

# THE RELEVANCE OF MICHAEL J. LOSIER'S LAW OF ATTRACTION THEORY TO SUFISM OF AL-GHAZĀLĪ

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**Abstract.** This article is motivated by the rise of the Law of Attraction content on social media. The law of Attraction is a concept that states that positive thoughts will attract positive reality, and vice versa. Not only popular in Western culture, the Law of Attraction also interests Indonesians with the claim that one can change their destiny with just a thought. Although the Law of Attraction is not specifically mentioned in Islamic literature, the author tries to identify this concept in the concept of Islamic teachings, namely in Al-Ghazālī's Sufism which is known to be oriented towards moral improvement. This article uses descriptive-analytical qualitative research. The relevance of the Law of Attraction to Al-Ghazālī's Sufism is related to the practice of the Law of Attraction according to Michael J. Losier. The practice of the Law of Attraction shows Islamic values related to saving actions, namely tafakur, niyat, husnuzan, and tawakal.

**Keywords:** Law of Attraction, Sufism, Al-Ghazālī

## INTRODUCTION

Success is the dream of every human being. Humans seek various ways to achieve success in life. Especially now with the fast-

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paced and complex modern life, and the ease of getting information, especially on social media platforms,<sup>1</sup> humans are moved to strive for the life they want. In pursuing their dreams, humans will continue to try and need motivation. Motivation is important because it serves as a driver of one's efforts.

Related to motivation, a popular scientific discovery on social media is the Law of Attraction. It is proven that the hashtag with the keyword Law of Attraction on TikTok social media has 10.4 billion impressions that all people in the world have watched.<sup>2</sup> The Law of Attraction is widely discussed on social media because the theory involves the belief that positive thoughts, feelings and intentions will attract positive energy into one's life.<sup>3</sup> Simply put, what one talks about is what one wants.

*Law of Attraction* is not only popular in Western culture, the theory has also caught the interest of Indonesians with the claim that by changing one's mindset and feelings, one can positively change one's destiny. However, the *Law of Attraction* has been criticized by some Muslims.<sup>4</sup> Islam emphasizes the importance of paying attention to the needs of others and the blessings of sharing, while the *Law of Attraction* is seen as a concept that is too individualistic and too focused on worldly achievements.<sup>5</sup>

Looking back at the *Law of Attraction* theory proposed by Michael J. Losier, in his theory, Michael J. Losier explains the *charity* (deeds) that a person must do in pursuit of desires. Of course, if someone has a strong desire to achieve something, they must do

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<sup>1</sup> Unik Hanifah Salsabila et al., "Pemanfaatan Media Sosial Dalam Pembelajaran Pendidikan Agama Islam," *Equilibrium: Jurnal Pendidikan* 11, no. 2 (May 9, 2023): 140, <https://doi.org/10.26618/equilibrium.v11i2.10142>.

<sup>2</sup> "#lawofattraction," TikTok, accessed June 12, 2024, <https://www.tiktok.com/tag/lawofattraction>.

<sup>3</sup> Ni Luh Putu Arista Supadmi et al., "Pengaruh Program Law of Attraction Terhadap Tingkat Stres Orang Tua dengan Anak Berkebutuhan Khusus," *Bali Medika Jurnal* 10, no. 2 (December 30, 2023): 226, <https://doi.org/10.36376/bmj.v10i2.364>.

<sup>4</sup> "The Law of Attraction and Islam: Is There a Conflict?," *Selfpause* (blog), accessed June 12, 2024, <https://selfpause.com/law-of-attraction/is-the-law-of-attraction-haram/>.

<sup>5</sup> Ambo Tang, "Keesaan Al-Khalik Dan Pluralitas Makhluk Dalam Al-Qur'an Surah Al-Zumar: 62," *Jurnal PAIDA Vol 1*, no. 1 (2022): 17

positive deeds that support their efforts.<sup>6</sup> Therefore, although the *Law of Attraction* is not specifically mentioned in classical Islamic literature, the author tries to identify a review of Islamic teachings on this concept, namely in Al-Ghazālī's Sufism. As it is known that Al-Ghazālī emphasized on akhlaki Sufism in which the form of worship to Allah is oriented towards moral improvement.<sup>7</sup>

Thus, this article was created to provide an understanding of how the concept is applied in an Islamic manner such as emphasizing the importance of praying with strong conviction, being grateful for all the blessings given, and developing a positive *mindset* in facing life's challenges.

## METHODS

This article is a *library research*. This type of research is also referred to as non-interactive qualitative research. One form of non-interactive qualitative research is concept analysis. This research is also called analytical research, where the assessment of data based on documents is analyzed.<sup>8</sup> Therefore, the object of study in the research is literature, namely books, articles, journals, theses, dissertations, and literature related to the concept of the *Law of Attraction* and also Al-Ghazālī's Sufism.

## DISCUSSION

### THE LAW OF ATTRACTION THEORY AND HOW IT WORKS

Michael J. Losier argues that the *Law of Attraction* is that what one thinks about with all the attention, energy and concentration of the mind, be it something positive or negative, will come into one's

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<sup>6</sup> Khodijah and Miftahul Alam Al Waro', "The Relevance Of The Concept Of Faith To Michael J Losier's Law Of Attraction Theory To Happiness On Life In Perspective Of Transpersonal Psychology," *Journal Intellectual Sufism Research (JISR)* 6, no. 1 (November 30, 2023): 5, <https://doi.org/10.52032/jisr.v6i1.155>.

<sup>7</sup> Fathur Rozi, Devy Habibi Muhammad, and Ari Susandi, "Pendidikan Tasawuf Dalam Perspektif Al Ghazali Dan Rabi'ah Adawiyah," *Jurnal Pendidikan Dan Konseling (JPDK)* 4, no. 1 (January 26, 2022): 173, <https://doi.org/10.31004/jpdk.v4i1.3506>.

<sup>8</sup> Zuhri Abdussamad, *Metode Penelitian Kualitatif* (Makassar: Syakir Media Press, 2021), 93.

reality.<sup>9</sup> Losier adds that the *Law of Attraction* is a natural law that explains that in human life, every atom is in constant response to everything that happens in this universe, whether consciously or unconsciously.<sup>10</sup> One's awareness of everything that happens lies in the awareness of energy, or more precisely vibrational energy.

Talking about the *Law of Attraction*, the main discussion is that there is vibrational energy in the universe.<sup>11</sup> All objects, both small and large, activities, and the expanse of sky that fills this universe have vibrational energy. This law is an energy attraction similar to the energy that humans emit. For example, when a person feels bad about himself, he will attract bad energy into his life that will block all the good things the universe provides.<sup>12</sup> From this explanation, it strengthens the argument that the *Law of Attraction* is not a mantra or a delusion.

The delusion that the *Law of Attraction* is often accused of is not true. Everything that happens depends on vibrational energy. Vibrational energy, also known as vibrational energy, is useful for describing a person's mood. Vibrations are of two types, positive (+) and negative (-). Positive vibrations describe feelings of joy, and love, pleasure. Negative vibrations describe disappointment, loneliness, lack, and sadness. Those depictions of moods will send out vibrations of the same type that will come into one's reality.<sup>13</sup> It is in line with Jerry and Esther Hicks' saying that things of the same kind attract each other.<sup>14</sup>

The attraction of energy can be done with three aspects. According to Michael J. Losier, these three aspects are the key to achieving the *Law of Attraction* success. First, recognize what you want.

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<sup>9</sup> Rusdin S. Rauf, *Quranic Law of Attraction* (PT Mizan Publika, n.d.), 6.

<sup>10</sup> Ayu Fitri Kusumaningrum, "Hukum Tarik-Menarik Dalam Novel Klasik Under The Greenwood Tree Karya Thomas Hardy," *Jentera* 10, no. 1 (June 30, 2021): 60–61, <https://doi.org/10.26499/jentera.v10i1.3492>.

<sup>11</sup> Fadli Rahman, "Quantum Ikhlas: Kajian, Analisis, Dan Implementasinya Dalam Pendidikan Islam," *Jurnal Alwatzikhoebillah: Kajian Islam, Pendidikan, Ekonomi, Humaniora* 9 (January 21, 2023): 38, <https://journal.iaisambas.ac.id/index.php/ALWATZIKHOEBILLAH/article/view/1558>.

<sup>12</sup> Rhonda Byrne, *The Secret* (Simon and Schuster, 2008), 92.

<sup>13</sup> Michael J. Losier, *Law of Attraction: Mengungkap Rahasia Kehidupan* (Ufuk Publishing House, 2007), 28.

<sup>14</sup> Losier, 23.

Most people don't know what they want. This is because people focus more on what they don't want, for example, instead of saying "I want to be rich", people think "I don't want to be poor".<sup>15</sup> Therefore, one must understand the concept of contrast. The concept of contrast is a state where one realizes what one does not like and understands the reason behind it.<sup>16</sup> It is useful for one to make peace with what one does not like and nobly stop thinking about it.

Once a person recognizes his desire, secondly, he needs to give attention to the desire. Attention in this case is in the form of positive thoughts, focus, and full belief in the achievement of the desire. This law responds to everything a person feels and says.<sup>17</sup> Hence, harmony between speech, thoughts, and feelings is required.

Furthermore, after harmony is established, humans let the wish come true. The form of letting desires become real is the absence of doubt or any negative energy about the achievement of desires. In this third aspect, one gives time to the universe to process all that is desired in thoughts and feelings into reality.<sup>18</sup>

From the explanation above, the *Law of Attraction* emphasizes the process of recognizing one's desires, cultivating positive thoughts, and also eliminating doubts over one's fear of undergoing efforts in the process of achieving desires. These processes are good processes, which will shape human personality as a positive being.

## AL-GHAZĀLĪ'S SUFISM

Al-Ghazālī argues that Sufism comes from the word *shuuf* which means coarse woolen cloth.<sup>19</sup> This term is used to symbolize the humility of Sufis. They give up their lives to worship and get closer to Allah to instil the nature of *qona'ah*, thus making them lose

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<sup>15</sup> Khodijah and Waro', "The Relevance Of The Concept Of Faith To Michael J Losier's Law Of Attraction Theory To Happiness On Life In Perspective Of Transpersonal Psychology," 8.

<sup>16</sup> Losier, *Law of attraction*, 51.

<sup>17</sup> Pipit Nurhayati, Masduki Asbari, and Abad Robbani Naharussurur, "Law of Attraction: Inilah Jalan Meraih Impian?," *Literaksi: Jurnal Manajemen Pendidikan* 1, no. 02 (May 29, 2023): 129, <https://doi.org/10.1111/literaksi.v1i02.85>.

<sup>18</sup> Michael J. Losier, *Law of Attraction: Mengungkap Rahasia Kehidupan* (Ufuk Publishing House, 2007), 106–108.

<sup>19</sup> Syamsul Bakri, *Akhlaq Tasawuf* (Efudepress, 2020), 5.

the desire to live luxuriously and participate in the game of the world.<sup>20</sup> This was the style of Sufism in the pre-Ghazālī era.

After the emergence of Al-Ghazālī, the life of Sufism changed. The arrival of Al-Ghazālī in the fifth century AH, changed the concept of Sufism by restoring the Sufi teachings of the first century AH proposed by Hasan Al Bashri and Rabi'atul Adawiyah. Their Sufi teachings were oriented towards *zuhud*, education of the soul, and moral formation.<sup>21</sup> Sufism was once known as an inner-oriented science, one of which was the concept of *bulul* developed by Al-Hallaj in the 4th century AH. The concept of *bulul* has many pros and cons among Muslims.<sup>22</sup> This concept was not easily accepted at that time, because the concept was an experience, which could not be understood by others.

Al-Ghazālī is credited with purifying Sufism and bringing it back into the structure of Islamic teachings by reconciling the terms *shari'at*, *thariqat* and *hakikat*.<sup>23</sup> In Al-Ghazālī's view, every practice performed by a *salik* (spiritual seeker) has a starting point (*bidayah*) and an ending point (*nihayah*). *Bidayah* refers to sharia and *thariqat*, while *nihayah* refers to the essence. The sharia is the outward manifestation of the essence, while the essence is the inward essence of the *thariqat*. They are complementary and inseparable, like two sides of a coin. Sharia without the essence will lose its meaning, while the essence without Sharia will seem abstract and have no practical basis.<sup>24</sup> This is Al-Ghazālī's model of Sufism.

The model of Sufism developed by Al-Ghazālī is *Sunni* Sufism also called *akhlaki* Sufism. He tried to refer the teachings of Sufism to

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<sup>20</sup> Syatori Ahmad Syatori, "Menyelami Kedalaman Tasawuf: Pendekatan Kompleks Sebagai Agenda," *PUTIH: Jurnal Pengetahuan Tentang Ilmu Dan Hikmah* 8, no. 1 (2023): 51.

<sup>21</sup> Rosi Islamiyati and Siti Amallia, "Gagasan Zuhud Modern Dan Relevansinya Dalam Upaya Peningkatan Etos Kerja Kaum Sufi," *Jurnal Multidisiplin Ibrahimi* 1, no. 2 (2024): 283–84.

<sup>22</sup> Amir Reza Kusuma, "Konsep Hulul Menurut Al-Hallaj Dan Penempatan Posisi Tasawuf," *Jurnal Penelitian Medan Agama* 12, no. 1 (June 1, 2021): 51, <https://doi.org/10.58836/jpma.v12i1.10488>.

<sup>23</sup> Khusnul Khotimah et al., "Warisan Tasawuf Akhlaqi Syekh Sholeh Darat dan Stekh Ihsan Jampes," *Educativa: Jurnal Pendidikan Agama Islam* 1, no. 2 November (November 28, 2023): 37.

<sup>24</sup> Abd Moqsih Ghazali, "Corak Tasawuf Al-Ghazali Dan Relevansinya Dalam Konteks Sekarang," *Al-Tahrir: Jurnal Pemikiran Islam* 13, no. 1 (May 1, 2013): 70, <https://doi.org/10.21154/al-tahrir.v13i1.7>.

the *Sunni*, by proving that the life of a Muslim in devoting himself to Allah, will not be able to achieve perfect results, except following the path taken by the Sufis.<sup>25</sup> In Al-Ghazālī's Sufism, it is clearly stated that getting closer to Allah SWT. must be pursued through the development of noble morals that are in harmony with the guidance of Islamic law.

## THE RELEVANCE OF MICHAEL J. LOSIER'S LAW OF ATTRACTION TO AL-GHAZĀLĪ'S SUFISM

The Law of Attraction is a natural law that works as long as the human mind does. Every time a human thinks, the Law of Attraction works.<sup>26</sup> In the Law of Attraction practice initiated by Michael J. Losier, this law emphasizes the importance of cultivating a positive mindset. These positive actions can lead individuals to good habits that ultimately lead them to salvation. The concept of saving deeds is in line with Al-Ghazālī's discussion in *Iḥyā' 'Ulūm al-Dīn*, especially in the chapter *al-Munjiyyat*. Chapter *al-Munjiyyat* contains the actions that a person must do to get closer to Allah.<sup>27</sup> The *al-Munjiyyat* chapter is one of the most important parts of the *Iḥyā' 'Ulūm al-Dīn*.

Referring to the *al-Munjiyyat* chapter, the Law of Attraction theory, which is not the realm of Islamic science, can be related to the morals that Al-Ghazālī has described in the *al-Munjiyyat* chapter of the Book of *Iḥyā' 'Ulūm al-Dīn*. The link between the two lies in the aspects of how *the Law of Attraction* works. First, is the aspect of recognizing one's desires. This aspect is oriented towards recognizing self-desire which is done by thinking about what goals a person wants to achieve. In terms of Al-Ghazālī's Sufism, this practice is related to *tafakur* and intention.

*Tafakur* means thinking. Al-Ghazālī in *Iḥyā' 'Ulūm al-Dīn* says *tafakur* is presenting two thoughts in the heart that will give birth to a third fruit. These two thoughts are, first, a person thinks that self-will

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<sup>25</sup> Syafril Syafril, "Pemikiran Sufistik Mengenal Biografi Intelektual Imam Al-Ghazali," *Syahadah: Jurnal Ilmu al-Qur'an Dan Keislaman* 5, no. 2 (2017): 17, <https://doi.org/10.32520/syhd.v5i2.184>.

<sup>26</sup> Losier, *Law of attraction*, 10.

<sup>27</sup> Dodi Robiansyah and Ii Rahmanudin, "Qashr dalam kitab Ihya Ulumuddin Rubu' Ibadah karya Imam Al-Ghazali," *TADRIS AL-ARABIYAT: Jurnal Kajian Ilmu Pendidikan Bahasa Arab* 3, no. 1 (January 30, 2023): 4–5, <https://doi.org/10.30739/arabiyat.v3i1.1760>.

can be used as the goal of life, and he justifies and believes that word. This is called *taqlid* (imitating the opinions of others), not yet reaching a belief based on knowledge. Secondly, a person understands that the pleasure of Allah comes first. These two thoughts will give birth to *ma`rifat*, namely the desire that be pleased by Allah is more important to be prioritized as the goal of life.<sup>28</sup> Thus, one must have a desire that is pleased by Allah.

Allah tells people to reflect on His book and praises those who do so, in the word of Allah QS. Ali Imran (3) verse 191 which reads:

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا  
سُبْحَانَكَ قِنَا عَذَابَ النَّارِ

"Those who remember Allah while standing or sitting or lying down and think about the creation of the heavens and the earth (and say): "O our Lord, You have not created this in vain, Glory be to You, so preserve us from the punishment of hell."<sup>29</sup>

Al-Ghazālī mentioned that humans should pay attention to the creation of the heavens and the earth. When the earth was dead (arid), then Allah sent down water and it turned green. From this, vegetation grows and animals emerge from the earth.<sup>30</sup> In addition, the leaves will not fall except with His permission. This is called *dhikr*. *Dhikr* is not only remembering Allah with the tongue but there is also *dhikr* of the heart.<sup>31</sup> This is related to *tafakur*.

Even an event as small as a falling leaf is recommended to be the object of *tafakur*. This shows how important it is to reflect on every event in life, especially when faced with crucial decisions that determine the direction of one's life. The statement underscores the importance of careful consideration and deep reflection before making a decision. A Muslim should always be guided by the will of Allah SWT in choosing a desire.

After setting a desire, the next step is to realize it through sincere *niyat*. When one has a strong and positive *niyat*, one radiates energy that is aligned with the goal. This not only involves positive thinking but also involves strong feelings and a deep belief in the

<sup>28</sup> Al Ghazali, *Ihya' 'Ulumiddin*, Jilid 9 (Jakarta: Republika, 2013), 364.

<sup>29</sup> Kementrian Agama, *Al Qur'an Terjemah* (Jakarta: Samad, 2014), 75.

<sup>30</sup> Al Ghazali, *Ihya' 'Ulumiddin*, 383.

<sup>31</sup> Ainur Rofiq and Sutopo, "Tafakur Dan Dzikir Dalam Mencapai Ketenangan Hidup," *Conseils : Jurnal Bimbingan Dan Konseling Islam* 3, no. 1 (April 1, 2023): 8, <https://doi.org/10.55352/bki.v3i1.170>.

ability to achieve the goal. With sincere *niyat* and firm belief, the desired goal will be realized with the permission of Allah SWT.

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَ لِكُلِّ لَأْمَرٍ مَا نَوَى

"Verily, every action depends on its intention, and every person will get what he intends." (HR. Bukhari and Muslim)<sup>32</sup>

The above hadith underscores the inseparable relationship between a person's *niyat* and the consequences of his actions. Al-Ghazālī highlighted that *amal* preceded by *niyat* are more noble than actions without *niyat* behind them.<sup>33</sup> *Niyat* is like a mediator between desire and action. The rise of man in working out the desire with what he intends can be in the present or the future.

After has meditated and realized his desire with *niyat*, he must give full attention to the desire. This second aspect of the Law of Attraction requires cultivating a positive mindset that good thoughts will attract good things as well. This aspect relates to the concept of *husnuzan* in the chapter *al-Munjiyat* of *Ihya' 'Ulum al-Din*. The concepts of *husnuzan* and Law of Attraction are mutually supportive relationships in creating positive energy and good mindsets.

Al-Ghazālī taught against prejudice (*su`uzan*). In *Ihya' 'Ulum al-Din*, he says that *su`uzan* is the same as bad speech. Just as it is not permissible to speak ill of others, it is not permissible to speak ill of others.

وَيَقُولُ اللَّهُ عَزَّوَجَلَّ أَنَا عِدَّتِي بِئِي فَلَئِظَنَّ بِي مَا شَاءَ

"Allah says: "I always fulfil what My servant thinks of Me. So let him think of Me as he wishes." (H.R. Imam Ibn Hibban).<sup>34</sup>

In addition to other people, humans must *husnuzan* to Allah. Allah will respond to whatever His servant thinks. If humans see what happens in life as good, then Allah will give good to them, and vice versa.<sup>35</sup> Therefore, to achieve their desires, humans must think positively that Allah will provide the best for them.

God will give the best outcome according to Him. In accepting this outcome, man needs to allow the wish to come true.

<sup>32</sup> Al Ghazali, *Ihya' 'Ulumiddin*, 297.

<sup>33</sup> Al Ghazali, 298.

<sup>34</sup> Al Ghazali, *Ihya' 'Ulumiddin*, Jilid 8 (Jakarta: Republika, 2013), 254.

<sup>35</sup> Mamluatur Rahmah, "Husnudzan Dalam Perspektif Al-Qur'an Serta Implementasinya Dalam Memaknai Hidup," *Academic Journal of Islamic Principles and Philosophy* 2, no. 2 (2021): 200, <https://doi.org/10.22515/ajipp.v2i2.4550>.

This aspect emphasizes that there is no doubt whatsoever about the achievement of the wish. However, as humans are creatures of lust, doubts and fears are very likely to be experienced. Therefore, humans need *tawakal*. *Tawakal* is proof of human limitations. Indeed, everything that happens is by the will of Allah.

*Tawakal* is taken from the Arabic (*tawakkul*) from the root word (*wakala*) which means weak. Al-Ghazālī said *tawakkul* means to hand over or delegate.<sup>36</sup> To put one's trust in Allah is to delegate one's heart and feelings to the power of Allah, for there is no other power that can help except the power of Allah.<sup>37</sup> On the contrary, if a person is unable to associate his heart with Allah, it is a sign that his heart and belief are weak.

The Prophet said the following about *tawakal*:

بَطَانًا لَوْ أَنْتُمْ كُنْتُمْ تَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ، لَرَزَقْتُمْ كَمَا تُرْزَقُ الطَّيْرُ، تَعْدُو خِمَاصًا وَتَرُوحُ

"If you all put your trust in Allah with true trust, surely Allah will provide for you as Allah provides sustenance for birds, which fly away in the morning on an empty stomach, and return in the evening with a full stomach." (HR At Tirmidhi and Imam al-Hakim)<sup>38</sup>

Allah promises sufficient sustenance, just as birds always get sustenance every day. birds are likened to creatures of Allah who have no property and do not store food supplies. Every morning, they fly out to seek sustenance, and Allah always fulfils their needs. This shows that Allah SWT can provide sustenance to His creatures.

Al-Ghazālī calls every human being an *‘abdun musakhkhor* (conditioned servant). What this means is that humans have the same needs. It is therefore inappropriate for humans to be dependent on other humans. An example of this is when someone who works is very dependent on their boss because they think that their boss is the one who gives them income. However, it is Allah who is in control of human sustenance.

<sup>36</sup> Dede Setiawan and Silmi Mufarihah, "Tawakal Dalam Al-Qur'an Serta Implikasinya Dalam Menghadapi Pandemi Covid-19," *Jurnal Studi Al-Qur'an* 17, no. 1 (January 29, 2021): 5, <https://doi.org/10.21009/JSQ.017.1.01>.

<sup>37</sup> Sulaiman, "Konsep Tawakal Menurut Imam Ghazali Dalam Seseorang Ihyā 'Ulūm Al-Dīn," 49.

<sup>38</sup> Al Ghazali, *Ihya' 'Ulumiddin*, 92.

## CONCLUSIONS

The Law of Attraction has become an interesting topic in social media. This trend appears in people's search through the content they often look for. If social media can fulfill what people are looking for, then Allah is the one who knows best and fulfills people's needs. The relevance of the Law of Attraction to Al-Ghazālī's Sufism is seen in the aspects of how the Law of Attraction works. First, **recognizing one's desires**. The Law of Attraction emphasizes a clear understanding of what one wants and Al-Ghazālī explores the deepest desires through *tafakur* and *niyat*. Second, **giving full attention to the desire**. The Law of Attraction focuses on cultivating a positive mindset and self-dedication, aligning with the concept of *busnuḥan* in Al-Ghazālī's Sufism which emphasizes positive thoughts to maintain positive vibrational energy. Third, **letting desires come true**. In this aspect, obstacles such as doubts may arise. Al-Ghazālī emphasizes *tawakkal*, where one represents all destiny to Allah.

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