

Achieving Psychological Well-Being through Istighfar Therapy

Halimatus Sakdiah, Anita Ariani, Rabiatal Adawiah

UIN Antasari Banjarmasin

rabiataladawiah@uin-antasari.ac.id

Corresponding Autor: Halimatus Sakdiah

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Abstract: Problem are a common thing that occurs in a person's life. However, not everyone can face it positively, giving rise to restlessness, worries, sadness which disrupts their psychological well-being. Islam teaches that one way to deal with life's problem is to make istighfar. This research aims to explain the effect of istighfar therapy on psychological well-being. The istighfar therapy applied is istighfar taught by KH. Zaini Bin Abdul Gani (Guru Ijai Sekumpul) which is practiced to overcome negative psychological conditions such as deep sadness, anxiety due to serious problems faced. The research was carried out using literature methods and case studies on subject X with a qualitative approach. The results of the research show that istighfar therapy can help subjects to remember and get closer to Allah, absorb what has happened, admit their weaknesses, surrender, and hope only in Allah, so that it can give rise to feelings of more relaxation, calm, comfort and happiness as the decrease occurs, the psychological burden of the problem faced. In this way, istighfar therapy can provide positive psychological well-being for those who practice it.

Keywords: Competence, Guidance, Islamic Counselor, Millennials

INTRODUCTION

Psychological well-being is very important for mental health and plays a role in determining a person's quality of life (Giovanni A. Fava, 2012). Research consistently shows that individuals with higher levels of psychological well-being tend to experience better physical health, greater happiness, and longer life. They are also more likely to engage in prosocial behaviors such as volunteering and have lower rates of criminal activity or substance abuse. In addition, people with high psychological well-being tend to have higher incomes and more positive social relationships (Kubzansky LD, et.al., 2018, Tang YY, et.al. 2019).

Psychological well-being is an important aspect of human life. However, in recent years, the increasing trend of stress, depression, and other mental disorders has become a significant problem. The phenomenon of low psychological well-being in humans can be attributed to various factors that affect an individual's psychological well-being, such as stress and pressure experienced in daily life, lack of involvement and participation in enjoyable activities, and lack of social and emotional support. These conditions can affect an individual's psychological well-being if not properly addressed (Alfikalia, 2020).

In several studies, low psychological well-being has also been linked to differences in psychological well-being scores between individuals who have foster siblings/families after their

parents' divorce and individuals who have biological fathers and mothers as guardians. This study shows that psychological well-being can be influenced by social and environmental factors (Tia Ramadhani, et al. 2016).

In several studies, low psychological well-being has also been linked to the relationship between psychological well-being and happiness, as well as prosocial behavior. This study shows that psychological well-being can increase happiness and prosocial behavior, and has a positive impact on overall quality of life (Yoseph Pedhu, 2022). Furthermore, Chen Peng said that the current popularity of short video platforms has also raised concerns about addiction and its impact on psychological well-being. Research shows that excessive use of short videos can cause anxiety, decreased self-efficacy, and lower subjective well-being.

The phenomenon of low psychological well-being also occurs in the work environment and personal life. This can manifest in various ways, such as decreased job satisfaction, decreased productivity, and increased stress levels. Low psychological well-being in the workplace can have a negative impact on employee performance and overall organizational performance. Research shows that employees with lower psychological well-being tend to have lower job satisfaction and performance compared to those with higher well-being (Yasir Mansoor Kundi, et al. 2021).

Meanwhile, research by Agnieszka Bożek, et.al. (2020) links spirituality with higher levels of psychological well-being, particularly in the context of education. Research has shown that students who focus on spirituality and spiritual practices tend to have better psychological well-being and are more likely to engage in healthy behaviors.

In short, low psychological well-being is a multifaceted phenomenon that can be influenced by various factors, including work-related stress, feelings of guilt, and technology use. Understanding these factors, researchers see that spirituality has a positive relationship with psychological well-being, making it very important to develop effective strategies to improve psychological well-being.

METHOD

A qualitative approach was used in this study to describe psychological well-being through istighfar therapy. Qualitative research is research that analyzes and interprets literary texts with the aim of finding the meaning of a phenomenon. The types of research methods used in this study were library research and case studies. The type of library research is a series of activities related to the method of collecting library data, reading and recording, and managing research materials. Kaelan states that library research sometimes has descriptive and historical characteristics. This library method is used to find istighfar as therapy. A case study is a series of scientific activities carried out intensively, in detail and in depth about a program, event, and activity, whether at the individual, group, institutional, or organizational level, to obtain in-depth knowledge about the event. Case studies are conducted to understand the subject's actions from the subject's perspective, not from the researcher's perspective (Mudjia Rahardjo, 2017). In this context, case studies are used to obtain an overview of the effects of istighfar therapy on psychological well-being.

The object of this study is istighfar therapy and its effects on psychological well-being. The main data sources for the literature study on istighfar therapy are the book *Al-Imdad fi Aurad Ahl al-Widad* by Sheikh Zaini bin Abdul Gani (Guru Sekumpul) and Guru Sekumpul's lecture videos, while psychological well-being is based on Ryff's Psychological Well-being theory. The main data sources in the case study were two informants who were the subjects of the study who performed the istighfar mashurah practice. Data collection in this study used documentation, interviews, and

observation techniques. The data obtained was then analyzed using Miles and Huberman's interactive model through the stages of data collection, data reduction, data presentation, conclusion drawing, and verification (Sugiono & Puji Lestari, 2021) to describe psychological well-being through istighfar therapy.

RESEARCH RESULTS

Implementation of Istighfar Therapy

Pada penelitian ini peneliti menggunakan terapi istighfar masyhurah yang terdapat dalam buku Imdad yang dikarang oleh Guru Sekumpul, istighfar tersebut berbunyi:

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ الْحَيُّ الْقَيُّومُ الَّذِي لَا يَمُوتُ وَأَتُوبُ إِلَيْهِ، رَبِّ اغْفِرْ لِي

Astaghfirullabal ladzi la ilaha illa buvar rahmanur rahimul hayyul qayyumul ladzi la yamutu wa atubu ilaihi, rabbigh firli (O Allah, I seek forgiveness from Allah, there is no god but Him, the Most Gracious, the Most Merciful, the Ever-Living, the Sustainer of all, who never dies, and I repent to Him. O Allah, forgive me).

This istighfar was given to two participants (subject 1 and subject 2) who experienced different psychological problems. Subject 1 felt deep sadness when facing problems in buying a house that required him to pay more than his budget, so he was confused when he had to find additional money without having to go into debt. The problem faced by Subject 2 was feeling deep anxiety, worry, and guilt after gathering with friends and talking negatively about other people.

Both participants used Istighar Mashurah to restore their mental state to a positive one. Istighfar was performed by following the etiquette given by the group's teacher. Istighfar was performed in the morning after the dawn prayer and in the afternoon after the Asr prayer, in accordance with the times specified in the Imdad book. The practice after prayer was to facilitate the implementation of the amaliah and to maintain a state of wudhu.

After the prayer and the usual recitation performed by the participants, they continued with Istighfar therapy, which began with reading tawasul addressed to: (1) the Prophet Muhammad SAW, (2) his followers, (3) teachers, and (4) both parents, with their eyes closed and their heads slightly bowed. Istighfar is performed in a sitting position, then the participants greet the Prophet Muhammad SAW 3 times with the words “Assalamu’alaika Ayuhan Nabiyyu Warahmatullahi Wabarakaatuh”, while imagining him SAW/our teacher present in our hearts. Each time the greeting is recited, pause briefly and believe that at that moment the Prophet SAW is responding to the greeting. After that, recite Istighfar masyurah 25 times. This activity is repeated in the morning and evening.

The Effect of Istighfar Therapy on Psychological Well-being.

Istighfar therapy in this study did not limit the duration of istighfar, as it was adjusted to the circumstances of each participant. There were different reactions to the istighfar therapy among the two participants. Subject 2 experienced a faster change in psychological condition. After two days of istighfar therapy, their psychological condition returned to normal, feeling calm and peaceful, with thoughts and feelings of guilt gone. Subject 2 felt calm when approaching Allah, acknowledging their mistakes, and asking for forgiveness from Allah.

Meanwhile, Subject 1 underwent istighfar therapy for 9 days. During that period, Subject 1's psychological state fluctuated. Calmness and tolerance toward the problem sometimes appeared, but it was not permanent, and sadness returned, especially when remembering the problem at hand.

So Subject 1 tried to recite istighfar until he felt truly calm, able to accept the situation, and feel spaciousness in his heart. The researcher observed this psychological well-being after 9 days of consistent istighfar therapy. This state was achieved by participant X1 by reciting istighfar to ask for Allah's forgiveness, surrendering all problems to Him, realizing his weakness and that all power, strength, and wealth belong to Him, and asking for a way out of his problems with an open heart.

A more detailed description of the psychological well-being of the research subjects can be seen in the following table.

Table 1. Overview of the Psychological Well-being of Research Subjects After Istighfar Therapy

No	Aspect	Subject 1	Subject 2
1	Self-acceptance	Able to tolerate and accept problems encountered	Realizing and acknowledging one's mistakes
2	Positive relationships with others	Be able to forgive and continue relationships with others	There are no problems in relationships with others, just greet each other as usual.
3	Independence	Able to evaluate oneself and make decisions to solve problems	Able to introspect and maintain adherence to religious teachings
4	Mastery of the environment	Understanding differences and being able to adapt to needs	Understanding differences and being able to adapt to needs Being able to maintain and foster good friendships
5	Life Purpose	Live a more purposeful life, desires can be controlled by drawing closer to God	Strive to continuously improve oneself in order to be saved in this world and the hereafter
6	Personal growth	More stable emotions, increased trust in God	More controlled behavior and greater happiness

The table above shows that positive psychological well-being in subject 1 and subject 2 can be obtained after both of them practiced Istighfar therapy.

DISCUSSION

The findings of the study show that there were positive psychological changes when both participants practiced the istighfar masyhurah therapy from Abah Guru Sekumpul. Thus, it can be said that psychological well-being, which includes aspects such as self-acceptance, positive relationships with others, independence, mastery of the environment, life goals, and personal growth, can be achieved through istighfar therapy.

From the results of this study, in order for istighfar to be recited quickly and produce a positive reaction, it is necessary to recite istighfar calmly and solemnly, without rushing, and to try to bring Allah and His Messenger to mind. Riska Prameswari, et al (2017) quoted Syafrowi's opinion about the blessings of istighfar, that istighfar accompanied by presence and sincerity of heart will bring many benefits. If accompanied by presence and sincerity of heart, even if a person has not been able to free themselves from sin and error, their istighfar can still be beneficial for them. In other words, Allah is still willing to forgive their sins and errors. Therefore, people who commit sins should not abandon istighfar because Allah SWT's forgiveness is greater than their sins and His mercy is vast, and His forgiveness is for anyone who hopes for it, so do not be pessimistic because Allah is very close to believers. Based on this explanation, reciting

Astaghfirullahal'azhim can provide benefits for the research subjects in terms of self-acceptance and self-development in psychological well-being.

Guru Sekumpul recommends reciting this Masyhurah istighfar consistently, as a routine practice to be recited every day, not just as a remedy when problems arise. The goal is for the family to always be safe, calm, and happy. Guru Sekumpul also said that the practice of the end times is istigfar and shalawat (<https://www.youtube.com/watch?v=j7kOQDjNQjo>), with shalawat and istighfar being recited in equal amounts. Those who recite istighfar the most are the lucky ones.

There are many types of istighfar, not just the phrase astaghfirullahal Adhim, there is also sayyidul istighfar, istighfar Nabi Adam, Istighfar Nabi Yunus, and so on. Whatever type of istighfar it is, hopefully we can be consistent in practicing it. Abd. Halik, et al. say that people who consistently recite istighfar will not only receive forgiveness from Allah, but also many blessings. Among them are: a) People who recite istighfar will be spared from Allah's punishment and wrath, b) Bringing strength and abundance of sustenance, c) Becoming a cure for infertility, drought, and poverty, d) The fulfillment of all wishes asked of Allah, and many others (Abd. Halik, et al., 2022).

Although psychological well-being may have reached a fairly stable condition, various daily events and experiences can have an impact on a person's psychological well-being. Even the most resilient people can eventually become depressed, depressed, depressed, and so on, if their daily experiences continue to be unsettling, because external conditions are more difficult to control than internal conditions. Therefore, to maintain psychological well-being stability, a person needs to consistently practice this istighfar therapy.

In short, the psychological well-being theory in this study proposes that the initial experience in istighfar therapy can restore negative psychological well-being, and the continuous practice of istighfar therapy in daily life can become the foundation for a person to maintain positive or healthy psychological well-being. Likewise, if negative psychological well-being is allowed to linger, it will in turn have an impact on poor psychological health.

From the istighfar therapy process, the psychological well-being obtained can be understood to be closely related to internal factors in the form of religiousness, where closeness to Allah will bring peace of mind. This internal state of a person then has a positive influence on their environment, where the psychological well-being that a person possesses can enable them to interact well with others, make decisions more easily, achieve independence, and have more focused life goals.

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