

Dhikrullah Vibration as Emotional Counseling Amongst the Aceh Community

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Abstract

Dhikrullah is an Islamic teaching to get calm has not been used in emotional counseling. The relationship between sound vibrations and emotions is still being studied in the acoustic room. M. J. Griffin has analyzed the benefits of vibration for humans. Neuroscience explains that emotional stability can help increase one's awareness. This paper discusses the role of dhikrullah vibration as emotional counseling among Acehnese people from a scientific approach. Qualitative data was sourced from 10 dhikrullah leaders in North Aceh and 3 dhikrullah leaders in Medan, North Sumatra. For quantitative data obtained through the Electro Encephalo Graph in order to get a sample of 10 subjects. The first finding, the vibration of dhikrullah. Second, dhikrullah as counseling and third, dhikrullah as emotional counseling among the Aceh Temun people from this study will contribute to four aspects. First, the development of Islamic mysticism. Second, increasing public awareness of dhikrullah as emotional therapy in the brain. Third, to explain dhikrullah as a legacy of Sufism scholars. Fourth, to resolve the incomplete mental problems in Aceh. The government can adopt the results of this study into public policy as social capital to strengthen the application of Islamic values in Aceh. The government can recommend a dhikrullah counseling approach to mental hospitals, prisons, nursing homes, trauma rehabilitation centers and drug rehabilitation centers.

Keywords

dhikrullah; vibration;
counseling; emotion; Aceh



I. Introduction

Dhikrullah has long been used as emotional counseling, but no scientific explanation has yet been found in Acehnese society. Aceh is an area that is in the process of applying Islamic values, located in the westernmost part of Indonesia. This paper responds to the public's interest in Aceh to find out the benefits of dhikrullah from a scientific approach. Neuroscientists have proven that emotions play a significant role in responding to stimuli from the environment. Dhikrullah stimulus is proven to affect emotions as shown by the Electro Encephalo Graph.

In Aceh, dhikrullah is accepted as an order from the Koran to get peace of heart. After 30 years of conflict in Aceh, the earthquake and tsunami left trauma to the victims (Keil, 1995). Scientifically, dhikrullah is proven to function to organize the amygdala. Disorders of the amygdala cause a person to suffer from various serious personality disorders in interaction (J. Whalen, 2009). The amygdala experiences dynamics according to the process of emotional development. Dhikrullah has indeed been used as a counseling approach in conflict areas with Muslim populations (Hosseini Nasr, 2003). The results of this study show that the vibrations of dhikrullah can be a stimulus for amygdala in the limbic system

In this favorable situation, the people of Aceh need to get a scientific explanation of the benefits of dhikrullah from the legacy of Abdul Rauf and Muhammad Muda Waly who are the two spiritual leaders there (Ali Mohammad, 2009). In Aceh, the study of dhikrullah is studied from a historical or interpretive approach, but the author uses a scientific approach to explain the hidden benefits of these Islamic commands to today's society. The scientific approach in studying the vibrations of dhikrullah will open the veil to understand the benefits contained in this mystical phenomenon. In the context of Aceh, the results of the study on dhikrullah can be used for spiritual enlightenment of local communities who continue to experience increased mental disorders after the conflict, earthquake and tsunami.

II. Review of Literatures

The description of the role of vibration in counseling can be traced in previous studies. Aisha introduces an Islamic counseling approach. Two important points from the book are western and Islamic views of counseling and giving Allah's names or Dhikrullah (Aisha Salman Al-Thani, 2012). Hussein Rassool also uses an Islamic approach like Aisha. Rassool introduces theory and practice according to Islamic counseling, but dhikrullah counseling is not included in both of their books (G. Hussein Rassool, 2016). J. Weaver examines counseling of traumatic events to heal frustrated thoughts, especially emotional trauma that sticks to memories. He summarizes all research into one ideal counseling strategy for managing trauma but the spiritualist is seen as the most prepared to provide answers about trauma (Andrew J. Weaver, Laura T. Flannelly and John D. Preston, 2003). Traumatic discussion still involves psychological counseling, the benefits of faith and religious community as a source of healing, but no dhikrullah recommendation has been found.

Rumrill develops rehabilitation counseling in a postgraduate counselor education program. He also engaged experts to examine the relevance of each topic to the rehabilitation process of the new millennium. Despite the important role of vibration in counseling, this topic is not found in his book (Phillip D. Rumrill, James L. Bellini, Lynn C. Koch, 2001). Ellis considers awareness and fairness as important pillars in counseling. Ellis also has not seen any efforts to explore local culture to find counseling through a vibrational approach (Cyrus Marcellus Ellis and Jon Carlson, 2009). Gladstein takes empathy as a basis for counseling. At point eight, there are issues and methods of counselor empathy training and also learning to be empathic. This book also does not include vibration in training for counselors (Gerald A Gladstein, 2019). Worden wrote guidelines for mental health practitioners to approach grief counseling. He explains the mourning process in chapter three and grief counseling in chapter four. Although vibration has a strong relationship with grief counseling, Worden has not discussed it (J. William Worden, 2009).

Flanagan links counseling with psychotherapy and emphasizes practice. In conducting counseling, Flanagan has not connected skills, strategies, and techniques with a vibration approach even though acoustically and neuroscience are very useful for human calm (John Sommers-Flanagan and Rita Sommers-Flanagan, 2004). Eysenck claims that after more than 50 years of therapeutic practice, and research, there is no evidence that the therapeutic effect is beneficial but time plays a greater role in the patient's natural healing (H.1. Eysenck, 1981). A. Uhernik reviewed the relationship between neuroscience, therapy and compassionate in counseling. This is a great combination approach to offer to those who need therapy and counseling. Uhernik admits that human neural sensory connections

are able to detect vibrational waves from the environment. He hasn't touched the vibrational waves from Islamic perspective (Julie A. Uhernik, 2017).

Burke and his friends use a religious and spiritual approach in counseling. This approach seems to suit the majority of the world's population and also the Acehnese who believe in religious and spiritual beliefs. When discussing men and spiritual development, the role of vibration in counseling has not yet been found (Mary Thomas Burke, Jane C. Chauvin, Judith G. Miranti, 2005). Snetselaar uses an experiential approach to combine communication methods, behavior change strategies for health, ways to assess problems, and methods to facilitate self-management that have been clinically tested. An important part of this book is to present ways to facilitate change based on clinical trials but has not paid attention to vibration counseling (Linda Snetselaar, 2007). Levers' study of physical and mental trauma counseling is suitable for Acehnese people who have experienced a lot of trauma due to long armed conflicts. Although the vibration of dhikrullah has not become an issue in Levers' counseling, trauma counseling remains a need for local communities, the majority of whom are Muslims (Lisa Lopez Levers, 2012).

Busacca uses a perspective approach in postmodern career counseling discussions and a new perspective for the 21st century. The postmodern perspective also involves religion and spirituality, but the perspective on vibration has not been involved in counseling (Louis A. Busacca and Mark C. Rehfuss, 2017). Heppner uses the role of science in counseling. Through scientific means the phenomenon of dhikrullah can be known. His concern about the philosophy of science for the counseling profession is very precise but in that design the role of vibration has not been involved (P. Paul Heppner, Bruce E. Wampold and Dennis M. Kivlighan, 2008). Richards offers a spiritual strategy for counseling using a theistic spiritual strategy approach. This new method is called theistic psychotherapy, which is mental health based on belief in God and spiritual reality. He encouraged bringing this therapeutic tradition to the academic environment. Although Richards' attention to a spiritual strategy for counseling was good, dhikrullah was not his idea (Richard S. Balkin and David M. Kleist, 2017).

F. Riggarr writes about the concept of counseling services using an understanding approach to each definition independently. Likewise, an understanding of joint holistic rehabilitation programs involving medical, psychosocial and vocational interventions to empower persons with disabilities. Although F. Riggarr promotes joint holistic rehabilitation programs, vibrations have not been discussed in the program (T. F. Riggarr and Dennis R. Mak, 2004). Miles Cox and Klinger looked at the relationship between emotion and motivation. They develop motivational counseling concepts for those experiencing emotional distress. Klinger focuses on emotional processes influence attention, recall, and thought but has not used a vibration approach (W. Miles Cox and Eric Klinger, 2004).

R. Timoney and D. Holder researched emotional processing focusing on alexithymia from the literature approach (Linden R. Timoney and Mark D. Holder, 2013). According to Timoney, new research is needed that explains alexithymia's personality from different aspects. Although counseling psychology has studied the personalities of people who experience deficiencies in emotional processing such as alexithymia, dhikrullah has not been suggested. R. Rule uses an individual psychological approach known as adlerian counseling. He introduced adlerian methods in school psychology. The essence of adlerian teaching is social motivation and the need to succeed. This counseling also does not use a spiritual vibrational approach (Warren R. Rule and Malachy Bishop, 2006). Based on tracing the role of vibration in a number of literatures, the authors recommend dhikrullah vibration as a very new approach to be adopted in counseling activities.

III. Research Methods

This paper uses combined data. Qualitative data to understand how dhikrullah work is based on 10 informants in North Sumatra. Qualitative data were collected with observation, interview and participant during dhikrullah at the study location for 6 months. Testing of the effect of Dhikrullah on subjects was carried out in the EEG room to obtain quantitative data from 10 subjects. All brain wave samples were analyzed by Haji Adam Malik General Hospital, Medan, North Sumatra.

IV. Results and Discussion

4.1 Dhikrullah as a Religious Phenomenon

Dhikrullah is an authentic Islamic spiritual legacy (William C. Chittick 2005). This socio-religious phenomenon has been present in Aceh along with the presence of Islam there. Dhikrullah is done by chanting Allah ... Allah ... continuously and giving full attention to Allah for a few minutes (Jean-Louis Michon, 2006). It can also be done by repeating the name of Allah (John Renard, 2009). Therefore, dhikrullah is the recollection of God (Catharina Raudvere and Leif Stenberg, 1988). The method of chanting can be done out loud with the tongue repeating the name of Allah. Dhikrullah can also be done by only mentioning the name of Allah alone (William C. Chittick, 2008). Dhikrullah can be done while sitting, standing and lying down according to one's physical condition.

a. Dhikrullah as Vibration

Dhikrullah proved successful in inviting a feeling of relaxation in the subjects of his brain. This feeling occurs because of the change from beta waves to alpha waves. Dhikrullah vibration can function as a counseling vibration because it is proven to be able to change the state of consciousness on brain waves. In the counseling process, dhikrullah vibrations help clients to find awareness and focus.

b. Dhikrullah in a Science Perspective

Dhikrullah from the scientific approach is seen as a vibration phenomenon that results from a combination of the letters A, L, L and H (ALLAH) which are pronounced in a voice. Through acoustic explanations, the sound of dhikrullah will be understood more easily. The chant of Allah contains energy. The name Allah is associated with vowels and consonants. Letter A, L and AH. The single L means vibration in a cosmic sense. The voice of L is very trembling, in the word Allah there are two L. The strongest use of the L sound is in the word Allah. In the name of Allah, the letter H reads AH at the end of the chant because it is accompanied by a push of air from the stomach. AH is a very open word associated with heart vibrations and AH has vibrational energy (James D'Angelo, 2005).

Movement of the tongue and throat muscles when dhikrullah are managed by the mamari (Michael A. Arbib, 2003). Dhikrullah is generated from the vibrations of the air on vocal cords. The oral cavity functions as a resonator, which is an air space that functions to strengthen the vibration of dhikrullah. Dhikrullah waves that enter the ear are converted in the cochlea into electricity. The eardrum vibrates because the sound vibrations that enter the ear are a resonant event. Through the auditory forwarded to the auditory cortex center. This process begins at the hearing receptor organ stage with peripheral code processing in the brain (Arthur N. Popper, 2008).

Dhikrullah in a scientific perspective is a vibration and a model for activating body elements for mental health which is significant (Harry Francis Mallgrave, 2019). Dhikrullah is the activity of breathing and sounding. The discussion of dhikrullah is a description of the benefits of the gases contained in respiration and the energy produced during dhikrullah, especially for the brain. The brain is associated with air, sound, hearing, body movement and hyperventilation (Carl F. Craver, 2007). Breathing is the process of entering the gases contained in the air throughout the body to continue life. Sounding is the process of sending energy to the brain for a response. They both head to the brain with different functions.

Dhikrullah forms a breathing pattern that absorbs more oxygen for respiration, metabolism and the brain. Breathing aspects of life related to physical and spiritual dimensions (Dennis Lewis, 2004). Lack of oxygen in the body can cause the process of transmitting oxygen to cells, metabolism and brain abnormality (Alexa Fleckenstein, 2007). Gases in human respiration. The inlet gas is 78.62% nitrogen, 20.84% oxygen, 00.04% carbon, 00.50% other gas and 74.90% nitrogen exit gas, 16.60% carbon 3.20% oxygen, 3.20% others (Melissa Stewart, 2010).

Psychophysiological studies show that fear and anxiety disorders in emotions affect breathing patterns (Atsuko Masuda, 2004). The authors conclude that oxygen and sound during dhikr can serve as a significant aspect of improving brain waves. Humans who need spiritual support to improve the quality of oxygen in the body can use the name Allah as a holy source (Barbara Montgomery Dossey, 2000). Chanting the name Allah by following the correct sound principles will produce energy that can harmonize emotions (James D'angelo, 2005).

4.2 Dhikrullah as Counseling

a. Vibration as Counseling

Vibration has been used as an element of counseling since several thousands of years ago (Abdullah Yusuf Ali, 1992). In the history of the kings, there is a story about a garden containing the sound of running water and the sound of birds designed to get the effect of these sound vibrations on brain waves. Since counseling was first popularized by Frank Parsons in 1908, various counseling approaches have continued to develop (J. William Worden, 2009). Counseling must be total because it is related to fundamental psychological aspects. Education that fails to help people understand themselves can lead to suicide. Counseling helps individuals understand themselves, their feelings, emotions and thoughts. Counseling assistance is psychological based on shared values to elevate the client's dignity in order to be able to determine attitudes in dealing with various life problems (W. Miles Cox and Eric Klinger, 2004).

Counseling aims to activate individual awareness and responsibility towards life goals. Realizing his existence and the status that he wears in a system. Counseling is a gradual process to link awareness with responsibility through psychotherapy counseling (Vanja Orlans, 2009). Consciousness has a relationship with universal values. In Islam, consciousness is related to eschatological teachings that teach the next life. So dhikrullah vibrations can be used in the counseling process for self-awareness, goal awareness, meaning awareness, and God awareness.

Dhikrullah as a counseling ritual in Islamic society has been practiced for more than 1400 years. Ulama as spiritual figures use dhikrullah to deal with the trauma of conflict in their region. In the process of rehabilitating emotional disorders, dhikrullah has been widely accepted. Dhikrullah proved successful in inviting a feeling of relaxation in the

subjects of his brain. This feeling occurs because of the change from beta waves to alpha waves. Dhikrullah vibration can function as a counseling vibration because it is proven to be able to change the state of consciousness on brain waves. In the counseling process, dhikrullah vibrations help clients to find awareness and focus.

b. The Influence of Dhikrullah on the Brain

The process of dhikrullah starts from the brain, which functions to connect the micro and macro realms (Elisabeth Ahlsen, 2006). The brain contains about 100 billion neurons and weighs between 1100 and 2000 g (David L. Clark, 2005). Neurons use the electric waves they generate to communicate with other neurons. Brain waves are able to influence the environment and vice versa. In the process of this interaction, the brain has the potential to receive interference from waves outside of itself. A damaged brain causes the body's control system to not function optimally (Laurie J. Fundukian and Jeffrey Wilson, 2008).

Dhikrullah as a voice can influence human behavior. According to science, sound produces vibrations in the form of energy waves. Waves will carry energy according to amplitude, whether they can be heard or not. Dossey admits the role of dhikrullah vibration as a sacred source for humans. This acoustic energy travels through the medium and is easily recognized through hearing. Sound energy has been shown to provide many benefits to humans. The brain can experience health problems as a result of voice pollution. The voices of all subjects have been successfully engineered to relieve stress and high blood pressure through the dhikrullah stimulus.

In Dhikrullah there is a breathing pattern that helps supply oxygen to the brain. During the dhikrullah, there is a process of exchanging gases in the subject's body. The gases contained in the air enter the lungs, blood and so to the brain. In breathing activities during Dhikrullah by inhaling and expelling air through the mouth there is a continuous exchange of O₂ with CO₂ in the body. Without an adequate oxygen supply the brain cannot work optimally. The brain requires large amounts of oxygen to drive many activities. The brain is very sensitive to lack of oxygen. The heart-lung interaction continuously provides the oxygen needed by the brain. All organs also need sufficient oxygen even when humans are not doing any activity.

A good breathing pattern is very effective in changing the stress level in the brain. Breathing comfortably and easily will invite healing in the body because sufficient oxygen brings a sense of peace. Starting to breathe from the center can affect the abdominal muscles in a yoga term called hara. The oxygen in the breath will disperse and calm all tense parts of the body. That is why oxygen in dhikrullah's breath can increase the feeling of relaxation in subjek (Barbara Rubin, 2006). Dhikrullah breathing gives significant changes to the quality of breath to support health.

The view that says that humans do not need to improve the way of breathing because humans breathe every day is not accepted among health professionals. Dhikrullah breathing has been shown to help supply more oxygen to the brain (Alexa Fleckenstein, 2007). Dhikrullah breathing helps to supply more oxygen to the subject to get a sense of calm easily.

4.3 Dhikrullah among the Acehese People

a. Vibration and Emotion

The relationship between sound waves and emotions in the amygdala has long been a concern of scientists. Brain theory explains the function of the amygdala as the center of human emotions. Emotions can be understood as individual turmoil accompanied by a response to a stimulus that contains a basic need where if these needs can be met, then feel happy and if not angry. The brain controls the body and all human activities. In the brain, neurons are the basic unit that regulates communication by converting received data into electrical impulses through a series of depolarization processes (Randal C. Oreilly, 2000). Each neuron has a dendrite branch that functions to receive stimuli from vibrations to emotions.

Emotional and rational orders related to various organs of the human body are released by the limbic system which is located in the middle of the brain (David A. Leeming, 2010). Therefore, the dhikrullah orders issued by the limbic system, both emotional and rational, relate to various organs of the human body. The effect of Dhikrullah vibration on the brain will also affect heart rate, stress, high blood pressure, fluid balance and body temperature (Kara Rogers, 2011). Although scientists have not yet connected emotional counseling with the vibrations of dhikrullah, counseling involving sound has been done for a long time. In Aceh, dhikrullah counseling has long been practiced among Muslims to get vibrational effects on brain waves.

b. Amygdala and Personality

According to Joseph LeDoux, in the temporal lobe there is an amygdala that functions as a place to store and manage human emotions. The amygdala responds to the stimulus it receives according to the good or bad experiences that are stored in emotions. The amygdala controls human behavior when dealing with emotional situations. He also accepts stimuli from visual and audio as a driving factor for emotions (V. S. Ramachandran, 2002). The state of the amygdala affects hormone production, circulatory system, respiration and digestion. The amygdala pairs with the hippocampus which stores and manages data of an intellectual nature.

In the limbic system, the hippocampus acts as a central structure in the formation of emotions and memories. David A. Bourne found that there is a relationship between the amygdala and the cortex. At the age of 12 years, the amygdala structure is more dominant, while the cortex develops at the age above 20 years. Therefore, the amygdala develops earlier than the cortex. Individuals with amygdala disorders are less attracted to other individuals. Personality becomes passive and his recognition of the emotional aspects of an event is minimal (affective blindness).

The results of previous studies show that the amygdala plays a role in feelings of fear and anxiety for humans (Barbara Ferry, 2012). The amygdala is also involved in the processing of blood pressure, respiration and facial expressions of fear. Emotions in the amygdala have a relationship with hearing (Atsuko Masuda, 2004). Therefore, listening to dhikrullah can vibrate emotions and stimulate tears to come out. Harsh words will be stored in emotions and will be recorded in the memory for a long time. The amygdala will react according to the stimulus it receives. Emotional data centers in the brain will fill in new data or let the data affect the amygdala. The author argues that in an interaction it is important to involve spiritual vibrations in order to permanently organize emotions.

When there is a process of interaction with the environment internally and externally, the amygdala records the emotional experience (Achmad Mubarak, 2001). The significant role of the amygdala is seen when activating the emotional system when the interaction is

taking place. Paul Sanberg also found a role for the amygdala in the presence of fear, emotions, and seizures. Lisa Feldman found that the size of the amygdala is related to the ability of complex adult interactions (Dadang Hawari, 1997). It is in the view of neurotheology that the source of anti-rationalist behavior is due to neurological activity in the limbic system.

Caroline Leaf explains that positive thoughts will increase neurons and dendrite more regularly, while negative thoughts will damage brain cells. This damage is caused by stress factors, mental disorders, hearing harsh words, and the influence of negative environments. Intention can influence changes in brain waves as a signal for changes in emotions. The singular gyrus controls the relationship between emotion and cognitive abilities in the cerebral cortex. The Mamilari structure will control the activity of the tongue and esophagus muscles when doing dhikrullah. The frontal lobe located in front of the brain functions to direct behavior and is responsible for deciding good or bad things (Stephen P. Salloway, 2001).

c. Dhikrullah as Emotion Counseling

Dhikrullah as a way of calming emotions has long been accepted among Muslims. If dhikrullah is practiced following a scientific manner, it can affect emotions. Dhikrullah vibration through the sense of hearing affects emotions in the limbic system which functions to control human consciousness (Carol Turkington, 2002). The limbic system stores a lot of information that is connected to the singular gyrus, which regulates emotions and cognitive abilities.

The stimulus received by the amygdala from visual and audio is a driving factor for emotions (Carol Turkington, 2002). The state of the amygdala will affect hormones, blood circulation, respiration, and digestion. Respiration is influenced by the state of the amygdala. Therefore, the influence of dhikrullah on the amygdala will have a positive effect on the emotional state. Personality differences can be identified through breathing patterns. When physically experiencing overtraining and psychological stress increases, the individual's level of anxiety affects breathing.

The vibration of dhikrullah is able to organize the limbic system, heart, blood and lungs as an important organ for psychological health. When doing dhikrullah, the activity of the auditory nerves, memory, amygdala and hippocampus in the brain increases due to the active involvement of these parts in the dhikrullah process. Dhikrullah will activate the nervous system so that the brain becomes active as a whole. According to the Koran, the vibrations of dhikrullah can lead a person to calmness as an asset to success (Q. S 62: 10). Scientifically, repeated dhikrullah will improve the quality of brain health through the presence of alpha waves.

Dhikrullah through the amygdala will affect human emotions. Human emotions, whether sad or happy, are expressed through sound waves. Therefore, doing lots of dhikrullah can have an effect on emotions. Dhikrullah will harmonize the brain waves as a mental signal to be in a stable state. In the human voice there is a cathartic function that can calm various emotional disorders. The amygdala which is free from negative vibrations will be better able to adapt to various stimuli. There appears to be a strong link between brain waves, mental stability and behavior.

The various emotions contained in sound affect the nervous system. Sound is the main medium for recognizing character and emotional state. Individual characters can be categorized based on the level of sound frequency, speed, strength, language, singing style and vocals used. The sound character is different between each individual as well as the character of the brain waves is different between each individual.

d. Dhikrullah as Aceh Community Counseling

Several months at the research location, the authors found that the practice of dhikrullah which was carried out in several dayahs on the north coast of Aceh was increasingly being followed by the community. The reason they follow the practice of dhikrullah in the suluk house or in the field is because it is to get emotional calm. A number of important changes regarding the development of the practice of dhikrullah are taking place there. The fact that dayah ulama support the expansion of dhikrullah by promoting this ritual to the community as did Muhammad Thaeb, a dhikrullah guide on the north coast of Aceh.

Aceh was once the leading country in the world in the 17th century (Lombard, 1991) and its northern region was the earliest center of knowledge there (Nasr, 2003). Dhikrullah among the people of Aceh functions as a liver medicine. There is a saying that is well known among the people of Aceh "ubat hate Allah ... Allah". Dhikrullah was also used by Sufis for trauma counseling of the community after the fall of Baghdad due to the attack of the Mongol army. In Africa, the Sanusiyyah Order used dhikrullah to increase the spirit of the struggle against French colonialism (A. Ziadeh, 2001).

Dhikrullah is a social legacy from the Koran and there are still many Acehnese people who appreciate that heritage (Muhammad Muda Waly, 1994: 9). Until 2020, dhikrullah is still being practiced at the Baiturrahman mosque which is located in the capital city of Aceh Darussalam. Today, the practice of dhikrullah has become a common phenomenon in East Aceh, North Aceh, Aceh Bireuen, South Aceh and Banda Aceh. Making rumah suluk a center for emotional counseling has become a religious phenomenon in Aceh (Bakar, 2003). Of course there are many models of dhikr in that area but the focus of the writer is dhikrullah. The dhikrullah tradition is still being preserved to this day. In the tradition of the Acehnese people, dhikrullah comes from the tarekat teachers. The community took Dhikrullah through the suluk house which served as a center for counseling activities. The social backgrounds of the Rumah suluk participants consist of businessmen, academics and religious leaders who come from various regions.

These findings indicate that the dhikrullah is experiencing a widespread revival in Aceh. This information encourages the author to know more about the function of dhikrullah as counseling in Aceh. At least, there are four perspectives of society to obtain the dhikrullah effect. First, the group with the view that dhikrullah is spoken out loud to get a counseling effect. Second, the group with the view that dhikrullah is practiced silently. Third, the group that did not understand the dhikrullah, this was the group that was mostly revealed during the interview. Fourth, groups that oppose the practice of dhikrullah in a vocal way.

However, in general the Acehnese people appreciate the dhikrullah community by paying them social respect. Respect for the dhikrullah community indicates that Acehnese people have a tendency to practice mystical. Meanwhile, the way of dhikrullah entered Acehnese society through tarekat and dayah. The results of the author's investigation found there are three ways. First, the dayah leader as well as the leader of a tarekat. Second, dayah leaders adopt dhikrullah from a tarekat. Third, students in one dayah follow the practice of dhikrullah in another. The increasing practice of dhikrullah in dayah circles is an indication of the awakening of dhikrullah.

Dhikrullah is also believed to be a way to live up to Islamic values. Another important fact, the increasing attention of scientists to the phenomenon of dhikrullah. Several papers and books have been published to explain dhikrullah from various aspects. Dhikrullah leaders also have good communication skills with the government and people in Aceh. According to Mubarok, the phenomenon of increasing devotion to dhikrullah is a

manifestation of the spiritual needs of today's society. Another trigger is a wrong view of life and unable to adapt to the complex developments of the era. This spiritual emptiness then causes various psychological disorders (Mubarok, 2001).

If concluded, there are at least three reasons why dhikrullah is increasingly in demand in Aceh. First, the ulama are still respected among the Acehnese people, especially those who are believed to have reached the Auliya level. The people believe that scholars are the heirs of the Prophet. The tomb of the guardian, for some people, is a gateway to spiritual awareness and a peaceful area for those who are restless in the midst of the world's chaos. Their appreciation never ends, either during life or after death (Chodkiewicz, 2002). In fact, sometimes they are much more respected after their death than during their lifetime (Chambert, 2007). Second, Islam orders its followers to practice dhikrullah after every prayer in order to find peace. Third, people need dhikrullah for spiritual needs.

V. Conclusion

Among the scholars, there is still debate about the relationship between the dhikrullah practice method and emotional counseling to this day. Through a scientific approach, the writer has succeeded in finding a number of benefits for the quality of respiration and emotional calm of the subjects due to doing dhikrullah. In the future, research on the relevance of dhikrullah to emotions in the human brain from a scientific approach will be an alternative solution for emotion counselors in mental rehabilitation programs.

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