
Sufi Healing in *Tarekat Alawiyah*: A Comparative Study from Al-Ghazali's Sufism and Psychological Perspective

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Abstract

*Happiness is the goal of life that everyone desires. Happy people can be careful in their decision-making, actions, and efforts to achieve happiness itself. Tarekat is a spiritual organization with specific methods as a form of practicing Sufism teachings that have a healing dimension. The Sufi healing dimension in this tarekat focuses on healing the soul so that Sufi practitioners can improve their mental well-being through the teachings of *zuhud*, *tawakal*, *khauf*, and *mahabbah*. The purpose of this study is to examine the dimension of Sufi healing in the teachings of the Alawiyah Order based on Al-Ghazali's Sufi perspective. This study uses a literature review approach by collecting various literature through searches based on relevant discussions in research, ranging from books to articles; literature processing; filtering; combining and drawing relevant conclusions. This research shows that conceptually produces a psychological concept that connects the basic principles of the teachings of the Alawiyah Tarekat and the framework of Al-Ghazali's Sufism with the path of Sufi healing in the modern era. Modern psychological and scientific concepts that have been developed include preventing distorted thinking that causes stress, righteous deeds driven by increased productivity and happiness, motivation for self-improvement and repentance, generating positive energy, and being able to make wise decisions through self-awareness.*

Keywords: *alawiyah tarekat; tasawwuf al-Ghazali; sufi healing; psychology*

Abstrak

Kebahagiaan merupakan tujuan hidup yang diinginkan semua orang. Orang yang bahagia dapat berhati-hati dalam pengambilan keputusan, tindakan dan berusaha dalam menuju kebahagiaan itu sendiri. Tarekat merupakan organisasi spiritual dengan metode tertentu sebagai bentuk pengamalan dari ajaran tasawuf yang memiliki dimensi healing. Dimensi sufi

healing dalam tarekat ini berfokus pada penyembuhan jiwa sehingga memungkinkan para praktisi sufi dapat meningkatkan mental well-being melalui ajaran zuhud, tawakal, khauf dan mahabbah. Tujuan penelitian ini adalah menelaah dimensi sufi healing dalam ajaran Tarekat Alawiyah dan berdasarkan perspektif tasawuf Al-Ghazali. Metode penelitian ini menggunakan pendekatan kepustakaan dengan mengumpulkan berbagai literatur melalui pencarian berdasarkan pembahasan yang relevan pada penelitian mulai dari buku, dan artikel; pengolahan literatur; penyaringan; penggabungan dan penarikan kesimpulan yang relevan. Penelitian ini menunjukkan bahwa secara konseptual menghasilkan konsep psikologis yang menghubungkan prinsip dasar dari ajaran tarekat alawiyah, kerangka sufisme Al-Ghazali dengan jalan penyembuhan sufi di era modern. Konsep psikologis dan ilmiah modern yang dihasilkan diantaranya adalah pencegahan distorsi pemikiran yang menyebabkan stres, amal dan didorong oleh peningkatan produktivitas kebahagiaan, motivasi untuk perbaikan diri dan taubat, menghasilkan energi positif, serta mampu mengambil keputusan yang bijaksana melalui kesadaran diri.

Kata Kunci: tarekat alawiyah; tasawuf al-ghazali; sufi healing; psikologi

INTRODUCTION

The universal human quest for happiness is a timeless pursuit, with Aristotle positing it as the ultimate goal of life that motivates intentional decisions and actions (Thanh, 2023). Within a spiritual context, authentic happiness is a transcendental experience rooted in a close, eternal relationship with God (Yurnalis et al., 2022). This perspective aligns with Sufi healing, a holistic approach that integrates the physical, psychological, and spiritual dimensions. The teaching of *Sufism* is the theoretical aspect, while the practical form is *tarekat*, if the two are combined, it will produce a spiritual experience with positive energy for life (Kholifah et al., 2022).

In psychology, healing can be understood as a recovery process that restores mental health by addressing challenges such as anxiety, depression, stress, anger, and trauma. It emphasizes not only symptom reduction but also the development of resilience, emotional stability, and holistic well-being (Mutohharoh, 2022). Imam Al-Ghazali's influential book, *Ihya Ulumuddin*, serves as a foundational text that integrates fiqh, Sufism, and theology to strengthen faith and encourage psychological well-being (Božek et al., 2020). Imam Al-Ghazali's perspective on Sufi healing, as detailed in *Ihya Ulumuddin*, outlines three sequential stages for the spiritual seeker (*salik*): *takhalli*, *taballi*, and *tajalli* (Nurzaman et al., 2024). This framework offers a pathway for positive personality and behavioral transformation (Uddin & Irshad, 2022).

In a dynamic world, finding balance and meaning in life is crucial and research indicates that this meaning can be cultivated through religious experiences (Farid, 2024). Sufi practices, such as those emphasizing *zuhud*, *tawakal*, *khauf*, and *mahabbah*, have been shown to alleviate anxiety and depression, thereby improving mental well-being. The Tarekat Alawiyah maintains this *sanad* through its adherence to the Qur'an and Hadith (Al-Simth, 2017). The consistent application of its five core principles *Ilmu*, *Amal*, *Khauf*, *Ikhlās*, and *Wara* is understood to have a significant positive effect on the psychological well-being of its followers (Haryanto & Muslih, 2024).

Despite this growing body of literature, a research gap exists concerning a systematic analysis of how a specific Sufi order's teachings align with a foundational theoretical framework. This study aims to address this gap by examining Sufi healing in the teachings of Tarekat Alawiyah and analyzing these teachings from the perspective of Al-Ghazali's Sufism (Alaudin, 2023). The significance of this work is to provide a more robust understanding of this spiritual healing process, which has been shown to be effective in managing stress and mild psychological disorders (Al-Ghazali, 2021). The theoretical contribution is the synthesis of two distinct fields of inquiry, while the practical contribution is to provide a comprehensive, academically sound explanation of a humanist spiritual path that offers valuable insights for psychological well-being.

DISCUSSION

Synthesis of Tarekat Alawiyah Teachings and Al-Ghazali's Three Stages of Sufism

Tarekat comes from the word "*thariq*" which is classified as a noun. *Thariq* literally in Arabic means method, way, path, or system, so that tarekat is generally an effort with a certain method to get closer to Allah (Amin & Astuti, 2022). The definition of *tarekat* can also be understood in two perspectives: first, a way to discern the condition of the soul and behaviours as a basis for *suluk* (spiritual journey). Second, an association of *Sufis* with certain training methods as a form of enforcement in Islamic law so that a sense of God's presence arises (Rahmawati, 2014). The Tarekat Alawiyah is a spiritual association of descendants of the Prophet Muhammad, with its name "Alawi" referring to its lineage to Ali bin Abi Talib. The name was first used by Imam Alwi bin Ubaidillah, who lived in Hadramaut (Novel bin Muhammad Alaydrus, 2018).

This order is considered to unite Muslims by following the example of the Prophet Muhammad SAW, who remained patient and compassionate even when faced with mistreatment (Munir, 2018). Tarekat, particularly those classified as *mu'tabaroh*, possess a continuous spiritual lineage (*sanad*) to the Prophet Muhammad SAW, ensuring authentic teachings and spiritual guidance (Rohmah, 2021). The Tarekat Alawiyah refers to the Qur'an and Hadith, which is demonstrated through its recommended practices of *ratib Bani Alamiyin*, such as *ratib al-Hadad* and *ratib al-Attas*. These practices encourage constant recitation of the Qur'an, prayer, and *dhikr* (Novel bin Muhammad Alaydrus, 2018). This order is highly accessible, as it does not require formal initiation rituals and emphasizes practice (*amal*) and morals (*akhlak*) (Saepudin, 2020). These teachings are believed to influence psychology positively, fostering a sense of happiness and good behavior (Jalili & Ulfa, 2023).

The scientific tradition of Tarekat Alawiyah traces its lineage (*sanad*) through two main figures: Shaykh Abu Madyan Shu'aib al-Maghribi and Shaykh al-Faqih al-Muqaddam Muhammad bin Ali Baalawi (Surur et al., 2024). The *sanad* of Sheikh Abu Madyan connects back through Imam Al-Ghazali to the Prophet Muhammad, while the *sanad* from al-Faqih al-Muqaddam also traces its lineage directly to the Prophet (Bang, 2003). This order is directly guided by the descendants of the Prophet Muhammad, commonly referred to as *habib* or *sayyid*, who originate from Hadramaut, Yemen (Rangkuti, 2022). The straight path of life as explained, "Say (Muhammad) if you love Allah, then follow me, then Allah will love you and forgive you all your mistakes, surely Allah is Forgiving and Merciful" (QS. al-Imran: 31).

Table 1. Lineage (Sanad) of the Tarekat Alawiyah

Sanad Khirqah Genealogical	Sanad Khirqah Abu Madyan
Muhammad ﷺ	Muhammad ﷺ
Alī bin Abī Tālib	Alī bin Abī Tālib
Husain	Abī Sa'īd al-Ḥasan
Ali Zainal Abidin	Abī Muḥammad Sa'īd al-'Ajmī
Muhammad al-Bāqir	Abī Sulaymān Dawūd bin Naṣīr
Ja'far al-Ṣādiq	Abī Maḥfūz Ma'rūf bin Fayrūz al-Karikhī
Alī al-'Arīḍī	Abī al-Ḥasan al-Sirrī
Muhammad	Abī al-Qāsim al-Junaid
Isa	Abī Bakr
Ahmad bin 'Īsā al-Muhājir	Abī Ṭālib al-Makkī Muḥammad bin 'Alī
Ubaidillah	Abī Muḥammad 'Abd Allāh bin Yusuf al-Juwaynī

Sanad Khirqah Genealogical	Sanad Khirqah Abu Madyan
Alawi (The ancestors of the Bani Alawi)	Abd al-Malik, Imām of the Ḥaramayn
Muhammad	Abū Ḥāmid al-Ghazālī
‘Alawī	Muḥammad bin ‘Abd Allāh al-Mu‘āfirī
‘Alī, Ṣāhib Qasam	Abī al-Ḥasan ‘Alī b. Ḥarzhām
Muhammad, Ṣāhib Mirbāṭ	Abū Ya‘azzā
‘Alī bin Muhammad	Shu‘ayb Abū Madyan
	Abd al-Raḥmān bin Muḥammad al-Ḥaḍramī al-Maghribī
	‘Abd Allāh al-Ṣāliḥ bin ‘Alī al-Maghribī
	Muḥammad bin ‘Alī al-Faqīh al-Muqaddam

Takhalli is the initial stage of self-purification in Al-Ghazali's framework. This stage aligns with the Tarekat Alawiyah principles of Knowledge (Ilmu) and Piety (Wara'). Knowledge (Ilmu), both Umar bin Seggaf as-Segaff and Shaykh Ali bin Abu Bakar state that knowledge elevates an individual, while a lack of it hinders glory. The light of knowledge is considered the source of life, while ignorance is spiritual death (Al-Simth, 2017). Ignorance, in a broader sense, is not merely a lack of information but a cognitive distortion that can lead to stress and maladaptation (James FW, 2018). Islam obligates Muslims to seek knowledge for the benefit of all humanity (Fakhruddin et al., 2018). As Imam al-Hadad said, a person who is engaged in religious knowledge and acts upon it will be guided throughout their life (Al-Simth, 2017).

Piety (Wara'), Habib Idrus bin Umar al-Habsyi and others define *wara'* as a form of self-guarding against doubtful or ugly things and turning away from what is prohibited (Al-Simth, 2017). *Wara'* is considered the beginning of *zuhud* (asceticism) (Al-Ghazali, 2021). According to Yahya bin Mu'adz, the nature of *wara'* is twofold: all actions are directed only to Allah, and the heart is always filled with the remembrance of Allah (Al-Simth, 2017). Psychologically, *zuhud* is the nature of avoiding and being vigilant against things that are harmful to the self (Defriono et al., 2023). The teachings of the Tarekat Alawiyah, therefore, represent a holistic form of God-consciousness, involving the mind, heart, and spiritual aspects. This shows that the *tarekat* is a summary of Islamic teachings on piety, encompassing cultural, spiritual, and social relationships (Naufanita, 2023).

The Tahalli stage, focusing on cultivating virtuous behavior, is realized through Righteous Deeds (Amal) and Fear of God (Khauf). Righteous Deeds (Amal), the Qur'an

states, "Whoever desires a meeting with his Lord then indeed the individual has the necessity of doing righteous deeds and let the individual not commit shirk with anything against his Lord" (QS. al-Kahf: 110). Habib Umar bin al-Hafidz notes that a person who uses their body to seek knowledge and perform good deeds resembles the angels (Hafidz, 2022). Psychologically, the theory of self-determination suggests that righteous deeds, driven by intrinsic motivation, can be linked to productivity, happiness, and personal and spiritual growth (Hardy et al., 2022). Fudhail bin Iyad states that a fool is one who does not practice the knowledge they have gained (Al-Simth, 2017). The teachings emphasize that through righteous deeds, one's spiritual state will improve, as knowledge is not for debate but for submission (Al-Ghazali, 2021).

Fear of God (*Khauf*), The Qur'an states, "And for those who fear their Lord, two heavens will be provided" (QS. ar-Rahman: 46). *Khauf* is a feeling bestowed by Allah, divided into two types: *khayyab*, which is fear accompanied by divine knowledge (*ma'rifatullah*), and fear arising from negative things or perspectives (al-Jauziyah, 1999). Habib Umar bin al-Hafidz explains that this fear is a positive motivator, encouraging individuals to optimize their potential, time, and morals (Hafidz, 2022). *Khauf* (fear of God), a core principle of the Tarekat Alawiyah, is viewed through the lens of Al-Ghazali as a state arising from both knowledge and righteous deeds (*Amal*) (Jarman Arroisi et al., 2023).

Tajalli, the culmination of the Sufi journey, where the spiritual veil is lifted, is made possible by the state of Sincerity (*Ikhlas*). *Ikhlas* is a practice of the heart, as Allah looks at the heart, not the physical body. Sincerity is a prerequisite for the acceptance of one's deeds (Koycu & Hidir, 2023). Hudzaifah al-Mar'asyi defined sincerity as the alignment of a servant's outward and inward actions. Haris bin Asad al-Muhasibi said that those who adorn themselves with sincerity will be granted divine grace to follow Allah and His Messenger (Al-Simth, 2017). Worldliness that is impure must be cleansed so that one is able to receive the light of Allah and see the shadow of Allah directly in one's heart. Therefore, according to Al-Ghazali, anyone who wants to see God must have purified their heart and be full of sincerity (Artika et al., 2023). This process in turn cultivates a sense of sincerity (*ikhlas*), which is an applied form of knowledge and righteous deeds (Moez et al., 2022).

Sufi Healing Model: From Brain Coherence to Spiritual Resilience in Tarekat Alawiyah

Sufi healing, as conceptualized by Al-Ghazali, is a path to purify the heart from sin in order to achieve peace of mind. A Muslim scholar such as Al-Ghazali has developed works on *Sufism* as a form of self-healing therapy in his book *Minhajul 'Abidin* (Antika et al., 2024). Happiness, according to Al-Ghazali, is a synthesis of knowledge, action, spirituality, and physical health. Al-Ghazali also argues that happiness can be achieved through increasing one's faith in God through purification of the heart, which can bring eternal happiness (Jalili & Ulfa, 2023). According to Al-Ghazali, *Sufism* has five levels or *maqamat*, which are interpreted as sincerity to Allah and good relations with fellow human beings, thereby creating a heart that is not entangled in worldliness (Fasya, 2022).

Healing can also be referred to as *asy-syifa'*, which means treatment. Healing can be obtained from a therapeutic process carried out by a psychotherapist to achieve an individual's mental health and can also be done independently or what is called self-healing (Mutohharoh, 2022). Meanwhile, *Sufi* internalization in the healing process is understood as both a process and a modality; a process for treating mental disorders through *Sufism*; and a modality for avoiding disorders that have been experienced. Through *Sufi* psychotherapy, the *Qur'an* can come alive and coexist closely with humans through the healing of human psychological conditions, thereby realizing purity of heart, divine wisdom, improving morals, and overcoming psychological and emotional disorders (Mursalin, 2024; Wahid et al., 2024). Sufi healing is a therapeutic method that integrates cognition and intuition to address spiritual and psychological ailments (Bagheri et al., 2025; Rahman, 2014)

One example of a disease experienced by humans is anxiety. Anxiety is a human response to perceived threats, whether real or imagined, which triggers physical and emotional reactions such as rapid heartbeat, muscle tension, and excessive fear (Husna & Khodijah, 2024). Therefore, a series of holistic treatments are needed. As a Muslim, curative and preventive efforts will be more meaningful if they are based on Islamic values derived from the *Qur'an* and hadith. *Islam* itself refers to healing as *Asy-syifa'*, which means treatment, healing, and curing patients. This concept is rooted in the spiritual essence of an individual's relationship with God, humanity, and the universe, echoing the primordial covenant from the *Qur'an* (Abidin & Sirojuddin, 2024). Psychologically, this divine grace is often associated

with enhanced psychological well-being, including self-acceptance, emotional stability, and inner peace (Harlianty et al., 2022).

Al Ghazali also believes that the essence of humans has elements within its structure that have specific roles and functions to shape a person's personality and behavior (Pratama, 2024). The heart is a dynamic system, engaged in a constant struggle between the tendency toward health (*fitriah*) and susceptibility to disease (desire). In the Sufi perspective, Al-Ghazali explained that the heart and human behavior possess two potentials: *akhlāq as-su'* (bad behavior) and *akhlāq bil hasanah* (good behavior) (Mukti et al., 2021). Good behavior can generate happiness, a notion that neuroscience can reinforce with the hypothesis that such behavior is associated with coherent brainwaves (Amy et al., 2020). This wave pattern, as also referenced in scientific literature, reflects a mental state of calmness, focus, and balance (Sumarti et al., 2024). Conversely, *akhlāq as-su'*, which creates emotional imbalance, may correspond with incoherent brainwaves, resulting in confusion and suffering. This holistic healing within Sufi practice is directly linked to the mind, heart, and body, and is mediated by brainwave activity (Aminullah Poya & Habiburrahman Rizapoor, 2023; Soleh et al., 2023).

Imam Al-Ghazali's perspective on Sufi healing, as detailed in *Ihya Ulumuddin*, outlines three sequential stages for the spiritual seeker (*salik*): *takballi*, *taballi*, and *tajalli* (Nurzaman et al., 2024). *Takballi* is the initial stage of self-purification, followed by *taballi*, a stage dedicated to cultivating virtuous behavior. The culmination is *tajalli*, where the spiritual veil is lifted from the heart, allowing for a profound perception of God's divine beauty (Mahpol et al., 2018). This framework offers a pathway for positive personality and behavioral transformation (Uddin & Irshad, 2022). In a dynamic world, finding balance and meaning in life is crucial and research indicates that this meaning can be cultivated through religious experiences (Farid, 2024). Research also shows that experiencing the presence of God is associated with increased beta and gamma brain frequencies and positively correlates with life satisfaction (Glaz, 2023; Walter & Koenig, 2023). Sufi practices, such as those emphasizing *zūhud*, *tawakal*, *khauf*, and *mahabbah*, have been shown to alleviate anxiety and depression, thereby improving mental well-being (Cetinkaya & Billings, 2023).

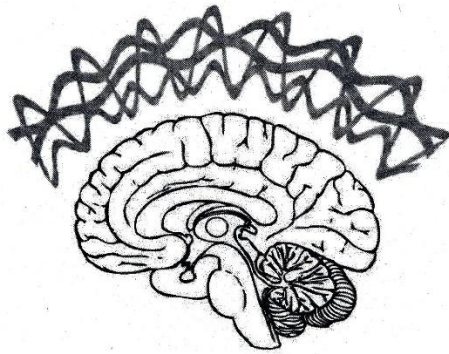


Figure 1. Incoherent brain waves

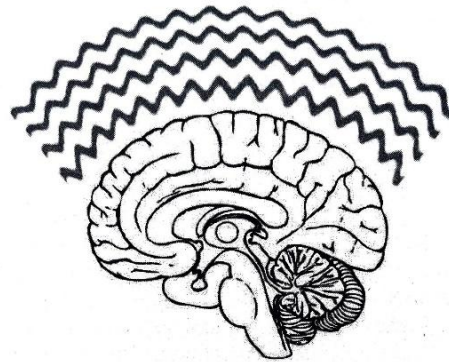


Figure 2. Coherent brain waves

A study on the brainwaves of patients with Major Depressive Disorder provides a fascinating neuroscientific foundation for understanding spiritual concepts within Sufism. This indicates a correlation between mental-emotional states and electrical activity patterns in the brain (Fernández-Palleiro et al., 2020). When individuals achieve coherent brain function, they experience a more holistic state of being. As brain waves slow down from beta to alpha and theta, consciousness shifts from the neocortex to the limbic brain, which governs the autonomic nervous system. This system is responsible for creating balance and homeostasis throughout the body. The methods of *tarekat* can lead to spiritual experiences that allow the autonomic nerves to regulate emotions and moods, engaging both the mind and physical responses (Fitriani & Abdullah, 2021).

The teachings of Tarekat Alawiyah advocate for a balance of knowledge and action (*ilmu* and *amal*), as knowledge put into practice brings a sense of peace and meaning to (Ridho et al., 2019). This integration is manifested through the spiritual practices of Tarekat Alawiyah, where the rhythmic recitation of *dhikr* and contemplative meditation serve as a direct mechanism for cultivating the brainwave patterns associated with inner peace and holistic healing. This intentional practice helps individuals to not only acquire knowledge but also to embody it, leading to a profound sense of purpose and tranquility (Zahir & Qoronfleh, 2025).

The Tarekat Alawiyah emphasizes the importance of consistent spiritual practices, such as prayer, *dhikr* (remembrance of God), supplication, and Qur'an recitation (Hamisu & Kumo, 2024). These acts of worship are viewed as an effective form of psychotherapy, as they are capable of fostering optimism and self-confidence when facing life's various challenges. Specifically, the recitation of the Qur'an has been shown to produce a sense of

inner peace and cultivate noble character (*akhlak*) (Ahmad & Huda, 2023). The study found that listening to Holy *Qur'an* recitation significantly reduced stress in healthy adults, as evidenced by a notable decrease in *electromyogram* (EMG) values ($p=0.042$) and skin conductance (SC) ($p=0.030$). These physiological responses indicate a tangible reduction in muscle tension and autonomic nervous system activity, respectively, confirming that *Qur'an* recitation serves as an effective non-pharmacological intervention for stress relief (Hanafi et al., 2024). In addition, the Tarekat Alawiyah instills the concept of mahabbah (love) for Allah and the Prophet Muhammad as a foundational principle for all actions and conduct (Faber, 2016). This sense of mahabbah encourages the development of virtuous qualities, such as prudence (*wara'*) and sincerity (*ikhlas*), which in turn lead to individuals becoming more progressive and moderate (Haryanto & Muslih, 2024). The teachings also assert that true happiness stems from good deeds, which are considered to hold a more substantive meaning than material achievements or social status (Hunadar, 2022).

Table 2. A Synthesis of the Tarekat Alawiyah Teachings from the Perspectives of Psychology and Al-Ghazali's Sufism

Core Principle (Tarekat Alawiyah)	Psychological & Modern Scientific Concepts	Al-Ghazali's Sufi Framework
Knowledge (Ilmu)	Prevents distortion of thinking that leads to stress poor behavior (<i>akhlaq as-su'</i>) is linked to incoherent brain waves	<i>Takhalli</i> (Self-Purification): Knowledge is the initial step to recognize and cleanse oneself of bad traits.
Righteous Deeds (<i>Amal</i>)	Righteous deeds, driven by intrinsic motivation, boosts productivity and happiness.	<i>Taballi</i> (Self-Adornment): <i>Amal</i> is the practical application to adorn oneself with praiseworthy virtues
Fear of God (<i>Khauf</i>)	Functions as a positive motivator for self-improvement and repentance Related to self-awareness and discipline.	<i>Taballi</i> (Self-Adornment): Fear of negative consequences motivates one to perform righteous deeds.
Sincerity (<i>Ikhlas</i>)	Generates positive energy linked to concentration, happiness, and gratitude.	<i>Tajalli</i> (Spiritual Unveiling): <i>Ikhlas</i> is the culmination of good deeds that leads to divine awareness.
Piety (<i>Wara'</i>)	A form of self-awareness and the ability to make wise decisions. Similar to the modern concept of mindfulness.	<i>Zuhud</i> (Asceticism): <i>Wara'</i> is the beginning of <i>zuhud</i> , which is the detachment from things that spiritually harm the self.

Consistent performance of righteous deeds (*amal*) cultivates patience (*sabr*) and trust in God (*tawakal*) (Jalili & Ulfa, 2023). Patience is a manifestation of perfected faith and a mindset that is prepared for life's obstacles (Alfain et al., 2023). As a manifestation of perfected faith, patience is a mindset prepared for life's obstacles and is conceptually divided into three dimensions: persevering in obedience (*al-ṣabr fī al-tā'ah*), restraining from prohibitions (*al-sabr fī tark al-ma'ṣiyah*), and enduring calamities (*al-ṣabr fī al-muṣībah*) (Hidayat et al., 2024). These dimensions demonstrate an individual's resilience in adverse conditions. *Tawakal* is an expression of monotheism, where all decisions are surrendered to Allah. The study revealed a significant but weak negative correlation between *tawakal* and academic stress among university students, with a correlation coefficient of ($r=-0.100; p=0.040$). This finding suggests that a higher level of *tawakal* is associated with lower academic stress, positioning it as a key adaptive mechanism for students to cope with stressors (Amalia & Saifuddin, 2022). Psychologically, this *tawakal* treats anxiety, depression, stress, and trauma by reinforcing that all actions are for God alone (Tsarwah et al., 2024).

This fear acts as a positive motivator, encouraging consistent good deeds and the avoidance of inappropriate behaviors through repentance. From a psychological perspective, sincerity is a powerful energy linked to love, concentration, happiness, gratitude, and wisdom. Wisdom is the ability to apply knowledge and morality for the greater good (Zhang et al., 2023). In the Tarekat Alawiyah, *wara'* is defined as self-guarding from evil and doubt, and in Al-Ghazali's perspective, it has four levels, culminating in a form of piety that leads to *zuhud* (asceticism) (Al-Ghazali, 2021). *Zuhud* functions as a form of Sufi healing, encompassing the stages of *takhalli*, *tahalli*, and *tajalli* (Muhammad Ilham et al., 2024).

CONCLUSION

This study aimed to examine the dimension of Sufi healing within the teachings of the Tarekat Alawiyah by analyzing it through the lens of Al-Ghazali's tasawwuf perspective. The research demonstrates that the core principles of the Tarekat Alawiyah: ilmu (knowledge), amal (righteous deeds), khauf (fear of God), ikhlas (sincerity), and wara' (piety) are profoundly rooted in Sufi healing elements. These principles facilitate a holistic healing process that aligns with Al-Ghazali's framework of *takhalli*, *tahalli*, and *tajalli*. The teachings provide a robust spiritual path that not only addresses psychological ailments but also fosters

long-term well-being and a sense of purpose. The findings also provide a valuable synthesis of Sufi concepts with modern psychological and neuroscientific perspectives. For instance, the study connects the Tarekat Alawiyah emphasis on righteous deeds and knowledge with the cultivation of positive behaviors that are associated with coherent brainwave patterns, reflecting a mental state of calmness and balance.

Furthermore, the practice of tawakal (trust in God) is identified as an effective coping mechanism for stress, which is supported by quantitative research demonstrating its negative correlation with academic stress among university students. The research thus offers a comprehensive, academically sound explanation of a humanist spiritual path that provides practical insights for psychological health. As a library-based study, this research lays the groundwork for future empirical investigations. To advance the understanding of this spiritual healing process, it is recommended that subsequent studies utilize neuroscientific tools, such as EEG (electroencephalography), to empirically validate the correlation between the spiritual practices of the Tarekat Alawiyah and brainwave activity. These empirical findings could provide a more robust understanding of how spiritual practices mediate psychological and physiological well-being. Additionally, further research could explore the application of these teachings in a clinical setting to address psychological disorders.

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