
Sufism and Mental Health: Application of Sufism Principles in Mental Well-Being

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Article History

Submitted: 07-02-2024; Reviewed: 15-03-2024; Approved: 19-04-2024

URL: <http://e-journal.uingusdur.ac.id/index.php/jousip/article/view/8716>

DOI: <https://doi.org/10.28918/jousip.v4i1.8716>

Abstract

Spirituality in the Islamic religion, known as Sufism, offers principles that can be implemented to support mental health and overall mental well-being. This study examines the relationship between the principles of Sufism and mental health, and how their application can have a positive impact on mental well-being. The main principles of Sufism discussed include reading the Al-Qur'an (while understanding its meaning), prayer, associating with pious people, fasting, and dhikr and prayer. The Qur'an is the first and most important therapy for the welfare of the soul, so that it can provide peace of mind and reduce anxiety and restlessness. Prayer is a manifestation of repentance which can relieve all the burdens of life which can cause stress, tension and anxiety. Associating with righteous people can be a spiritual medicine for illnesses. Fasting teaches us to refrain from all bad things. Meanwhile, dhikr provides peace of mind through closeness to God. Through in-depth literature studies and analysis of Sufism's teachings, this research reveals that these principles have the potential to reduce stress, anxiety and depression, as well as increase resilience and happiness. Apart from that, these principles can also treat mental disorders, both worldly and spiritual. This research highlights the importance of integrating Sufism principles in counseling and therapy practice, as well as providing practical recommendations for individuals and society to apply these teachings in everyday life.

Keywords: Sufism, Mental health, Well-being

Abstrak

Spiritualitas dalam agama Islam, yang dikenal sebagai tasawuf, menawarkan prinsip-prinsip yang dapat diimplementasikan untuk mendukung kesehatan mental dan kesejahteraan jiwa secara menyeluruh. Studi

ini mengkaji keterkaitan antara prinsip-prinsip tasawuf dan kesehatan mental, serta bagaimana penerapannya dapat memberikan dampak positif bagi kesejahteraan jiwa. Prinsip-prinsip utama tasawuf yang dibahas mencakup membaca Al-Qur'an (sambil memahami maknanya), shalat, bergaul dengan orang-orang shalih, puasa, serta zikir dan do'a. Al-Qur'an adalah terapi yang pertama dan yang paling utama dalam mensejahterakan jiwa, sehingga dapat memberikan ketenangan jiwa dan mengurangi kecemasan serta kegelisahan. Shalat yang merupakan manifestasi dari taubat yang dapat meringankan segala beban hidup yang dapat membuat stress, ketegangan dan kecemasan. Bergaul dengan orang shalih dapat menjadi obat batin daalam penyakit-penyakit. Puasa yang mengajarkan kita untuk menahan diri dari segala sesuatu yang buruk. Sementara zikir memberikan ketenangan jiwa melalui kedekatan dengan Tuhan. Melalui studi literatur mendalam dan analisis terhadap ajaran-ajaran tasawuf, penelitian ini mengungkapkan bahwa prinsip-prinsip tersebut memiliki potensi untuk mengurangi stres, kecemasan, dan depresi, serta meningkatkan resiliensi dan kebahagiaan. Selain itu, prinsip-prinsip tersebut juga bisa mengobati gangguan-gangguan jiwa, baik yang bersifat duniawi maupun ukhrawi. Penelitian ini menyoroti pentingnya mengintegrasikan prinsip-prinsip tasawuf dalam praktek konseling dan terapi, serta memberikan rekomendasi praktis bagi individu dan masyarakat untuk menerapkan ajaran-ajaran tersebut dalam kehidupan sehari-hari.

Kata Kunci: Tasawuf, Kesehatan mental, Kesejahteraan jiwa

INTRODUCTION

Mental health is an important issue increasingly receiving attention in modern society. Life pressures, stress, anxiety, and depression are challenges that many individuals often face. In this context, Sufism as a spiritual dimension in Islam, offers principles and practices that can contribute positively to the mental health and well-being of the human soul. Sufism is a branch of science in Islam that focuses on purifying the soul and deep spiritual appreciation of Islamic teachings (Jalaluddin, 2004). Mental health is born from a steady personality. All of these solid personality indicators are in the personality of Rasulullah SAW. He is a figure who is able to balance between the existing dimensions of life, so that Allah praises him as a person who has great morals. Allah said: "And indeed you (Muhammad) are truly virtuous and noble." (QS. Al-Qolam: 4) (Farmawati, 2023).

In ancient times, diseases suffered by humans were often associated with spiritual things, namely associated with the interference of jinns and evil spirits. Therefore, people in ancient times were always in contact with shamans who they considered to be able to communicate with spirits and be able to ward off their interference. So, the treatment of diseases in ancient times was associated with human spiritual symptoms. On the contrary, in modern times, human diseases are diagnosed on the basis of biological symptoms. Subtle beings that are assumed to be evil spirits by the primitive society, apparently can be detected using modern medical devices, namely with microscopes which turn out to be

germs and viruses. Advances in the field of medical technology are able to bring humans to believe that the symptomatic symptoms of the disease are caused by physical factors alone (Jalaluddin, 2004).

Along with the development of modern medical science, psychologists and religionists began to look at the symptoms of disease from different points of view. While the attention of modern psychologists is focused on the discussion of taste, motives, tendencies, psychic activity and ratios, individual reason, collective reason, and other theories of psychology, Islamic psychiatrists (Sufis) focus more on understanding the nature of the soul and its disorders. The Sufis present a very in-depth study of the human soul on the subject of the vibrations of the heart and the utterances of the soul. Their studies on the soul, its disorders and diseases such as anxiety, anger, takabur, ujub, and deceived (Akhmad Mahmud Shubhi in Fauzan & Fata, 2018).

Sufism according to Al-Junaedi is to cleanse from what disturbs the feelings of most beings, strive to put off the influence of our original mind (instinct), extinguish our weak qualities as human beings, avoid all calls from passions, approach spiritual qualities, and depend on the sciences of nature, pursue important and especially eternal goods, sprinkle advice on all mankind, keep promises with Allah Almighty in the matter of essence and follow the example of the Prophet SAW. in terms of sharia (Anwar, 2010). The phenomenon of the spiritual excitement of urban communities, especially teenagers, is certainly a symptom of a prolonged crisis and moral decadence influenced by the lifestyle of some urban communities (Hakim, 2021).

Etymologically, the term mental health consists of two words, namely health and mental. Health comes from the word "healthy" which means the state of both the whole body and its parts which means free from pain, both physical and spiritual. However, health is not only based on physical and spiritual health, but also health in terms of *ecology*. Healthy based on *ecology* means healthy as a process of individual adjustment to their environment (Hasneli, 2014). In the next aspect of mental health, a person is expected to be able to avoid mistakes made in the past, able to distinguish between good and bad and never have bad intentions towards others (Farmawati, Wiroko & Sharip, 2022).

While the word "mental" comes from Latin, namely, *mens, mentis*, which means soul, life, soul, and spirit and spirit (Ahonen, 2014). In this case, mental is a condition or thing related to the human mind or disposition, but not energy. Mental understanding according

to psychiatry and psychotherapy is all elements of the soul which includes thoughts, emotions, attitudes, and feelings that will perfectly determine the pattern of behavior in dealing with a problem both encouraging and disappointing. Thus, to speak of the mental is to speak of the inner aspect or dimension of man through outward phenomena. There has been a lot of research from experts in the field of mental care on this matter. They conduct research by linking behavior and mental states, where actions or actions carried out by someone are phenomena or concrete gejala that describe the inner condition of the person (Ahonen, 2014).

According to Zakiah Daradjat, mental health is the realization of true harmony between psychological functions and the creation of self-adjustment between humans and themselves and their environment based on faith and piety and aims to achieve a meaningful and happy life in the world and in the hereafter (Yahya, 1992). This definition is the most in line with the Islamic view, because apart from psychic, sociological and physical elements, Zakiah Daradjat also includes religious elements namely faith and piety. This is because faith and piety are very important to a person. Mental experts examine that one's faith is very helpful for patients who experience mental disorders in efforts to cure their mental illness (Susilawati, 2017).

In achieving optimal mental health, humans are often faced with various challenges and problems that can affect mental balance. Therefore, Sufism, as a spiritual teaching in Islam, offers views and principles that can provide guidance in maintaining the well-being of the soul. By emphasizing purification of the heart, self-control, and improvement of spiritual qualities, Sufism provides a path to inner calm and peace of mind. Through the Sufism approach, man can find harmony between the spiritual and mental dimensions, so as to achieve true happiness and peace of soul. By practicing the principles of Sufism in everyday life, humans can build better mental well-being and overcome various mental health problems that may be faced.

DISCUSSION

Terminology Of The Soul According To The Perspective Of Sufism

Almost all Sufis agree that the soul (*nafs*) is the source of all evil and sin because it is the source of shahwat and the desire for pleasure. The soul is the greatest enemy and the most dangerous enemy that must be controlled and conquered. Therefore, the enemy should be

overcome by being bound by chains of conquest so as not to be wild and also to make a few mistakes and mistakes.

According to Al-Hakim At-Tirmidhi, the essential element of the soul is hot air such as smoke and black in color which has a bad character. Basically, the soul is light. He can improve with knowledge from Allah SWT., good interaction, and right humility. At-Tirmidhi had three opinions about the soul. The *first* is that the soul is the air of life (*rih al-hayab*). The air is abundant from the spirit, just as the bottom is abundant from the top. For the *second* opinion, At-Tirmidhi suggests that the soul is the *garizah* (instinct) of the soul polished by Satan as his trick to win and destroy it. The soul is very weak against demons. The *third* opinion states that the soul is Satan's friend. The soul is Satan's co-worker in evil, and even part of Satan (Rosleni Marlaniy & Asiyah, 2015)

At-Tirmidhi in his book *Nawadir Al-Ushul* also mentions the nature of the soul. The essence of the soul is the land of martyrdom (*ardh syahwani*) which tends to shahwat after yahwat and tends to biology after biology. The soul is never calm and never sedentary and its activities are very diverse. Some mental activities are different from other activities. Sometimes the soul is in servitude activity, divine activity, submission activity, royal activity, weak one's activity, and one's power activity. The soul will submit if it is trained and disciplined (At-Tirmidhi, 1293 AH). According to Al-Qusyairi, the soul is independent. He said that the possibility of the soul is a subtle element deposited into the *human body*. This element is the place of sick morals, just as the spirit is a subtle element entrusted to the *body as a place of praiseworthy morals* (Al-Qusyairi, 1972).

In Al-Ghazali's view, the soul is defined as "something that exists in man since he exists". After the body is destroyed, the soul will still exist because according to Al-Ghazali, the essence of the soul is noble (*'uluwiyah samawiyah*). The soul is an essential element of action. The meaning of soul is the same as reason, heart, and spirit. Al-Ghazali said, "When I mention the words soul, spirit, heart, and reason, I mean the human soul which is the seat of metaphysical things (*ma'qulat*)."

(Al-Ghazali, 1968). the concept of Sufism from Imam Al-Ghazali which means sincerity to God and good association with fellow human beings. Sufism contains two elements. First, human relationship with God and human relationship. Second, the relationship is based on morality. Relationship with God is based on sincerity (sincerity of intention), which is marked by eliminating self-interest from fulfilling God's commands. Then, when human relations are based on social ethics,

one thing that is done is to place the interests of others above personal interests as long as these interests do not conflict with Sharia law. Because according to Imam Al-Ghazali, anyone who deviates from the Shari'a is not a Sufi. If he claims to be a Sufi, his claim is a lie (Fasya, 2022).

Psychological Character and Character

The Qur'an afflicts the soul with three qualities, namely *the soul of mutmainah*, *the soul of lawwamah*, and *the soul of anger bi al-su'*. When viewed in terms of substance, then there is only one soul, while when viewed in terms of nature, there are three souls. Al-Jurjani argues that *the soul of anger* is a soul that tends to physical character, which commands it to sensory delicacy and pleasure, and forces the heart to go to a position of humility. *The soul of anger* is the place of ugliness and the source of despicable morals. While *the soul of lawwamah* is a soul that shines with its light as the size of its consciousness from the "sleepiness of negligence". When evil arises from him which is the effect of his tyrannical character, he will reproach himself and will immediately repent. And the *soul of mutmainah* is a soul that perfectly accepts the light of the heart so that it is clean from bad characters and has praiseworthy morals.

Some Sufis claim that the concept of the soul is plagued with emotions of different natures. The *first* is the divine meaningful qualities, such as takabur, love of praise, greatness, and wealth; the *second* is satanic morals, such as deceiving, hasud, engineering, and prejudice; the *third* is the nature of the Beast, such as the pleasure of eating, drinking, and having sex; *fourth*, namely the qualities of servitude, such as fear, humility, and inferiority (Rosleni & Asiyah, 2015).

The specialty of the soul is in treason and glorious ingenuity. Therefore, Al-Muhasibi who was one of the most famous Sufis of the third century Hijri strongly warned us and explained the ways in which the soul performs traps. As Al-Muhasibi has said, that the soul waits for Eve (negative emotions), and Eve waits for reason. If the intellect commands the soul, then the soul will obey it. Regarding reason, if it does not see with knowledge and is guarded by knowledge, then a will tend to the invitation propagated by the soul from the direction of air (negative emotions) so that the mind becomes an intellectual actor of engineering and supports its desires and desires. If the mind is conscious and sees with knowledge and is guarded with knowledge, then the mind will know how dangerous the soul is (Rosleni Marliany & Asiyah, 2015).

Mental Disorders in Sufism Perspective

Mental disorders in Islam (Sufism) are divided into two categories, namely those that are worldly and those that are *ukhrawi*. Worldly mental disorders include symptoms or mental illnesses mentioned in contemporary psychology. While mental disorders that are included in the *ukhrawi* category are in the form of diseases arising from deviations from norms or morals, ritual, and religion. Al-Ghazali called mental disorders that damage the system of spiritual and religious life called *al-akhlak al-khabisah* (Rosleni Marliany & Asiyah, 2015).

- 1) The eight categories included in destructive behavior (*al-mublihat*) that can cause mental disorders according to Al-Ghazali are as follows: a) Sexual intercourse (such as eating foods that are *shaubhat* or *haram*, or prohibited sex); b) Mouth (such as ridicule, meaningless debate, lying, fighting, grants); d) Anger, envy, and spite; Love the world; e) Love of property and stingy; f) Be haughty and show off; Arrogant and self-proud; and f) Cheat.

Ibn Al-Qayyim mentions five kinds of factors that cause mental disorders, namely:

- 1) Many intervene with the affairs of others, thus causing disputes and divisions;
- 2) Dreaming of the impossible to happen, consequently gives rise to laziness and evil whispers;
- 3) Depend on other than Allah Almighty, thus causing him to have no freedom and independence;
- 4) Overeating, especially eating unclean foods that cause laziness in worship;
- 5) Most sleep, thus reducing *tafakkur* and *tadakkur*, only use their body and waste time.

Abidhamma of eastern psychology states that the central psychopathological factor, namely delusions. Delusions are the darkness of the soul that causes the perception of experiencing errors in capturing objects of consciousness. Delusions are basic ignorance, misconceptions, and incorrect understandings that are the main source of human suffering. The source of mental illness is sin that causes darkness of the soul and human suffering (Rosleni Marliany & Asiyah, 2015).

One model of psychopathology in Sufism is all reprehensible inner behavior, especially because it deviates (*inkhiraḥ*) from the social code of ethics, both vertically (divinely) and horizontally (*insaniyah*). These deviations lead to mental illness, which, when it reaches its peak, can lead to death. Physically, *bathiniyah* may look dashing, sturdy and

strong, but her heart is fragile, suffering, restless, barren and unable to stab her physical success (Rosleni Marliany & Asiyah, 2015).

Here are some reprehensible traits that can directly or indirectly cause psychiatric disorders and illnesses:

1) Stingy (*bakhil*)

That is an attitude of unwillingness to give some of his property to other parties in need. Miserliness is devotion that transcends bats, which is a desire for one to have what others have. Bakhil is someone who feels reluctant and affectionate for what he has and does not want to be owned or asked by others (Hanna Djumahan Bastaman, 1995).

2) Injustice

That is an act that violates law and justice and causes harm both to himself and others and causes damage to the environment.

3) Envy

It is not happy to see others get good luck and virtue. A spiteful person will expect, even hope that the luck obtained by others disappears or falls into his hands and he will feel happy if the person who is deprived of his luck suffers (Hanna Djumahan Bastaman, 1995). The way to escape from spitefulness is to practice Surah Al-Falaq and An-Naas.

4) Swims (*riya*)

That is, exaggerating one's own good deeds and becoming satisfied with the feeling that oneself is superior to others and even declaring that oneself is free from all evil and guilt. Ujub is often equated with riya which is to perform worship and do good not to fulfill Allah's commands, but only to be known and admired and get praise from others. Riya makes a person's personality split *and hypocrisy* and disrupts his emotional stability because he has double standards that are unable to integrate himself.

5) *Nifaaq*

That is, to appear something that is seen as good by others, but even though in his heart it hides rottenness and ugliness. Nifaaq is a mixture of various inner conflicts and mental illness. The sufferer is unable to face the reality, so he lies when speaking, denies if he has promised, and betrays when believed.

6) *Ghadhab*

Ghadab is also commonly interpreted as anger or anger in its negative and exaggerated connotations. While in general it is interpreted as *Al Lust al-ammaraḥ bissu* which always encourages evil deeds resulting in harm to oneself and others (Hanna Djumahan Bastaman, 1995). Anger indicates the degree of instability of a person's soul, because he is unable to control his anger. When people are angry, their conscience is blocked which then brings heavy heartache. The symptoms of grumpy behavior are the same as those of paranoid people, who mistakenly perceive others as threatening, when in fact they do not want to do evil. That's why he takes a hostile attitude with others so that his ego is not disturbed. Grumpy people don't have sound thinking, and they tend to think short. All human positive potentials can hardly be actualized when anger suddenly arises. How to control anger: a) Dhikr to Allah; a) Visit the Prophet PBUH many times; b) Ablution or bathing; and c) Immediately change the state when angry. If you are standing then you should sit, and if you are sitting then immediately stand or lie down.

7) Revenge

That is, the attitude of retaliation for the pain that has been suffered before to the person who has hurt or to others because they feel like shedding anger and satisfaction of their lustful animal that is in the chest. Or the nature of not liking to apologize to others who have hurt him and or have inflicted discomfort on him. Resentment is a liver disease that greatly affects a person's mental and psychological well-being and is very difficult to get rid of, because this trait is very closely related to grumpy. The only effort that can be made to overcome this mental illness is by being passionate about the application of monotheism. But before doing *katauhidan*, *hatin* and his spirit must first be cleansed of seeds or viruses of vengeance. Because if it is not cleaned, the result is to conduct training on the practice of monotheism will be disrupted and ineffective.

8) *Takabbur* (arrogant and haughty)

Takabur is bragging because he feels that he has many advantages and considers others to have many disadvantages. The reason behind this arrogant attitude is due to the way they consider or view themselves from the lens of the greatness and glory of the world, and view others from the lens of the humility and humiliation of the world.

9) Anxiety

They are subtle promptings in which they contain seduction and enticement to do an evil and a denial of God. These whispers are very gentle when they infiltrate a person's heart. If the person neglects to remember God and neglects to always ask God for protection, then the whispers will be very loud containing magic energy that demons and demons deliberately breathe into his chest. and when Satan and Satan have taken possession of his heart and soul, it will be very difficult for him to come out of the whispering and even finally he will not be able to resist the prompting and evil emerges, transgressions and deviations from divine teaching through his words, deeds, attitudes and gestures (Adz-Dzaky, 2002).

10) Liar (*kadzib*)

It is an attitude or nature that likes to speak untruthfully from reality (lying) which aims to spread slander and fake news to others.

11) Greedy and greedy

That is an attitude or excessive nature in loving the world, material possessions and other things that make him defeat his religious interests. He will no longer care whether something he loves is halal or haram, or right or bathil.

12) Despair

That is the loss of enthusiasm to strive for an essential truth, the loss of the spirit of repentance, the loss of the spirit of worship, the loss of the spirit of studying, and also the loss of enthusiasm to seek the pleasure and love of Allah. Despair means the loss of passion, spirit or moral, synergy and motivation to live after a person has not succeeded in achieving something he wants. And that means they have neglected their true human potential, do not believe in destiny and *Sunnatullah*, and feel hopeless for the mercy and grace of Allah.

13) Forgetful (default)

Forgetting what is meant here is forgetting to remember Allah, denying Allah's verses, forgetting because of hypocrisy, and forgetting because of following his passions.

14) Slacker

This lazy attitude is one of the liver diseases that will weaken a person's mental or psychological. Usually people who are easily affected by this disease are people who have been eaten by unclean and unclean goods.

15) Loss of feelings of shame

What is meant here is not ashamed to abandon God's commands and not ashamed to violate His prohibitions, not ashamed to commit sinful and immoral acts before God and His creatures, not ashamed to show his aurat or honor in front of others, not ashamed to do self-defense because of bad deeds.

How to Deal with Mental Disorders in the Perspective of Sufism

Islamic psychotherapy is the process of treatment and healing from an illness both mental, spiritual, moral, and physical illness by means of the guidance of the Qur'an and As-Sunnah. Or empirically it can be said through the guidance and teaching of Allah SWT, His angels, Prophets and Apostles or the successors of His Prophets (In Tri Rahayu, 2009).

The target or object of Islamic psychotherapy is the human being as a whole, which is related to disorders of: (1) Mental, which is related to thoughts, reason, memory, or processes associated with the mind, mind and memory. (2) Spiritual, namely those related to matters of spirit, spirit or soul, religious, faith, and shalehan, and those related to the transcendental. For example, shirk, nifaq, wicked, kufr, and so on. (3) Morals, which is a condition inherent in the human soul, which will foster actions that are done easily without going through the process of thinking, consideration or research; or mental attitudes or dispositions that are described in the form of thinking, speaking, behaving and so on as an expression of the soul. (4) Physical (physical), not all physical disorders can be treated with Islamic psychotherapy, except with the permission of Allah SWT. Some verses that show that religion also has therapeutic properties for mental disorders are listed in Q.S Yunus (10): 57, (Q.S Al-Isra' (17):82, Q.S Fushilat (41): 44.

After studying the verses of the Qur'an, Muhammad Abd Al-Aziz Al-Khalidi divided medicine (*shifa*) into two categories, namely the *first hissi medicine*, which is medicine that can cure physical ailments, such as with water, honey, or fruits that have been mentioned in the Qur'an. The *second* is *manawi*, which is a drug that can cure diseases of the human spirit and heart, such as prayers and content in the Qur'an (In Tri Rahayu, 2009).

Ibn Al-Qayyim Al-Jauziyah divides psychotherapy into two categories, namely *tabiiyyah* and *shari'a*. *Tabiiyyah psychotherapy* is a psychological treatment of diseases whose symptoms can be observed and felt by sufferers under certain conditions, such as anxiety, anxiety, sadness, and anger. Healing from these diseases is by eliminating the causes of the

disease appear. Sharia psychotherapy is a psychological cure for diseases whose symptoms cannot be observed and cannot be felt by the sufferer under certain conditions, but it is a dangerous disease because it can damage one's heart, for example diseases caused by ignorance, *syubhat*, doubt, and shahwat. The treatment of this disease is by means of the cultivation of sharia which comes from Allah.

The principles of Sufism that can cure aspects of psychopathology that are worldly, ukhrawi, and diseases of modern humans are as stated in a suluk sunan Bonang below:

*Tombo ati iku limo sok wernane:
 Maca Qur'an angen-angenan sak maknane
 Kaping pindu salat sengi lakonono
 Kaping telu wong kang soleh kumpulono
 Kaping papat iku weteng ingkang luwe
 Kaping limo dzikir wengi ingkang suwe
 Salah sunijine sopo bisa ngelakoni
 Insya Allah, Gusti Allah nyembadani*

From the suluk Sunan Bonang above, we can understand that there are five psychotherapies of the heart, namely reading the Qur'an while understanding its meaning, performing evening prayers, associating with people of sholeh, fasting, and long dhikr at night.

1. Qur'an

The Qur'an is considered as the first and foremost therapy, because it contains efficacious recipes that can cure human mental illnesses as well as spiritual and physical ailments. The degree to which it stings depends very much on how far the patient's level of faith suggestion is. The suggestion in question is something that can be achieved by listening and reading, understanding and pondering, and carrying out the content of the Qur'anic verses. Each stage of the treatment of the Qur'an can lead the patient to nature that can calm and soothe his soul.

2. Prayer

The second therapy is evening prayer. The prayer referred to here is not a compulsory prayer that we must perform, but sunnah prayers such as tahajjud, hajat, muthlak, tasbih, tarawih (specifically for Ramadan), and witr prayers. Prayer is a psychic therapy that is *curative, preventive, and constructive*. That is:

- a) Prayer nurtures one to practice integral and comprehensive concentration. This is reflected in solemn intentions;
- b) Prayer can maintain the health of human psychological potentials, such as the potential of the heart to feel (emotions), the potential of reason to think (cognition), the potential of shahwat (*appetite*), and ghadhab (*defense*) to karsa (conation);
- c) Prayer contains prayers that can free people from mental illness. Sin is a disease (psychopathology), while the remedy (psychotherapy) is repentance. The prayer fund is a manifestation of repentance, because in prayer a person returns (*taba*) to his creator.

3. Associate with people of *salib*

The third therapy is to associate with people who preach. People who excuse are people who are able to integrate themselves and mamou actualize their potential as much as possible in life. In the tradition of Sufism, a person who pretexts and can cure spiritual diseases is called *Al-Thibb Al-Ilahi* (divine doctor) or *murshid*. *Al-Thibb Al-Ilahi* was a Sufi master who had mental acuity towards the illnesses of his students and he could provide appropriate treatment so that his students could be cured.

4. Fast

Fasting is linguistically derived from the word *shaum* which is the plural of the word *shiam* which means *al-imsak* (restraint). While according to the term, fasting is refraining from eating, drinking, having sex and from other things that can cancel it from the time of shubuh until sunset intended worship. Here are the benefits of fasting:

a) Fasting can cure mental disorders

Severe mental disorders can be cured with fasting therapy. This has been proven by Nicolavey, a professor who works at the Moscow Institute of Psychiatry who tries to cure mental disorders by fasting. He treated patients with mental disorders using fasting for 30 days. In addition, the possibility of patients not to relapse from the disease after 6 years turned out to be very high (Ancok, 2004)

b) Fasting can shape the nature of *Qona'ab* (feel willing and sufficient with the sustenance given by Allah to her even if only a little)

c) Build spiritual resilience

d) Strengthen willpower

In the soul of a person who is fasting is planted a strong will to achieve a goal.

e) Fasting can usher in an attitude of piety

f) Fasting can reduce mental stress

g) Fasting improves self-control

h) Fasting improves emotional health

Fasting is very effective in practicing an attitude of suppressing anger. At the time of fasting, we are required to control our emotions.

i) Fasting trains patience

j) Fasting trains suffering-resistant, strong-willed, steadfast and test-resistant. Fasting is half patience and patience is half faith.

5. Dhikr

Dhikr in a narrow sense it can be interpreted to mention the names of the Great God on every occasion. And in a broad sense, it is to remember all the majesty and affection of Allah SWT that He has given us while doing all His commandments and forsaking all His prohibitions. Dhikr according to Al-Asfahani is to present something both in the form of feelings (heart) and deeds. Doing remembrance is the same as relaxation therapy. Many of the Sufistic psychologists have extraordinary calmness and peace of mind.

In psycho-sufistics there is the concept of dhikr *Lathaif* is the soft and subtle essence found in the human heart. This lathaif concept is the same as physiological psychology, which is a branch of psychology that is interested in the interrelation of the nervous system, receptors, endocrine glands, behavioral processes, and mental processes. In Dhikr there are also usually prayers. To deal with mental disorders we can also use prayer therapy. Prayer is a hope and request to Allah SWT so that every mental disorder and illness suffered can disappear because Allah is the one who makes the disease exist and Allah can also heal it (Q.S Ash-Shuara: 80).

According to Prof. Dr. Zakiah Daradjat, prayer can provide a sense of optimism, enthusiasm for life and eliminate feelings of hopelessness when someone is experiencing a situation or problems that are less burdensome for him (Zakiah, 1992). Dadang Hawari also believes that prayer can provide calm. In addition, prayer can also provide self-confidence and optimism (hope of healing). When viewed from mental

health, prayer and remembrance contain deep psychotherapeutic elements. Self-confidence and optimism are essential for healing an illness in addition to drugs and medical measures (Hawari, 2002). According to Moh. Sholeh, prayer is an autosuggestion that can encourage individuals to act according to what they pray for and can change the soul and body. In terms of hypnosis, prayer is the basic foundation in mental illness therapy techniques (Sholeh, 2000).

CONCLUSION

Almost all Sufis agree that the soul (*nafs*) is the source of all evil and sin because it is the source of shahwat and the desire for pleasure. The soul is the greatest enemy and the most dangerous enemy that must be controlled and conquered. Therefore, the enemy should be overcome by being bound by chains of conquest so as not to be wild and also to make a few mistakes and mistakes.

Mental disorders in Islam (Sufism) are divided into two categories, namely those that are worldly and those that are *ukhrawi*. Worldly mental disorders include symptoms or mental illnesses mentioned in contemporary psychology. While mental disorders that are included in the *ukhrawi* category are in the form of diseases arising from deviations from norms or morals, ritual, and religion.

Islamic psychotherapy is the process of treatment and healing from an illness both mental, spiritual, moral, and physical illness by means of the guidance of the Qur'an and As-Sunnah. Or empirically it can be said through the guidance and teaching of Allah SWT, His angels, Prophets and Apostles or the successors of His Prophets. The principles of Sufism that can cure aspects of psychopathology that are worldly, *ukhrawi*, and diseases of modern humans are as stated in a suluk sunan Bonang there are five, namely reading the Qur'an while understanding its meaning, performing evening prayers, associating with people of sholeh, fasting, and long dhikr at night.

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