

Breath Dhikr Therapy Training for NU Women in Sedayu Village, Gemuh District, Kendal Regency

by Aulia Ainis Lisa

Submission date: 14-Sep-2024 11:15AM (UTC+0700)

Submission ID: 2453626657

File name: PROSIDING_AULIA_AGAMA.docx (35.96K)

Word count: 3202

Character count: 18205

Breath Dhikr Therapy Training for NU Women in Sedayu Village, Gemuh District, Kendal Regency

Aulia Ainis Lisa^{1*}, Aulia Rizki Rahmawati²

^{1,2} Universitas Islam Negeri Walisongo Semarang, Indonesia
auliaainis48@gmail.com^{1*}, auliarizkirahmawati08@gmail.com²

Address: Jl. Walisongo No. 35, Tambakaji, Kec. Ngaliyan, Semarang City, Central Java 50185, Indonesia

Korespondensi [email: auliaainis48@gmail.com](mailto:auliaainis48@gmail.com)

Abstract. Physical and mental health are two essential aspects that are interconnected in an individual's life. In Islamic teachings, maintaining a balance between the two is highly emphasized to achieve happiness in this world and the hereafter. Dhikr, the act of remembering Allah SWT, not only brings inner peace but also has the potential to improve mental and physical health when combined with proper breathing techniques. This study was conducted in Sedayu Village, Gemuh District, Kendal Regency, where many Muslimat members experience stress and physical fatigue due to their demanding routines. A dhikr-breathing therapy training was introduced as an integrative solution, combining spiritual practices with breathing techniques to enhance participants' well-being. The study employed a qualitative approach, involving 30 participants in the dhikr-breathing training. The results showed that the training effectively reduced stress levels and improved both physical and mental well-being. Although challenges in maintaining consistency were observed, most participants expressed a willingness to continue the practice. Therefore, dhikr-breathing has the potential for sustainable implementation as a practical method for improving the quality of life among Muslimat members.

Keywords: Dhikr-breathing, Health, Training.

Abstract. Kesehatan fisik dan mental merupakan dua aspek penting yang saling berkaitan dalam kehidupan individu. Dalam ajaran Islam, keseimbangan antara keduanya sangat ditekankan untuk mencapai kebahagiaan dunia dan akhirat. Dzikir, yang berarti mengingat Allah SWT, tidak hanya mendatangkan ketenangan batin tetapi juga berpotensi menyehatkan mental dan fisik jika dikombinasikan dengan teknik pernapasan yang tepat. Penelitian ini dilakukan di Desa Sedayu, Kecamatan Gemuh, Kabupaten Kendal, di mana banyak anggota Muslimat menghadapi stres dan kelelahan fisik akibat rutinitas yang padat. Pelatihan terapi dzikir napas diadakan sebagai solusi integratif yang menggabungkan dzikir dengan teknik pernapasan untuk meningkatkan kesejahteraan peserta. Metode yang digunakan adalah pendekatan kualitatif deskriptif dengan 30 partisipan yang mengikuti pelatihan dzikir napas. Hasil penelitian menunjukkan bahwa pelatihan ini efektif dalam menurunkan tingkat stres dan meningkatkan kesejahteraan fisik dan mental. Meskipun ada tantangan dalam menjaga konsistensi praktik, mayoritas peserta menunjukkan niat untuk melanjutkan terapi ini. Dengan demikian, dzikir napas memiliki potensi untuk diimplementasikan secara berkelanjutan sebagai metode praktis untuk meningkatkan kualitas hidup masyarakat Muslimat.

Kata kunci: Dzikir napas, Kesehatan, Pelatihan.

1. BACKGROUND

Physical and mental health are two important aspects that are interconnected in the life of every individual. In Islamic teachings, the balance between the two is something that is highly emphasized to achieve happiness in this world and the hereafter. One of the Islamic approaches that plays a role in maintaining this balance is dhikr, which is remembering Allah SWT with the heart and tongue. Dhikr not only brings inner peace, but also has the potential to improve mental and physical health if combined with proper breathing techniques. (Purwanto 2012)

In Sedayu Village, Gemuh District, Kendal Regency, many Muslimat members face challenges in maintaining their health amidst their busy routines and complex social pressures. This condition causes increased levels of stress and fatigue, both physically and mentally. Therefore, a method that is easy to apply, Islamic, and effective in maintaining their well-being is needed.

Breath dhikr therapy training is present as an alternative integrative solution, combining spiritual practices with breathing methods that can calm the mind and improve body health. This breath dhikr therapy focuses on regulating the breath combined with the chanting of dhikr, which can create a calm atmosphere, increase concentration, and help reduce anxiety and stress levels.(NURAINI 2020) Through this training, it is hoped that Muslimat members in Sedayu Village can feel real benefits, both physically and spiritually. This article will discuss the importance of breathing dhikr therapy as an effective method to improve the mental and physical health of Muslimat members, as well as how this training can be implemented sustainably to improve the quality of life of the local community.

2. THEORETICAL STUDY

In Islamic teachings, dhikr is defined as "remembering the blessings of Allah SWT or mentioning His name through phrases such as tahlil, tahmid, tasbih, taqdis, and including reading the Qur'an and prayers."(Ash-Shiddieqh, Shiddiqi, and Shiddieqy 2001)Meanwhile, in psychology, dhikr can be understood as "the ability of our soul to receive, store, and recall our understanding or responses."(Anshori 2003) Allah Swt. reminds humans to always remember Allah, because remembering Allah brings calmness and guides the soul to peace. Allah also calls on humans to always remember Him, because someone who always mentions the names of Allah and whose heart is connected to Him will always be under the protection and guidance of Allah. Allah says in the Qur'an, Surah Ar-Ra'd, verse 28: *"(Namely) those who believe and whose hearts are assured by the remembrance of Allah. Behold, it is only by the remembrance of Allah that hearts are assured"*.

Breath is defined as air that enters and exits the human body to support blood circulation. This process maintains a person's survival. In addition, breath can also be defined as soul or life (nafs). The word "breath" can be associated with God's act of perfecting humans by "blowing" the soul into the body. The term "blowing" is closely related to "the will of God," which describes how God uses His will to unite the body and soul. This shows that breath is not just an ordinary gift from God, but a special gift given specifically to His servants. Breath is a sign of the unity between the soul and the body in humans. When humans stop breathing,

it signifies the separation between the body and the soul, where the body returns to the earth and the soul returns to God. Therefore, it is very important for us to appreciate breath as a form of the essence of life and respect for the breath of God given to us.

Breath dhikr is a form of conscious dhikr that uses the phrase 'Huu Allah'. This method is done by following the rhythm of breathing, where air enters through the nose into the lungs, then exhales back through the nose. The way to do it is quite simple, when inhaling air, the heart dhikr 'Huu' (which means He, Allah), and when exhaling, the heart dhikr 'Allah'.(Purwanto 2012)

3. ¹² RESEARCH METHODS

¹⁹ This study uses a qualitative approach with a descriptive method that aims to explore the impact of breathing dhikr therapy training on the physical and mental health of Muslimat members in Sedayu Village, Gemuh District, Kendal Regency. This method was chosen because it can provide a comprehensive picture of the training process and its impact on participants.(Alsa 2003)Participants in this study were members of Muslimat in Sedayu Village, Gemuh District, Kendal Regency, with the criteria of being 30-60 years old who actively participated in Muslimat activities in Sedayu Village and were willing to take part in full breathing dhikr therapy training for the specified duration. The number of participants who took part in the training was 30 people. Participants were selected by purposive sampling, namely based on active involvement in Muslimat activities and willingness to take part in the training.(Morrison 2012)This research is an action research involving direct training with evaluation before and after training.

4. RESULTS AND DISCUSSION

⁹ The results of this study indicate that there are several stages in conducting breathing dhikr therapy training for Muslim women in Sedayu Village, including training preparation which begins with identifying the needs of Muslim women members in Sedayu Village through in-depth interviews and group discussions. This process aims to understand the physical and mental health problems they face. The results of the interviews and discussions indicate that many Muslim women members experience psychological stress and physical fatigue as a result of heavy daily responsibilities, including housework and social roles. Some of the problems identified include stress, fatigue, lack of time for self-care, and difficulty in maintaining a balance between household obligations and personal needs. These findings provide a basis for

designing training that focuses on stress management techniques and the balance between physical and mental health, and requires an approach that is able to provide practical solutions that can be applied in the daily lives of participants.

The training began with an opening session that provided an introduction to the importance of balance between physical and mental health in an Islamic perspective and the locus of dhikr which lies in the heart. As Allah SWT says: *“Indeed, believers are those whose hearts tremble when the name of Allah is mentioned”*. (QS. Al-Anfal: 2)

The speaker explained that breathing dhikr is a method that not only helps reduce stress but also increases spiritual closeness to Allah. As His word says: *“Therefore, remember Me and I will remember (also) you, and give thanks to Me, and do not deny My (ni'mat)”*. (Al-Baqarah: 152)

The training materials cover two main aspects, namely understanding dhikr as a form of worship and breathing techniques that can support the practice of dhikr. Participants are taught basic deep breathing techniques, including diaphragmatic breathing that focuses on breathing from the abdomen, and techniques on how to integrate dhikr into a regular breathing pattern. This explanation is done with the aim of providing participants with a comprehensive understanding of how to combine breathing techniques with dhikr, as well as the physical and mental health benefits that can be obtained from the practice.

After the presentation of the material, participants were invited to practice the breathing dhikr technique directly. The exercises were carried out in a calm and comfortable atmosphere, with clear instructions and guidance from the facilitator. First, relaxation breathing exercises. Participants were guided to take the most comfortable position possible while continuing to be aware of their breathing (breathing in and out.) then imagine being in the most beautiful and comfortable place to enjoy the sensation of relaxation in the best way. (Hastuti and Saranita 2023) This exercise has 2 functions for the autonomic nervous system, namely for the parasympathetic system (brake system) and the sympathetic system (gas). The main function of the parasympathetic system is to regulate body functions during rest and recovery, and to maintain homeostasis. In addition, relaxation breathing exercises in the parasympathetic system also have an effect on the body, including lowering the heart rate, narrowing the airways, contracting the pupils, designing digestive activity and intestinal peristalsis, and stimulating the secretion of saliva and digestive enzymes. (Alimansur and Anwar 2017) The main function of the sympathetic system is to prepare the body for a “fight or flight” response.) when facing stressful and dangerous situations. In addition, relaxation in the sympathetic system also has an effect on the body, including increasing heart rate, widening

the airways to increase oxygenation, widening the pupils of the eyes, inhibiting digestive activity, releasing glucose from the liver for quick energy, and stimulating the release of adrenaline.(Nurjanah and Yuniartika 2020)

Second, breathing exercises for sensitivity of the heart. Participants are guided to take the most comfortable position possible by being fully aware of their existence. Then take a breath for 2.5 seconds through the nose while feeling as if the air is entering the heart. Then, participants are asked to exhale through the nose for 2.5 seconds while feeling as if the sound is coming out of the heart. This breathing exercise is done in 7.5 seconds. Third, breathing exercises for dhikr of the phrase "Allah". Participants are guided to take the most comfortable position possible by being fully aware of their existence. Then take a breath for 2 seconds and exhale for 4 seconds through the nose while saying the phrase "Allah". In this dhikr breathing exercise there is the pronunciation of "AIU". From each of these pronunciations there are benefits, starting from fathah "A" can help vibrate the chest cavity, kasroh "I" helps vibrate the head and face area, dhommah "U" helps to attract natural energy.(Purwanto 2006) Fourth, practice tahlil breathing. As the hadith of Rasulullah SAW reads: *"The Prophet Muhammad SAW said: "The main thing in dhikr is la ilaha illallah and the main thing in prayer is Alhamdulillah"*. (HR. Imam Tirmidhi, Imam Nasa'i, Ibnu Majah, Ibnu Hibban, and Imam Hakim from Imam Jabir).

In this training session, participants are guided to take a position as comfortable as possible by being fully aware of their presence. Then take a breath for 4 seconds and exhale for 8 seconds through the nose while saying the sentence "laa ilaaha illallah".(Al-Khanafi 2019) Fifth, breathing exercises dhikr the word "Muhammad". Participants are guided to take a position as comfortable as possible by being fully aware of their existence. Then take a breath for 2 seconds and exhale for 4 seconds through the nose while saying the word "Muhammad". This breathing exercise dhikr the word "Muhammad" is useful for increasing Nitric Oxide (NO) namely a compound that is useful for regulating oxygen levels in the body and blood. Then the way to increase it is by nose-nose breathing or humming (3-10 seconds).(Husen 2023) Sixth, water therapy exercises. Participants are guided to take a comfortable position while carrying a bottle of water provided by the facilitator team. Then take a breath for 2-6 seconds through the nose while saying the words "Allah" and for the next exhale say the words "Rasulullah". This is repeated by feeling the sensation of the right and left palms while holding a glass of water and processing the breath. This water therapy is a prayer therapy, like a prayer or dhikr that is channeled through water to provide positive energy or goodness to those who drink it. As Islam recognizes the phrase "a child's heaven is under the soles of the mother's feet", this

can be used as a guideline that a mother is the best medicine for her children. Water that has been prayed for by the mother is good to give to children because basically heaven is under the soles of the mother's feet.(Wisdom 2021)

The calm and focused training environment is designed to help participants experience immediate benefits from the breath dhikr technique, as well as overcome initial obstacles in practice. During this session, the facilitator provides feedback and adjustments to the technique to participants, and helps them overcome any problems that may arise, such as difficulty in synchronizing breath and dhikr or physical discomfort. After the practice session, a Q&A session is held to give participants the opportunity to ask questions and discuss their experiences during the training. This session allows participants to express any problems they have encountered, such as difficulty in maintaining a consistent breath dhikr practice at home or discomfort felt during the practice. This discussion helps identify specific challenges that participants face and provides an opportunity to provide solutions or adjustments. The presenter also shares additional tips to make it easier for participants to incorporate breath dhikr into their daily routines, as well as providing moral support to increase their motivation.

At the end of the training, certificates were given to the speakers as a form of appreciation for their participation. The awarding of this certificate is a form of recognition for the dedication, time, and knowledge that has been given by the speaker to the participants. In a spiritual context such as dhikr breath, the speaker not only transfers knowledge but also provides inspiration and examples of more balanced life practices, both physically and mentally. Appreciation through a certificate can motivate the speaker to continue to develop their knowledge and share it with more people. Speakers who feel appreciated will be more motivated to conduct further research, explore new techniques, and improve the effectiveness of their teaching methods in the future. Overall, this training provides participants with useful practical knowledge and skills, as well as supporting them in managing stress and improving mental and spiritual well-being.

Challenges faced during the training, such as maintaining consistency of practice, indicate the need for ongoing support and more flexible implementation strategies to ensure the long-term benefits of breathing dhikr for Muslim women in Sedayu Village. By involving dhikr as part of the therapy, participants not only gain the benefits of physical relaxation, but also strengthen their spiritual dimension. The effectiveness of this training is in line with previous studies showing that meditation or dhikr practices can reduce stress and anxiety levels, as well as improve an individual's psychological well-being.(NURAINI 2020) The increase in participants' understanding of the breathing dhikr technique in a relatively short time shows

that this method can be easily accepted and applied in everyday life, especially for community groups who have limited access to formal mental health services. In addition, the active participation and intention of most participants to continue this practice after the training shows that this kind of training has the potential to be implemented sustainably in the Muslimat community of Sedayu Village.

5. CONCLUSION AND SUGGESTIONS

Breath dhikr therapy training for Muslim women in Sedayu Village successfully went through several important stages, starting from identifying needs to implementing breath dhikr practices. The training materials included breathing techniques combined with dhikr, such as relaxation breathing, heart sensitivity, dhikr of the phrase "Allah", tahlil, and dhikr of the phrase "Muhammad". Challenges such as consistency of practice at home indicate the need for ongoing support to ensure long-term benefits. However, the majority of participants showed an intention to continue the practice of breath dhikr, indicating that this method has the potential to be implemented sustainably. This study strengthens the findings that breath dhikr can improve physical and spiritual well-being, as well as provide a practical solution for communities with limited access to formal mental health services.

For further research, it is expected to further develop the potential of this kind of dhikr training as a healing method that not only focuses on mental health aspects, but also strengthening faith and spirituality. The combination of breathing techniques with dhikr elements provides a holistic approach, which not only addresses psychological problems but also meets spiritual needs.

REFERENCE LIST

- Alimansur, Moh, and Mohamad Choirul Anwar. ⁸2017. "Efek Relaksasi Terhadap Penurunan Tekanan Darah Pada Penderita Hipertensi." *Jurnal Ilmu Kesehatan* 2(1):74–82.
- ²Al-Khanafi, M. Imam Sanusi. 2019. "LIVING QUR'AN: KOMBINASI KALIMAT LAILAHA ILLALLAH DENGAN SURAH AL-KAHFI: 10 DAN AL-ISRA': 82 DALAM ILMU PERNAFASAN AL-MUSLIMUN." ²⁰*Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin* 7(2).
- ¹¹Alsa, Asmadi. 2003. "Pendekatan Kuantitatif Dan Kualitatif Serta Kombinasinya Dalam Penelitian Psikologi." *Yogyakarta: Pustaka Pelajar*.

- ¹⁴ Anshori, Afif. 2003. "Dzikir Dan Kedamaian Jiwa." *Yogyakarta: Pustaka Pelajar*.
- Ash-Shiddieqh, Muhammad Hasbi, Nourouzzaman Shiddiqi, and Z. Fuad Hasbi Ash Shiddieqy. 2001. *Al-Islam*. Pustaka Rizki Putra.
- Hastuti, Mona, and Anisya Saranita. 2023. ¹ "Penerapan Teknik Relaksasi Napas Dalam Dan Batuk Efektif Dengan Masalah Keperawatan Bersihan Jalan Napas Tidak Efektif Pada Pasien Tuberkulosis Paru Di Rsi Malahayati Medan." *Jurnal Mal El Hayat* 1(1):6–12.
- ⁶ Hikmah, Noor. 2021. "Efektifitas Terapi Air Putih Terhadap Kadar Gula Darah Pada Pasien Diabetes Melitus Tipe 2: Studi Narrative Review."
- Husen, Muhammad Hasan. 2023. *Pengobatan Dan Doa Mustajab*. Nawa Litera Publishing.
- Morrison, MA. 2012. *Metode Penelitian Survei*. Kencana.
- NURAINI, DURROTUZZAHROH. ⁵ 2020. "EFEKTIVITAS TERAPI DZIKIR NAFAS DALAM MENURUNKAN STRES PADA REMAJA DI DUSUN SEMUT DESA JAMBU KECAMATAN KAYEN KIDUL KABUPATEN KEDIRI."
- ³ Nurjanah, Dyah Ayu, and Wachidah Yuniartika. 2020. "Teknik Relaksasi Nafas Dalam Pada Pasien Gagal Ginjal: Kajian Literatur." *Prosiding Seminar Nasional Keperawatan Universitas Muhammadiyah Surakarta*
- Purwanto, Setiyo. 2006. "Relaksasi Dzikir."
- Purwanto, Setiyo. 2012. "Dzikir Nafas."

Breath Dhikr Therapy Training for NU Women in Sedayu Village, Gemuh District, Kendal Regency

ORIGINALITY REPORT

10%

SIMILARITY INDEX

8%

INTERNET SOURCES

6%

PUBLICATIONS

4%

STUDENT PAPERS

PRIMARY SOURCES

1	www.jurnal.akpermalahayatimedan.ac.id Internet Source	1%
2	ejournal.iain-tulungagung.ac.id Internet Source	1%
3	Submitted to Badan PPSDM Kesehatan Kementerian Kesehatan Student Paper	1%
4	G. Hussein Rassool. "Islamic Psychology - Human Behaviour and Experience from an Islamic Perspective", Routledge, 2021 Publication	1%
5	repo.iain-tulungagung.ac.id Internet Source	1%
6	repository.unism.ac.id Internet Source	1%
7	www.al-islam.com Internet Source	1%
8	www.e-jurnal.iphorr.com Internet Source	1%

9	www.scilit.net Internet Source	1 %
10	G. Hussein Rassool. "Islamic Counselling - An introduction to theory and practice", Routledge, 2015 Publication	<1 %
11	www.scribd.com Internet Source	<1 %
12	ejournal.unisbablitar.ac.id Internet Source	<1 %
13	journals.iarn.or.id Internet Source	<1 %
14	eprints.walisongo.ac.id Internet Source	<1 %
15	Ade Gafar Abdullah, Vina Adriany, Cep Ubad Abdullah. "Borderless Education as a Challenge in the 5.0 Society", CRC Press, 2020 Publication	<1 %
16	ejournal.unisnu.ac.id Internet Source	<1 %
17	journal.walisongo.ac.id Internet Source	<1 %
18	eprints.umm.ac.id Internet Source	<1 %

repository.upenn.edu

19

Internet Source

<1 %

20

Rodliatin Rodliatin, Mohamad Mahsun,
Najmuddin Najmuddin, Fuad Rahman.
"Reception of Surah al-Kahf and its
implementation in education in Indonesia",
AJIS: Academic Journal of Islamic Studies,
2023

Publication

<1 %

Exclude quotes Off

Exclude matches Off

Exclude bibliography Off