

PSYCHOLOGICAL CRISIS IN ERA 4.0: RE-ACTUALIZING THE ROLE OF SPIRITUALITY AS A NEW SOCIAL PHENOMENON IN ACEH

¹Ernita Dewi, ²Sayed Amirul Kamar, ³Abd. Wahid, ⁴Abd. Majid, ^{*5}Masrizal

¹²³⁴*Universitas Islam Negeri Ar-Raniry, Banda Aceh, Indonesia*

⁵*Universitas Syiah Kuala, Banda Aceh, Indonesia.*

Abstract

4.0 Era is closely related to modernization, where all materialist needs are easily met. On the other hand, it also comes with various problems. Spirituality (Sufism) is the teaching of Islam that can provide the best solution to these problems. This study aims to explore the psychological crisis arising from modernization. This research used was a qualitative method by collecting primary data and library research. This study reveals that the problems arising in the 4.0 era is a spiritual emptiness that results in psychological crisis and spirituality plays an important role to provide peace of mind in this era.

Keywords: 4.0 Era, Psychological Crisis, Spirituality.

I. INTRODUCTION

4.0 Era, described as a century of scientific and technological advancements, has brought forth fundamental changes in human life. The changes happen rapidly and are followed by unavoidable turmoil in all aspects of life. The ease and outward pleasure that science and technology offer in the current 4.0 era does not always make humankind happy physically and spiritually. Instead, some view it as a carrier of disaster because material satisfaction is unable to satisfy the esoteric side (inner) of humans. Meanwhile, not only the exoteric but also the esoteric side of human needs to be fulfilled (Husein Nasr, 1985).

Humans have two dimensions, namely the physical and spiritual dimensions, and the needs in both dimensions should be met. Insufficient and unfulfilled spiritual needs can make people anxious, overwhelmed with anxiety, and uneasy in life. To overcome anxiety and other negative feelings, people

usually seek therapy through religion (spiritual) because the primary purpose of religion is to bring its adherents to the safety, peace and happiness of life, both in the world and the hereafter. Specifically, it is known as Sufism in Islam. Sufism is related to the spiritual or esoteric side of mankind.

Recently, the tendency towards Sufism seems to be increasing. This interest not only among ordinary people but also among educated and affluent people. The fondness for Sufism, at the same time, reflects the failure of modernization and the progress of science and technology in the modern era in pacifying the human esoteric side.

2. Method

This article used qualitative research, following the process provided by previous scholars (Atkinson, 2017; Stenius et al., 2017). This research used was a qualitative method by

collecting primary data and library research. This study aims to explore the psychological crisis arising from modernization. The subjects purposively selected with the consideration that they could give more valid information related to the ongoing research. Data collection through interviews, observations, and documentation. While the data analyzed with a qualitative descriptive approach.

The data collected is then processed through the sorting and categorization stages in thematic form according to the desired theme. After that, the data is then interpreted with relevant theory and library studies, either in strengthening or providing different views. Historical, sociological, and psychological critical aspects are an important concern in the process of interpreting the research data on which this manuscript is based.

3. Result And Discussion

3.1. Psychological Crisis and the Future of the World Community

Being in 4.0 Era is a dream of the past and the present reality. Various technologies are discovered, and one of them is artificial intelligence (AI) that is increasingly developing, not only for industry but also for facilitating human life in all aspects of life (Akmal, 2019). Revolution in 4.0 Era is an era marked by advances in cyber technology and robots (robotics) in human life (Sibley, Chris, 2020). According to Jeff Barden, this era has a leap of change, including neuroscience, cognitive psychology and educational technology. Technological advances in this era led to new jobs, such as YouTuber, Website Developer, Blogger, and Game Developer (Abdul, 2019; Malik, 2019)

The conveniences obtained today cause new traits in humans, such as materialistic, hedonistic, and even secularistic and atheistic life, which have become a new thesis for humans. The nature of humanity is reduced and degraded from spiritual to material beings. Humans, in this era, experience anxiety, frustration and even depression; amid

prosperity and material abundance, they experience spiritual emptiness (Tissera & Tairi, 2020). The progress of science that continuously develops has both positive and negative impacts. The negative side is that it raises the lifestyles of hedonism, materialism, individualism and alienation in life. These lifestyles are due to the development of science, which is more dominant in the rationalist aspect and overrides the role of religion and spirituality as important factors to guide the human soul (S. Muhammad, 2013). Humans are less aware that their lives do not merely depend on their success in solving life problems, but they need spiritual consumption to balance between body and soul. The imbalance of body and soul also leads to mental illness which can weaken a person's life force, such as depression, stress, suicide, and memory loss. The current form of psychiatric crisis is endemic.

World Health Organization (WHO) announces that depression is the leading cause of health problems and disability around the world, with about 300 million people have a mental illness. The number of people with depression has risen more than 18 percent since 2005. WHO predicts that the burden of disease due to depression ranks second in the world, even more extreme, in 2030 it will rank first. Besides, depression is also a major cause of disability affecting physical health, and it can cause death through suicide. Depression is a significant contributor to the global disease and people in all communities across the world. Today, depression is estimated to affect 350 million people.

The World Mental Health Survey was conducted in 17 countries and found that on average about 1 in 20 people reported having an episode of depression in the previous year. Depressive disorders often start at a young age; they reduce people's functioning and often are recurring (Araya R et. al, 2006). The results showed a significant and negative relationship between depression and all dimensions of quality of life. This relationship is negative in the sense that the higher the subject's depression score, the lower the subject's

perception of quality of life (Carcedo et al., 2020)

3.2. About Depression and Psychiatric Problems

Radloff (1977) defined depression as: "symptoms which are a depressed mood, feelings so helplessness and hopelessness, feelings so guilt and worthlessness, loss of appetite, sleep disturbances, and psychomotor retardation".

The basic components proposed by Radloff (1977) was then revised by Eaton et al., (2004) to CESD-R, consisting of nine dimensions, namely: (1) Sadness, i.e. an unpleasant mood in individuals; (2) Loss of interest, i.e. loss of interest and withdrawal from all routine and enjoyable activities; (3) Lust, namely the loss of desire to eat in individuals; (4) Sleep, i.e. sleep disturbance and sleep quality in individuals; (5) Thinking and concentration, i.e. cognitive abilities, such as thinking, and concentration possessed by individuals; (6) Guilt and worthless, i.e. the existence of guilt and also worthlessness in individuals; (7) Fatigue, i.e. a sense of fatigue felt by individuals; (8) Movement, i.e. the ability to move from one place to another; (9) Suicide intention, i.e. the desire of an individual to end his/her life.

WHOQOL Group defines quality of life as the perception of an individual concerning his/her position, living in the cultural context and value system where the individual lives, and the relationship related to goals, expectations, standards set and of concern to someone. Based on the definition of quality of life defined by WHOQOL Group (V. Morrison, 2006), an individual's assessment or perception of quality of life depends on various things, namely gender & sex, age, education, employment, marital status, income, relationships with others, and culture (V. Morrison, 2006)

The results showed that the total depression score is the sum score of each dimension of WHOQOL-BREF quality of life. The results of this study are in accordance with Semiun (2006), who stated that their ability to function

normally of a depressed person would be disrupted so that his/her quality of life is unbalanced.

According to WHO, the problem of mental disorders throughout the world has become a very serious problem. WHO reported that at least 1 in 4 people in the world experiences mental problems, with an estimated 450 million people in the world experiencing mental health disorders. WHO estimates that 154 million people globally experience depression and 25 million suffer from schizophrenia, 15 million are under the influence of substance abuse, 50 million suffer from epilepsy, and around 877,000 die from suicide each year.

Social media also contribute to the crisis of mentality in the 4.0 era. It is not fully used for positive activities but is more dominantly used to attack individuals or institutions with hoax news, which can also trigger depression. Furthermore, it also spread hate speech, which is not only in the form of blatant provocations but also hoaxes, makes a person mentally depressed, especially when it is very difficult to clarify a hoax spreading rapidly.

3.3. Dimensions of Spirituality as an Alternative Against Psychiatric Crisis

The spiritual dimension that is most capable of calming people's thirst for happiness is the Sufism. Sufism is one way to be closer to Allah, the Creator. This total surrender begins with the stage of self-cleansing from all forms of bad deeds, followed by instilling a life attitude filled with positive enthusiasm and trying to see things optimistically. There are positive principles in Sufism that can develop the future of humans, such as introspection (muhasabah) both in terms of vertical and horizontal problems, and freeing the soul from bad qualities (takhalli) that can foster a negative aura in humans. Besides, it grows noble qualities in a person (tahalli), so that a sense of optimism and positive thinking can penetrate the soul and mind (Simuh, 1997).

Amid this atmosphere, humans feel the longing for divine values to be present in themselves, the good values that are a reflection of a human being. Moreover, humans are creatures with

physical and spiritual dimensions; physically, they need materials, but spiritually they need non-materials. Sufism teaches people to emphasize more on spiritual aspects, thus sufism is human nature (A.-G. Muhammad, 1970). Although there is a tendency that the practice of Sufism is dominantly carried out by traditional societies, now the practice of Sufism has colored the lives of modern society. Life is completely uncertain, with an increasingly high-level of life panic, many people choose the Sufi path. They keep on living with modern things but at the same time live life with simplicity and sincerity.

The stages used in the life of Sufism can reduce the turmoil of the soul who wants to get everything but is constrained by circumstances. The attitude of accepting fate and total surrender can bring peace to the soul. One way is by dhikr (remembrance), remembering Allah Almighty. Dhikr can be done individually or together with various communities. The trend of congregation dhikr is a widespread phenomenon among the people today, especially in the city of Banda Aceh. In the last few years, there have been two phenomenal dhikr council. First was the dhikr council led by Tengku Samunzir that has hypnotized thousands of people in the cities of Banda Aceh and Aceh Besar, and even outside of Banda Aceh. The implementation of the dhikr is not only centered at the Great Mosque, but also in the field of the Aceh Regional Police Headquarters and in Taman Safiatuddin. Thousands of people, young and old, come to recite together. However, somehow this dhikr assembly disappeared and was then replaced by rateb siribee led by Tgk. Amran Wali (Shadiqin, 2008)

Life in 4.0 Era, which is completely modern, brings negative impacts on humans. Humans will experience the complex and global crisis as modernism refers to the attitude of materialism so that humans sometimes get caught up in the temptations of the world that erode their spiritual values. When someone loses his/her spiritual value, s/he will experience emptiness in his/her life, that can foster a lack of self-confidence. Therefore, faith is crucial to keep a person on the right path. From the religious

aspect, Sufism appears as an answer to today's human problems. Sufism attracts not only the attention of Muslim or Orientalist researchers but also ordinary people. This was proven by the flourishing of Sufism study assemblies in Indonesian society who feel trapped by various life problems related to materials.

Nurjannah Nitura, a lecturer and psychologist from Banda Aceh, said that the last estuary of human search is spirituality. Humans cannot be satisfied by the material they have and will continue to look for something that calms their souls, namely Allah, the Creator. Personally, Nurjannah mentioned that she had felt a deep inner emptiness and there has been a dissatisfaction in her life, even though at that time she already had it all, career, a family, and more than sufficient materials. However, her heart was not calm and she felt something is missing. She then conducted the spiritual search effort by attending various training related to religious spirituality.

Nurjannah also participated in religious studies from several famous preachers on YouTube. She can feel the quiet and comfortable inner feelings when she is getting closer to God Almighty. With the support of her husband, she increasingly feels spiritual and physical happiness. Increasing worship and dhikr becomes her routine. Although she has never joined the congregation dhikr, the individual dhikr becomes an inner need. Total surrender to God, the Almighty, makes Nurjannah feel the extraordinary peace of heart. Nurjannah feels that she is now more sincere and more accepting in living her life, no longer passionately pursuing something that when she cannot get immediately make her depressed or stressful (Nurjanah, 2003).

Life is sometimes not as beautiful as expectations and it triggers depression. Nurjannah's experience in accompanying her clients to find solutions for their problems was that she always encouraged them to be closer to God, the Almighty. Besides the psychiatric therapies, an important factor for healing patients is the spiritual approach. Especially in the current 4.0 era, the number of social media tends to cause unrest in the family, especially

with the increase in infidelity cases. Any family experiencing this issue will feel depressed. Therefore, it takes mental readiness to be able to deal with these problems. In the cases of a marital affair, the key to the solution is in the household. The key will be found when there is a good communication between husband and wife.

Today, humans need something that can satisfy their intellect, pacify their souls, restore their self-confidence and at the same time restore the wholeness that is almost extinct due to the impulse of materialist life in various ideological conflicts. Thus, it is no surprise that many people predict that Sufism will become the 21st century trend. This prediction is very reasonable because since the end of the 20th century spiritual revival began to occur in various regions. The emergence of the spirituality movement is a form of reaction to the modern world that emphasizes things that are materialistic (worldly) leading to the spiritual thirst in human. Therefore, humans want to see their forgotten spiritual dimensions (Nur Syam, 2008)

The teachings of Sufism, including the tarekat (the contemplative path of Islam), a matter of morality, will continue to be missed by the community and never lose its vital role, especially in the life of modern society. Even when the world is often hit by crises, uncertainties, various infectious diseases without a cure, Sufism plays a role in humans' spiritual balance, after they obtain material balance (Sohirin, Muhammad Solihin, 2017). In this modern context, Sufi intellectuals and teachers have also emerged, which have increasingly strengthened the existence of spirituality in human life. Therefore, it is natural to say that the teachings of Islam with the system of sharia, tarekat, and makrifat as well as its nature are one of the alternatives for modern society.

3.4. Dimensions of Spirituality in Dhikr and Suluk As Mental Rests in Era 4.0

The people today love Dhikr and practice of suluk. They are practiced not only by the dayah community or the village community, but also

by the urban society, officials and those from the middle and upper socio-economic status. Formerly, people felt that the longing for dhikr and suluk was only for those who were in poverty. However, in this era, someone who has gained the wealth and position also experiencing mental problems: depression, feeling anxiety and anxiety. Therefore, dhikr and suluk become a place of solace, as a forum for peace of mind.

Regarding this situation, Sayyid Hosein Nasr considered that the modern society that deifies science and technology put them in the periphery of its own existence. Such a society has lost its vision of divinity leading to spiritual emptiness. Thus, many people are stressed and anxious as they have a handle in life (Mulyadhi, 2006). The reality and the tendency that spiritualism originating from religion has increasingly found its own place in modern society is very interesting to observe, especially in the Western world. The emergence of Sufism as to address the spiritual drought of modern society seems quite reasonable because the great crisis affecting the mankind cannot be overcome only by the superiority of science and technology, the great ideology adopted by many countries in the world. The socialism-communism ideology, for example, has failed miserably. Similarly, the ideology of capitalism-liberalism is also considered to be shaky and fragile. Observers, especially futurology, mostly agree with this notion. Thus, people begin to glance religions as the hope and the last fortress to save human civilization from destruction (Kautsar, 2003)

In this 4.0 era, new symptoms that are different from previous eras appear. Sufism Tarekat have emerged in unpredictable places, such as in Manhattan, New York, and now many Sufism study centers have been built, complete with Sufism bookstores. In Indonesia itself, in the last few years, the emergence of Sufism in religious life is also clearly visible. The mass media often reports, for example, that Sufism literature is one of the best-selling books on the market. Sufism courses for upper and middle class social circles organized by institutions, such as LSAF (Institute for the Study of Religion and Philosophy) and Paramadina,

attract high interest, especially among urban and educated people. In line with this, Sayeed Husein Nasr in a survey (1990), concluded that in the last few decades there was a significant increase in interest in Sufism, especially among the educated.

Amin Abdullah said: Sufism is like a "magnet". Sufism does not appear on the surface but has extraordinary powers. This potential can be used for anything. In modern and materialistic life, Sufism can be developed in a constructive direction, both concerning "private" and "social" life (Amin Abdullah, 1999). Dhikr or remembrance of God has many positive and constructive influences on the human psyche and morals. For the servant of God, remembering God (dhikrullâh) will enlighten and calm the heart, avoid immoral acts to God, be forgiven for the sins, as well as enriching knowledge and wisdom. Remembrance, in the sense, means to remember, and from this point of view, each existent, depending on the level of his form, is at a special level of remembrance of God (Gul, 1984; Masrizal, 2015).

According to Okumus, Dhikr is a means by which land can produce fruit, until the seeker reaches the Divine Presence. On the way to the Divine Presence, the seeds of remembrance are planted in the heart and nurtured with water of praise and glorification food, until the remembrance tree becomes deeply rooted and bears its fruit (Okumus, 2009).

In Aceh, a number of Dhikr assemblies has rapidly established in the last few years, including: the Dhikr assembly of Nurunnabi, Tarekat Dhikr led by Abu Kuta Krueng, Dhikr led by Abuya Djamaluddin Waly, Dhikr of Sirul Muhtadin, Dhikr of Rateb Siribee Abu Amran Waly and others. Up to hundreds of thousands of the followers of these assemblies are scattered around Aceh. Even the Dhikr participants can travel from other cities to join in the Dhikr that are usually centered in the city of Banda Aceh (Misbah, 2016). The rise of Dhikr developing in cities and regencies in Aceh, is inseparable from the boredom experienced by the community due to the development of technology and the

increasingly massive communication (A. Suradi & Agus Susanto, 2018).

Faisal saw that Dhikr has developed into a trend that hypnotized many people to follow it, both young and old. When there is a sense of worry and uncertainty in life, then someone needs a place to calm down. The presence of many people in the Dhikr is influenced by the experiences of the Dhikr participants who feel a sense of peace when they attend the event. Thus, other people also want to participate and the number of participants keeps increasing from day to day. Although the substance of the meaning of Dhikr will be better obtained when doing it individually in a quiet time, but the presence in the assembly of remembrance can at least be the first step to instill spirituality in someone, so that people find a grip when there are psychological problems in their lives (A. Suradi & Agus Susanto, 2018; Misbah, 2016)

In Banda Aceh, the Dhikr was indeed intensified by the city government. Congregation Dhikr, participated by all city government officials and the general public, is conducted on important dates, and distributed in the media. The event is fully facilitated by the government, including the budget for places, food, and other logistics needed. The Banda Aceh Mayor also included Dhikr in the government program as a tool to eradicate crime and strengthen the sharia, as well as to improve the economy, social culture and politics (Saiful, 2020). In an interview, H. Rusdy, one of the pharmacists who are engaged in the dhikr under the guide of Abu Kuta Krueng (Abu H.Usman Ali), said that his possessions have made him happy, but he will obtain inner peace with the dhikr (remembrance). This inner peace provide a greater serenity of life than the physical tranquility caused by wealth (Shadiqin, 2008; Syahra, 2003)

Dhikr and suluk today has become a trend and affects all types of society regardless of the age and occupation. Everyone feels that peace of mind can only be obtained by undergoing the practice of suluk and dhikr. Riski, a private Madrasah Ibtidaiyah (Islamic primary school) teacher in Banda Aceh, said that in recent years

the trend of young people following dhikr is increasing. Riski still remembers that he was interested in dhikr and suluk when he was in the high school. His mother said not to join suluk because he was young and it was only for old people. However, now, dhikr and suluk is precisely favored by young and productive people with a good career (Misbah, 2016; Shadiqin, 2008)

A santri (student) of Islamic Boarding School of Mudi Mesra Samalanga, Ibnu Hajar, in an interview, said that indeed the dhikr in the book (forgetting the name of the book) was obliged by Allah to perfect the devotion to Him. A housewife also do the dhikr. In an interview with Mrs. Ety, a housewife who followed the dhikr with Abu Kuta Krueng said that dhikr is very important because it is the food for the soul. She mentioned that she could practice the dhikr any time, whether after the Fardhu (compulsory) prayer and even while taking care of the household, as long as her body is pure from unclean.

Suluk is a form of total surrender to the creator, Allah, Glory to Him, the exalted. Usually this suluk worship is carried out during Ramadan. Judging from the origin of the language, suluk is derived from an Arabic word, namely sulukun which is the isim masdar of salaka that means 'through or taking the road'. Suluk possibly originates from the word of sulukun, the plural of silkun, meaning the thread or rope used to arrange diamonds or jewels (Louis, 1973; Misbah, 2016; Shadiqin, 2008). Specifically, the term suluk is almost similar to the tarekat, both mean the way or way to approach God to obtain ma'rifah (knowledge). This is done by training for a period of time following certain rules in the teachings of Sufism and those who practice this suluk are called Salik (Aboebakar Atjeh, 1985; Syed & Che Zarrina Sa'ari, 2008).

In the Dayah (Islamic school) circles in Aceh, besides suluk, there are also kaluet (Arabic: Khalwat) and tawajjuh. These three terms actually have close meanings, the difference is only in the practice specifications and the time of their implementation. Suluk and kaluet are carried out during Rabiul Awal (10 days),

Sya'ban (10 days), Ramadan (throughout the month), and Zulhijjah (10 days). The suluk held in Ramadan can be divided into four types: suluk 40, starting from ten days before Ramadan to the end of Ramadan; suluk 30, carried out throughout Ramadan, or started from ten days before Ramadan to the 20th Ramadan; suluk 20, carried out ten days before Ramadhan until the 20th day or started on the 10th day of Ramadan to the end of Ramadan; and suluk 10, carried out ten days in Ramadan and the time can be chosen by the salik (Misbah, 2016; Mukhlisuddin Ilyas, 2019; Shadiqin, 2008).

There is not only one model of Suluk. Instead, there are several models of suluk in the tarekat, namely: suluk dhikr, suluk suladhah, suluk of suffering and suluk of devotion (Rivay Siregar, 2002). In an interview, Asya, a female student of Mudi Mesra Samalanga, Bireuen, Aceh, said that the reason for participating in suluk not only to follow the requirement of the dayah leader but also to increase her worship and gain inner peace. It can also purify the good deeds and improve morals.

Likewise, Salbiah, who did suluk in her old age, mentioned in an interview that she wanted to do suluk to occupy herself with the afterlife. For her, the world affairs can be said to be successful after educating her children to be successful and devoted to Allah, so that there are no other activities other than sitting at home. Therefore, it is better to follow the suluk activities which are very useful.

The results of interviews with the followers of suluk revealed that they interpreted suluk as a way to be closer to God, to dhikr and keep dhikr in remembrance of Allah. However, their main reasons are to follow the sunnah of the prophet and to calm their heart from the turmoil of life in this 4.0 era. In addition, it turns out that dhikr provides a balance of response to the human body. Dhikr can be one of the focus phrases (words that become a point of attention) in the process of self-healing from anxiety, fear, and even from physical complaints, such as headaches, chest pain and hypertension (Madden, 2014)

According to Rifka, the psychoneuroimmunology approach, known as PIN (the relationship between mind and body) using dhikr therapy improves the blood glucose regulation by increasing the motivation for recovery and decreasing the cortisol and blood glucose levels. Improving stress perception to improve stress response is necessary to improve the level of health quality. In hospitals, nurses can improve patient perception by providing an understanding of the purpose of life (worshiping God) and instilling positive thinking comprehensively, especially for patients with chronic illness (Rifka, 2017).

4. Conclusions

4.0 Era is the stage of advancement in human technology that has provided convenience in a variety of activities. This digital era has enabled humans to obtain various services using the internet. However, this era has also triggered human psychiatric problems, that the ease of communication technology is also accompanied by the onset of a psychological crisis. Humans need spiritual intake, which provides nutrition to their mentality, which can only be obtained in the spiritual dimension. To satisfy the inner emptiness that leads to a psychological crisis, the trend of seeking inner peace is through the Sufism path. The New phenomenon in Aceh of the high society joining the assembly of dhikr, suluk and other religious activities is a reflection of human longing for the spirit of spirituality, which cannot be obtained from daily life full of routine activities related to material values.

The path of spirituality was chosen as a spiritual remedy for mental illness that often experienced by human beings, especially in the 4.0 era. Dhikr and mysticism in the teachings of Sufism will encourage people to have an istiqamah soul, a soul that is always filled with divine values and is safe from mental anxiety, stress, and despair. Religion, with its spiritual dimension, has a role and function that cannot be found in human life, even more so in facing the increasingly modern human civilization today. When humans try to be free from

religious teachings, they will experience the dryness and aridity of the soul, the loss of direction and ultimate purpose, which will ultimately bring misery to mankind.

Reference

- [1] A. Suradi & Agus Susanto. (2018). The existence of sufism in multicultural societies and globalization (prospect and development problem). *International Conference on Islam and Muslim Societies (ICONIS)*, 165–178.
- [2] Abdul, M. U. (2019). Revitalization of Sufism-Based Karakter Education Responding to the Era of Industrial Revolution 4.0. *SALIHA Journal*, 02(2), 93.
- [3] Aboebakar Atjeh. (1985). *Introduction to the Sciences of the Tarekat*. CV. Ramadhani.
- [4] Akmal. (2019). *Closer to Industry 4.0*. CV. Budi Utama.
- [5] Amin Abdullah. (1999). *Religious Studies on Normativity and Historicity*. Student Library.
- [6] Araya R et. al. (2006). Cost-effectiveness of a primary care treatment program for depression in low-income women in Santiago. *Am J Psychiatry*.
- [7] Atkinson, J. (2017). *Qualitative Methods Book Title : Journey into Social Activism Book Subtitle : Qualitative Approaches This chapter explores : Journey into Social Activism*, 27–64.
- [8] Kumar, S. (2022). A quest for sustainium (sustainability Premium): review of sustainable bonds. *Academy of Accounting and Financial Studies Journal*, Vol. 26, no.2, pp. 1-18
- [9] Allugunti VR Reddy CKK , Elango NM (2021). Prediction of Diabetes Using Internet of Things (IoT) and Decision Trees: SLDPS, *Intelligent Data Engineering and Analytics*, 2021.
- [10] Reddy DAB A. Viswanatha, Jayaramaiah D., Prasanth A. (2012). Multi Agent Management System for Next Generation Mobile Networks [MAMS for NGMN], *International Journal of Engineering Research & Technology (IJERT)*, Vol.1
- [11] Carcedo, R. J., Fernández-Rouco, N., Fernández-Fuertes, A. A., & Martínez-

- álvarez, J. L. (2020). Association between sexual satisfaction and depression and anxiety in adolescents and young adults. *International Journal of Environmental Research and Public Health*, 17(3), 1–17. <https://doi.org/10.3390/ijerph17030841>
- [12] Gul, B. S. (1984). *Farhang-e Isthilâhât-e Ibnu Arabi, Intention of e-Shafi'i*. Second Printing.
- [13] Husein Nasr. (1985). *Sufism Past and Present* (Abdul Hadi WM (ed.)). Pustaka Pisdai.
- [14] Kautsar, A. N. (2003). *Sufism Perennial Critical Wisdom Sufi*. PT. Porch of the Universe Science.
- [15] Louis, M. (1973). *Al-Munjid*. Dar al-Masyriq.
- [16] Madden, K. (2014). Dark Mother. In *Encyclopedia of Psychology and Religion* (pp. 449–453). Springer US. https://doi.org/10.1007/978-1-4614-6086-2_152
- [17] Malik, A. (2019). Creating Competitive Advantage through Source Basic Capital Strategic Humanity in the Industrial Age 4 . 0. *International Research Journal of Advanced Engineering and Science*, 4(1), 209–215.
- [18] Masrizal. (2015). *Pengendalian Masalah Sosial Melalui Kearifan Lokal* (Sabirin (ed.)). Syiah Kuala University Press.
- [19] Misbah, T. L. (2016). *Gerakan Dakwah Sufistik Majelis Pengkajian Tauhid-Tasawuf Abuya Syeh Haji Amran Waly Al-Khalidi di Aceh*. Universitas Sunan Kalijaga.
- [20] Muhammad, A.-G. (1970). *Khuluq Al-Muslim*. Dar Al- Bayyan.
- [21] Muhammad, S. (2013). *Modern Sufi: Making Happiness, Eliminating Alienation*. PT. Elek Komputindo.
- [22] Mukhlisuddin Ilyas, et. al. (2019). Leadership Transformation: Study of Islamic Boarding School (Daya) in Aceh Province of Indonesia. *Journal of Entrepreneurship Education*, 22(2). <https://www.abacademies.org/articles/leadership-transformation-study-of-islamic-boarding-school-dayah-in-aceh-province-of-indonesia-7811.html>
- [23] Mulyadhi, K. (2006). *Dive into Lubuk Sufism*. Erlangga Publisher.
- [24] Nur Syam. (2008). *Cultural Sufism*. LKID.
- [25] Nurjanah. (2003). *Perempuan dalam Pasungan: Bias Laki-laki dalam Penafsiran*. LKiS.
- [26] Okumus, F. (2009). *Zikr (dhikr: remembrance of God)*. XII Kuzey Yildizi, 35.
- [27] Rifka, P. et. a. (2017). Psychoneuroimmunology Approach To Improve Recovery Motivation, Decrease Cortisol And Blood Glucose of DM Type 2 Patients With Dhikr Therapy. *Airlangga University Journal*, 4(2).
- [28] Saiful, A. et. a. (2020). Dhikr Policy: Elite and Populism in Banda Aceh. *International Journal of Psychosocial Rehabilitation*, 24(02), 1475–1492.
- [29] Shadiqin, S. I. (2008). *Tasawuf Aceh*. Primamitra Media, 147–156.
- [30] Sibley, Chris, et. a. (2020). Prejudice toward Muslims in New Zealand : Insights from the New Zealand Attitudes and Values Study. *New Zealand Journal of Psychology*, 49, 48–69.
- [31] Simuh. (1997). *Sufism and Its Development in Islam*. Raja Grafindo Persada.
- [32] Sohirin, Muhammad Solihin, L. S. J. (2017). Sociological Discourse in The Quran: Human Relation from Perspective of Sociological Establishment. *Indonesian Journal of Interdisciplinary Islamic Studies (IJIS)*, Vol. 1, No(1), 91–108.
- [33] Stenius, K., Mäkelä, K., Miovský, M., & Gabrhelík, R. (2017). How to Write Publishable Qualitative Research. *Publishing Addiction Science: A Guide for the Perplexed*, 155–172. <https://doi.org/10.5334/bbd.h>
- [34] Syahra, R. (2003). MODAL SOSIAL : KONSEP DAN APLIKASI Perkembangan Konsep Modal Sosial. 5(1), 1–22.
- [35] Syed, M. H. S. A. R., & Che Zarrina Sa'ari. (2008). Kesan kefahaman konsep takdir terhadap pembangunan modal insan. *Jurnal Usuluddin*, 27, 1–23.
- [36] Tissera, N., & Tairi, T. (2020). Mental health literacy: New Zealand adolescents ⇔ knowledge of depression, schizophrenia and help-seeking. *New Zealand Journal of Psychology*, 49(1), 14–21.
- [37] V. Morrison, and P. B. (2006). *An Introduction to Health Psychology*. Pearson Prentice Hall.