

DZIKRULLAH: RELIGIOUS THERAPY FOR TREATING INDIVIDUALS WITH NEURASTHENIA DISORDERS

*(Dzikrullah: Terapi Agama untuk Merawat Individu yang Mengalami Gangguan
Neurasthenia)*

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ABSTRACT

This study is about the application of the *dzikrullah* technique as a strategy for providing religious therapy services to treat individuals with neurasthenic disorders. The pleasures of the world and the neglect of religious obligations carried out by most of today's Generation Z youth raise various kinds of problems, making them more susceptible to neurotic disorders, one of which is neurasthenic disorder. Neurasthenia is a condition characterized by chronic physical and mental fatigue, even though no physical causes are found. This condition can hinder the development of adolescents, making treatment necessary for them to develop and grow while maintaining a healthy mentality, namely through religious therapy using the *dzikrullah* technique. The research method uses a qualitative approach, with the type of case study, and the data collection methods used are interviews, observations, and documentation. The results showed that religious therapy with the *dzikrullah* technique was successful in dealing with individuals with neurasthenia disorders, which were characterized by a calmer heart condition. The *dzikrullah* technique applied includes three interventions: therapy to eliminate all anxiety, sadness, depressed feelings, mental unrest, inner conflict, anxiety; therapy to eliminate fear; and therapy to cure insomnia.

Keywords: *Dzikrullah*; religious therapy; neurasthenia disorders

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ABSTRAK

Penelitian ini tentang penerapan teknik dzikrullah sebagai salah satu strategi pemberian khidmat terapi agama untuk menangani individu yang mengalami gangguan Neurasthenia. Kenikmatan dunia dan kelalaian terhadap kewajiban perintah agama yang dilakukan oleh kebanyakan remaja generasi Z saat ini mewujudkan pelbagai masalah, sehingga membuat mereka mudah mengalami gangguan neurosis, salah satunya gangguan Neurasthenia. Neurasthenia merupakan gangguan mental yang dilihat dengan kelelahan fizikal yang mana dapat menghalang perkembangan remaja. Sehingga perlu diberikan penyelesaian khusus. Rawatan untuk masalah ini dapat dilakukan melalui terapi agama dengan teknik dzikrullah. Metodologi penelitian ini menggunakan metode kualitatif dengan jenis kajian kes. Hasil penelitian menunjukkan bahawa terapi agama dengan teknik dzikrullah berhasil menangani individu dengan gangguan Neurasthenia yang hasilnya dengan keadaan hatinya yang menjadi lebih tenang. Adapun teknik dzikrullah yang diterapkan meliputi tiga intervensi iaitu terapi menghilangkan segala ke Gundahan, kesedihan, perasaan tertekan, ketidak tenangan jiwa, pertentangan batin, kecemasan, terapi menghilangkan ketakutan, dan terapi untuk menyembuhkan insomnia (susah tidur).

Kata kunci: *Dzikrullah; terapi agama; gangguan Neurasthenia*

INTRODUCTION

The world has experienced changes and progress from time to time, evolving from what was once ancient to what is now sophisticated and modern. Of course, this offers its own pleasures for humans, especially teenagers in the current Generation Z. At present, the pleasures of the world seem to blind human reason, or the youth themselves. Teenagers tend to have a desire not to miss any of the pleasures that the world has to offer. The most prominent impact of the changes or progress of the times for adolescents is hedonic behavior, characterized by a luxurious and excessive lifestyle. Hedonism is the view that pleasure is the most important thing in life. Many of us, especially teenagers, may be unconsciously trapped in a very deep abyss of hedonism (Resita 2016). From these impacts, we can conclude that teenagers who live in modern times tend to want to live easily and happily.

These self-pleasing behaviors lead to conditions where adolescents tend to forget their obligations as Muslims. The pleasures of the world and the negligence of the obligations of religious orders carried out by most teenagers in Generation Z today raise various kinds of problems, thus making them prone to neurotic disorders.

Maksum explains in his book that the modern generation, or what is now called Generation Z, has experienced a spiritual void (Maksum 2003). Likewise, Arroisi,

in his research, stated that the spiritual emptiness experienced by Generation Z was caused by the process of secularization that had removed religion from social life into personal life, such as the emptying of religious values and spiritual aspects in viewing the universe (Arroisi & Zhoofiroh 2010). Teenagers in Generation Z are more concerned with material life and pursue satisfaction and pleasure for a moment without considering the impact in the future.

As a result of this condition, adolescents tend to experience neurotic disorders. If this neurotic disorder is not treated, it will have an impact on the development of the teenager himself. It is known that adolescence is a very important period, namely that adolescents are in a period of searching for identity. Adolescence is a period of preparation for a successful future. Therefore, adolescents need to carry out this period with normal conditions and a healthy mentality. But in fact, in some cases, teenagers tend to follow what they find fun, regardless of whether it is good or bad to find their identity.

Self identity will be carried into adulthood. Neurasthenic disorder is a disorder characterized by chronic physical and mental fatigue even if no physical cause is found (Haris 2008). This disorder causes symptoms such as depression, emotional lability, confusion, insomnia, and other symptoms of physical fatigue.

Neurasthenia disorder is experienced by clients due to spiritual emptiness caused by negligence in carrying out their obligations as Muslims. Based on the results of interviews with the client, he said that he often experiences pressure and confusion, as well as fatigue. When pressure approaches him, he moves even further away from God and often neglects God's commands. He spends more of his time seeking pleasure.

An alternative treatment that can be given to these clients is religious therapy through the dzikrullah technique. Religious therapy was once carried out by Ustman Najati which was applied as an antidote related to spiritual disorders. Ustman Najati presents the Koran as a therapy in the midst of the complexity of problems that have the potential for the emergence of several psychiatric disorders (Arroisi & Zhoofiroh 2010). Religious therapy views humans as having a need to worship, to be close to God and to devote themselves to religious values. Through this therapy, it is hoped that the client will get peace of mind and be able to surrender, that in fact there is no best medicine for the heart except remembering Allah and being close to Him.

LITERATURE REVIEW

Neurasthenia

Neurasthenia belongs to the category of neurosis disorders. Neurasthenia is a disorder characterized by chronic physical and mental fatigue even when no physical cause is found (Haris 2008). Neurasthenia is a mental disorder that has long been known to people as a neurological disease, which was previously thought to occur due to weak nerves; therefore, treatments at that time were carried out by ordering patients to rest in bed away from commotion and danger, in addition to giving strengthening drugs and sedatives.

a. Neurasthenia symptoms

Neurasthenia is also called 'lame disease'. The symptoms of this disorder are (Daradjat 1984):

1. A prolonged period of suppressing feelings, inner conflict, anxiety, blocked desires, and lack of enthusiasm.
2. Experiencing too many failures that cause anxiety and depressive feelings.
3. Constantly feeling dissatisfied and feeling either rejected or accepted.
4. Getting tired quickly even if you only expend a little energy.
5. Being emotionally unstable, namely intermittently wanting to be angry.
6. Grumbling and reduced thinking ability.

In addition to these main symptoms, there are also additional symptoms, namely insomnia, headaches, often feeling attacked by various diseases and so on (Maramis W. F n.d.).

b. Neurasthenic type

Neurasthenia is characterized by generalized weakness, lack of concentration, apprehension, and hypochondria. The term was introduced by G. M. Beard, a neurologist from America. Sub-types of neurasthenia include:

1. Cerebrum
2. Spinals
3. Gastrointestinal
4. Heart
5. Urine
6. Sexual

Religious Therapy with Dzirkullah Techniques

Therapy, according to Kartini Kartono in (Fadil & Rofiq 2020) is a method of healing from psychiatric disorders. As mentioned by Abdul Aziz Ahyadi in Nurfalalah (Nurfalalah 2016), therapy is a treatment using psychological tools for problems originating from emotional life, where an expert intentionally creates a professional relationship with a patient aimed at eliminating, changing, or reducing existing symptoms and increasing the growth and development of a positive personality. Religious therapy is a method of healing through religious beliefs, using informal talks or personal discussions with teachers or friends (Agus Santoso n.d.).

The Dzirkullah technique is therapy that involves remembering, paying attention, reminiscing while taking lessons, and getting to know or understanding what is usually shown by people only in the form of contemplation while sitting and muttering. However, more than that, dhikr is implementative in various active and creative variations. Dhikr awakens memory and awareness (Syukur & Usman 2012).

Dhikr forms acceleration, starting from contemplation and actualizing attitudes towards natural process activities. Consistently worshiping Allah, remembering Him, thanking Him at all times, asking for His forgiveness, and praying to Him will bring people closer to their Lord. It is at that time that humans will feel His care and supervision, so that their hopes will become stronger in reaching His forgiveness. It will also strengthen the heart of contentment and broad-mindedness, and they will always feel calm and relieved. This is in accordance with His word, which means:

(That is) those who believe and whose hearts find rest in the remembrance of Allah. Remember, only by remembering Allah will the heart be at peace. (Al-Quran, al-Ra'd 13: 28).

Remember Allah as much as possible so that you will be successful. (Al-Quran, al-Jumuah 62: 10)

All worship is essentially an attempt to remember Allah, both with *takbir*, *tahlil*, *tahmid*, thanksgiving, reading surah al-Fatihah, reading easy verses in the Quran in every prayer, bowing, prostration, sitting between two prostrations, blessings to the Prophet, and also greetings. The benefits of *Dzirkullah* therapy are:

- a. Strengthening faith
- b. Generating good moral energy
- c. Avoiding danger
- d. Soothing the soul, calming the human heart, and bringing happiness.

METHODOLOGY

Researcher uses a qualitative approach to the type of case study. A qualitative approach is research that intends to understand phenomena about what is experienced by research subjects, such as behavior, perceptions, motivations and actions holistically (Moeleong 2005).

A case study is an exploration of “a bound system” or “a case/various cases” that periodically undergoes in-depth data collection and involves various rich sources of information in a context (Wahyuningsih 2013). Case study researcher seeks to examine as much data as possible about the subject under study. In this article, the researcher explores a case, namely a student or individual who has a neurasthenic disorder, the results of which are then presented as a description in the form of words and language, in a special natural context, using various natural methods.

RESULTS AND DISCUSSION

In the counseling process, the religious therapy that has been carried out by researcher with clients is called the directive counseling method. Directive counseling is a counseling method centered on the counselor. This shows that, in counseling interactions, the counselor has more of a role in determining something. In this technique, the counselor understands the client through direct action (Sirada 2012). The pioneer of this directive counseling method is Williamson, who divides the stages of counseling into six steps: problem identification, diagnosis, prognosis, treatment, evaluation, and follow-up (Bimo Walgito 2005).

IDENTIFICATION OF PROBLEMS

Problem identification is the first step in the counseling process, which is useful for gathering data about counselees (Thohir 2013). At the problem identification stage, the researcher conducts an assessment to collect information about the causes and symptoms of the client through interviews and observations. Assessment is the first step in the counseling process, including the processes of assessment, testing, and measurement (Hays 2013).

The assessment was carried out in three meetings. The information collected during the assessment process includes details about the client’s identity, the onset of the client’s stress and fatigue, and information regarding the client’s worst condition. During this identification stage, it was determined that all the forms of mental stress, fatigue, confusion, and laziness he experienced were caused by his preference for fun, vacations, and traveling. According to who is 'him', studying can only distract him from having fun.

DIAGNOSIS

Diagnosis is the establishment of a problem based on problem identification (Effendi 2016). At the diagnosis stage, the researcher determines the problem or disorder based on the visible symptoms obtained from the results of extracting information during three meetings. The symptoms are:

1. Pressure, mental unrest, anxiety and inner conflict
2. Laziness and lack of motivation
3. Emotional lability
4. Confusion
5. Fatigue and exhaustion
6. Lack of concentration and insomnia

Dradjat, in his book, explains that being poor, depressed, tired, and emotionally unstable are symptoms of neurasthenia (Dradjat 1984). Maramis also mentioned that insomnia, headaches, and often feeling attacked by various diseases, and so on (Maramis W. F n.d.).

From the above symptoms, it can be diagnosed that the client is experiencing a neurasthenia disorder. Neurasthenia is a disorder characterized by chronic physical and mental fatigue even when no physical cause is found (Haris 2008).

PROGNOSIS

Prognosis contains things that lead to ways of providing assistance or solving further problems (Effendi 2016). In this study, the researchers determined an intervention plan based on predetermined symptoms and diagnoses. Neurasthenia disorders experienced by clients can be handled through religious therapy with the dzikrullah technique. Religious therapy is a method of healing through religious beliefs, involving informal talks or personal discussions with teachers or friends (Agus Santoso n.d.).

TREATMENT

Treatment is the stage of providing assistance by the counselor in overcoming the counselee's problems (Effendi 2016). At this stage, the researcher carries out the intervention that has been determined at the prognostic stage, namely by giving religious therapy through the dzikrullah technique. The application of religious therapy with the dzikrullah technique to clients is carried out with three interventions, namely:

1. Therapy eliminates all anxiety, sadness, feelings of depression, mental unrest, inner conflict, and anxiety.
Therapeutic actions carried out by researcher for clients to alleviate all anxiety, sadness, feelings of depression, mental unrest, and inner conflict are conducted in the following manner:
 - a. Researcher asks clients to lie down in a state where their genitals are covered.
 - b. The researcher asks the client to listen and pay attention to the prayer or reading of the Quran that will be recited by the researcher.
 - c. The researcher reads the Tawhid sentence that was recited by the Prophet Yunus, namely the sentence:

لا إله إلا أنت سبحانك إني كنت من الظالمين

- d. When the researcher reads the tauhid sentence, the client is asked to imitate, understand, and live it.
- e. The researcher reads the prayer and asks the client to read the prayer himself, which was read by the researcher, along with the prayer:

اللهم إني أعوذ بك من الهم والحزن وأعوذ بك من العجز والكسل
وأعوذ بك من الجبن والبخل وأعوذ بك من غلبة الدين وقهر الرجال

2. Therapy eliminates fear
For therapy to eliminate this fear, the client is asked to remain lying down. The researcher takes a glass of drinking water, then reads isti'adhah and al-Fatihah over the drinking water and then drinks it to the client. Next, the researcher reads the prayer, and the client is asked to repeat the prayer that the researcher has read and written down on paper. Here's the prayer:

أعوذ بكلمات الله التامات من غضبه و عقابه و شر عباده ومن همزات
الشياطين وأن يحضرون

3. Therapy to cure insomnia (difficulty sleeping)
In this therapy for insomnia, clients are asked to remain lying down. The researcher takes another glass of drinking water, then reads isti'adhah and al-Fatihah over the drinking water before giving it to the client. The researcher reads the prayer, and the client is asked to repeat the prayer that has been read by the researcher and has been written down on paper. Here's the prayer:

اللهم رب السموات السبع وما أظلت ورب الأرضين وما أقلت ورب
الشياطين وما أضلت كن لي جاراً من شر خلقك كلهم جميعاً أن يفرط
علي أحد منهم أن يبغى علي عز جارك و جل ثنائك ولا إله غيرك

In psychotherapy theory, it is agreed that anxiety, fear, and anxiety are the main causes of symptoms of psychiatric disorders (Najati 1992). In the study of religion, especially Islam, there is clear evidence of the success of faith in Allah in healing the soul from various diseases, creating feelings of security and peace and preventing feelings of anxiety, as well as various symptoms that arise from anxiety. Faith that is instilled in the human soul from an early age will help prevent mental illnesses (Arroisi & Zhoofiroh 2010).

Abu Muhammad bin Said bin Hazm bin Ghalib, in Arroisi & Zhoofiroh's research, explained that a servant who believes in Allah and follows the teachings outlined by the Quran and the Sunnah of the Prophet is the only way to deal with anxiety and wishful thinking. In this study, the dhikr readings given to clients are verses of the Qur'an, which can invite inner peace and heal mental illness. The Quran is an antidote for all diseases. Reading it has a very big influence on peace of mind (Sururin 2004).

Evaluation and Follow-up

Evaluation and follow-up are stages of assessing to what extent programs and actions are agreed upon and implemented by the client (Bimo Walgito 2005). In the final stage, the researcher provides an evaluation and follow-up of the therapy that has been carried out with the client. The evaluation results show that the client has become calmer, and all the thoughts he is currently experiencing are lighter. His heart has become cool and peaceful. The symptoms of neurasthenia that were experienced are now gone.

From the results of this evaluation, researcher provides follow-up in order to maintain that the client remains healthy and does not experience mental disorders anymore. In this case, the researcher provides some tips that can be done by the client, namely:

1. Maintain the five daily prayers and Sunnah prayers

The benefits of prayer for mental health are cultivating experiences of peace and inspiration, as well as resolutions and solutions to problems, humility and interpersonal sensitivity, and always forgiving (Safiruddin & Sholihah 2019).

2. Always dhikr and pray to Allah

Dhikr forms acceleration, starting from contemplation, actualizing attitudes to natural process activities. *Dhikr* is implementative in various active and creative variations. Dhikr awakens memory and awareness (Syukur & Usman 2012).

CONCLUSION

Based on the data exposure, research results, and discussion that have been described, it can be concluded that: First, religious therapy with the *dzikrullah* technique to treat individuals with neurasthenic disorders is carried out in six steps, namely: problem identification, diagnosis, prognosis, treatment, evaluation, and follow-up. At the treatment stage, the researcher applied three interventions, namely therapy to eliminate all anxiety, sadness, feelings of depression, mental unrest, inner conflict, anxiety, therapy to eliminate fear, and therapy to cure insomnia (difficulty sleeping). Second, the end result of the process of religious therapy using the *dzikrullah* technique to treat individuals with neurasthenic disorders shows that the client is calmer, and all the burdens on the mind that he is currently experiencing feel lighter. His heart became cool and peaceful. The symptoms of neurasthenia that were experienced are now gone.

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