

## SCHIZOPHRENIA ZIKIR THERAPY BASED ON THE INTERPRETATION OF *MAFĀTĪḤ AL-GHAYB*

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**Abstract:** Modern humans face numerous complex life issues such as sadness, confusion, suffering, existential emptiness, stress, depression, and suicide. They strive to eliminate these problems from their lives, leading many to seek help from specialists to address their mental health concerns. Consequently, they often resort to various medications prescribed by doctors or psychiatrists, which can result in many developing schizophrenia. Schizophrenia is a complex mental illness that affects an individual's perception, thoughts, and behavior. However, in mental health studies, researchers and psychologists frequently focus more on biological and social aspects, neglecting the spiritual dimension. Therefore, this study aims to present and examine the concept of zikir therapy through the perspective of a prominent Islamic scholar found in *Tafsir Mafātīḥ al-Ghayb*, addressing various aspects of human life, including psychological and spiritual issues as discussed by Fakhr al-Dīn al-Rāzī. This research will analyze how al-Rāzī integrates zikir therapy into his interpretation of the Qur'an using a qualitative approach by identifying relevant Qur'anic verses such as Q.S. Yūnus [10]: 57, Q.S. Al-Isrā' [17]: 82, Q.S. Asy-Syu'arā' [26]: 80, and Q.S. Ar-Ra'd [13]: 28. Fakhr al-Dīn al-Rāzī's thoughts on mental health emphasize the importance of soul balance and the role of spirituality, offering a rich perspective for therapists addressing schizophrenia through zikir therapy. The concept of soul balance can be linked to zikir therapy efforts in managing chaotic emotions and thoughts in patients with schizophrenia. Meanwhile, the emphasis on spirituality can provide patients with a sense of peace and hope while helping them find meaning in life.

**Keywords:** Mental Health, Schizophrenia, *Tafsir Mafātīḥ al-Ghayb*, Zikir Therapy.

**Abstrak:** Manusia modern menghadapi berbagai masalah kehidupan yang kompleks seperti kesedihan, kebingungan, penderitaan, kekosongan eksistensial, stres, depresi, dan bunuh diri. Mereka berusaha keras untuk menghilangkan masalah-masalah ini dari kehidupan mereka, yang menyebabkan banyak orang mencari bantuan dari spesialis untuk mengatasi masalah kesehatan mental mereka. Akibatnya, mereka sering menggunakan berbagai obat yang diresepkan oleh dokter atau psikiater, yang dapat mengakibatkan banyak orang mengembangkan skizofrenia. Skizofrenia

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adalah penyakit mental kompleks yang memengaruhi persepsi, pikiran, dan perilaku seseorang. Namun, dalam studi kesehatan mental, para peneliti dan psikolog sering kali lebih fokus pada aspek biologis dan sosial, mengabaikan dimensi spiritual. Oleh karena itu, penelitian ini bertujuan untuk menyajikan dan mengkaji konsep terapi zikir melalui perspektif seorang ulama Islam terkemuka yang ditemukan dalam *Tafsir Mafātiḥ al-Ghayb*, yang membahas berbagai aspek kehidupan manusia, termasuk masalah psikologis dan spiritual seperti yang dibahas oleh Fakhr al-Dīn al-Rāzī. Penelitian ini akan menganalisis bagaimana al-Rāzī mengintegrasikan terapi zikir ke dalam interpretasinya terhadap Al-Qur'an menggunakan pendekatan kualitatif dengan mengidentifikasi ayat-ayat Al-Qur'an yang relevan seperti Q.S. Yūnus [10]: 57, Q.S. Al-Isrā' [17]: 82, Q.S. Asy-Syu'arā' [26]: 80, dan Q.S. Ar-Ra'd [13]: 28. Pemikiran Fakhr al-Dīn al-Rāzī tentang kesehatan mental menekankan pentingnya keseimbangan jiwa dan peran spiritualitas, sehingga menawarkan perspektif yang kaya bagi para terapis yang menangani skizofrenia melalui terapi zikir. Konsep keseimbangan jiwa dapat dikaitkan dengan upaya terapi zikir dalam mengelola emosi dan pikiran yang kacau pada pasien skizofrenia. Sementara itu, penekanan pada spiritualitas dapat memberikan pasien rasa damai dan harapan sekaligus membantu mereka menemukan makna hidup.

**Kata-kata Kunci:** Kesehatan Mental, Skizofrenia, *Tafsir Mafātiḥ al-Ghayb*, Terapi Zikir.

## Introduction

Currently, attention to mental health has increased to become a priority, but the people of Indonesia still often ignore the importance of this aspect. Groups of people with mental disorders include various levels of society, from upper, middle, to lower socioeconomic levels. If not handled properly, mental health problems can continue to develop.<sup>1</sup> One of the complex mental health conditions that has a broad impact on various aspects of an individual's life is schizophrenia. Schizophrenia is a severe mental disorder characterized by the presence of psychotic symptoms, perceptual disturbances, distorted thinking, and behavioral changes. People with schizophrenia often face challenges in social interaction, emotional control, and thought processes.<sup>2</sup>

According to information obtained from the World Health Organization (WHO), more than 20 million individuals worldwide experience schizophrenia. Data from a study by the Indonesian Ministry of Health in 2019 estimates that the number of people suffering from severe mental disorders, including schizophrenia, is estimated to reach around 450,000 people. While the majority of people experiencing mental health problems live in developing countries, where 8 out of 10 patients do not receive adequate treatment because there is no fully effective treatment for mental disorders.<sup>3</sup>

Schizophrenia mental disorder that can affect anyone, including individuals with high levels of education. This condition is caused by chronic stress and

1 Gerhad P. Girsang, Mawar G. Tarigan, and Edwin A. Pakpahan, "Karakteristik Pasien Skizofrenia," *Jurnal Kedokteran Methodist* 13, no. 1 (June 30, 2020): 58–66.

2 Amin Syukur, *Sufi Healing: Terapi dengan Metode Tasawuf* (Jakarta: Erlangga, 2012), 38.

3 Angelo Barbato, WHO Nations for Mental Health Initiative, and World Health Organization. Division of Mental Health and Prevention of Substance Abuse, "Schizophrenia and Public Health," no. WHO/MSA/NAM/97.6 (1997), <https://iris.who.int/handle/10665/63837>.

complex interactions between biological, psychosocial, and environmental factors. Patients who receive a diagnosis of schizophrenia often experience positive symptoms, such as hallucinations and delusions, as well as negative symptoms, such as social withdrawal, lack of self-care, loss of drive and motivation, and lack of emotional expression.<sup>4</sup> Schizophrenia can be recognized through four main characteristics, also known as the 4As: (1) Association, which refers to a disruption in the connection between thoughts that can lead to thought disorder or loose associations; (2) Affect, which causes emotional responses to become flat or inappropriate to the situation; (3) Ambivalence, where a person feels conflicting feelings towards others, such as feelings of hate and love towards a partner; (4) Autism, where individuals tend to withdraw into a private fantasy world that is not bound by logic. Schizophrenia itself has three types, namely (1) disorganized schizophrenia, (2) catatonic, and (3) paranoid. [2]

Disorganized schizophrenia is often characterized by chaotic behavior, irregular speech patterns, and disorganized delusions, with certain themes that are often related to sexuality or religion. The hebephrenic type of schizophrenia (irregular patterns of thought and behavior) is often characterized by a reduction in activity, which may develop into a stupor phase (confusion) or agitation (decreased consciousness that causes a person to be completely unable to respond to conversation). The paranoid type of schizophrenia is often characterized by the appearance of auditory hallucinations and beliefs that cause anxiety or fear.<sup>5</sup>

The phenomenon of using *dhikr* as a healing method shows that in desperate situations, there is the potential to find effective preventive solutions. *Dhikr*, which is the main practice in sufi healing, is used to treat physical and psychological health problems. This spiritual method is increasingly in demand by the public as a complement to medical treatment or as self-treatment, because it is more affordable and often free. *Dhikr* has significant benefits, as revealed in Q.S. Ar-Ra'd [13]: 28, which states that *dhikr* can calm the heart and mind. Amin Syukur, in his book "*Sufi Healing: Therapy with Sufism Methods*," also notes several cases of diseases that can be cured through *dhikr*, including research on the effectiveness of *al-asmā al-ḥusna dhikr* in overcoming adolescent aggressiveness. Amin Syukur's personal experience in fighting brain and nasopharyngeal cancer, which he documented in "*Dhikr Healed My Cancer*," is proof of the effectiveness of this spiritual method. *Dhikr* is not only related to treatment, but is also an integral part of a muslim's daily worship activities, reminding us of the presence of Allah Swt., and is recommended to start every activity with prayer.<sup>6</sup>

Every study requires a methodology, which is always an essential component.

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4 Indra Maulana, Taty Hernawaty, and Iwan Shalahuddin, "Terapi Aktivitas Kelompok Menurunkan Tingkat Halusinasi Pada Pasien Skizofrenia: Literature Review," *Jurnal Keperawatan Jiwa* 9, no. 1 (February 14, 2021): 153–60, <https://doi.org/10.26714/jkj.9.1.2021.153-160>.

5 Puspita Sari, "Dinamika Psikologi Penderita Skizofrenia Paranoid Yang Sering Mengalami Relapse," *Psikoislamedia: Jurnal Psikologi* 4, no. 2 (July 14, 2020): 124–36, <https://doi.org/10.22373/psikoislamedia.v4i2.5751>.

6 Syukur, *Sufi Healing: Terapi dengan Metode Healing*, 3.

A method is a well-designed and developed guideline for achieving desired goals (the core of science, and the like). It serves to simplify the system and facilitate the implementation of activities, thereby achieving the set targets. The author employs two research methods: descriptive analysis and the thematic method of prominent figures. First, the thematic method of prominent figures is an approach that organizes the discussion based on a figure by explaining the perspective of a commentator in their work, in explaining how *dhikr* can be a psychoreligious therapy in overcoming schizophrenia and mental disorders. The author likely chose these verses of the Qur'an as a means of *dhikr*-based healing for schizophrenia because these verses contain meanings relevant to the concepts of tranquility of the heart, healing, and connecting with Allah Swt., which are the core of *dhikr* practice in a spiritual and sufistic context, as will be explained in the final chapter of this research. The data and data sources in this study can be divided into two categories, namely primary data and secondary data. The primary source is data obtained from the book *Mafātīḥ al-Ghayb*. The secondary sources are more focused on literature in the form of journals, theses, dissertations, and books that discuss the research theme being studied.

### Understanding *Dhikr* and Schizophrenia

Ibn 'Aṭā'illāh al-Sakandarī defined *dhikr* as an effort to break away from negligence by always presenting the heart with *al-Ḥaqq* (Allah) or by repeating the name of Allah either in the heart or verbally. This kind of *dhikr* can be done by remembering the word of majesty (Allah), His attributes, His laws, His actions, and so on.<sup>7</sup> This definition is easier to understand because the term *dhikr* refers to the activity of *dhikr* that we know in Indonesian, namely chanting words of praise to Allah Swt. with full solemnity.

Al-Ghazālī emphasizes the importance of distinguishing between heart *dhikr* and oral *dhikr*. Heart *dhikr* is a deep effort to turn attention to God and the afterlife. Although it is difficult to focus the heart on the object of *dhikr*, distractions can be overcome by eliminating their causes. *Dhikr* influences humans who have interacting physical-material and mental-spiritual dimensions. Both are important for life, and the spiritual aspect should not be ignored. Spiritual food, such as faith and belief, is obtained through *dhikr* and prayer, which provides peace of mind. *Dhikr* has an important meaning for human life, influencing spiritual, physical-biological, and psychic aspects. A person's mental state can affect their physical health, which is known as a psychosomatic illness. Therefore, to cure psychological illnesses, it is also important to strengthen spiritual conditions through *dhikr* and prayer.<sup>8</sup>

The physical dimension can live and experience happiness through material food, while the human spirit can also experience the same. The human spirit can

7 Ibn 'Aṭā'illāh al-Sakandarī, *Zikir Penenteram Hati*, trans. Fauzy Bahreisy (Jakarta: Serambi, 2006), 29.

8 Kajiyo Nakamura, *Metode Zikir dan Doa Al-Ghazali*, trans. Uzair Fauzan (Bandung: Arasy Mizan, 2005), 94.

live and find peace in their soul, just as when given food. However, spiritual food is not material food. Because the spirit is a spiritual dimension, the food it needs is also spiritual. In this context, faith and belief are food for the human soul. This faith and belief are manifested in the form of dhikr and prayer, so that *dhikr* and prayer can satisfy human inner thirst. Thus, dhikr has a very important meaning for human life. This meaning is not only related to the spiritual aspect, but also to the physical-biological and psychic (soul) aspects of humans. However, the heart (spirit, spiritual) of a human being is still considered the main element that influences the meaning of *dhikr*, because the activity of dhikr itself originates from the heart.<sup>9</sup>

Schizophrenia is a serious mental disorder that affects an individual's ability to assess reality and understand themselves. According to WHO data, around 21 million people worldwide suffer from schizophrenia, with a prevalence in Indonesia reaching 400,000 people. The term "schizophrenia" comes from the Greek word, which means a split mind.<sup>10</sup>

Schizophrenia falls into the category of psychosis, which is characterized by an inability to assess reality. This disorder is divided into functional psychosis (without structural abnormalities) and organic psychosis (caused by brain damage). The prevalence of schizophrenia ranges from 0.2% to 2%, with an incidence rate of about 1 per 10,000 per year. History records that this disease has been known for a long time, with contributions from scientists such as Hughlings Jackson, Eugen Bleuler, Emil Kraepelin, and Kurt Schneider, who provided different perspectives on schizophrenia. Initially called "dementia praecox," schizophrenia shows symptoms of premature memory decline, in contrast to dementia in old age. Schizophrenia usually appears in adolescents or young adults, with diagnosis established after symptoms persist for more than six months. Before the onset of clinical symptoms, sufferers experience a prodromal phase with initial symptoms that are often not noticed by others.<sup>11</sup>

In general, mental disorders are divided into two main groups: psychosis and non-psychosis. The psychosis group is characterized by two main symptoms, namely the absence of self-awareness (insight) and the inability to assess reality (reality testing ability, RTA). Meanwhile, in the non-psychosis group, these two main symptoms still function well. The psychosis group itself is divided into two subgroups: functional psychosis and organic psychosis. Functional psychosis is a mental disorder caused by disruption of the neurotransmitter signal transmission system in nerve cells in the central nervous system (brain), which can occur without structural abnormalities in these nerve cells. In contrast, organic psychosis is a mental disorder caused by abnormalities in the brain structure, such as the presence of tumors, abnormalities in blood vessels, infections, or poisoning by

9 Yunasril Ali, *Jalan Kearifan Suci* (Jakarta: Serambi Ilmu Semesta, 2002), 151.

10 Dadang Hawari, *Pendekatan Holistik Pada Gangguan Jiwa Skizofrenia* (Jakarta: Fakultas Kedokteran Universitas Indonesia, 2007), xi,

11 Sari, "Dinamika Psikologi Penderita Skizofrenia Paranoid Yang Sering Mengalami Relapse," 124–36.



addictive substances (narcotics, alcohol, and other addictive substances).<sup>12</sup>

Hughlings Jackson viewed schizophrenia as a disorder related to damage in the central nervous system (brain). According to him, the negative symptoms in schizophrenia are caused directly by brain damage, which results in impaired human behavior, while the positive symptoms are a release phenomenon triggered by the brain damage. Meanwhile, Bleuler emphasized more on the symptoms of fragmented thinking and the inability to relate to the external world. Kraepelin's concept highlights the tendency for deterioration in the course of the schizophrenic illness, namely emotional dullness, withdrawal/avolition, and loss of inner drive. Schneider emphasized specific symptoms such as hallucinations and delusions..<sup>13</sup>

Initially, this disease was called "dementia praecox" by Kraepelin because of its appearance in adolescence or early adulthood. Dementia means memory decline, or "senility" in layman's terms, while praecox means premature. Schizophrenia sufferers do show symptoms of premature memory decline, in contrast to dementia, which usually occurs in the elderly, known as alzheimer's disease. Schizophrenia has been known for centuries, but only about a hundred years ago could the description of this disease be found in the medical literature of that time. According to historical records, there are 4 scientists (doctors) who are the conceptual figures of schizophrenia, namely, Hughlings Jackson, Eugen Bleuler, Emil Kraepelin, and Kurt Schneider, each of whom highlights schizophrenia from a different point of view. Later, it turned out that these three points of view were a unity.<sup>14</sup>

The characteristics of schizophrenia mental disorder vary greatly, ranging from clearly visible disturbances in thinking, feelings, and behavior to those that are more subtle. Examples of striking disorders include chaotic speech with a difficult-to-follow and irrational train of thought; unstable feelings, such as suddenly being angry and aggressive, then turning into happy or sad; and strange behavior such as running around naked. These striking symptoms are easily recognized and disturb family and society. While more subtle and not disturbing family or society symptoms include confining themselves to their room, not wanting to talk, or talking and laughing alone. Before a person gets sick, sufferers generally already have certain personality traits. The personality of the sufferer before the disease appears is called premorbid personality, often described as someone who is easily suspicious, quiet, difficult to socialize with, prefers to be alone, and eccentric (strange). Premorbid personality is often found in them, for example, personality traits: paranoid, schizoid, schizotypal, or borderline personality. These traits or personality types can develop into personality disorders if a person is rigid and has difficulty adapting to their environment, which results in obstacles in daily life

12 Hawari, *Pendekatan Holistik Pada Gangguan Jiwa Skizofrenia*, 24.

13 Anjelika Hutapea, Muhammad Tanzil Furqon, and Indriati Indriati, "Penerapan Algoritme Modified K-Nearest Neighbour Pada Pengklasifikasian Penyakit Kejiwaan Skizofrenia," *Jurnal Pengembangan Teknologi Informasi dan Ilmu Komputer* 2, no. 10 (February 14, 2018): 3957–61.

14 Hawari, *Pendekatan Holistik Pada Gangguan Jiwa Skizofrenia*, 6–7.

functions at home, at school/campus, at work, and in their social environment. All of this causes subjective suffering for the individual.<sup>15</sup>

Schizophrenia mental disorder that usually begins to appear in adolescence or young adulthood (before the age of 45 years). A person is said to suffer from schizophrenia (diagnosis of schizophrenia) if the course of the disease has lasted more than 6 months. Previously preceded by early symptoms, known as the prodromal phase, which is characterized by the emergence of unusual symptoms, such as irrational thoughts, unnatural feelings, strange behavior, withdrawal, and so on. Prodromal symptoms are often hidden and not recognized by other family members, and only after 6 months later the schizophrenia mental disorder appears clinically, namely chaos in thoughts, feelings, and behavior. Schizophrenia is a mental disorder in which sufferers are unable to assess reality (reality testing ability/RTA) well and have poor self-insight.<sup>16</sup>

### Biography of Fakhr al-Dīn al-Rāzī

Fakhr al-Dīn al-Rāzī, a very famous scholar in the northern Persian region, was born on 25 Ramadan 543 AH / 1149 AD in the city of Ray, now Iran, and was of Thabaristan nationality, as attached to his name, al-Thabaristānī. That is one of the ancient regions that are currently within the territory of Iran. His full name is Muḥammad ibn ‘Umar ibn al-Ḥusayn ibn Ḥasan ibn ‘Alī al-Taymī al-Bakrī al-Ṭabaristānī al-Rāzī, a follower of the al-Shāfi‘ī school of thought.<sup>17</sup> He was known as Ibn Khātib al-Shāfi‘ī al-Faqīh.<sup>18</sup> Coinciding with Monday, 1 Shawwal/Eid al-Fitr.<sup>19</sup>

Al-Rāzī was a great scholar who was very famous in the northern Persian region under the rule of the Khwarazmian Sultanate and partly under the rule of the Ghurid Sultanate. He had a great influence and was unrivaled at that time because of his ability to master various scientific disciplines. Al-Rāzī once discussed or debated with the Mu‘tazilites to defend the creed of Ahl al-Sunnah (the Ash‘ari school) and the Shāfi‘ī school of fiqh.<sup>20</sup>

With all his abilities, knowledge, and broad insight, Imam Fakh Al-Dīn Al-Rāzī engaged in discussions and gave lectures to defend the ‘*aqīdah*’ of Ahlus Sunnah wal jama’ah and the shafi’iyah School of Thought.<sup>21</sup> His works, such as *Tafsīr*

15 Alifati Fitrikasaria and Linda Kartikasari, *Buku Ajar Skizofrenia* (Semarang: UNDIP Press Semarang, 2022), 17.

16 Sugeng Mashudi, *Buku Ajar Asuhan Keperawatan Skizofrenia* (Surabaya: Global Aksara Pres, 2021), 3.

17 Muḥammad Ḥusayn al-Dhahabī, *Al-Tafsīr wa al-Mufasssīrūn* (Kairo: Maktabah Wahbah, 2000), 290.

18 Manna Khalil al-Qaththan, *Studi Ilmu-ilmu Al-Qur’an*, trans. Mudzakir AS (Bogor: Pustaka Litera Antar Nusa 2011), 528.

19 Aswadi, *Konsep Syifa’ dalam Al-Qur’an: Kajian Tafsir Mafatih al-Ghaib Karya Fakhrudin al-Razi* (Sidoarjo: Dwiputra Pustaka Jaya, 2015), 41.

20 Harus Nasution, *Ensiklopedia Islam* (Jakarta: Djambatan, 1992), 807.

21 Mani Abd Halim Mahmud, *Metodologi Tafsir: Kajian Komprehensif Metode Para Ahli Tafsir*, trans. Syahdinor and Faisal Saleh (Jakarta: PT Raja Grafindo Persada, 2006), 320.

*Mafātīḥ al-Ghayb*, are very valuable and are still used today as references in various scientific disciplines. In synthesis, Fakhr al-Dīn al-Rāzī was a very influential scholar in the northern Persian region. He had a very broad ability in various scientific disciplines, including theology, *fiqh*, and tafsir. His works, such as *Tafsīr Mafātīḥ al-Ghayb*, are very valuable and are still used today as references in various scientific disciplines.

In his old age, al-Rāzī settled in Herat, Afghanistan. In that place, he built a mosque, taught, and wrote several books. In his status as a commentator, he was known by the name Fakhr al-Dīn al-Rāzī or Fakhrur Rāzī. He died in the year 606 AH in the city of Herat. According to some opinions, his death was caused by hostility with the Karamiyah group, who accused him of being an infidel and having committed a major sin. Another opinion states that the cause of his death was poisoning. In that city, too, the body of the figure who had written no less than 81 titles of books was buried.<sup>22</sup>

In Husnul Hakim's research entitled "*Encyclopedia of Tafsir*," it is also stated that al-Rāzī not only used the method of tafsir *bi al-ma'thūr* (based on transmitted reports), as most exegetes did, but also used reason as one of the foundations of his interpretation. Al-Rāzī's work was also very popular among later scholars because of its high rational quality.<sup>23</sup> In addition, al-Rāzī, in his tafsir, was also known to use an interdisciplinary approach to Islamic scholarship, including *'ilm al-kalām* (theology), *fiqh* (jurisprudence), philosophy, *naḥwu* (grammar), *ṣaraf* (morphology), *balāghah* (rhetoric), psychology, and others, to arrive at a meaning that was appropriate to the context of the time.<sup>24</sup> This can be seen from al-Rāzī's way of explaining the verses and his arguments that make extensive use of *'aqliyah* propositions. Therefore, al-Rāzī is categorized as a pioneer of *tafsīr bi al-ra'y* along with Zamakhsharī in his book *al-Kashshāf*.<sup>25</sup>

Al-Rāzī states that the soul cannot be sensed and is different from the physical, similar to the view of Ibn Miskawayh. He uses the analogy of a carpenter to describe how the soul uses the tools of the body to function. Al-Rāzī argues that the soul does not die with the death of the body, as stated in several verses of the Qur'an (Q.S. Al-Fajr [89]: 27-28 and Q.S. Al-An'ām [6]: 61-62). This indicates that the soul has an eternal nature and is different from the physical. He emphasizes the importance of maintaining the health of the soul, which can be influenced by positive or negative behavior. He integrates revelation and reason in explaining the essence of the soul, and uses an interdisciplinary approach to understand this concept more deeply.

Thoughts on the Qur'an and therapy, Fakhr al-Dīn al-Rāzī believes that the Qur'an serves as a remedy for the diseases of the soul and heart of man. He

22 Dhahabī, *Al-Tafsīr wa al-Mufasssirūn*, 207.

23 A. Husnul Hakim, *Ensiklopedi Kitab-Kitab Tafsir (Kumpulan Kitab-kitab Tafsir dari Masa Klasik Sampai Masa Kontemporer)* (Depok: eLSiQ, 2013), 91.

24 Saiful Amin Ghofur, *Mozaik Mufasir Al-Qur'an* (Yogyakarta: Kaukaba, 2013), 72.

25 Hakim, *Ensiklopedi Kitab-Kitab Tafsir (Kumpulan Kitab-kitab Tafsir dari Masa Klasik Sampai Masa Kontemporer)*, 91.



emphasizes the healing dimension of the Qur'an in overcoming mental disorders such as anxiety and depression. According to al-Rāzī, the concepts of tawakkal and patience in the Qur'an are the keys to achieving inner peace. Al-Rāzī argues that muhasabah or introspection can help individuals form positive mindsets and overcome psychological problems. He sees the Qur'an as a therapeutic text that can modulate the cognition, emotions, and behavior of individuals, thereby supporting overall mental health.<sup>26</sup>

Fakhr al-Dīn al-Rāzī's thoughts on the soul and health emphasize that the soul does not die with the death of the body, but rather returns to the realm of sanctity. Al-Rāzī states that the soul functions as a substance that facilitates the activities of the body and does not experience death, as explained in the Qur'an. The importance of introspection (*muḥāsabah*) is highlighted to identify the root causes of psychological problems. He argues that tranquility of the soul is achieved when the faculty of thought is actualized, and reason is the key to attaining that tranquility.<sup>27</sup>

In the context of mental health, the Qur'an is considered a cure for spiritual ailments. Al-Rāzī believed that the values in the Qur'an, such as tawakkal (reliance on God) and patience, can help individuals overcome stress and anxiety. He also recommended muhasabah (self-reflection) as a method for forming positive mindsets and overcoming psychological problems. Overall, al-Rāzī's thinking integrates spiritual, rational, and emotional aspects in understanding the soul, and emphasizes the importance of the relationship with God and social support in the healing process. There are many psychoreligious therapies for treating schizophrenia, but this research will focus on *dhikr* (remembrance of God) as a method of healing, with an analysis based on the perspective of Fakhr al-Dīn al-Rāzī in the *Tafsīr Maḥāṭib al-Ghayb*. The author hopes to find a more holistic therapeutic approach for people with schizophrenia, and to explain the meaning of *dhikr* and classify the relevant verses. Here, the author will present some examples of verses related to *dhikr* to deepen the understanding of this concept.

## Implications for Schizophrenia Therapy

Al-Rāzī's interpretation of *dhikr*, which can be applied in the healing process of people suffering from schizophrenia, can be found in the following interpretation:

### 1. Q.S. Ar-Ra'd [13]: 28

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

*"Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah, hearts are assured."*

26 Ibn Sina, *Psikologi Ibn Sina*, trans. M. S. Nasrulloh (Bandung: Pustaka Hidayat, 2009), 125.

27 Virgo Nandang Setiawan, "Konsep Jiwa Manusia (Dialektika Filsafat Jiwa Mulla Shadra dan Sigmund Freud)" (Skripsi, Tulungagung, IAIN Tulungagung, 2019), 164, <https://doi.org/10.10/Daftar%20Pustaka.pdf>

This verse emphasizes the importance of peace of mind as a strong spiritual foundation, with significant implications for mental health. Remembering God regularly can reduce stress and anxiety, improve quality of life, and provide strength to face difficulties. Faith also functions as a source of motivation and hope, providing a greater purpose in life and a belief in the afterlife. In addition, worshiping in a community creates social support that increases self-esteem and reduces feelings of loneliness. Faith teaches self-acceptance and helps release feelings of guilt through repentance.<sup>28</sup>

## 2. Q.S. Asy-Syu'arā' [26]: 80

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ<sup>٢٩</sup>

*"And when I am ill, it is He who cures me."*

This verse explains that a person's health is closely related to their behavior. Bad habits, such as an unhealthy diet, lack of exercise, and lack of hygiene, can cause disease. Health is not a matter of luck, but the result of our choices and actions. Body balance is very important to maintain health. If this balance is disturbed by factors within or outside the body, disease can arise. Health does not only mean being free from disease, but also a condition in which the body functions optimally and harmoniously. This verse also emphasizes that health is a gift from God that should be grateful for, while disease is a test to strengthen faith. Death is seen as part of the journey towards eternal life. Therefore, the purpose of human life is not only to maintain physical health, but also to achieve spiritual well-being and prepare oneself for life after death.<sup>29</sup>

## 3. Q.S. Al-Isrā' [17]: 82

وَنَزَّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

*"And We send down of the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss."*

This verse shows that the Qur'an has a major impact in the field of psychology. Many studies show that reading the Qur'an can reduce stress, depression, and anxiety, in line with the statement in the Qur'an that it is a cure for all diseases, including mental problems. As the holy book of muslims, the Qur'an functions as a 'shifā' or medicine for physical and spiritual ailments, as well as a guide to life that provides solutions to various problems. Research shows that reading the Qur'an regularly can improve mental health. In addition, the Qur'an forms good morals and provides spiritual guidance. Its verses contain moral values that can improve individual behavior. The relationship between faith and health is very close; strong

28 Muḥammad Fakhr al-Dīn al-Rāzī, *Tafsīr al-Kabīr wa Mafātīḥ al-Ghayb* (Beirut: Dār al Fikr, 1989), 3909-10.

29 Rāzī, *Tafsīr al-Kabīr wa Mafātīḥ al-Ghayb*, 5105.

belief can have a positive impact on the well-being of the soul and body. However, acceptance of the Qur'an depends on the condition of a person's heart. A clean heart will more easily accept the truth of the Qur'an, while a hard heart tends to reject it. The Qur'an also emphasizes the importance of monotheism or the oneness of God, which is the basis for accepting Islamic teachings. In addition, the Qur'an teaches that every action has consequences; bad deeds will hurt a person's life.<sup>30</sup>

#### 4. Q.S. Yūnus [10]: 57

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

*"O mankind, there has come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers."*

This verse of God emphasizes that the Qur'an is not only a holy book, but also a complete guide to life, a healer of hearts, and a mercy for the believers. The challenge to present a surah equal to the beauty and depth of the Qur'an has never been answered by anyone, which further strengthens our belief in the truth of this revelation and encourages us to follow His guidance to achieve happiness. The role of the prophet as a guide towards true faith and a better afterlife proves the truth of his prophethood. Every good deed and the prophet's teachings about happiness in the afterlife demonstrate his commitment to changing human behavior from bad to good.

The presence of prophets and saints as spiritual guides is very important to help humans achieve perfection. The prophet's hadith that likens scholars to prophets shows how noble the position of scholars is in Islam. The truth of the prophethood of Muhammad saw. is evident from his noble character, just leadership, and his success in building a civilized society. Prophet Muhammad saw. is likened to a spiritual doctor who can cure diseases of the heart, with the Qur'an as a remedy for soul problems. The healing process begins by preventing sin and disobedience so that the heart becomes clean and ready to receive divine guidance. Hidayah (guidance) is a gift from God that is only given to a clean heart, allowing a person to feel inner peace and draw closer to Him.

The spiritual journey of man consists of several stages, from the purification of the heart to achieving hidayah, which is the culmination of that journey. After achieving hidayah, individuals have a responsibility to guide others. Everyone has different abilities in receiving hidayah, depending on their faith and the purity of their hearts. The Qur'an provides guidance on the spiritual stages that must be passed, emphasizing that true happiness lies in closeness to God and peace of mind, not in worldly pleasures.<sup>31</sup>

If a person's heart is calm, all the burdens of his mind are removed, then he annihilates himself and all the mirages of the world, and enjoys interacting with God more by remembering Him both in speech and his heart, then the peace of mind

30 Rāzī, *Tafsīr al-Kabīr wa Mafātīḥ al-Ghayb*, 4304.

31 Rāzī, *Tafsīr al-Kabīr wa Mafātīḥ al-Ghayb*, 3569-3571.

will be a medicine for him. All hallucinations due to anxiety and restless thoughts can be overcome if the heart always remembers Allah. Through remembering Him with speech and heart, all whispers/voices, including hallucinations, will slowly disappear.

Zikr can increase a person's ability to control their hallucinations, clear their mind, and create peace of mind so that the person can avoid stress, anxiety, fear, and restlessness.<sup>32</sup> Several cases show that after doing zikr, people become calm, and the hallucinations they experience in the form of voices they hear begin to decrease.<sup>33</sup> Patients become emotionally stable, calm, and able to control the hallucinations they experience.<sup>34</sup>

Zikr therapy is effective and recommended for schizophrenia sufferers because of the benefits of zikr itself. Changes in people who do zikr therapy can eliminate various feelings that sufferers experience, and begin to calm down and gradually recover. In caring for schizophrenia patients, it is highly recommended that nurses apply zikr therapy to patients who experience hallucinations.

## Conclusion

Based on the research studies that have been explained, it can be concluded that the importance of *dhikr is*. According to al-Rāzī, his interpretation of the verses of *dhikr* (Q.S. Yūnus [10]: 57, Q.S. Al-Isrā' [17]: 82, Q.S. Asy-Syu'arā' [26]: 80, and Q.S. Ar-Ra'd [13]: 28) emphasizes that remembering God is a source of strength and tranquility, which is very relevant for patients with schizophrenia who often experience anxiety and negative thoughts. Remembering God can be a cure for them, giving hope and helping to overcome the symptoms of the disease.

In addition, al-Rāzī also highlights the importance of patience and *tawakkal*, which can support patients in facing life's challenges. Although it does not specifically discuss schizophrenia, al-Rāzī's contribution in helping people with mental illness, especially schizophrenia, is quite significant.<sup>35</sup> This psychoreligious therapy is expected to complement the healing of schizophrenia, which usually only focuses on biological and social aspects.<sup>36</sup>

32 Widya Arisandy et al., "Penerapan Terapi Psikoreligius: Dzikir Pada Pasien Skizofrenia dengan Gangguan Persepsi Sensori Halusinasi Pendengaran," *Jurnal 'Aisyiyah Medika* 9, no. 1 (2024): 369, <https://doi.org/10.36729/jam.v9i1.1192>.

33 Nur Afni Wulandari Arifin et al., "Kontribusi Terapi Dzikir dalam Pemulihan Pasien dengan Gangguan Sensori Persepsi: Halusinasi Pendengaran," *Jurnal Kesmas Asclepius* 6, no. 2 (August 15, 2024): 184, <https://doi.org/10.31539/jka.v6i2.11324>.

34 Aprilia Aulia Ardianti, Iceu Amira, and Nur Oktavia Hidayati, "Terapi Dzikir untuk Mengontrol Halusinasi Pendengaran Pada Pasien Skizofrenia: Case Report," *SENTRI: Jurnal Riset Ilmiah* 3, no. 4 (April 5, 2024): 1978, <https://doi.org/10.55681/sentri.v3i4.2569>.

35 Alfian Dhany Misbakhuddin and Siti Arofah, "Zikir Sebagai Terapi Penderita Skizofrenia," *Spiritualita* 2, no. 1 (July 25, 2018): 118, <https://doi.org/10.30762/spr.v2i1.886>.

36 Rasmawati Rasmawati et al., "Dhikr Therapy Reduces Symptoms and Enhances the Functional Abilities of Schizophrenia Patients with Hallucinations: A Case Study," *Jurnal Kesehatan LLDikti Wilayah 1 (JUKES)* 3, no. 2 (October 31, 2023): 84, <https://doi.org/10.54076/jukes.v3i2.383>.

Fakhr al-Dīn al-Rāzī's thoughts on mental health emphasize the balance of the soul and the role of spirituality, offering valuable perspectives for schizophrenia therapists who use *dhikr* therapy. The concept of soul balance is related to the management of emotions and chaotic thoughts in patients with schizophrenia. The emphasis on spirituality can provide peace and hope for patients and help them find meaning in life. Thus, *dhikr* therapy can be a complement to conventional therapy in addressing the symptoms of schizophrenia and improving the quality of life of patients.



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