

Sufistic Therapy of 'Syair Nasihat': A Model of Holistic Medicine of the Global Era

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ABSTRACT

This ancient manuscript, entitled 'Syair Nasihat' (SN), saves the treasures of traditional medicine in the archipelago, namely treatment with a sufistic approach. The concept of sufistic therapy offered by SN is to offer holistic medicine, a concept of treatment that views the body and soul as a whole, holistic, and integral part of the universe. This concept has attracted the attention of the modern medical world because Western medicine is more inclined to view the human body parts. In Sufistic therapy, every human being must go through the process of *takhalli* (cleaning the soul from wrong actions and sins - repentance *an-nasukha*), *tahalli* (filling the soul with good and positive things, such as remembrance, prayer, and recitations), and *tajali* (the opening of the veil that has been covering the eyes of the human mind). These three stages must be carried out seriously so that humans can reach the level of 'Insan Kamil.' When this 'insan kamil' stage can be achieved by humans, then he will receive the abundance of Allah's grace. That is, he will get health, fitness, happiness. The method of dealing with ancient manuscripts is a philological study method in that it uses a critical edition to present appropriate and correct text editing. These alter can be utilized as a fabric for the substance examination stage related to the concept of Sufi therapy.

Keywords: *Syair Nasihat, Sufistic therapy, traditional medicine, health challenges, the global era.*

1. INTRODUCTION

The ongoing COVID 19 pandemic has rocked the world in many areas of life, including health, education, culture, development, economics, and transportation. Some experts categorically claim that this pandemic has changed the civilization of the world. This became known as "new normal". It is the new normal (never before) [1]. In this New Normal era, people must adapt to completely new life patterns. It means that the COVID-19 pandemic has changed the world order.

In expansion, Covid19, which has tormented the world, has caused different fears and alarms for individuals all over the world. In expansion, a puzzling strong fragrance spread in different media news. Of course, usually moreover influencing different government measures to reply to and anticipate the Covid 19 widespread [2]. Each locale is starting to carefully screen all exits from its region. A few nations unequivocally "near" already open courses. With this in intellect, all nations have started to recognize the significance of sway and sway in numerous ranges, counting nourishment, medication, and the economy.

The Indonesian government has rapidly balanced its budget to combat the effect of COVID-19. Not stopping there gets worse [3]. Most of the budget will be used to accelerate drug or vaccine discovery (currently in Phase 3 clinical trials) and accelerate recovery of economic impact (MSME and non-ASN workers, and BPJS). Income will be provided (by channelizing the budgets of *Ketenagakerjaan* participants) 5 million [4]. The goal is to properly and appropriately handle the COVID-19 pandemic so that the national economy does not fall into a prolonged recession.

From a health perspective, the Food and Drug Administration (BPOM) is working with the Ministry of Health and its subsidiaries, including state-owned enterprises and universities, to accelerate clinical trials of *Merah-Putih* vaccine. Increase. his implies that all parties in this nation are genuinely mobilizing all their might and endeavors to overcome this widespread promptly. In this manner, we have to upgrade the chronicled record of the life of our predecessors in antiquated writings. It has been associated with disease outbreaks throughout the history of human civilization [5]. Covid 19 is the eleventh pandemic in

human history [6], [7], at least based on existing records. Therefore, re-learning the wisdom of our ancestors in dealing with various pandemics is an inspiration for solving problems in dealing with Covid 19 [9], [10], [11]–[13]. This pandemic lasted greater than six months, so at the least humans can nevertheless deliver wish. The need for a wish will strongly debilitate the body's resistant framework. As a result, people can drop right into a lure of sadness, discouragement, and powerlessness to different infections [14]. Of course, this needs to be addressed wisely so that the COVID-19 pandemic does not trigger the emergence of new problems. In addition, there need to be breakthroughs in health research so that the COVID-19 pandemic ends soon. For example, by opening up opportunities for the world of traditional medicine as an alternative solution for accelerating the handling of COVID-19.

One of the ancient texts containing Sufi therapy as alternative traditional medicine is *Syair Nasihat* (hereafter abbreviated as *SN*). The concepts of Sufistic therapy offered by *SN* are (1) mind and body intervention which includes spiritual healing through remembrance and prayer; (2) Alternative medicine performance system & Alternative system of medical practice & Through hydrotherapy for bathing, aromatherapy, prayer movements. (3) manual healing methods by fasting, both obligatory and voluntary; (4) phytotherapy and pharmacologic treatment, such as herbs, herbs, and guruh; (5) diet nutrition for prevention and treatment, namely a diet against foods and drinks that are *haram* or *subhat*; and (6) other methods of diagnosis and treatment (unclassified diagnostic and treatment methods), namely ozone therapy, and alms therapy [11], [15], [14]. This implies that the concept of treatment included in *SN* is as well comprehensive to be utilized as an elective treatment within the setting of the COVID-19 widespread.

2. RESEARCH METHODS

This considers employments two strategies. ordinary and uncommon ways. The common strategy utilized in this ponder could be subjective. Ratna [17] proposes that a subjective strategy employments the possibility of elucidation to show it within the shape of a clarification. Based on the above conclusions, in this think about, the examination comes about are displayed within the clarification. The specific method used in this study is a literature study method. According to the results of the manuscript list, it is known that the *SN* manuscript is plural and the editing method is the primary [18]. The literary method was also used as a sound anthropological approach [19] [20]. It points to disclose the intelligence of the locale, especially the intelligence related to the concept of bark treatment as an elective to conventional

pharmaceutical contained within the *SN* reading material.

3. RESULT AND DISCUSSION

3.1 Sufistic Therapy is Holistic Health Care Systems

An integrator approach to treatment has not been far-reaching within the restorative community or in present-day medication. The restorative instruction educational programs are ruled by a fractional approach created by the western restorative community. A body or human body may be a unit or substance that cannot be effectively isolated [21], [14]. But presently, the advancement of advanced logical considering in material science, science, and brain research is exceptionally near to the conventional strange and social see that considers the body and soul as an indispensable portion of normal reasoning and soul. Subsequently, the general approach to wellbeing and mending will be in line with numerous conventional sees [21].

The holistic view is that humans are an inseparable part of the system of the universe. Thus, their view of disease is always based on inconsistencies and imbalances that result in "chaos" in the human body system, which then has an impact as disease, both medical and non-medical [21]. Related to this concept, it has not been accepted by all medical circles, especially modern medicine which relies more on the diagnosis of the mechanism of the emergence of a disease, especially biologically. That is, they will understand better if the cause of the disease is dominated by a malfunction of the body's metabolic system alone. Modern medical circles never want to involve environmental, psychological, and social aspects when diagnosing a disease. This is what holistic it is trying to straighten out that all aspects of human life are an inseparable part of the universe system [21].

The concept of this treatment has long been developed by major civilizations in various parts of the world. At that point, the concept of treatment is passed down from era to era through old writings that have been composed for hundreds and indeed thousands of a long time. The shrewdness of these conventions has to be studied and redeveloped for the advantage of mankind. One of them is an ancient text that contains the concept of holistic medicine, namely "*Syair Nasihat*" [11], [13].

SN teaches humans to always live according to God's teachings. That is, humans are guided and directed to always live in peace, happiness, and prosperity by God's teachings. Thus, humans will be directed to be able to go to *ma'rifatullah* [22]. Profoundly, these sorts of lessons are required by an

advanced society that is "dry" from devout life. Religion has so far only been used as a "status" or "marker" without ever having a real effect on human life [23]. So, with this holistic concept, humans are put back by their nature as *khalifatullah* on earth [24]. In addition, humans will also be fully aware of the task of the caliphate which has been neglected so far, resulting in them glorifying rationality and empiricism more. Whereas rationality and empiricism can never touch the deepest aspects of the human psyche. Only a touch of spiritualism values will be able to reassure the human heart [11].

With spiritual maturity, humans will always have positive and objective thoughts and avoid endless anxieties. People are persuaded to continuously do great, work difficult with full trustworthiness which is exclusively for the joy of Allah SWT. Usually, what is alluded to as otherworldly mending [25].

Of course, this marvel appears that not all human sicknesses can be cured as it were by depending on therapeutic drugs or advanced restorative gadgets, but or maybe that mending is gotten from the concentration of intellect, concentration of breathing, or self-centeredness through otherworldly thought. Equipped with this mindfulness, people will get calm, peace, and peace of intellect. It can too increment his confidence and devotion so that he can be more cautious in living each scene of life within the common world [11], [12]. In addition, this awareness can also be nurtured with the nature of pleasure, sincerity, and ihsan. The serenity of the soul can lead humans to true happiness [22], [26]. In expansion, the peace of intellect can moreover influence wellbeing viewpoints, such as (1) expanding the body's safe framework; (2) ordinary blood weight; (3) not effortlessly pushed; and (4) the hormone cortisol is well controlled [11], [13].

3.2 Sufistic Therapy in SN Texts

SN is one of the old compositions containing the concept of Sufi treatment. This concept is one of the otherworldly treasures of our precursors that has been passed down from era to era. Therefore, it is necessary to conduct a study so that local wisdom can be revealed and used as an alternative treatment model in the modern era. It is important because modern humans have been trapped in a treatment model that sees the human body parts. As a result, the methods of treatment that are taken are only partial. In the treated area, it can be healing, but it will cause damage to other organs of the body. This awareness then leads people to look for a holistic treatment model [13].

However, the holistic model of medicine is not found in the medical traditions of Western countries. The holistic medicine model can be found in the Islamic tradition and the eastern tradition. Thus,

awareness related to holistic medicine must be disclosed and disseminated more massively. In the perspective of sufistic therapy, human consciousness must always be based on the nature of pleasure, sincerity, and ihsan to build peace of mind. Then, that sense of calm can lead humans to true happiness [22], [26]. The following is a quote in the SN text.

rahman is a ready nature
we must believe in him
whoever gets him
the hereafter will be happy (SN, 1)

you learn the arguments and hadiths
don't sleep until the day is high
wake up praying in the morning
not preceded by the sun (SN, 19)

you should eat less
all sunnah fasting is good you do
you keep your tongue
useless things you do not say (SN, 19)

the tongue is the real enemy
to all humans
if you don't know what to say
let's be quiet to hear the news (SN, 19)

Allah the Exalted, the Lord who made
all his orders to do
you take away all his courage
perfect thou Islam is said (SN, 19)

you differentiate between fard and sunnah
do not equate halal and haram
you take care of your stomach
forbidden things you should not eat (SN, 20)

It is one of the strengths of religion that many political parties may not recognize. The treatments performed by the Sufis have proved to be not just a theory, but a beneficial application or application for humans. Sufis have analyzed that treating human ailment implies atoning Allah SWT for all botches and botches made intentioned or inadvertently. In other words, Sufis continuously decontaminate individuals from their souls and eagerly, yield the issues they confront to Allah, make them reliable, fair, and fair, and provide them halal nourishment. Educated them to eat [14].

Even in this context, Islam teaches not to ban the delicious foods allowed by Allah's SWT. as

sustenance. As long as you do not overdo it. Since one of the foremost fundamental human rights is proper to satisfactory and assorted parcels of secure nourishment to meet their essential needs and create their physical and mental capacities. Thus, human rights to nourishment are as vital as the correct to live itself. Of course, while adhering to the Prophet Muhammad's adab and sunnah [27].

The human body needs adjusted count calories that can be devoured and devoured for the part of insusceptibility to recharge misplaced substances, diminish starvation, fuel for work and exercises, and battle infections and ailments. Strengthen. A balanced weight loss plan is any other time period for a wholesome weight loss plan than an embodiment of the stability set with the aid of using Allah SWT. For all (see. Q.S. Ar-Rahmân [55]: 7 – 9).

A body is considered sound when all organic capacities are adjusted. For case, it may be a condition in which all appendages within the bodywork normally. On the other hand, when the to adjust is irritated due to changes within the body, it is called an infection [27]. In common, different illnesses are treated by adjusting and reestablishing the body's capacities and disposing of the impacts and side impacts of these infections. However, another aspect of modern medicine is not widely known. In short, the spiritual aspects of belief and obedience to Allah SWT are powerful enough to boost a person's immunity and even cure illness [29]. It is the meaning of the concept of maintaining physical and mental harmony [30].

The COVID19 outbreak began with a human habit of consuming foods banned in Wuhan, China, the bats. As evidenced by Quranic Surah Al- Ma'idah (5:3) [28] bats are said to fall into the Haram animal category because of their sharp claws and teeth. Therefore, the wisdom behind the ban on certain foods is obvious. Breaking these boundaries will have a tremendous 'impact' on people worldwide. Nearly all ranges of life, not fair wellbeing, are influenced by the COVID 19 widespread. Cutting-edge science can presently clarify the reasons for the boycott set by Allah. Like a carcass scientifically, a carcass is an unsanitary animal/meat due to the method of festering. The capture point of the butcher in Islam is the cleanliness of the meat. In case there's no decaying handle, the meat is considered sterile. Pigs wealthy in parasites contain destructive microscopic organisms such as tuberculosis, cholera, smallpox, scabies, and toxoplasma [31]. The issue presently is that as well numerous items are made from pigs and are broadly accessible within the locale. At slightest agreeing to inquire about comes about, the skin recuperation rate is 2.89%, the bone recuperation rate is 14.65%, the cruel recuperation rate is 52.07%, the inside organ recuperation rate is 13.59%, the blood recuperation rate is 5.3%, and the quick recuperation rate is known

to be 5.24%. It approach that the majority pigs weighing 103.7 kg are utilized in exceptional industries [32]. Everything is changed with a completely unique code this is simplest understood via way of means of unique corporations consisting of E904, E110, E631, E214, E476, E327, E570, E120, E100, E435 [31]. Therefore, it's far the Muslims` obligation to remind their siblings to pay extra interest to the intake and use of soaps, shampoos, seasonings, and cosmetologists. Here, the Indonesian *halal* qualification body by MUI needs to take this seriously to save humanity from the outbursts of various illnesses and sins. Sufis use step-by-step methods in treatment, depending on the stage (*maqama*) and *ahar*, especially after experiencing or suffering from an illness and regaining health. Recuperating at the maqam and aval level uncovers the flawlessness of the human soul. In other words, a person's closeness to Allah SWT ensures physical and mental wellbeing. Subsequently, there's continuously no enduring for those who are with Allah. Moreover, there's no anxiety or fervor in his soul. Typically, steady with the concept of memory, which can continuously give peace and tranquility. The clarifications are those who continuously keep in mind Allah SWT. Turn his heart to Allah. May he expel the subtle qualities and fill his heart with a commendable identity. It permits memory-trained individuals to cleanse their minds from the fear of perplexity and unfavorable impacts. Another, enter the organize of life with a solid intellect, an intellect full of fear, question, and envy [14]. In this manner, bark treatment could be a treatment that prioritizes the otherworldly viewpoint of an individual. To touch this basic root, barks more often than not energize themselves to mend themselves when they are wiped out and depend on their adherents to do so. These proposals are, to begin with conceptually bundled and after that connected to self-healing.

If you get it Sufism as an endeavor to eat up people's otherworldly values, points to teach individuals who are devout, solid individuals whose souls are filtered. In Sufi, these endeavors to filter the soul through refinement of the soul are called *tazkiyat al nafs*, and Sufi treatment decontaminates the soul, returns the soul to nature, mends the debilitated, and advances wellbeing. It may be a preparation for recuperation. The issue of psychotherapy is based on Algazari's claim that the soul can be treated in the same way as the body [14]. In this manner, compliance may be a medication, and noncompliance may be a harm that influences a person's intellect and body. In other words, the treatment of illness is battling the cause. He too emphasized that all causes of awful characteristics must battle information and charity [33].

The course takes after Algazari's hypothesis of the interaction of the soul and the body. The disposal of

awful characteristics through charity is called *ilâjalamali*, which is still based on Sharia law. This sort of treatment requires a part of persistence. There can be no mending without tolerance. For this reason, information, kindness, and persistence are the cures for awful ethics. The nearness of information advances leniency, but persistence is a portion of the component of kindness, not of the free variable. Subsequently, bark treatment ought to proceed to be based on the substance of Sharia law.

4. CONCLUSION

SN is one of the ancient manuscripts that preserves the holistic medical model, the local wisdom of Sufi therapy. The great civilization of the world has long developed this treatment model. But, then, the intellectual treasures were passed down from generation to generation through ancient manuscript media. Therefore, it is necessary to conduct a more profound and comprehensive study so that the intellectual treasures of holistic medicine can be developed for the benefit of humankind in the present and the future.

One of a person's efforts when being tested in the form of an illness is to get well soon. Sufi therapy offers methods to repent immediately by asking Allah for forgiveness and protection for all mistakes and sins. In addition, we must be happy to accept all the gazes of Allah, including the diseases that are present in the episodes of our lives. A sense of pleasure, patience, and trust in the continuous remembrance of the name of Allah SWT. All of which will bring people to accelerate healing from the disease they are suffering from. Of course, this must also be accompanied by outward efforts, namely going to a doctor or expert and taking prescribed medicines or herbs in a disciplined and regular manner.

The principles of Sufi therapy contained in the SN text are as follows: (1) *takhalli*; (2) *tahalli*; and (3) *tajalli*. This all reflects the work of *Insankamil*, who closed all the doors leading to the peace of mind, joy, justice, happiness and disobedience of Allah SWT. Subsequent actions strengthen the body's immunity, normalize blood pressure, and better control the hormone cortisol.

Piety and immorality are a combination of drugs and poisons. That is, as long as man can maintain his obedience to Allah SWT, then in fact he has chosen medicine for life, both in this world and the hereafter. However, when he chose to be disobedient to Allah SWT, then in fact he consciously chose the poison for his life that not only affected the heart, but also the human body. So, the healing process of a disease can be done by fighting the cause ultimately. But it can only be done with an excellent ability to recognize all the causes of the disease. Of course, this requires

adequate knowledge, consistent practice, and patiently undergoing a predetermined process, and still relying on the guidance of the Shari'a.

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