

“Sheikh Ahmad Khatib Sambas’s Concept of Resilience: An Islamic Dhikr Therapy Approach”

Jarman Arroisi^{1,*}, Ahmad Farhan Nasution²,

¹ Universitas Darussalam Gontor, Jl. Raya Siman, Dusun I, Demangan, Kec. Siman, Kabupaten Ponorogo, Jawa Timur 63471

² Universitas Darussalam Gontor, Jl. Raya Siman, Dusun I, Demangan, Kec. Siman, Kabupaten Ponorogo, Jawa Timur 63471

* Corresponding Author

jarman@unida.gontor.ac.id

Abstract.

The concept of dhikr according to Ahmad Khatib Sambas, a prominent scholar from Kalimantan and the founder of the Qadiriyyah wa Naqsyabandiyah order in the Malay Archipelago, plays a highly significant role in strengthening spirituality and shaping a resilient character. Dhikr, in his perspective, is not merely understood as a verbal ritual of worship, but rather as a process of internalizing spiritual values that guide individuals toward inner peace, mental clarity, and a profound closeness to Allah SWT. This study aims to examine the understanding of dhikr according to Ahmad Khatib Sambas and to analyze its contribution to enhancing individual resilience in facing the dynamics of life. Using a qualitative approach through literature review and descriptive analysis, this research finds that the consistent practice of dhikr, performed with awareness and sincerity, can provide spiritual tranquility, reduce psychological pressure, and strengthen mental endurance. The findings also emphasize that dhikr serves as an effective instrument to cultivate patience, optimism, and positive hope amid life’s challenges. Thus, it can be concluded that dhikr, according to Ahmad Khatib Sambas, is not only an act of worship but also a method of spiritual development that remains relevant in building a resilient, steadfast, and transcendental value-oriented personality.

Keywords: *Dhikr, Ahmad Khatib Sambas, Personal Resilience, Psychological Resilience, Spirituality.*

1. INTRODUCTION

Please retain a copy of your manuscript for your records. By submitting your paper, the corresponding authors grant us copyright to publish it in the relevant book or journal. If you include tables or figures from other publications, you must secure permission from their respective publishers for their use in your paper. For emphasis, please use italics rather than boldface or capital letters, except for section headings (see guidelines below).

The issue of mental health has recently become a very important topic of discussion, as the World Health Organization (WHO) has stated that the number of suicides each year is steadily increasing. Every year, no fewer than 726,000 suicides occur. This is not only happening in low-income countries, but also in high-income countries where suicide rates continue to rise.[1] For information, according to the Indonesian National Police Criminal Investigation Department, in Indonesia alone there were around 852 suicide cases in 2024. The majority of victims were young people, aged between 17–25 years. The causes of these suicide cases include economic problems and mental disorders such as depression, among others[2]. To address these mental health issues, WHO has developed brief psychological intervention guidelines for depression that can be administered by lay therapists to individuals and groups [1].

In addition to the above steps, it is necessary to strengthen the concept of self-resilience (psychological resilience), because resilience can serve as a form of therapy to cope with depression [3]. Self-resilience is an important topic in psychological studies. Resilience has many definitions, one of which is the ability to face psychological problems and turn them into a source of strength to rise again [4]. Similarly, resilience is defined as a person's ability to manage stress or trauma so that they can adapt to difficulties, even turning them into motivation to recover [5]

One important issue in improving self-resilience is through dhikr (remembrance of God), because one of the benefits of dhikr is to bring peace to the heart and soul [6]. Dhikr is a highly significant act of worship, so many scholars have written works about it, such as *al-Adhkār an-Nawawiyyah* by Imam Nawawi, *Qūt al-Qulūb* by Abu Talib al-Makki, and others [7]. One form of dhikr that will be used to enhance self-resilience is the dhikr compiled by Sheikh Ahmad Khatib Sambas, the founder of the Qādiriyyah wa Naqshbandiyyah order. By explaining the concept of dhikr according to Sheikh Ahmad Khatib Sambas, it is hoped that it can contribute to strengthening personal resilience.

In fact, this theme is not entirely new, as several journals have already discussed it. Among them is the article written by Nazul Hidayatul Ma'rufah et al., entitled "*The Effect of Dhikr Therapy on Depression in Students*." This study shows that dhikr therapy is very effective in reducing depression levels among students [8]. Another study written by Trya Dara Ruhidhasi et al. entitled "*Validation of the Dhikr Istighfar Therapy Module to Increase and Reduce Post-Traumatic Stress Disorder Symptoms in Adults*" demonstrates that dhikr serves as a remedy for the human heart, making it easier to endure various hardships and trials in life [9]. Another study by Ummil Khoiriyah et al., entitled "*Dhikr Therapy for Increasing Resilience in Low Back Pain Patients*," shows that dhikr can serve as a healing method for low back pain [10]. Another study by Vivin Faizatul Marita et al., entitled "*Resilience of Women Victims of Violence in Dating Relationships*" [11].

The purpose of this study is to explore in depth and reveal the vital role of dhikr, particularly the dhikr taught by Sheikh Ahmad Khatib Sambas, in building self-resilience. Although many studies link the practice of dhikr to improved spiritual and mental well-being, no study has specifically examined how the concept of dhikr according to Sheikh Ahmad Khatib Sambas can become a source of strength in facing life's pressures and enhancing psychological resilience. Therefore, this study seeks to fill that scholarly gap, with the hope of enriching the body of knowledge on Islamic-based psychotherapy. More than a theoretical contribution, this study is expected to provide practical and applicable guidance in helping individuals develop mental and emotional resilience through deep and meaningful dhikr practice. Thus, this research is not only relevant to the academic world but also to the wider community seeking holistic solutions in facing life's challenges.

RESEARCH METHOD

This study employs a qualitative approach with the aim of exploring the Sufi values contained in *Fathul 'Arifin* by Sheikh Ahmad Khatib Sambas and analyzing their relevance to modern psychotherapy, particularly in strengthening self-resilience.

The main focus of this research is to identify Sufi principles such as patience (*sabr*), trust in God (*tawakkul*), dhikr (remembrance), and *fanā'* (self-annihilation or dissolution of the ego), as well as their application in the form of therapeutic interventions. Resilience is understood as an individual's ability to endure, recover, and adapt positively to pressures and life's difficulties. In the context of psychotherapy, resilience is an essential element in recovery and the strengthening of mental health.

The primary object of study is the book *Fathul 'Arifin*, chosen because it contains profound spiritual teachings relevant to character formation and the development of spirituality. Data were collected through textual analysis of this book, supported by secondary literature such as books, scholarly journals, and previous studies related to Sufism, psychological resilience, and therapeutic psychology.

The research methodology was designed to link classical Sufi teachings with modern psychotherapeutic practices, with the aim of producing a holistic approach that integrates emotional, spiritual, and cognitive aspects. Thus, this research is expected not only to enrich the study of Sufism from a psychological perspective but also to provide practical contributions in the development of Islamic spiritual-based therapy models that are relevant to the psychological challenges of modern society.

RESEARCH FINDINGS

ASPECTS OF RESILIENCE

Aspect	Explanation	Thematic Indicators
Emotional Balance	Dhikr helps to reduce stress, anxiety, and negative emotions.	Calm, patient, not easily angered
Spiritual Strength	Dhikr strengthens the vertical connection with God, providing security and hope.	Faith, surrender, reliance on God
Mental Clarity	Focusing on God's attributes through dhikr increases concentration and self-control.	Focused, self-aware, clear thinking
Spiritual Resilience	Belief in God's mercy and wisdom makes individuals steadfast and unwavering in trials.	Consistent in worship, not despairing, patient in trials

The table shows that spiritual strength and spiritual resilience are the two most dominant aspects in the teachings of dhikr according to Ahmad Khatib Sambas. This aligns with the essence of Sufi teachings that emphasize direct connection with God. Meanwhile, emotional and mental aspects are also strengthened as subsequent effects of consistent dhikr practice.

DISCUSSION

THE CONCEPT OF DHIKR ACCORDING TO SHEIKH AHMAD KHATIB SAMBAS

DEFINITION OF DHIKR

The verbal noun *dhakara-yadhkuru* comes from the word *dhikr*, which can be interpreted as remembering or mentioning [12]. A similar definition is found in *Al-Qāmūs al-Sūfī* by Amatullah Armstrong, which states that dhikr is the repeated remembrance and glorification of God [13]. Al-Qushayri in his *Risalah al-Qushayriyyah* and Abu Bakr al-Kalabadzi also define dhikr as the continuous act of remembering or mentioning God, both with the heart and the tongue [14].

In Islam, the term *dhikr* is often used in a specific sense, namely remembering and glorifying Allah. Abdurrauf al-Singkili, in his monumental work [15], defines dhikr as the closest way for a servant to draw near to Allah SWT [16]. This understanding is in harmony with Sheikh Ahmad Khatib Sambas, who stated that dhikr is a method of approaching Allah SWT, building a relationship with Him, and leading one to the knowledge of God (*ma'rifatullah*).

THE VIRTUES OF DHIKR

In general, dhikr has several benefits. First, it serves as therapy to bring positive energy into the body, both psychologically and physically. Second, religious relaxation: providing the elderly with spiritual conviction and personal faith. Third, maintaining mental health. Fourth, improving the subjective well-being of drug users during rehabilitation. Fifth, reducing internet dependency among students [17].

Fakhr al-Din al-Razi explained in his Qur'anic exegesis regarding the virtues of dhikr mentioned in the Qur'an: "What causes a person to enter Hell is negligence in remembering Allah,

and what saves from Hell's torment is remembrance of Allah. Those who have spiritual taste and experience will feel in their hearts the truth of this. When the heart is negligent of God's remembrance and focused on worldly desires, it becomes trapped in greed and the coldness of disconnection. The heart moves from one desire to another, from one search to another, from one darkness to another. However, when the door of dhikr and recognition of God is opened, the heart is saved from the fire of tribulation, from the regrets of loss, and experiences closeness to the Lord of the heavens and the earth" [18].

Ahmad ibn 'Ajibah further explained: "The unveiling (*fath*) of a servant's attainment of the station of *rida* (contentment) does not occur except after he practices three things at the beginning of his spiritual journey: First, being continuously immersed in the divine name 'Allah' (this is specific to those permitted by a perfect guide). Second, associating with those who constantly engage in dhikr. Third, adhering firmly to righteous deeds free from inner diseases, namely adhering to the Shari'ah of Muhammad" [19].

All of these virtues are in line with Sheikh Ahmad Khatib Sambas, applied in the Qadiriyyah wa Naqshbandiyyah order, who emphasized that the virtues of TQN dhikr include: first, bringing calmness, patience, and the creation of a harmonious family; second, generating positive energy, increasing tranquility and stability, encouraging gratitude, and attracting blessings; third, rehabilitating drug victims to strengthen their mental, psychological, and spiritual state; fourth, developing tolerant character [20].

THE ETIQUETTE AND PROCEDURE OF DHIKR

There are several things to observe before performing dhikr (the etiquette of dhikr), since dhikr is a highly honorable form of worship requiring certain manners. Among them are purification from ritual impurity, as one in such a state is not fit to pray to Allah SWT. Next, perform two cycles (*rak'ahs*) of prayer, reciting Surah al-Kafirun in the first rak'ah and Surah al-Ikhlās in the second. After the prayer, sit in the prayer posture, face the qiblah with a calm heart free from distractions. Then, recite *istighfar* one hundred times, followed by supplication to God for acceptance. Recite Surah al-Fatihah and al-Ikhlās three times, intending the reward for the master (*murshid*) and the chain of transmission. Close the eyes, seeking God's help through the intermediary of the *murshid*. Finally, perform *wuquf qalbi*—focusing all senses and attention on Allah SWT [20].

Ibn al-Qayyim emphasized that dhikr is not merely ritual utterance of God's name but must also include carrying out His commands [21]. This clarifies that dhikr encompasses not only verbal expressions but also ethics and actions that follow. Abu Bakar Atjeh echoed this, saying that dhikr cultivates fear of God and obedience to His commands [22].

The etiquette of dhikr according to Sheikh Ahmad Khatib Sambas is similar to that of Abdurrauf al-Singkili, who divided dhikr etiquette into three categories: five practices before dhikr, twelve during dhikr, and three after dhikr [15].

- The five before dhikr include: repentance, bathing or ablution, focusing for firm conviction, seeking guidance from a shaykh, and believing the shaykh's help mirrors that of the Prophet Muhammad.
- The twelve during dhikr include: sitting in a clean place, placing hands on thighs, using fragrance, wearing the best clothes, choosing a quiet place, closing the eyes, visualizing the shaykh, sincerity, choosing the formula of *tahlil* (*la ilaha illallah*), keeping the meaning present, and excluding all but God from the heart.
- The three after dhikr include: resting quietly, regulating breathing, and refraining from drinking water immediately afterward [23].

There are two forms of dhikr that can be practiced: Qadiriyyah dhikr and Naqshbandiyyah dhikr. The Qadiriyyah dhikr involves reciting *istighfar* at least twenty times: *astaghfirullāh al-ghafūr al-rahīm*. This is followed by blessings (*salawat*) upon the Prophet Muhammad: *allahumma salli ‘ala sayyidinā Muhammad wa ‘alā ālihi wa sahbihi wa sallim*. Then recite *lā ilāha illā Allāh* sixty times after each of the five daily prayers, six times each. The recitation is performed with deep focus, moving attention from head to chest, then from mind to shoulders, and finally into the heart. After this, one recites blessings upon the Prophet and a special supplication, followed by al-Fatihah for the masters of the Qadiriyyah and Naqshbandiyyah orders, including Sheikh ‘Abd al-Qadir al-Jilani, Sheikh Junayd al-Baghdadi, and Sheikh Ahmad Khatib Sambas [24].

THE PURPOSE OF DHIKR

Dhikr is one of the central spiritual practices in the life of a Muslim. In Sufi tradition, it is considered the main path for strengthening one’s inner relationship with Allah SWT, fortifying the heart, and bringing peace to the soul. Sheikh Ahmad Khatib Sambas emphasized dhikr as a tool to attain inner peace and reinforce self-resilience. For him, dhikr is not only verbal recitation but an internalized process that strengthens faith and mental endurance when facing life’s trials [24].

From the aforementioned virtues, dhikr also functions as a character-building tool for resilience. Resilience—the ability to recover and rise after difficulties—is a quality essential for facing life’s challenges. In Sheikh Ahmad Khatib’s teachings, dhikr acts as a character-forming tool for resilience. By constantly remembering God, a Muslim is reminded that everything in this world occurs by His decree. Dhikr teaches not to give up in adversity but to continually renew spirit and determination [25].

Thus, resilience developed through dhikr involves not only mental endurance but also cultivating patience (*sabr*) and deep reliance (*tawakkul*) on God. In trials, one does not feel alone, for the heart remains connected to Allah. This reliance strengthens one’s resolve to remain steadfast, with faith that every hardship comes with a divinely prepared way out.

THE ROLE OF DHIKR IN SELF-RESILIENCE

DEFINITION OF RESILIENCE

The term *resilience* was first introduced by Redl in 1969 to explain the positive aspects of individual differences in how a person responds to stress and other adverse situations [26]. The term emerged as a replacement for earlier terms such as “invulnerable,” “invincible,” and “hardy,” because the process of becoming resilient includes recognition of pain, struggle, and suffering [27].

Several experts explain that resilience is the human capacity to confront, overcome, be strengthened by, and even be transformed by experiences of adversity [28]. Meanwhile, Werner defined resilience as “the capacity to recover, bounce back, and successfully adapt in the face of difficulties, as well as to develop social, academic, and vocational competence even under conditions of severe stress, or even ordinary stress inherent in today’s world” [29].

Resilience is a healthy and productive way of facing trauma or hardship and being able to cope with everyday life pressures [30].

COMPARISON BETWEEN WESTERN AND ISLAMIC PERSPECTIVES

ISLAMIC PERSPECTIVE

In the context of resilience, Islam has already provided guidance, as stated in the Qur’an:

“And We will surely test you with a measure of fear and hunger and a loss of wealth, lives, and fruits. But give good tidings to the patient—those who, when disaster strikes them, say, ‘*Indeed we belong to Allah, and indeed to Him we will return*’.” [31]

This verse means that every person in this world will inevitably face problems given by Allah. By believing that everything that happens is by Allah’s will, and that all belongs to Him, a person will feel at peace and be saved from disappointment and despair. Only those who endure, overcome difficulties, and rise again will attain happiness from Allah as a reward for their perseverance.

Thus, resilience in Islam is a necessity: having resilience indicates that a servant has been tested in faith and strength as a Muslim. A hadith also states that Allah SWT loves a strong servant more than a weak one, as emphasized in the Qur'an.

From the definitions above, resilience can be understood as the ability or capacity of an individual, group, or community to eliminate the negative impacts of unfavorable situations or to transform distressing life conditions into manageable ones. Another verse states:

“For each one are successive angels before and behind him who protect him by the decree of Allah. Indeed, Allah will not change the condition of a people until they change what is in themselves. And when Allah intends harm for a people, there is no repelling it; and there is not for them besides Him any protector.” [32]

The religious aspect applied here is dhikr. It is said that dhikr is a specific formula repeated continuously and has a significant impact on treating various illnesses. For Ahmad Khatib Sambas and Abdurrauf al-Singkili, dhikr is one of the methods to draw closer to Allah SWT by remembering Him constantly—through prayer, contemplating His power, reciting the Qur'an, and others. Dhikr is considered a form of supplication (*du'ā'*) [15]. Supplication is a therapeutic healing method aligned with personal principles, beliefs, and philosophy. Dhikr and supplication are important components of positive psychological elements. Positive emotions such as love, joy, and happiness that emerge during dhikr indicate an individual's mental transformation.

Besides strengthening the ability to face difficult situations, dhikr increases self-confidence, hope, and belief. Dhikr therapy also applies Islamic relaxation clinically to treat anxiety disorders, drug dependence, phobias, and eye strain [33].

WESTERN PERSPECTIVE

In the context of resilience, the West has developed various ways to address the issue. Strength-based counseling is rooted in positive psychology, which views individuals positively. The basic assumption of positive psychology is that every person has potential that must be recognized and developed. Strength-based counseling can be seen as a new approach in guidance and counseling.

Although new, its concept aligns with developmental guidance and counseling that comprehensively emphasizes the development of individual potential to achieve optimal growth at every stage of development. Strength-based counseling can also be applied to adolescents with low levels of resilience. Research has shown that it effectively increases resilience in adolescents [34].

Furthermore, in cases of depression, resilience moderates the relationship between stress and depressive symptoms. For adolescents with deviant behavior, interventions such as counseling, cognitive therapy, and emotive therapy can serve as solutions and intensive communication strategies. Adolescents with high resilience are better able to withstand the effects of stress on depression. Therefore, resilience helps them gather protective resources to overcome stress [8].

Optimizing school counseling facilities or school health services as protective factors is also expected to help adolescents manage stress, prevent depression, and reduce suicidal ideation [35].

THE ROLE OF DHIKR

Dhikr, according to Sheikh Ahmad Khatib Sambas, is one of the most profound ways to build inner strength and personal resilience. More than just an act of worship involving the recitation of certain phrases, dhikr for him is a means of drawing near to Allah, as well as a way to bring peace to the heart and soul [36].

Essentially, dhikr is a reminder that everything that happens in life is by God's will. With this awareness, a person feels calmer and more prepared to face trials and tribulations [16].

In Sheikh Ahmad Khatib Sambas's teachings, the tranquility of the soul produced through dhikr is very important in building mental endurance. This tranquility reduces the turmoil of heart and mind, which usually arises from anxiety, worry, or fear of the future [16]. A heart filled with peace is far

more capable of facing life's difficulties without being trapped in excessive worry that can harm both mental and physical health. In this respect, dhikr functions as a tool to calm the heart, dispel anxiety, and provide clarity of thought.

Dhikr also strengthens a person's relationship with Allah. Sheikh Ahmad Khatib emphasized the importance of connecting with God in every aspect of life, including when facing trials. When a person feels close to Allah, they believe that every test is part of destiny that must be accepted with an open heart. This fosters the conviction that Allah is always with His servants, and that every hardship surely comes with a way out. In such a state, a person does not feel alone or isolated in facing problems [8]. On the contrary, they feel empowered by Allah's presence, which provides help and strength beyond what is outwardly visible.

Moreover, dhikr teaches individuals to develop a positive perspective on life. According to Sheikh Ahmad Khatib Sambas, someone who constantly remembers Allah finds it easier to be grateful for every blessing, no matter how small [16]. Gratitude is the foundation of tranquility and happiness, because a grateful person feels content with what they have and is not consumed by feelings of insufficiency. In this way, dhikr helps eliminate envy, resentment, and anxiety over what others possess, thereby reducing stress and pressure in daily life.

Another aspect strongly emphasized by Sheikh Ahmad Khatib is the importance of patience (*sabr*) in facing life. Dhikr teaches steadfastness and prevents haste in decision-making, even in very difficult situations. This patience is not passive but a form of firmness cultivated through dhikr. A person accustomed to dhikr more easily accepts trials with calmness and avoids despair [16]. Dhikr thus helps a person view every difficulty as part of life's journey to be endured with patience and trust in God.

Equally important, dhikr purifies the heart from negative emotions that disturb inner balance, such as hatred, envy, or excessive fear. When the heart is free from these, it becomes easier to think clearly and make proper decisions in facing life's challenges. A clean and tranquil heart becomes a powerful source of strength in building resilience. Dhikr, in this sense, is the key to opening the door of a peaceful heart, ready to face trials without being influenced by destructive emotions [16].

Through dhikr, one gains not only peace but also spiritual strength, enabling them to remain firm and rise again after facing failure or hardship. Sheikh Ahmad Khatib Sambas's teachings show that by engaging in dhikr, one builds inner strength that continuously supports them in life's challenges, increases patience, and develops the mental endurance needed to withstand stressful situations [16].

Thus, dhikr in Sheikh Ahmad Khatib Sambas's perspective has very broad and profound dimensions in building personal resilience. It is not only a form of worship for drawing near to Allah but also a means of strengthening the heart and soul to remain firm and steadfast when facing life's tests. Dhikr helps one maintain a connection with a power greater than oneself, providing tranquility and confidence that every test has wisdom behind it, and infusing positive energy to keep moving forward even in times of difficulty.

CONCLUSION AND SUGGESTIONS

CONCLUSION

Based on the findings of this study, it can be concluded that the concept of dhikr according to Sheikh Ahmad Khatib Sambas is not merely a ritualistic spiritual practice, but also an essential means of building personal resilience. Dhikr is understood as a way to cultivate inner peace, mental clarity, as well as emotional and spiritual strength. Through the repetition of God's names and attributes, dhikr establishes an intense relationship with the Divine, ultimately strengthening an individual's capacity to face life's pressures.

Dhikr plays a role in stabilizing emotions, deepening spirituality, sharpening mental focus, and fostering firm conviction. Thus, the teachings of Sheikh Ahmad Khatib Sambas offer a holistic

approach relevant to the development of spiritual psychotherapy aimed at strengthening resilience in the midst of modern life challenges.

REFERENCE

- [1] W. H. O. WHO, “Bunuh Diri,” <https://www.who.int/news-room/fact-sheets/detail/suicide>.
- [2] J. Arroisi, R. A. Mukharom, and M. ‘Izzatul Amin, “Sufistic Phsycoteraphy; Telaah Metode Psikoterapi Ibnu Qayyim al-Jauziyyah,” *Anal. J. Stud. Keislam.*, vol. 21, no. 2, pp. 253–278, 2021, doi: 10.24042/ajsk.v21i2.9884.
- [3] W. S. Hertinjung, S. Yuwono, P. Partini, A. K. Laksita, A. A. Ramandani, and S. S. Kencana, “Faktor-Faktor Yang Memengaruhi Resiliensi Remaja Di Masa Pandemi,” *Proyeksi*, vol. 17, no. 2, p. 60, 2022, doi: 10.30659/jp.17.2.60-71.
- [4] ب. آ. جلالة, كتاب المرونة النفسية. المانيا: ميونخ, 2020.
- [5] J. Arroisi and H. F. Zarkasyi, “Konsep Psikoterapi Badiuzzaman Said Nursi dalam Risale-i Nur Dahniar Maharani *,” 2023.
- [6] H. F. Zarkasyi, J. Arroisi, D. Maharani, and A. H. Basa, “Al-Qur’an and Psychotherapy,” *Proc. 1st Raden Intan Int. Conf. Muslim Soc. Soc. Sci. (RIICMuSSS 2019)*, vol. 492, no. RIICMuSSS 2019, pp. 7–11, 2020, doi: 10.2991/assehr.k.201113.002.
- [7] J. Arroisi, “Spiritual Healing dalam Tradisi Sufi,” *TSAQAFAH*, vol. 14, no. 2, 2018, doi: 10.21111/tsaqafah.v14i2.2459.
- [8] N. H. Ma’rufa, A. N. Rumaisha, and F. Nashori, “Pengaruh Terapi Zikir Istigfar Terhadap Depresi Pada Mahasiswa,” *Psychopolytan J. Psikol.*, vol. 7, no. 1, pp. 52–61, 2023, doi: 10.36341/psi.v7i1.3319.
- [9] and H. F. N. Trya Dara Ruidahasi, Mada Kartikasari, “pascatrauma adalah tindakan kekerasan pada perempuan . Menurut Catatan Tahunan (Catahu),” *EMPATI*, vol. 10, no. Nomor 5, pp. 368–379, 2022.
- [10] U. Khairiyah, Y. S. Prabandari, and Q. Uyun, “Terapi zikir terhadap peningkatan resiliensi,” *J. Ilm. Psikol. Terap.*, vol. 3, no. 2, pp. 359–369, 2015, [Online]. Available: <http://ejournal.umm.ac.id/index.php/jipt/article/view/3537/4070>
- [11] V. F. Marita and D. Rahmasari, “Resiliensi Perempuan Korban Kekerasan dalam Hubungan Pacaran,” *Character J. Penelit. Psikologi*, vol. 8, no. 5, pp. 10–22, 2021.
- [12] M. Yunus, *Kamus Arab-Indonesia*. Jakarta: Yayasan Penyelenggara Penterjemah / Pentafsiran Al-Qur’an, 1973.
- [13] A. Armstrong, *Sufi Terminology (Al-Qamus AlSufi): The Mystical Language of Islam*. Kuala Lumpur: A.S. Noordeen, 1995.
- [14] A. al-Q. A. al-K. H. al-Q. Al-Naisaburi, *Al-Risalah al-Qusyairiyyah fi ‘Ilm al-Tashawwuf*. Al-Haramain.
- [15] A. Al-Sinkili, *Tanbih al-Masyi; al-Mansub ila Thariq al-Qusyasyi*.
- [16] A. K. Sambas, *Fathul Arifin*. Surabaya: Syirkah Bankul Indah.
- [17] Alhamuddin Alhamuddin, “MERAWAT JIWA MENJAGA TRADISI : Dzikir Dan Amal Thariqah Qadiriyyah Naqshabandiyah Dalam Rehabilitasi Korban NAPZA Sebagai Terapis Ala Islam Nusantara,” p. 6, 2015.
- [18] ا. الرازي, “تفسير الفخر الرازي.” دار الافكار, 533.
- [19] A. ibn M. I. Ajiba, *Tajrid Syarh Al- Jurumiyyah*. 2015.
- [20] A. al K. an Naqshabandi, *Jāmiul Wusul Fial Awliyai*.

- [21] I. Q. Al-Jauziyyah, *Madarij al-Salikīn*. Beirut: Dar- el Kutub Alamiah, 751.
- [22] A. Atjeh, *Tarekat Dalam Taswuf*. Bandung: Segi Arsy, 2017.
- [23] M. S. H. 3 Nur Hadi Ihsan 1* , Che Zarrina Binti Sa'ari 2, "ABDURRAUF AL-SINGKILI'S CONCEPT OF INSAN KAMIL IN FACING THE CRISIS OF MODERN HUMAN MORALITY," *Islam. Realitas*, vol. 8, no. 1, pp. 22–35, 2022.
- [24] N. Hadi *et al.*, "Worldview Sebagai Landasan Sains Dan Filsafat :," vol. 17, no. 1, p. 41, 2022, doi: 10.28944/reflektika.v17i1.445.
- [25] T. J. Hayat, *Terapi Dzikir: Epistemologi Healing Sufi*. Jakarta: Guepedia, 2021.
- [26] Desmita, *Developmental Psychology of Students, a guide for parents and teachers in understanding the psychology of elementary, middle, and high school children*. 2009.
- [27] N. dan M. M. M. Henderson, *Resiliency in Schools: Making It. Happen for Students and Educators*. United States of America: Corwin. Press, 2003.
- [28] E. H. Grotberg, *Tapping Your Inner Strength : How to Find the Resilience to Deal with Anything*. Oakland,. CA: New Harbinger Publications, 1999.
- [29] S. A. P. Suprpto, "Pengaruh religiusitas terhadap resiliensi pada santri pondok pesantren," *Cognicia*, vol. 8, no. 1, pp. 69–78, 2020, doi: 10.22219/cognicia.v8i1.11738.
- [30] R. Habibah, S. D. Lestari, S. K. Oktaviana, and F. Nashori, "Resiliensi pada Penyintas Banjir Ditinjau dari Tawakal dan Kecerdasan Emosi," *J. Psikol. Islam dan Budaya*, vol. 1, no. 1, pp. 29–36, 2018, doi: 10.15575/jpib.v1i1.2108.
- [31] A.-Q. Kemenag, *Al-Baqoroh 155-156*.
- [32] A.-Q. Kemenag, *QS. Ar-Rad 11*.
- [33] P. Mardiyono., & Songwathana, "Islamic relaxation outcome: A literature review," *Malaysian J. Nurs.*, vol. 1,(1), pp. 25-30., 2009.
- [34] K. Suranata, I. K. Dharsana, W. E. Paramartha, K. A. Dwiarwati, and I. Ifdil, "Pengaruh model Strength-based Counseling dalam LMS Schoology untuk meningkatkan kesehatan mental dan kesejahteraan psikologis siswa," *JPPI (Jurnal Penelit. Pendidik. Indones.*, vol. 7, no. 1, pp. 137–146, 2021, doi: 10.29210/020211142.
- [35] P. Jayanthi, M. Thirunavukarasu, and R. Rajkumar, "Academic stress and depression among adolescents: A cross-sectional study," *Indian Pediatr.*, vol. 52, no. 3, pp. 217–219, 2015, doi: 10.1007/s13312-015-0609-y.
- [36] O. D. Kumala, Y. Kusprayogi, and F. Nashori, "Efektivitas Pelatihan Dzikir dalam Meningkatkan Ketenangan Jiwa pada Lansia Penderita Hipertensi," *Psympathic J. Ilm. Psikol.*, vol. 4, no. 1, pp. 55–66, 2017, doi: 10.15575/psy.v4i1.1260.