

Qalbu Therapy Through Talqin Dhikr Tharekat Qadiriyyah Naqsabandiyah Suryalaya Sirnarasa Ciamis

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Abstract

This study aims to determine the Islamic psychotherapy model of heart healing through the talqin dhikr approach at Pondok Pesantren Suryalaya Ciamis. This study uses a descriptive analytical method with a qualitative approach. To obtain complete data, data collection techniques such as direct observation, in-depth interviews, and literature study were used. The results of the study concluded that there are seven places where the human heart will have bad qualities, and that will be removed or treated by cleaning 7 places called latifah. The process of heart healing in the Tharekat Qadiriyyah Naqsabandiyah in Suryalaya, as taught by Sheikh Ahmad Shohibul Wafa Tajul 'Arifin, is to use two methods of dhikr, namely talqin dhikr jahar (hard) and talqin dhikr khafi (taste) method. The main purpose of the first jahar dhikr: to knock, wake the heart to avoid heart diseases that continue to reside in the human heart, Second: to close the devil's holes in humans and Third to destroy the human heart that has become stone.

Keywords: Dhikr; Qalbu; Qadiriyyah-Naksabandiyah; Tarekat.

Abstrak

Penelitian ini bertujuan untuk mengetahui model psikoterapi islami penyembuhan hati melalui pendekatan dzikir talqin di Pondok Pesantren Suryalaya Ciamis. Penelitian ini menggunakan metode deskriptif analitis dengan pendekatan kualitatif. Untuk mendapatkan data yang lengkap digunakan teknik pengumpulan data seperti observasi langsung, wawancara mendalam, dan studi literatur. Hasil penelitian menyimpulkan bahwa ada tujuh tempat di mana hati manusia akan memiliki sifat buruk, dan itu akan dihilangkan atau dirawat dengan membersihkan 7 tempat yang disebut latifah. Proses penyembuhan hati dalam Tarekat Qadiriyyah Naqsabandiyah di Suryalaya, seperti yang diajarkan oleh Syekh Ahmad Shohibul Wafa Tajul 'Arifin, menggunakan dua metode zikir, yaitu metode talqin dzikir jahar (keras) dan metode talqin dzikir khafi (rasa). Tujuan utama dzikir jahar pertama : mengetuk, membangunkan hati agar terhindar dari penyakit hati yang terus bersemayam di hati manusia, Kedua : menutup lubang setan pada manusia dan Ketiga menghancurkan hati manusia yang telah menjadi batu.

Kata Kunci: Dzikir, Qalbu, Qadiriyyah-Naqsabandiyah, tarekat.

INTRODUCTION

Currently, the modern world with its various problems has given rise to various life crises. Many people are getting bored with this modern life. Humans want calm, peace, and tranquility in life which has been missing from modern human life. There are several idioms used to signify the life of modern society today, such as "the loss of worldly charm" in Max Weber's terms, "the breaking of the chain of material progress and moral progress a la Bertrand Russel," "spiritual emptiness" in Leahy's language and "the plight of modern humans in the idiom Hossein Nasr (Purnamasari, 2019, p. 90).

Modern human spiritual crisis is a state of imbalance in the reality of life. Many people live in a modern civilization environment, using various technologies and even high technology as living facilities, but in life, distortion of human values occurs. Dehumanization occurs because of intellectual, mental

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abilities and spiritual who are not ready to sail the seas or jungles of modern civilization (Mubarok, 2000, p. 4).

Dadang Hawari revealed the phenomenon of society like this. According to him, modernization has brought psychosocial changes marked by changes in life values such as a simple and productive lifestyle to a luxurious and consumptive lifestyle; The family structure that was originally an extended family tends towards the nuclear family to the single-parent family. There is even a tendency for modern society to be secular and permissive (permissive society); with uncontrolled career and material ambitions that can interfere with interpersonal relationships in both the family and society (Hawari, 2001, p. 45).

The impact of the reality of life like this, is the emergence of various human psychological disorders such as anxiety, stress, alienation, violence, egoism, and depression (Djumhana, 1994, p. 14). While the spirit of human life must go on, now society is starting to love therapeutic models with a spiritual background. In countries where the majority of the population is Muslim, such as Indonesia and Malaysia, Islamic spiritual therapies have emerged as a new hope in rebuilding the mental and soul of humanity which has been fragile (Abdullah, Saini, Sharip, & Shaharom, 2017; Merriam & Muhamad, 2013; Seghatoleslam et al., 2015).

Why is spirituality so important, that there is spiritual healing? The answer is that spirituality is a basic human need. This dimension is not only needed when someone is sick or not. When someone is sick, then the condition becomes weak and helpless. So in conditions like that the relationship with the Khaliq is even closer. The need for spirituality will also be felt by modern humans who are experiencing this spiritual void today. Nasr offers an alternative to return to Islamic traditions that have been passed down from generation to generation. According to Nasr, the dominance of the West in philosophy, culture, art, politics, and society in the Islamic world has threatened not only the traditional institutions of Muslim society but also Islam itself (Nasr, 1994, p. 7).

Likewise, when humans experience imbalance in their lives, anxiety and fear grip their lives. At times like that humans seek strength to be able to overcome the storm. One dimension that can be used by individuals to overcome human psychological symptoms as above (stress, anxiety, depression, and others) is the spiritual aspect. Spirituality is a centralized state of wholeness. This means that humans must be healthy both physically and spiritually. If that is fulfilled, then the spiritual foundation becomes strong, so it is not easy to be infected with psychological illnesses such as stress, anxiety, and others. As Clinebell in Triantoro said that every human being has basic spiritual needs that must be fulfilled (Saputra & Safaria, 2012, p. 30). If a human is in a sick heart condition, it is necessary to treat this disease so that he can return to Islam properly. The heart then becomes safe and clean from taints so that it can live in the light of Allah (Az-Zaibari, 2002, pp. 212–213).

Research on liver treatment has been carried out by many researchers before, both with different methods and approaches. Putra (2013), examines the therapy of Sufism for the spiritual problems of modern humans. The results of his research concluded that the way to solve various modern problems is to return to the spiritual aspect. Through the spiritual dimension, humans are required to return to the center of existence through dzawq or the feeling of the heart, musyahadah (witnessing), and ma'rifah (knowing everything that is not visible. From an external perspective, Sufism education is self-education that must be done with real efforts -Really on the spiritual aspect.

Furthermore, Irwan (2019) researches the problem of overcoming the spiritual emptiness crisis experienced by modern humans today from the perspective of Sufism Seyyed Hossein Nasr. Rahmat Yulianto (2015) also examines transformative Sufism as a solution to modern human problems from the perspective of Muhammad Zuhri.

From previous research, it can be understood that Sufism can be a solution to solving various problems of modern humans that culminate in their spirituality. However, these various studies do not focus on the methods or rituals used to resolve spiritual emptiness. Therefore, in this study, researchers will focus on Islamic boarding schools owning and opening health care. One of them is the Suryalaya Tasikmalaya Islamic Boarding School.

Therefore, based on the description above, the authors are interested in conducting further research, especially about Islamic psychotherapy models, one of which is healing the heart through the talqin dhikr approach at the Suryalaya Islamic Boarding School. The results of this study are expected to contribute to the development of research on Sufism in Islamic tertiary institutions, especially in the Department of Sufism and Psychotherapy. Apart from that, it is hoped that it will also become a guide and direction for the general public who are trying to overcome spiritual health problems with the tasawuf-style dhikr approach.

RESEARCH METHOD

This research uses a descriptive-analytical method with a qualitative approach. This approach is to understand, explore, and interpret the meaning of events, phenomena, and relationships with ordinary people in certain situations (Iskandar, 2008, p. 128). To obtain complete data, the following data collection techniques are used.

Observation, researchers make observations in the field not only once, but repeatedly until the results are convincing. The main problem that researchers observe about heart therapy through talqin dhikr in Thariqot Qadiriyyah Naqshabandiyah Suryalaya Tasikmalaya. There are two observation approaches used by researchers, namely: a. Participant Observation. Participatory observation is seen as relevant to seeing and experiencing first-hand the phenomena that are developing. b. Participant as Observer. In certain circumstances, the researcher informs about his presence as a researcher, in some cases to avoid public suspicion. The author makes various observations to obtain data directly from primary sources, especially to see the situation of the location, and the atmosphere of life, and follow the various activities carried out and the behaviors of other observed research subjects.

Deep Interview, researchers conducted interviews directly by preparing several questions beforehand. The interview was addressed to the chairman and administrators of the Suryalaya Islamic Boarding School. Interviews were also conducted during the observation period involved. In this case, the researcher is directly involved with the activities of the research subjects.

Literature or Documentation Studies. This was done to strengthen the data obtained both from observations and interviews. Data can be obtained through documentation, one of which is in the form of photographs.

RESULTS AND DISCUSSION

The History of Suryalaya Islamic Boarding School

Suryalaya Islamic Boarding School was established by Syeikh Haji Abdullah Mubarrak bin Nur Muhammad (1936-1956) on Thursday, 7 Rajab 1323 H or 5 September 1905. This boarding school faced a lot of challenges in the beginning period. The challenges came from the Dutch government, local communities around the boarding school and even geographical factors also contributed. Eventually, at 7 Rajab 1323 H or 5 September, Abah Sepuh succeeded to established the boarding school. In the beginning,

the boarding school was only a mosque at Godebag, Tanjung Kerta, Tasikmalaya, West java. The name "Suryalaya" is adopted from a Sundanese term, which is "Surya" which means the sun, and "Laya" which means place of the rising of something. So, Suryalaya could be defined as the place where the sun rise.

Suryalaya Islamic boarding school is located in Godebag Village, Tanjungkerta Village, Pagerageung District, Tasikmalaya Regency, on a hill in the upper reaches of the Citanduy river, with a height of approximately 700 meters above sea level. The arrangement of the pesantren makes it beautiful and neat, clean, blends with the residents' villages, and the beauty of nature and the surroundings. make the pesantren a comfortable and ideal place for learning, worship, and cleansing oneself from pollution and city's noise.

The tharekat activity was first carried out in the Tundangan village, around 1890, but its development was not going well. Many factors hindered it, such as the isolated location of Tundangan Village, difficult access to transportation, and the rejection by the community and village officials of the teachings method of Thoriqot Qodiriyyah Naqshabandiyah (ZA, Personal Communication, 2018). This caused the activity to move to another village, namely Kampung Cisero, but similar problems with the previous village occur, which made the activity move again to Kampung Godebag. A quiet village with a lot of bushes and located upstream of a river, but got an advantage with the passage that passes through Ciawi-Panumbangan-Panjalu. In Godebag Village, especially around Suryalaya, the boarding school was successfully developed. The name of Suryalaya was getting more and more popular, and many people visited the boarding. Finally, the name is well known as The Suryalaya Islamic Boarding School.

Abah Sepuh taught Thoriqot Qodiriyyah Naqshabandiyah so people could learn to understand Allah SWT. A sublime path, bright in the shade of divine light, enjoyment in love towards His pleasure. The road is built though talqin, dhikr, khotaman, manaqiban and other riyadhoh. The real practice is real life, which is full of tests, temptations, and obstacles so that the behavior of disciple is fostered with tanbih.

Abah Sepuh realized that his age was reaching the above-average age of Indonesians. So, he started to prepare his successor cadres from one of the students who is the most prominent than the other students. Based on his observations (his teacher) this student fulfilled the requirements as a cadre of Abah Sepuh's leadership. This cadre has received training from Abah Sepuh for quite a long time, he is a student who is very respectful and polite, and obedient to his teachers and parents, so as a cadre he must undergo an apprenticeship process and achieve success throughout the testing stages.

Qolbu Therapy Method Through Talqin Dhikr in Tharekat Qodiriyyah Naqshabandiyah Suryalaya Tasikmalaya

The Concept of Talqin Dhikr

The concept of talqin in the Qodiriyyah Naqshabandiyah Suryalaya is different from the concept of talqin that is understood by society in general. In the Big Indonesian Dictionary, it is often understood that talqin is the activity of whispering (saying) the words of shahadat to someone who is about to die or forming a prayer for a corpse that has just been buried (Departemen Pendidikan Indonesia, 2008, p. 1425). The term talqin that is referred to here has a special meaning, following the expression of Ibn Arabi (Alba, 2012, p. 138), which is the process of incorporating nur nubuwwah by a murshid into the heart of the salik (student). At the practical level, the talqin process is usually driven by the method of dhikr to the salik. In this process, there is a veil of light of faith, so that it thrives and produces good deeds. As the word talqin itself is defined by teaching verbally, dictating, and whispering.

The question is, what talqin is being practiced at the Qodiriyyah Naqsyabandiyah in Suryalaya? The practiced talqin here is talqin dhikr. Why use dhikr? This is because the tharekat developed at Qodiriyyah Naqsyabandiyah in Suryalaya is a practical tharekat, instead of memorized one. One of the obligatory practices is dhikr. What is talqin dhikr? Talqin dhikr are instructions and explanations about the essential of dhikr jahar and dhikr kahfiy, which are conveyed by the murshid as the authority for the talqin, or those who are authorized to convey the talqin on behalf of the murshid, who is called the talqin representative. Pronounced remembrance or Jahar, is a practice of the Qodiriyyah and silent dhikr or khaufi, is a practice of the Naqsyabandiyah.

Substantially talqin dhikr means planting the sentence of talqin *la ilaha illa al-lah*, into the spirit of the talqin participant by the murshid. In the process of talqin dhikr, a murshid is able to do it to the congregation (many people) or individually, just the same as how the Prophet Muhammad has talqin his friends, either in a congregation or individually. In order to create the term talqin is not frightening, that talqin dhikr guides people who are still alive, but their hearts forget Allah. Because they forget Allah, their hearts are led to remembering Allah or as a container for the seeds of faith. If the seeds of faith are not planted, they will never know when they have become a believer.

Therefore, in the process of talqin, there is a cohesive emotional relationship between the murshid and the salik. Like a doctor with his patient. The question is, whether a doctor comes to a patient, or a patient comes to a doctor? Usually, a patient comes to the doctor due to having a physical illness to be treated so that he recovers as before. Likewise with this analogy, a salik comes to a murshid in order to vanish various problems in his/her life such as calming down, anxiety, stress, depression, and other psychiatric problems. They come to ask for advice, prayers and practices so that they can remain calm in their souls which they think can be completed by the murshid.

So the talqin process that is carried out by the murshid is very close to the effort to touch the emotional-spiritual boundary where talqin is in harmony with the directive method in counseling. The talqin advisor becomes the counselor and the talqin participant becomes a client. Substantially, talqin dhikr means planting the phrase talqin, *la ilaha illa al-lah*, into the spirit of the talqin participant by the murshid. The question is how is the talqin of a salik from a murshid carried out at the Qodiriyyah Naqsyabandiyah in Suryalaya. At the Qadiriyyah Naqsyabandiyah Tharekat in Suryalaya, Sheikh Ahamd Shohibul Wafa Tajul 'Arifin, used two methods of dhikr in carrying out Heart therapy, namely the talqin dhikr jahar (loud) and the talqin dhikr khafi (feeling) (MB, Personal Communication, 2018).

Talqin Method of Dhikr Jahar (Louder)

The meaning of dhikr jahar

As explained above, jahar dhikr is dhikr out loud, that is by voicing the dhikr which is called jahar dhikr or jali dhikr. This dhikr is carried out after the obligatory prayers with a total number of 165 X. Why 165 X or more 165 X? According to Waly Mursyid, the count of 165 X is 'adadul barakah, which is a count that brings blessings. If you only read below 165 it will not reach 'adadul barakah. So if you read *La Ilaha Illa Allah*, you should at least 165 times, so that it is more than enough, and more than that is of course better (DD, Personal Communication, 2018).

The conditions for doing this dhikr are: (1). Dhikr with a strong echo punch and the right direction, (2). Dhikr is carried out with a strong or loud tone and in the right direction, to accelerate the ecstasy that can be felt immediately and will avoid the entry of khotir (trajectory of thoughts and fantasies), (3). A loud

sound that can produce Nur Dhikr in the inner cavity of those who do dhikr, so that their hearts are alive with Nur eternal light which is hereafter, (4). Throughout carrying out the remembrance of Jahar accompanied by closing both eyes. This is so that his eyes do not see anywhere, the aim is to help the feeling of specialness.

That jahar dhikr is done by emitting energy with a sound, even a very strong voice that makes our muscles tense. Just as someone suppresses his voice strongly when reading Allah's verses and then pauses to relax to take a breath or someone who is doing dhikr loudly reads the sentence of monotheism "La Ilaha Illa Allah" which hits him very strongly, hard, and with an increasingly loud voice rise.

Purpose dhikr jahar

The main purpose of dhikr jahar is first: to knock and awaken the heart to avoid heart diseases that continue to reside in the human heart, Second: to close the satanic holes that exist in human beings, and Thirdly to destroy the human heart which has become stone. Why is Dhikr louder, is Allah not deaf and not dumb? Strengthening Dhikr does not consider Allah to be deaf and dumb what is stupid is a heart that has turned to stone.

There are seven places where the human heart will have bad qualities, and it will be removed or treated by cleaning the 7 places called *Latifah*, as shown figure 1.

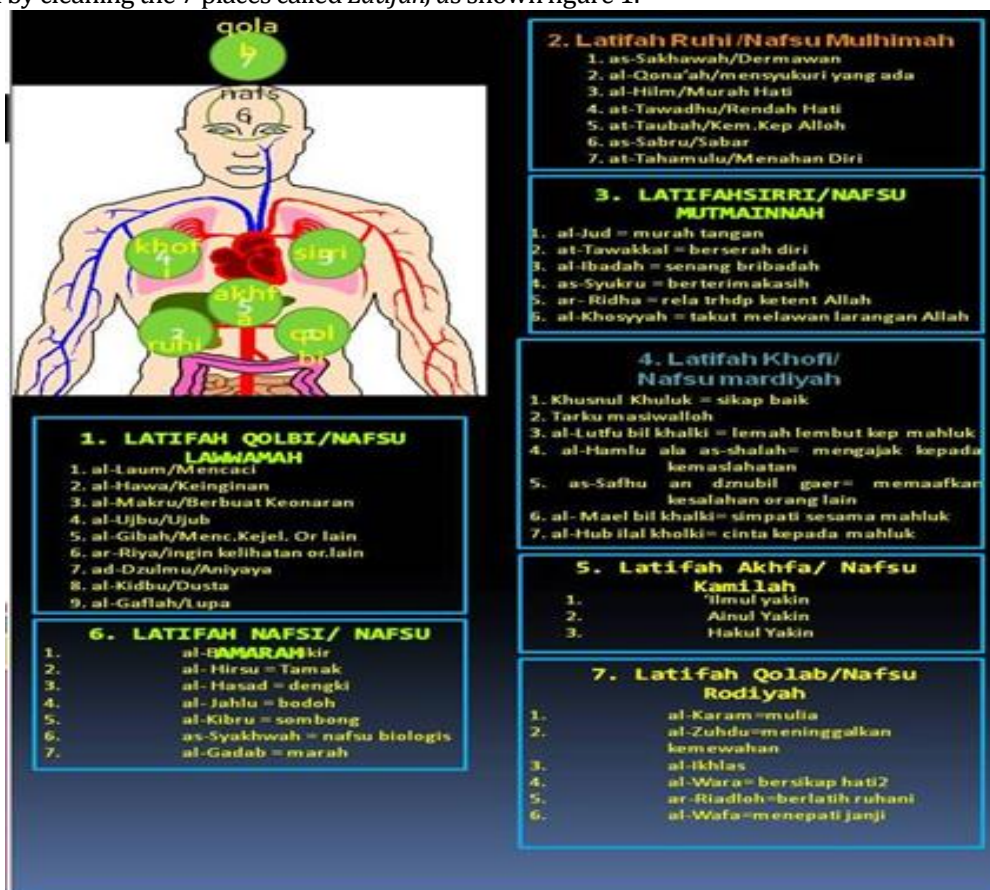


Figure 1 Seven Latifah in Humans

Implementation of Qalbu Therapy through Talqin Dhikr at the Qadariyah Naqsyabandiyah Suryalaya Tasikmalaya Tharekat

As explained above, basically humans long for a calm and healthy life, both physically (healthy body) and spiritually (healthy mentally) (Darajat, 1983). Mentally healthy is the same as having a healthy heart (heart). Even the health of the heart will affect (determine) the health of the body (physical). In other words, the emergence of heart disease will affect the body's disease. So in a Sufistic view that bodily (physical) disease can be caused by the attitude of the human heart. There are five attitudes of the heart that cause or impact physical illness, namely worry/anxiety, fear, anger, sadness, and pretense.

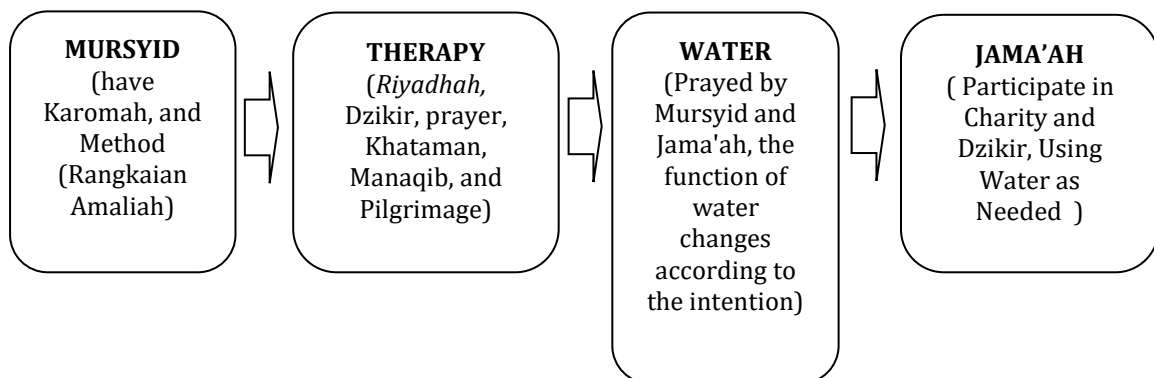
For example, a patient who experiences shortness of breath related to the respiratory system and lungs. In this case, the lungs give a signal in the form of shortness of breath. In the concept of psychotherapy (Qur'anic healing), that shortness of breath often occurs in humans if it is associated with mental emotional, or heart conditions, it will be found that shortness of breath is related to mental-emotional feelings of sadness. So that it should be explored again, what sadness is stored in the patient. So, shortness of breath is not always due to pollution and respiratory disorders.

Likewise, in acid reflux disease that occurs in humans, a person can experience chronic gastritis. It has been treated and has not healed. In the view of psychotherapy (quranic healing), symptoms of stomach acid or indigestion have something to do with worry, for example, fear of the future. Worries are not always about uncomfortable things that will happen. Fun things like getting promoted, and meeting old friends, can cause an imbalance in the body's energy.

Therefore heart disease or human mental illnesses such as worry, fear, anger, hate, sadness, and pretense, will interfere with human physical health. This should not be despised, but noticed. Precisely this feeling characterizes a human being. Better to know yourself deeply through the body. All feelings or attitudes of the heart (heart) are signals that need attention. When the body gives these signs or signals, we need to pay close attention to them if we want to stay balanced and healthy.

Therefore, in a Sufistic view, the above diseases are categorized as diseases of the heart. Diseases of the heart are more difficult to understand than physical ailments. Therefore the way to handle or treat it will be different from a physical illness. Heart disease also has a treatment or treatment, one of which is through dhikr therapy. How is the implementation of dhikr therapy for the treatment of heart disease.

Tharekat Qodiriyyah Naqsyabandiyah Suryalaya as one of the pioneers of heart treatment through dhikr therapy was carried out in several stages. This stage of implementation is part of the main teachings of the Tharekat Qodiriyyah Naqsy, taught by Sheikh Mursyid as his predecessor, both Abah Sepuh, Abah Anom, and now Abah Gaos. These teachings include (1) Talqin, (2) Prayer, (3) Daily dhikr, (4) Khotaman, (5) Manakib, and (6) Pilgrimage.



Modernity and The Rise of The Anomaly of Qalbu

Advances in science and technology have brought humans to a profitable physical-material life. With the industrial revolution at the beginning of this century, what is far away becomes near, what is heavy becomes light, and what is difficult becomes easy. Then nowadays, science and technology have also been able to reduce the burden on the human brain with the advent of the communication or information revolution. With the continuous new discoveries, humans feel increasingly confident to overcome their life problems, however, behind the sophistication of science and technology, humans feel increasingly alienated from their own lives (Nasir, 1997, p. 40).

The existence of technological sophistication has indeed brought various physical-material conveniences at a certain level in society, but it does not necessarily lead a person to happiness, peace, tranquility, and love.) in his life, alienated from God, alienated from the social environment, or maybe alienated from both which according to Jalaludin Rachmat is described as "the irony of modernity" (Rahmat, 1986, p. 176). Moreover, at a certain stage, a person can also feel threatened by his life.

Plus the problems of life are getting harder and harder day by day. The number of people is denser. Which makes the competition for full life control getting tighter and higher. Life becomes only concerned with the busyness of fulfilling biological needs, such as eating, drinking, and sex. Meanwhile, their soul is hungry and they are running out of time and energy to fulfill it. In the midst of these conditions, the stress began to infect. Finally, the stress level of society increased. In a research report by the American Psychological Association (APA), the progress of society in the modern era gave rise to psychiatric problems such as depression, stress, and other psychiatric illnesses. This is due to busyness and various life problems that have taken their attention away from spirituality.

On the other side, basically, humans missed a calm and healthy life, both physically and spiritually (Darajat, 1983, p. 23). Mentally healthy is the same as being a healthy Qalbu (the heart). Even the health of the qalbu will affect (determine) the health of the body (physical). In other words, the emergence of heart disease will affect body disease. This means that all kinds of physical ailments come from a sick heart. So in a Sufistic view that bodily (physical) disease can basically be caused by the attitude of the human heart. There are five attitudes of the heart that cause or impact physical illness, namely worry, fear, anger, sadness, and pretense.

The explanation above was also reinforced by Yunasril Ali who said that psychiatrists recognize that the condition of the human soul has an influence on his physique. Therefore, not a few diseases that humans suffer from affect their mental condition on their bodies which are commonly called psychosomatic diseases. Thus, eliminating such suffering is nothing but eliminating the source of the disease, namely the mental state of the sufferer who is restless, anxious, depressed, and so on. However, such psychological conditions do not stand alone but are related to the spiritual condition of humans (Ali, 2002, p. 152). The results of this study are also in accordance with the results of research by Sutioningsih et al. (2019) which states that there is an effect of implementing health therapy (dhikr) on stress levels in the elderly. The importance of healing therapy (dhikr) to be applied to the elderly who experiencing stress. It can be interpreted that dhikr meditation could reduce stress.

Therefore, to provide health to a person who suffers from a disease that originates from an unstable psychological condition, it is necessary to improve his spiritual condition through a diagnosis of faith and activities of dhikr and prayer. Verse Q.S. Yunus, 10: 57 alluded that spiritual illness can be cured with Divine teachings which contain complete life guidelines. If this is done properly and correctly, accompanied by solemn dhikr, then humans will be spared from anxiety, anxiety, despair, and so on. Allah says: "Those who

believe and whose hearts find comfort in the remembrance of Allah. Surely in the remembrance of Allah do hearts find comfort." (Qs. Al-Ra'd: 28).

The purpose of talqin dhikr in the words *Laa ilaaha illa Allah* (spoken orally) and *dhikr Allahu Allah* (spoken silently), is to make our hearts clean. If we accomplished the cleanliness of qalbu, then Allah, the Almighty, will be felt in his heart. The meaning is not Allah's Essence, but 'aunillah (God's help), God's grace, God's gift, God's love, will be felt in the heart of a person who recites, "*Ana 'inda dhonni 'abdi biy idza dzakaroniy*".

So the way to do the dhikr *Laailaaha illa Allah* as explained above is to pull it from the lower navel and then continue to the top until the sound vibrations feel drained of all feelings in the middle of the body. This is to fortify thoughts other than Allah, because satan wants to enter through the middle of our bodies. "*La-atiyannahum min baini aidihim wamin kholfihim wa 'an 'aimamihim wa 'an syama'ilihim*". Indeed I (the devil) will come to them (to seduce them) from the front, from behind, from the right and the left. So satan enters through three directions, which are the middle of the chest, ribs, and the whole body, and satan threatens humans all the time. This means that if the devil cannot enter through the front, then the devil will go through the right side, namely *Lathifatul Khofy* and *Lathifatur Ruh*. If that doesn't work either, then the devil enters through the left, namely *Lathifatus Siiry* and *Lathifatul Qolby*. Satan tries in that direction, to seduce humans, so that humans don't want to be grateful. Its desire is for misleading human heart ailments to arise such as complaining, worrying, and denying the blessings of Allah SWT, thus causing stress. This is the meaning of *dhikr jahar* in the sentence *Laailaaha illa Allah*.

The therapeutic side is by doing *dhikr jahar*, seen from the function and movement of the head. The function of *dhikr jahar* is a tool to help awaken a sleeping heart so that the heart remembers Allah. Strengthening the recitation of *dhikr*, if it is likened to someone who is in a deep sleep, then he is awakened, by knocking on the door, then being called, but still does not wake up. So the way to build the person must be by pulling or touching the person. Likewise, a heart that is still sleeping soundly (sleeping heart forgets Allah), a heart that is still sleeping must be awakened, so the way to wake up the heart is by tapping, and touching it through loud *dhikr* so that the heart wakes up. The task of awakening a heart that is still sleeping is a Mursyid's task.

As explained above, in practice the way to awaken the heart through *dhikr* is by moving the limbs. This is intended to touch or bang on the seven *latifah* points simultaneously and in balance through a certain count or dose (165 X) starting from (1) Point *Latifah Qolbi*, (2) enter *Latifatur Ruhi*, (3) Point *Latifatus Sirri*, (4) Point *Latifaatul Khofi*, (5) Point *Latifatul Akhfa*, (6) Point *Latifatun Nafsi*, (7) Ends at the point of *latifatul Qolab / kuljasad* The series above formed the *Jahar TQN dhikr* movement (AI, Personal Communication, 2018)

Through the correct method of the *dhikr jahar*, which is part of *qalbu* therapy So at each ending of the *dhikr* process in each *Latifah*, what is hinted by Allah in the Al-Qur'an Azzumar: 205 will be achieved The *TQN jahar dhikr* movement revolves around the seven *Latifah* points, not merely an aimless movement, but a movement resulting from analysis and experimentation that has been tested for hundreds of years for the therapy of the human soul While these *latifahs* are immaterial, that means the therapy for immaterial *latifahs* cannot be done with those that are material, but with the same immaterial matter *Dhikr* is something that is immaterial in nature, so it is logical that it is very effective as a therapeutic tool for the human soul It is in this context that it seems clear that *dhikr jahar* has a therapeutic effect and can even be a method of therapy for the human soul, resulting in peace of mind (AI, Personal Communication, 2018)

As explained by Aidh al-Qarni, the remembrance of Allah is the savior of souls from various worries, anxieties, annoyances, and shocks. By reciting Allah, the clouds of fear, turmoil, anxiety, regret and sadness will disappear. Even with the remembrance of Him, a bunch of life's burdens and life's problems will collapse by themselves. The more a person remembers Allah, the more open, peaceful, and happier his/her mind will be. That's all because remembering Allah contains the values of trust in Him, submission to Him, being kind to Him, and hoping for happiness from Him. He is always close when the servant prays to Him, always listens when asked, and always grants when asked (al-Qarni, 2007, p. 23).

One of many examples of bodily (physical) disease that could be caused by qalbu disease or a condition of emotion, is explained by social psychiatrist dr Nalini Muhdi SPKJ from the Faculty of Medicine, Airlangga University, researched the relationship between heart disease (negative emotions) and health, including:

First A patient experiencing shortness of breath related to the respiratory system and lungs. In this case, the lungs give a signal in the form of shortness of breath. In the concept of psychotherapy (healing the Qur'an), the shortness of breath that often occurs in humans if it is associated with mental or emotional conditions of the heart, it will be found that this shortness of breath is related to emotional feelings of sadness. So that it should be explored again, what sadness is stored in the patient. So, shortness of breath is not always due to pollution and respiratory disorders.

Second Acid reflux disease that occurs in humans, a person can experience chronic gastritis. It has been treated and has not healed. In the view of psychotherapy (healing the Koran), symptoms of stomach acid or indigestion are associated with feelings of worry, for example, fear of the future. Worries are not always about uncomfortable things that will happen. Fun things like getting promoted, and meeting old friends, can cause an imbalance in the body's energy.

Third Big brain Negative emotions can damage the rhythm or rhythm that inhibits cerebrum stimulation in accelerating the aging of brain cells which causes the weakening of brain function. Moreover, a large amount of blood rushing to the brain, makes the burden on the brain's blood vessels increases, while the poison contained in the blood is the most, and the oxygen content is the least, the brain cells are no better than poison. The tangle of thoughts when mad is evidence that the brain is deprived of oxygen. In this case, Rasulullah has told us to bring this situation back to normal by sitting down (calming the breath to supply oxygen to the brain) and taking ablution water which has a very calming effect. If we add prayer, then the calming effect will be perfect because all the organs of the body will calm down and our spirituality will be disconnected from all the busyness of thinking about worldly things.

Fourth Heart Negative emotions and negative intentions will definitely make the heart beat faster, the contraction force of the heart increase, blood pressure rises, and blood becomes sticky and viscous. Blood rushing to the brain and face in large quantities can cause the blood supplied to the heart itself to decrease and result in a lack of oxygen in the muscles. For the sake of sufficient oxygen supply, the heart is forced to work extremely.

Fifth Lungs When negative emotions flare up, the blood flowing every minute through the heart increases, the demand for oxygen also increases, and the working capacity of the lungs suddenly increases. In addition, because hormones have an effect on the nervous system, making you short of breath, there are even symptoms of excessive breathing, the lung bubbles continue to expand, and there is no time to shrink, so you automatically do not get the proper rest and relaxed atmosphere, thus damaging lung health -lungs.

Therefore heart disease or mental illnesses such as worry, fear, anger, hate, sadness, and pretense, will interfere with human physical health. This should not be despised, but noticed. Those feeling are part of our characteristics from being humans. It is good to know yourself deeply through the body. All feelings

or attitudes of the heart (heart) are signals that need attention Whether the body gives or signs these signals, we need to pay close attention to them if we want to stay balanced and healthy

Thus, a physical illness is believed to originate from the human mind and the lack of sincerity to live a life that originates from the human heart It then affects and disrupts the organs in the body If organ function begins to be disturbed, there are many physical ailments that then arise As already mentioned that disease originates from the mind, and obstacles that cause physical, mental, and emotional problems (illness or illness) originate from the attitude of the qalbu Attitudes of the qalbu that cause disharmony in the flow of vibrations of the body's energy, namely worry, fear, anger, sadness, and too much pretense

Therefore, burdens that always come and go will be able to confiscate the capacity of the heart, so that one day the power of the heart will run out If the power of the heart is weak, then various mental illnesses will come More than that, when the power of the heart runs out, then humans will lose the value of life altogether To anticipate all such possibilities, believers are advised to increase dhikr It is dhikr that can be used as food for the human qalbu Prophet deserted : "Unfortunate fate will not befall those who call, Allah, Allah!" (Narrated by Muslim from Annas Ibn Malik)

CONCLUSION

The results of the study concluded that the Tharekat Qodiriyyah Naqshabandiyah Suryalaya made a breakthrough with therapy or treatment, especially for congregations who have the anomaly of qalbu One form of treatment is through talqin dhikr The anomaly of Qalbu that the TQN Suryalaya congregation complains about the most are worry, fear, anger, hatred, sadness, pretense, envy, envy, arrogance, chaos, attacks of denunciation, ungrateful for favors, and always lacking (greedy)) These diseases are treated to return to Islam properly The heart then becomes safe and clean from stains so that it can live in the light of God Efforts to cleanse the anomaly of qalbu that has been carried out by the Tharekat Qodiriyyah Naqshabandiyah Suryalaya for congregations is through dhikr therapy

Even so, this research still has many shortcomings, especially in the use of research methods that may be less comprehensive in collecting data Therefore, it is hoped that this research will be a starting point for conducting further studies

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