thus, it is allowed to use the term 'Ilm al-nafs; however, it may not violate Islamic psychology philosophical framework. The essence of Islamic psychology can be formulated as follows: "Islamic studies related to aspects of the human psyche and behavior, so be aware it can form more perfect qualities and in happiness of life in the world and the hereafter." The essence of the definition contains three main elements;

First, that the psychology of Islam is one of Islamic studies problem. It has the same status as other Islamic disciplines, such as Islamic economics, sociology of Islam, political Islam, Islamic culture, etc. The placement of the word "Islam" has the meaning pattern, perspective, mindset, paradigm, or flow, which means that psychology which is built patterned or has mindset as applicable to the scientific tradition in Islam, so it will form a unique doctrine and different from contemporary psychology in general. It can not be separated from the ontology frame (the nature of the soul), epistemology (how to learn the soul), and axiology (the purpose of studying the soul) in Islam. Through this framework, will create some part of psychology in Islam, such as Islamic psychopathology, Islamic psychotherapy, psychology Islam, Islamic developmental psychology, social psychology Islam, and so on.

Second, the psychology of Islam discusses aspects of the human psyche and behavior. Psychological aspects of Islam such as al-ruh al-nafs al-kalb, al-'aql, al-dhamir, al-lubb, al-Fu'ad al-Sirr al-fithrah, and so on. Each of these aspects has existence, dynamism, process, function, and behavior that are needed to be assessed through the Qur'an, al-Sunnah, and of the treasures of Islamic thought. Psychology of Islam does not only emphasize on the psychological behavior, but also the true nature of the soul. As a permanent organization, the human soul is potential actualization of the form of behavior is highly dependent on the effort (ikhtiyar) it. It is clear that the psychology of Islam recognizes the existence of consciousness and human

freedom to be creative, think, will, and act consciously, although in these freedoms remain in Sunnah-sunnah of Allah.

Third, Islamic psychology is not a neutral of ethics, but filled to the value of ethics. It is because Islamic psychology has ultimate goal, which stimulates the self-awareness to be able to form a more perfect qualities to get the joys of living in the world and the hereafter. Humans are born in a state of not knowing anything, and he grew and developed to achieve the quality of life.

Psychology of Islam one of the disciplines that help one to understand the self-expression, self-actualization, self-realization, self-concept, self-image, self-esteem, self-awareness, self-control, and self-evaluation, either for themselves or another person. If the self-understanding face the digression behavior, the Islamic psychology seeks to offer a variety of Ilahiyah concepts, to a better and happy quality life forever. As a result, learn the Islamic psychology may have implications to make yourself and others happy, instead of having new problems like living in alienation, aridity, and anxiety. Islamic psychology is fitting into an objective science discourse, even it can be said to have achieved the degree of scientific supra. The assumption that the Islamic psychology still pseudo-scientific level is not correct, because the Islamic psychology has exceeded the limits of science. The objectivity of a science only a matter of agreement, which has quantitative and qualitative criteria.

Contemporary psychology has obtained an agreement from its circle. Likewise, Islamic psychology has also obtained agreement from the Muslims. If anyone else dared to put forward the idea of psychology through his own thought patterns, as well as claim the validity and objectivity, then why we are not dare to do the same thing, namely put the thinking of Islamic psychology forward based on Islamic mindset, which is revealed in Setiyo's (15) blog history of Islamic psychology. To prevent the shock soul, which is psychology called denying the self-potential (ingkara fitrah), there are several approaches that can be empowered so that the potential of human nature as a perfect man is not tainted. It can be the adoption of the views of Islam Psychology of UIN Jakarta Professor, Achmad Mubarak (16) which says as psychological creature, God designed human as the most perfect creature, contains mental capacities; thinking, feeling, and willing. The soul is a system (called nafsani system), consisted of subsystems' Aql, Qalb, Bashirah, Syahwat and Hawa.

1. Aql (intellect) is a problem solving capacity, which is able to think and distinguish the bad from the good. Mind can find the truth but can not decide. Therefore the 'aqli' truth is relative.
2. Qalb (heart) is the prime minister of nafsani system. It is the leader of the work of the human soul. It can grasp the reality, whether mind faces trouble. The irrational thing is normally understood by qalb. In Qalb there are some strengths and diseases such as faith, love, jealousy, courage, anger, vanity, peace, infidelity and so on. Qalb has the authority to decide something that is realized by the heart which implicated to reward and

sin. What has been forgotten by the heart goes to the memory of the nafs (the unconscious), and what has been forgotten sometimes appear in dreams. As the name implies, the heart is often not consistent.

3. Basyirah is the mind's eye view, as the opposite to the head eye's view. It can not be compromised to deviate from the truth. Basyirah also refers to conscience; basyirah is the heart spiritual light, *nurun yaqdzifuhullah fi al qalb*. Introspection, consciousness tears, religiosity, god spot are sourced from here.
4. Syahwat (lust) is the motive for behavior. All humans have a lust for sex, proudness to children, like valuable objects, nice vehicles, livestock and gardens. Lust is a humanism and neutral thing.
5. Hawa is a boost to the low and despicable object. Crime, angry, frustrated, arrogant, irresponsible acts, corruption, arbitrary and so comes from hawa. The characteristics of hawa is eager to enjoy what they want regardless of the values of morality. People who adhere to the demands of hawa, tends to have destructive actions. In the Indonesian, it is called carnality, meanwhile Sigmund Freud called it 'id'.

In view of Abdul Mujib (17) there are some Islamic psychology offering to overcome the problems of mankind. His idea was very clear from his view as follows:

1. Scripturalist approach, study of Quran texts or Hadith literally. Spelling-pronunciation contained in the Quran and prompts (dilalah) Hadith have been considered obvious (sharih) and no longer required explanation beyond verse or hadith. The work is not only done to explain the verse / Hadith verses in context, but also correlates with one another. This approach brings fort the scripturalis psychologist.
2. Philosophical approach, assessment texts of the Quran or hadith based on the procedure of speculative thinking. These procedures include systemic thinking, radical, and universal supported by the strength of common sense. This philosophical approach does not mean abandon the texts, but still adhere to the texts; however, it should be understood by taking the essential meaning contained therein. Common sense actually comes from Allah, as well as Nash comes from Him, that is why that would no be contrary between the texts to a healthy mind. In case of differences between the texts and the sense may be due to that sense has not been able to capture the essential message texts, or the necessary philosophical interpretation (ta'wil) of the pronunciations in the texts. This approach brings fort the philosophical psychologist
3. Tasawufi approach, the study texts of Quran or hadith that is based on the intuitive thinking (al-hadsiyah) procedure, inspiration and taste (al-dzauqiyah). This procedure is done by sharpening the structure of the heart through a process of self-purification (tazkiyatun nafs). The way can open the cover (hijab) which becomes a barrier between the sciences of God with the human soul, so that they acquire the opening (al-kashf) and is able to reveal the true nature of the soul. This approach brings fort the psychologist-tasawwufi.

Some offerings above illustrate the enormous role of Islamic psychology in forming the character, personality and the nature of the family to be scripturalis psychologists, psychologists and tasawuf philosophical. All of them can be done with the science and charity approach. This means that people's empty of knowledge and experience is still possible to be filled with spiritual materials. The bargaining position of Islamic psychology as a tool in delivering understanding to Islamization the family can be materialized as soon as possible. Afrinaldi (18) reveals the presence of Islamic psychology as an alternative idea in the prevention of juvenile delinquency could be used in the form of practical psychology activities and self potential counseling immediately. Good cooperation between teachers and parents and the community as partners in empowering the youth potential is crucial to the success of this program.

2.2 Psycho Religion Treatment Through Prayer and Dzikir

In the dictionary, the term counseling and therapy proposed by Andi Mappiare AT (19) psychotherapy: "refers to an aid process or therapy which involves the inter-personal relationships in applying psychological principles to cure the minor problems or serious levels of personal chaos, most people view broader than counseling because it can use the organic-medical techniques, the others view it as a portion of counseling because it has a broad view, but it is very often debated in a discussion ". So the concept of "therapy" relies on healing, while "psycho" means psychosis. Psychotherapy means "mental healing". While psycho religion in this discussion is intended as a "religious healing", one of the study of the approach is through prayer and dhikr as one people method (way) to get in touch directly with the khaliq. The methods prayer is meant as spiritual request, as well as dhikr that can be in the form of prayer, tahlil, tahmid and interpretation in accordance with the teachings of religion and at the end are able to form a mental and spiritual health. Prayers and dzikr is one of the manifestations of human, so this method could give hope to human to get interaction with Allah SWT.

From the medical soul view as proposed by Dada Hawari (20) prayer and remembrance is a psychiatric therapy, one level higher than the regular psychotherapy. This is because prayer and remembrance contain spiritual elements of religiousness, religious, God, which can generate hope, confidence (self-confidence) in a person who is sick, which in turn can boost the immunity, thus accelerates the healing process.

Prayers and remembrance is a religious concept which contains the hope of creator, human is given space and time to always beg and pray to Allah SWT. So, the concept of prayer and remembrance is relevant when juxtaposed with psychology, because the concept of psychology manages the human psyche to always remain in the comfort and peace behavior.

A scientists, Clinnebel H. (1980) in his study entitled: "The Role of Religion in the Prevention and Treatment of

Addition" as quoted by Dada Hawari (21) said: every person whether he is religious or even secular have basic religiousness needs (basic spiritual needs), each requiring a sense of security, peace, shielded, free from stress, anxiety, depression and the like. For those who are religious (understand and practice it), the spiritual needs can be obtained through appreciation and the practice of religion, but for those who are secular can cause a negative impact on themselves, their families and communities.

A study on psycho religion is closely associated with the religious attitude which will arise the health mental. There are several studies which is closely associated with the remembrance 15 that has been done in some countries; it can be found in mental health research that has been done in Muslim countries, as cited by Kusaeri (22) in his article entitled: "Revealing Dimensions Psychological for Measurement Islamic Religiosity ". The study does not consider the role of religion on mental health. Moreover, these studies have mostly relied on clinical observation and review of anthropological. 15

For example, research conducted by Macphere in a small village in Morocco. Macphere observed the Qur'an tadarus activity done by housewives as a way to manage their emotions which associated with the changing of heartache society (spiritual and emotional experience in the Islamic tradition). Figuratively, these women are called "heart medicine."

The other research is also conducted by Carter and Rasyidi as quoted by Kusaeri (23) in 18 the immigrant Muslim women in the United States. They developed a theoretical model of psychotherapy for Muslim women who suffer from mental illness. These models incorporate the elements of style therapy "West," which was combined with the values and teachings of Islam (prayer, read Al Quran, and say sahadah). This concept clearly reveals the power of remembrance for the treatment of psychiatric treatment that is being suffered by many patients.

Meanwhile Kamal and Loewenthal's research (24) tests the attitude of Hindus and Muslims who live in UK about the phenomenon of 'suicide.' Their findings are Muslims generally tend to be stronger morally of considering in addressing suicide (ie, "My religion forbids suicide ") than Hindus. Kamal and Loewenthal noted that the prohibition of suicide is embedded in the minds of the younger generation of Muslims from an early age. This clearly confirms our hearts that the concept of religion is necessity in the arising the ilahiah ability of human beings who are oft 21 referred as fitrah.

Loewenthal and Cinnirella (25) examine the views of the five women of different religious groups in the UK (Christian white, black Christian, Hindu, Jewish, and Muslim). The study aspects related to the efficacy of various forms of treatment for patients with depression and mental illness. From various forms of intervention, prayer in the view of all faiths are considered the most helpful activity in the healing process of depression and mental illness. Furthermore, the differences in the views of each faiths recorded by Loewenthal and Cinnirella (26). Most

women Muslim regard that prayer as an effective means of curing depression patients.

Therefore, the concept of prayer and remembrance should be well understood by psychologists and theologians as a change of mindset of the left brain thinking (relying on logic) and balance it with right brain thought patterns (believe in unseen things). The studies of psycho religion recently scientifically proven, and in the end the concepts "secular" that does not use religion as the foundation, one by one disproved by modern scientists. The book entitled Unlimited Potency of the Brain by Taufik Pasiak (27) also reveals about the power of remembrance activities that can alter the brain structure; it also makes the brain integrates all the systems (emotional, cognitive, sensory and motoric associati

Based on the writer's view, the behavior of mankind nowadays tend to believe in the rational power, which is based on scientific findings without offset by the strength of belief in the deity. So, it is not surprising that many emerging thinkers died in curiosity. Why did it happen? Because a religious value does not become the main reference in filling their souls, which causes their barren and dry from the spiritual side.

The role of prayer and dzikir in the household is a compulsion, because they are a manifestation to our self servitude to the Creator. Therefore, the power of ilahiah must be the primary asset above all things in facing this mortal life. The presence of psycho religion as basic needs for human beings all times should be the breath in striding and stepping the straight bridge that Allah has been taught. If everything goes well this could be the goal of therapy as expressed by Gerald Corey (28) "to reshape the structure of the individual characters by the displaced over unconscious awareness within the client, restore the experiences of the past, reconstructed, discussed, analyzed and interpreted to reconstruct the personality.

3. Conclusion

Islamic psychology has some offering in overcome the problems of mankind through prayer and remembrance approach as a portion of psycho religion therapy:

- (a). Scripturalist approach, study of Quran texts or Hadith literally. Spelling-pronunciation contained in the Quran and prompts (dilalah) Hadith have been considered obvious (sharih) and no longer required explanation beyond verse or hadith. The work is not only done to explain the verse / Hadith verses in context, but also correlates with one another. This approach brings fort the scripturalis psychologist.
- (b) Philosophical approach, assessment texts of the Quran or hadith based on the procedure of speculative thinking. These procedures include systemic thinking, radical, and universal supported by the strength of common sense. This philosophical approach does not mean abandon the texts, but still adhere to the texts; however, it should be understood by taking the essential meaning contained therein. Common sense actually

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- (c) Tasawufi approach, the study texts of Quran or hadith that is based on the intuitive thinking (al-hadsiyah) procedure, inspiration and taste (al-dzauqiyah). This procedure is done by sharpening the structure of the heart through a process of self-purification (tazkiyatun nafs). The way can open the cover (hijab) which becomes a barrier between the sciences of God with the human soul, so that they acquire the opening (al-kashf) and is able to reveal the true nature of the soul. This approach brings fort the psychologist-tasawwufi.

Some offerings above illustrate the enormous role of Islamic psychology in forming the character, personality and the nature of the family to be scriptualis psychologists, psychologists and tasawuf philosophical. Everything offer was not able to walk alone without psychological approach as a driving machine. The presence psycho religion (prayer and remembrance) as a complementary therapy (healing) of psychological shock of mankind will be able to arise a peaceful society, peaceful, comfortable and free from various problems in life.

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