

Spiritual Recovery through Dhikr and Faith based on Surah Ar-Ra'd

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Abstract

In the midst of the complex pressures of modern life, many individuals experience mental disorders due to trauma and emotional distress. This research aims to explore the role of dhikr in spiritual recovery, especially based on Surah Ar-Ra'd verses 11, 28, and 29. The method used is a psychological-spiritual approach, which integrates the psychological and spiritual dimensions of Islam. The results of the study show that dhikr can relieve anxiety and increase peace of mind through the release of positive hormones. In conclusion, dhikr is an effective method of overcoming trauma and building emotional stability, and faith and pious deeds are the source of true happiness. This holistic approach offers innovative solutions for mental health recovery in the modern era.

Keywords: Dhikr, mental health, spiritual recovery, Surah Ar-Ra'd

Introduction

In the midst of the dynamics of modern life, many individuals face emotional distress, psychological trauma, and mental instability due to increasingly complex life challenges. (Cahyono, Azizah, and An 2024) Factors such as loss, deep trauma, and work and social stress are often triggers for mental health disorders. (Nirwana 2020) Data from the World Health Organization (WHO) shows an 18% increase in the global prevalence of depression in the last two decades. (Nirwana et al. 2020) This condition signals the need for a holistic healing approach that includes biological, psychological, social, and spiritual aspects. (Lilin et al. 2018) (Azizah and Noorsyifa 2023)

In Islam, the Qur'an is the main guide for dealing with various life problems, including unstable psychological conditions. (Nirwana et al. 2021) One of the verses that offers deep spiritual solutions is QS. Ar-Ra'd: 28: "Remember, only by remembering Allah will the heart be at peace." This verse emphasizes that dhikr to Allah is the way to achieve peace of mind. Research shows that spiritual practices such as dhikr can relieve stress, anxiety, and depression. Intan Nur Azizah and Noorsyifa (2023) said that the repetition of the names of Allah in dhikr is able to provide inner peace, increase optimism, and foster confidence in individuals. (Azizah and Noorsyifa 2023)

Furthermore, the research of Lilin Rosyanti et al. (2018) highlighted the effects of Qur'an therapy in reducing symptoms of mental disorders such as anxiety and depression. (Aliyatul et al. 2024) Reading and listening to the holy verses of the Qur'an has been proven to stimulate the release of endorphins that have a relaxing effect on the brain (Zahra, Dahliana, and AN. 2024). This shows the potential of dhikr as a non-pharmacological treatment that complements other medical therapies. (Lilin et al. 2018)

This phenomenon is also relevant to the increasing public interest in spiritual-based therapies in recent years. In an article, Muhammad Abdi Rahman et al. (2024) explain how spirituality has a positive impact on a person's mental health. Spiritual beliefs are often a source of meaning in life, which helps individuals better cope with emotional distress. (Ayuni, Nirwana, and Nurrohim 2023) (JASMINE 2014)

Surah Ar-Ra'd not only talks about peace of mind through dhikr, but also underlines the importance of human efforts to improve themselves, as stated in the Qur'an. Ar-Ra'd: 11: "Indeed, Allah will not change the condition of a people until they change their own condition." This verse shows that changes in conditions, both physical and spiritual, require the active participation of the individual himself. This effort can be in the form of increasing faith, strengthening tawakal, and practicing dhikr consistently. (Azizah and Noorsyifa 2023) (JASMINE 2014)

In addition, Surah Ar-Ra'd emphasizes the importance of patience in facing life's trials. QS. Ar-Ra'd: 22-24 explains that patience, good deeds, and rejecting evil with good are the main steps to achieving spiritual tranquility. This is in line

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with the concept of psychospiritual therapy which aims to build hope, optimism, and a sense of peace in individuals. (Lilin et al. 2018)

In the context of holistic healing, dhikr can be integrated as a psychospiritual therapy that involves neurological and emotional elements (Nurrohim 2019). Research shows that dhikr is able to induce brain waves associated with deep relaxation, such as alpha and theta waves (Mahmudhassan, Waston, and Nirwana AN 2023). This condition allows the individual to achieve better peace of mind. Dhikr also helps individuals develop mental focus, which ultimately improves their emotional stability. (Azizah and Noorsyifa 2023) (JASMINE 2014)

This study aims to uncover Surah Ar-Ra'd as a relevant spiritual guide to dealing with psychological trauma and life stress (Mahmudhassan et al. 2024). Through QS. Ar-Ra'd: 28 and other verses, this study seeks to offer dhikr and faith-based solutions as part of a holistic approach to mental health recovery (Nirwana 2020). Thus, the integration of spiritual values from the Qur'an in modern therapeutic practices can be an innovative solution to the mental health challenges of this era.

Problem Formulation

- 1) How does surah Ar-Ra'd discuss trauma and spiritual healing?
- 2) What is the relationship between dhikr, faith, and peace of mind based on surah Ar-Ra'ad?

Method

This research uses a psycho-spiritual approach through literature study and interpretation analysis. This approach combines Islamic psychological and spiritual perspectives to understand the relationship between dhikr and mental recovery. Data was collected from a variety of sources, including tafsir books, scientific journals, as well as empirical research on the effects of dhikr on mental health.

In addition, this study uses the method of interpretation of maudhui as developed by Musthafa Muslim. The method of maudhui (thematic) tafsir is an approach in the study of the Qur'an that examines a certain theme by collecting all verses related to that theme, then analyzing it thoroughly by paying attention to the context and relationship between these verses. Musthafa Muslim emphasized that this method allows for a more systematic and comprehensive understanding of a concept in the Qur'an. (Nursidik and Maulana 2021)

In this study, the method of interpretation of maudhui is used to understand the concept of dhikr in Surah Ar-Ra'd and its relevance to mental health. The steps applied in this method include:

- i. The main theme studied is dhikr and its effect on peace of mind based on verses in Surah Ar-Ra'd.
- ii. A collection of all verses in Surah Ar-Ra'd that discuss dhikr, peace of mind, and human efforts in improving themselves are collected.
- iii. Contextual Analysis The verses that have been collected are analyzed based on asbabun nuzul (the reason for the descent of the verse) and their relation to other verses in the Qur'an.
- iv. Interpretations from various classical commentaries such as Ibn Katsir, Al-Qurtubi, as well as contemporary commentaries such as Quraish Shihab are used to enrich the analysis.
- v. After understanding the concept of dhikr in the Qur'an, the findings are linked to relevant psychological theories, such as the Coping Mechanism Theory (Lazarus & Folkman, 1984) and the Mindfulness Theory (Kabat-Zinn, 1990) to understand how dhikr can help overcome emotional distress and increase psychological resilience.

By using the maudhui interpretation method, this study can provide a more systematic perspective on how the Qur'an teaches the importance of dhikr as a means of spiritual recovery and mental health.

Definition of Psycho-Spiritual Approach

The psycho-spiritual approach is a method that integrates psychological principles, such as the management of emotions, cognition, and behavior, with spiritual aspects, such as faith, dhikr, prayer, and self-reflection, in order to support a person's mental and emotional balance. This approach highlights how religious beliefs and spiritual practices can contribute to mental health through stress regulation, increased psychological resilience, and the formation of meaning in life (Koenig 2012).

According to (Koenig 2012) spirituality can be an internal resource that strengthens individuals in the face of emotional distress, by helping them find hope and inner peace. Meanwhile, Emmons (2000) stated that spirituality is a form of human intelligence that allows individuals to understand the meaning of life and achieve psychological balance (Emmons 2000) This approach has been widely used in modern therapies, especially in the concepts of positive psychology and faith-based therapy, to improve the psychological well-being of individuals who experience mental disorders or severe stress.

Lafadz Keywords

i. Dhikr (ذَكَرَ)

a) Definition

Dhikr is a term in Arabic that means "to remember" or "to mention". In the context of the Qur'an, dhikr is often used to show activities of remembering Allah SWT, either through words, deeds, or hearts. In terminology, dhikr refers to the spiritual practice of getting closer to Allah by saying His names, reading holy verses, or contemplating His greatness. He word "dhikr" comes from the root word (ذَكَرَ) which has the basic meaning of "remembering" or "mentioning". Derivatives of this root word include:

- ذَكَرَ (dzikr): Remembering, mentioning.
- مَذْكُور (madzkur): It is mentioned, remembered.
- تَذَكُّر (tadzakkur): Recalling, contemplation.

b) Meaning in the Books *Lisan al-Arab*

The letter muqatta'ah in the Qur'an, which is separate letters found at the beginning of several surahs, such as الم (Alif Lam Mim) and كهيعص (Kaf Ha Ya 'Ain Shad). In this explanation, it is said that the Arab society at that time was not used to the communication style that used such cutting of letters. Therefore, when they first hear these letters, they are silent in hopes of understanding the meaning contained in them and uncovering the truth they are seeking.

After hearing these letters, they began to pay more attention to the Qur'an to understand its meaning. This is so that after they understand and study the content of the Qur'an, there is no longer any reason for them to deny the truth that is conveyed. In other words, the mention of the letters of muqatta'ah is not without purpose, but is part of Allah's method of attracting the attention of the Quraish so that they are more focused on understanding the Qur'an. Thus, if they continue to deny after understanding the contents, then the argument (evidence) against them becomes stronger, because they have been given the opportunity to know the truth clearly. (Manzur 1997)

c) Meaning in *Mufradat Al-Qur'an*

Dhikr (الذِّكْرُ) in Islam has a broad and deep meaning. In general, dhikr can be understood in two main aspects. First, dhikr is a process of recalling the knowledge that has been obtained. In this context, dhikr is similar to memorization (الحفظ), but there is a fundamental difference between the two. Memorization emphasizes more on storing information in memory, while dhikr focuses on representing and realizing that knowledge in one's consciousness. In other words, dhikr is not just remembering something passively, but also actively presenting it in the mind and heart.

Second, dhikr can mean the presence of something in the heart or orally. Therefore, dhikr is divided into two main forms, namely dhikr with the heart (ذَكَرَ بِالْقَلْبِ) and dhikr with the mouth (ذَكَرَ بِاللِّسَانِ). Dhikr with the heart is a form of dhikr that is done through contemplation and appreciation, where a person remembers Allah in his or her mind, which can provide peace of mind and strengthen spiritual awareness. Meanwhile, oral dhikr is done by saying certain words, such as tasbih (Subhanallah), tahmid (Alhamdulillah), takbir (Allahu Akbar), and tahlil (La ilaha illallah). This type of dhikr not only serves as a verbal reminder, but also as a way to strengthen one's relationship with Allah through the repetition of meaningful sentences.

In addition, dhikr can also be categorized based on a person's awareness in doing it. There is dhikr that is done consciously and with full appreciation (ذكر عن حضور القلب), which has a deeper spiritual impact because it is done with sincerity and concentration. On the other hand, there is also dhikr that is carried out after someone has been negligent or forgetful (ذكر عن نسيان). In this case, dhikr acts as a reminder that helps a person reorient his heart to Allah after experiencing negligence.

From this understanding, it can be concluded that dhikr is not only limited to the pronunciation of certain sentences, but also involves the heart and mind in presenting awareness of the greatness of Allah. With dhikr that is carried out regularly and meaningfully, a person can achieve inner peace, strengthen faith, and get closer to Allah in every aspect of his life. (Ashfahani 2003)

ii. *Ithmi'nān* (اطمئنان)

a) *Definition*

Ithmi'nān means "tranquility" or "tranquility". In the context of the Qur'an, this recitation refers to a stable and peaceful state of mind as a result of faith and dhikr to Allah. Ithmi'nān became the opponent of anxiety and fear. The word ithmi'nān comes from the root word (طَمَّنَ) which means "to soothe" or "to make peace". Other derivations include:

- طَمَأَيْنَةُ (tham'aninah): Tranquility or peace.
- مُطْمَئِنِّينَ (muthma'inn): People who feel calm.

a) *Meaning in the Books Lisan al-Arab*

The word "طمئن" in Arabic has roots related to serenity and peace. The verb "طَمَّنَ" means "to calm something" or "to make it stable," while "الطَّمَأَيْنَةُ" has the meaning of "tranquility" or "tranquility." In another form, the word "اطْمَأَنَّ" means to be calm or feel peaceful. In linguistic analysis, Sibawayh, a well-known Arabic grammarian, argues that the word "اطْمَأَنَّ" is a form that undergoes a change from the root word "طَمَّنَ". That is, there is a change in the structure in the word. However, this opinion was opposed by Abu Amr, who saw it differently. Sibawayh argues that the word "طَمَّنَ" does not have morphological additions, while "اطْمَأَنَّ" contains additions (زيادة) that affect its structure. In linguistic rules, this addition can weaken the structure of the original word, because there are additional elements that are not part of the root of the original word. (Manzur 1997)

Although in some cases this addition enriches the meaning, in certain cases, it can also cause a change in the meaning or structure of the word. In this context, although the addition gives it a new feel, there is still debate among linguists about how far the change affects the basic meaning and strength of the word in its use. (Manzur 1997)

b) *Meaning in Mufradat Al-Qur'an*

The words "الطَّمَأَيْنَةُ" and "الاطْمِئِنَانُ" in Arabic have meanings related to calm and peace after experiencing anxiety or disturbance. This means that a person who previously felt anxious, worried, or restless will reach a state of stability and serenity after finding something that can calm them down. (Ashfahani 2003) In the Qur'an, this concept is explained in Surah Ar-Ra'd verse 28: "And let your hearts be at peace with it." This verse emphasizes that knowing Allah and increasing worship of Him is the main way to gain peace of mind. Strong faith and a close relationship with God can relieve anxiety and bring peace of mind. This is also clarified in another verse that mentions "But that my heart may be at peace." This verse shows that inner peace is something that every human being seeks, and can only be obtained through faith and surrender to Allah. Thus, the more a person knows Allah and multiplies his worship of Him, the more he feels peace in his life, because he realizes that everything is within His will and decree. (Ashfahani 2003).

Ayat Al-Qur'an

a) Number and Content of Verses

Discussion of spiritual restoration based on surah Ar-Ra'd, here are the relevant verses along with the translation according to the ministry of religion of the Republic of Indonesia

1) Q.S Ar-Ra'd : 11

لَهُ مَعْقِبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ

For him (man) there are (angels) who accompany him in turn from the front and behind him who guard him at the command of Allah. Indeed, Allah does not change the condition of a people until they change what is in them. When God wills evil against a people, no one can resist it, and there is no protector for them but Him.

2) Q.S Ar-Ra'd : 22

وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَذِرُونَ بِالْحَسَنَةِ السَّيِّئَةِ أُولَٰئِكَ لَهُمْ عُقْبَى الدَّارِ

Those who are patient in order to seek the pleasure of their Lord, establish prayers, give some of the sustenance that We give them secretly or overtly, and repay the evil with good, are the ones who get the place of the end.

3) Q.S Ar-Ra'd : 23

جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ

(Namely) the heavens of 'Adn. They entered it with the righteous of their ancestors, spouses, and descendants, while angels entered their place from all the doors.

4) Q.S Ar-Ra'd : 24

سَلَّمَ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَاغْنِيَنَّكُمْ مِنَ الدَّارِ

(The angel said,) "Salāmun 'alaikum (may salvation be upon you) because of your patience." (That) is the best place to end (heaven).

5) Q.S Ar-Ra'd : 28

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

(i.e.) the believers and their hearts are at peace with the remembrance of Allah. Remember, that only by remembering God will the heart always be at peace.

6) Q.S Ar-Ra'd : 29

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَىٰ لَهُمْ وَحَسُنَ مَا أَجَبَ

Those who believe and do righteous deeds, for them happiness and a good place of return.

7) Q.S Ar-Ra'd : 30

كَذَٰلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ لِّتَلْتَلُوا عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِعُ

Just like (the messengers before you), We sent you (Prophet Muhammad) to a people who had indeed passed by some people so that you might read to them (the Qur'an) that We have revealed to you, even though they disobeyed the Most Merciful God. Say, "He is my God, there is no god but Him. Only in Him do I put my trust and only in Him do I repent."

b) Reason for Verse Selection

Verse 11 of surah Ar-Ra'd is relevant to explain the importance of active efforts in spiritual recovery. Election is not only passive with dhikr, but also requires improvement efforts from the individual itself. (Quraish Shihab 2012) While verses from QS. Ar-Ra'd: 22-24 and verses 28-30 were chosen because of their relevance to the theme of spiritual recovery. These verses provide guidance on patience, pious deeds, dhikr, and faith as important elements in achieving peace of mind and mental steadfastness. These verses also provide spiritual motivation by describing beautiful rewards for those who believe and do righteous deeds. (Damasyqi 2007b)

c) Classification and Asbab of Nuzul Surah Ar-Ra'd

Verses 22-24: Madaniyah which contains an invitation to patience, charity, and strengthening social relations in the context of Muslim society. While verses 28-30: Makiyah which describes dhikr, peace of mind, and faith, which is the main focus of the Prophet's da'wah in Makkah.

Asbab Nuzul (The Cause of the Descent of the Verse)

- QS. Ar-Ra'd: 28

"Remember, only by remembering God is the heart at peace."

According to the narration delivered by Ibn Katsir in the Tafsir Al-Qur'an Al-'Azim, this verse came down as an answer to the believers who asked the Prophet about the best way to overcome fear and anxiety due to pressure from polytheists. This verse confirms that dhikr to Allah is the main source of peace of mind. This verse descended in Makkah, where Muslims

faced intimidation from the Quraish. In this situation, dhikr becomes a spiritual booster to overcome fear and strengthen faith. (Damasyqi 2007a)

- QS. Ar-Ra'd: 11

"Indeed, Allah will not change the condition of a people until they change their own condition."

Al-Wahidi in *Asbab Nuzul Al-Qur'an* notes that this verse came down to warn Muslims about the importance of personal effort in changing their living conditions. This verse is also an advice for the Quraish who reject the Prophet's da'wah that the change of their fate depends on their own actions. This verse supports the concept of spiritual restoration, where people must actively strive to improve themselves before expecting change from God. (An Naisaburi 1994)

- QS. Ar-Ra'd: 22-24

"And the patient people..."

In the narration quoted by the Qurtubi, this verse came down in Medina to give encouragement to the Ansar who continued to be patient in helping the Muhajirin. This verse also describes a reward for those who remain steadfast in the face of life's trials. This verse serves as a guide to patience, good deeds, and strengthening social relationships as part of a holistic approach to spiritual recovery. (Damasyqi 2007a)

QS Connectivity. Ar-Ra'd: 22-24 with the General Content of Surah Ar-Ra'd

Surah Ar-Ra'd is the 13th surah in the Qur'an, consisting of 43 verses, and most of them discuss the greatness of Allah, faith, and man's relationship with the Creator. The main theme of this surah is to affirm the oneness and greatness of Allah through the signs of nature and His power over everything (QS. Ar-Ra'd: 1-4). In QS. Ar-Ra'd verse 28 shows that peace of mind can only be achieved through faith and dhikr to Allah. Meanwhile, in QS. Ar-Ra'd verses 22-24 motivate believers to be patient and do good deeds, despite facing various trials in life.

QS Relatedness. Ar-Ra'd verses 22-24 with the main theme of Surah These verses talk about the characteristics of believers, which is to remind that patience is not only the ability to hold emotions, but also constancy in carrying out Allah's commands to QS. Ar-Ra'd: 22. Then in QS. Ar-Ra'd verse 23 describes Allah's reward for those who are patient and do good deeds, namely heaven with a righteous family. And in QS. Ar-Ra'd verse 24 confirms that patience is the main key to achieving eternal happiness in the hereafter.

In Tafsir Al-Azhar, Buya Hamka highlights that Surah Ar-Ra'd is a surah full of faith teachings. About QS. Ar-Ra'd: 22-24, he explains verse 22 about patience mentioned in this verse includes patience in carrying out Allah's commandments, facing trials, and controlling oneself from lust. This patience is oriented towards hoping for God's will, not human praise. Verse 23 The picture of heaven where righteous families gather becomes a motivation for believers to not only improve themselves but also guide their families to the right path. And in verse 24 the greeting from the angel is a form of appreciation from Allah to His patient servant. This patience is likened to the key to opening the gates of heaven. (Hamka 2015)

In the tafsir Shafwat al-Tafasir, As-So'buni elaborates on these verses by focusing on man's relationship with Allah in verse 22 Emphasizing that good deeds such as prayer, infaq, and refraining from repaying evil are signs of true faith. Then in verse 23 the description of heaven as a gathering place for godly families is a form of God's extraordinary grace. And in verse 24 the greeting from the angel is a direct homage given to the patient people of the world. (Shabuni 1981)

Ibn Katsir mentioned in the Tafsir Al-Qur'an Al-'Azim that this verse teaches the noble values of faith and the recompense of the hereafter for those who are patient. He quoted the hadith of the Prophet about the importance of patience in facing disasters as a form of high faith. (Damasyqi 2007b) Quraish Shihab in Tafsir Al-Misbah highlights in verse 22 that patience, prayer, and infaq are the path to inner peace. Patience is not only passive but also active in facing various tests. Verses 23-24 The image of heaven is a reminder that the struggle in this world is not in vain, because Allah gives a

much greater reward in the hereafter. (Quraish Shihab 2002) Surah Ar-Ra'd verses 22-24 is the essence of Surah Ar-Ra'd which connects faith, righteous deeds, and recompense in the hereafter. These verses show that in order to achieve inner peace and eternal happiness, a believer must be patient, do good deeds, and have a strong relationship with Allah. Commentaries from Buya Hamka, As-So'buni, Ibn Katsir, and Quraish Shihab provide deep insight into how this verse describes the life of a perfect believer.

Relatedness QS. Ar-Ra'd: 28-30 with the General Content of Surah Ar-Ra'd

Prof. Quraish Shihab highlighted that this verse is Allah's promise to the believers to give happiness that cannot be compared to worldly pleasures. This true happiness is born from solid faith and sincere charity. Surah Ar-Ra'd (verses 28-30) is a passage that emphasizes the essence of spiritual restoration in Islam. These verses contain a profound message about the relationship of dhikr, peace of mind, faith, and Allah's guidance. The following is an in-depth analysis with the connection of the main themes of the surah and tafsir references from Buya Hamka, As-So'buni, Quraish Shihab, and others: Overview of QS. Ar-Ra'd: 28-30

The connection with the Theme of Surah in verse 28 emphasizes one of the main themes of Surah Ar-Ra'd, namely peace of mind through dhikr to Allah. This is a direct answer to man's spiritual needs, especially when facing life's trials. In the context of the surah, this verse shows that the power of dhikr is able to provide emotional and mental stability, which is a universal solution to inner anxiety. Buya Hamka explained that dhikr is the essence of faith, not only through words but also through thoughts and deeds. When a person always remembers God, the heart becomes peaceful because he believes that everything is in His power.

As-So'buni mentions that this verse is clear proof that man can only find true tranquility by relying on Allah. In *Shafwat al-Tafasir*, he emphasized that dhikr is not only a form of recitation but also a contemplation of the greatness of Allah. (Shabuni 1981) Prof. Quraish Shihab in *Tafsir Al-Misbah* explained that a calm heart through dhikr shows a direct relationship between faith and emotional stability. This verse is also a reminder that true peace does not come from the world, but from a spiritual relationship with God. (Quraish Shihab 2002)

The connection with the theme of the surah in verse 29 reinforces the message that faith and righteous deeds are the key to eternal happiness in this world and the hereafter. In the context of Surah Ar-Ra'd, this emphasizes the importance of faith followed by good deeds to achieve *husnul ma'ab* (a good place of return). Buya Hamka emphasizes that the "*tūbā*" (happiness) in this verse includes not only worldly pleasures but also inner peace resulting from faith and righteous deeds. He explained that faith without charity is not perfect, and neither is charity without faith. (Hamka 2015) *Tafsir As-So'buni* explains that "*tūbā*" is derived from the word *tayyib*, which means "goodness". In his interpretation, he interpreted that those who believe and do righteous deeds will get goodness in this world in the form of peace of mind and in the hereafter in the form of heaven. (Shabuni 1981) Quraish Shihab highlights that this verse is Allah's promise to the believers to give happiness that cannot be compared to worldly pleasures. This true happiness is born from solid faith and sincere charity. (Quraish Shihab 2002)

The connection with the theme of Surah in verse 30 explains one of the main themes of Surah Ar-Ra'd, namely guidance and error are completely in the power of Allah. This verse is also a response to the challenge of the infidels who always ask for physical miracles. In the context of spiritual recovery, this verse affirms that guidance belongs to Allah and is given to those who sincerely return to Him. Buya Hamka explained that the request of the infidels for miracles shows the weakness of their faith. Rather, God gives guidance to anyone who opens his heart to the truth. In the book *Shafwat al-Tafasir*, As-So'buni highlights that this verse shows the justice of Allah. Those who reject the truth out of pride will go astray, while those who surrender will be guided. Prof. Quraish Shihab in his *tafsir al-misbah* stated that this verse is an affirmation that guidance is not only about logic or physical evidence but about a heart that is ready to accept the truth.

Quran Surah Ar-Ra'd verses 28-30 are the core of Surah Ar-Ra'd which connects dhikr, peace of mind, faith, righteous deeds, and the guidance of Allah. The tafsir of Buya Hamka, As-So'buni, and Quraish Shihab emphasizes that inner peace through dhikr (QS. Ar-Ra'd: 28), true happiness through faith and charity (QS. Ar-Ra'd: 29), as well as Allah's guidance to those who return to Him (QS. Ar-Ra'd: 30) is the path to spiritual recovery.

Analysis

QS. Ar-Ra'd Verses 11 and 28-30

The approach used for this analysis is psychological-spiritual, which connects the meaning of the verse to the mental and emotional state of the person. Some of the characters in the Qur'an show a variety of challenging emotional states such as anger, sadness, despair, and fear. The Qur'an describes psycho-spiritual interventions that help these individuals cope with these emotions. Spiritual awareness and psychological mindsets play an important role in overcoming this challenging emotional condition. (Hassan, Ahmad, and El-Muhammady 2022) The relationship with mental health and spiritual intelligence, which involves the ability to find meaning and purpose in experiences, can be associated with improvements in mental health outcomes such as depression and anxiety. However, this model of spiritual intelligence has not always been consistent in relation to mental health, suggesting that existential thinking and the production of meaning may be more closely related to mental health. (Giannone and Kaplin 2020) This analysis will integrate classical and contemporary interpretations as well as support from the hadith of the Prophet.

1) QS. Ar-Ra'd: 11 – *Spiritual Change and Responsibility*

God said, *"Indeed, Allah will not change the condition of a people until they change their own condition."* This verse emphasizes that the changing human condition depends on their efforts to improve themselves spiritually, emotionally, and socially. As the Prophet said in *"Indeed, Allah likes if one of you does a job, he does it as well as he can."* (HR. Thabrani). This hadith shows the importance of effort and quality in every human action as a form of responsibility for self-change. (2017 الطبراني)

Ibn Katsir in the Tafsir Al-Qur'an Al-'Azim explains that this verse is the principle of Allah's justice. The changing condition of the people depends on their efforts to repent and repair their relationship with God. (Damasyqi 2007b) Buya Hamka In Tafsir Al-Azhar, Buya Hamka emphasized that spiritual change must start from introspection. He mentioned that awareness of self-weakness and efforts to improve oneself are part of the journey to spiritual recovery. (Hamka 2015) Quraish Shihab In Tafsir Al-Misbah, Quraish Shihab explained that the change of fate is not only a matter of material things but also about the quality of human faith and charity. (Quraish Shihab 2002)

Psycho-spiritual analysis The psycho-spiritual approach sees this verse as an invitation to take responsibility for mental and spiritual conditions. In psychological therapy, introspection is the first step to overcoming trauma, which is in line with the message of this verse. Efforts to improve oneself, such as through dhikr, prayer, and good deeds, become a method of recovery. (Pohan et al. 2024)

2) QS. Ar-Ra'd: 28 – *Dhikr and Peace of Mind*

"Remember, just by remembering Allah the heart becomes peaceful." This verse teaches that dhikr is the main source of peace of mind. In the context of trauma, dhikr is a medium to calm emotions and get closer to Allah. The Prophet's Supporting Hadith said: "No people gather to remember Allah unless they are surrounded by angels, overwhelmed with mercy, and given peace of mind." (HR. Muslim).

As-So'buni in Shafwat al-Tafasir, As-So'buni explains that dhikr includes all forms of reminders to Allah, both through the recitation of holy verses and contemplation of His greatness. (Shabuni 1981) Peace of mind through dhikr is a direct effect of faith. Buya Hamka emphasized that dhikr is not only done orally but also with a heart that is fully connected to Allah. (Hamka 2015) In trauma, dhikr becomes a means to surrender worries to Allah. While Quraish Shihab's opinion in Tafsir Al-Misbah, Quraish Shihab highlights that dhikr creates harmony between mind and heart. This explains why a restless heart becomes calm when remembering Allah. (Quraish Shihab 2002)

In a spiritual psychology approach, dhikr works like meditation that stimulates the release of positive hormones such as serotonin and endorphins. (Vanilla, Cahyo, and Lubis 2024) Research shows that the repetition of dhikr can lower stress and anxiety levels, supporting this verse as a guide to spiritual recovery. (Attalah Rahma Insyra, Ahmad Fikri Alfarizi, and Nabila Almas Zakiyyah 2023) (Rochdiat M, Hestu, and Lestiawati 2019) (Septiawan and Idris 2021)

3) QS. Ar-Ra'd: 29 – Faith and Happiness

Meaning of the Verse *"Those who believe and do righteous deeds, how happy are their circumstances and their good place of return."* This verse explains that faith and righteous deeds are the keys to true happiness, which includes peace of mind and recompense in the hereafter, as in the Hadith of the Prophet who said *"The happiest person is the one whose heart is full of faith and his mouth is always dhikr."* (HR. Ahmad).

Ibn Katsir In his commentary on the Qur'an al-'Azim, Ibn Katsir mentioned that "tūbā" (happiness) includes the peace of the world and the enjoyment of the hereafter. (Damasyqi 2007b) As-So'buni explains that the happiness mentioned in this verse is not only material pleasure but also spiritual tranquility born from faith. (Shabuni 1981) Buya Hamka emphasized that happiness born from faith is more lasting than worldly happiness. (Hamka 2015)

In Psycho-Spiritual Analysis, Faith and pious deeds provide a solid moral and spiritual structure, which is important in psychological therapy. Believers tend to have better coping mechanisms for coping with trauma because of their belief in the wisdom of Allah. (Zubair Lodhi, Gul, and Khattak 2022) (Çınaroğlu 2024)

QS. Ar-Ra'd:11 emphasizes the human responsibility for introspection and self-transformation as the beginning of spiritual recovery. QS. Ar-Ra'd: 28 shows that dhikr is an effective tool for calming the heart and overcoming trauma. QS. Ar-Ra'd: 29 affirms the connection between faith, righteous deeds, and true happiness.

Conclusion

Based on the analysis of verses of QS. Ar-Ra'd: 11, 28, and 29, as well as the psycho-spiritual approach, it can be concluded that (QS. Ar-Ra'd: 11) This verse emphasizes that a change in human fate can only happen through their own efforts. In the context of spiritual recovery, this means that individuals must actively introspect, improve their mindset, and strengthen their relationship with God. This awareness creates the basis for overcoming trauma and stress through a combination of spiritual effort (dhikr) and psychological (introspection).

Dhikr to Allah is the main medium to achieve peace of mind. (QS. Ar-Ra'd: 28) This verse is relevant in overcoming trauma and emotional distress, as dhikr has a calming effect that has been scientifically proven through its effects on the nervous system, such as a decrease in stress hormones. Dhikr is not only a form of worship, but also an effective spiritual therapy tool.

Faith and righteous deeds are the source of true happiness. (QS. Ar-Ra'd: 29) This verse emphasizes the importance of integrating faith and positive actions to build hope and happiness, both in this world and in the hereafter. In the context of mental health, a strong faith provides a moral and emotional structure that helps individuals overcome life's challenges. QS. Ar-Ra'd offers a solution through human responsibility for introspection (QS. Ar-Ra'd: 11), the practice of dhikr for peace of mind (QS. Ar-Ra'd: 28), and the integration of faith with righteous deeds for happiness (QS. Ar-Ra'd: 29). These verses provide a comprehensive guide to spiritual recovery that connects faith, active effort, and a relationship with God.

The relationship between dhikr, faith, and peace of mind. Dhikr is a medium to remember Allah, which produces peace of mind (QS. Ar-Ra'd: 28). Strong faith strengthens the practice of dhikr and gives courage to face the trials of life (QS. Ar-Ra'd: 29). These two elements work synergistically in building a person's emotional and spiritual stability.

The practice of Dhikr in Dhikr Therapy can be integrated into modern therapy as a psychospiritual approach to help individuals manage anxiety and trauma. Strengthening Spiritual Education, religious education that emphasizes dhikr, introspection, and pious deeds can be a preventive step against mental health disorders. Further research empirical studies are needed to further explore the biological and psychological effects of dhikr on individuals with certain mental health conditions.

This conclusion shows that QS. Ar-Ra'd provides spiritual guidance that is not only theologically relevant but also applicable to modern life, particularly in the context of mental health recovery.

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