

DHIKR AS AN EFFORT TO IMPROVE THE PSYCHOLOGICAL WELL-BEING OF ADOLESCENT

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Abstract

Adolescence is a phase where individuals experience changes from childhood to adulthood. The major changes that occur in adolescents are also accompanied by developmental tasks in which the tasks are different from the tasks of childhood so that they can affect their psychological well-being. Remembering God through dhikr makes individuals who are in the adolescent phase can help improve self-acceptance as a whole, foster positive relationships with others, have independence, have the ability to control the environment and have a life goal that is in accordance with islamic sharia. This study uses literacy study methods that examine various reading sources starting from textbooks, journals, articles, al quran and al hadith to support this research. The result of this study is that dhikr can improve psychological well-being in adolescents.

Keywords: Adolescent, Psychological well-being, Dhikr

INTRODUCTION

Teenagers are the age when individuals experience a transition from childhood to adulthood. According to Hurlock (1991) the term adolescence comes from the Latin *adolescere* which means growing or growing into an adult. In line with the changes that occur in adolescents, they are also faced with tasks that are different from tasks in childhood. As is known, in each phase of development, including in adolescence, individuals have developmental tasks that must be fulfilled. If the tasks are successfully completed properly, satisfaction, happiness and acceptance will be achieved from the environment. The success of an individual fulfilling these tasks will also determine the success of the individual in fulfilling the developmental tasks in the next phase. Conversely, adolescents who cannot complete their developmental tasks will experience various problems. As explained by Hurlock (1991), that the problems experienced by adolescents in completing development tasks include personal problems, namely problems related to situations and conditions at home, school, physical condition, appearance, emotions, social adjustment, duties and values -value and typical problems of adolescents, namely problems that arise due to unclear status in adolescents, such as the problem of achieving independence, misunderstandings or judgments based on false stereotypes, the existence of greater rights and fewer obligations imposed by parents. This can cause psychological well-being in adolescents to be reduced. Adolescents whose psychological well-being is reduced will become teenagers who cannot accept themselves as a whole, cannot build good relationships with others and become dependent on others.

The form of adolescent problems due to low psychological well-being is one of them is the rise of juvenile delinquency. Various survey results explain the increasing form of juvenile delinquency, for example a survey conducted by the National Narcotics Agency (BNN) which found that 50-60% of 3.8 to 4.2 million

drug users in Indonesia were carried out by teenagers (detikhealth, Wednesday, June 6, 2012). On the other hand, the 2011 sexual behavior survey found that 64% of teenagers in big cities in Indonesia have had sexual relations due to the development of pornography and porno-action that are increasingly accessible. As a result, the behavior of abortions carried out is also increasing as shown by the BKKBN LDFE UI (2007) survey that in Indonesia there were 2.4 million abortion / year cases carried out by teenagers. In addition, the results of a survey conducted by the Indonesian Child Protection Commission (KPAI) in 2012 showed that there were at least 139 cases of brawls carried out by junior and senior high school youth (Liputan 6.com December 27, 2012).

Well-being according to Ryff and Singer (1996), is a concept formed from various experiences and functions of individuals as whole human beings. Psychological well-being does not only refer to negative mental health, but also refers to how an individual is able to develop his potential and abilities optimally, as individuals who function both physically, emotionally and psychologically (Ryff, 1995) . Akhtar (2009) said that psychological wellbeing can help adolescents to foster positive emotions, feel life satisfaction and happiness, reduce depression, and adolescent negative behavior.

Psychological well-being is a source for mental peace and happiness. As explained earlier, psychological wellbeing can help individuals to develop positive emotions and life satisfaction through their acceptance. In Islam itself, it is known that the dignity of the highest spiritual condition for humans in life in this world is that humans get peace with God, and all satisfaction, joy, and delights for him are only before God. One of the roles of religion is to provide the comfort of its followers in navigating the ocean of life, in Islamic teachings this role can be implemented in the form of dzikir. Dhikr is one of the ways of the mind to let go or keep away from all the intricacies and disorders of birth, mind, or anything that disturbs the mind such as noise, crowds, or various delusions in the mind. The Word of Allah SWT in Ar-Ra'd's verse 27-28 reads

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ أُنَابَ
الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ۝

Unbelievers say: "Why was it not revealed to him (Muhammad) a sign (miracle) from his Lord?" Say: "Verily, Allah deceives whom He wills and appoints those who repent to Him" (ie) those who believe and their hearts will be satisfied by the remembrance of Allah. Remember, only by remembering God is the heart satisfied. (Surah Ar-Ra'd [13]: 27-28).

This verse provides a significant solution for the survival of human beings who are hegemonic and complex, as well as an alternative to human problems in the world and in the hereafter it is set in it. The Qur'an and the Sunnah as the guidelines for human life are concrete forms of teaching that direct the pattern of human life so as not to deviate and demoralize the life order that leads to an unstable atmosphere in humans.

نَ الدُّنْيَا مَلْعُونَةٌ مَلْعُونٌ مَا فِيهَا إِلَّا ذِكْرُ اللَّهِ وَمَا وَالَاهُ وَعَالِمٌ أَوْ مُتَعَلِّمٌ

"The world is cursed and everything contained in it is cursed, except those who dhikr to Allah, who obey Him, an 'alim or prosecutor of syar'i knowledge." (Narrated by Tirmidhi, Ibn Majah. In Shohihul Jami ', Shaykh Al Albani said this hadith hasan).

In the above hadith, it is explained that there is nothing more important in this world than people who always remember Allah and those who do for the advancement of science, namely teaching and learning activities. Based on the word of Allah SWT in the letter of Ar Ra'd verses 27-28 and the hadith of the Prophet Muhammad, that the remembrance of Allah through dzikir can calm the hearts and minds of men. Dhikr is a way to get closer to Allah SWT so that the mind gets peace and peace of life in the world and the hereafter. Dhikr is also a technique for developing the potential of faith that gives a positive value in life. So that the dhikr carried out with full concentration of appreciation will be embedded in a peaceful and calm soul, so dzakirin will feel peace in his soul to always be aware of the behavior in accordance with the teachings of Islam brought by the Prophet and expect His blessings to always live on the truth. If individuals dhikr earnestly and solemnly, then the individual will gain complete peace of mind and self-acceptance, because with particular personality not easily aroused by various negative events outside of him. So that individuals will only remember Allah alone to achieve happiness in the world and in the end.

METHOD

This research is a literature study by examining various reading sources from journals, the Qur'an, al hadith, and reading books related to psychological well-being, adolescents and zikr. The results of various reviews of this literature are to find out the benefits of dzikir to improve psychological well-being in adolescents.

RESULTS AND DISCUSSION

Result

A. Adolescent

According to Hurlock (1991) the term adolescence comes from the Latin *adolescere* which means growing or growing into an adult. Hurlock himself divides adolescence into two, namely early adolescence (11-16 / 17 years) and late adolescence 16 / (17-18 years). Adolescence is a period of transition from childhood to adulthood. during this transition most teenagers experience identity confusion because they feel that they are no longer children but when given responsibility like adults they have not been able. This is in line with Hall's statement (in Sarwono, 2011) that adolescence is a period of "sturm and drang" (hurricanes and storms), periods of emotion and sometimes emotional outbursts, which arise due to conflicting values. Adolescents who are experiencing this transition are individuals who are looking for their identity. Perfection is desired by adolescents in various aspects of life, both physically, socially, academically, and career. For example, a beautiful and perfectly described physique by most teenagers is white, has a sharp nose, and a proportional body. So, it will be a problem if for most teenagers do not have such physical, as a result the teenager will feel insecure about his physical and not respect himself. From the academic side, most of the teenagers who are going to school identify the word success by

getting high grades in school. This can make a teenager feel a failure against him if he does not get the same learning outcomes as his friends. These problems if not addressed immediately can lead to deep feelings of disappointment, stress, frustration, even to suicidal ideation in adolescents, which can be referred to as psychological well-being in adolescents.

B. Psychological Well-Being

Psychological well-being is a condition where a person has good mental functions, feels happiness, and can optimize his potential. Another case with Hurlock (in Snyder and Lopez, 2002) which defines psychological well-being as a need for the fulfillment of three happiness, namely acceptance (affection), affection (affection), and achievement (achievement). The concept of psychological wellbeing or psychological well-being has been defined as the ability of individuals to accept themselves as they are (self acceptance), forming a warm relationship with others (positive relation with others), having independence in facing the social environment (autonomy), controlling the external environment (enviromental). mastery), set his life goals (purpose in life), and realize his potential continuously (personal growth). This ability can be pursued by focusing on self realization, self-expression and actualization of self (actualization) so that it can function positively in full and achieve happiness (Ryff, 1989). Here is the explanation:

1. Self Acceptance

Self-acceptance is shown to individuals who can positively evaluate themselves now and in the past. Individuals in this case are able to maintain positive attitudes and are aware of their limitations. In other words, someone who is able to accept himself is a person who has the capacity to know and accept his strengths and weaknesses and this is one of the characteristics of positive psychological functioning. Individuals who have self-acceptance show the characteristics of having a positive attitude towards themselves, acknowledging and accepting various aspects that exist in themselves, both good and bad, and feel positive about their past lives. While individuals who do not have self-acceptance are shown by the characteristics of feeling dissatisfied with him, disappointed with what has happened in the past, experiencing obstacles in the quality of personality and feeling different from what is in him.

2. Positive Relationships with Others

This individual is able to manage interpersonal relationships that are warm, quality and have trust in each other and he feels satisfied. In addition, the existence of a positive relationship with other people is also characterized by having a close and meaningful relationship with the right person (significant others). In the category of adult development theory also emphasizes the achievement of intimate relationships with others (intimacy) and the existence of guidance and direction from others (generativity). Therefore, the importance of having a positive relationship with others is emphasized again in the concept of psychological well-being. There are several characters shown by individuals who have a positive relationship with others, namely (1) having warmth and satisfaction, (2) relating based on trust, (3) attention

to the welfare of others, (4) having a strong psychological well-being, (5) having affection, and closeness, (6) understanding aspects of giving and receiving in a relationship. While the character of individuals who do not have a positive relationship with others is shown by the characteristics: having a little relationship that is familiar and trusting with others, feels that he is an intellectually difficult individual, difficult to open, and does not care about others, not wanting to make a agreement / compromise to maintain relationships with others.

3. **Autonomy**

The ability to conduct and direct behavior independently, full of self-confidence. Individuals who are able to carry out self-actualization and function fully have confidence and independence, so that they can achieve satisfactorily. In a social system, individuals with autonomy are able to defend themselves, have the quality of existence (self determination) and have freedom which is their ability in social pressure. He has the power to keep abreast of his stand even though it is against the norms. For example, described by Ryff (1995) someone who can function fully (a fully functioning person) is a person who has a personal view of evaluation of himself (internal locus of evaluation), without having to have approval from others, but he has a standard assessment in evaluating himself. Individuals who reflect autonomy show characteristics capable of being independent and showing dependency, being able to survive in social pressure to think and act in a certain way regulating behavior that is adjusted from within themselves and evaluating themselves using their personal standards. While individuals who do not have autonomy are someone who depends on the expectations and evaluations of others, rests on the decisions of others to make important decisions and adjusts to social pressure to think and act in a certain way.

4. **Environmental Mastery**

There is a capacity to manage life effectively and the surrounding environment. This means modifying the environment in order to be able to manage the needs and demands of his life. Judging from healthy mental characteristics, this is indicated by the ability of individuals to have or create an environment that is in accordance with their physical condition. In the theory of development, environmental mastery is emphasized by the ability of someone to master and control the environment and change it creatively through physical activity and mental activity. This combines a viewpoint that considers that active participation and environmental mastery are important aspects of the framework regarding the positive functioning of psychological aspects. Characteristics of individuals who are able to demonstrate mastery of the environment include being able to master and be competent in regulating their environment, being able to effectively utilize existing opportunities, be able to choose and create relationships that suit their needs and personal values and are able to control rules derived from external activities. While individuals who do not have mastery in the environment are indicated by the characteristics of having difficulty in managing their daily lives, feeling unable to change or improve things around them, lack of

attention to opportunities around them, and lack of control of the surrounding world.

5. Purpose in Life

Success in finding meaning and purpose in various businesses and opportunities can be interpreted as individuals who have goals in their lives. The individual has goals and beliefs that his life means. In terms of maturity also emphasizes the existence of an understanding of the purpose of life, a sense of direction, and the existence of a purpose in his life. In the theory of life span development refers to the existence of various changes in the purpose of life, such as being someone who is more productive and creative or achieving emotional integrity in the future. Therefore, someone who has been able to function positively will have goals, intentions, and feelings of anger, all of which will lead to meaningful life. The characteristics of an individual who has a purpose in life, namely having a purpose and feeling directed in his life, feel that there is meaning in the present life and past life, clinging to beliefs that give meaning to his life and have goals and objectives end in life. As for the characteristics of individuals who do not have a purpose in life, namely feeling lack of meaning in life, have little purpose, lack of feelings of anger, unable to see the purpose of life in the past, do not have hopes or beliefs that can give meaning to their lives.

C. Dhikr

Etymologically dzikir comes from the word dzakara which means remembering, paying attention, remembering, taking lessons, knowing or understanding and remembering. According to Askat, dzikir is all actions in the framework of remembering Allah SWT, glorifying His asthma with oral pronunciation or just being spoken inwardly. Said Ibnu Djubair and other scholars explained that what is meant by dhikr is all obedience intended because of Allah SWT, this means unlimited prayer beads, tahlil, tahmid and takbir, but all human activities intended for Allah SWT. Allah mentions in the Qur'an there are approximately 358 verses that explain the dhikr. Dhikr is also a very strong pillar towards God. Salih Bin Ghanim Sadlan mentions some of the benefits or virtues of dzikir is to drive out, defeat and destroy Satan, eliminate feelings of anxiety and anxiety, make the heart happy, happy, and calm, can erase sin and eliminate sin, can save someone from exhaustion on the Day of Judgment, and dzikir is a plant in heaven. The virtues of people who dhikr to Allah SWT include:

1. Dhikr is an attempt to taqarrub to Allah

Dhikr as an effort to taqarrub or draw closer to Allah is as the question of Sayyidina Ali to the Messenger of Allah; *"Which congregation is closest to reaching God? Answered by the Messenger of Allah, there is nothing other than dzikir to Allah "*

In the hadith of the prophet above it can be concluded that the way to draw closer to Allah is nothing but dhikr.

2. Dhikr is a tranquilizer

As mentioned earlier, one of the functions of dhikr is to give peace and tranquility to the heart. Every human being is basically looking for perfect

happiness. Human desire or will to seek happiness, calmness, tranquility, are things that cannot be separated from the human heart.

3. Dhikr as a cleanser

God created man from the ground which is a symbol of humiliation and defilement. The Qur'an mentions as *nutfah* or *saripati* land. After the creation process of the land, then Allah said:

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ

So if I have perfected the event, and have blown it into my soul (creation), then submit to me by bowing. "(QS. Al-Hijr: 29). Because it is created from the ground, the human nature (*basyariyyah*) of humans becomes always dirty. Therefore, humans want to deny the defilement by getting closer to God through *dzikir*.

4. Dhikr is the lifter of human beings

Allah will raise the degree of the person who reads *dhikr*, this is in accordance with the hadith of the Prophet:

"It would be nice if it were asked of you about the best deeds and purely by the side of your emperor and very high for the ranks of humans, as well as better than spending gold and silver. It is also better for you than to face (in battle) the enemy. Until the end of the hadith, they asked: O Messenger of Allah, What is that? The Prophet answered: Dhikrullah (Remember to Allah)." (Narrated by Bukhari, Muslim and others).

5. Dhikr as a reformer of faith

A person's faith can increase and can also decrease. While to maintain one's faith one must multiply reading the sentence *laa ilaaha illallah*. This is confirmed in the words of the Prophet: *Update your faith! Friends ask, how do we renew our faith? The Prophet answered 'multiply recite dzikir (pronunciation): laa ilaaha illallah.'*

DISCUSSION

As is known, in each phase of development, including in adolescence, individuals have developmental tasks that must be fulfilled. If the tasks are successfully completed properly, satisfaction, happiness and acceptance will be achieved from the environment. The success of an individual fulfilling these tasks will also determine the success of the individual in fulfilling the developmental tasks in the next phase. Conversely, adolescents who cannot complete their developmental tasks will experience various problems. As explained by Hurlock (1973), that the problems experienced by adolescents in completing development tasks include personal problems, namely problems related to situations and conditions at home, school, physical condition, appearance, emotions, social adjustment, duties and values -value and typical problems of adolescents, namely problems that arise due to unclear status in adolescents, such as the problem of achieving independence, misunderstandings or judgments based on false stereotypes, the existence of greater rights and fewer obligations imposed by parents. Of the various problems experienced by adolescents will certainly affect the welfare of adolescent psychology. Adolescents who have negative

psychological well-being will become teenagers who are not confident, cannot build positive relationships with others, have no purpose in life and so on.

Psychological well-being is a source for mental peace and happiness. As explained earlier, that psychological well-being or psychological well-being can help individuals to foster positive emotions and life satisfaction through their acceptance. Islam itself explains that the dignity of the highest spiritual condition for humans in life in this world is that humans get peace with God and all their satisfaction, joy, and delights are only before God. One of the roles of religion is to provide the comfort of its followers in navigating the ocean of life, in Islamic teachings this role can be implemented in the form of dzikir. Dhikr is one of the ways of the mind to let go or keep away from all the intricacies and disorders of birth, mind, or anything that disturbs the mind such as noise, crowds, or various delusions in the mind. The Word of Allah SWT in the letter Ar-Ra'd verses 27-28 which reads:

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As explained earlier, that psychological well-being is closely related to the ability of individuals to accept themselves as they are (self acceptance), forming warm relationships with others (positive relation with others), having independence in dealing with social environments (autonomy), controlling the external environment (Environmental mastery), set his life goals (purpose in life), and realize his potential continuously (personal growth). These things can be improved by remembrance of Allah or dhikr. Self-acceptance (self-acceptance) is a condition in which adolescents have the ability to know and accept strengths and weaknesses in themselves. Teenagers who always dhikr remembering Allah SWT will be more grateful for his life especially in looking at yourself, the environment, and a positive life. As Allah SWT ordered his servant to always remember Allah and give thanks to Him.

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ

"Then remember me, I will remember you, thank you to me, and do not deny me". (QS. Al Baqarah: 152).

Psychological well-being also emphasizes the aspect of positive relationships with others. Positive relationships are reflected in the presence of warmth, trust, closeness, and intimacy with others. Adolescents who have psychological well-being will more easily socialize with their environment positively. Dhikr or remembering Allah makes teenagers understand their obligations in the world. Allah says to command His servants to always do good to their fellow human beings. The Word of God in the letter An-Nisa: 36 as follows:

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجُنُبِ وَأَيْنَ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ

"Worship God and do not associate Him with anything. And do good to two parents (mother and father), intimates of relatives, orphans, poor people, close neighbors and distant neighbors, colleagues, ibn sabil, and servants of your servants." (QS. An-Nisa [4]: 36).

Independence (autonomy) is also one aspect of psychological well-being. Independence shows the dependence of individuals on a social pressure or a bad event experienced. Independence makes an individual judge, regulate, and evaluate himself based on his personal standards so that it does not depend on the evaluation and evaluation of others. Dhikr makes adolescents always believe that whatever we do in the world, it is enough Allah SWT who has the right as a witness and appraiser. So that all behaviors are intended solely to get a good judgment from Allah SWT. As the word of Allah SWT in An-Nisa's letter, all pleasures and trials are indeed on one's own fault, but Allah is the one who witnesses life

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنَ نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَىٰ بِاللَّهِ شَهِيدًا

"Whatever blessings you get are from Allah, and whatever disasters come upon you, then from (mistakes) yourself. We send you to be an Apostle to all men. And Allah is enough to be a witness." QS An-Nisa: 79.

Mastery of the environment is the ability of individuals to control the environment, regulate their lives, and change the environment creatively. Individuals especially teenagers who do not have mastery of the environment will have difficulty in managing their lives. Dhikr to remember Allah can facilitate individuals in managing their lives in the world. As the word of Allah SWT in the letter At Thalaq, that Allah will facilitate the affairs of his servants who always put their trust in Allah.

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا

"..... And those who fear Allah, Allah will make him easy in his affairs". (QS At Thalaq: 4.)

The purpose of life is the final concept of psychological well-being. Individuals who have a purpose in life will believe that he and his life have meaning. Teenagers who have a purpose in life believe that their lives are meaningful, so that teens will be more optimistic in living each phase of their lives. Dhikr makes people realize that the purpose of their creation in the world is to worship Allah. So, whatever will be done must be based on hereafter orientation, because if the purpose or orientation of life is the afterlife, the life of the world will follow. From Zaid ibn Thabit RA, he heard Rasulallah sallallahu 'alaihi wa sallam said:

مَنْ كَانَتِ الدُّنْيَا هَمَّهُ • فَرَّقَ اللهُ عَلَيْهِ أَمْرَهُ • وَجَعَلَ فَقْرَهُ بَيْنَ عَيْنَيْهِ • وَلَمْ يَأْتِهِ مِنَ الدُّنْيَا إِلَّا مَا كُتِبَ لَهُ • وَمَنْ كَانَتِ الْآخِرَةُ نِيَّتَهُ • جَمَعَ اللهُ أَمْرَهُ • وَجَعَلَ غِنَاهُ فِي قَلْبِهِ • وَأَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ.

"Whoever aims for life is the world, then Allah will scatter his affairs, make wickedness in his two eyes, and he will not get the world except according to the conditions set for him. Whoever has the intention (purpose) of his life is the hereafter, Allah will gather his affairs, make wealth in his heart, and the world will come to him in a state of contempt." (HR. Imam Ahmad in his Musnad (V / 183); Ibn Mjahjah (no. 4105) ; Imam Ibn Hibbân (no. 72 – Mawâriduzh Zham'ân); al-Baihaqi (VII / 288) from the Companion of Zaid ibn Thabit Radhiyallahu anhu.

CONCLUSIONS

From the previous discussion it can be concluded that to improve the psychological well-being of adolescents, dzikir is needed because dzikir means that an individual always remembers his god. By remembering his god, an individual will be more able to appreciate life because he knows that everything that God creates must have purpose and purpose, have a good self-acceptance because Allah commands humans to always be grateful for everything they have, can build positive relationships with other people because they remember Allah's command to always do good to their fellow human beings, be more independent because in doing something they are not dependent on others but only by Allah's judgment, having control of the environment because they believe that in every business there is Allah who will always help people dhikr to Allah and have a clear purpose in life because in truth humans are created only to worship God.

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