

## Sufistic Psychotherapy Through *Wirid Dalail Khairat*: Towards a Resilient Mental Character

Rima Ronika<sup>1</sup>, Muhamad Fajar Bastian<sup>2</sup>, Inayatus Sholihah

Institut Studi Al-Qur'an dan Ilmu Keislaman Sunan Pandanaran, Yogyakarta<sup>1</sup>

### Abstract

*Modernization has generated various life challenges that contribute to the rise of mental and psychological disorders, highlighting the need for alternative approaches beyond medical treatment. This study focuses on the Wirid Dalail Khairat as a form of Sufi psychotherapy in addressing mental health issues. The research employs a qualitative method using content analysis to examine the texts and meanings of Dalail Khairat, interpreted through the theoretical framework of Sufi psychotherapy. The findings indicate that the practice of Dalail Khairat contains psychological, moral, and spiritual dimensions that play a significant role in calming the mind, reducing stress, controlling excessive desires, fostering inner peace, and strengthening closeness to Allah. Therefore, Dalail Khairat can be understood as an effective Sufi psychotherapeutic method that contributes positively to individual well-being and quality of life in the context of modern challenges.*

Keywords: Dalail Khairat, Psychotherapy, Sufism

## Psikoterapi Sufistik Melalui *Wirid Dalail Khairat*: Menuju Karakter Mental yang Tangguh

### Abstrak

*Modernisasi membawa berbagai persoalan kehidupan yang berdampak pada meningkatnya gangguan mental dan psikologis. Kondisi ini menuntut adanya pendekatan alternatif selain medis, salah satunya melalui pendekatan spiritual. Penelitian ini berfokus pada kajian Wirid Dalail Khairat sebagai bentuk psikoterapi tasawuf dalam membantu pemulihan kesehatan mental. Metode yang digunakan adalah penelitian kualitatif dengan pendekatan analisis isi (content analysis) terhadap teks dan makna Dalail Khairat, yang dianalisis menggunakan kerangka teori psikoterapi sufistik. Hasil penelitian menunjukkan bahwa praktik Dalail Khairat mengandung dimensi psikologis, moral, dan spiritual yang berperan dalam menenangkan jiwa, mengurangi stres, mengendalikan hawa nafsu, serta menumbuhkan ketenangan batin dan kedekatan dengan Allah SWT. Dengan demikian, Dalail Khairat dapat dipahami sebagai salah satu metode psikoterapi tasawuf yang berkontribusi positif terhadap peningkatan kesejahteraan dan kualitas hidup individu. Kunci: Dalail Khairat, Psikoterapi, Sufistik*

---

*Author correspondence*

*Email:* [ronikarima1@gmail.com](mailto:ronikarima1@gmail.com)

*Available online at* <http://journal.iaingorontalo.ac.id/index.php/au/index>

---

## A. Introduction

The benefits created by modernization and globalization are not worth the losses caused, especially in everyday life. The decline in modern society's morals, social bonds, and the loss of spiritual principles in society are some of the obvious losses resulting from modernization and globalization. The lack of mental and spiritual resilience can lead to mental disorders such as stress, depression, and other mental health problems. This is especially common in communities with weak faith in God.

Every human being has problems, whether they are the same or different from those of other people. As time goes by, the problems faced by humans become more diverse, but not all humans are able to overcome the problems in their lives, so they need help from other people.

According to psychiatrists, in the process of life, every human being requires basic necessities, namely spiritual and social needs, in order to carry out daily activities. If these requirements are not met, then humans will look for other ways to adapt to daily life. For humans who cannot adapt to their daily environment, they will experience internal conflicts that result in spiritual imbalance. This condition results in a mental health condition known as spiritual turmoil.<sup>1</sup>

In psychology, psychotherapy is a method for treating mental illness, psychological problems, or an individual's inability to adapt.<sup>2</sup> Psychotherapy aims to change a person's behaviour so that they can adapt effectively to their environment.<sup>3</sup> Therefore, psychotherapy is designed to resolve these problems.

Sufi treatment, also known as Sufism, is an alternative treatment that can be used to help treat a person's mental health. In the field of psychology, Sufism is a treatment method that involves belief or faith in every human heart.<sup>4</sup>

Every human being has the capacity to heal themselves; not all mental illnesses require the help of a therapist to be cured; this treatment technique is

---

<sup>1</sup> Jalaluddin. 2012. Psikologi Agama. Jakarta: Rajawali Pers, h. 176

<sup>2</sup> Saifuddin, A. (2019). Psikologi Agama Implementasi Psikologi untuk Memahami Perilaku Beragama (Irfan Fahmi (ed.); Pertama). Prenadamedia Grup.

<sup>3</sup> Chaplin, J. . (1981). Kamus Lengkap Psikologi (Terj. Dr. Kartini Kartono). RajaGrafindo Persada.

<sup>4</sup> Tamami. 2011. Psikologi Tasawuf. Bandung: Pustaka Setia., h. 81

called self-healing.<sup>5</sup> In addition, Islam also has psychotherapy techniques that use Islamic values taken from the Qur'an and Sunnah as a medium for therapy, as found in Islamic psychology.<sup>6</sup> Apart from psychotherapy based on Islamic psychology, there is also psychotherapy based on Sufism.

Psychotherapy is a method in which a therapist uses a psychoanalytic approach to help patients better understand themselves.<sup>7</sup> Psychotherapy is also a treatment method to help patients with mental illness and self-control issues.<sup>8</sup> Spiritual psychotherapy has been proven to improve a person's mental stability and well-being by integrating spirituality into psychotherapy treatment.<sup>9</sup> According to Moazedi, psychotherapy methods based on Islamic principles can significantly improve a person's quality of life.<sup>10</sup>

The spiritual dimension of Islam is Tasawuf, so a discussion of Islamic psychotherapy would not be complete without discussing what Tasawuf is. Tasawuf encompasses Islamic sciences that are limited to people who have a deep understanding of Islam.<sup>11</sup> Although Tasawuf is an internal Islamic science, this does not mean that it is not influenced by external factors such as the morals and ethics of the surrounding environment. This is in line with the first step in Sufi healing, which is purifying the soul to promote virtue.<sup>12</sup> As times have changed, Tasawuf has evolved into a science that is accessible to all members of society.

Sufism as an Islamic healing method is used by Sufi followers by incorporating Sufi principles into various scientific fields. this is one of the results

---

<sup>5</sup> Saifuddin A, 2019

<sup>6</sup> Wahyudi, M. A. (2018). Psikologi Sufi: Tasawuf Sebagai Terapi. Esoterik: Ahlak Dan Tasawuf, 04(02), 192–202.

<sup>7</sup> Buchanan, R. D., & Haslam, N. (2019). Psychotherapy: The Development of Psychotherapy in the Modern Era. The Cambridge Handbook of the Intellectual History of Psychology, March 2020, 468–494. [https://www.researchgate.net/publication/328980603\\_Psychotherapy\\_The\\_Development\\_of\\_Psychotherapy\\_in\\_the\\_Modern\\_Era](https://www.researchgate.net/publication/328980603_Psychotherapy_The_Development_of_Psychotherapy_in_the_Modern_Era)

<sup>8</sup> Nida, F. L. K. (2014). Zikir Sebagai Psikoterapi Dalam Gangguan Kecemasan Bagi Lansia. Jurnal Bimbingan Konseling Islam, 5(1), 133–150

<sup>9</sup> Nasiri, F., Keshavarz, Z., Davazdahemami, M. H., Karimkhani Zandi, S., & Nasirii, M. (2019). The effectiveness of religious-spiritual psychotherapy on the quality of life of women with breast cancer. Journal of Babol University of Medical Sciences, 21(1), 67–73.

<sup>10</sup> Moazedi, K., Porzoor, P., Pirani, Z., Adl, H., & Ahmadi, H. (2019). The Effectiveness of Islamic Teaching Based Religious-Spiritual Psychotherapy on Quality of Life, in Infertile Women. Journal of Health, 9(5), 589–598. <https://doi.org/10.29252/j.health.9.5.589>

<sup>11</sup> Nasr, S. H. (2020). Tasawuf Dulu dan Sekarang (W. Kaha (ed.); 1st ed.). IRCiSoD.

<sup>12</sup> Bakri, S. (2020). Akhlaq Tasawuf, Dimensi Spiritual dalam Kesejarahan Islam. EFUDEPRESS

of Sufi healing in the field of psychology. Sufi healing uses Sufi values such as zuhud, tawakal, ikhlas, sabar, zikir, ridho, taskiyatun nafs, and other values in treating physical and psychological illnesses.<sup>13</sup>

The Sufi experience encompasses various experiences from all branches of Sufism, which include activities with psychological, moral, and epistemological components. For example, feeling an achievement that transcends time and place, witnessing miracles beyond reason, or achieving peace of mind.<sup>14</sup> Wirid dalail khairat is a branch of Sufism, the main purpose of which is to help Sufi followers develop their understanding to get closer to God.

## B. Research Methods

This research uses qualitative research, namely data presented in the form of statements. This research is based on literature and a number of related articles, as the object of study is research on phenomena that are still being conducted today. Dalail Khairat is the subject of this research. Meanwhile, the object of this research is Sufi psychotherapy.

This research is divided into two sources, namely primary data sources and secondary data sources. Direct data, commonly referred to as primary data sources, is data obtained directly from the subject and object of the research, namely the Dalail Khairat book. Secondary data is supporting data or supporting information sources obtained from other researchers that are still relevant to this study. This secondary data includes books, YouTube videos, journals, magazines, articles, and other works that are still relevant to this study.

This research is divided into three stages. First, the research preparation stage, which consists of proposal writing and research instrument preparation. Second, the research implementation stage, which consists of literature data collection and documentation. Third, the research analysis stage, which consists of data reduction, data display, data analysis, data verification, and conclusions.

This study uses data analysis or discourse analysis techniques. The steps taken are as follows: First, the researcher collects data relevant to various issues

---

<sup>13</sup> Syukur, M. A. (2012). SUFI HEALING: TERAPI DALAM LITERATUR TASAWUF. Walisongo: Jurnal Penelitian Sosial Keagamaan, 20(2), 391. <https://doi.org/10.21580/ws.2012.20.2.205>

<sup>14</sup> Al-Taftazani, Sufi dari Zaman ke Zaman, terj. Ahmad Roffi" Usmani, (Bandung: Pustaka, 2008), h. 4-6

covered in the research study, from primary and secondary sources. Second, the data is grouped into a number of categories. Third, the data was described and a series of critical data analyses were made into each respective categories so that the issues being discussed would be clear. Sufi psychotherapy theory was also used in the study, which was expected to identify and interpret *Dalail Khairat* as a Sufi practice.

## C. Results and Discussion

### Result

#### Sufistic Psychotherapy

##### 1. Definition of Islamic Psychotherapy

Philosophy is essentially where psychology began. However, as time goes by, debates about the psyche have become increasingly complex, and studies on mental processes and psychological phenomena through human behavior have begun to emerge. This reached its peak in 1879 when Wilhelm Wundt opened a laboratory in Leipzig, Germany. This gave rise to new schools of thought in psychology.<sup>15</sup> Many psychotherapy approaches were then developed by educational institutions at that time. This was due to the fact that promoting mental health and treating psychological disorders was one of the duties of psychology. Islamic psychotherapy is a form of psychotherapy that is still developing in Indonesia and around the world today.

Furthermore, Rajab and Saari<sup>16</sup> define Islamic psychotherapy as a type of psychotherapy that encourages individuals to become more religious and helps cleanse and purify their hearts and minds. In addition, Rajab and Saari also define Islamic psychotherapy as a healing and recovery approach that combines psychology with Islamic values by utilizing an

<sup>15</sup> de Freitas Araujo, S. (2016). Toward a philosophical history of psychology: An alternative path for the future. *Theory & Psychology*, 27(1), 87–107. <https://doi.org/10.1177/0959354316656062>

<sup>16</sup> Rajab, K., & Saari, C. Z. (2017). Islamic psychotherapy formulation: considering the Shifaul Qalbi Perak Malaysia psychotherapy model. *Indonesian Journal of Islam and Muslim Societies*, 7(2), 175–200. <https://doi.org/10.18326/ijims.v7i2.175-200>

Islamic model based on the Qur'an and Sunnah. As stated by Coyle and Rothman,<sup>17</sup> Islamic psychotherapy is a method of psychotherapy that includes stages of cleansing the soul and heart, for example through tazkiyah an nafs (purification of the soul), jihad an nafs (striving against one's desires), and tahdhib al akhlaq (improving one's morals, character, or personality).

From a linguistic perspective, the word psychotherapy comes from the words "psyche" and "therapy." Psyche has several meanings, including:<sup>18</sup>

- a. Soul and heart.
- b. In Greek mythology, psyche is a beautiful girl with wings like a butterfly.  
The soul is depicted as a girl and a butterfly that symbolizes eternity.
- c. Spirit, mind, and self.
- d. According to Freud, the spirit is the execution of psychological activities, consisting of the conscious and unconscious parts.
- e. In Arabic, psyche can be equated with "nafs" with its plural form 'anfus' or "nufus" which has several meanings, including: soul, spirit, blood, body, person, self, and oneself.
- f. From these etymological meanings, it can be understood that psyche or nafs is the part of the human self that encompasses spiritual aspects and refers to the deeper side of human's being, rather than the physical or psychological.

James P. Chaplin distinguishes between two schools of thought on psychotherapy. Psychotherapy is defined as the use of specific procedures to treat mental illness related to adaptation in daily life. In general, treatment using religious methods through casual conversation or discussion with friends or teachers is also included in psychotherapy.<sup>19</sup> Psychotherapy is the use of psychological techniques to manage mental

<sup>17</sup> Rothman, A., & Coyle, A. (2018). Toward a framework for Islamic psychology and psychotherapy: An Islamic model of the soul. *Journal of Religion and Health*, 57(5), 1731–1744. <https://doi.org/10.1007/s10943-018-0651-x>

<sup>18</sup> M. Hamdani Bakran Adz-Dzaky, *Konseling dan Psikoterapi Islam Penerapan Metode Sufistik* (Yogyakarta : Fajar Pustaka Baru, 2004), 225.

<sup>19</sup> James P. Chaplin, *Kamus Psikologi*, Terj. Kartini Kartono (Jakarta : Rajawali, 1999), 407.

health problems, or more specifically, to treat and resolve psychological disorders.<sup>20</sup> Psychotherapy, according to David A. Statt, is the use of psychological methods for the treatment of psychological disorders. Based on the four main theoretical schools of psychology, psychotherapy can be divided into four categories: behavioral, cognitive, humanistic, and psychoanalytic.<sup>21</sup>

Psychotherapy is now highly valued for the purposes of mental health treatment and prevention. Therefore, psychotherapy is no longer just for individuals who are “sick”; psychotherapy is also increasingly respected as a method for self-discovery that can help “normal” people reach their full potential.<sup>22</sup>

## 2. Sufi Therapy

Ath-thibb ash-shufi, or Sufi therapy, is not merely a theory but a practice. The Sufis have developed techniques for treating patients with mental health issues, such as educating them on how to achieve spiritual perfection by awakening the spirit of faith in frail souls, motivating them to purify their will, strengthening their resolve, giving Allah complete control over their affairs, and maintaining their piety towards Him. In addition, they are also advised to fill their stomachs with halal food, their hearts with integrity, and their souls with honesty. They are then asked to recite dhikr in order to calm their frail, depressed, and restless souls.<sup>23</sup>

Sufi treatment shows the practical aspects of Islam that are applied prospectively by considering the latest psychotherapeutic approaches. This is because psychotherapy and psychological principles, which mostly originate from the West, clash with Islamic principles. In Islam, existing ideas are then refined and modified to reflect the spirit and essence of

---

<sup>20</sup> Rita L. Atkinson, dkk, *Introduction to Psychology* (Virginia: University of Virginia/ Harcourt Brace Javanovich, 1990), 20.

<sup>21</sup> David A. Statt, *A Student’s Dictionary of Psychology* (New York: Psychology Press, 2003), 129.

<sup>22</sup> Gerald Corey, *Theory and Practice of Counselling and Psychotherapy* (Belmont: Thompson Brooks/ Cole, 2009), 5.

<sup>23</sup> Amir An-Najar, *Psikoterapi Sufistik dalam Kehidupan Modern*, ter. Ija Sunanta, (Jakarta: Mizan Publik, 2004), hal. 180.

Islam. According to Sufi medicine, having a strong relationship with Allah and having a religion can help with mental health issues.<sup>24</sup>

Since Sufis reached the stage of al-Bidayah (beginning), they have practiced healing by integrating Sufi knowledge. Distancing oneself from sin and trying to control egoistic desires are two ways to free oneself from dependence on worldly pleasures. Sufis believe that there are basically two types of sin: internal sin and external sin. All evil deeds committed by external members, including the hands, mouth, and eyes, are referred to as external sins. All evil deeds committed by the inner self, or the heart, are referred to as internal sins.<sup>25</sup> According to the Qur'an, repentance is a special way to overcome guilt. Repenting to Allah SWT will result in forgiveness of sins and strengthen the hope for His grace upon humans, which will reduce the level of human concern. In addition, repentance usually encourages humans to improve and correct themselves so as not to make the same mistakes again, which will help increase self-esteem, confidence, and self-satisfaction.

Tahalli, or adorning oneself with praiseworthy qualities. The effort to adorn oneself with virtue, disposition, and action. Making an effort to ensure that one always adheres to religious teachings in all actions and behaviors, whether in internal commitment or obedience or in external obligations or compliance. Formal obligations such as prayer, fasting, zakat, and the pilgrimage to Mecca are included in external obedience, while faith, sincerity, and attention are included in internal obedience.<sup>26</sup>

*Mujahadah* and *riyadhah*, through *maqamat*<sup>27</sup> and *ahwal*. After that, the final stage of the journey (nihayah). Sufis refer to this final stage as the

---

<sup>24</sup> Nusrotuddiniyah, "Terapi Sufistik: Studi Tentang Penyembuhan Penderita Gangguan Jiwa di Pondok Pasentren & Rehabilitasi Mental Az-Zainy Malang, (Skripsi, UIN Sunan Ampel, Fakultas Ushuluddin, Surabaya, 2013), hal. 29

<sup>25</sup> Penyusun. 2002. Ensiklopedi Islam. Jakarta: PT Ichtiar Baru van Hoeve. Hal. 47

<sup>26</sup> Penyusun. 2002.....Hal. 32

<sup>27</sup> Istilah maqam dari segi bahasa berarti kedudukan dan tempat berpijak kedua kaki. Bentuk jamaknya adalah maqamat. Istilah maqam mengandungi arti "kedudukan hamba dalam pandangan Allah berdasarkan apa yang telah diusahakannya, baik berupa ibadah, perjuangan (mujahadah), latihan (riyadhah), dan perjalanan menuju-Nya." Untuk dekat pada Tuhan, seorang sufi harus menempuh jalan panjang yang berisi stasiun-stasiun, yang disebut maqam. (Said Hawwa, 1997: 203-204).

highest maqam. They call it wushul (achievement), ihsan (good deeds), or fana' (impermanence). Those who have arrived at this stage are known as Ahl al-Irfan. The people can participate in Sufi healing in various ways. These methods include Sufi etiquette in prayer (shalat), remembering God (dhikr), reciting sholawat, and listening to music.<sup>28</sup> This approach has been quite successful in curing a number of illnesses. Of course, this is done using specific methods or with the help of a therapist.

### **The Implementation of *Dalail Khairat***

Religion has always been a source of moral teaching, ethics, and spiritual support. Islamic books or literature are very important in guiding Muslims towards a better life. In addition to the Qur'an, *Dalail Khairat* by Imam Al Jazuli is a well-known and important work that offers a number of benefits that strengthen a person's relationship with Allah SWT and the Prophet Muhammad SAW.

When Sheikh Imam Muhammad bin Sulaiman Al Jazuli got lost in Mecca and could not find a bucket to draw water from a desert well for ablution, the story of how this book was compiled began. "Why can't you answer such a question? You are a renowned and brilliant scholar," said a woman. After the woman uttered the brief statement above the well's mouth, water began to flow, making it easier to use for wudu. "How can you possess such virtue?" Imam Muhammad bin Sulaiman Al Jazuli then approached the woman. The woman replied that she was repeating the blessings for the Prophet. *Dalail Khairat fii Nailil Muyassarot* is a book written by Imam Muhammad bin Sulaiman Al Jazuli from this point onwards.

#### **1. The Book of *Dalail Khairat***

The root of *Dalail Khairat* is "dalail," which means "guidance," and "khairat," which means "goodness".<sup>29</sup> This is the name of a book of piety that includes a number of religious prayers based on the ninety names of

---

<sup>28</sup> Amin Syukur, Sufi Healing; Terapi dengan Metode Tasawuf , (Jakarta: Erlangga, 2012), Hal. 72

<sup>29</sup> Ahmad Warson Munawir, Kamus Munawir, (Yogyakarta: Pondok Pesantren al Munawir, 1984), h 586.

Allah.<sup>30</sup> Dalail Kahirat contains the ninety names of Allah, two hundred and one names of the Prophet (may mercy and peace be upon him), three recitations of Surah al-Ikhlas before Ta'awud, three recitations of Surah al-Falaq before an-Nas, al-Fatihah recited before Basmalah, and specific prayers on specific days as dhikr.<sup>31</sup>

The Arabic word “dalail” comes from the singular form ‘mufrad’ and is a plural form, according to its derivation. Dalail means “good direction,” “justification,” “guidance,” and “route” for people who adhere to tradition or teachings. The word “al-Khairat” comes from the plural form “khairat,” which means everything that is good and excellent or various virtues.<sup>32</sup> According to Imam Mahdi, repeating prayers for the Prophet in addition to other prayers or dhikr is how Dalail Khairat functions as a guide to help a person achieve a certain level of goodness and virtue.<sup>33</sup>

## 2. Practice of Dalail Khairat

The three parts of the Dalail Khairat book are intertwined and are important passages for readers. The approach to reading must follow the authorization system of a clear teacher (mursyid) with a lineage that can be traced back to Imam al-Jazuli, in accordance with the first part on the practice of Dalail Khairat prayers. This section also describes a number of Qur'anic verses that highlight the virtue of praying to the Prophet Muhammad SAW. Many hadith attributed to the Prophet also provide a legal basis for understanding these prayers. To strengthen the dedication of those who practice Dalail Khairat, the normative basis for reciting the Prophet's prayers is explained thoroughly, along with their benefits and results.<sup>34</sup>

This book mentions *tawassul*, or hadrah, to the Prophet and the scholars. Hadrah is “direct communication as a form of respect and the

<sup>30</sup> Crilly Glase, Esiklopedia Islam (ringkas), Ter. Grufron A. Masdi, The Coise Enciclopedia, (Jakarta: Raja Grafindo Persada, 2010), h. 69.

<sup>31</sup> Ahmad Basyir, 2002. Fi Tashih Dalail al-Khairat, (Kudus: Menara Kudus, t.th), h. 7.

<sup>32</sup> Louis Makruf, al-Munjid, (Libanon, al-Mustafa bab al-Habibi,tt), h. 220.

<sup>33</sup> Al-Imam Mahdi Ibn akhmad Ali Yusuf Al-Zasi, Mithali Al Massarat bi Jalai Dalail al-Khairat, Mesir, Mathabah Musthofa al-Babi al-Halabi, 1980), h. 16

<sup>34</sup> Ahmad Basyir.....hal. 19

highest honor to those who have contributed,” with the intention of obtaining their blessings and prayers. Reciting Surah Al-Fatiyah after mentioning the names of the people being addressed is how hadrah is performed. The main focus of hadrah is always on the Prophet Muhammad (saw), followed by his family and companions. The second hadrah is addressed to the four schools of thought, Sheikh Abdul Al-Qadir al-Jailani, Sheikh Abi Abdillah Muhammad Sulaiman Al-Jazuli, and the author of *Dalail Khairat*.

Surah al-Fatiyah is always recited after the hadrah. Next, three recitations of Istighfar, Tasbih, and Tahmid are performed, as well as other recitations such as Surah Al-Ikhlas, Surah Al-Falaq, Surah Al-Nas, and Al-Fatiyah. After reciting Asma al-Husna, the list of 99 names of Allah mentioned in the Quran, the next page recites the 201 names of the Prophet Muhammad SAW. This second part is closed with a prayer in the implementation of Shalawat *Dalail Khairat*.<sup>35</sup>

The third part contains the Prophet's salawat wirid as explained by Imam Al-Jazuli. This needs to be repeated on certain days. The recitation of this wirid and salawat begins on Tuesday. This part, which runs from pages 60 to 196 of the *Dalail Khairat* book, has a collection of Dalail salawat that are recited every day.<sup>36</sup>

## Discussion

### ***Wirid Dalail Khairat as Sufistic Psychotherapy***

In recent years, the popularity of religious study facilities has grown and attracted public interest. People today have a great desire to learn about Islam. This includes dhikr such as Shalawat and Wirid. According to *Hujjatul Islam* by Imam al-Ghazali, ‘You must devote your time to performing certain wirid that are not interrupted by other wirid.’ This shows that Muslims should take the path they

---

<sup>35</sup> Ibid....Hal. 20.

<sup>36</sup> Ibid....Hal. 21.

believe will improve their current quality of life. Performing dhikr, wirid, or tarekat can help achieve this.<sup>37</sup>

Some people believe that praying sincerely has a major influence on educating the heart and controlling the body. However, the benefits of these recitations will become clear if they are done regularly and at certain times. Faith allows a person to love God first, and then a person can love other things. Therefore, a person who loves God will not ignore His commands in order to pursue their personal interests.<sup>38</sup> Love for God is the highest form of love.<sup>39</sup> A person who is able to reach this level will have the spiritual strength to guide their life. Therefore, the Prophet Muhammad (may Allah's mercy and blessings be upon him) always prayed that his heart would only glorify God.

People who love other than Allah SWT do so because of ignorance and a limited understanding of Allah SWT; however, their love is not based on Allah SWT. Love for the Prophet Muhammad SAW, for example, is extraordinary because it is a manifestation of love for Allah SWT. This is because the Prophet Muhammad SAW is the greatest manifestation of Allah SWT's love. Thus, loving Allah SWT is equivalent to loving someone who is loved by Allah SWT. In the same context, the ultimate goal of all forms of love is love for Allah SWT.<sup>40</sup>

By remembering Allah, a person can develop the capacity and ability necessary to effectively regulate and control their emotions. This also makes it easier for a person to make wise decisions and take wise actions. By remembering Allah, a person is also guided towards a deeper understanding of the reality and essence of themselves. This can help a person realize their own essence, dhikr, or remembrance of Allah, and help them get to know Allah SWT more clearly.

According to Sufi tradition, humans can feel somewhat more peaceful after reciting sholawat, dzikir, or wirid, or engaging in spiritual activities. Someone who regularly recites sholawat, dzikir, or wirid will have a more peaceful life compared to those who do not recite them, especially if they reject them. This is due to the

<sup>37</sup> Andarwati, L. (2016). Sufisme Perkotaan dan Pedesaan di Era Modernisasi dan Sekularisasi", Universum, 10(1), 42-60.

<sup>38</sup> Asmaran, A. (1994). Pengantar Studi Tasawuf. Jakarta: Raja Grafindo Persada, hal. 25.

<sup>39</sup> Farmawati, C. (2018). Spiritual Emotional Freedom Technique (SEFT) sebagai Metode Terapi Sufistik. Madaniyah, 8(1), 75-94.

<sup>40</sup> Al-Ghazali. (1998). *Ihya Ulumuddin*, terj. Ismail Yakub. Singapura: Pustaka Nasional.

fact that reciting sholawat, dzikir, or wirid has a positive effect that returns to us; those who recite them will be blessed with all their contents. As a result, those who are proficient in reciting sholawat, dzikir, or wirid will be adorned with their own glow. Spiritual activities such as reciting sholawat, dzikir, or wirid, remembering God, spiritual exercises, or other motivational statements can be calming for individuals who are willing to recite them.

Religion has always been important for human existence as a moral, ethical, and spiritual compass. In Islam, there are many scriptures and additional publications that serve as guides for devout people seeking blessings in their daily lives. *Dalail Khairat* by Imam Al-Jazuli is one such famous work. This book is a collection of sholawat and prayers that promote a deeper bond between the Prophet Muhammad SAW and Allah SWT.

The recitation of sholawat in *Dalail Khairat* has an impact on the Muslim community as a whole. Reciting sholawat regularly can help people feel more comfortable, reduce stress, and strengthen their faith. This reinforces findings from religious anthropology that religious activities can significantly improve an individual's mental and emotional health.

Sheikh Sulaiman al-Jazuli said that *Dala'il Khairat* is a collection of healing rituals that are, by definition, Sunnah. Its verses can also be used as therapy to fight desire. To fight the tendencies that lead us to the gates of hell and the abyss of desire, Sheikh Sulaiman al-Jazuli advises us to increase our blessings to the Prophet Muhammad, including through the blessings of *Dala'il Khairat*.

Virtue, sincerity, patience, enthusiasm, and honesty can be used to purify the soul. There are several methods for purifying the soul. Some achieve this stage by practicing dhikr, others by gathering with religious believers, while still others strive to follow in the footsteps of Allah SWT. One way to practice dhikr is by reciting prayers for the noble Prophet Muhammad SAW. As a result, many people follow the *Dala'il Khairat* prayers, which aim to purify the defiled soul. They realize that their souls are filled with mistakes and disobedience to Allah SWT. To obtain useful religious knowledge, people must have a pure soul.

Dalail Khairat can be used in spiritual psychotherapy because its therapeutic qualities can improve mental and spiritual well-being. This practice, combining dhikr with blessings, is considered to strengthen a person's spiritual bond with God, maintain emotional balance, and increase gratitude. Reciting the blessings of Dalail Khairat has the following benefits:

1. Khairat as an Instrument of Spiritual Discipline (Istiqomah)

This book is divided into eight sections (hizb) to be completed in one week. This division requires practitioners to have good time management. Its main role is to form a character of istiqomah, where a Muslim learns to be consistent in worship despite worldly distractions.

2. Spiritual Transformation through Sholawat

Dalail al-Khairat is not just a collection of prayers, but an instrument of inner transformation. In the Sufi tradition, sholawat to the Prophet Muhammad SAW is considered a shortcut (at-thariq al-aqrab) to Allah SWT. Its main effect is to purify the heart (tazkiyatun nafs) from inner impurities through an abundance of light (nur). The Prophet is believed to be present when someone recites it consistently.

3. Role in Mental Health and Peace of Mind

Psychologically, the repetitive recitation of sholawat in Dalail Khairat functions as a form of dhikr meditation. This plays a role in: Stress Reduction: Lowering anxiety levels and providing a sense of spiritual security. Emotional Catharsis: Serving as a means of inner complaint to God, thereby providing emotional relief to the reciter.

4. Dalail Khairat and Intellectual Intelligence (Pesantren Perspective)

In the pesantren tradition, the practice of Dalail Khairat is often accompanied by "Dalail Fasting." Empirically, many santri (students) experience improvements in memory, clarity of thought, and ease in absorbing knowledge. This is believed to be a fadhilah (virtue) of spiritual purity resulting from sholawat and tirakat.

5. The Mechanism of Tazkiyatun Nafs (Purification of the Soul)

Tazkiyatun Nafs involves two main stages: Takhalli (cleansing oneself of bad traits) and Tahalli (adornment with praiseworthy traits). Dalail al-Khairat plays an active role in both stages:

- a. The Process of Takhalli (Purification): The Destruction of Ego: Sholawat is a form of acknowledgment that humans are fakir who need syafaat. This slowly erodes the traits of ujub (pride) and kibar (arrogance). Redemption of Sins: In Sufi teachings, sholawat has cleansing energy that can extinguish the “fire” of sin in the heart, just as water extinguishes fire, so that the stains on the heart slowly disappear.
- b. The Process of Tahalli (Adornment): Transfer of Character (In'ikas): By frequently reading the praises of the noble characteristics of the Prophet Muhammad in Dalail, a process of light reflection (in'ikas) occurs. The characteristics of the Prophet, such as patience, gratitude, and compassion, begin to permeate the character of the reader. Sowing Love (Mahabbah): A pure soul is a soul filled with love. Dalail al-Khairat nurtures a longing for the Prophet Muhammad, which in turn makes it easier for the soul to love Allah sincerely.

6. Social Function and Strengthening of Ukhawah

In social life, Dalail Khairat acts as Social Integration: Recitation in congregation (as is the tradition in Aceh or Java) strengthens the bonds between citizens. In addition, it acts as a Medium for Character Education: Training in togetherness, humility, and respect for fellow practitioners and teachers (certificate issuers).

7. Means of Fulfilling Needs (Theological Manifestation)

For its adherents, Dalail Khairat is seen as a powerful means (intermediary) for prayers to be granted. This provides positive motivation for individuals to remain optimistic in facing economic challenges and other life problems.

8. Transformation of Self-Awareness

Reading Dalail Khairat regularly serves as a medium for Sufi Healing or inner healing. Through intense prayers to the Prophet Muhammad, practitioners experience a shift in focus from egoistic (worldly) interests to transcendent

awareness. This helps individuals recognize their position as worshippers, which is the main foundation of Islamic spirituality.

#### 9. Synthesis of Vertical and Horizontal Relationships

Sociological analysis shows that the spirituality generated by Dalail Khairat is not purely individualistic. It encourages a shift from individual morality to structural/social morality. Practitioners tend to have higher social sensitivity as a manifestation of their love for the Prophet, who is a mercy to all creation.

Dalail Khairat can improve one's spiritual and mental wellbeing, but it should not be used as a substitute for medical therapy. Guidance for this activity should come from someone who understands the principles of Islam.

Reading shalawat regularly can increase inner peace and strengthen one's bond with Allah (SWT) and the Prophet Muhammad (SAW). It offers a sense of peace and spiritual satisfaction that is difficult to find in other settings. Therefore, in addition to being a collection of prayers, Dalail Khairat is a spiritual guide that brings one closer to the Creator. Reading and reciting the shalawat in this book can bring about significant positive changes in a person's life, both spiritually and socially.

Scholars and religious leaders provide spiritual lessons because they have academic intelligence in certain subjects and can impart knowledge to others who are unable to solve the problems they are encountering. Life is developing rapidly with technological innovations, causing individuals who are alone to stand out in the crowd. They feel emptiness, confusion, and difficulty. Some of them have reached the peak of satisfaction in life, but still cannot achieve happiness. Their souls seem to have turned into a barren desert with the scorching sun.

#### D. Conclusion

Wirid Dalalail Khairat is one of the most famous works of wirid in the Sufi tradition, compiled by Imam al-Jazuli. It consists of a collection of prayers to the Prophet Muhammad. Wirid Dalail Khairat is not only a means of worship, but also a means of healing the soul. In Sufi psychotherapy, it functions as a contemplative medium, a purifier of the inner self, and a spiritual enhancer, which is very effective in treating psychological illnesses rooted in separation from God due to modern human restlessness.

Dalail Khairat enhances spirituality by combining physical discipline (regular recitation) with inner purification. The result is a mentally stronger character, inner peace, and moral integrity rooted in love for the Prophet Muhammad.

Dalail Khairat has a multidimensional role. It is not merely a text to be read, but a spiritual training system that influences the way of thinking, emotional stability, and social harmony. Through the discipline of reading it, practitioners are expected to achieve a balance between inner life (ukhrawi) and outward activities.

## References

Al-Najjar, A, dan I Suntana. *Psikoterapi sufistik dalam kehidupan modern*. Hikmah. <https://books.google.co.id/books?id=CQdjnQAACAAJ>.

Andarwati, Lilis. 2016. "Sufisme Perkotaan dan Pedesaan di Era Modernisasi dan Sekularisasi." *Universum* 10 (01): 41–48. 2004.

As, Asmaran. "Pengantar Studi Tasawuf, Jakarta: PT." *Raja Grafindo Persada*. 2002.

Atkinson, R L. *Introduction to Psychology*. Harcourt Brace Jovanovich international edition. Harcourt Brace Jovanovich. <https://books.google.co.id/books?id=oI8oAAAAYAAJ>. 1990.

Bakran, Hamdani. "Konseling dan psikoterapi Islam." *Yogyakarta: Fajar Pustaka Baru*. 2004.

Bakri, Syamsul. "Akhlaq Tasawuf." *Surakarta: Efudepress*.

Buchanan, Roderick, dan Nick Haslam. 2019. *Psychotherapy (The Development of Psychotherapy in the Modern Era)*. 2020.

Chaplin, James P. "Kamus lengkap psikologi, terj." *Kartini Kartono, Jakarta: Rajawali*. 1999.

———. "Kamus lengkap psikologi." 2011.

Corey, Gerald. "Theories and practice of counseling and psychotherapy." *Belmont, CA: Thomson Brooks/Cole*. 2009.

Farmawati, Cintami. "Spiritual Emotional Freedom Technique (SEFT) sebagai Metode Terapi Sufistik." *Madaniyah* 8 (1): 75–94. 2018.

Freitas Araujo, Saulo de. "Toward a philosophical history of psychology: An alternative path for the future." *Theory & Psychology* 27 (1): 87–107. <https://doi.org/10.1177/0959354316656062>. 2016.

Jalaluddin, Psikologi Agama. "Jakarta." *Rajawali Pers*. 2012.

Ma'Luf, Louis. "al-Munjid fi al-Lughah wa al-A'lam." *Beirut: dar al-Masyriq* 60. 1986.

Maryam, Siti. n.d. "penerbitan buku referens islam di Indonesia."

Moazedi, K, Parviz Porzoor, Zabih Pirani, H Adl, dan H Ahmadi. "The Effectiveness of Islamic Teaching Based Religious-Spiritual Psychotherapy on Quality of Life, in Infertile Women." *Journal of Health* 9 (Januari):589–98. <https://doi.org/10.29252/j.health.9.5.589>. 2019.

Munawir, A.W. "Kamus al-Munawir Arab-Indonesia." *Pustaka Progresif*. 1997.

Nasiri, F, Z Keshavarz, M H Davazdahemami, S Karimkhani Zandi, dan M Nasiri. "The effectiveness of religious-spiritual psychotherapy on the quality of life of women with breast cancer." *Journal of Babol University of Medical Sciences* 21 (1): 67–73. 2019.

Nasr, S H, dan A H W M. *Tasawuf Dulu dan Sekarang*. Ircisod. <https://books.google.co.id/books?id=LfrHDwAAQBAJ>. 2019.

Nida, Fatma Laili Khoirun. "Zikir sebagai Psikoterapi dalam gangguan kecemasan bagi lansia." *Konseling Religi* 5 (1): 133–50. 2014.

*Psikologi tasawuf.* Pustaka Setia. <https://books.google.co.id/books?id=5m20tQEACAAJ>. 2011.

Rajab, Khairunnas. "Islamic psychotherapy formulation: considering the Shifaul Qalbi Perak Malaysia psychotherapy model." *Indonesian Journal of Islam and Muslim Societies* 7 (2): 175–200. 2017.

Rothman, Abdallah, dan Adrian Coyle. "Toward a framework for Islamic psychology and psychotherapy: An Islamic model of the soul." *Journal of religion and health* 57 (5): 1731–44. 2018.

Saifuddin, Ahmad. *Psikologi agama: implementasi psikologi untuk memahami perilaku agama*. Kencana. 2019.

Statt, David A. *A student's dictionary of psychology*. Psychology Press. 2020.

Syukur, Amin. "Sufi Healing: Terapi dengan Metode Tasawuf." *Jakarta: Erlangga*. 2012.

Syukur, Muhammad Amin. "Sufi healing: Terapi dalam literatur tasawuf." *Walisongo: Jurnal Penelitian Sosial Keagamaan* 20 (2): 391–412. 2012.

Wahyudi, M Agus. "Psikologi Sufi: Tasawuf Sebagai Terapi." *Esoterik: Ahlak dan Tasawuf* 4:192–202. 2018.