
Received: 04-03-2025 | Accepted: 20-05-2025 | Published: 18-06-2025

THE VALUES OF DHIKRULLAH AS A STIMULUS FOR CHARACTER STRENGTHENING

Iskandar

Psychology, Faculty of Medicine, Universitas Syiah Kuala
isibram@usk.ac.id

Abstract

Character as an accumulation of the interaction of values with the human psyche has been the object of psychological studies by scientists to this day. The debate questions the relevant values in self-development to strengthen character. Although there has been a cognitive revolution, no study has been found that involves the values of dhikrullah as a character stimulus. The vibration of dhikrullah contains values that can function to develop self-awareness to strengthen character. This study is an academic response to the need for values as a stimulus in strengthening character. The author collected qualitative data to find the relevant values of dhikrullah as a stimulus to strengthen character. The results of the study show that the values of dhikrullah can be a stimulus that strengthens character. The values of dhikrullah can be a stimulus variable to increase self-awareness. The effect of dhikrullah affects emotions such as feelings of emotion, crying and joy. Therefore, the author concludes that continued awareness of the values contained in zikullah can strengthen your character. The results of this study are useful in building character through the dhikrullah values approach.

Keywords: mark, dhikrullah , stimulus, character

INTRODUCTION

The topic of the values of dhikrullah in an academic perspective is still relevant to be written as a stimulus for strengthening character. Character is a value that distinguishes one person from another. Character as a dynamic of the human psyche has become an object of psychological study by scientists. To describe character, the concept of soul, self-concept, feeling concept, thought concept, mental concept, mood concept, emotion concept, character concept, temperament concept, and character concept are needed to describe the aspects of the psyche because the interaction of these aspects is the dominant factor that forms character.¹

This study is an academic response to obtain answers about how the participation of dhikrullah values as a stimulus for strengthening character. Although there has been a cognitive revolution as stated by Edward E. Smith,

¹Christian B. Miller, *Moral Character An Empirical Theory* (United Kingdom: Oxford University Press, 2013), p. 4.

The Values Of Dhikrullah

there has been no study of dhikrullah values as a stimulus for strengthening character. The lack of attention of scientists to the values of dhikrullah is because they have not used the Qur'an as a scientific reference. Values are the main pillar in strengthening religious character. The value system underlies the natural needs and structure of the human psyche. The value system underlies the system of thinking, behaving and acting. A holistic value system can be the basis for building awareness to strengthen character. Characters that are disconnected from aspects of spiritual values can produce material characters that are not relevant to Indonesian society. An important issue in character formation is the value system used to build character. The values of dhikrullah have relevance to the basis for strengthening character. This paper uses a new approach because it reveals the values of dhikrullah as the basis for strengthening character. Using dhikrullah as a stimulus to activate mental functions can strengthen character.²

LITERATURE REVIEW

Discussion of character in Counseling and Psychotherapy With Religious Persons A Rational Emotive Behavior Therapy Approach by Nielsen about mHumans have four basic processes, perception, thinking, emotion and behavior which are interrelated. Nielsen has not yet connected mental processes with the values of dhikrullah.³ Miller, to describe the character requires spiritual concepts, psychological concepts and mental concepts, but Miller has not discussed the role of the value of dhikrullah on the character in his work.

Ciarrocchi requires developing an understanding of the role of spiritual therapy for patient well-being. Spirituality is a metaphor related to the client's worldview and metaphors are motivators. important emotions that promote healing. Therapists who do not know this language system have less access to the client's inner world of meaning, but Ciarrocchi also has not promoted the value of dhikrullah.⁴ Lisa Simon Onken on drug abuse treatment that is carried out in a treatment that does not involve giving drugs. Onken does not consider dhikrullah a mental solution.⁵ In the late 1970s and throughout the 1980s and 1990s mental health professionals began to focus their research and clinical services on helping boys. The work of these pioneers focused largely on social construction. Kiselica, like other researchers, did not use dhikrullah as a variable in his clinical services

²QS 21:107.

³Stevan Lars Nielsen, Counseling and Psychotherapy With Religious Persons A Rational Emotive Behavior Therapy Approach (London: Lawrence Erlbaum Associates, Inc, 200), p. 146.

⁴Joseph W. Ciarrocchi, Counseling Problem Gamblers Self-Regulation Manual for Individual and Family Therapy (United States Of America: Academic Press, 2001), p. 248.

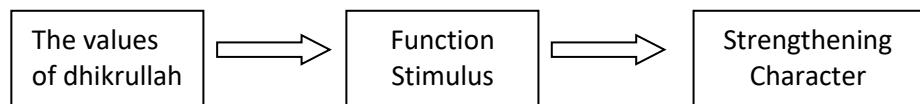
⁵Lisa Simon Onken, Psychotherapy and Counseling in the Treatment of Drug Abuse (USA: DHHS publication 1990), p. 1.

The Values Of Dhikrullah

for therapy.⁶ Gary Oliverio explains character models. A good understanding of character modeling.⁷ Susan Blackmore explains how to know yourself through questions. From a scientific perspective, it does not take an inner experience to observe the brain. The brain is complicated to understand, but can see one neuron affecting another, groups of neurons forming and disappearing, but not dhikrullah.⁸

METHOD

The author uses qualitative data from dhikrullah leaders in Aceh and North Sumatra to find a relevant dhikrullah model to find the values of dhikrullah as a stimulus in strengthening character. The epistemological approach is used to clarify the benefits of the values contained in the zikrullah phenomenon. Respiration and vibration values are classified according to the writing phase.



RESULTS AND DISCUSSION

The results of the study show that the values of dhikrullah through respiration and vibration affect consciousness which presents alpha waves as a character stimulus. The influence of the values of dhikrullah on thoughts, emotions, feelings and consciousness. Therefore, the values of dhikrullah that are practiced continuously can be the basis for strengthening character.

1. Values, Dhikrullah , Stimulus and Character

a. Mark

The ability to understand the context, relevance and significance contained in dhikrullah which contains a holistic value system. Realizing the value system

⁶Mark S. Kiselica, Counseling Troubled Boys (New York: Routledge, 2008), p. 3.

⁷Gary Oliverio, Maya 8 Character Modeling (Texas: Wordware Publishing, 2007), p. 32.

⁸Susan Blackmore, Consciousness: A Very Short Introduction (The United States: Oxford, 2005), p. 66.

The Values Of Dhikrullah

contained in dhikrullah to strengthen character. Every individual has a sense of value and there has never been a society without a value system.⁹

Considering values consciously and continuously because humans are involved in behavior where values become a reference in determining whether something is good or not. Having no choice of his own, time, the environment or forces outside humans will determine choices for humans. The issue is whether individuals have the media intelligence to access a set of values that suit their characteristics. Dhikrullah offers a holistic value awareness system to strengthen character. Awareness cannot be separated from the respondent's belief in Allah as the main source of Islamic values, including deifying Allah, honest character, trustworthy character, intelligent character and communicative character.

b. Remembrance of Allah

Dhikrullah is an authentic Islamic spiritual heritage. According to the Koran, Allah is the name of God who has the characteristics of being most perfect (kamal), most beautiful (jamal) and has the characteristics of greatness (jalal). The name Allah in the Koran is called good names (asma ul-Husnah). Modern society's attention to the mention of the Name of Allah is also inseparable from information from the Koran, al-Hadith and information about the virtues of saying the Name of Allah.¹⁰

Zikir means to mention (Anna-Teresa Tymieniecka, 2011: 20). Remembrance also means remembering (Anders Hammarlund, 2005: 1). Because remembrance contains the meaning of mentioning, recollection, evocation, and memory (Jean-Louis Michon & Roger Gaetani, 2006: 15). Mentioning the Name of Allah is included in the activity of contemplation to achieve peace of mind.

c. Stimulus

Stimulus is an incentive that causes a response. It is a variable that can make changes. Stimulus is a trigger that can change behavior. Any factor that influences a person to respond or act. Internal and external stimuli. External stimuli in the form of light, sound, smell, taste, or touch come from the surroundings. Internal stimuli in the form of hunger, thirst, or pain come from within the body. Stimuli can use images, words, or sounds to invite a person's response.

The most common stimuli are auditory, visual, or tactile, which have different impact and reaction times. Responses as a reaction to internal or external stimuli are not always the same in each individual.

⁹Titus, Problems of Philosophy (Jakarta: Bulan Bintang, 1984), p. 117.

¹⁰QS 62: 10.

The Values Of Dhikrullah

On the brain will form perception that responds to sound accordingly with data in memory. Values in the pronunciation of Allah it can be a vocal and consonant stimulus. The letters A, L and AH have deep mystical value in the spiritual traditions of various religious beliefs. Likewise, the word Allah is the dominant name of God spoken. The single L means vibration in the cosmic sense. The L sound is very vibrating, in the word Allah there are two Ls. The strongest use of the L sound is in the word Allah.

d. Character

Character theory explains how individual character is formed and how it affects a person's behavior, attitudes, and thoughts. Character is the quality of the soul structure that affects a person's personality or can also be mentioned as a behavioral habit that is believed to be done. In general, character theory assumes that character is a combination of various factors, including heredity, environment, experience, and education. Values used as the basis for behavior that distinguishes it from others. Characters that develop² naturally are different from those through education. Characters through education have certain goals, such as mystical education, tourism, politics, military or intelligence forming characters according to the goals of education.

2. The Values of Dhikrullah

According to the Koran, the value of chanting the name of Allah can stabilize the heart.¹¹ According to the Prophet's words to Anas, chanting the Name of Allah repeatedly can delay the end of the world.¹² Larry Dossey states that prayers said repeatedly among religious followers have healing value.¹³ It is understandable that dhikrullah affects the psychological state of its followers. The relationship between sound and brain waves was not carried out until the early 19th century to determine the effect of sound on human emotions and health.¹⁴

The name Allah is most often used as a nickname for God because the world's largest population consists of Muslims, Jews and Christians who still believe in Allah as the creator God.¹⁵ James D'angelo explains the power of God's

¹¹QS 13:28.

¹²Sahih Muslim, 2007:375.

¹³Larry Dossey, *Healing Words: The Power Of Prayer And The Practice Of Medicine* (UK: Healing Arts Press, 1993), p. 17.

¹⁴Barbara Montgomery Dossey, *Holistic nursing: a handbook for practice* (United States of America: Malloy, Inc, 2005), p. 118.

¹⁵Juan Eduardo Campo, *Encyclopedia Of Islam* (New York: Infobase Publishing, 2009), p. 34.

The Values Of Dhikrullah

most powerful name.¹⁶ Montgomery on human interest in spiritual power lists the name of God as the sacred source.¹⁷ The values contained in the vibrations of dhikrullah can be a stimulus to produce alpha waves in the brain, producing well-being and strengthening character.

a. Spiritual Values

According to the Koran, the hearing system functions earlier in humans than the vision system (QS As-Sajadah, 32:9). The Quran recommends that hearing is a therapeutic blessing (QS Al-Araf, 7: 204). Listening intently is the way of the soul to bring about spiritual awareness. Hearing the name of Allah is a mental therapy that has been recognized by many authors. Purification of the soul to form a character is the main mission of prophecy so that the human soul remains in the corridor of happiness. Character formation requires harmony between logical belief systems and values.

b. Respiration value

The question is whether humans really know the value of respiration that the body needs so that humans get prime health quality. Breathing techniques for humans are significant because they are directly related to the management of quality breathing as a basic element of human health. Breathing that is managed by humans with various techniques produces certain effects on humans, but breathing that is managed with dhikrullah produces a holistic effect to improve the quality of human life in various aspects. Breathing as an exchange of gases in the air is a basic element for humans to live which is processed through the respiratory system. Breathing management has long been the attention of health activists. This process helps metabolism, the work of body organs and delivers oxygen to the brain.

c. Vibration Value

The sound a person produces has an influence on the nervous system of oneself and others because the nature of sound contains various feelings. Sound is one of the main aspects related to a person's perception, emotions and character.¹⁸ Individual characters can be categorized by listening to the frequency, amplitude and resonance of the sound. The sound has a different character from

¹⁶James D'angelo, *The Healing Power of the Human Voice Mantras, Chants, and Seed Sounds for Health and Harmony*, (2005), p. 52.

¹⁷ Barbara Montgomery Dossey, *Holistic nursing: a handbook for practice* (United States of America: Malloy, Inc. 2005), p. 141.

¹⁸ Stephen P. Robbins, *Organizational Behavior* (New Jersey: Prentice-Hall International, 2001), p. 88.

The Values Of Dhikrullah

one person to another. During the period of performing dhikrullah , vocal activity occurs. The sound has a strong relationship with emotion.

Science explains the relationship between the brain and sound and the implications of sound values on brain waves.¹⁹ The sound of dhikrullah contains energy, frequencies and waves which are classified as audiosonic.²⁰ For hundreds of years meditation has been used to regulate brain waves. Although at that time brain waves had not been discovered, brain waves showed a person's psychic state. Much evidence about the value of vibrations began to be compiled that sound influences emotions.²¹

d. Character values

Character education is a process of transmitting a system of values that becomes the basis for a person's awareness to carry out various actions. Consciousness is an accumulation of the dynamics of the structure of the soul. Therefore, Islamic teachings both ontologically (Faith), epistemologically (Ihsan) and axiologically (Islam) are culminating in value education as a variable in character formation. Therefore, parents play a role in forming the character of children starting from the education of the embryo in the womb. The legendary character educator is the prophet Muhammad because in him there is *uswatun hasanah* and acts as a walking Quran. The purpose of his prophethood is to perfect morals as the peak of character. Character that develops naturally is different from that through education. Character through education has a specific purpose, such as mystical education, tourism, politics, military, intelligence, household and mosque in order to form character in accordance with the purpose of education.

3. Dhikrullah as a Psychic Stimulus

Dhikrullah which is done by the individual himself from an early age to increase religiosity has a psychic relationship. Psychic has a relationship with human voice frequency that indicates the level of human consciousness. One form of sound therapy that is not applied through hearing is called cymatic therapy. This therapy uses a device that can send sound waves as a stimulus into the body

¹⁹Harry Francis Mallgrave, *The Architect's Brain Neuroscience, Creativity, and Architecture* (USA: John Wiley & Sons Ltd, 2010), p. 123.

²⁰Michael A. Arbib, *The Handbook Of Brain Theory And Neural Networks* (London: A Bradford, 2003), p. 424.

²¹Larry Dossey, MD, *Healing Words: The Power Of Prayer And The Practice Of Medicine* (San Francisco: Harper Sanfrancisco, 2007), p. 22.

The Values Of Dhikrullah

through the skin. This process is said to introduce a healing environment into the body.²²

Saying the name of Allah becomes a stimulus that connects the tongue with the brain. Because speaking, chewing, and expressing mood and emotions are based on the ability to move the facial muscles. The vibration of dhikrullah can affect the psychological condition by presenting alpha waves as the main stimulus to produce endorphins in the brain. The effect of endorphins will present a feeling of calm and comfort when performing dhikrullah. The effect of dhikrullah affects the psyche such as feelings of emotion, crying and joy.

Each scientist has a different research focus on sound, but overall it shows the superiority contained in dhikrullah . Dhikrullah can be used for psychosomatic therapy easily and cheaply. If the mind is allowed to develop wildly, the individual will experience psychological complications that can disrupt aspects of his life in a broad way. Scholars believe that the power contained in dhikrullah can have multi-dimensional implications. Dhikrullah through the nervous system, is automatically sent to give a positive influence to the brain and mind.

Dhikrullah influences emotions such as feelings of emotion, crying and joy. The main target of dhikrullah is emotion as a place to process fear, disappointment, anger or frustration. The experience of dhikrullah experienced by someone will be recorded in emotions and will influence a person's character. The dhikrullah that a person does has an influence on the nervous system of oneself and others because dhikrullah is one aspect related to perception and emotional state.²³ The value of dhikrullah is able to organize heart, blood circulation and lungs which are important elements as a determinant of psychological health conditions. According to the Quran, dhikrullah can lead someone to success.²⁴ The findings scientifically proving that dhikrullah done repeatedly will improve the quality of mental health.²⁵

4. Dhikrullah regulates emotions

Humans have two memories, namely the amygdala and the hippocampus. The amygdala stores emotional memories and regulates human behavior when facing certain situations and also receives stimulation from visuals and audio as a potential driving factor for emotions. Hippocampus is intellectual memory that is related to the senses of sight and hearing. The sound of dhikrullah can organize

²²Laurie J. Fundukian, *The Gale encyclopedia of mental health* (China: The Gale Group, 2009), p. 649.

²³Stephen P. Robbins, *Organizational Behavior* (New Jersey: Prentice-Hall International, 2001), p. 88.

²⁴Q. S 62: 10.

²⁵Bonnie Strickland. 2001. *The Gale Encyclopedia Of Psychology* (United States Of America: Farmington Hills, 2001), p. 416.

The Values Of Dhikrullah

both memories. Human experiences of sound will be stored in long-term memory and will become the basis of character..²⁶ Sounds in certain rhythmic states can bring peace to emotions. Every utterance will have an influence on the emotions that arise hormone production, blood circulation, respiration and digestion.

Dhikrullah has a relationship with emotions that influence human feelings. Sound waves are an expression of human emotions themselves. Dhikrullah produces harmonious brain waves as a mental signal to be in a stable condition. Mentality supported by stable brain waves leads a person to a state of calm. It seems that there is a close relationship between stable brain waves and stable emotions, where the stability of these two aspects is a condition for achieving stability. A special aspect of the human voice is that it has a cathartic function which eliminates various emotional disturbances. Therefore, reciting dhikrullah following scientific principles has been proven to produce positive effects on human emotions.

The sound a person produces has an influence on the nervous system of oneself and others. In every voice there are various feelings. Voice is one of the main aspects related to a person's emotions, perceptions and character..²⁷ Individual characters can be categorized by listening to the frequency, amplitude and resonance of the sound. The sound has a different character from one person to another. The role of emotion coordinates psychological responses based on cognitive information about the fight or flight response.

5. Dhikrullah as a Character Value

The values of dhikrullah as the basis of character have an effect on behavior. Carrying out dhikrullah will present values that become a stimulus to strengthen character. Values dhikrullah which is sent continuously to memory can stimulate nerve cells to experience new things (Brigitte Stemmer and Harry A. Whitaker, 1998:550). Likewise, if the listener's memory contains correct data about Allah, then when he hears the name of Allah mentioned, the memory system will respond according to the quality of the listener's memory regarding the name of Allah.

Values have a psychological effect on emotions. The main target of values is emotions in the human limbic system. Emotions are where fear, disappointment, anger or frustration are processed. A person's value experience

²⁶ Daniel L. Schacter. 2002. *Neuropsychology Of Memory* Third Edition (New York: The Guilford Press, 2002), p. 24.

²⁷ Stephen P. Robbins, *Organizational Behavior* (New Jersey: Prentice-Hall International, 2001), p. 88.

The Values Of Dhikrullah

will be recorded and influence character. Therefore, values have broad and complex implications on personal and collective life. Dhikrullah practiced according to the recommendations of the Qur'an prevents negative characters and rehabilitates memory to present permanent awareness. Therefore, the value contained in dhikrullah such as vibration values, respiration values, spiritual values and religious values can strengthen character.

Maintaining the value of dhikrullah to always be in a normal state can be done by adjusting the frequency of brain waves with external stimuli. Giving stimulus to the value of dhikrullah to the character is considered the most effective in self-development. Joe Kamiya in 1960 through biofeedback developed a therapy technique. He developed a technique to control the alpha rhythm using tones to show that the brain produces alpha waves. Values affect mental, sad, stressed, enthusiastic, energetic, productive, creative, happy, anxious, focused or depressed.

Values function to improve perception to recognize and interpret information to get a positive picture of the environment.²⁸ Voice processed by matching between color and frequency sound on data stored in the brain's memory, so that a perception of the sound is created (*auditory perception*). The values of dhikrullah are contained in the respiration model, vibration model, religiosity model and spirituality model in people who are performing dhikrullah.

Based on the results of the study, the values of dhikrullah that are carried out consistently can be used to influence human feelings. The amygdala that receives the influence of the values of dhikrullah continuously will influence emotions. Therefore, based on the results of the study there is convincing evidence that dhikrullah influences the formation of human character.

6. Dhikrullah Strengthens Character

Structure of the soul mereflect the character of a person's personality. Character can be categorized by listening to the level of frequency, speed, and volume of the voice, language, singing or vocals used. Voice character differs from person to person. It can also be said that character is a habit of behavior that is believed to be done. The Prophet Muhammad is a legendary character educator because there is a good example and acts as a walking Quran. The purpose of prophecy is to perfect morals as the peak of character building. Therefore, Islamic teachings both ontologically (Faith), epistemologically (Ihsan) and axiologically (Islam) are culminating in education and character building.

²⁸ Donald K. Freedheim, Handbook of Psychology (USA: John Wiley & Sons, Inc, 2003), p. 85.

The Values Of Dhikrullah

In Islamic education, character is divided into the despicable (*the prophet*) and the good (al-taqwa). There are basically five paradigms of good character values:

- Deifying Allah (la ilaha illa Allah)
- True (siddiq)
- Trustworthy (amanah)
- Smart (fathanah)
- Communicative (tabligh).

Character formation requires a process. Therefore, all facilities owned by humans, especially worship facilities must be aimed at building value consciousness as a foundation for strengthening character. Based on several references, character formation factors include:

- a. Realizing the main mission of prophecy
- b. The responsibility of parents/parenting patterns in the formation of the subconscious. The responsibility of forming children's morals begins with the awareness of forming the morals of the parents themselves.

The task of parents is to educate their children to be independent in the future, especially independent quarantining.

- c. The main mission of gathering, both formal and informal
- d. The main mission of education
- e. Interaction with individuals in social circles
- f. His loved ones/role models

Values to strengthen character can be distributed through non-formal and formal education. Consciousness is an accumulation of the dynamics of the soul structure. Therefore, Islamic teachings both ontologically (Faith), epistemologically (Ihsan) and axiologically (Islam) are culminating in value education as a variable in character formation. Therefore, parents play a role in shaping the character of children starting from the education of the embryo in the womb. The legendary character educator is the prophet Muhammad because in him there is *uswatun hasanah* and acts as a walking Quran. The purpose of his prophethood is to perfect morals as the peak of character. Character means making goals. Character that develops naturally is different from that through education. Character through education has certain goals, such as mystical education, tourism, politics, military, intelligence, household and mosque in order to shape character in accordance with the goals of education. Character is the quality of the structure of the soul that influences a person's personality or can also be mentioned as a habit of behavior that is believed to be done.

A. Conclusion

The Values Of Dhikrullah

The author concludes that zikullah as an Islamic teaching contains vibrational values that are useful for the brain, respiratory values that are useful for blood and metabolism, religious values that strengthen religious experiences and spiritual values that increase self-awareness that can be used as a stimulus to strengthen character. The values of dhikrullah contribute to building self-awareness to strengthen character. The sound produced by a person influences the nervous system in themselves and others. In every sound there are various feelings. Sound is one of the main aspects related to a person's perception, emotions and character²⁹ Individual characters can be categorized by listening to the frequency, amplitude and resonance of the sound. The sound has a different character from one person to another. During the dhikrullah, breathing activity and second vocal activity occur. breathing and voice have a strong relationship with emotions. The researcher connects the science of breathing and voice to support the value of dhikrullah as a character stimulus.

B. Closing

The implications of the name of Allah on the structure of a person's soul differ from one to another in relation to the experience stored in his memory about Allah. If the listener's memory contains sufficient data, both in terms of evidence and experience about Allah, then his perception will bring a strong positive influence on his mentality and character, but if the stimulus stored in his memory is not related to the experience of Allah, then the influence of the name of Allah on his mentality will be different. Dhikrullah as an Islamic religious ritual contains holistic values that have been practiced for thousands of years. The values of dhikrullah, today have been studied and proven to be very effective in bringing peace to the mind which can be a stimulus for strengthening character. Performing dhikrullah regularly using the right time and duration can develop awareness of values as a stimulus for strengthening character.

C. References

Al-Qur'an

Barbara Montgomery Dossey. 2005. *Holistic nursing: a handbook for practice* (United States of America: Malloy, Inc.)

Bonnie Strickland. 2001. *The Gale Encyclopedia Of Psychology*. Second Edition (United States Of America: Farmington Hills)

²⁹ Stephen P. Robbins, *Organizational Behavior* (New Jersey: Prentice-Hall International, 2001), p. 88.

The Values Of Dhikrullah

- Christian B. Miller. 2013. *Moral Character An Empirical Theory*. (United Kingdom: Oxford).
- Daniel L. Schacter. 2002. *Neuropsychology Of Memory Third Edition* (New York: The Guilford Press)
- Donald K. Freedheim. 2003. *Handbook of Psychology*. Volume 1 (USA: John Wiley & Sons, Inc)
- Gary Oliverio. 2007. *Maya 8 Character Modeling*. (Texas: Wordware Publishing)
- Harry Francis Mallgrave. 2010. *The Architect's Brain Neuroscience, Creativity, and Architecture* (USA: John Wiley & Sons Ltd)
- James D'angelo. 2005. *The Healing Power of the Human Voice Mantras, Chants, and Seed Sounds for Health and Harmony* (UK: Healing Arts Press)
- Joseph W. Ciarrocchi. (2001). *Counseling Problem Gamblers A Self-Regulation Manual for Individual and Family Therapy* (London: Academic Press)
- Juan Eduardo Campo. 2009. *Encyclopedia Of Islam* (New York: Facts On File, Inc. An Imprint Of Infobase Publishing)
- Larry Dossey. 1993. *Healing Words: The Power Of Prayer And The Practice Of Medicine* (San Francisco: Harper Sanfrancisco)
- Laurie J. Fundukian. 2009. *The Gale encyclopedia of mental health* (China: The Gale Group)
- Lisa Simon Onken. 1990. *Psychotherapy and Counseling in the Treatment of Drug Abuse* (Rockville: US Department Of Health And Human Services)
- Mark S. Kiselica. 2008. *Counseling Troubled Boys*. (New York: Routledge).
- Michael A. Arbib. 2003. *The Handbook Of Brain Theory And Neural Networks* (London: A Bradford)
- Stephen P. Robbins. 2001. *Organizational Behavior* (New Jersey: Prentice-Hall International)
- Stevan Lars Nielsen. 2008. *Counseling and Psychotherapy With Religious Persons A Rational Emotive Behavior Therapy Approach*. (London: Lawrence Erlbaum Associates).
- Susan Blackmore. 2005. *Consciousness: A Very Short Introduction*. (The United States: Oxford)
- Titus. 1984. *Philosophical Issues* (Jakarta: Bulan Bintang)