

TQN Method For Reducting Depressed Tendencies

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Abstract: Depression is a serious health problem worldwide. According to the World Health Organization (WHO), depression is the 4th most common disease in the world. This shows that the management of depression has not been so good. Religion can be a solution to the problem of depression. TQN (Tarekat Qadiriyyah wa Naqsyabandiyah) as a method developed from religious teachings can be a solution to the problem of depression. The purpose of this study is to explain the religious method developed by TQN to treat depression. This research is qualitative research with interviews as a method of extracting data. A research subject is a depressed person who has been treated with the TQN method for 1½ years. The results of this study explain that the TQN method which consists of talkin dhikr, dhikr, and other practices carried out by the subject can make him calm, accepting, able to control himself, aware, and enthusiastic about life.

1 INTRODUCTION

Data from the World Health Organization (WHO) in 2019 reported that there were 227,000 mental health cases in the world divided into several categories including 264 million people experiencing depression, 45 million people suffering from bipolar disorder, 50 million people experiencing dementia, and 20 million people experiencing depression. schizophrenia. In 2021, mental health cases will increase by 197,000 people. From the survey results, it is estimated that 1 in 20 people experience depression problems. According to the World Health Organization (WHO, 2018), depression is the 4th disease in the world that causes sufferers to experience suicide attempts and as many as 850,000 people die from depression. Depression is an emotional disorder characterized by feelings of extreme sadness, guilt, withdrawal from others, sleep disturbances, loss of appetite, and decreased sexual desire. Depression on the etiology of depression, the effects of biological, psychological, and social components (Strain, 2018)

Depression arises from one of the impacts of the various realities of life (Ahmad, 2014). Depression can occur in every human being regardless of age, status, race, ethnicity, or social strata. Depression for every human being is very dependent on his mental strength and the crisis he faces. This emotional

disturbance often occurs as a result of very deep sadness. This feeling arises because he is disappointed to experience a completely unexpected and unexpected situation in his life.

In this case, religion can be a solution. Depression can be overcome using Islamic spiritual healing. Islamic spiritual therapy or Islamic psychotherapy is a treatment or healing of psychological disorders that are carried out systematically based on the concepts of the Qur'an and Sunnah (Taufiq, 2007). Islamic psychotherapy views faith and closeness to Allah are very significant forces for efforts to improve self-recovery from depression or other psychiatric problems as well as improve the quality of human life. (Ahmad, 2014b) From several studies, it was found that therapy with a spiritual approach had better results than therapy with a secular approach (Worthington, 2011). Moreover, psychotherapy cannot be separated from the values of the meaning of life and beliefs which are very much influenced by religious factors (Bobgan, 1987). Even sometimes religious counseling gives more effective results (Woodbridge, 2003). Clients who have strong religious beliefs will certainly deal with spiritual issues in the counseling or psychotherapy process. For such clients, spiritual psychotherapy is more suitable (Watts, 2000). Islamic psychotherapy is not just about curing psychological disorders, but more substantially, how to build self-awareness so that humans can understand their nature of themselves. Because those

who are involved in psychotherapy not only want healing but also aim to find meaning in their lives and to actualize themselves (Ahmad, 2014)..

2 METHODS

This research is a qualitative descriptive study. Extracting data from semi-structured interviews were used in this study. The subjects of this study were depression sufferers who did therapy at the dhikr tertiary cottage in their treatment. Interviews were conducted three times with one phone call and two chats via the WhatsApp application. The data analysis technique of this research is the analysis technique of Miles and Huberman (Puji & Hendriwinaya, 2015a). The analysis is carried out interactively and continues until it is complete so that the data is full. Activities in data analysis consist of data reduction, data presentation, and drawing conclusions or verification.

3 RESULT

Pondok Tertirah Dzikir is one of the cottages devoted to the rehabilitation of drug addicts and mental disorders. In rehabilitating patients in this dhikr tertirah boarding school, they use the Shari'a method taught by the Prophet, namely Tarekat Qadiriyyah wa Naqshabandiyah. Zikrullah is used in the Tarekat Qadiriyyah wa Naqshabandiyah technique for heart relaxation, healing all liver diseases, cleansing the heart, and as a means of increasing faith in Allah SWT. In recognition of the fact that either a medical or spiritual therapeutic approach alone cannot address all aspects of the harm sustained, this psychotherapy paradigm is employed. So that to produce complete healing, both in terms of physical, psychological, and spiritual morals, the TQN method is used to treat the Pondok Tertirah Dzikir, Yogyakarta.

Pondok Tertirah Dzikir was founded by Mr. Muhammad Trihardono under the auspices of the Tertirah Dzikir Foundation in 2011 as proof of his devotion to his teacher, PP Suryalaya KH. Ahmad Shohibulwafa Tajul Arifin (Abah Anom). Pak tri thinks that this blessing must continue to be spread from the blessings of the knowledge that has been given which has extraordinary healing power. Pondok Tetirah Dzikir is located in Kuton Hamlet, Tegaltirto Village, Berbah District, Sleman Regency, Special Region of Yogyakarta. The location of Pondok Tertirah Dzikir is located in the

middle of a stretch of rice fields far from residential areas. With a cool atmosphere and away from the hustle and bustle of the city, Pondok Tetirah is very comfortable and quiet, not disturbed by crowds, so this location is very conducive. The Dhikr Rehabilitation Center is a place for handling and fostering drug victims and people with mental problems. Pondok Tetirah Dzikir was founded on a vision and mission based solely on the worship of Allah. With a vision of helping people with mental problems to recover or be in better condition, rather than on the streets or being neglected. And the mission is to make efforts to heal patients with the TQN method.

The students at PTD are students with various kinds of problems. There are students with a background of drug dependence, there are also students with a background of psychological problems such as depression. In this study, the researcher focused on one of the PTD alumni with a background of depression problems due to the abandonment of his girlfriend before he was in PTD. The researcher aims to reveal how the psychological experience of the PTD alumni during the intervention at PTD until he recovered from his depression. Currently, the subject is 26 years old and lives in Yogyakarta.

The subject explained that the most influential thing to have an impact on getting out of depression was dhikr. To be precise, the dhikr is practiced, before the subject did talking dhikr. Talqin is the stage of fitting the point. The point on the heart. The talqin performed with the murshid is very useful for the precise recitation of dhikr which enters the spiritual side. Talqin dhikr is the same as bai'at, namely an oath or promise. As the subject explains: "The main activity in the cottage that is very influential is dhikr. More precisely dhikr and talqin dhikr."

The subject explained that after doing talqin dhikr, the body became fresher. This feeling is obtained from the process of changing moods. With the inclusion of dhikr in the heart, all things in the heart are lost and replaced by dhikr in the heart. It can be used as a metaphor that the body is like being born again, this is because at that time the self has surrendered all personal self to God. As the subject already explained:

"After doing talqin dhikr, it feels like a newborn, it's like being holy, it feels like sins are fading away. The body feels fresher."

The subject also explained that the most extraordinary effect of dhikr is a fundamental calm. Very quiet and calm. The calm that arises makes the

heart more able to control itself. With this self away from emotions. It is not easy to be provoked because the heart is not covered with lust. As the subject explains:

"The impact of dzikirullah on a calm mind, which is even greater, is holding back emotions, that's what I feel the most."

The subject explained that it is not only in the mind, the impact of dhikr is also on the heart and body. At this time all the elements of the body are in sync. At the spiritual stage, the self is no longer focused on self or ego problems but is already at the stage of surrendering to God. The synchronization arises due to the harmony of all elements of the body due to the suitability or alignment of the goals, namely the pleasure of Allah. As the subject explains

"Dhikr has an impact on the body, heart, and mind. To be in sync, because previously the heart said what the mind thinks about what to do, not according to the heart and mind."

The subject explained that the seriousness or focus of this dhikr resulted in a fit mind because at this time the focus of dhikr on worldly problems was no longer on the mind. But the mind only goes to God. As the subject explains:

"Yes, it's like the burden on my mind has been released. It can be said like that. The result of being too serious about the remembrance of his mind becomes light."

The subject explained that after getting to know dhikr, they could control their emotions better. Because it is not filled with lust. When you know dhikr, anger can be defined as a calm heart.

"The most important thing is that the mind is calm, it's even better to be able to hold back emotions. That's what I feel the most, especially with angry emotions. The main problem is to be able to control my emotions while so far I can't. But after knowing dhikr, Alhamdulillah, it is not even easy to provoke emotions and be able to control them."

The subject explained that religious tourism, ziaroh wali, had a different impact on each person. For the subject himself, the impact that arises from this activity is calm. Calm from the positive aura of the environment. The tomb of the guardian has a positive aura because this place is usually made of prayer. As the subject explains:

"Every ten months, there is a religious tour around Yogyakarta. This religious tour has a different impact for everyone if I feel calm in my heart and mind. Because that place has a positive aura."

The subject performs these activities initially to divert the problem. Depression experienced by the subject has interfered with activities. At the time of depression, the subject was not productive, then his mother suggested to be in a remembrance cottage environment in Yogyakarta. As the subject explains: "My mother said that by doing activities, you can distract yourself from staying at home."

The subject explained the purpose of entering this dzikir Yogyakarta tertirah cottage to get a new atmosphere and start a new life. By starting a new life in the hut, the subject can forget his old environment from being out of touch with his former friends. The new atmosphere in the cottage environment from these new people is very influential to wake up because the old environment is not imagined. As the subject explains:

"Moving to a new environment with a new atmosphere and a new life."

The subject explained that when in this new environment he had friends who could share experiences. From sharing these stories, the subject is motivated to get up because he realizes that there are many more problems than the subject experienced. Motivation or inputs are very influential in the rise of the subject. As the subject explains:

"Socialize and see that not only I have problems but other people too, some even have more serious problems than me. That kind of motivation and input makes me believe and want to get up."

The subject explained that there was a difference between before and after being in the tertirah cottage in Yogyakarta. The difference can be seen to be very significant. From being in a state of daze, being unconscious, not passionate, and down, you can become aware of your emotions, control your passions and be grateful.

"Moving in a daze, between conscious and unconscious. No passion, no passion, and in a down situation. To get up and move on with life, lazy. Then there is a change after being lodged into a very grateful person, patient withholding emotions, and able to control my passions, that's what I got when I was in the lodge".

4 DISCUSSION

One of the assumptions underlying psychotherapy is that every human being has a movement for spiritual growth, the capacity to learn and grow throughout life. This process of movement and growth can be facilitated by psychotherapy. This view is supported

by Rowan's view (Rowan, 2005) that psychotherapy is about the courage to open up about what is inside (Puji & Hendriwinaya, 2015). Spiritual methods are also a way of daring to open up about what is inside. Therefore, psychotherapy is also a part of the spiritual circle.

Fragar (2014) explains that spiritual experience is a spiritual experience where one can feel in touch with God or feel the unification of all dimensions in oneself and one's life. Religious psychologists divide spiritual experiences into several types. The first is Noetic, which is an experience that is not only emotional where you feel close to God but more as a source of inspiration, insight, knowledge, and enlightenment. Second, Ineffable is the experience that is felt verbally completely where this is very closely related to the emotional dimension of what is experienced by people who have felt. Third, Quality of Unity is the quality of unity that can feel the wholeness and unity of everything as a whole and then creates a sense of religiosity and awe. Fourth, Timelessness and spacelessness are the detachment of the dimensions of space and time which makes them no longer in their current condition.

With this spiritual experience, the subject gets calm, the calm that arises as a result of the distance of the negative ego. The negative ego is the ego that distances itself from fellow human beings and God. Because a real negative ego makes a person confused and unhappy. Efforts to overcome this negative ego are obtained by getting closer to God and staying away from the impulses of lust and worldly pleasures (Fragar, 2014).

Thus, a spiritual experience can be achieved by a person when that person is not controlled by the ego or is cleansed from negative ego, lustful impulses, and worldly pleasures so that truth is revealed to him, experiences serenity and happiness. Several efforts to achieve spiritual experiences with positive impacts on one's self have been developed by TQN (Tariqah Qodariah and Naqsabandiyah) which was founded by Muhammad Tri Hardono in 2010. Among these efforts were applied to *santri* students who were studying or healing at Pondok Tertirah Dhikr. Yogyakarta is talqin, dhikr, obligatory and sunnah prayers, religious tourism, pilgrimages, and social interactions.

Calmness was obtained by the subject after the subject followed the *talqin* process. This calmness is a sign of a clean heart. The owner of this heart will feel his heart is calm and peaceful. This is based on Al Ghazali's view of a clean heart (Subandi, 2009a). A clean heart is a heart that is awakened with strong faith and piety and full of commendable morals.

This heart will not be more easily charmed by the verses of deception than the devil. In this case, since the heart has reached the stage of being bright and clean from destruction, it will give birth to gratitude, patience, fear (khauf), redha, and tawakkal. Thus, talqin can be a technique to revive the heart until it reaches peace (as a fruit or a gift) that is unexpected. Only God is his hope.

Substantially talqin is the planting of the talqin sentence "laa ilaaha illallah" into the spiritual heart of someone who is spoken by a murshid teacher. With the process of talqin, a person will feel special, return to paying attention to the hereafter, and not be complacent with the world, and then he will gradually rise to the state of repentance and so on, can expel negligent from a hard heart, erase sins, avoid danger, survive from various unwanted things, from badness, from calamity so that his heart is clean. Thus, the subject can feel calm because he is spared from negative things as a result of the talqin he does.

This approach of talqin refers to emotional-spiritual. The emotional position after the talqin underwent a significant change. A person becomes more able to control himself because his heart is not filled with emotions. After the talqin process is carried out, dhikr becomes mandatory because talqin or bai'at is a pledge of allegiance that must be fulfilled. So the law of abandoning it is a sin.

Furthermore, the experience gained by the subject is dhikr. With dhikr, the subject experiences calm can hold emotions, and forgets the problems that cause the mind to become light.

According to (Subandi, 2009) tranquility can be felt because the soul tends from the outside world (birth) to the inner world (spirit). Changing a chaotic soul into a single soul by thinking about all kinds of worldly issues, and finally changing religious life from being self-oriented to a religious life centered on God (God-centric).

The calmness obtained by the subject when dhikr is due to the form of consciousness that changes from the balance of the functions of the soul or the synchronization of the body elements which makes the body's regulation normal so that it can accept and face the existing reality, and can solve all difficulties with confidence, courage, and trust in the environment. (Subandi, 2009). The balance between heart and mind is also an important factor in the subject's recovery from depression. This balance makes one's mind healthy. As explained by Zakiah Daradjat, mental health is the achievement of a deep harmony of mental factors and the ability to face

common problems and think positively about one's well-being and abilities (Susilawati, 2017).

It is like when you neglect the power of God because you are focused on yourself at that time, that's when the heart is piled up with rust from worldly problems. This rust that builds up in the heart leads to seeing evil in its true form and truth in its false form. As rust accumulates in the heart, it darkens and causes the many forms of truth to cease to manifest themselves as they should. As rust builds up, the heart becomes pitch black and vision deteriorates to the point where it is impossible to deny a lie. This is the heaviest heartache. The source of this shame is the reckless attitude of following the passions.

The calm impact of dhikr arises when one remembers Allah and realizes the presence of God at this time a person is in complete surrender (Frager, 2014). Surrender because one lives in this world not only for the world. This surrender to all things can solve various problems because at the time of surrender the ego or self-thinking is no longer focused on the self. But when one has surrendered himself to Allah, one feels that Allah will help resolve existing life problems. When the self remembers Allah at that moment Allah also remembers the self. Remembering each other is a form of mutual love.

Psychologically, the result of this dhikr to Allah is the realm of consciousness that always develops an appreciation for the presence of a Most Gracious and Merciful God who knows all real and hidden actions. I feel alone in this world, even though I can't tell anyone about it, because there is an essence of God who hears her complaints with all ears (Djumhana, 2001).

Of cognition well, the function of cognition plays a role in regulating human thinking (Pasiak, 2004). At calm times, humans can think clearly, because they have uncovered, opened, and explored the things that hinder them. This is what makes you able to hold and control your emotions. In this case, the subject is not easily provoked by emotions and can regulate emotions well.

When people do dhikr and say the sentence *la ilaha illa Allah* there is no god but Allah is included in the cleansing of the heart. Through this, you will experience contemplation of the mind and remember the manifestation of Allah. By remembering the manifestation of Allah and realizing its power, we can let go of our worldly thoughts. When a person's soul is at peace and can eliminate his confusion by restraining his lustful desires, this is what is called a peaceful soul, according to Al-Ghazali (Ilyas, 2017).

Psychologically, the state of letting go of the mind belongs to Sigmund Freud's cathartic state. Humans are governed by the instinct of development (eros) and the instinct of destruction (thanatos). According to the cathartic theory, in this state, when a person is allowed to behave violently and violently (cathartic activity), the level of emotional arousal and his tendency to perform is reduced harmlessly. another. Catharsis can be described as a cleansing and cleansing of emotions. Here the self releases emotions associated with traumatic events that have accumulated in the mind through the emergence of emotions in a conscious state (Wahyuningsih, 2017).

The energy obtained by the subject is also obtained from prayer. Compulsory and Sunnah prayers (tahajjud, hajat, liltaftil bala prayers). When you pray fervently, you feel as if you are one with God. It is at this time that one has reached this stage of unification the self is diving into the divine ocean. This unified condition cannot be understood by reason or logic alone. Because God has become a friend, helps, and supports them with problems. This makes you less expectant. All things are not only for self but all for Allah.

After performing the obligatory prayers, in the subject emerges the concept of submission to all the provisions of Allah. This causes him to be calmer in dealing with problems. With this, a clear belief can help someone to solve the problems and problems of human life. If at first, they have a problem of prejudice, after praying the subject admits that he always tries to understand everything with a positive intention.

Belief in faith and right actions will encourage a person to live a good life. The subject explained himself to be stronger and more enthusiastic because of Allah, even though before the prayer the subject experienced (confusion).

This significant change in our way of thinking explains that the most important thing in life is not thinking or focusing on humans but must focus on God. Thinking of people will not bring happiness, and thinking of God will bring happiness. This mindset is not taught but it arises from the belief in the orientation of life that should be centered on God.

Wahab and Salam (2013) explained that prayer can affect the regulation of emotions and physiology. In addition, prayer can also affect a better state of mind. Prayer is a psychotherapy model that is so rich in religious values that it can be accepted by everyone. The subject explained that previously he was less obedient to worship, but became obedient and dependent on worship after

being treated for PTD. This proves that man cannot be separated from his spiritual life. Therefore, in the context of counseling and psychotherapy, the processes that take place cannot be separated from spiritual problems.

When participating in activities at the lodge there is such a thing as a guardian pilgrimage religious tour. This religious tour visits the graves of the guardians in the Yogyakarta region. Although not often, this activity is self-refreshing. In addition to the relaxation or refreshing factor, someone who visits tourist sites is also looking for the spiritual side. This spirituality can of course also represent peace of mind, and because it works well with the universe and social structures, can ensure the continuation of a positive attitude in the future.

Serenity is a very calm state, and the person experiencing it can feel the deepest stillness. Tranquility is understood by the presence of a peaceful, calm, cheerful, and relaxed atmosphere. There are three main aspects: peace of mind (mind), the tranquility of feeling (emotions), and tranquility of body (physical).

Serenity is also obtained from the atmosphere that arises as a result of the thunderous chants of dhikr and prayers made by visitors. In this case, it can arouse the feelings of other visitors. This fascination can support contemplation, peace of mind, and a feeling of peace. This situation can be analogous to the fascination of someone who can finally bring up gratitude for the greatness of Allah. This serenity can be felt both mentally, physically, and emotionally. Religion should have more impact than conventional tourism

Another thing that the subjects in this study did was interact socially with fellow students and Ustadz or PTD supervisors or caregivers. The existence of communication and social contact (social contact) when interacting, subjects can exchange experiences with other people. (Suhandi, 2018) Implementation of this therapy with the relationship of communication and social cognitive. Social cognition is a person's beliefs or intentions in interacting. Social cognition is influenced by social perception, social knowledge, and emotional processes. Social cognition affects social skills. Social ability in addition to being influenced by social cognition is also influenced by the ability to solve problems of affiliation goals. All components of cognition and social ability affect social functioning. Good social function is a manifestation of successful social interaction.

As a result of the social interactions carried out, the subject can realize that the problem is not that

severe compared to the problems faced by other people. In addition, social interaction also diverts the mind, this social interaction can make the subject motivated to get up.

This is similar to the psychological theory of consciousness. Mindfulness is a way of dealing with positive, negative, or neutral events to help overcome feelings of depression and lead to self-healing. It can be defined as the awareness that sees, accepts, and discerns what is happening in the present moment. Mindfulness has three main principles: awareness, present experience, and acceptance. Mindfulness therapy is included in holistic complementary therapy because the effect of this therapy is choice and choice. This study shows that mindfulness therapy provides calm, awareness of pressing problems, behavioral changes in interactions, and the ability to practice mindfulness independently (Kurniasari et al., 2019)

PTD has several ways of helping the subject, in this study including talking dhikr, dhikr, obligatory and sunnah prayers, religious tours of Sarah wali, and social interaction. After following the therapy process at PTD, the subject is now able to realize emotions, control lust and desire, and be able to accept and be grateful for what he is experiencing. He is no longer overcome by feelings of depression due to the abandonment of his married girlfriend. He is also able to control his urges which can make him even more depressed.

5 CONCLUSION AND RECOMMENDATION

PTD has several ways of helping the subject, in this study including talking dhikr, dhikr, obligatory and sunnah prayers, religious pilgrimage, and social interaction. Through the talking of dhikr, the subject experiences serenity. This calmness is a sign of a clean heart. Through dhikr the subject experiences calm can hold back emotions and forgets about problems because from dhikr to remember Allah, the self is no longer focused on worldly things. From performing the obligation of prayer, the subject emerges the concept of submission to all the provisions of Allah. This causes him to be calmer in dealing with problems. Tranquility is also obtained from religious tours of ziaroh wali, from the atmosphere that arises as a result of the thunderous chants of dhikr and prayers made by visitors. In this case, it can arouse the feelings of other visitors. This fascination can support contemplation, peace of

mind, and a feeling of peace. And social interaction has an impact, namely, the subject can realize that the problem is not that big compared to the problems faced by other people. In addition, social interaction also diverts the mind, this social interaction can make the subject motivated to get up..

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