

## *Istighātha Dhikr* Practices Toward Human Well-Being: An Implication for Islamic Education

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Submitted: 05-05-2024

Revised : 13-09-2024

Accepted: 10-11-2024

**ABSTRACT.** *Istighātha dhikr* is a spiritual practice performed by seeking help, protection, and forgiveness from Allah. It is a process of seeking Allah's assistance and protection against all weaknesses, sins, and mistakes committed. However, this practice has been carried out in various ways in different countries. This research aims to evaluate how the practice of *istighātha dhikr* in various countries can be implemented to improve well-being. Out of 151 identified articles, 14 relevant articles were found based on inclusion and exclusion criteria such as document type, source, and period. PRISMA was used as a guideline for selecting articles in this research. Google Scholar, EBSCO, and Publish or Perish were used as literature search databases. VOSviewer was used to analyze publication data and collaboration networks. This article provides an overview of the practice of *istighātha dhikr* in various countries. The results of this study indicate that *istighātha dhikr* is not only a practice for spiritual development but also has significant impacts in strengthening religious identity, improving the quality of worship, increasing spiritual awareness, enhancing spiritual, physical, and mental aspects, and improving overall well-being.

**Keywords:** *Istighātha dhikr* practices, Spirituality, Human well-being

 <https://doi.org/10.31538/munaddhomah.v5i3.1402>

**How to Cite** Sholihah, N., Kusaeri, Kholis, N., Muntafi'ah, U., & Huriyah, L. (2024). *Istighātha Dhikr Practices Toward Human Well-Being: An Implication for Islamic Education*. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 5(3), 338–352.

### INTRODUCTION

*Istighātha dhikr* is one of the worship prescribed in Islam (Rahman et al., 2023). This practice aims to ask for help when the situation is complicated and challenging to deal with. *Istighātha dhikr* means asking for something to relieve distress or sadness and asking God for help only (Wahhab Syaikh Muhammad bin Abdul, 2017). At the end of *dhikr* practice, *Istighātha* expects Allah's help for the calamity. At the same time, the end of the practice of *istighātha dhikr* is solely *Taqarrub* or drawing closer to God to remember God. *Istighātha dhikr* is done collectively (Dedek, 2021; Tenik & Gökteş, 2008; Uthman, 2023).

However, in reality, *istighātha dhikr* is not only done by the Muslim community. In addition, in Muslim societies, the practice of *istighātha dhikr* is carried out independently. In some countries, Muslim communities perform *istighātha dhikr* in times of need (Doufesh et al., 2014; Pangestika et al., 2020; Purwanto et al., 2023; Wilandika et al., 2023). Yes, in non-Muslim societies, *dhikr* is performed by reciting holy words repeatedly for meditation, inner peace, and positive energy (Hasbiyallah et al., 2022; Kirana & Haq, 2022; Murobbi & Mardiyah, 2023).

*Istighātha dhikr* is practiced differently depending on the country. In Turkey, it is performed mainly as a religious practice (Güldaş, 2021) through movements in obligatory and sunnah prayers over a long duration. In the U.S., *dhikr* involves awareness, which strongly influences mental health (Callender et al., 2022). In Malaysia, *dhikr* produces D-ABR (*dhikr*-Auditory, Brainstem, Response) waves from the auditory brainstem through meaningless auditory stimuli such as clicks, chirps, and bursts of tone (Doufesh et al., 2014). Despite the differences in practices, *istighātha dhikr* has the same goal, namely asking for Allah's help, purifying the heart, and facilitating efforts to obtain the fulfillment of *hajat* (Alwi et al., 2016) and ultimately drawing closer to God to remember Allah (Dedek, 2021). *Istighātha dhikr* has a positive impact on the future life of Muslim communities in this world and hereafter (Asholiha & Puryanti, 2023; Mamat & Zarif, 2019; Sholihah et al., 2024; Sirry & Omar, 2014).

Malaysian and Indonesian research results in *dhikr* mindfulness breathing therapy suggest overall effectiveness in improving the quality of life of insomniacs, satisfaction with physical health, psychic, social relationships, and the environment (Lubis et al., 2023; Purwanto et al., 2023). Indonesia produces the effect of *dhikr* therapy on the recovery of early ambulation intestinal peristalsis in cholecystectomy patients (Wilandika et al., 2023). Another study shows that during the COVID-19 pandemic, Muslims accepted control measures but felt empty and longed for congregational prayers in mosques, even though their social interactions were not significantly affected. The acceptance of pandemic control measures determines social interaction among religious people who have a solid attachment to places of worship, such as mosques in communities (Mastor et al., 2023; Sofia, 2021; Yulianto, 2024). Subsequent research gave credence to the expansion of the concept of multidimensional poverty by incorporating the measurement of psycho-spiritual deprivation and monetary and non-monetary factors. This study requires further exploration of essential areas related to self-development, which have been neglected in poverty measurement (Abidin & Sirojuddin, 2024; Danial et al., 2021; Rahman et al., 2023).

From the *dhikr* practices in some countries, it is clear that there is a lack of study related to the practice of *istighātha* for the development of spirituality, so further research is needed. In fact, spirituality is an essential dimension in human life that includes an individual's relationship with God (Basir et al., 2024; Hosseini et al., 2016). Some practice research *istighātha* in different countries is more about coping with health (Abdul Wahab et al., 2022; Doufesh et al., 2014; Pangestika et al., 2020; Purwanto et al., 2023; Wilandika et al., 2023). Therefore, this study will explore further the practice of *dhikr* to examine how the practice of *istighātha dhikr* in various countries can be implemented to develop spirituality, which then will have a significant impact on strengthening religious identity (Iqbal et al., 2023), improving the quality of worship (Rubaidi, 2020), increasing spiritual awareness (Khoiruddin & Masrukin, 2022), improving the spiritual (Hosseini et al., 2016), physical (Hartati, 2018), and mental (Anwar et al., 2024) aspects, as well as improving overall well-being (Albatnumi & Koszycki, 2020).

## **METHOD**

This qualitative descriptive research uses a Systematic Literature Review (SLR) (Kitchenham & Brereton, 2013) to analyze the practice of *istighātha dhikr*. The literature used is in the form of journal articles relevant to the topic of *istighātha dhikr* performed in various countries. The literature review process was through the selection, identification, and assessment of materials to answer formulated research questions. This study investigates how the practice of *istighātha dhikr* in various countries can be implemented to develop spirituality in Muslim communities. In this literature review, the research began by searching for articles related to the practice of *istighātha dhikr* in various countries through the Google Scholar database, EBSCO, and to ensure that this research was carried out systematically, this study used the Watase Uake tool, and the Preferred Reporting Items for Systematic Reviews and Meta-Analyses technique (PRISMA) (Elmighrabi et al., 2023). This research process involves several stages, namely identification, screening, eligibility assessment, and inclusion (Schaefer & Myers, 2017).

### Step 1: Identification

At this stage, articles related to the practice of *istighātha dhikr* in various countries were searched through Google Scholar and EBSCO. Watase Uake was chosen as the primary tool because it provides a feature that can identify Scopus-indexed articles (Q1, Q2, Q3, Q4) automatically. Table 1 shows the keywords used in searching for articles relevant to the practice of *istighātha dhikr* in different countries, resulting in 151 articles. The focus specified in this literature leads to the evaluation of tracing the practice of *istighātha dhikr* in various countries. Of the 151 articles found, the same articles were deleted, and then the articles underwent the inclusion and exclusion stages, including those published between 2009-2023; in the categories of Q1, Q2, Q3, and Q4; abstracts are accessible for the screening process and related to specified keywords.

**Table 1.** Search Results for *istighātha dhikr* Practice in Various Countries (published year 2009 – 2023)

No.	Keyword	Quantity
1.	Sufi Ritual	13 articles
2.	Dhikr	21 articles
3.	Zikir	7 articles
4.	Muslim Prayer	73 articles
5.	Qalb or Nafs	36 articles
6.	Majlis Dhikr	1 article
	<b>Total</b>	151 articles

### Phase 2: Screening & Eligibility

After removing duplicates that do not fit the criteria, the articles are filtered by title and abstract. Articles that are not relevant to the keyword are filtered out. Then, at this stage, the remaining articles were re-examined to ensure they fit the inclusion criteria and can be accessed in full text. Articles with restricted access were not included.

### Step 3: Inclusion

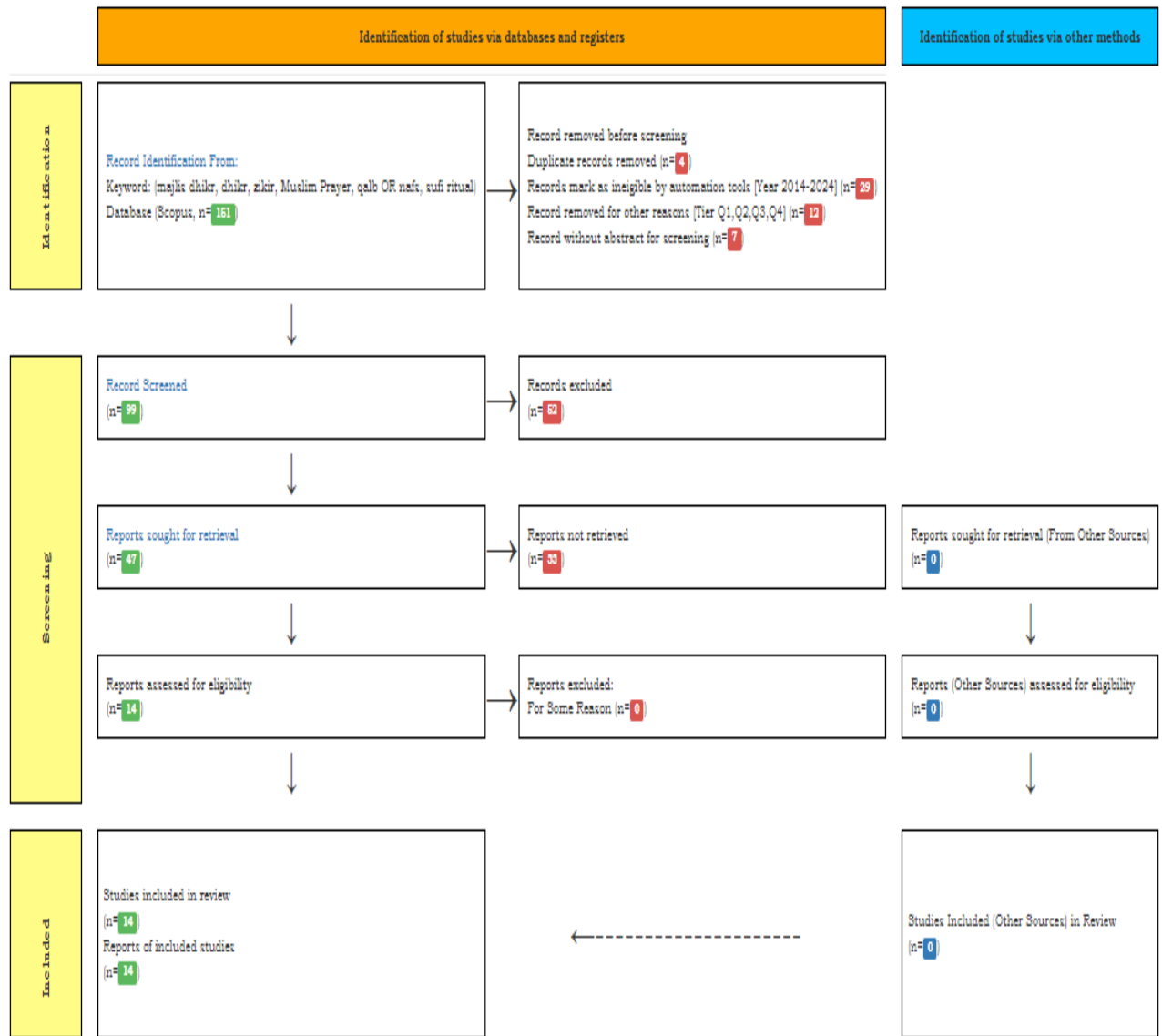
Articles that have passed the screening stage and are eligible to meet the criteria are extracted and analyzed using the PICO framework (Population, Intervention, Comparison, Outcome) (Helvich et al., 2023). They were then analyzed systematically to explain the study's objectives. The details of these stages are summarized using the PRISMA flow diagram.

## RESULT AND DISCUSSION

### Result

The search results of articles on *istighātha dhikr* in various countries, through the Google Scholar database, EBSCO, using the keywords "Muslim Prayer, *Qalb* or *Nafs*, *Dhikr*, Sufi Ritual, *Majlis Dhikr*" identified 151 articles. The screening performed on the articles for relevance, meeting the inclusion criteria, and full-text availability resulted in 14 articles, as depicted in Figure 1.

ISTIGHASAH



Generate From Watace Usake Tools, based on Prisma 2020 Reporting

**Figure 1. Prism Groove**

The 14 identified articles were then entered into the Mendeley application and saved in RIS format. They were then incorporated into VOSviewers version 1.6.17 (De Jong & Bus, 2023) to map the associated theme network. The steps to enter article data into VOSviewers include: (1) opening the application and selecting the Create menu; (2) selecting the Create a Map Based on Text Data menu; (3) reading data from the reference manager file; selecting RIS files from folders; (4) selecting the source of data term extraction, title and abstract fields, (5), choosing the method of calculating term data, complete counting; and (6) verifying the selected term. This process results in the diagram as shown in Figure 2, showing that the nets connecting the practice of *istighātha dhikr* in various countries are widely used in Muslim societies, including prayer, Islam, Sufism, mental health, mindfulness, ritual, well-being, and Muslim women.

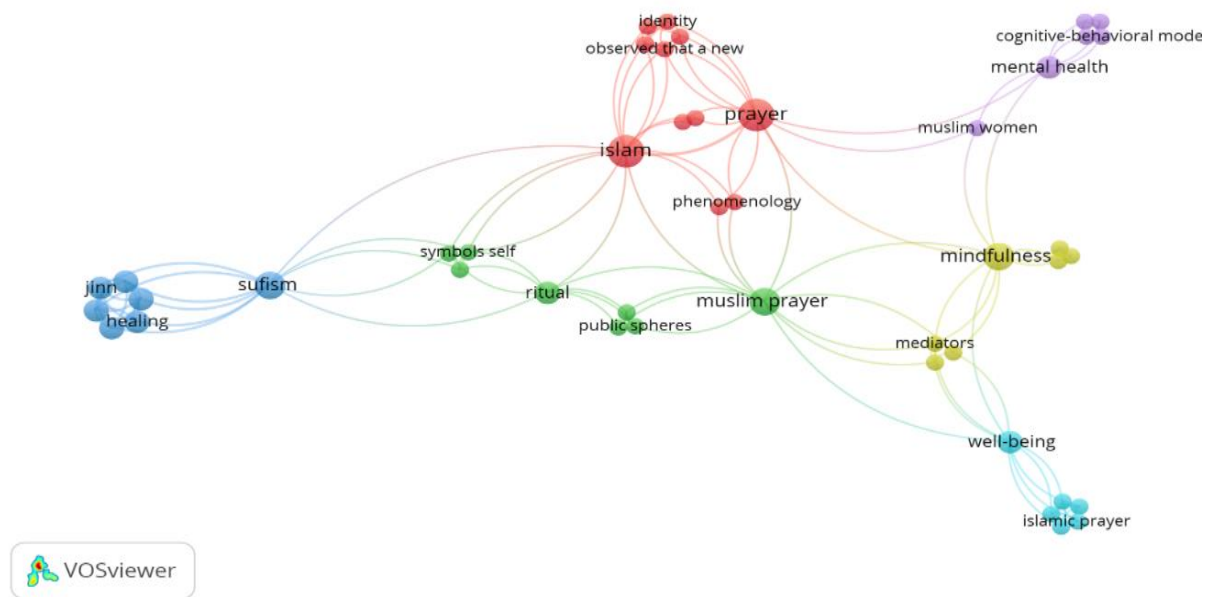


Figure 2: Visualization of the *Istighātha* network

### *Istighātha* Practices in Different Countries

*Istighātha* is done for the purpose of asking God for help (Wahhab Syaikh Muhammad bin Abdul, 2017), develops brain waves and relaxation (Nabilah et al., 2021), as well as the growth process of posttraumatic (Lodhi et al., 2022), as a non-pharmacological intervention for anxiety perioperative (Samsudin et al., 2019). Much research on *istighātha* has been done to explore its positive contribution to the Muslim community. This study further explores the practice of *istighātha* in various countries, as there are many exciting and inspiring studies on Muslim communities.

Studies in Malaysia discovered that during prayer, there was a significant increase in the average relative strength (RPa) in the occipital and parietal regions, as well as in the high-frequency strength normalization unit as a parasympathetic index. Meanwhile, low-frequency power units normalized as sympathetic indices decreased according to Variable heart rate (HRV) analysis. Relative strength (RPa) shows a significant positive correlation at the occipital and parietal electrodes. In other words, during prayer, sympathetic activity increases, and sympathetic activity decreases. Therefore, regular prayers can help promote relaxation, minimize anxiety, and reduce cardiovascular risk (Doufesh et al., 2014).

Research in Brazil shows how ritual symbols allow *dhiker* participants to limit, communicate, and classify their religious experience according to the model offered by the Sufi tradition, creating an existential and reflexive arena that leads to the reshaping of the self or, in other words, the Sufi vocabulary, *nafs*. The various Sufi created or affirmed in these rituals resulted in many reconfigurations of ways of orienting and engaging with the world. This approach leads to the individuation of religious agents in terms of the form, intensity, and orientation of these transformations, where some of them become empowered in everyday life. In contrast, others seek to transform their social personality or social environment. Despite the variety of self-configurations of the Sufis, all of them, to some degree, projected their traits as a form of moral quality in the social practices of religious agents (Muvid & Kholis, 2024). In this sense, the Sufi self, not merely a limited scope of inward vision, is a mediating arena between the inherent certainties created by the relationship of experience with divine reality/truth and the uncertainties and possibilities of social life (Pinto, 2017).

Another study in the same year suggests that the critical thing to start is to distinguish between oral prayer and active prayer and then determine whether the distinction can deepen insight into Muslim personality. As mentioned earlier, Nursi linked science to active appeals by saying that "most human progress and most discoveries are the results of the appeal." Therefore, for Muslim psychologists, the call to examine prayer is an active call to prayer (Tekke & Watson, 2017).

Saudi Arabia's research conveys an "insider's perspective" on the how and the meanings associated with prayer in religiously engaged Muslim families. The emic-etic/insider-outsider challenge given that only one member of the research team is a religious insider. Efforts to build relationships of trust, listen, seek to understand, and then authentically and respectfully convey the reality perceived by those who are other or different these efforts have expanded and transformed us (Hatch et al., 2017).

The U.S. study found a pattern of four themes emerging across protocols to collectively describe the meaning of the prayer experience for participants: no connection, unique feelings, spiritual change, and specific knowledge. These findings are discussed in relation to the foundations of the existence of the body, other people, and time, as well as the current empirical literature on Muslim prayer (Williamson, 2018).

Malaysia's findings showed that work stress was negatively associated with life satisfaction; there is a strong positive and significant correlation between prayer and life satisfaction, and prayer reduces stress and increases the life satisfaction of Muslim nurses (Achour et al., 2021). Other research based on an analysis of *Codicology* Malay manuscript shows that *dhikr* is not only required of all Muslims but is a significant need for students in the learning process to strengthen memory and bring mercy sustenance (Mamat & Zarif, 2019).

Indonesia's results on *dhikr* therapy as one of the additional therapies for heart chest pain experienced by SKA (Acute Coronary Syndrome) patients suggest that of the 52 patients, there was a significant difference in pain intensity reduction in the heart of better SKA patients. The decrease in the intervention group was higher than in the control group (Pangestika et al., 2020). Turkey found that involvement in religious activities, worship, and beliefs positively predicted mental health among college students. At the same time, female students were also found to be deeply involved in worship, worship preferences, and accentuating beliefs. However, there were no significant gender differences in participation in religious activities and mental health (Saleem et al., 2021).

Collectively, the U.S., Turkey, and Malaysia studies not only showed convergent validity but also additional validity that predicts religious and psychological adjustment beyond Muslim religiosity and spirituality. In addition, Muslim prayers reinforce and integrate Islamic religious spirituality in expressions of religious and psychological adjustment that have the potential to deepen the empirical study of Muslim psychology and prayer research in general (Chen et al., 2021).

Canada's research shows that optimism and spiritual experience mediate the relationship between prayer frequency and subjective well-being. Mindfulness correlates with prayer frequency and well-being but does not mediate the relationship between the two. Social support through religious activity correlated with prayer frequency but not with well-being. Daily spiritual experience and optimism are essential as positive effects of prayer and well-being (Albatnuni & Koszycki, 2020).

A review of Turkish research shows that prayer requests can address the causes of everyday stresses: less anxiety, worry, or depression and the importance of implementing a belief system in a healthy environment (Güldaş, 2021). Other findings found that involvement in religious activities, worship, and the importance of beliefs positively predicted mental health among students (Saleem et al., 2021). The other side showed that work stress was negatively related to life satisfaction; there is a strong positive and significant correlation between prayer and life satisfaction that can reduce work stress and increase the life satisfaction of Muslim nurses (Achour et al., 2021).

Malaysia's research produced waves that reliably can be generated using the word complete meaning of the human auditory brainstem that produces D-ABR waves (*Dhiker-Auditory Brainstem Response*) and stimuli (Abdul Wahab et al., 2022). Pakistan discusses how jinns express different temporalities and selves to tame the infinite nature of spirits and make jinns live together with humans (Khan, 2023). The U.S. discovered how the first generation of Muslim immigrant women who practice prayer and its connection to mental health believe that prayer helps build community, improve well-being, increase faith, and encourage awareness that can affect women's mental health (Callender et al., 2022).

The research findings on the practice of *istighātha dhiker* in various countries suggest that *istighātha dhiker* has many benefits, including strengthening religious identity, improving the quality of worship, increasing spiritual awareness, strengthening religious communities, improving physical health, mental health, strengthening memory, improving welfare. It is also essential to understand and practice *istighātha dhiker* consistently in daily life so that the performers feel profound benefits spiritually and mentally, considering the virtue of asking for forgiveness and help from Allah, which can lead to a more meaningful and blessed life.

### **Analysis of the results of *Istighātha* Practice in Various Countries**

This study shows that *istighātha dhiker* has a positive impact on the development of spirituality, which can strengthen the faith and religious identity of the Muslim community (Ahmad et al., 2021; Iqbal et al., 2023) and help Muslim communities strengthen spiritual relationships with Allah, raising awareness of sins committed, and stimulating feelings of dependence and submission to Allah that can strengthen the foundation of faith in facing various challenges and trials in life (Chen et al., 2021).

*Istighātha dhiker* can improve the quality of worship (Rubaidi, 2020) and help a person to be more focused, solemn, and concentrated in carrying out worship. By remembering and asking for God's help and forgiveness, one is better able to perceive the meaning of worship and draw closer to Allah (Sophian, 2023). *Istighātha dhiker* can help cleanse the heart and mind of sins and mistakes so that the worship carried out becomes more sincere. By reflecting on the sins committed and asking forgiveness from Allah, one's heart becomes purer and away from *Riya* (showing off) or *shirk* (idolatry) in worship. It can also help a person improve morals and attitudes in daily life, which in turn will affect the quality of worship performed. By routinely practicing *istighātha dhiker*, a person can improve himself, avoid sinful deeds, and live a life in accordance with religious teachings, so that the worship carried out becomes more meaningful and accepted in the sight of God (Pinto, 2017).

*Istighātha dhiker* can increase spiritual awareness (Khoiruddin & Masrukin, 2022), help individuals become aware of God's presence in their daily lives, strengthen their sense of dependence on Him, and increase awareness of sins committed and the importance of asking for His forgiveness (Iqbal et al., 2023). Thus, the practice of *istighātha dhiker* helps a person to better connect with the dimension of spirituality in their life. In addition, *istighātha dhiker* can help individuals to introspect and reflect on each other, thereby increasing awareness of the good and sins committed. By continuing to remember and ask Allah for forgiveness through *istighātha dhiker*, individuals become more sensitive to the actions and thoughts they do daily (Khoiruddin & Masrukin, 2022; Williamson, 2018).

*Istighātha dhiker* strengthens religious communities (Kasmani, 2021), assists in strengthening relationships between individuals, becomes a means to strengthen values, becomes a place to exchange experiences, and learn together by strengthening spiritual bonds that both want forgiveness and help from God and mutual support between community members (Chen et al., 2021; Hatch et al., 2017).

*Istighātha dhiker* is a spiritual boost (Hosseini et al., 2016). It assists individuals in feeling close and connected to God. Through the repetition of *istighātha dhiker*, one can perceive the meaning of God's presence in every aspect of one's life, thereby increasing spiritual intimacy and awareness of

His greatness. It also enables individuals to experience spiritual experiences in a personal way. Through contemplation and introspection in the practice of *istighātha dhikr*, one can explore the dimensions of one's spirituality, reflect on one's spiritual journey, and undergo the process of spiritual growth in a more profound and personal way. It can also become a medium to strengthen relationships between individuals, fellow believers, and religious communities. By participating in the practice of *istighātha dhikr* together, individuals can strengthen spiritual solidarity and form strong emotional bonds with fellow Muslims (Khoiruddin & Masrukin, 2022).

*Istighātha dhikr* can improve physical health (Hartati, 2018). It can relax the mind and body and neutralize stress and tension (Dokuhaki et al., 2023). With a focus on *istighātha dhikr*, individuals can relieve psychological distress that can have an impact on physical health. It can also help improve physical health through spiritual and mental aspects that are reflected in happiness and inner calm, and by feeling close to God, individuals can feel happiness, peace, inner satisfaction, and physical health. The practice of *istighātha dhikr* can also affect healthy living behaviors, such as healthy diet, exercise, and adequate sleep because it increases awareness of the importance of maintaining a healthy body as a mandate from God; hence, *istighātha dhikr* can be a motivator for individuals to maintain overall physical health (Mawardi, 2022).

*Istighātha dhikr* maintains mental health (Anwar et al., 2024). It helps individuals to relieve stress and anxiety. Through the repetition of *istighātha dhikr*, individuals can create an atmosphere of inner calm, relieve restless thoughts, as well as distance themselves from emotional distress that can have a negative impact on mental health. It can also be a means to increase the psychological resilience of individuals to the pressures and challenges faced in daily life by feeling the presence and help of God; individuals feel strengthened spiritually and mentally so that they are better able to face various difficulties with an airy and patient attitude. It can also provide an experience of happiness and soul satisfaction that can improve overall mental health. By feeling close to God, reflecting on sins, and asking for His forgiveness, individuals can feel a sense of relief, peace, and inner satisfaction that has a positive effect on mental health (Anwar et al., 2024).

*Istighātha dhikr* strengthens memory (Mahmudah & Suyadi, 2020). It is done repeatedly to help in training one's memory. By routinely remembering and repeating *istighātha dhikr* and asking God for forgiveness, individuals will be trained to improve their memory. The practice of *istighātha dhikr* also involves reflection and introspection on sins the individual has committed, which can help increase self-awareness and recall lessons that can be drawn from past experiences. It can also help strengthen memories by connecting spiritual experiences with other aspects of life. It can be a means to create a spiritual environment that supports learning and improves memory. By participating in the practice of *istighātha dhikr* together with the Muslim community, individuals can gain support, learn together, and strengthen memories through mutual discussion and reflection (Samah et al., 2021).

*Istighātha dhikr* improves well-being (Albatnuni & Koszycki, 2020). It helps individuals to find inner peace and happiness in their hearts. By meditating on sins and asking God for forgiveness, individuals feel a sense of relief and inner satisfaction that promotes mental and spiritual well-being. It is a means of coping with stress and anxiety that can affect a person's mental well-being (Abdul Latif & Ismail, 2015; Binoriang & Pramesti, 2021). With a focus on *istighātha dhikr*, individuals can relieve emotional distress, increase mental calm, and strengthen psychological resilience (Hidayat, 2023). The practice of *istighātha dhikr* can also improve an individual's physical well-being through the positive effects of mental and spiritual well-being. By feeling calmer, happier, and more satisfied inwardly, individuals can experience improved sleep quality, healthier diets, and more regular and healthy physical activity (Samah et al., 2021).

Based on the results of the analysis, it can be understood that the practice of *istighātha dhikr* has many diverse benefits in the forms of strengthening religious identity, improving the quality of worship spiritual awareness, strengthening religious communities, improving spiritual, physical, mental, and welfare aspects. *Istighātha dhikr* is the reinforcement of religious identity (Iqbal et al., 2023). The practice of *istighātha dhikr* can strengthen religious identity and increase sincerity and



obedience in worship in daily life (Chen et al., 2021). It improves the quality of worship (Rubaidi, 2020). *Istighātha dhikr* helps individuals to be more focused, solemn, and meaningful in the worship performed, thereby increasing the spiritual quality and blessings in worship (Sophian, 2023).

It also increases spiritual awareness (Khoiruddin & Masrukin, 2022). It enables individuals to explore further and hone spiritual awareness, reflect on sins, and strengthen spiritual bonds with God, thereby increasing their love for Him (Williamson, 2018). It strengthens religious communities (Kasmani, 2021). Through the practice of *istighātha dhikr* together, religious communities can support each other, enhance friendship, and strengthen social and spiritual relationships among members (Chen et al., 2021).

It improves people's spiritual aspects (Khoiruddin & Masrukin, 2022). It assists individuals in achieving happiness, inner peace, and soul satisfaction through deep spiritual reflection and engagement, improving overall spiritual quality (Hosseini et al., 2016). It can also improve physical and mental health (Dokuhaki et al., 2023; Pohan et al., 2024). The practice of *istighātha dhikr* makes people more relaxed, concentrated, and introspective, which then impacts an individual's physical and mental health, helping to relieve stress, increase psychological resilience, and improve sleep and nutrition patterns (Mawardi, 2022).

*Istighātha dhikr* strengthens memory (Mahmudah & Suyadi, 2020). It involves the repetition of readings that can train an individual's memory, thereby strengthening their memory of essential matters, including spiritual lessons and religious values (Samah et al., 2021). Finally, it improves welfare (Albatnuni & Koszycki, 2020). It helps individuals achieve inner peace, happiness, soul contentment, and mental tranquility that exerts a positive effect on their overall mental, spiritual, and physical health, such as muscle strength (Anwar et al., 2023; Setiyawan et al., 2021).

### **Implication of *Istighātha Dhikr* on Islamic Leadership**

*Istighātha dhikr*, as a spiritual practice of drawing closer to Allah through supplications for help, has significant implications for shaping Islamic leadership character. Leadership in Islam is founded on principles of trustworthiness, responsibility, justice, and exemplary conduct. Through *istighātha dhikr*, a leader can internalize spiritual values that reinforce personal integrity and the ability to lead with wisdom and empathy. Strengthening Integrity and Piety *Istighātha dhikr* helps leaders to strengthen their integrity and piety toward Allah. By acknowledging their own weaknesses and complete dependence on Allah's assistance, leaders are safeguarded from arrogance and misguided actions.

The humility before Allah fostered through *istighātha dhikr* encourages leaders to always act in line with Islamic principles, maintaining integrity in all their actions. Cultivating Humility and Exemplary Conduct In Islamic leadership, humility and exemplary conduct are essential aspects. *Istighātha dhikr* trains leaders to continually remember their limitations and reliance on the Creator, which fosters humility. This humility enables leaders to be more attuned to the needs and aspirations of their communities and to serve as positive role models in their behavior. Enhancing Wise Decision-Making

Through the practice of *istighātha dhikr*, leaders are expected to achieve deep inner peace, which is crucial for wise decision-making. Spiritually grounded leaders possess the ability to think clearly and thoughtfully in challenging situations, making decisions aligned with principles of justice and the common good. Increasing Empathy and Concern for Community Needs Islamic leadership prioritizes not only the achievement of goals but also the welfare of the community. *Istighātha dhikr* nurtures empathy and compassion within a leader, as spiritual reflection helps leaders become more sensitive to the community's needs, especially during times of hardship. This empathy drives leaders to prioritize the people's interests and strive to provide solutions that benefit their lives. Building Resilience in Facing Trials and Challenges *Istighātha dhikr* also provides spiritual tranquility that makes leaders stronger and more resilient when facing various challenges. In Islam, leadership is a trust that often tests a leader both internally

and externally. By strengthening their reliance on Allah, *istighātha dhikr* enables leaders to avoid despair or feeling overwhelmed, instead cultivating patience and optimism in fulfilling their duties.

Overall, *istighātha dhikr* has a broad impact on spiritual development that is relevant to Islamic leadership. Leaders who consistently practice *istighātha dhikr* find it easier to internalize Islamic values in all aspects of their leadership, thus setting an example for their followers in terms of moral integrity and spiritual steadfastness.

### **Implication of *Istighātha Dhikr* on Islamic Education**

Insights that can be taken from the practice of *istighātha dhikr* in various countries for Islamic education are very relevant. It turns out that it is not just a practice of *istighātha dhikr* but the development of spirituality (Chen et al., 2021), which has a significant impact on strengthening one's religious identity (Hatch et al., 2017), improves the quality of worship (Rahman et al., 2023), increased spiritual awareness (Williamson, 2018), strengthening religious communities (Hatch et al., 2017), improving the spiritual aspect (Chen et al., 2021), Physical (Callender et al., 2022), and mental (Saleem et al., 2021), as well as improving overall well-being (Albatnuni & Koszycki, 2020).

From the research, we can draw some insights that can be applied in the context of Islamic education. First, the practice of *istighātha dhikr* can be an effective means of developing spirituality and strengthening an individual's religious identity. Engaging individuals in deep spiritual reflection and asking Allah for forgiveness, such as *istighātha dhikr*, helps individuals better know and strengthen their bond with the Islamic religion. Second, the practice of *istighātha dhikr* also improves the quality of one's worship. With focus and solemnity in the *istighātha dhikr*, individuals can achieve blessings in worship, so it is crucial to emphasize more profound spiritual training in Islamic education. Third, *istighātha dhikr* also strengthens the spiritual consciousness of individuals, helping them to reflect on sins and improve themselves spiritually. These insights suggest that in Islamic education, it is crucial to make room for the development of spiritual awareness and self-introspection.

In addition, the practice of *istighātha dhikr* has a positive impact on strengthening religious communities by making individuals more supportive of each other and actively involved in joint activities. In the context of Islamic education, this shows the importance of cooperation and togetherness in forming a solid and empowered community. The practice of *istighātha dhikr* can also improve physical and mental aspects, strengthen memory, and improve overall well-being. The assessment of Islamic education does not only dwell on aspects of knowledge but also needs to pay attention to the balance between spiritual, physical, and mental aspects in the formation of character and quality of life of individuals.

### **CONCLUSION**

The most surprising finding of this research is that *istighātha dhikr* is not merely a form of worship or ritual activity; it also broadly influences mental and physical well-being, inner peace, and individual spiritual development. This research reveals that *istighātha dhikr* significantly impacts strengthening religious identity, enhancing the quality of worship, and reinforcing bonds within Muslim communities of diverse backgrounds. These findings highlight unexpected psychological and physiological health benefits, including its effects on brain response and stress reduction, aspects that have been previously overlooked in studies of *istighātha dhikr* as a spiritual practice.

This research provides substantial academic contributions, particularly in the following three areas: Confirmation of Previous Findings: The findings of this study support prior research on the positive effects of *dhikr* on mental health and spirituality. However, this study adds stronger empirical evidence by specifically linking *istighātha dhikr* practices to holistic well-being. New Perspective in Islamic and Health Studies: This article introduces a new perspective by connecting *istighātha dhikr* with physical and psychological health within a multicultural context. It enriches the study of spirituality in Islam by positioning *dhikr* as a potential therapeutic practice, particularly

in the context of mental health. Systematic Approach in Literature Review: By using the Systematic Literature Review (SLR) approach, this study establishes a more rigorous method for selecting and analyzing relevant articles. This contributes a method that can be followed in similar studies, relying on PRISMA as a guideline and VOSviewer for data analysis, thereby enhancing the literature network analysis and mapping out the key findings in dhikr research.

This study has several limitations that should be considered: it includes only 14 articles from databases such as Google Scholar and EBSCO, which may limit the diversity of perspectives and data variation. Examining istighātha dhikr practices across several countries, the study does not delve deeply into the local cultural contexts, making it necessary for further research to include more detailed cross-cultural comparisons for a more profound understanding. Additionally, as a literature review, it relies solely on existing articles without empirical data from dhikr practitioners, limiting the generalizability of its findings; future research could be enhanced by using field research methods to collect primary data from diverse age, gender, and educational backgrounds. Addressing these limitations through broader, more varied field studies would provide more comprehensive insights and support more precise policy formulation on dhikr practices for mental and spiritual health. Despite these limitations, the study reveals that istighātha dhikr practice in various countries significantly contributes to well-being development, reinforcing religious identity, enhancing worship quality, increasing spiritual awareness, strengthening religious communities, and improving spiritual, mental, and physical health. The 14 articles reviewed consistently argue that istighātha dhikr positively influences well-being, serving as a means to seek help and draw closer to Allah, though practiced differently across regions. This study provides a clear perspective on the benefits of istighātha dhikr within Islamic education, encouraging its continued exploration and implementation as a key component in spiritual development.

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