



Dhikr Therapy to Improve Gratitude

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ABSTRACT

This study aims to determine whether there is an increase in gratitude after being given dhikr therapy training to students of the Faculty of Social and Political Sciences, Mulawarman University. This study uses a quantitative experimental method. The subjects in this study were 18 students of the Department of Psychology Faculty of Social and Political Sciences, Mulawarman University, using a purposive sampling technique. The data collection method used is a gratitude scale as a pretest and posttest. The training was carried out in 1 meeting by measuring before the training (pretest) and after the training ended (posttest). Data were analyzed by Wilcoxon rank test using SPSS 25.0 for windows. The results of the study showed that: (1) there was a significant increase in gratitude after being given dhikr therapy with statistical results ($Z = -2.677$ and $p = 0.007$ ($p < 0.05$)); (2) there was no difference in gratitude scores before and after in the control group which was not given dhikr therapy with statistical results ($Z = -1.409$ and $p = 0.159$ ($p > 0.05$)).

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Kata kunci:

Pelatihan Terapi Dzikir
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ABSTRAK

Penelitian ini bertujuan untuk mengetahui apakah ada peningkatan rasa syukur setelah diberikan pelatihan terapi dzikir kepada mahasiswa Fakultas Ilmu Sosial dan Ilmu Politik Universitas Mulawarman. Penelitian ini menggunakan metode eksperimen kuantitatif. Subjek dalam penelitian ini adalah 18 mahasiswa Jurusan Psikologi Fakultas Ilmu Sosial dan Ilmu Politik Universitas Mulawarman dengan menggunakan teknik purposive sampling. Metode pengumpulan data yang digunakan adalah skala syukur sebagai pretest dan posttest. Pelatihan dilaksanakan dalam 1 pertemuan dengan mengukur sebelum pelatihan (pretest) dan setelah pelatihan berakhir (posttest). Data dianalisis dengan uji peringkat Wilcoxon menggunakan SPSS 25.0 untuk windows. Hasil penelitian menunjukkan bahwa: (1) terjadi peningkatan rasa syukur yang signifikan setelah diberikan terapi dzikir dengan hasil statistik ($Z = -2,677$ dan $p = 0,007$ ($p < 0,05$)); (2) tidak terdapat perbedaan skor syukur sebelum dan sesudah pada kelompok kontrol yang tidak diberikan terapi dzikir dengan hasil statistik ($Z = -1,409$ dan $p = 0,159$ ($p > 0,05$)).

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INTRODUCTION

Gratitude is a topic that has been discussed for a long time in the scientific field of philosophy and theology.

Various psychological scientists have tried to continue the discussion of gratitude to find a comprehensive definition of the concept. Diversity can be illustrated through the general tendency to realize and respond with grateful emotions to

the kindness of others in positive experiences and what the individual gains (Eriyanda & Khairani, 2018; Nashori et al., 2020). According to (Rachmadi et al., 2019) gratitude can be used as a guide in behaving towards fellow human beings and intermediary in thanking God.

Forms of gratitude to God can be in the form of pleasant and grateful feelings in response to the acceptance of kindness. Positive feelings in oneself are also part of happiness, such as awe, gratitude, and self-appreciation and acceptance of life itself (Wijayanti et al., 2020; Zhu et al., 2020). Self-acceptance and gratitude make a person feel happy, optimistic, and more intensely feel the satisfaction of life. The existence of a sense of gratitude can help a person enjoy a positive life experience such as enjoying a *reward* or something desired in his life, so that the individual is able to achieve the greatest possibility of satisfaction and joy from the existing system (Jans-Beken et al., 2020; Kristanto, 2016; Munandar, 2020).

Gratitude is also always associated with a variety of positive emotions; a wide variety of negative emotions will only cause anxiety and tension in life. Routine positive emotions can make individuals healthier and more resilient, encouraging individuals to function optimally, well-being, and development. Positive emotions themselves expand problem-solving strategies and can cancel the side effects of negative emotions (Locklear et al., 2021; Yu et al., 2018).

Previous research conducted by (Mukhlis & Magister Profesi Psikologi, 2015) showed that compared to grateful individuals reported experiencing greater happiness, hope, pride, positive mood, optimism, life satisfaction, vitality, religiosity, and spirituality and tended to report less envy and depression compared to less grateful individuals. If the individual's past and present experiences can strengthen the faithfulness, then the diversity will strengthen the individual in looking to the future to come. Grateful individuals will always be optimistic and hopeful.

The results of the *screening* that has been carried out by researchers to students of the Psychology Study Program at Mulawarman University have resulted in several subjects that have diversity in the medium and even low categories. According to (Suseno & Pramithasari, 2019), a person's level of gratitude has an influence on his condition. A person with a high level of envy and a low level of depression. Conversely, a person with a low level of envy will tend to have an attitude of envy and depression.

This is in line with the research conducted by (Kristanto, 2016) who stated that gratitude is a coping mechanism that can form positive attributions and has been proven to prevent stress and depression. This gratitude can be increased by various methods, one of which is by dhikr. Dhikr can be done as an attempt to draw closer to God by remembering him, dhikr can also be done to always remember God, with an attitude of fear and hope only in Him, feeling confident that man is always under the will of God and all and his affairs (Gasril et al., 2020; Wulandari & Huriyati, 2015).

Dhikr can help the individual form another perception besides fear i.e. the belief that every painful thing or good or negative thing will be able to be dealt with well with the help of God, when the individual gets used to thinking, then the individual will feel himself close to God, be in His care and protection, and will then arouse self-confidence, strength, feelings of security, peace, and happiness (Hussein, 2018; Kumala et al., 2017; Rochdiat M et al., 2019)

Dhikr can be done by calling dhikr recitations with the intention of remembering God. Dhikr was chosen because the pronunciation of the words is repetitive and is believed

to have more of an effect on the body than meaningless words. Muslims believe that repeated mention of Allah (dhikr) can heal the soul and cure various diseases, when a Muslim gets used to dhikr then the individual will feel calm so that it then suppresses the work of the sympathetic nervous system and activates the work of the parasympathetic nervous system (Agnieszka et al., 2020; Bakar et al., 2020; Niko, 2018; Sarnoto & Wibowo, 2021). Therefore, dhikr can also be used as a therapeutic method.

Dhikr therapy seeks to bring joy to Allah in daily activities either by mentioning certain recitations in accordance with the Qur'an and Sunnah or by contemplating the creation of His creatures when dhikr can be applied in everyday life then positive impact as described will appear in the individual. Dhikr includes many psychological essences, namely dhikr as a medium of relaxation where the focus of this relaxation is not on muscle sedition but on certain phrases that are spoken repeatedly with a regular rhythm and an attitude of resignation to the object of transcendence, namely God. These phrases can be the names of God or other words that have a calming and soothing meaning (Kusumadiyanti et al., 2021; Niko, 2018; Ni' matuzzakiyah, 2020).

Dhikr can be used as a cathartic medium where dhikr will always be related to prayer and have a strong bond, especially in relation to the healing of the heart, so dhikr is more important if it is delivered in sincere prayer. Dhikr can also be used as a medium of hope for God where dhikr will cause an optimistic feeling in God that God will always help a person in dealing with all calamities that befall. Therapy with the Dhikr method as a medium to surrender to God can make individuals continue to remember their creator, so that individuals will always be happy and happy with what God has given them (Bono et al., 2020; Niko, 2018). The background above has explained the diversity and dhikr that can be used as a therapeutic method. Based on this background, researchers are tempted to conduct research with quantitative experimental methods with the title "Dhikr Therapy to Increase Diversity".

METHODS

The research method used in this study is to use experimental quantitative methods. The research design used is *the pretest posttest control group design*. Subjects will be included in the experimental group and control group by selecting based on the results of the scale.

Subject of Research

The number of samples used as research was 18 students of the faculty of Social Sciences and Political Sciences, Mulawarman University. In the 18 students in this study, namely, 9 students for the experimental group and 9 students for the control group. The sampling in this study was determined by *purposive sampling*, yes it was a sample determination technique based on criteria or considerations (Lenaini, 2021).

Data Collection Methods

The data collection method used in this study used research measuring instrument of the Likert type scale form. The research measuring instrument used is the diversity scale. The Likert scale is used to measure the attitudes,

opinions and perceptions and knowledge of a person or group of people on social phenomena (Syofian et al., 2015). The Likert type measurement scale has two properties, namely *favorable* (positive in favor of the question) and *unfavorable* (negative does not support the statement). The validation procedure for research measuring instruments was carried out with used test techniques for 18 psychology students of the Faculty of Social and Political Sciences, Mulawarman University.

Data Analysis Techniques

The entire data analysis technique was carried out with the help of the SPSS (*Statistical Packages for Social Science*) computer program version 21.0 for Windows. Before the hypothesis analysis test is carried out, a normality test, homogeneity test and hypothetical test will be held. The normality test used was to use Shapiro-Wilk, as the subjects were less than 50. Uji homogeneity between the experimental group and the control group to know that the two groups have the same variance. The hypothesis testing used was the Wilcoxon Signed Rank Test and the Mann Whitney-U test of two unpaired samples to determine the difference in results between the experimental group and the control group.

RESULTS AND DISCUSSION

Before analyzing further data in the hypothesis test, it is necessary to first conduct an assumption test consisting of a normality test and a homogeneity test. The results of the research data assumption test are as follows:

Normality Test

Normality test to see the storage of the observed frequency studied from the theoretical frequency. Test normality assumptions using analytical statistical techniques *Shapiro-Wilk* normality test because the subjects are less than 50. The rule used is $p > 0.05$ then the distribution is said to be normal and if $p < 0.05$ then the distribution is declared abnormal (Santoso, 2015).

Table 3. Wilcoxon Pretest-Posttest Test Results in Experimental and Control Groups

Group	Z	Sig	Mean		Information
			PreTest	PostTest	
Experiment	-2.677	0.007	45.67	61.44	Significant
Control	-1.409	0.159	60.89	56.11	Insignificant

Based on table 3 above, in the pretest and posttest scores in the experimental group, a statistical calculation (Z) result of -2.677 was obtained with a significance value (2-tailed) of 0.007 ($p < 0.05$). This shows that H1 is accepted and H0 is rejected, which means that there is a difference in the score of hygiene before and after dhikr therapy treatment, so there is a significant increase in efficacy after being given dhikr therapy treatment.

In the *pretest* and *posttest* scores in the control group obtained a calculated statistical result (Z) of -1.409 with a significance value (2-tailed) of 0.159 ($p > 0.05$). This showed that there was no difference in before and after proficiency scores in the control group that was not given dhikr therapy treatment. The second hypothesis in the study was to

Table 1. Normality Test Results

Group	Shapiro-Wilk		Sig.
	Statistics	Df	
Experiment	0.971		0.899
Control	0.922		0.405

Based on the results of normality tests that have been carried out on the diversity variable in the experimental group, it resulted in a p value = 0.899 ($p > 0.05$) and in the control group it produced a p value = 0.405 ($p > 0.05$). The test results based on the rules showed that the distribution of variable items of *pretest* accuracy in the experimental and control groups was normal. Based on table 1 above, it can be concluded that the data has a normal data distribution.

Homogeneity test

The homogeneity test aims to show that two or more groups of sample data come from populations that have the same variance. In this study, homogeneity between the low group and the high group was tested, so that it was known that the data of the two groups were the same variance. The rule of homogeneity test is, variable data is considered homogeneous, when the p-value > 0.05 .

Table 2. Hasil Homogeneity Test

Levene's Test for Equality of Variance	
Sig	Information
0.963	Homogeneous

Based on table 2 above, the calculation results show the value of the results in the experimental and control group $p = 0.963$ ($p > 0.05$) which means that the data of the variables are homogeneous. After an assumption test is carried out, the researcher conducts a hypothesis test. The hypothesis in the study was to determine the difference in the level of diversity in the experimental group of Mulawarman University students before and after being given treatment in the form of dhikr therapy, the following results were obtained:

determine the difference in the level of diversity in subjects after (posttest) was given treatment in the form of dhikr therapy, namely the experimental group and the *posttest* control group that was not given treatment.

Table 4. Mann-Whitney U Test Results of Measurement in Experimental and Control Groups

Group	Z	Sig	Information
Experiment - Control	-1.646	0.100	Insignificant

Based on table 4 above, the *posttest* score in the experimental and control group obtained a calculated

statistical result (Z) of -1,646 with a significance value (2-tailed) of 0.100 ($p > 0.05$). This shows that H0 is accepted and H1 is rejected which means that there is no difference in the degree of diversity between the experimental group given dhikr therapy treatment and the control group that was not given dhikr therapy treatment.

DISCUSSION

The hypothesis in this study was to determine the difference in the level of diversity between before and after dhikr therapy training in the student experiment group of Mulawarman University. Based on the results of hypothesis analysis using *the Wilcoxon* test, a statistical calculation (Z) of -2.677 with a significance value (2-tailed) of 0.007 ($p < 0.05$) was obtained.

This shows that H1 is accepted and H0 is rejected, which means that there is a difference in the score of hygiene before and after dhikr therapy treatment, so there is a significant increase in efficacy after being given dhikr therapy treatment. The increase in mean scores can be seen from the mean *pretest* value = 45.67 and the *mean posttest* = 61.44. This means that dhikr therapy training has proven effective in increasing the satisfaction of Mulawarman University students in living their daily lives.

This is compared to the results obtained between *pretest* and *posttest* in the control group obtained a statistical calculation (Z) of -1,409 with a significance value (2-tailed) of 0.159 ($p > 0.05$). This showed that the control group that was not given treatment in the form of dhikr therapy training did not have a difference in the level of the *pretest* and after (*posttest*) scores.

Based on the assessment carried out by (Febrina, 2018; Kumala et al., 2017) explained that there is a significant positive relationship between dhikr therapy and diversity. The higher the dhikr therapy, the higher the level of satisfaction, and vice versa, the lower the dhikr therapy, the lower the satisfaction. The above is in accordance with research conducted by (Kamila, 2020; Mamat & Zarif, 2019; Wasudin et al., 2022) explaining that one of the popular Dhikr among the public is the *Al-Matsurat dhikr*. *Al-Matsurat* is a collection of prayers, dhikr, and Quranic verses written by Al-Banna that seeks to reduce stress and increase diversity, because thinking can increase student happiness.

For students in general, dhikr to improve diversity is still quite poorly applied. Moreover, the number of coursework felt by students sometimes makes students often complain about their coursework and often students want to stop studying because of feelings of fatigue. Thus, causing a sense of anxiety and worry in students (Anshory & Ahmad, 2019).

Based on research conducted by (Nita Rohayati, 2016; Puti Febrina Niko, 2018; Sulistyawati et al., 2019) states that dhikr therapy can have a positive influence in the form of optimism, diversity, more self-control, and feelings of calm and relaxation. This is supported by previous research conducted by (Eriyanda & Khairani, 2018; Nugraha Kusuma et al., 2020; Wahyuni et al., 2018) stating that there is a positive relationship between happiness and happiness felt by students. This means that applying dhikr will have a grateful effect and eliminate anxiety and worry in students.

The second hypothesis in the study was to determine the difference in the level of toxicity in subjects after the *posttest* was given treatment in the form of dhikr therapy, namely, the experimental group and *the posttest* control group that was not given treatment. Based on the results of hypothesis

analysis using the *mann whitney u* test, the *posttest* score in the experimental and control group obtained a statistical result of counting (Z) of -1,646 with a significance value (2-tailed) of 0.100 ($p > 0.05$).

This shows that H0 is accepted and H1 is rejected which means that there is no difference in the degree of diversity between the experimental group given dhikr therapy treatment and the control group that was not given dhikr therapy treatment. This means that dhikr therapy training has proven to be less effective in improving students' happiness in carrying out daily life. This does not mean that dhikr therapy is not effective but is influenced by respondents and researchers in following or implementing dhikr relaxation therapy, so that the hypothesis is rejected or has no influence (Day et al., 2020; Fincham & May, 2021; Sucinindyasputeri, 2017)

Based on research conducted by (Cunha et al., 2019; Mukhlis & Magister Profesi Psikologi, 2015; Wood et al., 2010) states that dhikr therapy provides an effective contribution to increase the multiplicity by 50.7%. The hypothesis of this study is to increase the efficacy for class XII high school students. The benefits obtained by participants through this training apply dhikr therapy to increase gratitude in students.

Students must apply dhikr therapy well, to remember all the favors that Allah SWT gives. Students recite dhikr sentences to get rewards and bring gratitude to the human heart and not to compare their lives with the lives of other creatures. In addition, thinking will feel oneself close to Allah Almighty being in His protection which is likely to arouse self-esteem, strength, feelings of security, peace, and happiness (Perwataningrum et al., 2016; Sawyer et al., 2022; Shi & Du, 2020).

Based on the explanation above, it can be concluded that dhikr therapy training is quite effective to increase the size of students in carrying out daily life because there are differences before and after being given dhikr therapy treatment in the experimental group. The limitation in this study is the absence of *follow-up* to find out how long it lasts to increase the diversity of students who are given dhikr therapy training due to limited time in training.

CONCLUSIONS AND SUGGESTIONS

Based on the research that has been carried out, the following conclusions were obtained:

1. There are differences in the level of satisfaction of students before and after being given dhikr therapy treatment.
2. There is no difference in the level of satisfaction between students who take dhikr therapy training and students who do not take dhikr therapy.
3. Based on the explanation above, it can be concluded that dhikr therapy training has proven effective in increasing the satisfaction of students in living their daily lives.

There are several things that need to be refined so that the implementation of further research can provide more optimal results, namely, subject can practice dhikr in daily life in order to have a calmer feeling and always feel grateful for the favors that have been given by Allah SWT and p Furthermore, it is hoped that it can examine more deeply what can increase the size with more time in order to use *follow-up* to find out how long it lasts the increase in student satisfaction with dhikr therapy training. For subsequent

researchers, it is better to collect more theories and references to the size and related therapies used so that the content of this study becomes even more accurate because this study is still limited in using theories, previous research, and other references.

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