

The Concept of Dhikr Abdurrauf Al-Singkili and Its Role in Building Emotional Intelligence

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Abstract. Human problems today are always faced with turbulent emotions and passions. This is characterized by the rise of crime cases based on momentary emotions and failures in communication that cause disputes that lead to crime. Although the methods and steps offered by modern psychologists have progressed significantly. However, the Sufistic method offered by Islam has not been widely discussed. The practices in this Sufistic teaching are able to build and overcome various problems in human life. Through qualitative studies with documentary techniques, researchers try to examine and explore the concept of Zikr from one of the leading Indonesian scholars in the 17th century Sheikh Abdurrauf al-Singkili, who came from Aceh. In this remembrance teaching, Abdurraul al-Singkili interpreted remembrance as the Prophet's teaching, which is the most important component that will bring the perpetrator closer to God. In the context of emotional intelligence, dhikr can be a tool to help individuals build emotional intelligence through a strong spiritual emanation that brings calmness and peace to the perpetrator. Moreover, it is this remembrance that will lead the perpetrator to good deeds in an effort to fight existing negative emotional forms. The mechanism of Abdurrauf's mature dhikr teaching is an alternative offer in an effort to build emotional intelligence.

Keywords: *Dhikr, Abdurrauf al-Singkil, emotional intelligence, spiritual, sufism.*

Introduction

Humans are the most important entities on earth in maintaining the sustainability of life in it. So it is not surprising that in human efforts to build and color the sustainability of life, humans cannot escape the emotional aspect. Because, through emotions, human impulses and reactions can emerge which are able to cause several changes in behavior. So Goleman said that the view that ignores emotions as the natural nature of humans is a very narrow-minded view. Even for Goleman, intelligence means nothing if emotions rule.[1]

So from here Emotional Intelligence tries to present an individual who is able to answer various problems faced by humans. The answer can be seen from an essential phenomenon in human life in the form of communication. Communication is a process of interaction from one individual to another, while the most important aspect that dominates communication between individuals is the cognitive emotional state that exists in humans. So it is not surprising that this communication disorder arises due to a lack of intelligence in understanding the emotional side of a person, both themselves and others, which has implications for disputes and disharmony.[2] Thus, the urgency of emotional intelligence is an important aspect in realizing effective communication.

MatterThis is in line when we see how emotional intelligence can have implications for the quality of a person's work. Because, without this intelligence, humans will not be able to use their potential and cognitive abilities to work optimally. This intelligence will provide the ability in the form of strong motivation, skills in controlling oneself/emotions in the workplace, to the point of empathy and skills in socializing.[3]

Nowadays, especially in Indonesia, many of us are presented with the phenomenon of human failure in recognizing and controlling emotions within themselves. We can observe this through data from the Central Bureau of Statistics which records the many traces of murder cases in Indonesia which

reach 800-900 people each year. After further research by the Kompas journalism team, a more concerning fact was found that the majority or 38.7 percent of the murder cases analyzed were committed by the perpetrators because of momentary emotional motives. This finding is based on the first-instance court that handled 1,113 cases from 2022-2024. The details are that 38.7 percent of the perpetrators killed because of momentary emotions as the main motive. Other motives are revenge (19.25 percent), romance (12.64 percent), others (7.21 percent), and wanting to control the victim's property (6.12 percent). Thus, emotional intelligence becomes a component element that must be built to prevent rampant evil.

Islam, the religion with the integrity of its teachings, has a concept in the form of practices that are able to bring practitioners to overcome various kinds of problems known as the teachings of Sufism,[4, p. 37] One of them is the teaching of dhikr. Dhikr is a practice that has been recommended by the Prophet through the lafadh in the Qur'an and hadith.[5] In fact, there are many advantages and benefits that can be obtained from dhikr, such as being able to revive and provide peace in the heart, and also as a purifier from dirt that nests in the heart, sometimes dhikr can even be a way to be free from worldly ties that can lead a seeker to the path to getting to know his Lord better.[6] with a comprehensive and holistic approach, the dhikr method will have a significant impact in building a person's emotional intelligence. So in this article, the author will study and explore in more depth the concept of dhikr from a prominent Indonesian scholar, namely Abdurrauf al Singkili, which we will compare with various concepts of dhikr according to other figures and scholars.

As a little comparison, we will include some previous studies that study the figure of Abdurrauf al-Singkili extensively which will help us in presenting the novelty in this paper. In previous research in the journal *Al Tahrir* entitled "Abdurrauf Al-Singkili's concept of Dhikr: exploring the Sufi Psychotherapy". In this paper the author tries to study the concept of dhikr from Sheikh Abdurrauf al-Singkili and then offers dhikr as a relevant Sufi approach to psychotherapy as a Muslim.[7] In the previous article in the journal *Islam Realitas* entitled "Abdurrauf al Singkili's concept of *Insan Kamil* in facing the crisis of modern humanity"[8] which tries to explain the concept of *Insan kamil* Abdurrauf al Singkili as a reflection and answer to contemporary moral problems.

Then in research written by Sayyid Indallah with the title "Abdurrauf Singkel'S *Insan Kamil* Concept To Answer the Problem of Sexual Consent, Childfree, Nature and Nurture in Urban Society".[9] which attempts to analyze the concept of *Insan Kamil* Abdurrauf Singkil to overcome the problems of sexual consent, childfree and nature which often become modern issues. From the three writings above, it can be preventive evidence that the studies of previous scholars who are considered classical alone can be studied comprehensively to answer various problems of contemporary life that exist. Even studies that use a Sufi approach can be used as the most important media in building various needs of Muslim society today.

So from the explanation above, it is interesting for us to study more deeply the concept of Abdurrauf al-Singkili's dhikr and its relevance in building emotional intelligence. By using a descriptive-analytical method that is focused on answering existing problems. In collecting data, the author uses a library research method that refers directly to the writings of Abdurrauf al-Singkil which will be used as the main reference to explore the study of the concept of dhikr comprehensively, which we include several articles and writings to strengthen the technique of writing this documentary.

1. Method

This research is a library research that uses a qualitative approach with the main objective of exploring the Sufi values contained in *Tanbih al-Masyi*; *al-Mansub ila Thariq al-Qusyasyi* as a monumental work of Sheikh Abdurrauf al Singkil. Secondary data was obtained through documenter techniques from several writings, articles, and reliable sources from several publications limited to journals from the last 10 years focusing on zikir and Islamic psychotherapy. The data processing technique will use content analysis and descriptive analysis methods that aim to find out the meaning, position and relationship between various concepts, programs, activities, events that exist or occur, to further find

out the benefits, results or impacts of these things.[10] The qualitative data obtained will then be analyzed according to Spradley's theory. This analysis technique is divided into several stages, including domain analysis, taxonomic analysis, componential analysis, and cultural theme analysis. Initially, researchers use domain analysis to obtain a comprehensive picture of the object being studied. In the next stage of taxonomic analysis, researchers will determine the focus of their research. Then, researchers will identify the specific characteristics of the elements of each domain in the taxonomic analysis. In the cultural theme analysis stage, researchers will draw relationships between domains from the data obtained.[11]

2. Result and Discussion

2.1. Definition of Zikir

In the Islamic treasury, dhikr can be interpreted as "mentioning the word of Allah SWT, with Thayyibah sentences including tasbih, tahlil, tahmid, and takbir. It can even be interpreted more broadly in reading the Qur'an or prayer. A similar definition was expressed by Amatullah Armstrong who interpreted Dhikr as a practice to remember, mention and glorify Allah repeatedly.[12] With this explanation, we can conclude that the definition of Zikir has similar epistemological roots but is only slightly different in its expression.

Dhikr is also an important component of the spiritual journey of Sufis to reach Allah SWT.[13] This is in line with the teachings of dhikr expressed by Abdurrauf al-Singkili in his monumental work.[14] That it is revealed there that dhikr is a recommendation from the Prophet as the closest way for a servant to reach Allah SWT. This understanding is in line with Sheikh Akhmad Khatib Sambas who stated that dhikr is a method that leads us to knowledge of Allah.[15] People who constantly do dhikr or what is called zakir are actually getting closer to themselves by mentioning Allah as revealed by Abu Bakr al-Kalabadzi.[16]

2.2. The words and virtues of Zikir

Zikir in its application certainly requires certain theories and phrases, in order to remember Allah SWT by feeling His presence as the most holy, most praiseworthy being with all His greatness.[6] This is clearly recorded in the teachings of dhikr as expressed by Ibn Qayyim by remembering Allah with the heart and mentioning His names with the tongue.[17] This phrase is what clearly leads someone to a practice but will be a source of comfort and peace for the doers. Because in it there is a source of spiritual power that radiates.[18] This is in line with the virtue of dhikr according to Khatib Sambas with the Naqshbandiyah and Qodiriyah orders which will provide an effect of comfort, patience and calm for those who do it.[19]

In this context, Abdurrauf al-Singkili emphasized that to reach Allah and attain the best status in His sight is by saying and getting used to the most important sentence of dhikr, namely "la ilaha illa Allah".[14] Of course, this phrase is different from Abu Baakar Atjeh's opinion, that the most important dhikr is dhikr from the verses of the Qur'an. In this case, Abdurrauf al-Singkili refers to the hadith of the Prophet which reads:

أفضل الدعاء دعاء يوم عرفة وأفضل ما قلت أنا والنبيون من قبلي لا اله الا الله وحده لا شريك له

The best prayer on the day of Arafat, and the best remembrance that I and the prophets before me said is the sentence laa ilaha illa allah wahdahu la sharika lah (There is no god but Allah, who is One and has no partner)

Why is that, because according to Abdurrauf al-Singkil this dhikr is the perfect form of a servant's monotheism to his Lord. But more than that, Abdurrauf al-Singkil revealed that in addition to being a sentence of monotheism, this dhikr lafadh is also considered a sentence of tayyibah (good) with its essence as a sentence of sincerity and a sentence of piety. So that the recommendation and emphasis

of its pronunciation will remove the barriers of a servant to his Lord, also as an invitation to truth and also become a strong binder of heavenly treasures.[14]

And among the benefits and fruits of dhikr is the formation of good morals and ethics (mahasin al akhlak) and can grow nobility (karamah) for those who do it. From this dhikr, good morals will be formed, including the nature of Zuhud, in the form of the loss of the heart's tendency towards something that smells worldly. While the nobility that arises for those who do this dhikr is the blessing of all kinds of needs, starting from clothing, food and so on. So that all needs will always be met.[20]

2.3. Etiquette of Dhikr

Abdurrauf al-Singkili ordered his students to always pay attention to the ethics and manners in dhikr, as an effort to achieve the benefits of dhikr. So before someone drowns in the ocean of dhikr, it is expected that they first know the manners in dhikr. This is in line with the Naqshbandiyah order which considers dhikr as an honorable worship that must pay attention to the ethics and manners in dhikr. In his explanation, Ibn Qayyim emphasized that dhikr is not just a ritual of mentioning His name but must include carrying out all commands.[21] This is enough to explain that dhikr is not only talking about what is in the dhikr itself. However, it includes ethics, and what is done by the servant after that. This is in line with what was conveyed by Abu Bakar Atjeh that dhikr will give birth to the nature of fearing Allah and obeying what is commanded.[22]

According to Abdurrauf al-Singkili, the etiquette of dhikr is divided into 3 categories, in which there are several practices that must be observed, namely: five things before dhikr, twelve things during dhikr and three things after dhikr.

Five things that must be done before dhikr include: repentance, bathing or ablution, concentrating to gain strong conviction, asking for guidance from a sheikh, and believing that the help of the sheikh is the same as the help of the Prophet Muhammad SAW, because in the view of Abdurrauf this sheikh is essentially a substitute. While the twelve things that must be done when dhikr are: sitting in a holy place, placing both palms on the thighs, wearing perfume, wearing the best clothes, choosing a quiet place, closing both eyes, imagining the sheikh, being honest in dhikr, sincere, choosing the sentence of tauhid laa ilaha illa Allah, always presenting the meaning of dhikr, and eliminating everything other than Allah in the heart. While the three things that are done after dhikr are: calming down for a moment after dhikr, regulating breathing periodically and repeatedly and not drinking water immediately after dhikr.[20]

Abdurrauf al-Singkili believes that this adab of dhikr is the same as the dhikr that was obtained directly by Amirul Mukminiin, during a time of true longing to reach the essence of Allah. Then this wish was expressed directly to the Prophet Muhammad SAW, and he taught him the etiquette and etiquette of remembrance.

2.4. Procedures for Dhikr

As for the procedure for dhikr, Abdurrauf emphasized that dhikr should refer to a sheikh who would help him. Of course, this is related to the concept of dhikr according to Khatib Sambas who said that dhikr must be guided by a sheikh. However, there is a slight difference in the tarekat used.[15] And Abdurrauf firmly emphasized to learn it from a sheikh, because if not then Satan will be his guide. as expressed by Abdurrauf:

من لا شيء له فالشيطان شيحه

Therefore, Abdurrauf said that we should look for the best sheikh who is able to guide and perfect the dhikr that is taught. So, with Allah's permission, we will get the perfect fruit and benefits from the dhikr and achieve the true essence of monotheism.[14]

According to Abdurrauf, there are two ways to perform dhikr, namely loud dhikr (jahr) and quiet dhikr (sirr). For Abdurrauf, loud dhikr is divided into three types. First, with dhikr of denial (nafyu)

and affirmation (isbat) with the sentence laa ilaha illa Allah. Second, with dhikr of affirmation only, namely illa Allah. Third, with dhikr of the isim of the substance alone, namely Allah, and can be divided into several types such as Allah or Hu Hu or Hu Allah, Hu Allah, or Allah Hu, Allah Hu. For Abdurrauf, the division of dhikr through the isim Allah is a form of testimony (syahadah) in the unseen or not.

As for slow dhikr (sirr) according to Abdurrauf al-Singkil, it is divided into three ways. First, by regulating the breath when doing dhikr, namely by imagining the sentence laa ilaha when exhaling and illa Allah when breathing in. This is in line with the Anfas tariqat, namely using the method of breathing out and in.¹ According to Abdurrauf, the sentence laa ilaha illa Allah is a sentence in the form of releasing someone from the human world. Second, by means of dhikr through the heart. Third, is the dhikr Istila' in a way that refers to the mursyid or sheikh who guides the dhikr.[15]

2.5. Definition of Emotional Intelligence

The terminology of emotion comes from Latin, which is called the word "movere" which means to move and move. This word is generally perceived as an urge to move and act.[23] Emotions according to most people have similarities with feelings, but both can be known and recognized differently. If emotions are more intense and easily assessed by someone through changes in physical actions, feelings are abstract and deepen someone's mind and heart.[24] So in general, emotions will always be a stimulus for thoughts and feelings to lead to action.[25] In other words, emotion is a simultaneous arousal of a living organism that includes changes that are profound in nature and consciously connect it with the activity of feelings. "an emotion, is an affective experience that accompanies generalized inner adjustment and mental"[26]

Emotional Intelligence is a term that emerged in 1990,[27] by a psychologist named Peter Salovey with the title "The Wisdom in Feeling, psychological processes in Emotional Intelligence".[28] Then these ideas and discussions were further developed by Daniel Goleman in 1995 through his works and writings which describe a person's thoughts, behavior and emotions.[29] Scientists define emotional intelligence as the ability to signal feelings, thoughts and emotions to overcome and solve problems and achieve desired goals.[30] Meanwhile, according to Goleman, emotional intelligence is a person's basic ability to control and regulate emotions within themselves and those around them. This is in line with what Salovey and D. Mayer said that emotional intelligence means a person's skill and ability to manage one's own emotions and those of others which will lead to actions and behavior. So simultaneously, this emotion will bring and stimulate feelings that will result in changes in Action. So that a person's action can be known from the radiance of a person's emotions.[31]

In the Qur'an, an example of emotional intelligence can be seen in Surah Al Imran: 134.

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُظُمِينَ الْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ۝١٣٤

(namely) people who always give infaq, both in free and narrow times, people who control their anger, and people who forgive other people's (mistakes). Allah loves those who do good. (al Imran: 134)

This is the positive emotional content that the Qur'an explains in describing the personality of a person who has empathy and sensitivity towards others, forgives fellow human beings and those who are able to control their anger.[32] In his interpretation, anger is the realization of negative emotional states that always lead to evil without thinking rationally. In-depth discussion is discussed by Dr. Muslih Muhammad that emotional intelligence according to the Qur'an is in the form of growing positive emotions in humans and eliminating negative emotions in humans. Which will give rise to traits and behaviors that reflect the Qur'an.[33]

¹ Ahmad Khatib Sambas, *Fathulārifīn*, (Siyrah Bankul Indah : Surabaya,) tanpa tahun, hal. 1-3

2.6. The role of Abdurrauf al-singkil's dhikr in building emotional intelligence

Robbins revealed that the elements of human emotional intelligence can be measured by three things. First, a person's ability to feel emotions, both within themselves and others. Second, understanding those emotions. Third, regulating and controlling those emotions according to conditions and circumstances.[34] Chernis said that the dimensions of human emotional intelligence are: Self-awareness, self-regulation, motivation, empathy, social skills.

This is very similar to what Salovey calls the five main areas of emotional intelligence. And in this area Goleman also agrees and tries to develop the five elements: First, Self-awareness. Namely as an individual's ability to recognize feelings so as to become a person who is not controlled by feelings and becomes a reliable pilot in life.[35] Second, Managing emotions. Namely, a person's ability to regulate feelings so that they can be used properly and also depends on self-awareness. Third, Self-motivation.[36] This dimension according to Goleman is an individual's ability to optimize Desire to be in line with actions to achieve a goal.[37] Fourth, Recognizing other people's emotions or commonly called Empathy is a person's skill in socializing and being able to capture social signals emitted and needed by others. Fifth, Building relationships as a social skill that is very closely related to leadership and a person's success in socializing.

From the understanding above, emotional intelligence is an aspect that can only be obtained through regular and consistent practice to build the five elements above. However, it should be noted that the element of spirituality can also be an offer in an effort to build emotional intelligence. Because, this element is closely related to a person's lifestyle.[38] According to Abdurrauf al-Singkili, this element of dhikr is the spiritual element that requires the person doing it to repeat dhikr continuously and consistently to get closer to God. This activity may be the solution in building a person's emotional intelligence.

In an effort to build self-awareness, dhikr can also be an alternative offering to build awareness that humans are created beings who need an intense relationship with their God.[39] In fact, specifically according to al-Kalabadzi, this dhikr is what can eliminate the negligent nature in humans (thard al ghaflah).[40] so if the negligent nature is lost in a person, it will certainly give rise to a person who always remembers his Lord even though he is in a silent condition. If examined through the concept of Abdurrauf al-Singkili's dhikr, the sentence *laa Ilaaha Illa Allah* is the most effective sentence as a method of approaching a servant to his Lord.

In line with this, Amin gratefully expressed that dhikr correctly and properly will be able to bring the repeated words to the mind and move towards feelings.[41] In our opinion, dhikr that is done correctly can bring a person to the awareness of feelings as the deepest level of personality so that efforts to build self-awareness will be realized. This stage towards self-awareness is what in Abdurrauf al-Singkili's concept of dhikr must be done with a devout heart.

The concept of dhikr that is not limited in terms of its implementation, allows a person to be more capable of controlling and controlling his emotions. This is in line with the opinion of al-Qusyairi who stated that the implementation of dhikr is not limited by time, although prayer or after is the most noble time, but dhikr can be done all the time in various circumstances. So that a person who performs dhikr will definitely find it easy to control and manage the emotions within himself.

It is also important to know that dhikr is a self-therapy medium that makes dhikr an effective tool for regulating the deepest feelings which have implications for human ability to manage one's own emotions.[42] Even research studies that have been conducted have answered the question that dhikr will effectively influence a person in controlling emotions and have an impact on good emotional changes and good emotional stability. In fact, the scholars use the dhikr method as a means to revive the heart, which has implications for the scholars' skill in controlling emotions by always remembering their God.[43] If analyzed with the concept of Abdurrauf al-Singkili's dhikr, of course the mechanism of dhikr that he offers also has benefits in managing emotions significantly. This is reflected in the formulation of his dhikr comprehensively by regulating the breath in dhikr. In this

case, the application of the technique of regulating the breath is called relaxation as a method of controlling and regulating emotions.[44] Thus, the continuous implementation of dhikr can enable those who do it to build their stability in managing their emotions.

With the ability to manage emotions, the next element of emotional intelligence can be built. This is because when our emotions are stable, we will be easier to communicate and can avoid disputes. Even more than that, according to Hamka in his interpretation of the importance of dhikr in the Qur'an. Hamka argues that dhikr that is done well and correctly will make someone more able to have *husnuzon* with others.[45] This was proven after Hamka's interpretation and study of the dhikr verses in the Qur'an. In an effort to build social skills analyzed with the concept of Abdurrauf al-Singkil's dhikr. We can find the most important aspect in building social skills and empathy lies in the relationship of a student with the Sheikh Mursyid. So that this emphasis also reaches the aspect of a person's success in dhikr is when a student is obedient and obedient to the teacher and mursyid who guides him.

In the other hand, dhikr is also able to grow positive traits and characters that are able to build a good personality in social life. This is in line with what was conveyed by Abdurrauf al-Singkil in his concept of dhikr which is useful for growing good morals and ethics (*mahasin al-akhlaq*). This is in line with the understanding of Amin Syukur who said that dhikr is a form of worship for a creature that will create positive energy in the body that will lead a person to always act positively and spread this positive energy. Even more than that, according to al Ghazali, this dhikr will give rise to feelings of *uns* (intimacy and closeness) which implies love for others. Thus, the power of dhikr is what is able to foster a sense of empathy and skills in socializing as an effort to build a person's emotional intelligence.

Not only does it cultivate commendable traits, but dhikr is also able to prevent someone from reprehensible actions that cause disputes and damage someone's social relationships. This means that true dhikr is a form of spiritual condition with a heart that is close to its Lord and always feels watched. This is in line with al-Sarraj's opinion that a person's good remembrance is when he feels in the surveillance phase (*muraqabah*) and is afraid of threats. Thus, of course, if someone understands that he is being watched, he will always be afraid to do bad things that can disturb others. So in this case, the element of a person's skills in interacting will be built.

Conclusion

Humans as creatures who are responsible for the continuation of life in the world, of course will always be colored by various challenges and life problems that exist. Especially if the problem is caused by a person's lack of recognition and control of emotions within themselves. Current issues state that various crimes today are none other than caused by emotions and momentary lust. Through this emotional intelligence, humans will be able to overcome and eradicate existing problems. Even more than that, this emotional intelligence is also able to make a person an expert in building social skills that have implications for a person's success in building a community life.

A Nusantara cleric has a concept of dhikr, he is Abdurrauf al-Singkili who according to us as researchers is able to play a role in building a person's emotional intelligence. In an effort to be self-aware, dhikr with repeated words can be brought to the mind and move towards feelings. So that dhikr that is done correctly can bring a person to awareness of feelings as the deepest level of personality so that efforts to build self-awareness will be realized. Dhikr as self-therapy for Muslims is certainly an effective medium for regulating the deepest feelings that have implications for human ability to manage their emotions. In another concept, dhikr is also able to bring its perpetrators to always do good deeds which have implications for avoiding someone from disputes and conflicts between humans. Likewise, this dhikr is able to present a sense of supervision from God which causes a person not to do bad deeds that can harm themselves or others. The implementation of unlimited dhikr is certainly very capable and becomes an alternative offer to build a person's emotional

intelligence. If this dhikr is done properly and correctly, it will certainly have a significant impact on building emotional intelligence.

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