
Islamic Psychotherapy Model to Overcome Fear: Study of The Novel Hati Suhita by Khilma Anis

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Abstract

Islamic psychotherapy is an effort to overcome psychological problems based on Islamic religious views (Al-Quran and Hadith). Islamic psychotherapy explains how the practice of Islamic psychotherapy can overcome psychological disorders in the form of fear and other psychological disorders. Islamic psychotherapy with its religious and spiritual values will calm individuals from psychological disorders in the form of fear. This research is a library research, which is a research that uses books as the main source. While the approach in this research is a qualitative approach. The data collection technique uses the simak catat method. The data is analyzed by content analysis. The formal object in this research is Islamic psychotherapy and fear, while the material object is the novel Hati Suhita. The results of this study concluded that: 1) The fear of the main character in the novel Hati Suhita by Khilma Anis is the fear of household destruction, because the husband still loves the woman in the past. The fear is characterized by physical, behavioral and cognitive symptoms. Physical symptoms are characterized by anxiety, trembling, palpitations, weakness, and difficulty breathing. Behavioral symptoms include avoidance behavior. And cognitive symptoms are characterized by worrying about something, feeling disturbed about future fears, and fear of inability to overcome problems. 2) The Islamic psychotherapy model in the novel Hati Suhita by Khilma Anis is in the form of prayer, tadarus Al-Qur'an, pilgrimage to the grave of the guardian, and prayer. From some of these Islamic psychotherapies, it can reduce the fear experienced by the main character and end up not being afraid at all. It is characterized by happy, calm, fresh, stable and positive thinking.

Keywords: *Islamic psychotherapy, fear, Hati Suhita*

Abstrak

Psikoterapi Islam adalah upaya mengatasi masalah psikologis yang didasarkan pada pandangan agama Islam (Al-Quran dan Hadits). Psikoterapi Islam menjelaskan bagaimana praktik psikoterapi Islam dapat mengatasi gangguan psikologis berupa rasa takut dan gangguan psikologis lainnya. Psikoterapi Islam dengan nilai-nilai agama dan spiritualnya akan

menenangkan individu dari gangguan psikologis berupa rasa takut. Penelitian ini merupakan penelitian kepustakaan (library research), yaitu penelitian yang menggunakan buku-buku sebagai sumber utama. Sedangkan pendekatan dalam penelitian ini adalah pendekatan kualitatif. Teknik pengumpulan data menggunakan metode simak catat. Data dianalisis dengan analisis isi (content analysis). Objek formal dalam penelitian ini adalah psikoterapi Islam dan rasa takut, sedangkan objek materialnya adalah novel Hati Suhita. Hasil penelitian ini menyimpulkan bahwa: 1) Ketakutan tokoh utama dalam novel Hati Suhita karya Khilma Anis adalah ketakutan akan kehancuran rumah tangga, karena sang suami masih mencintai wanita di masa lalu. Ketakutan tersebut ditandai dengan gejala fisik, perilaku, dan kognitif. Gejala fisik ditandai dengan kecemasan, gemetar, jantung berdebar, lemas, dan sulit bernafas. Gejala perilaku meliputi perilaku menghindar. Dan gejala kognitif ditandai dengan mengkhawatirkan sesuatu, merasa terganggu akan ketakutan di masa depan, dan ketakutan akan ketidakmampuan mengatasi masalah; 2) Model psikoterapi Islam dalam novel Hati Suhita karya Khilma Anis berupa shalat, tadarus Al-Qur'an, ziarah ke makam wali, dan doa. Dari beberapa psikoterapi islami tersebut dapat mengurangi rasa takut yang dialami oleh tokoh utama dan berakhir dengan tidak takut sama sekali. Hal ini ditandai dengan perasaan bahagia, tenang, segar, stabil dan berpikir positif.

Kata kunci: Psikoterapi Islam, rasa takut, Hati Suhita

INTRODUCTION

Fear in some contexts has a variety of meanings. From fear being defined as phobia to excessive fear resulting in psychological disorders. Fear is a defense mechanism or self-defense mechanism. This means that fear arises because of the tendency to defend from harmful things (Dianisah, 2014). The theory put forward by William James and Carl Lange, explains about fear. When someone sees a bull running towards the person, the person will have a pathology which then becomes phobic or panic.

Psychotherapy is a healing process using a psychological approach. In psychotherapy there are various techniques that have the aim of helping a person cure psychological or emotional disorders by changing the thoughts, feelings, and behavior of the sufferer so that he can develop himself (Hermisih et al., 2021). Cahyadi (in Farmawati, 2021: 135) states that Islamic psychotherapy is the process of treating and healing an illness, whether mental, spiritual, moral or physical, through the guidance of the Qur'an and as-Sunnah of the Prophet SAW, or empirically through the guidance and teachings of Allah SWT. Islamic psychotherapy is a treatment and care for someone through emotional aspects coupled with spiritual aspects in an Islamic way and does not contradict Islamic teachings (Magfiroh, et al, 2022). In practice, Islamic psychotherapy has been used since the birth of Islam. Islam has given great attention to the physical and psychological health of its people. This can be seen

from the miracle of the Prophet Muhammad SAW who was awarded by Allah SWT. namely in the form of the Al-Quran. Allah SWT. has confirmed in the Quran that the Quran is a shifa' (healer) for believers who want to read, absorb, and practice the teachings of the Quran. Therefore, a person will be healthy spiritually, soul and physically (Herminsih et al., 2021).

In the KBBI, fear is an adjective that has various meanings such as feeling trepidation in the face of something that is considered to bring a danger, piety (carrying out His commands and avoiding His prohibitions), not daring (to do, take, suffer, etc.), and anxiety or worry. The feeling of fear, which is often considered a negative feeling, also has benefits for the person who feels it. Because the feeling of fear can raise one's self-confidence. That is when someone manages to get through something that has made the heart beat fast. Without fear, it is as if nothing is at stake (The Power of Vulnerability by Brene Brown (Transcript), n.d.).

Research by Hamimah et al. explains that there are tips for developing religious attitudes in human relations with oneself. Because the development of religious attitudes is very necessary to pay attention to in modern times which can erode the moral values that are in religious teachings (Hamimah et al., 2022). Meanwhile, Farida Royani's writing explains the existence of a da'wah message in the novel "Hati Suhita" by Khilma Ani (Royani, 2020). Likewise, Fitriyani's research with the title "Values of Moral Education in the Novel Hati Suhita which explains the existence of moral education values in the novel. (Fitryanisa, 2021) Likewise in Rohmah Dwi Nikmatur's writing which analyzes the main character in the novel 'Hati Suhita'. Meanwhile, in essence, Lailatus Zahra's research explains the role and position of women in the novel (Rohmah, 2021).

Fear plays an important role in keeping people safe. This feeling will increase alertness so as to avoid existing dangers or threats. Without fear, the brain cannot process information and act on existing dangers. Fear becomes a kind of alarm for someone to act immediately (Rosi, n.d.). The problem of fear is very diverse, Sufism and Psychotherapy present solutions to solve the problem. This condition of mental insecurity including fear can be overcome with a religious spiritual approach, or what can be called Islamic Psychotherapy.

This research was conducted using book references (novels) as the main source. While the approach used is the Islamic psychotherapy approach and the psychological approach to complete the research entitled "Islamic Psychotherapy Model to Overcome Fear (Study of Novel Hati Suhita by Khilma Anis)". The existence of this research tries to find out the fears

experienced by the main character and reveal and describe the Islamic Psychotherapy model to overcome the fears experienced by the main character in the novel *Hati Suhita* by Khilma Anis.

DISCUSSION

Islamic Psychotherapy

Islamic psychotherapy comes from two words: psychotherapy and Islam. Psychotherapy itself is a treatment and healing process through a psychological approach. Psychotherapy linguistically has two word origins, namely psyche and therapy. Psyche has several meanings, namely; a). Soul and heart, b). Spirit, mind and self, c). Freud argues, psyche is the implementation of psychological activities consisting of conscious and unconscious parts, d). From some of these meanings, it can be concluded that the psyche is part of the human self from a more spiritual aspect and at least touches on the deep side of human existence, rather than the physical or physical. Meanwhile, therapy has the meaning of treatment and healing.

Lewis R. Wolberg said, psychotherapy in terms is a treatment using psychological tools for problems originating from emotional life where an expert deliberately creates a professional relationship with the patient (Pujiastuti, 2021). *Regulasi emosi dapat dilakukan melalui psikoterapi Islam* (Purnomosidi, et al, 2023: 384). According to Hamdani Bakran Adz-dzaky, Islamic psychotherapy is the process of treatment and healing through the guidance of the Al-Quran and As-Sunnah of the Prophet Muhammad SAW. or empirically is through the guidance and teaching of Allah, His Angels, His Messengers, and the heirs of the prophets. Meanwhile, according to Anshori, Islamic psychotherapy is an effort to heal the human soul (nafs) spiritually based on the demands of the Al-Quran and al-Hadith, with the method of empirical essential analysis and ma'rifat of everything that appears to humans (Amiruddin, 2015). Carl Gustav Jung argued that psychotherapy is not just a method of treatment, care, and healing for people who experience psychological or mental illness. But it can also be used for prevention for healthy people before the verdict of mental disorders. So Islamic psychotherapy has the same role as general psychotherapy, to help someone with the treatment of psychological disorders through a psychological approach. The difference lies only in the additional concept of religious understanding based on the Qur'an and sunnah in Islamic psychotherapy (Meisil B Wulur, 2015).

Islamic psychotherapy is an effort to overcome psychological problems based on Islamic religious views (Al-Quran and Hadith). Islamic psychotherapy believes that faith and closeness to Allah SWT. is a very significant source of strength for the good of one's psychological problems. Islamic psychotherapy is based on the use of thinking tools and real human efforts to improve themselves (ikhtiar). And not only curing someone from illness, but also improving the quality of a person's soul (Amiruddin, 2015).

Islamic psychotherapy has been used since the birth of Islam. Islam has given great attention to the physical and psychological health of its people. This can be seen from the miracle of the Prophet Muhammad SAW who was awarded by Allah SWT. namely in the form of the Al-Quran. Allah SWT. has confirmed in the Quran that the Quran is a shifa' (healer) for believers who want to read, absorb, and practice the teachings of the Quran. Therefore, it will be healthy spiritually, soul and physically a person (Meisil B Wulur, 2015).

The Fear of the Main Character in the Novel *Hati Suhita* by Khilma Anis

The novel *Hati Suhita* by Khilma Anis contains the story of an arranged marriage experienced by the character Alina Suhita. The arranged marriage makes Alina's character experience fear. Fear in psychology has various definitions from several figures. One of them according to Sigmund Freud, fear has the same meaning as anxiety. Namely, anxiety faces an uncertain and uncertain situation regarding its ability in the object. It is in the form of unpleasant emotions experienced by individuals, but not anxiety as a trait inherent in individual personalities (Dianisah, 2014). The indicators of fear that exist in the novel and are in line with the theory in chapter II, namely:

1. Restless

The quote does not contain the word restlessness, but the main character's habit of reciting the Quran without carrying a cellphone, changing to reciting the Quran with a cellphone, shows anxiety. Restlessness refers to an emotional reaction that is usually experienced by someone in a situation when they feel threatened (Ramli Hasan, 1990).

Restlessness is a feeling of restlessness in the heart, and always feeling worried. This feeling of restlessness is felt by the main character due to her household problems with her husband. The quote that shows the restlessness of the main character in the novel is on page 259. "This is the first time I've listened to the Koran reading while carrying my cellphone. Not to wait for news from Mas Birru about how far his journey has gone, but because I kept looking at the photos sent by Aruna about the togetherness of Mas Birru, Rengganis, and

their friends in Bandung." At that time, Gus Biru was in Bandung because of work with Rengganis and other work friends. In the midst of Alina's trust in Gus Birru, she received photos of Gus Birru while in Bandung with his work friends, including Rengganis. That's where Alina's restlessness arose. Until she had to bring her cellphone when studying with the students.

2. Trembling

The main character's physical response to meeting Rengganis in person for the first time. According to Casbarro, the manifestation of fear has three aspects, namely cognitive, affective and motor behavior manifestations. The manifestation of motor behavior is manifested by erratic vibrations, namely shaking (I. Gede Tresa, 2011). So it is clear that the trembling experienced by the main character in the novel is fear. Trembling is one of the physical responses to fear, where the body becomes shaky or moves because it is afraid of something. The quote that shows the trembling of the main character in the novel is on page 88. "He was not awkward meeting me. I was the one who was trembling. He was so good at carrying himself." The main character Alina felt her body trembling because the first time she met Rengganis. Gus Birru, who had just recovered from an illness, was visited by Rengganis and her other co-workers. At that time, Abah and Ummik were not at home. And Alina felt very shocked and caused a physical response in the form of trembling.

3. Heart Palpitations

Physical symptoms in the form of heart palpitations experienced by the main character can be proven from the sentence, "My heart thumped like a war drum". The sentence is a description of a heartbeat that is pounding or beating faster in a threatened condition. Where the condition of the main character feels threatened because there is Rengganis, a woman who is loved by her own husband.

Heart palpitations in the novel *Hati Suhita* are one of the symptoms or characteristics of the fear experienced by the main character. The quote that describes the main character's heart palpitations is on page 85. "My heart beats like a war drum. My breath suddenly becomes short and my body is so limp. She is the one who makes Mas Birru always cold. She is the one who makes my husband, until now, still unable to accept our arranged marriage." That was the first time Alina met Rengganis. Things related to Rengganis were the cause of her fear, thus triggering a physical response, one of which was a rapid or pounding heartbeat.

4. Weakness

In the novel *Hati Suhita* by Khilma Anis, describes many words that show Alina's weak expression when she encounters things related to Rengganis. One of them, as in the quote found on page 40, shows the condition when Alina opened Gus Birru's cellphone and found out that her husband was still communicating with Rengganis. The weak condition experienced by Alina can be proven through the sentence spoken by Alina, namely "like not standing on the earth". Weakness is a condition when the body feels without energy. There are many reasons why someone feels weak, including fatigue, drug use or mental problems. Weakness is described by the character Alina on page 77. "My heart beats like a war drum. My breath suddenly becomes short and my body is so limp. He is the one who makes Mas Birru always cold. He is the one who makes my husband, until now, still unable to accept our arranged marriage." "I put down my phone while my heart was pounding. I felt like I had no foot on the ground. It felt like I was hit by a huge wave." This physical symptom of weakness was experienced by Alina after she found out that Gus Birru was still in a relationship with Rengganis. Alina, who opened her husband's phone, immediately felt weak and did not expect it.

5. Difficulty Breathing

When the main character meets Rengganis, the woman her husband loves, in person. He feels difficulty breathing because he meets a woman who makes his home life bitter. In fear theory, it is explained that fear has three symptoms, namely physical, cognitive and behavioral symptoms. And this breathing difficulty is one of the physical symptoms (I. Gede Tresa, 2011). This shortness of breath condition is experienced by the main character in the novel, namely shortly after she sees the woman her husband loves coming home. It is on page 85 of the novel. "My heart beats like a war drum. My breath suddenly becomes short and my body is so limp. She is the one who makes Mas Birru always cold. She is the one who makes my husband still unable to accept our arranged marriage." The quote above describes the main character who feels shortness of breath when she first meets Rengganis. In addition to shortness of breath, the quote above also shows several other physical symptoms such as weakness and heart palpitations.

6. Avoidance Behavior

Alina engages in avoidance behavior to avoid difficult circumstances or conditions with her husband. While in the second quote, Alina's avoidance behavior was also carried

out again when she found Rengganis visiting her house. She could not bear the sight and chose to avoid and say goodbye from home. According to an article written by Luluk Farida, it states that the avoidant behavior carried out by the main character in this novel is an avoidant personality disorder due to feelings of pressure, apprehension, insecurity and inferiority (Luluk Farida, 2007).

Avoidance behavior is one of the behavioral symptoms or behaviors that indicate that someone is feeling afraid. In the novel *Hati Suhita* by Khilma Anis, there are several quotes that describe the avoidance behavior of the main character. The quotes are on pages 31 and 282 of the novel. "Mas Birru has made me feel humiliated and worthless. My strength seems to be gone and I don't know where to look for him anymore. I'm tired. I want to go far away, as far as I can." And "I held my breath, then knelt down. "Ummik, I want to go home for a while." I immediately grabbed the back of her hand. My sentence was not asking for permission whether it was okay or not. But saying goodbye."

From the two quotes, the avoidance behavior carried out by Alina, the main character, is depicted. In the first quote on page 31, it is stated that Alina wants to go as far as possible. And after that she left the house to make a pilgrimage to the Tomb of Mbah Kiai Ageng Hasan Besari. Meanwhile, in the second quote on page 282, he immediately said goodbye and went home because he could not bear to see Rengganis visiting his house and being met by his father, mother, and husband.

7. Worried about Something

At that time, Alina had prepared a complete evening tomb with her husband's favorite menu, but her husband did not reply to the message. From there, Alina's concern arose, whether her husband was with Rengganis or not. According to theory, worrying about something is one of the cognitive symptoms of fear. While in an article explained that fear usually arises from some unexpected circumstances, worries about something happening and in conditions where someone feels depressed (Novita Harini, 2013).

Worry is a feeling of anxiety that is closely related to fear. Usually people who are afraid will also worry about the things they are afraid of. In the novel *Hati Suhita* there are several quotes that show feelings of worry about something. The quotes are on pages 67 and 119. "Is he with Rengganis that he can't even reply to a single sentence from me? I know he can never be away from his cellphone. But he often ignores the lines of words I send. He never wants to know how I feel." And "I immediately thought of Mas Birru, what is he doing now?"

Is he happy? What about his stomach that he complained about yesterday? Ummik and Abah have such a warm relationship, can I be as warm as them in the future with Mas Birru?"

The first quote shows the main character's worry about her husband who has not come home and has not replied to the messages she sent. This worry gives rise to negative thoughts related to Rengganis. While the next quote shows two worries. The first worry is worry about the condition of Gus Birru who has just recovered from his illness. And the second worry is worry about her relationship with her husband, can it be as warm as the relationship between her father and mother.

8. Disturbing Feelings of Future Fears

In the excerpt contained in the novel, the main character says that he feels sentimental when he imagines bad things happening when Ummik is not around. Because at that time Gus Birru came home very late when Ummik was not at home, and when Ummik was at home then her husband would not dare to do that. So it is logically natural for Alina to imagine bad things happening when Ummik is not around. Sentimental in the Indonesian dictionary means easily affected by feelings (Dendy Sugono, 2008). This means that the main character is very sensitive when imagining this. From that sentimental or sensitive feeling, cognitive symptoms arise in the form of apprehension or concern about things that will happen in the future.

The disturbed feeling referred to is a negative feeling or an unpleasant feeling that arises due to fear in the future. If in the novel, the main character's fear is if her husband remarries the woman he loves. Then the disturbed feelings appear. This symptom is found in the novel on pages 67 and 278. "I am very sentimental imagining what will happen to me if Ummik is gone in the future. Of course she will be arbitrary and not at all care about my feelings in this house." And "Hearing them so close, I think Abah and Ummik will not reject Mas Birru's wishes if his son wants to make Rengganis the second. Rengganis is still young, beautiful." From the two quotes above, it shows a disturbed feeling of fear in the future. Where when Gus Birru, her husband, never came home, while she had prepared dinner for her husband. As for the second quote, she is afraid of things that will happen in the future, namely when Abah and Ummik welcome Rengganis at her house and they sound very close.

9. Fear of Inability to Handle Problems

At that time, soon she would have a woman who was still loved by her husband, Rengganis, while ummik and abah were absent. She felt dwarfed while her husband was not

on her side. From there came doubts and fears about how she would face the situation alone, whether she would be able to or not. While the fear of inability to face this problem is a cognitive symptom of fear. Every human being who has problems, the majority have feelings of doubt or fear of their ability to overcome problems. In the novel, the main character also experiences fear in overcoming his household problems. This is found on page 87 of the novel. "Ummik didn't know I was so devastated. I was pale like a woman in a foggy mirror. Can I face it alone?"

The quote above shows his fear of being unable to overcome problems, namely when he had to face Rengganis' arrival alone without Abah and Ummik. Islamic psychotherapy is a treatment effort to overcome psychological problems using a psychological approach combined with Islamic religious teachings based on the Qur'an and Hadith. One of the psychological or mental problems is the problem of fear. The problem of fear that uses several Islamic psychotherapy models as a solution process can be described in a novel by Khilma Anis, namely the novel *Hati Suhita*. In this novel, the problem of fear experienced by the main character is a fear of the destruction of the household, the fear of being honeyed by her husband, and the fear of being abandoned by her husband because there is another woman whom her husband loves.

Islamic Psychotherapy Model in Overcoming Anxiety in Khilma Anis's *Hati Suhita* Novel

The purpose of Islamic psychotherapy is to find a systematic way to know, analyze, and understand more deeply the symptoms regarding the search for truth and soul enlightenment in human life. Where it is a symbol of one's success in carrying out religious rituals properly and continuously. And has a function to seek the health of sufferers and self-understanding by sufferers, as well as knowing the root causes of the pain they suffer. Adz-Dzakiey argues that Islamic Psychotherapy has two methods, namely Scientific and Divine. Observation, materials or data to support the method, questionnaires and interviews are forms of the scientific method. While religious studies, dreams, intuition (*ilham*) that exists in the heart that is clean from heart disease is a form of divine method (Meisil B Wulur, 2015). The Islamic psychotherapy models used in the novel are prayer, tadarus Al-Quran, pilgrimage to the grave of the guardian, prayer, and patience. In this case, the character who illustrates is Alina Suhita, as the main character who experiences the problem of fear and does some of these Islamic psychotherapy models.

1. Prayer

Prayer is one of the obligatory and sunnah worship rituals performed by Muslims. In chapter II of this research, it is mentioned that prayer is one of the Islamic psychotherapy models through worship. Prayer is an act of worship that can connect and attach human beings to Allah SWT. According to the psychology of prayer, prayer is an exercise in concentration. In its concentration, someone who prays will be required to control themselves in actions and thoughts. This self-control can control emotions (Ibnu Hajar Ansori et al, 2019). As in the excerpt from the novel *Hati Suhita* written on page 46, it shows that Alina performs prayers in addition to worship as well as controlling her emotions. When she met Rengganis, she experienced feelings of devastation and endless crying. In her prayers she also indirectly controls herself to be calmer. Prayer is also referred to as prayer because all prayer readings contain the meaning of prayer to Allah SWT (M. Imam Pamungkas, 2015).

2. Tadarus

In the novel *Hati Suhita*, the process carried out by Alina is reciting or in other words tadarus. Ahmad Syarifuddin said, tadarus is an activity of qiraah or correcting the memorization and revealing its meaning (Ahmad Syarifudin, 2004). However, the word tadarus or recitation in the novel is interpreted as reading the Quran. In addition to reading, there is also a description of “repeating memorization” or the term muroja'ah. The term muroja'ah means repeating memorization that has been memorized to keep from forgetting and mistakes (Nurul Qomariyah and Muhammad Irsyad, 2016). Alina's character in the novel is a Quran memorizer, so this recitation/muroja'ah activity is a routine activity carried out.

The theory in Islamic psychotherapy uses the term recitation of the Quran, not murojaah or tadarus as a form of psychotherapy. However, tilawah in *Al-Munawwir* means reading (Munawwir and Ahmad Warson, 1997). And in the contemporary Arabic-Indonesian dictionary tilawah means reading (Muhdlor and Atabik Ali Ahmad Zuhdi, 1998). So the terms tadarus, muroja'ah and tilawah almost have the same thing. That is the activity with the Koran. Ibn Qayyim explained that the Quran is a total cure for various diseases of the heart and physical. *Al-Quran* as a therapy will change human tendencies and behavior, provide guidance, change misguidance and ignorance, and direct to a good path (Mas'udi and Istiqomah, n.d.). So this is where the function of the Quran for human life lies, and as in the novel. When she felt hurt seeing Gus Birru calling Rengganis, Alina calmed herself as much as possible by reciting the Quran.

3. Pilgrimage to the Guardian's Tomb

Based on the novel excerpt written on page 49, it shows that Alina made a pilgrimage to calm herself down from domestic problems. Pilgrimage itself, has the meaning of visiting or visiting or visiting. And what Alina visited was the tomb of a wali or lover of Allah who must be close to Allah SWT. Grave pilgrimages generally have the aim of praying for the spirits in the tomb (Jamaluddin, n.d.). However, because what Alina visited was a person who was close to Allah, the goal was increased so that the guardian in the tomb could be a wasilah or intermediary for Alina's prayer about her household problems.

The novel describes Alina's pilgrimage to the tomb of Mbah Kiai Ageng Hasan Besari and Sunan Tembayat. At the tomb, Alina recites the Quran and prays. From there it can be concluded that the pilgrimage to the tomb of the guardian contained in the novel is included in the category of Islamic psychotherapy through worship in the form of prayer and tadarus. Because in the pilgrimage Alina will pray for the guardian in the tomb, it is called praying. In addition to praying, she also prayed for the integrity of her household. As for tadarus and dhikr is when Alina recites the Koran. From reciting the Koran Alina gets tadarus, tadarus from reading the Koran.

4. Pray

Islamic psychotherapy states that prayer is worship as a means of strengthening the bond of a servant to Allah SWT (Rista Dewi, 2014). In addition to praying for supplication, Alina also wanted to calm herself down from all emotions of fear, anxiety, sadness, and other negative emotions due to the cold war with Gus Birru. In anxiety theory, the treatment is to increase adjustment to feelings of distress and psychoreligious therapy. This is in accordance with the concept of prayer as a healing medium that can bring peace, positive motivation, surrender, optimism, and enthusiasm for life (Aditya Dedy Nugraha, n.d.). So it can be justified when Alina prayed in a good place to find peace, as well as a request to Allah SWT. As for the results of the Islamic psychotherapy that Alina did, there were very satisfying results for Alina. The bitter story of her household ended. And here are some of the feelings that Alina felt after her long journey to face her husband's silence.

5. Patience

Patience is one of the Islamic psychotherapy models practiced by the main character in the novel Hati Suhita. In the Quran, patience is mentioned 103 times. Patience is an effort to refrain/limit the soul from its desires in order to achieve something better. According to

Imron, Sabardila & Rustini, patience is refraining from enduring an affliction, either in finding something unwanted or in the form of losing something you like (Eka Saputra, 2020) So in this case, the main character in the novel practices patience as in the definition above.

CONCLUSION

The fear of the main character in the novel *Hati Suhita* by Khilma Anis is the fear of the destruction of the household, because the husband still loves the woman in the past. The fear is marked by three symptoms, namely physical symptoms, behavioral symptoms, and cognitive symptoms. Physical symptoms are characterized by anxiety, trembling, palpitations, weakness, and difficulty breathing. Behavioral symptoms are characterized by avoidance behavior. And cognitive symptoms with worry about something, disturbing feelings of fear in the future, and fear of inability to overcome problems.

The Islamic psychotherapy model in the novel *Hati Suhita* by Khilma Anis is the psychotherapy model of faith, worship and patience. The psychotherapy model of faith is evidenced by the worship and determination of the main character. The psychotherapy model of worship is in the form of prayer, tadarus al-qur'an, pilgrimage to the grave of the guardian, and prayer. And patience psychotherapy model From some Islamic psychotherapy that is done, it can reduce the fear experienced by the main character and then not be afraid at all. It is characterized by happy, calm, fresh, stable and positive thinking.

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