

**Sufi Healing Methods for Preventing Anxiety
on Patient with Coronary Heart Disease:
A Case Study of Rumah Therapy Haurgeulis, Indramayu, West Java**

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Abstract

Patients with coronary heart disease have high anxiety about their future, and most of them cannot accept their current situation. The high level of anxiety happened because of their tendency to avoid their God, so it developed a spiritual emptiness that could affect their psychological condition. Therefore, they were always looking for a solution to minimize their anxiety level to feel inner peace. Until they finally found an alternative medicine based on sufism (sufi healing). This research used a qualitative method and was conducted with field research. The respondents who participated in this study were three people between 45-75 years old. Researchers analyzed the process and the impact of the Sufi healing method to quell the anxiety of coronary heart disease patients. In addition, by using comparative descriptive analysis, researchers compare the attitude of respondents before and after the intervention of the Sufi healing method. The results of this method brought significant changes in the level of anxiety and their disease. The clients could control their emotions better; they no longer feel extreme anxiety. They also returned to their daily activities and used their free time to do positive actions, such as reciting dzikr and listening to the Holy Qur'an. These positive activities calmed their inner self and the anxiety at the minimum level to trigger coronary heart disease.

Kata Kunci

Sufi Healing, Kecemasan, Jantung Koroner, Dzikir

Abstrak

Penderita jantung koroner mempunyai kecemasan yang tinggi atas kehidupan selanjutnya dan mayoritas tidak dapat menerima keadaan yang dialaminya sekarang. Hal tersebut terjadi karena

mereka cenderung menjauhi Tuhannya sehingga menimbulkan terjadinya kekosongan spiritual yang dapat mempengaruhi kondisi psikisnya. Mereka selalu mencari cara agar perasaan cemasnya dapat diminimalisir untuk dapat merasakan ketenangan batin. Hingga pada akhirnya mereka menemukan sebuah pengobatan alternatif berbasis tasawuf (sufi healing). Penelitian ini menggunakan metode kualitatif dengan jenis penelitian studi lapangan (field research) dengan jumlah responden sebanyak tiga orang dengan batasan usia 45-75 tahun. Penulis menganalisa proses dan dampak dari metode sufi healing untuk mengatasi kecemasan pada penderita jantung koroner dengan menggunakan analisis deskriptif komparatif yang mana penulis membandingkan perilaku atau sikap responden sebelum dan setelah dilakukannya intervensi sufi healing tersebut. Hasil akhir dari metode sufi healing ini membawa perubahan yang cukup signifikan terhadap kecemasan dan jantung koroner mereka. Para klien dapat mengontrol emosi, tidak lagi terdapat kecemasan yang luar biasa dalam dirinya, dapat beraktivitas kembali seperti semula, selalu mengisi waktu luang dengan hal positif seperti berdzikir dan mendengarkan murattal al-Qur'an sehingga batinnya menjadi tenang, kecemasan menjadi hilang serta minim untuk kambuhnya penyakit jantung koronernya tersebut.

Introduction

Living in the modern era where everything is complex has made people suffer from psychosocial stressors.¹ In this modern era, one should adapt to every problem that comes in various aspects. However, not everyone can adjust and handle the psychosocial stressor by themselves. Indeed, this would cause a disturbance to their mental and physical condition in life.² Mental and physical condition in a person is one component that cannot be separated. If one of these components is disturbed, it will also impact the other component. For example, while a person adapts to their life, sometimes they

react to problems with anxiety because it disturbs their minds so much that it will lead to physical disturbance. Anxiety is a condition that when a person feels it, they would be restless, even triggering unwanted incidents.³ These mental conditions would eventually contribute the coronary heart disease. One of the most common psychological problems found in patients with chronic kidney failure (CKD) undergoing hemodialysis is anxiety. Untreated anxiety can have a negative impact on the patient.

Hippocrates, a philosopher for four hundred years, had revealed that mental conditions such as anxiety would immensely affect one's a physical illness.⁴ Research studies

¹Psychosocial stressor is a circumstances or events that cause changes in a person's life both in the environment of residence, work, and others so that he is forced to make adaptations or adjustments to overcome them. "Editor's Choice: Psychosocial Stress," <https://www.nature.com/collections/hcfahcaefj>.

²Dadang Hawari, *Manajemen Stres Cemas dan Depresi* (Jakarta: FKUI, 2001), 3-4.

³Ashley Hayes, "The Effects of Meditation on Anxiety" (Saybrook University, 2013), 6; Okta Deferiansyah, Tendry Septa, and Rika Lisiswanti, "Gangguan Cemas Menyeluruh," *Medula* 5, no. 2 (Agustus 2016): 63.

⁴Sukatman D Budihalim S, *Psikosomatis dalam Ilmu Penyakit dalam* (Jakarta: FKUI, 1999), 591-592.

report that spiritual well-being and high levels of spirituality were associated with mental health, lower anxiety levels, and positive personality characteristics.⁵ The difficulties of one's interpersonal relationships with family members would also make them stressed out and cause them to hardly reason and feel anxious continuously, affecting their physical condition.⁶ Anxiety is caused by the human inability to adapt to their environment, and the biggest trigger of this mental condition is their weak faith.⁷ Usually, anxiety condition in patients with coronary heart disease is much higher than in others because they feel scared and worried too much.

WHO (World Health Organization) has stated that coronary heart disease is one of the leading causes of death; generally, the degradation of the quality of life and illness is caused by a psychological factor. Data in 2015 has elaborated that coronary heart disease caused the death of 7.4 million people worldwide, with a percentage of 85% death by heart attack (WHO 2017).⁸ Heart disease and vascular disease are non-contagious diseases with a high death rate, about 45% or 17,7 million people out of 39.5 million. While according to Riskesdas, in 2018, based on doctors' diagnoses in Indonesia, about 1.5% of people suffered from heart disease. The highest percentage of 2.2% in North Kalimantan province and the second largest in Daerah Istimewa Yogyakarta and Gorontalo is about 2%. The other eight provinces with

a high percentage of heart disease are DKI Jakarta, East Kalimantan and Central Sulawesi, 1.9%, North Sulawesi, about 1.8%, and West Java, Central Java Aceh, and West Sumatera, 1.6%. Based on gender, approximately women suffered more from coronary heart disease, about 1.6%, while men suffered about 1.3%.⁹

In this modern era, many treatments and efforts have been used in the health aspect regarding the prevention or healing of someone's anxiety, especially those who have chronic diseases such as coronary heart disease. One of them is a healing based on the teaching of Islam by evoking faith in Allah SWT. This method is called Sufi healing. Sufi healing is one of the Islamic psychotherapy methods in the discipline of Islamic Psycho spiritual.¹⁰ It is a concept where the medication is by reciting *dzikr* and remembrance to Allah as the primary medication to prevent and treat all kinds of health problems, mentally and physically.¹¹

Dadang Hawari, a doctor and psychiatrist, stated that therapy is not completed if no religious aspect is included because religion is a base to organize human lives. Therefore, in solving any problem, humans must consist of religious aspects in their life.¹² Reciprocally, M. Amin Syukur stated that humans in this modern era should implement the practice of Sufism because of problems that arise at this time. The reason is that Sufism is the answer to all their spiritual needs. The emptiness of their spiritual condition has made them suffer mental disturbance, including anxiety. The

⁵Lubna Gul and Syeda Farhana Jahangir, "The Effectiveness of Mindfulness-Based Stress Reduction Programme (MBSRP) and Sufi Meditation (SM) in the Treatment of Neurotic Anxiety among Females," *FWU Journal of Social Science* 13, no. 1 (Summer 2019): 120.

⁶Linda Carman Copel, *Kesehatan Jiwa & Psikiatri Pedoman Klinis Perawat* (Jakarta: Buku Kedokteran EGC, 2007), 301–302.

⁷Zakiah Daradjat, *Peranan Agama dalam Kesehatan Mental* (Jakarta: Toko Agung, 1996), 56.

⁸Yuni Dwi Hastuti and Evi Dwi Mulyani, "Kecemasan Pasien dengan Penyakit Jantung Koroner Paska Percutaneous Coronary Intervention," *Jurnal Perawat Indonesia* 3, no. 3 (2019): 167.

⁹PT2PTM Kemenkes RI, "Hari Jantung Sedunia (HJS) Tahun 2019 : Jantung Sehat, SDM Unggul," accessed October 17, 2020, <http://p2ptm.kemkes.go.id/kegiatan-p2ptm/pusat-/hari-jantung-sedunia-hjs-tahun-2019-jantung-sehat-sdm-unggul>.

¹⁰Che Z. Saari et al., "Critical Review of Sufi Healing Therapy in Drug Addiction Treatment," *Journal of Critical Reviews* 7, no. 5 (2020): 1155.

¹¹Muhammad Amin Syukur, "Sufi Healing: Terapi dalam Literatur Tasawuf," *Walisongo: Jurnal Penelitian Sosial Keagamaan* 20, no. 2 (2012): 391.

¹²Dadang Hawari, *Al-Qur'an Ilmu Kedokteran Jiwa dan Kesehatan Jiwa* (Yogyakarta: Dana Bhakti Prima Yasa, 1996), 517.

principle of Sufism could enhance humans' potential in the future by *muhâsabah* (self-introspection) regarding vertical or horizontal conflicts and solving obnoxious problems.¹³ Self-purification and self-realization are the central teachings of the Sufi order in Islam.¹⁴ It is believed that Sufism is close to the human psyche. That is why Sufism as therapy is essential in healing many kinds of illness.¹⁵ As the most significant mystical and ethical movement in Islam, Sufism had the most expansive influence on all spheres of life in Islamic society, including traditional medicine. For more than a thousand years, the healing that Sufis practiced has been one of the primary forms of medical assistance offered to the population in the Islamic world.¹⁶

There is a phenomenon called Sufi healing that could take care of human anxiety. Many published studies have already proved that Sufi healing worked. One of them is a study done by Tria Widyastuti et al. from Universitas Gadjah Mada. For example, it proved that *dzikir* as psychotherapy could lower the level of anxiety in older people in nursing homes.¹⁷ Shalat, listening to *murattal*, and other aspects that could connect a person with their God also can be used as psychotherapy. By remembering Allah always, one could control their attitude and always keep control of their mental turmoil.

Sufi healing is a medication done by Sufi that uses practices and values from Sufism that connect God and humans to prevent and treat

an illness.¹⁸ It is an instinctive ability within all human beings as it is a Divine quality that human beings possess.¹⁹ Both Moral Sufism and Practical Sufism were used in this Sufi healing practice. Moral Sufism is a theory based on the attitude of each patient. At the same time, Practical Sufism is a practice to make a person more confident in life and also grow and uphold their faith and piety to Allah SWT.²⁰ The Sufis believe that individuals' morals and attitudes are depended on the soul that dominates themselves. Sufism teaches humans that all of them can live happily both mentally and physically. By living happily, one could avoid all kinds of mental conflicts. Happiness will lead humans to positive things and eliminate all negative thoughts affecting one's mental condition.²¹ This research will resulted that Sufi Healing's intervention in overcoming anxiety in patients with coronary heart disease (CHD) brings positive results for patients. Anxiety will be faced with situations that are not certain that the presence of death can be overcome by being prepared for the patient to face all possibilities that will occur.

From those phenomena, one therapy place in Haurgeulis regency called Rumah Therapy a *Thibbun Nabawi* Health Solution practiced this Sufi healing method as a treatment to handle many mental and physical disorders in humans. From the preliminary study that the researcher did, during the observation the researcher saw a female patient doing remembrance in front of the therapist. The sentences of remembrance are read. After the remembrance, the patient is motivated by positive sentences, surrenders to Allah, repents and asks forgiveness for all sins that have been committed.

¹³Syukur, "Sufi Healing," 409.

¹⁴Farhat Naz Rahman, "Spiritual Healing and Sufi Practices," *Nova 2*, no. 1 (2014): 1.

¹⁵Muhammad Amin Syukur, *Menggugat Tasawuf: Sufisme dan Tanggung Jawab Sosial Abad 21* (Yogyakarta: Pustaka Pelajar, 2012), 111–114.

¹⁶Yulia Vyacheslavovna Ivanishkina, Margarita Borisovna Shmatova, and Elena Antonovna Goncharova, "Sufi Healing in the Context of the Islamic Culture," *European Journal of Science and Theology* 16, no. 5 (2020): 99.

¹⁷Tria Widyastuti, Mohammad Abdul Hakim, and Salmah Lilik, "Terapi Zikir Sebagai Intervensi Untuk Menurunkan Kecemasan Pada Lansia," *Gadjah Mada Journal of Professional Psychology (Gama JPP)* 5, no. 2 (2019): 155.

¹⁸Muhammad Amin Syukur, *Sufi Healing: Terapi Dengan Metode Tasawuf* (Jakarta: Erlangga, 2012), 13.

¹⁹Rahman, "Spiritual Healing and Sufi Practices," 2.

²⁰Syukur, *Sufi Healing: Terapi dengan Metode Tasawuf*, 66.

²¹Waslah, "Peran Ajaran Tasawuf Sebagai Psikoterapi Mengatasi Konflik Batin," *Prosiding* 1, no. 1 (2017): 57.

This place was built on August 17, 2000, and up until today, it has successfully treated thousands of people with different kinds of ailments from all over Indonesia. For example, some patients with coronary heart disease came and explained their anxiety and stress because of the problems in their private lives. As a result, around 95% of coronary heart disease patients could recover from their anxiety, although the truth is, their recovery is mere because of Allah SWT help. This is essential as 60% of coronary heart disease occurs unannounced, and the patient's psychology causes it.

Research Method

This study used a field research qualitative method. Here, researchers tried to determine the process and impact of Sufi healing intervention on patients with coronary heart disease anxiety in Rumah Therapy Haurgeulis, Indramayu, a *Thibbun Nabawi* Health Solution. This study used a phenomenology approach to find as much data as possible by looking thoroughly and in-depth at one case, process, program, or activity from all kinds of data sources. Also, analyzing the data as detailed as possible to get the best result by conducting interviews and observation in Rumah Therapy Haurgeulis, Indramayu, a *Thibbun Nabawi* Health Solution. Seeing the process of Sufi healing practiced by the therapist in treating anxiety in patients with coronary heart disease and the impact they felt.

As the primary data source, the respondents were three patients with coronary heart disease in Rumah Therapy Haurgeulis, Indramayu a *Thibbun Nabawi* Health Solution around the age of 45-75 years old in Haurgeulis regency and also a therapist as an informant. The secondary data source were books, articles, and the family members of patients who took care of the patients as the informant.

To collect the data, researchers used observation, interviews, and documentation. For observations, participatory observations were used. In this process, researchers were involved in the daily activities of the observed participants. As for the interview, the researchers interviewed what was seen while observing. It was used to get as much information as needed regarding the process and the impact of Sufi healing on patients with coronary heart disease. The final technique was documentation, taken from books, notes, articles, the internet, and photos from field research.

Research Findings and Discussion

1. The first description of the client with anxiety in coronary heart disease

Since the establishment of the *Ala Thibbun Nabawi* Health Solutions Therapy house until now, more than a thousand clients have come every year with various kinds of complaints, both about psychological disorders and physical disorders. These clients are not only located around the Haurgeulis sub-district, but also from various regions across districts and even across provinces, many have arrived. Mr. Mahfudin himself is a therapist who has received a lot of knowledge and training in medicine such as Neuro Stress Management and Linguistic Programming (NLP). As for the Sufistic technique that he developed in medicine, he found it when he was a student for two years from 1999-2002 with Sheikh Ahmad Shohibul Wafa Tajul Arifin ra. (Pangensa Abah Anom) as the *mursyid* of TQN PP. Suryalaya. He is currently a therapist himself. But in the future he plans to add assistants for the registration section and add therapists to work with him because if he continues to handle alone then the other clients will be out of control.²²

²²Mahfudin Rachman, "Interview," March 3, 2021.

The method used in Rumah Therapy Haurgeulis, Indramayu a *Thibbun Nabawi* Health Solution, as seen from the name of the place, used the Prophet's healing method. Therefore, they used methods to get the client to have faith and become closer with Allah SWT, called Sufi healing. In the process of Sufi healing, it followed Sufi practice in the Prophet's era to increase the clients' faith and devotion.²³ The therapist gave the clients mental guidance, praying guidance, and motivations for the healing by persuading them always to be close to their Creator to put the clients' minds together and face the problems in their lives. These methods were:

a. *Takhalli*

Takhalli was the first method conducted by male or female therapists to their clients. It was an effort to cleanse the client from evil morals. It could also mean separating the client from the dependence on pleasures in the world. This does not mean the clients were asked to run away from their problems or completely relieve their desire. However, the clients were guided to use their worldly desire as needed and control their appetite, which could disturb their mental stability.²⁴

b. *Tahalli*

In the following process, the clients would be guided to conduct *Tahalli*, filling themselves with admirable traits and *istiqamah*, devoted mentally and physically. The clients would be frustrated if the cleansed soul were not filled immediately with good characteristics. It should be replaced with an excellent new habit for each relieved horrible habit. After starting with this practice, it will become a habit and eventually become the personality of that person. As stated by al-Ghazali, humans'

souls could be trained, controlled, changed, and shaped into something that the person themselves wants.²⁵

2. Difficulties of Sufi Healing Intervention

When conducting therapy with the Sufi healing method, the therapists experienced several difficulties. These difficulties came from the patients themselves; most patients with coronary heart disease had difficulty breathing if they sat for a long time. Mr. Mahfudin Rachman, the therapist, state that:

"Most of the obstacles are because of the clients themselves, whose name is anxiety, the emotions are always high, unstable, and sometimes many do not follow the therapist's orders. So the intention is only half, especially since you are rational. You want to hurry up because there is still much to do. Because the client's mind is all over the place, he doesn't focus on following what he's ordered to do while he's here. But I don't know if there is a family who monitors it at home, so it must be a bit of a walk, and indeed you can't get well right away. So everything must be a process. But yes, many clients are focused, calm and obedient to everything. Besides the intention and focus, the client's condition is also an obstacle. Because here we use breathing techniques, it can be a relief. Still, for some people, if they have been sitting for a long time, it becomes short of breath, so it is limited to stop and immediately consult with the practice that must be applied at home later, so it's just a matter of reading dzikr with the verses of the Qur'an only".²⁶

3. Analysis of the intervention process of Sufi Healing in Rumah Therapy Haurgeulis, Indramayu a *Thibbun Nabawi* Health Solution

Based on the interview results with therapists in Rumah Therapy Haurgeulis, Indramayu, a *Thibbun Nabawi* Health Solution,

²³Observation, Rumah Therapy Solusi Kesehatan Ala Thibbun Nabawi," March 22, 2021.

²⁴Ismail Hasan, "Tasawuf: Jalan Rumpil Menuju Tuhan," *An-Nuha: Jurnal Kajian Islam, Pendidikan, Budaya dan Sosial* 1, no. 1 (2014): 54.

²⁵Ibid., 55.

²⁶Rachman, "Interview."

an illness was not the end of a person's life. The most important thing is the clients' faith, who believe every sickness has a cure. If this healing were not based on faith, then Allah SWT would not give His Grace to these clients. Medicine was only an agent for healing because The One who could heal all kinds of illnesses was Allah SWT, where everything came from. Mental or physical illness could be remedied if Allah SWT wills it.

Practically, most individuals, when they fell ill, they went to medical assistance right away. While these medical assistances were only agents, they would not be healed without the help from Allah SWT. All kinds of illnesses would worsen if the patients were in turmoil. It was a fact that humans' mental and physical aspects could not be separated. Mahfudin elaborated that there were several processes of healing based on Sufi healing in Rumah Therapy Haurgeulis, Indramayu *Thibbun Nabawi* Health Solution. One of them was reciting the Holy Qur'an, *dzikr*, and prayers done with breathing techniques. These methods are elaborated below:

a. First Step (Guidance)

The primary method conducted in Rumah Therapy Haurgeulis, Indramayu a *Thibbun Nabawi* Health Solution was guidance for cleansing the soul from the lousy attitude or morals of the clients. Based on their problems, the therapist carefully gave guidance, mental support, and motivation in the therapy room to keep them on the path of peacefulness with Allah SWT. The therapist also understood that their illness was not a punishment. Instead, it removes their sins and makes them happier by getting closer to Allah SWT instead of avoiding Allah because of their illness. Finally, the therapist told them that the illness in their body was Allah SWT proof of love to make them closer to Him.

For the anxiety problem, the therapist explained to the clients that their anxious feelings would be useless because it was time-

wasting. The clients could use their free time with beneficial activities in accordance with their job. On the other hand, these anxious feelings could make clients far from Allah SWT, *su'udzon* because their illness was worsening, over thinking, whining about their life, feeling useless, and so on. Most of the clients would have such negative thoughts. They could not think positively; they would be all right if they were close with Allah SWT instead of avoiding Him.

Therefore, the therapists guided and gave the clients directions in how to think positively of themselves, getting closer to God, and focusing on the current life and the future by accepting what has been given to Allah SWT for them. In this case, the therapists helped the clients to have a life that is in accordance with Allah's decision to reach happiness in the world and the afterlife. However, this would also set the clients' mental back to its path. Therefore, these clients were directed to self-introspection (*muhâsabah*), repent by remembering their faults, such as saying bad things, *su'udzon* against Allah, and so on, to make their souls thoroughly cleansed and control their desires.

The clients were also directed to do this healing with the intention for Allah SWT to be fully healed. In the therapy process, clients were asked to obey what was told by the therapist so that they would understand what they must do in the process. Not only the pure intention for Allah SWT but patients and acceptance are also needed. Therapists told them that all illness has their cure which was stated in the hadith, Imam Bukhari:²⁷

ما أنزل الله داء إلا أنزل له شفاء

Meaning: "There is no disease that Allah has created, except that He also has created its

²⁷"Observation, Rumah Therapy Solusi Kesehatan Ala Thibbun Nabawi."

treatment” (HR Bukhari).²⁸

لكل داء دواء، فإذا أصاب الدواء الداء برأ
بإذن الله عز وجل

Meaning: “Every disease has a cure. If a cure is applied to the disease, it is relieved by the permission of Allah Almighty” (HR.Muslim).²⁹

Those hadiths were preached to the clients so they would be motivated and believe there must be a cure for every illness until their frustration has gone because of the newfound hope. If their soul is strong enough, they would be more motivated, and their stamina would support their body and then treat the psychological disorder.

b. Implementation

After the clients have finished the first step regarding their problems and how to face them, this step covers the breathing technique with *dzikr*. The therapists would guide this process, and the clients followed suit. This step is the core stage of healing in Rumah Therapy Haurgeulis, Indramayu, a *Thibbun Nabawi* Health Solution that should be conducted by the clients as instructed to get maximum results.

Most of the Haurgeulis regencies did not know this technique well. Therefore, the clients should learn this breathing with stomach technique first in the process. The first step of this technique was sitting with a crossed leg. After that, place both hands on the thighs, flatten the stomach, take a deep breath, hold it, put two fingers below the navel, and let the breath out using the mouth.

The therapists would guide the clients first before continuing to the next step. Then,

²⁸Ibnu Qayyim al-Jauziyah, *Rahasia Pengobatan Nabi Mudah Amalannya, Dahsyat Khasiatnya* (Jakarta: Mitra Press, 2013), 32–33.

²⁹Ibnu Qayyim al-Jauziyah, *Sistem Kedokteran Nabi Kesehatan dan Pengobatan Menurut Petunjuk Nabi Muhammad Saw* (Semarang: DIMAS, 1994), 23.

once they understand the technique well, the therapist will continue to the next steps. First, close both eyes, flatten the stomach, recite *bismillah*, then take a deep breath and fill the stomach with air. Next, hold your breath in the stomach while reciting prayers for healing. Next, the clients prayed to be stronger and in normal condition once more, then blew out the air while reciting “Allahu Akbar” and opened both eyes while maintaining the first position.

After it was done, the therapists would lead some prayers, followed by clients with *bismillah*.

c. Last Step and additional prayers

After the therapy process with therapists was conducted, the therapists gave *dzikr* and prayers to be recited by the clients at home. The clients need to recite this *dzikr* and prayers when they have free time. These *dzikr* include reciting *tasbih*, *tahmid*, *tahlil*, *takbir*, *istighfar*, *Hauqallah*, *Hasballah*, and also reciting *Baaqiyatush Shaalihah*. If the pain has subsided, they were recommended to keep reciting *zikr tahlil*, *tasbih*, and *tahmid*.

Therapists would also recommend the clients implement a *ruqyah* with themselves to cleanse their souls. If they could not do it themselves, they could ask their family members to guide them.

The clients should also obey what the therapists had told them regarding the process of reciting *dzikr* and prayers to reach the aimed goal. The clients would also be given a chance to consult their condition two times a month. Finally, if there were no significant changes in their mental state, the clients could visit Rumah Therapy until there were changes in their lives.³⁰

Many factors made the clients could not do the steps properly during the last stages of this

³⁰“Observation, Rumah Therapy Solusi Kesehatan Ala Thibbun Nabawi.”

process. It was probably caused by the clients not following the therapists' recommendation, inconsistency, impatience, and disobeying Allah SWT's command. Although, most of the clients who followed the therapists' direction felt the changes in their mental and physical health bit by bit. There were changes in their attitude. They become their former better self, becoming more patient and thankful for fate given by Allah SWT. From a mental health point of view, these *dzikr* and prayers consisted of deep psychotherapeutic element because it has a spiritual strength that could raise one's confidence and optimism to be healthy. These elements, enthusiasm, and optimism were essential for healing besides the medicine and medical assistance given to the patients.³¹

Therefore, it could be shown that the analysis of the Sufi healing intervention process towards the anxiety of patients with coronary heart disease was done in three steps. The first step was guidance with the technique called *takhalli*, or cleansing the soul. Then, the second step, *tahalli*, or giving the soul good traits, was implementation. Finally, the third step is the last step, where the clients were given additional *dzikr* and prayers, such as reciting *dzikr*, *tawakkal*, being patient, accepting what has been shown to them, and believing that Allah SWT is the best Healer.

4. Analysis of the Impact of Sufi Healing Intervention

After conducting the Sufi healing interventions process in Rumah Therapy Haurgeulis, Indramayu a *Thibbun Nabawi* Health Solution then, the method was applied by the clients daily; the gradual changes could see the impact of the intervention from the first time the client came to the Rumah Therapy and when they applied the method by themselves. The clients felt their mental condition changed based on their emotions because it manifested their feelings connected with their physical condition. The impact results were based on observation and interviews with the clients and their family members.

The results showed that the changes in the clients, as it was stated by one of them, Mrs. Nay, who had been coming to Rumah Therapy two times, were:

*"I have never felt anxious about my future life or heart condition anymore. I did not even think about it; I must be patient and accepting. I never stopped reciting dzikr. That is why I did not think of any of that anymore. If I did not have anything to do, I kept reciting dzikr and praying so my heart would calm. Alhamdulillah, if I do that, my heart did not pound too hard, and my breathing was not that difficult like before."*³²

³¹Ibid.

³²Mrs. Nay, "Interview," March 15, 2021.

The comparison of Mrs. Nay's attitude before and after intervention could be seen in detail in the table below:

Table 1. Comparison of Mrs. Nay's Attitude Before and After Intervention

No	Before Intervention	After Intervention
1	Always complaining about her condition, telling her evil thoughts, and dwelling on her anxiety	Accepting what was given to her by Allah SWT and being herself
2	Hitting her chest when her chest hurts	Always take a deep breath and recite <i>dzikr</i> , then pray
3	She always said that she wanted her life to end	Always recite <i>istighfar</i> for her attitude before
4	her daily activities spent looking for medicine for her heart	her daily activities are always full of reciting and memorizing Holy Qur'an
5	Always crying for her life in old age	Patients, accepting and always have faith in Allah SWT
6	Never done Shalat because it felt hurt	Can do her prayers like before
7	Her disease becomes worse every night because of wrong thoughts	The disease never disturbed her at night. She is rarely over thinking
8	Getting angry for no reason	She can control her emotions better

This result could also be seen in Mr. Tur, who also went to Rumah Therapy two times:

*"Alhamdulillah, if I was exhausted after working, I always recite dzikr with breathing technique, inhaling then exhaling. After that, my soul becomes calmer. I was also advised to recite dzikr and prayers, so I did it every day. When my chest hurt, I always tried to calm down, take a deep breath, and recite dzikr along with prayers. As a result, my soul became calmer and better, and I never thought of negative things anymore, my breathing became better, and I did not feel tight like before. My disease never disturbed me anymore since I have never thought of negative things anymore."*³³

³³Mr. Tur, "Interview," March 17, 2021.

The comparison of Mr. Tur's attitude before and after intervention could be seen in detail in the table below:

Table 2. Comparison of Mr. Tur's Attitude Before and After Intervention

No	Before Intervention	After Intervention
1	Never did prayers, worried that his disease would be worse than before	Doing prayers in <i>mushalla</i> near his house just like before he fell ill
2	I always stared into nothing and cried when I did not have anything to do	Always recite <i>dzikr</i> , then pray when he has free time
3	He is always angry and emotional with his wife	Patient and could control his emotions
4	<i>Su'udzon</i> with Allah in regards his life	Always have a positive mind about his future
5	I never wanted to participate in religious activities like before I fell ill	Could join with the neighbor on the religious occasion
6	He always wanted to die because his disease disturbed him all the time	He started to think positively that his disease would be cured
7	I did not want to work	Working just like usual and accepting what was given by Allah SWT to him

As for Mrs. Ima, who had been visiting Rumah Therapy four times:

*"I have never felt anxious anymore, neng. I could live a normal life and never get angry anymore with my child. If my chest hurt, I would take a deep breath and recite dzikr with prayers. I felt calmer after that, and alhamdulillah my disease never disturbed me, and I could breathe easily and never got angry."*³⁴

³⁴Mrs. Ima, "Interview," March 19, 2021.

The comparison of Mrs. Ima’s attitude before and after intervention could be seen in detail in the table below:

Table 3. Comparison of Mrs. Ima Attitude Before and After Intervention

No	Before Intervention	After Intervention
1	She was always annoyed and angry at her husband	She could control her emotion and tried to understand her condition
2	She could not accept that her husband had resigned as a kindergarten teacher	<i>Ikhlas</i> and be patient in accepting her fate
3	She did not want to do her prayers before her condition back as before	Doing her prayers all the time at home and always listening to <i>murattal</i> so that her heart becomes calm
4	Never comes for Holy Qur’an recital with kindergarten teachers	Could gather for Holy Qur’an recital like before
5	She is always angry at her youngest child when thinking of something	She could always tell her children not to over think, which leads to anger.
6	Almost every night, disturbed by her disease because of her anxiety	She never got bothered by her disease unless she was shocked

Based on the three respondents above, it was found that Sufi healing intervention could influence humans’ mental and physical conditions. The results of the Sufi Healing intervention above strengthen the results of research from Dadang Khawari, Amin Syukur who said that there is a need for intervention in religious therapy and Sufistic rituals so that empty souls are filled with rituals and *riyadhah* of the Sufis. This study also supports the results of Tria Widiyastuti’s research where psycho spiritual is able to reduce the

anxiety of elderly people with anxiety. These clients now understand that what happened to them was given by Allah SWT and that they could not do anything about it. They are now much calmer and have no fear of their future. Also, they tried to be patient when facing problems. The clients never got angry anymore and could do their daily activities better; they also recited *dzikr* in their free time and got close with Allah SWT. The more the clients implemented the intervention in their lives, the less likely their heart disease

disturbed them. Because the control of their emotion is improving, the risks of coronary heart disease are smaller than before. This was also because of the connection between one's mental and physical conditions, which depend on each other.

Conclusion

The process of Sufi Healing intervention in Rumah Therapy Haurgeulis, Indramayu a *Thibbun Nabawi* Health Solution was conducted based on the practice that Rasulullah had done in his era. By *riyadhah* or the efforts and spiritual practices to cleanse one's soul in fighting their desires to control oneself. *Takhalli* (cleansing oneself from bad traits) and *Tahalli* (adorning oneself with admirable qualities) was done in three steps: guidance, implementation, and last step advice. In the first step, *Takhalli* cleansed the clients from their old bad traits and morals and then continued the implementation step. The previous step, *Tahalli*, was a devotion of the clients towards Allah SWT through *dzikr*, *tawakkal*, patients, and whole-heartedly accepting what Allah SWT gave and having faith that Allah SWT was the best Healer of all. Finally, on the advising step, the clients were given texts of *dzikr* and prayers to be done on daily activities.

The impact of Sufi healing intervention to treat the anxiety of coronary heart disease patients was successful based on the results of the three subjects in the study. This could be seen from the subjects' changes in attitude, habits, and degree of anxiety. In addition, it could be seen that they feel tranquil from reciting *dzikr* and prayers daily to avoid anxious feelings. They also felt closer to Allah SWT and believed everything would be all right, that they would survive all their life problems, and that it was for their best.

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