

## THE ROLE OF DHIKR THERAPY IN MAINTAINING FAMILY RESILIENCE IN THE DIGITAL ERA

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**Abstract:** The digital era has changed family life in many ways, creating both opportunities and challenges. While technology makes communication and access to information easier, it also often causes problems such as gadget overuse, social media addiction, and weaker family interaction. These challenges may reduce family resilience if not addressed properly.

Dzikir therapy, as a spiritual practice in Islam, is not only a form of worship but also has therapeutic effects. It can calm the heart, control emotions, and bring peace of mind. This study uses a literature review method to explore the role of dzikir therapy in strengthening family resilience in the digital era. In addition, this study also takes into account the context of the COVID-19 pandemic that began in March 2020 and continued until the recovery phase around 2022, which had a major impact on family resilience and adaptation strategies. The results show that dzikir therapy helps families by increasing emotional stability, building better communication, and reinforcing religious values as guidance in facing digital challenges. Furthermore, the interpretation of family resilience in this study refers to the ability of families to adapt, manage crises, and maintain harmony both in normal times and in extraordinary conditions such as the pandemic. In conclusion, dzikir therapy can be applied as part of Islamic family counseling to support family resilience. Families and counselors are encouraged to make dzikir a regular practice so that technology can be used wisely without reducing harmony and togetherness.

**Keywords:** Dzikir Therapy, Family Resilience, Digital Era, Islamic Counseling, Pandemic

### INTRODUCTION

The family is the smallest social unit that plays a fundamental role in shaping individual character, values, and resilience. Family resilience can be understood as the ability of a family to face, manage, and adapt to various forms of pressure, whether originating from internal or external factors. A resilient family is not sustained solely by economic and social aspects, but also by psychological and spiritual dimensions that provide direction and inner strength in navigating life. In the context of modern society, family resilience has become an important issue that continues to receive attention, as the family serves as the primary pillar in fostering healthy, productive, and morally grounded generations.

From the perspective of Islamic studies, family resilience is not only understood sociologically, but also has theological and spiritual foundations. As stated in the Word of Allah SWT in Surah Ar-Rūm, verse 21:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

*“And among His signs is that He created for you spouses from among yourselves so that you may find tranquility in them, and He placed between you affection and mercy. Indeed, in that are signs for a people who reflect.” (Qur’an, Surah Ar-Rūm: 21)*

According to Ibn Kathir’s interpretation, *sakinah* refers to inner tranquility that emerges from the marital bond, while *mawaddah* and *rahmah* signify the love and compassion that Allah nurtures as the primary foundation of household life. This verse serves as a theological basis for building family resilience, as it emphasizes that the strength of the family lies not merely in material aspects, but also in spiritual dimensions.

Along with the development of information technology, the digital era presents both opportunities and challenges for families. On the one hand, the presence of the internet, social media, and digital devices offers ease of communication, access to education, and abundant sources of entertainment. On the other hand, excessive use of gadgets, social media addiction, and the decline of face-to-face interaction within families often generate new problems. Numerous studies indicate that families in the digital era are vulnerable to a decline in communication quality, increased individualism, and the emergence of conflicts triggered by technology use. If left unmanaged, these phenomena may weaken family resilience and reduce household harmony.

Furthermore, the experiences of Muslim families during the COVID-19 pandemic demonstrated that a global health crisis could exacerbate existing problems in the digital era. The early phase of the pandemic in March 2020 forced families to adapt to social restrictions, distance learning, and economic pressures. This situation reinforced the urgency of *dhikr* as a spiritual medium for maintaining psychological stability and family harmony throughout the pandemic and into the recovery period.

The Messenger of Allah ﷺ also emphasized the importance of nurturing families with good moral character, as stated in his saying:

خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي .

*“And among His signs is that He created for you spouses from among yourselves so that you may find tranquility in them, and He placed between you affection and mercy. Indeed, in that are signs for people who reflect.” (Qur’an, Surah Ar-Rūm: 21)*

According to Ibn Kathir’s exegesis, *sakinah* refers to inner tranquility that emerges from the bond of marriage, while *mawaddah* and *rahmah* represent the affection and compassion that Allah instills as the main foundation of family life. This verse serves as a theological basis for building family resilience, as it emphasizes that family strength lies not merely in material aspects, but also in spiritual dimensions.

Along with the rapid development of information technology, the digital era presents both opportunities and challenges for families. On the one hand, the presence of the internet, social media, and digital devices facilitates communication, access to education, and abundant sources of entertainment. On the other hand, excessive use of gadgets, social media addiction, and the decline of face-to-face interactions within families often give rise to new problems. Numerous studies indicate that families in the digital era are vulnerable to a decline in communication quality, increased individualism, and the emergence of conflicts triggered by technology use. If left unmanaged, these phenomena may weaken family resilience and reduce household harmony.

Furthermore, the experiences of Muslim families during the COVID-19 pandemic demonstrated that a global health crisis could exacerbate existing challenges of the digital era. The early phase of the pandemic in March 2020 forced families to adapt to social restrictions, distance learning, and economic pressures. This situation further highlighted the urgency of *dhikr* as a

spiritual medium for maintaining psychological stability and family harmony throughout the pandemic recovery period.

The Prophet Muhammad ﷺ also emphasized the importance of nurturing family life with good character, as stated in his saying:

*“The best of you are those who are best to their families, and I am the best among you to my family.”*

(Hadith narrated by At-Tirmidhi, no. 3895, classified as *hasan sahih*; also narrated by Ibn Majah and Ahmad).

This hadith is relevant to the present study as it indicates that a Muslim’s moral excellence is measured by their conduct within the family. Therefore, strengthening family resilience is an integral part of the Prophetic tradition.

From an Islamic perspective, the spiritual dimension serves as a crucial foundation for building and maintaining life balance. One form of spiritual actualization is *dhikr*, which refers to remembering Allah through speech, the heart, and actions. *Dhikr* functions not only as a form of ritual worship but also carries profound psychological value. The practice of *dhikr* can foster inner calm, regulate negative emotions, and strengthen awareness of life’s meaning. Moreover, *dhikr* can serve as a therapeutic medium that assists individuals and families in coping with life pressures, including those arising from digitalization.

Previous studies have revealed that *dhikr* therapy has a positive impact on mental health and psychological well-being. *Dhikr* has been shown to reduce anxiety levels, enhance self-control, and improve interpersonal relationships. When practiced collectively within the family, *dhikr* instills religious values that promote harmony, strengthen communication, and cultivate mutual respect. This aligns with the objectives of Islamic counseling, which seeks to incorporate spiritual approaches in addressing psychological and social problems.

Considering the challenges faced by families in the digital era, *dhikr* therapy is regarded as a relevant subject for further study as a strategy to maintain family resilience. *Dhikr* is not merely an individual act of worship but can also function as a collective practice that strengthens emotional and spiritual bonds among family members. Therefore, this study aims to analyze the role of *dhikr* therapy in maintaining family resilience in the digital era and to provide practical recommendations for its application within the context of Islamic family counseling.

## METHOD

This study employs a qualitative approach using library research. This method was chosen because the research focuses on examining the concept of *dhikr* therapy and its relevance to family resilience in the digital era through literature-based sources. In addition, the study is enriched by a case study involving several Muslim families who consistently practice *dhikr* as part of their spiritual activities. This dual approach aims to obtain a more comprehensive understanding from both theoretical and empirical perspectives.

The research context also considers the dynamics of the COVID-19 pandemic, which began in March 2020 and continued through the recovery period around 2022. The pandemic significantly affected family life, including changes in communication patterns, economic pressure, and distance learning. Therefore, this method also examines how *dhikr* practices function as a spiritual mechanism that helps families cope with pandemic-related crises as well as the challenges of the digital era.

### Research Object

The object of this research is the concept of *dhikr* therapy and its role in maintaining family resilience in the digital era, viewed through both literature and real-life practices. The study also highlights the experiences of Muslim families during the COVID-19 pandemic (2020–2022), as well as findings from a brief interview with an informant identified as A, to examine the relevance of *dhikr* in sustaining family resilience during times of crisis.

## **Data Sources**

### **Primary Data**

The Qur'an, Hadith, classical Islamic texts discussing dhikr, and key literature related to dhikr and family life. Primary data also include the results of a brief interview with informant A, which provides direct insight into family-based dhikr practices during the pandemic.

### **Secondary Data**

Scientific journals, conference proceedings, books, articles, and previous studies relevant to dhikr, Islamic counseling, family resilience, and the impact of the digital era. Secondary data also include literature related to the COVID-19 pandemic (2020–2022) that explains its influence on family dynamics.

### **Data Collection Techniques**

Documentation, conducted by reading, recording, and reviewing relevant literature sources. Brief interviews with informant A (35 years old, housewife), who regularly practices collective dhikr within her family. The interview explores A's experiences in managing family dynamics during the COVID-19 pandemic, including changes in communication patterns, stress management, and efforts to maintain household harmony. Limited observation of family-based dhikr practices within A's household to assess their spiritual and emotional impact. Observations focused on how collective dhikr influenced psychological calmness, communication quality, and family harmony, particularly during the COVID-19 pandemic. The observations revealed that the involvement of family members in collective dhikr fostered a calmer atmosphere, increased mutual care, and strengthened emotional bonds amid pandemic pressures.

To ensure data validity, the researcher employed source triangulation. Data from literature were compared with interview findings and direct observations, resulting in a more objective and reliable understanding. Through this approach, the collected information is not solely theory-based but is reinforced by real-life practices, enhancing the credibility of the research findings.

### **Data Analysis**

Data analysis followed the interactive model proposed by Miles and Huberman, consisting of the following steps:

1. Data Collection from literature and case studies. Case study data were obtained from interviews with informant A and observations of dhikr practices within her family during the COVID-19 pandemic.
2. Data Reduction, involving the selection of data most relevant to the research focus. Selected data include the experiences of A's family in coping with pandemic-related pressures, changes in communication patterns, and the benefits of dhikr as a spiritual coping strategy.
3. Data Display, presented in descriptive narratives aligned with research themes, such as digital-era family challenges, the role of dhikr, and its impact on family harmony.
4. Conclusion Drawing and Verification, aimed at obtaining a valid understanding of the role of dhikr therapy in maintaining family resilience in the digital era. Verification was conducted through data triangulation (literature, interviews, and observations), ensuring that the conclusions are comprehensive and contextual, both in normal conditions and during crisis situations such as the pandemic.

Through this methodological approach, the study is expected to provide both conceptual and practical insights into the integration of Islamic spiritual values particularly dhikr as a strategic component in family counseling within the digital era.

## RESULTS AND DISCUSSION

### Challenges to Family Resilience in the Digital Era

The literature review indicates that the digital era has a dual impact on family life. On the one hand, digital technology facilitates long-distance communication, improves access to education, and accelerates the flow of information. On the other hand, digitalization poses serious challenges, particularly in interactions among family members.

Research by Chen Peng (2022) shows that excessive use of social media and short-video platforms can trigger anxiety, reduce self-efficacy, and lower subjective family well-being. Similar findings were reported by Trudel-Fitzgerald (2019), who noted that uncontrolled exposure to technology can weaken interpersonal relationships and reduce the quality of communication within households.

The results of observations and interviews with informant A reveal similar conditions. During the COVID-19 pandemic (2020–2022), A experienced difficulties in maintaining family communication due to social restrictions and the burden of distance learning. However, the regular practice of collective *dhikr* within the family helped reduce stress, calm emotions, and strengthen family togetherness. These findings confirm that the challenges of the digital era become more severe when combined with a pandemic crisis, and that *dhikr* serves as an essential spiritual coping mechanism.

From an Islamic perspective, weakened family interaction caused by digitalization may lead to the erosion of values such as *ukhuwah* (brotherhood), affection, and responsibility. In fact, family resilience is one of the objectives of Islamic law (*maqāṣid al-sharī'ah*) in maintaining social harmony. The Prophet Muhammad ﷺ said:

خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي

***“The best of you are those who are best to their families, and I am the best among you to my family.”*** (Narrated by al-Tirmidhi, no. 3895, classified as *ḥasan ṣaḥīḥ* by al-Tirmidhi; also narrated by Ibn Mājah and Ahmad).

This hadith is relevant to the present study as it indicates that the measure of a Muslim’s goodness is reflected in their behavior toward their family. Therefore, strengthening family resilience is part of the Sunnah of the Prophet, which becomes increasingly urgent in the context of the digital era and pandemic conditions.

### The Concept of Dhikr Therapy in Islam

Dhikr is a spiritual activity that linguistically means “remembering.” In the Qur’an, Allah states:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

*“Those who believe and whose hearts find tranquility in the remembrance of Allah. Verily, in the remembrance of Allah do hearts find tranquility.”* (Qur’an, Surah Ar-Ra’d: 28).

Ibn Kathir’s exegesis explains that this verse affirms dhikr as a source of inner peace that cannot be replaced by anything else. In the family context, this verse serves as a foundation indicating that dhikr can maintain family resilience by strengthening the spiritual bonds among household members. The interview results with informant A also show that regular dhikr was able to calm the emotional atmosphere of the family during the COVID-19 pandemic. When social

restrictions and health concerns increased, dhikr functioned as an effective form of spiritual coping, enabling the family to remain harmonious despite ongoing pressures.

Research by Riska Prameswari et al. (2017) demonstrates that dhikr therapy can improve the psychological well-being of individuals with hypertension by significantly reducing anxiety levels. Similarly, Trya Dara Ruidahasi et al. (2021) found that a dhikr-based *istighfar* therapy module was able to enhance resilience and reduce post-traumatic stress symptoms. These findings strengthen the view that dhikr has therapeutic effects that are highly relevant for application within families in the digital era.

The Prophet Muhammad ﷺ also said:

مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُ رَبَّهُ، مَثَلُ الْحَيِّ وَالْمَيِّتِ

*“The example of one who remembers his Lord and one who does not remember his Lord is like that of the living and the dead.”* (Narrated by al-Bukhari, no. 6407, *sahih* hadith).

This hadith is relevant to the study because it portrays dhikr as a source of inner vitality. When dhikr is cultivated within the family, the family remains spiritually “alive,” more calm in facing crises, and possesses strong resilience, including during pandemic conditions.

### **The Role of Dhikr in Family Resilience**

Based on literature synthesis and case study findings, *dhikr* plays several strategic roles in maintaining family resilience in the digital era:

1. **Spiritual reinforcement:** *dhikr* builds transcendental awareness that serves as a moral shield against the negative effects of technology.
2. **Emotional stability:** *dhikr* helps regulate emotions, reduce stress, and enhance inner peace.
3. **Communication harmony:** collective *dhikr* strengthens emotional bonds, fosters positive communication, and reduces internal conflict.
4. **Character education:** *dhikr* cultivates patience, perseverance, and sincerity, which are essential for children’s character development.

Interviews with A show that these roles were strongly experienced during the COVID-19 pandemic (2020–2022). When A’s family faced economic pressure and distance learning challenges, collective *dhikr* helped calm tensions, reduce conflict, and strengthen mutual support. *Dhikr* functioned not only as a worship routine but also as a vital spiritual coping mechanism during crisis. This is reinforced by the saying of the Prophet ﷺ:

لَا يَزَالُ قَلْبُ الْعَبْدِ يَرُؤُهُ حَتَّى يُحِبَّ الذِّكْرَ، فَإِذَا أَحَبَّ الذِّكْرَ دَخَلَهُ الرَّحْمَنُ

*“The heart of a servant continues to shine until he loves dhikr. When he loves dhikr, the mercy of the Most Merciful enters his heart.”* (Narrated by Ahmad, no. 21536).

This hadith indicates that families who habituate *dhikr* are enveloped in Allah’s mercy. In A’s case, *dhikr* fostered a peaceful family atmosphere despite pandemic pressures, thereby preserving family resilience.

### **Limitations and Opportunities**

Although dhikr therapy has positive impacts, its effectiveness largely depends on consistency (*istiqāmah*) in practice. When dhikr is performed only occasionally, its benefits tend to be less optimal. In addition, the level of religiosity varies among families, meaning that the application of dhikr needs to be adjusted to each family’s specific conditions and capacities.

The interview with informant A also revealed these limitations. At the beginning of the COVID-19 pandemic, A admitted that her family found it difficult to consistently perform dhikr together due to distractions from digital devices and stress caused by distance learning. However, over time, through simple habituation after daily prayers, dhikr gradually became more regular. This finding indicates that limitations in practicing dhikr can be overcome through gradual and continuous habituation.

Nevertheless, the opportunity to integrate dhikr into Islamic family counseling is considerable. Dhikr can be utilized as a form of spiritual intervention within guidance and counseling programs, particularly in strengthening family resilience in facing the challenges of the digital era. Thus, dhikr therapy functions not only as a ritual act of worship, but also as a relevant and applicable strategy within Islamic counseling.

The experience of A shows that the pandemic actually opened opportunities for families to engage more frequently in shared spiritual activities, including collective dhikr. Conditions such as working from home and online learning provided space to involve children in congregational dhikr, thereby fostering new and positive spiritual traditions within the family.

The Prophet Muhammad ﷺ said:

أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ أَدْوَمُهَا وَإِنْ قَلَّ

*“The most beloved deeds to Allah are those that are performed consistently, even if they are small.” (HR. Bukhari, no. 6465, authentic hadith).*

This hadith is relevant as it emphasizes the importance of continuity. In the context of A’s family, although dhikr was practiced in a simple and brief manner, its consistency was able to strengthen family spirituality and maintain household resilience amid the pressures of the pandemic.

### **Integration of Dhikr with Islamic Family Counseling**

In addition to functioning as a form of ritual worship and individual therapy, dhikr also has great potential when integrated into the practice of Islamic family guidance and counseling. A review of the literature shows that Islamic counseling does not only emphasize cognitive and behavioral aspects, but also prioritizes spiritual dimensions as its fundamental foundation. The COVID-19 pandemic (2020–2022) highlighted the urgency of this integration, as many families experienced psychological pressure due to social restrictions, economic changes, and distance learning. Interviews with informant A indicate that family counseling grounded in dhikr helped calm family members, reduce tension, and foster mutual understanding. Dhikr became a simple yet effective therapeutic medium, particularly when guided through an Islamic counseling approach.

Dhikr also functions as a medium of spiritual learning that can be practiced during counseling sessions. By inviting family members to engage in dhikr together, counselors can help build togetherness, train emotional regulation, and instill religious values in daily family life.

The Prophet Muhammad ﷺ said:

لَا يَقَعْدُ قَوْمٌ يَذْكُرُونَ اللَّهَ عَزَّ وَجَلَّ إِلَّا حَفَّتْهُمُ الْمَلَائِكَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَنَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ

*“Whenever a group of people sit together remembering Allah, the angels surround them, mercy envelops them, tranquility descends upon them, and Allah mentions them among those who are with Him.” (HR. Muslim, no. 2700, ṣaḥīḥ ḥadīth)*

This ḥadīth is relevant because it demonstrates that dhikr brings mercy, tranquility, and blessings into the family. When dhikr is integrated into Islamic family counseling, its benefits extend beyond conflict resolution to fostering a spiritually calming environment for all family members, as experienced by informant A during the pandemic.

In this regard, dhikr can serve as a counseling intervention technique with both preventive and curative functions.

This integration aligns with Nashori's (2002) view that religiosity is a protective factor that enhances mental health and prevents psychological disorders. Dhikr, as a manifestation of religiosity, helps develop healthier coping mechanisms for both individuals and families.

Furthermore, the practice of dhikr within family counseling can be implemented through the following forms:

1. **Individual Dhikr** – counselors encourage each family member to regularly practice dhikr in daily activities, especially when dealing with stress caused by digital technology.
2. **Collective Dhikr** – counselors facilitate family-based dhikr, for example after congregational prayers, as a means of strengthening spiritual and emotional communication.
3. **Structured Dhikr** – counselors design counseling programs with specific dhikr modules (such as istighfar, tasbih, or morning–evening dhikr) tailored to the needs of the family.

The experience of informant A demonstrates that these three forms of dhikr can be practiced simultaneously in daily life. During the COVID-19 pandemic (2020–2022), A regularly engaged in individual dhikr when feeling anxious, practiced collective dhikr with family members after congregational prayers, and followed structured dhikr routines with istighfar at specific times. These practices helped maintain emotional calm and reduce domestic conflict during times of crisis.

This is further reinforced by the saying of the Prophet Muhammad ﷺ:

لَا يَزَالُ قَلْبُ الْعَبْدِ يَرُوهُ حَتَّى يُحِبَّ الذِّكْرَ، فَإِذَا أَحَبَّ الذِّكْرَ دَخَلَهُ الرَّحْمَنُ

*“The heart of a servant will continue to be illuminated until he comes to love remembrance (dhikr). When he loves dhikr, the Most Merciful enters his heart with His compassion.”* (HR. Ahmad, no. 21536, classified as *hasan*).

This hadith is relevant because it emphasizes that dhikr not only enlivens the individual soul, but also becomes a source of compassionate light that spreads within the family. In the case of informant A, dhikr was proven to strengthen the spiritual, emotional, and social foundations of the family amid the challenges of the pandemic as well as the digital era.

## DISCUSSION

### The Relevance of Dhikr to the Concept of Family Resilience

Family resilience fundamentally refers to a family's ability to endure, adapt, and recover when facing life stressors (Walsh, 2003). Factors that shape family resilience include effective communication, emotional bonding, value systems, and coping abilities in dealing with stress. The findings of this study indicate that dhikr plays a significant role in strengthening these factors. Dhikr brings inner calm, reinforces spiritual bonds among family members, and serves as an Islamic coping mechanism in responding to the challenges of the digital era.

This is in line with the Word of Allah SWT:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

*“Those who believe and whose hearts find tranquility in the remembrance of Allah. Indeed, it is through the remembrance of Allah that hearts find tranquility.”* (Surah Ar-Ra‘d: 28)

This verse emphasizes that dhikr is a source of inner peace, which is essential in building and maintaining family resilience.

Furthermore, Allah also states in Surah Ar-Rūm, verse 21:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

*“And among His signs is that He created for you spouses from among yourselves so that you may find tranquility in them, and He placed between you affection and mercy. Indeed, in that are signs for people who reflect.”*

Ibn Kathir’s exegesis explains that this verse highlights the purpose of marriage as the realization of *sakinah* (tranquility), *mawaddah* (affection), and *rahmah* (compassion). The findings of this study are consistent with this interpretation, as interviews with participant A reveal that collective dhikr practices at home help cultivate tranquility (*sakinah*), strengthen affection (*mawaddah*), and nurture compassion (*rahmah*) within the family, particularly during the COVID-19 pandemic (2020–2022).

The Prophet Muhammad ﷺ said:

خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِيهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي

*“The best of you are those who are best to their families, and I am the best among you to my family.”* (HR. Tirmidhi, no. 3895, classified as *hasan sahih* by At-Tirmidhi).

This hadith is relevant because it indicates that the measure of a Muslim’s goodness is reflected in their behavior within the family. Therefore, strengthening family resilience through the practice of dhikr can be understood as part of the Prophet’s Sunnah.

### **Dhikr as a Coping Strategy in the Digital Era**

In the field of Islamic psychology, dhikr is categorized as a form of religious coping, namely the use of religious practices to deal with life problems (Pargament, 1997). A study by Prameswari et al. (2017) demonstrates that dhikr therapy is able to reduce anxiety levels and enhance individual resilience. This finding confirms that dhikr can function as an effective coping strategy, particularly in facing the pressures of the digital era.

The context of the COVID-19 pandemic (2020–2022) further highlights the role of dhikr as a coping mechanism. When families were confronted with anxiety caused by social restrictions, economic pressures, and distance learning, dhikr became a spiritual means to reduce stress and strengthen optimism. The interview with informant A also revealed that collective dhikr within the family helped create a calmer atmosphere in facing pandemic-related pressures, as well as digital challenges that increased children’s interaction with electronic devices.

The Prophet Muhammad ﷺ said:

مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُ رَبَّهُ، مَثَلُ الْحَيِّ وَالْمَيِّتِ

*“The example of one who remembers his Lord and one who does not remember his Lord is like that of the living and the dead.”* (HR. Bukhari, no. 6407, sahih hadith).

This hadith is relevant because it illustrates that dhikr is a source of inner life. In the context of this study, dhikr functions as a coping mechanism that enables families to remain spiritually

“alive,” emotionally calmer, and more resilient in facing both the crisis of the pandemic and the challenges posed by the digital era.

### **Dhikr and the Harmonization of Family Communication**

Dhikr practiced collectively within the family can serve as an effective means of fostering more harmonious communication. By engaging in dhikr together after congregational prayers, each family member participates in the same spiritual activity, thereby nurturing a sense of togetherness, emotional bonding, and psychological calm.

The interview findings with participant A indicate that regular collective dhikr significantly improved the quality of family communication during the COVID-19 pandemic (2020–2022). Prior to the pandemic, communication within the family was often hindered by the individual busyness of each member. However, when the pandemic required family members to spend more time at home, collective dhikr became a shared space for listening to one another, regulating emotions, and strengthening mutual care. This finding demonstrates that dhikr can function as an effective medium for maintaining harmonious family communication.

The Prophet Muhammad ﷺ said:

لَا يَقَعُ قَوْمٌ يَذْكُرُونَ اللَّهَ عَزَّ وَجَلَّ إِلَّا حَفَّتْهُمُ الْمَلَائِكَةُ وَعَشِيَتْهُمُ الرَّحْمَةُ وَنَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَذَكَرَهُمُ اللَّهُ فِي يَمِينِ عِنْدَهُ

*“There is no group of people who sit remembering Allah, except that the angels surround them, mercy envelops them, tranquility descends upon them, and Allah mentions them among those who are with Him.”*  
(Narrated by Muslim, no. 2700, *sahih hadith*)

This hadith is relevant because it emphasizes that collective dhikr brings tranquility (*sakinah*), mercy, and blessings. In the family context, dhikr is not merely a ritual act of worship, but also serves as a communicative bridge that strengthens relationships among family members, as experienced by participant A during the pandemic. Thus, dhikr not only reinforces internal family communication but also provides a foundation for the development of Islamic family counseling oriented toward spiritual and emotional resilience.

### **Integrating Dhikr into Islamic Family Counseling**

In Islamic guidance and counseling, the spiritual dimension cannot be separated from psychological and social aspects. Dhikr can be employed as an Islamic counseling technique that is preventive, curative, and educational in nature. Through dhikr, counselors can assist families in cultivating inner peace, enhancing patience, and strengthening spiritual communication among family members.

Nashori (2002) emphasizes that religiosity functions as a protective factor for mental health. Accordingly, counselors may integrate dhikr into family counseling programs through individual dhikr practices, collective dhikr sessions, or structured dhikr therapy modules.

### **Synthesis and Implications**

Based on the research findings, it can be concluded that dhikr therapy plays a significant role in maintaining family resilience in the digital era. Dhikr functions to strengthen spirituality, stabilize emotions, improve communication, and instill Islamic character values. Nevertheless, the effectiveness of dhikr is highly dependent on consistency (*istiqamah*) and the level of religiosity within the family.

The implications of this study highlight the importance of revitalizing the tradition of dhikr within Muslim families, both individually and collectively. Furthermore, integrating dhikr into

Islamic family counseling can serve as an alternative strategy for addressing modern family problems shaped by the challenges of digitalization.

### **Integrating Dhikr Therapy into Islamic Family Counseling Programs**

The findings indicate that dhikr not only functions as an individual act of worship but also holds substantial potential for integration into Islamic-based family counseling programs. In contemporary counseling practice, the spiritual dimension is often regarded as a key component of holistic well-being. Pargament (1997) underscores that religious coping is a crucial factor in enhancing psychological resilience. As a form of religious coping, dhikr can serve as an effective means of strengthening family resilience in the digital era.

Within Islamic counseling guidance, dhikr may be applied through three forms:

1. **Individual dhikr**, which trains each family member to maintain inner calm and self-regulation;
2. **Collective dhikr**, conducted together after congregational prayers to reinforce spiritual communication; and
3. **Structured dhikr**, consisting of dhikr therapy modules facilitated by family counselors to enhance resilience in facing life challenges.

This integration is also supported by the Word of Allah SWT:

فَاذْكُرُونِي أَذْكَرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونَ

“Remember Me, and I will remember you. Be grateful to Me and do not deny My favors.” (QS. Al-Baqarah: 152).

This verse conveys the message that *dhikr* not only brings inner tranquility but also invites divine assistance in various life dynamics, including family interactions. Family counselors can utilize *dhikr* as a spiritual intervention to reduce stress, strengthen communication, and instill religious values within the family.

Thus, the integration of *dhikr* therapy into Islamic family counseling can be viewed as a relevant innovation in the digital era. Family life, which is often disrupted by technology and social media, requires a spiritual approach that touches the heart, calms the mind, and strengthens emotional bonds. This is in line with the objectives of Islamic counseling, which aim to provide holistic solutions encompassing psychological, social, and spiritual dimensions.

### **Challenges in Implementing Dhikr Therapy in Digital Families**

Although *dhikr* therapy has been proven to offer numerous benefits, its implementation in family life in the digital era faces several challenges. First is inconsistency in practicing *dhikr*. Many families struggle to maintain *istiqamah* due to busy schedules, digital distractions, and instant lifestyle patterns. Second is the diversity of religiosity levels, which causes some family members to experience the benefits of *dhikr* less fully. Third is the limited awareness of the psychological function of *dhikr*, resulting in its perception as merely a ritual rather than a therapeutic practice.

This phenomenon aligns with the findings of Wulandari and Nashori (2014), who reported that *dhikr* does not always have a significant effect on the psychological well-being of older adults due to weak continuity of practice. This indicates that the benefits of *dhikr* can only be experienced when it is performed consistently and with full awareness. Therefore, efforts to raise awareness through religious education, family studies, and Islamic counseling guidance are necessary to strengthen family commitment to sustaining *dhikr* practices.

## Prospects for Developing Dhikr Therapy as a Model of Family Counseling in the Digital Era

Beyond these challenges, the findings of this study also reveal substantial opportunities to develop *dhikr* therapy as a model of Islamic family counseling in the digital era. Counselors can adapt systematically designed *dhikr* therapy modules such as *istighfar*, *tasbeeh*, or morning and evening *dhikr* to help families manage stress and conflict. These modules can be integrated with digital media (e.g., *dhikr* reminder applications or online *dhikr* gatherings), making them more accessible to modern families.

This approach aligns with the vision of Islamic counseling, which emphasizes a balance between spiritual dimensions and contemporary realities. The Prophet Muhammad ﷺ said:

أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ أَدْوَمُهَا وَإِنْ قَلَّ

“The most beloved deeds to Allah are those that are done consistently, even if they are small.” (HR. Bukhari, no. 6465).

This hadith underscores the importance of continuity. When families are able to make *dhikr* a daily habit even in a simple form family resilience is more likely to be sustained. Therefore, the prospects for developing *dhikr* therapy within Islamic family counseling are highly promising, particularly when combined with creative, flexible, and digitally adaptive approaches that meet the needs of modern Muslim families.

## CONCLUSION

Based on the results of the literature review, enriched by a simple case study, it can be concluded that *dhikr therapy* plays an important role in maintaining family resilience in the digital era. Contemporary family challenges such as reduced face-to-face communication, increasing individualism, and a high potential for conflict resulting from the use of digital technology require coping strategies that are not only psychological but also spiritual in nature.

As emphasized in the Qur'an and Hadith, *dhikr* is capable of fostering inner tranquility, regulating emotions, and strengthening spiritual awareness. When *dhikr* is practiced consistently and collectively within the family, it can enhance harmony, improve communication, and instill values of patience, gratitude, and compassion among family members. Thus, *dhikr* is not merely a form of individual worship, but also an Islamic strategy for building family resilience in facing the negative impacts of the digital era.

The integration of *dhikr* into Islamic family guidance and counseling opens significant opportunities to position it as a relevant, applicable, and contextual spiritual intervention technique. However, the effectiveness of *dhikr* is strongly influenced by consistency (*istiqamah*) and the level of family religiosity. Therefore, Muslim families and counseling practitioners are encouraged to revive *dhikr* as part of daily spiritual routines, as well as a foundational element in maintaining family resilience.

Furthermore, to strengthen the research findings, it is important to emphasize that the application of *dhikr* therapy is not only beneficial for family resilience during the pandemic or in the digital era, but also holds potential as a sustainable model for Muslim family development. With consistency (*istiqamah*) and support from Islamic-based counseling, *dhikr* has the potential to expand its preventive function preventing marital conflict, fostering healthy communication, and instilling Islamic character values in children from an early age. Consequently, *dhikr* therapy can be developed into a family counseling module that is adaptive to technological developments and relevant for future generations.

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