

## Psychoeducation Regarding the Role of Dhikr in Individual Psychological Welfare at SMAN 1 Banda Baro

Yara Andita Anastasya<sup>1</sup>, Nurlaila Harun<sup>1</sup>, Saidatunnisaq<sup>1</sup>, Hanisasalsabila<sup>1</sup>, Aura Chairunnisa<sup>1</sup>, Alianur<sup>1</sup>, Dira Ayunda<sup>1</sup>

<sup>1</sup>Psychology Study Program, Faculty of Medicine, Universitas Malikussaleh  
Jl. Cot Tengku Nie, Reuleut, Muara Batu, North Aceh 24355 – Indonesia

Email: [yara.andita@unimal.ac.id](mailto:yara.andita@unimal.ac.id)

\*Correspondence

### Abstract:

*College adjustment is a challenge for new students, especially for those with childhood abuse. Early adulthood is a complex and crucial developmental phase, marked by significant changes in physical, cognitive, emotional and social aspects. In this phase, mental health becomes an important issue with a fairly high prevalence of disorders such as anxiety, depression and stress. This research explores the role of dhikr (remembering Allah) in improving individual well-being in early adulthood. Dhikr, as a spiritual practice in Islam, has psychological benefits such as calming the soul, reducing stress and anxiety, increasing spiritual closeness, concentration, mental health, gratitude, and strengthening social relationships. Through psychoeducation, students are enthusiastic and motivated to implement dhikr in their daily lives in order to achieve better mental and mental well-being. The research results show that dhikr has great potential in facilitating positive development and mental health in individuals in early adulthood.*

**Keywords:** *Early Adulthood, Mental Health, Remembrance, Individual Welfare, Psychoeducation*

### 1. Introduction

Early adulthood is a complex and crucial developmental phase, typically occurring between the ages of 18 and 25 or 30 years. This phase is marked by significant changes in physical, cognitive, emotional, and social aspects. During early adulthood, individuals experience substantial emotional maturity. They become more capable of regulating emotions effectively and building stable and meaningful relationships. Personality continues to develop, with increased self-awareness and a decline in neuroticism.

Socially, this phase is characterized by major transitions such as leaving the parental home, completing education, entering the workforce, and forming intimate relationships. These changes require significant social adjustments, alongside the search for self-identity and independence. Hurlock (2009) outlines the developmental tasks of early adulthood, which include: a) obtaining a job, b) choosing a life partner, c) learning to live together as husband and wife to form a family, d) raising children, e) managing a household, f) accepting responsibilities as a citizen, and g) joining a social group.

Mental health is a crucial issue during early adulthood. The prevalence of disorders such as anxiety, depression, and stress is relatively high in this phase. Social and economic pressures, along with rapid life changes, contribute to these conditions. Mental health is essential for holistic individual development, encompassing physical, mental, spiritual, and social aspects. Good mental health enables individuals to cope with daily pressures, work

productively, and contribute to their communities. It also facilitates enjoyable social interactions, personal satisfaction, and the achievement of personal and professional goals.

Therefore, it is essential for individuals and society to prioritize efforts that promote mental health, such as education, access to mental health services, and policies that support work-life balance. Additionally, developing religiosity by believing in and mentioning the name of Allah in every activity is crucial for mental health and overall societal well-being. The practice of continuously remembering and mentioning Allah's name is known as dhikr.

Dhikr, which involves repeatedly remembering and mentioning Allah's name, is a method for Muslims to draw closer to Allah. Through dhikr, individuals experience a connection with Allah that removes the feeling of being separated from Him. Research has shown that dhikr has positive effects on mental and spiritual health. As a spiritual practice, dhikr is closely linked to mental well-being. People who engage in dhikr tend to feel closer to Allah, which brings inner peace and tranquility.

This aligns with Allah's words in the Quran, which state that remembering Him brings serenity to the heart—an essential aspect of mental health.

This is reflected in the following verse from Allah:

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كَلِمٌ بِهِ الْمَوْتَى بَلَّ اللَّهُ الْأَمْرَ جَمِيعًا أَفَلَمْ يَأْمُرُوا الَّذِينَ آمَنُوا أَنْ يُذَكِّرُوا اللَّهَ لِيَهْدِيَ اللَّهُ النَّاسَ جَمِيعًا وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّنْ دَارِهِمْ حَتَّىٰ يَأْتِيَ وَعْدُ اللَّهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ

*"Those who believe and whose hearts find peace in the remembrance of Allah." (Ar-Ra'd: 28).*

This verse indicates that remembering Allah brings peace and tranquility to the heart, which is an essential aspect of mental health.

### **The Relationship Between the Soul and Dhikr**

According to Ibn Sina, the soul is the initial perfection of the body. The soul and the body have a mutually dependent relationship, where the body serves as a medium for the soul to manifest itself. However, the soul and spirit are distinct substances that do not merge. The body is bound by space and time, making it limited, while the soul is a spiritual substance that transcends these boundaries. When the body perishes, the soul remains eternal. The soul belongs to the rational realm (naql), which cannot be perceived by human senses in this empirical world. Thus, the soul has a higher and more enduring existence compared to the transient body.

Dhikr, which means remembering Allah, has a strong connection to mental health, particularly in early adulthood when individuals often face stress and identity confusion. This practice helps calm the mind and reduce negative emotions, providing inner peace and emotional stability. By repeatedly reciting Allah's names and engaging in spiritual reflection, individuals can overcome anxiety and stress, enhance self-awareness, and strengthen their spiritual connection. Dhikr also aids in finding life's purpose, which is crucial for well-being and resilience in facing challenges.

### **The Role of Dhikr in Individual Well-being**

As a spiritual practice in Islam, dhikr plays a crucial role in enhancing individual well-being, especially during early adulthood. This developmental phase involves significant

changes in physical, cognitive, emotional, and social aspects. Developmental tasks, such as identity exploration and social adjustment, often create pressures that can affect mental health. Studies show that practicing dhikr helps individuals cope with stress and anxiety while fostering inner peace.

### **Benefits of Dhikr**

Dhikr, or the remembrance of Allah, has various spiritual and psychological benefits, including:

- a) Inner peace: Dhikr brings tranquility to the soul.
- b) Stress and anxiety reduction: Regular practice alleviates emotional distress.
- c) Spiritual closeness: Strengthens the connection between an individual and Allah.
- d) Improved concentration: Enhances focus and mindfulness.
- e) Mental health improvement: Contributes to emotional stability and well-being.
- f) Gratitude and social bonding: Increases appreciation for life and fosters positive relationships.
- g) Motivation and inspiration: Encourages self-improvement and resilience.

### **Psychological Well-Being**

Psychological well-being (PWB) refers to an individual's ability to find meaning in life (Triwahyuningsih, 2017). It includes having a clear sense of purpose, effectively handling life's problems, building meaningful social interactions, taking responsibility for oneself, resisting negative environmental influences, and fostering personal growth (Situmorang & Andriani, 2019).

Ryff identifies six key elements of psychological well-being, which align with Maslow's theory of positive functioning, Erikson's developmental theory, and Jahoda's mental health concept:

- a) Self-acceptance: Individuals with high psychological well-being accept themselves positively and practice gratitude.
- b) Positive social relationships: Those with strong psychological well-being can maintain good relationships, exhibit empathy, and demonstrate high tolerance.
- c) Autonomy: Psychological well-being fosters independence, allowing individuals to trust their abilities and manage threats effectively.
- d) Environmental mastery: The ability to adapt to and control one's surroundings.
- e) Life purpose: Individuals with high PWB have clear goals, aspirations, and responsibilities.
- f) Personal growth: The drive to improve oneself, seek broader knowledge, and explore new experiences (Fitriani, 2016).

Dhikr plays a significant role in psychological well-being. As a spiritual practice, it helps individuals attain inner peace and reduce stress. Research shows that dhikr therapy enhances well-being by promoting self-acceptance, fostering positive relationships, and clarifying life goals. Through dhikr, individuals feel closer to Allah, boosting their self-confidence and optimism. Additionally, dhikr contributes to emotional regulation and adaptability, ultimately supporting overall mental health.

## **Religiosity**

Religiosity refers to an individual's understanding and belief in religion, which is reflected in their behavior and values (Situmorang & Andriani, 2019). It results from faith and devotion to God, fostering good moral conduct and strong religious beliefs (Nur Furqani Z. A., 2021).

Religiosity plays a crucial role in psychological well-being by providing a deep sense of meaning and purpose in life. Strong religious beliefs often shape a positive outlook, enabling individuals to cope with stress and challenges more effectively. They perceive difficulties as part of a greater divine plan and trust in divine support.

Additionally, religious activities foster strong social networks. Religious communities offer emotional support, allowing individuals to share experiences, receive help, and feel accepted. These connections are valuable in combating loneliness and isolation, which negatively impact mental health.

Religiosity also serves as an effective coping strategy. Many individuals turn to religious faith in times of hardship, seeking solace through prayer and spiritual practices, which help alleviate anxiety and bring peace.

Furthermore, religiosity enhances self-acceptance. People with strong religious beliefs tend to accept themselves more fully, including their flaws and mistakes. This self-acceptance contributes to greater overall psychological well-being.

Overall, religiosity not only provides emotional support but also fosters a positive attitude that benefits mental health. The relationship between religiosity and psychological well-being is significant and mutually reinforcing.

## **2. Methodology**

The process of conducting psychoeducation in schools involved several key stages:

### **1. Preparation Stage**

This phase included coordination and discussions regarding the psychoeducation program at SMAN 1 Banda Baro, obtaining necessary permissions, preparing presentation materials, and arranging media tools for the session.

### **2. Implementation Stage**

The psychoeducation session took place on Thursday, November 28, 2024, with 20 students from grade 12 participating. The session involved:

1. Opening by the master of ceremonies (MC), led by students.
2. Presentation on "The Role of Dhikr in Individual Psychological Well-being."
3. Q&A session.
4. Quiz and prize distribution.
5. Closing session.

## **3. RESULTS/DISCUSSION**

The socialization event held on November 28, 2024, was attended by 12th-grade students. It was evident that they were enthusiastic and eager to participate in the activity. They remained focused while receiving the material and actively engaged throughout the

session. Students frequently expressed their opinions and asked questions about how to maintain personal well-being through dhikr, which they intended to implement in their daily lives at home, school, and within the community.

At the beginning of the session, some students were less active, but this issue was addressed by incorporating reflection and motivational interludes from the speaker to keep them engaged and prevent boredom. The speaker also emphasized the importance of dhikr in daily life and provided insights into its positive impact.

The event concluded with closing remarks and a group photo session. The students showed a growing enthusiasm for regularly practicing dhikr as a way to face life's challenges. Dhikr can also help them remain calm as they prepare for their upcoming school exams. The speaker highlighted the importance of overall well-being, explaining that a prosperous life leads to mental and emotional peace. Students were also encouraged not to keep their problems to themselves but to seek solutions. If they feel hesitant to share with others, they were reminded to engage in dhikr, as Allah SWT understands them best.

#### 4. Conclusion

Early adulthood is a complex and crucial developmental phase, marked by significant changes in physical, cognitive, emotional, and social aspects. Mental health becomes a critical issue during this stage, with high prevalence rates of anxiety, depression, and stress. The practice of dhikr, or the remembrance of Allah, plays a vital role in enhancing individual well-being, particularly during early adulthood. Dhikr helps calm the mind, alleviate anxiety and stress, increase self-awareness, and strengthen spiritual connections.

Through the psychoeducation session conducted, students showed enthusiasm and motivation to implement dhikr in their daily lives to achieve better mental and emotional well-being. The psychoeducation on the role of dhikr in psychological well-being at SMAN 1 Banda Baro demonstrated that the practice of dhikr can enhance inner peace and self-assurance. Research suggests that dhikr therapy is effective in reducing anxiety, increasing subjective well-being, and helping individuals feel closer to Allah. This sense of closeness contributes to feelings of calm and security. Additionally, dhikr therapy assists individuals in overcoming negative emotions and improving emotional regulation, ultimately having a positive impact on their mental health.

#### References

- Dewi, Y. S., & Yelliza, M. (2024). Peran Bimbingan dan Konseling dalam Menerapkan Terapi Dzikir untuk Pemulihan Trauma Akibat Luka Batin. *Indonesian Research Journal on Education*, 1484 - 1483.
- Hurlock, E. B. (2009). *Life Span Development: Perkembangan Masa Hidup*. Jakarta: Erlangga.
- Nurani, P. (2024). Edukasi Peran Zikir Terhadap Peningkatan Derajat Kesehatan Mental Pada Dewasa Awal. *Jurnal J-BKPI*, 9-19.

- 
- Nur Furqani Z. A., N. (2021). Peranan religiusitas dan kecerdasan spiritual terhadap peningkatan kesejahteraan psikologis. *Psychological Journal: Science and Practice*, 1(1), 10–15.
- Rizqi, M. N., & Ahsan, K. (2014). Zikir dan Kesehatan Mental (Upaya Islam dalam Menjaga Kesehatan Mental Anak Broken Home). *Seminar Nasional Festival Tafaqquh 2024*, 15-29.
- Triwahyuningsih, Y. (2017). Kajian Meta-Analisis Hubungan antara Self Esteem dan Kesejahteraan Psikologis. *Buletin Psikologi*, 25(1).  
<https://doi.org/10.22146/buletinpsikologi.9382>
- Situmorang, S. Y., & Andriani, E. (2019). Pengaruh Religiusitas Terhadap Psychological Well Being (PWB) pada Pensiunan Suku Batak Toba. *Psikologia: Jurnal Pemikiran dan Penelitian Psikologi*, 13(2), 74–86.