

Sufistic Approach Psychotherapy as a Mental-Spiritual Development Effort

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Abstract—The pandemic has a real impact on the inhibition of various activities and the order of human life, both social, economic education and tourism. So that in the long term this situation can lead to mental and spiritual instability if not managed properly, such as stress, boredom, anger, anxiety, pessimism in facing life and others. This impact was felt by the participants of 'Sekolah Ibu' as the guardian of the community in their area, especially in household resilience. To maintain mental-spiritual balance, an understanding and coaching effort is needed, so this study is entitled "Psychotherapy with a Sufistic Approach as an Effort for Mental-Spiritual Development". The method used in this study is descriptive-analytical-participatory method. There are 2 forms of this training program. First, knowledge for understanding, namely Sufistic psychotherapy insight material and mental coaching based on the Qur'an - al-hadith. Second, building mental health, namely practice sessions with dhikr through relaxation, meditation, e-mail, ecotherapy, earthing therapy, forest bathing and barefoot. The objectives of this training are: 1) They understand the scientific argumentation regarding dhikr as therapy for mental health and mental calm, so as to foster awareness/mindfulness. 2) In certain mental conditions/down, they can practice it so as to reduce pressure. The results of this coaching are expected to be able to contribute to the community in terms of mental health which is very much needed during this pandemic, especially in household resilience.

Keywords—*mental development, spiritual, psychotherapy, sufism*

I. INTRODUCTION

In modern times, human life is full of demands that cause pressure, coupled with the erosion of the spiritual dimension and vision of God within him. So that not a few of them have a dilemmatic mental condition due to an imbalance between the spiritual dimension and the development of the times. They are not ready to face the challenges of life, especially during this pandemic, which has an impact on emotional instability and pessimistic feelings. This can happen to anyone, including participants in the 'mother's school', a program under the auspices of the Indonesian Family Home Foundation [RKI] whose participants are specifically for women, both those who take part in domestic and public roles. The purpose of the

mother's school is to gain knowledge about family resilience and various skills. They are trained to provide assistance to the community in their area, especially in household resilience [1].

The impact of the pandemic in various sectors resulted in their mental-spiritual imbalance. Human ability to identify problem solving varies. The thing that is feared is the inability to trigger negative things such as excessive anxiety, prolonged sadness and not being able to cope with stressors so that stress arises which results in an imbalance in life [2]. The key to achieving an integrative mental health is to draw closer to Allah and perform acts of worship that are both outward and inward [3]. Therefore, it is necessary to treat emotional problems. Psychotherapy with a sufistic approach as a coaching effort to reduce mental stress. Or as a spiritual healing therapy, moral [thoughts, feelings, behaviour] and physically through the guidance of the Koran and as-Sunnah of the Prophet SAW [4].

There are several factors that cause a person to experience mental stress, namely: first, various problems that occur in life. Second, lack of religious insight and understanding, Third, the existence of certain diseases suffered [5]. So, from this coaching they get several things, namely: 1. Knowledge of Islamic values [Sufism] as mental reinforcement and urgency. 2. Insights on mental rest, inner recovery, and the search for meaning in life through nature healing activities. 3. Sufistic psychotherapy that can be practiced by Mother's school participants at their respective homes to improve their mental health by dhikr through healing touch, relaxation, basic yoga, ecotherapy, forest bathing, meditation, mindfulness, earthing therapy, grounding and barefoot.

II. RESEARCH METHODS

This research is case study research using descriptive and participatory analysis methods, namely methods that try to decide on solving the current problem based on the data, while presenting the data, analysing and interpreting it. The descriptive method aims to describe the facts systematically and carefully, so that the results of the research are scientific, namely rational, empirical, and systematic [6].

This method is used to analyse and present facts systematically about matters related to research and titles so that conclusions can be easily concluded. The data collection uses observation and interview techniques, because these two techniques are relevant to the condition of the object of research. Then the type of data collected is in the form of qualitative data including words, actions, and data in the field. The rest is additional data such as documentation, about the development of Sufistic psychotherapy and therapeutic practice.

III. DISCUSSION

A. Definition of Sufistic Psychotherapy

Psychotherapy is a form of treatment or treatment of emotional problems. With the aim of eliminating the scheme to overcome disrupted behaviour patterns and promote positive personal growth and development [7]. While Sufism is a way of purifying the soul, clarifying morals to obtain happiness in life [8]. So Sufistic psychotherapy is mental healing with a Sufism approach through mental rest and inner restoration that can motivate you to do the right thing, reduce emotional stress and stress, can develop your potential, be active and productive [meaning live/understand the meaning of life].

Specific functions of sufistic psychotherapy, namely: 1. Preventive function; By understanding and studying and applying this knowledge, a person will be able to avoid situations that endanger himself or his soul, mental, spiritual and moral. 2. Healing/treatment function; will help a person to heal from mental, spiritual, psychological disorders such as with remembrance of the heart/soul to be calm and peaceful. 3. Purification function; make efforts to purify oneself from mistakes by focusing on the Most Holy [*dhikrullah* and uniting Allah SWT] [9].

The targets or objects that are the focus of healing and treatment from the Sufistic approach of psychotherapy here are human beings who are intact, namely related to disturbances in several aspects, namely: 1. Mental; related to thoughts, reason, memory or processes associated with them so that they cannot make decisions properly and correctly, 2. Spiritual; which is related to the problem of the religious soul, which is related to religion, faith, piety and concerning transcendental values, 3. Moral; namely the state inherent in the human soul, which gives birth to actions without going through a process of thought, consideration or research, 4. Physical [physical]; In this case, it is often done in combination with a Sufistic psychotherapy approach with medical therapy or medical science in general [10].

While the goals are: 1. Provide assistance to each individual to be mentally, spiritually and morally healthy or physically and mentally healthy, 2. explore and develop human resources, 3. lead individuals to construction changes in personality and work ethic, 4. improve quality faith, Islam, authenticity, and monotheism, in everyday life, 5. lead individuals to know, love

and meet the essence of self and the most holy essence, namely Allah SWT [11].

B. Material on Insights and Understanding of Dhikr and Mental Rest to Participants

1) *The first material explains the concept of Dhikr:* Allah calls the Qur'an a dhikr: "And this Qur'an is a dhikr (book) which has blessings which We have sent down". (QS. Al Anbiya': 50). But what kind of dhikr is meant to calm the heart, namely dhikr with full awareness. So that the verses of the Koran become medicine, both for the body and for the soul. As in His word: "And We send down from the Qur'an something that is an antidote and a mercy (QS. Al-Israa': 82). Participants were given an understanding that with high faith in Allah, every verse that we read will be a remedy for us when we are in sadness and anxiety. The Messenger of Allah has mentioned, whoever reads the last two verses of Surah Al-Baqarah at night, then Allah will protect him from various evils, diseases, worries, and anxiety. the most efficacious soul [12].

Dhikr itself comes from Arabic which means 'to mention' or 'to remember'. In the language of religion (Islam) remembrance is defined by mentioning or remembering Allah verbally through *thayyibah* sentences [13]. Although dhikr is often understood as an effort to remember Allah through words, the essence of dhikr is in mindfulness by practicing concentration on the greatness of Allah SWT. So that it affects his spiritual which is reflected in all aspects of his life.

The virtue of dhikr is mentioned by the Prophet SAW in his hadith he said:

Abu Hurairah RA narrated that the Prophet said, "Allah said, "I treat my servant as he wishes I would treat him. I am with him whenever he remembers Me: if he thinks of Me, I think of him; if he mentions Me in his soul, I call him in myself, If he mentions Me in some degree, I will call him better. If he draws near to Me an arm's length away, I approach him at arm's length; and if he draws near to me an arm's length away, I draw nearer with two arms stretched out nearer to him; and if he comes to me walking, I go to him running. " (Al-Bukhari and Muslim) (Hadith No. 4832 Book of Dhikr, prayer, repentance and *istighfar*).

The etiquette that needs to be considered when dhikr so that the goals and values can be achieved are: The state of being in a holy place, the place of dhikr is clean and quiet, adorn yourself with the nature of being easy, clean the mouth first with siwak, the position of dhikr is sitting except in a state of urgency, facing the Qibla fully solemn and calm, focus his heart on dhikr, dhikr calmly, not in a hurry. chant in a voice that can only be heard by oneself unless the dhikr is carried out in congregation [15].

2) *The second material, knowledge about the connection of dhikr with mental rest scientifically:* Participants were given an understanding that human problems originate from feelings

of depression or stress are things that always approach the human soul. Human reactions are different when experiencing this feeling. Some can face it calmly so that it can be overcome. There are those who need the help of others to overcome them, there are also only with a spiritual approach so that pressure, stress and sadness will disappear and be replaced with calm. [16]. The word of Allah QS al-Fajar: 27-30, which means: "O calm soul!. Return to your Lord with a heart that is pleased and pleased with Him. So enter into the group of My servants. And enter into My Paradise."

3) *Dhikr between therapy for peace of mind*: Dhikr has the intention of presenting Allah in our hearts and letting go of negligence. Peace of heart and soul can be obtained by dhikr, in addition to increasing faith in Allah SWT. Doing dhikr activities will always remember that, Allah will remember His servants who always do dhikr. The heart of someone who always dhikr will be filled with positive things. All bad influences, including the sense of misgivings which is the entrance of the devil, will disappear with sincere and routine dhikr. Dhikr has enormous benefits including calming the soul, cleaning the impurities of the heart, arrogance, hatred, envy, envy and one of the wasilah in solving problems of the human soul. Dhikr in the Koran is mentioned 292 times and is contained in 264 verses [17].

To reduce emotional tension, anxiety, stress, sadness can be done with dhikr relaxation therapy. The calm that is generated after dhikr will help individuals to manage emotions. If emotions can be managed properly, this will have an impact, namely the individual's ability to control cognition and affect. Problem solving through dhikr psychotherapy is a way of treating the soul both physically and psychologically by involving all elements of the soul and Muslim behaviour. So that it produces positive values in human life and leads to peace and stability of the soul [18].

How is dhikr related to peace of mind, based on the word of Allah which means: "Remember, only by remembering Allah, the heart becomes peaceful." [Surah Al Ra'du: 28]. dhikr to Allah SWT., either verbally such as reading or listening to the Koran, or by means of tasbih, tahmid and takbir. As for the logical reasons or scientific arguments related to dhikr and inner peace based on research results of The effect of dhikr and murottal Quran therapy brainwaves on brain parietal region. That the human brain has thousands of electric power skat with a value The unit frequency is Hertz [Hz] in Gamma [1-3 Hz] Beta [12-25 Hz], Alpha [8-12 Hz], Theta [0.5-4 Hz], and Delta [4-8 Hz].] This means that humans have an electric current that can draw energy from their surroundings including nature for peace of mind. The environment, forests or plants can affect the human brain, which is called Biophilic intelligence. relationship or unification, there will be a relationship between nature and humans which ultimately leads to God with full awareness [19]. The resulting brain waves will give birth to the meaning of life which is reflected in humans with creative values, experiential values and attitudinal values [20]. In the brain there is a Pre-Frontal Cortex [PFC] which functions as

planning, organizing, social and decision making, through sound waves it can move the brain nerves [functioning as brain nutrition] which produces a wave. These waves move and command the body to speak, think and act. Limbic which functions to regulate intellectual, emotional and behaviour. But the PFC was able to lead and educate the Limbic [21]. So if the PFC can be properly nourished, through good and correct sound waves for example, through dhikr, prayer and reading the Koran with mindfulness, then the PFC can control the Limbic so that it gives birth to calm emotions and good behaviour with brain waves in Alpha. [8-12 Hz]. Based on the Koran and al Hadith that: *Tatmainnu al qulub* with relaxation dhikr and Healing Touch. It was narrated from 'Aisha R.A said: "The Messenger of Allah (SAW) when there was a sick person among us, he touched it with his right hand, then he prayed..." [H.R Bukhari Muslim]. Then Uthman bin Abi 'Ash said: "So I practice the instructions of the Messenger of Allah, so that Allah removes the disease from me" [H.R Bukhari Muslim].

C. *Practice of Sufistic Psychotherapy*

The last material is the basic practice of therapy, so that participants can do it at their respective homes in stages, namely:

- Relaxation of dhikr and meditation; focus, pause for a moment, empty your mind and turn it only to Allah so that you can control and control yourself, through the meridian points on the face. Dhikr meditation [contemplation and contemplation/muhasabah on life, the body possessed to stimulate gratitude from the heart with tumaninnah movement therapy. ecotherapy, forest bathing.
- Healing touch; therapy with touch and breathing accompanied by dhikr to influence the energy field that penetrates and surrounds the body through dhikr for energy balance through forest bathing and barefoot.
- Qigong; Focusing on body movements and breathing accompanied by dhikr, as well as energy absorption, is a functional essence inherent in humans.
- Yoga; union with the Creator and nature Movement and breathing accompanied by dhikr utilize natural energy [forest, ocean. earthing therapy and grounding. carried out in a sustainable manner to give birth to fullness and sensitivity.
- Practice recognizing emotions and dealing with stress; let go angry, patient, response to pain, make priorities and work on it.

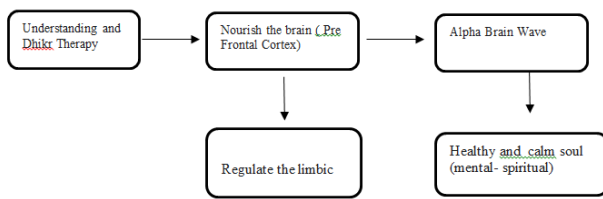


Fig. 1. Diagram of sufistic psychotherapy for mental-spiritual development.

IV. CONCLUSION

A Muslim in his life needs to live two things. The first is gratitude and the second is patience. No matter how heavy the problem we face, don't keep us away from the grace of Allah SWT. By getting closer to Allah and always asking for His help, it is proof of our obedience and submission as Servants. Reading the Qura'n, chanting dhikr that is optimized with touch, movement and breathing utilizing natural energy [sufistic psychotherapy] can give a positive and kind touch to the human soul which will give calm and peace to the heart as mental-spiritual therapy. So the training is very needed because it can balance mental health especially for Sekolah Ibu's participant.

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