

Sufistic Therapy as a Medium of Clients' Peace of Mind Treatment at Griya Sehat Syafaat 99 Semarang Clinic

Meta Malihatul Maslahat^{1*}, Rika Dwi Arumaningrum², Ina Ifa Rukmana³.

¹ Institusi Agama Islam Negeri Kudus, Indonesia; email: metamaslahat@iainkudus.ac.id

² Institusi Agama Islam Negeri Kudus, Indonesia; email: rikadwiarumaningrum91@gmail.com

³ Institusi Agama Islam Negeri Kudus, Indonesia; email: inarukmana894@gmail.com

* Correspondence

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Abstract: In the digital era, many people are lulled by materialistic aspects and losing sight of their spiritual identity. This leads to agitation, anxiety, emptiness, and a sense of meaninglessness in one's life. As the entire problem makes the soul uneasy, people must seek alternative means of achieving peace of mind. The alternative way to achieve it is to engage in Sufistic therapy since this spiritual therapy can assist an individual in regaining peace of mind and drawing him closer to Allah.

This study aims to gain a clear picture of the implementation and role of Sufistic therapy in treating clients' peace of mind. Griya Sehat Syafa'at 99 clinic in Semarang was selected as the object of the study since Sufistic therapy was applied in the clinic's healing process. This study falls under the category of field research with descriptive analytical approach.

The results of this study suggest that Sufistic therapy at Griya Sehat Syafa'at 99 Semarang plays a positive role in the clients' peace of mind. It makes them feel more at ease, calm, and happy. The Sufistic therapy used here is based primarily on the therapists' Sufistic communication with their clients. The *ruqyah* therapy method is used as a therapeutic medium. The Sufistic therapy used here is not primarily aimed at physical healing, but referring to self-transformation, changing the clients' thoughts and feelings in a more positive direction, gaining peace of mind, and increasing faith in Allah.

Keyword: Sufism Therapy, Peace of Mind, Griya Sehat Syafa'at 99 Semarang Clinic.

1. Introduction

Many people have benefited from the digital world that is currently developing. It is easier for people to communicate and access information. However, in the midst of these amenities, there are plenty negative impacts within, such as someone becoming fascinated with gadgets and overlooking reality. They are more concerned with communicating or engaging on social media than having discussion or communication with people before them. Another effect emerging is a high level of cyberbullying on social media. Many people blaspheme and even despise one another, causing psychological distress such as feelings of inferiority, insecurity, and even helplessness. (Amin Syukur 2011:15–22).

According to Zakiah Darajat, an individual's inability to adapt to changes will be influenced by his lack of preparation in dealing with changes that take place. When an individual is unable to adapt to these changes, he will experience psychological distress, such as becoming easily stressed, agitated,

worried, anxious, and so on (Zakiah Darajat 2016:25–30). Therefore, it is not surprising that Yunasril Ali stated that the current digital world has created new problems, particularly in an individual's psychological aspects. According to Ali, many of today's problems are driven by humans who are too preoccupied with the materialistic world. The materialistic world mentioned is one in which many people are preoccupied with material things such as gadgets and other such things. Meanwhile, they are too preoccupied with sensual pleasures and illusory gratifications. They eventually forget their identity because they are engrossed with the material world. They fail to notice that there is one dimension within themselves that should also be achieved, that is, spirit dimension (Yunasril Ali 2012:203–214).

In response to the statement above, Hanna Djumhana Bastaman asserts that humans are made up of two dimensions: the outer dimension and the inner dimension. The former refers to physical, while the latter is spiritual. These two dimensions are inextricably intertwined. As a consequence, it is such an inevitability that both must always be treated for and preserved by fulfilling their rights. Physical rights include receiving healthy, nutritious, and lawful food, as well as spiritual rights such as receiving a spiritual teachings that can soothe, such as remembering Allah (Hanna Djumhana Bastaman 2011:49).

The preceding statement is also supported by Seyyed Hossein Nasr's statement that humans have two dimensions, namely physical and spiritual dimensions. The human physical dimension is always looking for materialistic needs to be met, whereas the human spirit dimension is always longing to return to the sacred (Seyyed Hossein Nasr 2000:1–27). According to Abdul Razak al-Kasyani, as quoted by Mulyadhi Kartanegara (Mulyadhi Kartanegara 2006b:25–29) and Sachiko Murata (Sachiko Murata 2000:299–324), the two contradictory dimensions must be bridged in order to reconcile the sacred desire of the spirit, which wishes to return to its sacred origin, with physical desires, which are always demanding. That is why, God created the dimension of *nafs* (soul) to be filled with materialistic things. This aspect of the human *nafs* (soul) is important in controlling human desires. If humans are too preoccupied with materialistic desires and neglect the spiritual dimension, this is where all of humanity's psychological problems suffer from.

The same thing is also suggested by Robert Frager that when the outer and inner dimensions of humans are imbalanced, an individual is likely to experience psychological problems (Robert Frager 1999:1–8). Anxiety, worry, agitation, anxiety, and irritability are examples of psychological problems that an individual may experience (Dedy Irawan 2019:41–66). Psychological problems that arise in an individual, according to Zakiah Darajat, must be treated or cured as soon as possible. This is because if the problems are not addressed and no solution is provided, the problems will turn into more fatal, such as people refusing to engage in society and turning into moody, physically ill (psychosomatic), and even more tragically, drifting away from God and leaving religion (Zakiah Darajat 1985:10–94).

Based on the problems presented above, the authors are interested in conducting a more in-depth investigation into how to help people overcome psychological problems. This study concentrates on Sufistic therapy as a medium of treating peace of mind. According to Mukhtar Solihin (Mukhtar Solihin dan M.A. Munir 2017:2584–2591) and Hoerul Umam (Hoerul Umam dan Iyad Suryadi 2019:34–39) as well as Robert Frager (Robert Frager 1999:1–19), Sufistic therapy can be used as a medium to help people get out of psychological problems, transform *nafs*, find peace of mind, and draw them closer to Allah.

Sufistic therapy will bring an individual to the epiphany that the psychological problems he/she has been experiencing are the result of his failure to keep the balance of the physical and mental dimensions. Sufistic therapy will also make someone aware of his true life purpose, which is to return to Allah with peace of mind (*nafs muthmainnah*). Therefore, the authors are interested in investigating more about the role of Sufistic therapy in treating one's peace of mind.

The research setting took place at Griya Sehat Syafaat 99 Semarang clinic. It is located around the Great Mosque of Central Java led by *Kyai* Mustamir Pedak. This clinic is typically used as a treatment center for people suffering from psychological problems. Clients who end up coming in usually complain about physical problems that are primarily psychological in nature. In the field of

psychology, this is commonly known as a psychosomatic case. So, it's the psychological aspect that hurts, but it has an effect on the physical aspect.

During the healing or treatment process, clients are commonly first soothed psychologically using Sufistic communication techniques. They will undergo *catharsis*, or the release of life problems that have been a major burden on their psychology. After gaining a calm and relaxation, prayers and holy verses of the Quran will be recited to them so that they can return to recalling the essential life and remembering Allah. Based on the phenomena observed in the field, the authors are interested in conducting a study at Griya Sehat Syafaat 99 Semarang because Sufistic therapy method is used here, which is capable of maintaining the clients' peace of mind. Sufism therapy, which is applied at Griya Sehat Syafaat 99 Semarang, is considered to be committed to healing physical, psychological, and spiritual aspects, allowing clients to rediscover their purpose in life and have a higher quality of life than before (Observation on Sunday, August 22, 2021). Therefore, the study aims to explain in details how the implementation and benefits of Sufistic therapy at Griya Sehat Syafaat 99 Semarang clinic in treating the clients' peace of mind. To give an answer to the research question, the authors employed data collection techniques such as observations, interviews, and documentation. This study falls under the category of field research with descriptive analytical approach.

2. Research Results

2.1. Theoretical review

2.1.1. Definition, Benefits and Methods of Sufistic Therapy

Linguistically, therapy is derived from the English word 'therapy', which means treatment. In Arabic, it is derived from the word '*syifa*' or '*dawa*', which means treatment or care for sick people (Salim 2006:247–248). Meanwhile in terminology, therapy refers to healing performed by people who are experts in treating and caring for clients in order to recover from illness. People who are sick, according to Sufism, are generally triggered by being isolated or separated from themselves, from their surroundings, and from their God (Saifullah 2018:341–364). Whereas, the term Sufism is associated with Sufi teachings. Thus, Sufistic therapy can be defined as the healing or treatment of both physical and psychological illnesses based on the Quran, hadith, and Sufi literary works (Amin Syukur 2011:38–41).

In the treatment process, sufistic therapy is used to either cure or prevent people from becoming ill (M. Agus Wahyudi 2018:387–397). Thus, Sufistic therapy is defined here as a therapy that aims to restore humans to their identity and purpose in life, as well as to make them aware that all illnesses come from Allah and that healing is only possible with His permission. As stated in a hadith, "every disease must have a cure, and if Allah wills the disease to be cured, the disease is cured" (Meta Malihatul Maslahat 2019:1–23).

Based on this hadith, it is obvious that every disease requires a cure. In the Sufi tradition, the pain experienced by an individual commonly refers to a psychological illness or mental condition. People suffering from this mental illness will require medication or therapy to recover (Salim 2006:248–304). Sufistic therapy, according to Mukhtar Solihin (Mukhtar Solihin dan M.A. Munir 2017:2584–2591) and Hoerul Umam (Hoerul Umam dan Iyad Suryadi 2019:34–39), can be used as a medicine or therapy to cure someone's mental illness since it contains Islamic teachings that encourage people to return to Allah. Sufistic therapy also plays an important role in assisting a person's physical, psychological, and spiritual health because it prompts humans to return to their true nature. According to Robert Frager, the main goal of Sufistic therapy is to transform the soul for the better, so that it can arrive at Allah with a peaceful and calm soul. People who are already in a peaceful state of mind will always be happy or content with whatever fate Allah has bestowed upon them (Robert Frager 1999:1–19).

According to Ibn Qayyim al-Jawziyyah, people who are in peace of mind will avoid anxiety, fear, and shock; loving Allah and His Messenger above everything else; giving up all servitude, worshipping, and doing actions in favor of Allah; surrendering to and being content with Him in both

conduct and speech; loving creatures by Allah's permission; letting go of things to Allah (*tawakkul*), returning to Allah (*inabah*), demeaning themselves, having fear (*khasyyah*), and hoping (*raja'*) (Ibn Qayyim al-Jawziyyah 2003:7). Whereas, Nurbakhsy specifies *mutma'innah nafs* into the following characteristics: self-realization, devotion, belief, patience, honesty, contentment, open minded (broad knowledge), independence, and fairness (Javad Nurbakhsy 2008:73–115). This statement is also supported by Sachiko Murata who revealed that people who have peace of mind will reach a level of surrender, submission, and let go of things completely to their God. People who have given their entire lives to God, according to Murata, have good faith and comprehend the true meaning of life. Thus, people with a peace of mind are less likely to be hindered by psychological problems (Sachiko Murata 2000:327–372).

In the Sufistic therapy process, there are several methods that must be followed. Additionally, according to Imam al-Ghazali, as quoted by Jalaluddin Rakhmat, the methods in Sufistic therapy include three stages: *first*, the stage of self-purification, also known as *takhalli*; *second*, the stage of self-acustoming efforts by doing good deeds, also known as *tahalli*; and the *third* stage is *tajalli*, which is the revelation of names (*asma*) and attributes (*sifat*) of God in humans (Jalaluddin Rakhmat 2000:221–224). This view is supported by Said Aqil Siroj, who stated that in order to regain one's peace of mind, *takhalli* and *tahalli* efforts are required. *Takhalli* is an effort to purify oneself from *basyariyah* traits, such as tyrannical desire. During the *takhalli* process, a person will experience repentance, *wara*, and *zuhd*. This effort has an impact on both the external and physical aspects of humanity. *Tahalli*, on the other hand, is an attempt to adorn oneself with human (*insaniyah*) traits. During the *tahalli* process, a Sufi will come into the states of *faqr*, *shabr*, *tawakkal*, *rida*, or gratitude. This effort has an impact on the spiritual and metaphysical aspects of humanity (Said Aqil Siroj 2006:93).

In addition to the *takhalli* and *tahalli* processes, Imam al-Ghazali, as quoted by Harun Nasution (Harun Nasution 2014:48–49) and Mulyadhi Kartanegara (Mulyadhi Kartanegara 2006a:196–202), pointed out that in order to achieve peace of mind, one must go through spiritual stages (*maqamat*), which include: repentance (*tawbat*), patience (*shabr*), poverty (*faqir*), detachment (*zuhd*), reliance (*tawakkul*), love, inner knowledge (*ma'rifa*) and contentment (*rida*). This statement is supported by Muhammad Nursamad Kamba's opinion, which stated that in order to achieve the piety of a soul, the first step to do is to free oneself from egocentrism or removing negative traits in the soul and replace them with good ethics and virtues, which eventually develops into a sense of selflessness (*takhalli*). With this sense of selflessness, a person will achieve peace of mind because he/she believes that Allah the Almighty has arranged everything which occurs in life (Muhammad Nursamad Kamba 2020:36–49).

Meanwhile, according to Ibn Qayyim al-Jawziyyah, there are several Sufi's therapies commonly used to treat mental illness, including: *First*, Sufistic therapy carried out through reciting or studying the Quran. In one of the verses of the Quran, Allah clearly says, "Allah sent down the Quran as a healing and mercy for His creatures." If this excerpt of the Quran verse is understood thoroughly, it means that the Quran is capable of curing psychological or mental illnesses that a person may be suffering from, such as show-off (*riya'*), pride, miserliness, and other mental illnesses. The Qur'an has reminded us all that we, as His creatures, must have a good relationship with God and with humans, which is known in Arabic terms as *hablun min Allah* and *hablun min an-nas* (Ibn Qayyim al-Jawziyyah 2003:69–78).

Apart from the Quran therapy, the *second* therapy, according to Ibn Qayyim al-Jawziyyah, is remembrance (*Dhikr*) therapy. Allah has said in one verse, which means "Surely in the remembrance of Allah do hearts find comfort." In the Sufi tradition, Sufis perform *dhikr* to draw closer to Allah. They believe that by remembering, the mental state will be calm and peaceful. When a person's mental state is calm or peaceful, he will turn into a noble person who spreads virtue and prosperity throughout the universe. Meanwhile, people whose mental state is not calm or peaceful will have a cramped life and will always complain about all the misfortunes that befall them (Ade Sucipto 2020:58–67).

Third, through praying therapy. According to Amin Syukur (Amin Syukur 2011:78–81) and Djamaluddin Ancok (Djamaludin Ancok dan Fuad Nashori Suroso 2011:98–100), praying can be

employed as a therapy because it soothes an individual while also reminding him of the greatness of God Almighty. In addition, there are movements in praying that can be physically healthy, and its reading can be soothing to the soul. *Fourth*, through prayer therapy. Prayer, according to Amin Syukur, can be used as a therapy because when a person says a prayer, he feels the presence of Allah. When he believes that Allah is present and with him, his soul is calm and serene. Referring to the explanation above, it can be concluded that Sufistic therapy can be accomplished through the Quran verses recitation, dhikr, praying, and saying prayers (Amin Syukur 2011:74–78).

Sufism therapy, according to Hamdani Bakran Adz-Dzaki, serves three purposes: treatment (curative), precautionary (preventive), and self-development toward a better person (constructive). We understand that reciting or studying the Quran, in its role as a treatment (curative), gradually erodes the mental illness that exists within us as long as we want to put the Quran's teachings into practice in our daily lives. In terms of precautionary (preventive), we notice that reciting the Quran frequently may soothe the heart, allowing it to avoid psychological disorders. In its function as self-development towards a better person (constructive), we learn that by adhering to the values of the Quran or taking advantages from the stories written in the Quran, we will eventually realize how the Quran is a source or guide for our lives. There are verses in the Quran that describe how we should treat others, ourselves, the universe, and the Creator. Therefore, if we are able to apply the values of the Quran, we will undoubtedly become good people (Hamdani Bakran Adz-Dzaky 2001:270–296).

2.2. Research results

2.2.1. The Implementation of Sufistic Therapy at Griya Sehat Syafaat 99 Semarang Clinic

In conducting the study at Griya Sehat Syafa'at 99 Semarang Clinic (GRISS 99), some research data were obtained through observations, interviews, documentation and results from the Focus Group Discussion held on August 10, 2021 and October 29, 2021 regarding the roles of Sufistic therapy in treating peace of mind.

According to Mr. Mustamir, a therapist and leader of GRISS 99, Sufistic therapy plays a very important role in maintaining the peace of one's mind, because its main goal is to help an individual gain a bonding to Allah and be capable of improving the condition of his *nafs* or soul toward the better. Since its goal is to increase one's *nafs* level, the Sufism therapy's object is the *nafs* itself. Sufism therapy, also known as Sufi healing, according to him, is a holistic treatment approach that makes use of Sufism as the source of treatment (Documentation of the Focus Group Discussion results with the leader of GRISS 99, Mr. Mustamir Pedak on Tuesday, August 10, 2021).

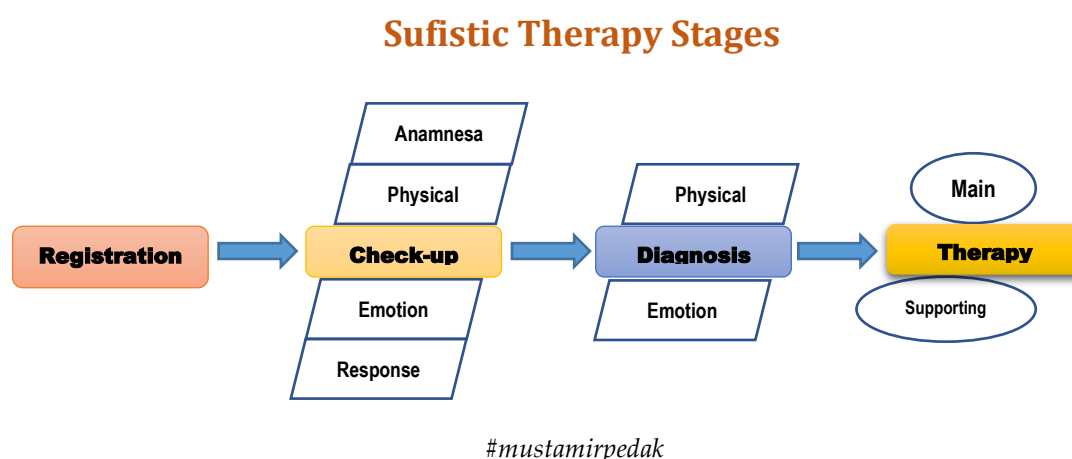
During the implementation process, Mr. Mustamir explained that there are stages that a therapist must comply before conducting the therapy process. The core of the Sufistic Therapy process is the Sufism communication technique used, because through this, a client will feel at ease and begin to recognize the shortcomings or mistakes in his life thus far. The following stage is called *anamnesis*, which is defined as a question and answer process proposed by the therapist to the clients in order to find out their complaints in order to diagnose them. At this stage (diagnosis), there is a fundamental difference between Sufism diagnosis and Western medication diagnosis. The former employs self-diagnosis, which focuses on the clients in the sense that they diagnose themselves, with the therapist only recording all of the clients' complaints and statements. Whereas in western medication, the diagnosis is objective in nature, with the doctor determining the treatment. This differences obviously have several advantages and disadvantages (Documentation of the Focus Group Discussion results with the leader of GRISS 99, Mr. Mustamir Pedak on Tuesday, August 10, 2021).

Following the diagnosis, the next stage is to determine the medication or treatment considered to be suitable for the clients' complaints. There are two types of treatment in Sufi healing: basic treatment with *ruqyah* and the Quran recitation, and supporting treatment with cupping and acupressure. Before taking the therapeutic action, the clients are required to reveal themselves with their feelings and thoughts, because Sufism treatment believes that emotional and physical conditions

are closely linked, so they are required to recognize their physical conditions and feelings in response to the physical conditions accomplished, and vice versa (trying to elicit emotions in order to elicit physical responses).

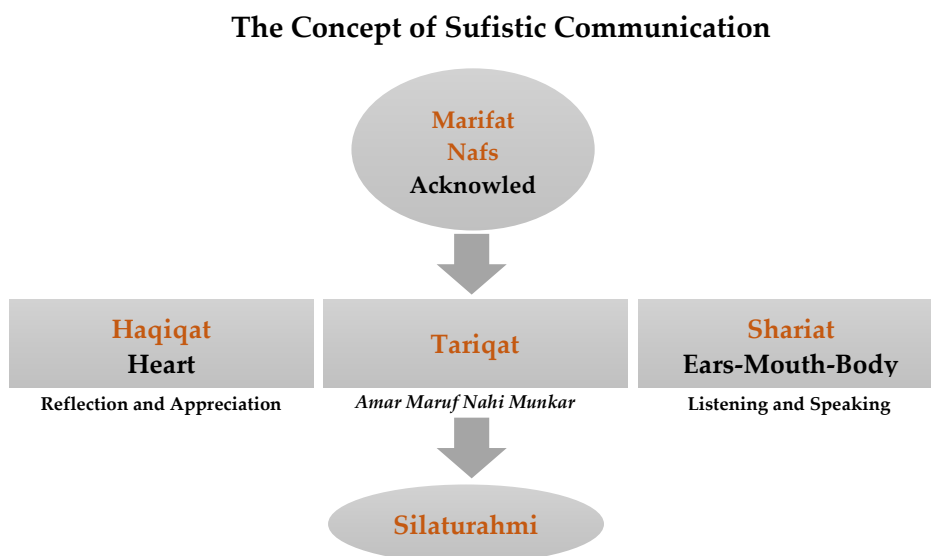
The therapist inquires about the clients' primary and secondary complaints, and then records the results of negative physical and emotional conditions based on the check-up process in the form of visual, auditory, kinesthetic, and *ijmaaly*. After recording the clients' complaints, the therapist considers the proper therapy which will be applied to them. At this stage, the clients are also required to engage in the therapy selection process, because the comfort the clients select will significantly affect the healing.

For a better understanding of the Sufistic therapy stages at GRISS 99, take a look at the figure below:



On another occasion, Mr. Mustamir also confirmed that the main or core treatment in Sufi healing is to use his own Sufistic communication. It plays an important role in maintaining the clients' peace of mind, because when the therapist communicates with his client, he is actually communicating with Allah's noble creatures. Sufistic communication facilitates the therapy process because the therapist is able to sincerely and attentively listen to his clients' complaints, establishing a relationship based on love or friendship between them both (Documentation of the Focus Group Discussion results with the leader of GRISS 99, Mr. Mustamir Pedak on Friday, October 29, 2021)

The figure below depicts the concept of Sufistic communication:



Based on the figure above, it is understandable that the therapist's Sufistic communication technique is the *turning point* of the Sufistic therapy implemented at Griya Sehat Syafa'at 99 Semarang clinic. If the therapist has a clear conscience, he will be able to propagate kindness to his clients. Therefore, it is important for a therapist to first find his own peace of mind or calm before providing assistance to someone else in finding peace of mind.

In addition to Sufistic communication techniques, the Quran recitation or *ruqyah* method is implemented as Sufistic therapy in this clinic. There are several factors which must be considered when conducting *ruqyah*, first of which is intention. Intention here refers to a requirement for an action to be accepted, since it has been mentioned in the hadith that all deeds rely heavily on the intention and will achieve the results aimed. Good intentions must be based on sincerity. Sincerity here does not necessarily suggest that we only wish Allah joy and refuse to be compensated for the treatment provided, but sincerity is defined as the nature of surrendering to God for the client's healing, which is characterized by a non-arrogant attitude when the client being treated recovers, and avoid feeling insecure or heartache when the clients fail to recover.

The second stage is to solidify the client-therapist relationship through Sufistic communication techniques which sought to develop compassion for fellow creatures through the concept of self-awareness and self-reflection, *amar maruf nahi munkar*, and engaging in communication with others. The third stage is for both parties (therapist and clients) to perform purification or ablution because Allah is The Most Holy and it can only be accessed through the piety of the Quran verses and pious individuals. The fourth stage is reciting the holy verses to the clients. Before carrying it out, there are some interesting tips, such as recounting about three things that principally make people aware not to blame others and see to self-introspection, because all mistakes, according to Mr. Mustamir Pedak, occur due to the inability to recognize personal mistakes (Documentation of the Focus Group Discussion results with the leader of GRISS 99, Mr. Mustamir Pedak on Friday, October 29, 2021).

The fifth stage of the *ruqyah* process deals with a condition in which the therapist gives the clients some kind of trial by reciting Quran verses before them, observing and questioning their physical and emotional responses. If they show negative responses to a particular verse, the verse should not be presented to them for the main goal of the Quran recitation is to bring peace to the client's soul.

The sixth stage is the implementation of good deeds in daily life in the form of religious activities stipulated in the pillars of Islam, and the final stage is to surrender all efforts to Allah in order to obtain healing, because as a matter of fact, in life, man can only propose and God disposes; He who created all human fate.

Besides *ruqyah* therapy, which is the main therapy in Sufi healing, there are supporting therapies such as cupping and acupressure, both of which have a formula in the implementation. Cupping or *hijamah*, known as the Prophet's medication heritage or *Thibbun Nabawi*, is a medication system that involves removing static or dirty blood from the body by cutting the skin surface and sucking it using cups, with the goal of unleashing the blood circulation and resulting in recovery (Interview with the leader of GRISS 99, Mr. Mustamir Pedak, on Sunday, August 15th, 2021).

2.2.2. Benefits of Sufistic Therapy on Client's Peace of Mind at Griya Sehat Syafa'at 99 Semarang Clinic

Based on the results of the authors' interviews with several GRISS 99 clients as well as Mr. Mustamir Pedak's testimony, after receiving therapy, the clients experienced inner peace and a closer relationship with Allah. The following are descriptions of the interview and testimony results:

The first respondent with the initials PP stated that the therapy process was pleasant and the instructions were clear. The therapist was very communicative, so the therapy process was much more comfortable. The Quran recitation was good and melodious, allowing for a deeper and easier response to the Quran's *surahs* recitation. It felt lighter and more relieved after receiving therapy (Documentation of the Focus Group Discussion results with client PP on Friday, October 29, 2021).

The second respondent, with the initials IK, stated that she had previously failed in business, she was unemployed, and her body began to feel exhausted despite the fact that she didn't do too much

activity; she looked anxious and tired easily. Eventually, she received the therapy at Griya Sehat clinic, and after being encouraged to communicate and do acupressure therapy, her current condition gets better, enjoys life more, and mentally feels better (Documentation of the Focus Group Discussion results with client IK on Friday, October 29, 2021).

The third respondent, with the initials AP, asserted that he had previously experienced vertigo and was unable to move one side of his body (stroke). After a week, he got a medical treatment, and found himself okay. In 2019, he went to dr. Mustamir for a treatment, engaged in communication, received *ruqyah* therapy, cupping, and massage once a month, and gradually resulted in a better mindset. With this change of perspective, he felt physically healthier and more accepting of all the fates bestowed upon him by Allah, resulting in a more calm and peaceful inner state (Documentation of the Focus Group Discussion results with client AP on Friday, October 29, 2021)

The fourth respondent, with the initials SH, stated that he was afflicted with tuberculosis. After having received treatment at GRISS 99 Clinic on a regular basis, his emotions are more stable and calmer at the moment. Mr. Mustamir, as a therapist, always reminds his clients, including him, that the main goal of the therapy process is to transform the soul or improve oneself, changing the client's thoughts and feelings so that Allah will provide a way out (Documentation of the Focus Group Discussion results with client SH on Friday, October 29, 2021)

Given the description above, it is obvious that the Sufistic therapy applied at GRISS 99 Semarang focuses on the Sufistic communication techniques and the Quran recitation employed in order to make clients feel more peace of mind and closer to Allah. Clients who seek treatment at GRISS 99 have found their peace of mind, improved their love for Allah, and increased their level of *nafs*, so that their lives are now better, more grateful, sincere, contented, and delighted.

2.3. Data Content Analysis

Based on the data gathered from interviews, observations, and documentation at Griya Sehat Syafa'at 99 Semarang, it was found a link between existing theories and field findings. Sufistic therapy or Sufi healing is used to help treat clients at GRISS 99 Semarang. One of the Sufistic therapies applied here is the Quran or *ruqyah* recitation therapy, which is accomplished through Sufistic communication and its media. Mr. Mustamir believes that Sufistic communication, when employed along with sincerity and the Quran or *ruqyah* recitation technique, can provide his clients with peace of mind, making them feel more comfortable, relaxed, calm, and happy (Interview with the leader of GRIS 99, Mr. Mustamir Pedak, on Sunday, August 15th, 2021).

In relation to Mr. Mustamir's explanation, the existing theory also mentions that Sufistic therapy through the Quran recitation provides numerous instructions and lessons to anyone who recites it. For example, by reciting the Quran, an individual will understand which action is good and which one is bad, he will have more faith in Allah, and he will find peace in his soul and be free of psychological disorders (Ibn Qayyim al-Jawziyyah 2003:69–78). Thus, it can be concluded that Sufistic therapy can be implemented as an alternative treatment to treat an individual's mental state.

In the implementation process, Sufistic therapists must pay attention to presuppositions or assumptions that must be mutually agreed upon that according to Sufism, humans are creatures with a holistic dimension, which includes a physical or body, a mind or psyche, and a heart or spirituality, all of which are correlated. Therefore, in order to treat clients, the first thing to do is to assess their physical and psychological conditions. Furthermore, there is a presupposition that must be agreed upon: humans have superb self-therapy abilities. Hence, before seeking medicine or assistance, ask yourself again because the only person who knows the cause of the pain and the best medicine for the pain is the person who has experienced it. Therefore, making peace with yourself is important in order for thoughts and feelings to be there. The third presupposition is that all problems, trials, or illnesses must be believed to be from Allah and with His permission. Thus, when being tested, we must return it to Allah and rely solely on Him. It is then the ultimate goal of the Sufistic therapy implementation process, i.e. to increase faith in Allah. So, it can be concluded that this Sufistic therapy

seeks not only physical healing, but also to raise the level of his *nafs* (*nafs kamilah*), which can bring peace of mind and feelings closer to Allah. A person who has peace of mind and feels close to Allah will not easily be overwhelmed by discomfort, anxiety, worry, stress, and even depression because his soul is sincere, happy, and full of gratitude to Allah. According to Mr. Mustamir, the indicator of the Sufistic therapy's success employed at GRISS 99 Semarang is that the clients feel more content and sincere with Allah's destiny, so that they no longer complain and focus more on their life quality and serenity (Interview with the leader of GRISS 99, Mr. Mustamir Pedak, on Sunday, August 15th, 2021 and Thursday, August 19th, 2021).

In relation to this, the theory also explains that the goal of Sufistic therapy implementation is to transform one's soul into a better direction (Robert Frager 1999:1-19) and increase faith in Allah (Mukhtar Solihin dan M.A. Munir 2017:2584-2591). With this strong faith, an individual's heart will be calmer, his soul will be at peace, and his life will be occupied with gratitude, sincerity, and pleasure to Allah, so that he will always either be physically, psychologically, or spiritually healthy. Furthermore, if our level of faith and piety grows, Allah will always provide a solution to any problem we encounter.

Based on the preceding discussion, it can be concluded that the physical therapy applied at GRISS 99 Semarang plays an important role in maintaining the clients' peace of mind. Clients who seek treatment there feel more relieved, comfortable, grateful, and relaxed after receiving therapy because their souls are more peaceful and sincere, delighted, and grateful for every will that Allah has bestowed upon them. This is the essence of Sufistic therapy implementation, that is, Sufistic therapy is carried out for not seeking physical healing, but raising the level of *nafs*, transforming or changing oneself for the better, gaining peace of mind, and increasing faith in Allah. With this change, Allah will always provide a way out of every problem or trial in life.

3. Conclusion

Griya Sehat Syafaat 99 Semarang is a clinic with a distinctive therapeutic process because the therapy used here employs therapeutic medium based on Sufism or Sufism teachings. There are stages or procedures that must be followed in carrying out the Sufistic therapy, such as beginning with an assessment of physical, emotions, and responses to what is felt physically and emotionally.

The next stage is a diagnosis following the assessment results. After that, the next stage is to provide therapy. The treatment is divided into two parts. *First*, main therapy, which consists of Islamic worship rituals such as reciting the Quran or *ruqyah*, praying, delivering dhikr, alms, and other rituals. *Second*, complementary or supporting therapy, which includes massage or acupressure, acupuncture, cupping, and other similar therapies.

The implementation of the Sufistic therapy at Griya Sehat Syafaat 99 Semarang Clinic emphasizes that in selecting the types of therapy, the Sufistic therapist offers the clients a kind of trial by reciting verses of the Quran to them, observing and questioning their physical and emotional responses. If they show a negative response to a particular verse, the verse should not be presented because the main purpose of the Quran recitation is to bring peace to their soul. Based on the results of interviews with clients and therapists at GRISS 99 Semarang, nevertheless, the core of Sufistic therapy is Sufistic communication itself, regardless of the therapeutic media used, because Sufistic communication is the early start in establishing comfort between therapists and clients, and with this comfort, a loving relationship (*silaturahmi*) between them both is shaped. The power of this Sufistic communication technique is the foundation of Sufistic therapy's success, besides the manifestation of *ruqyah*, cupping, and acupressure therapy media used at GRISS 99 Semarang.

Sufistic therapy at GRISS 99 Semarang clinic helps clients improve themselves by changing their thoughts and feelings, maximizing their *nafs*, maintaining their peace of mind, and increasing their faith in Allah. Clients who receive treatment or consultation at GRISS 99 Semarang feel more comfortable, relieved, relaxed, and delighted after undergoing therapy at this clinic. The Sufistic therapy used here is not primarily aimed at physical healing, but rather at transformation or self-

improvement, which involves changing the client's thoughts and feelings in a more positive direction. As a result of this change, Allah will provide a solution to every problem they are facing. Furthermore, Sufistic therapy seeks to improve mental health and faith in Allah.

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Observations, Interviews, and Documentation

Documentation of the Focus Group Discussion results with the leader of GRISS 99, Mr. Mustamir Pedak on

Tuesday, August 10, 2021.

Documentation of the Focus Group Discussion results with the leader of GRISS 99, Mr. Mustamir Pedak on Friday, October 29, 2021.

Documentation of the Focus Group Discussion results with client PP on Friday, October 29, 2021.

Documentation of the Focus Group Discussion results with client IK on Friday, October 29, 2021.

Documentation of the Focus Group Discussion results with client AP on Friday, October 29, 2021.

Documentation of the Focus Group Discussion results with client SH on Friday, October 29, 2021.

Observation on Sunday, August 22, 2021.

Interview with the leader of GRISS 99, Mr. Mustamir Pedak on Sunday, August 15, 2021.

Interview with the leader of GRISS 99, Mr. Mustamir Pedak on Thursday, August 19, 2021.



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