



Mysticism and Treatment: Tools of Healing and Case Study Practices of Spiritual Alternative Medicine in Boarding Schools

Fathin Fauhatun

UIN Sjech M. Djamil Jambek Bukittinggi

email: ffauhatun@gmail.com

Abstract : The modern era is known as the era of progress in various aspects of human life, should be able to bring prosperity, build happiness together towards an ethical, moral life and create peace. However, what happens is very different, humans experience a lot of hardships, mental anxiety, tension and emotional stress. This study aims to reintroduce the values of Sufism and can be applied in everyday life. This research is a library research, so the pattern used is reflective-inductive deductive. By using a psychological approach. Discussing the relationship between Sufism and medicine, where previously Sufism was understood to tend to distance itself from social activities but it turns out that Sufism is not the case in modern times Sufism plays an important role in overcoming complaints faced by humans, in practice Sufism can be used as a means of treatment and methods used in carrying out Treatment using tasawuf can be done to overcome psychological problems, by cleansing the mind and re-practicing religious values in order to achieve the pleasure of Allah, to apply these treatment Islamic boarding schools are a forum for helping the application of treatment through Sufism.

Keywords: Sufism and Treatment; Boarding School; Spirituality

INTRODUCTION

The problems of life faced by modern society are very complete. These problems not infrequently result in mental disorders such as in terms of mental related to the mind and Spiritual related to religious soul, faith, piety. Then this problem also results in morals that give birth to actions without thinking. (Cholis 2018, 45)

Humans who live in modern times are known as dry humans with religious values, in essence modern humans experience mental dryness because they are busy pursuing something that keeps them away from the creator. This spiritual crisis directs human life in the modern era to the materialistic, hedonistic, totalitarian, and positivistic aspects. So as a result of this, bring out

despicable traits in humans. (Zubaidi 2021, 100) Modern era is known as the era of progress in various aspects of human life, it should be able to bring prosperity, prestige and also build happiness towards an ethical, moral and peace-building life. But in reality that happens in modern humans are very different, modern humans actually having a lot of difficulties.

Mental decline, mental anxiety, experiencing tension and pressure feelings that often occur in the midst of a diverse life. (Dradjat 1982, 10) . To deal with conditions like this, of course, healing cannot be done using medical treatment. This is source of the problem, the cause of humans forgetting the aspect and essence of being in the world is Pray to Allah SWT (Hasibuan 2014, 31).

As a result of this, to overcome this, people tend to follow spiritual activities (Sufism), these spiritual activities are often appearing in the community now. Sufism as the core of Islamic teachings emerges by providing solutions and therapies to deal with modern human problems by drawing closer to Allah. All forms of problems that arise must have a solution and all forms of disease must also have a cure, the opportunities for Sufism in solving mental problems are increasingly open in this global era. (Waslah, 2017, 59).

This research aim to reintroducing the values of Sufism to society and can be applied in everyday life. Reintroducing Sufism values in this research in the sense of making Sufism values which have always been oriented to issues of

divinity, angels and heavenly nature, turn out to be practically useful for human life. Sufism, which is usually oriented towards issues of divinity and the hereafter, turns out to be practically applicable in everyday life, one of which is in the form of medical facilities. The focus of the problem in this study is how the role of Sufism so that it can be used as a solution and also a means of treatment for mental problems.

Problem solving in this study can be described in several forms of problems as follows: *First*, What is the relationship between Sufism and medicine. *Second*, what is the role of spirituality (Sufism) as a means of healing. *Third*, What is the function of Islamic boarding schools as a forum in assisting the application of medicine through Sufism.

RESEARCH METHODS

This research is a library research, so the pattern of thinking that the author chooses in this research is a deductive-inductive pattern pacing or reflective. The research usually has two data sources, namely primary data and secondary data sources. In this research, the primary data are literature that directly related to the discussion, namely various sources regarding the basics of Sufism and medicine, while the secondary data sources are sources that support this research and are complementary, namely data on various treatment systems that widely known by the public.

Both of sources will be research and correct as necessary so that the data obtained can be accounted for,

all data that has been collected will then be identified and clarified according to the discussion in this research. The research approach is a psychological approach. Because specifically religious research, especially in psychological issues, is always directed at the field of psychology.

There are some literature that examines Sufism and medicine as reviewed by Armyrn Hasibuan regarding the Role of Sufism in Mental Health Development, *Hikmah Journal*, no. 1 Vol. VIII, 2014. (Hasibuan, 2014). The research focus on discuss mental health which is carried out by the world of health through a Sufism approach.

Sugianto, studying Stress Management in Sufism Perspective, *Al-Idara: Journal of Islamic Education* No. 1 Vol. VIII, 2018. (Sugianto, 2018)). This research focus on evaluate Sufistic teachings in dealing with mental disorders through dhikr, wirid guided by a murshid who is useful for illuminating the mind.

Rajab Khairunnas, Methodology of Islamic psychotherapy in Islamic boarding school Suryalaya Tasik Malaya, *IJIMS, Indonesian Journal of Islam and Muslim Societies*, Vol. 4 No. 2, 2014. (Rajab, 2014). This research focus on discusses Islamic psychotherapy in providing solutions for mental disorders due to drugs based on Sufism which is applied in Islamic boarding schools.

Nofiya Dwi Pangesti, Hamdani Bakran Adz-Dzakiey's Sufism Psychotherapy as Part of the Medication for Muslim Mental Illness, *Ijtima'iyya: Journal of*

Muslim Society Research, Vol. 4 No. 1, 2019. (Pangesti, 2019) This research focus on discusses Sufism psychotherapy as a treatment for mental disorders according to Hamdani Bakran Adz-Dzakiey based on empirical and prophetic experiences as well as self-purification.

The difference between this research and previous research are that the role of Sufism as a healing tool can be done to overcome mental problems, by cleansing the mind and practicing religious values in order to achieve the pleasure of Allah.

Sufism is applied not only to the theocentric aspect, but also emphasizes its anthropocentric side so that Sufism can easily blend into people's lives and find a place to be a solution to the confusion and mental disorders experienced by modern society. Changing people's perspectives that it turns out that Sufism is not a method that is only sky-high as people think lately, but Sufism can live in the midst of everyday life and is flexible in human life today to balance the outer and inner aspects of humans.

For mental healing, Islamic boarding schools have an important role as a forum in helping the application of treatment through Sufism as well as being a challenge in dealing with all forms of changes that occur in society. So that the research that will be studied is more focused, the systematics that will be discussed in this study are discussing the relationship between Sufism and medicine, where previously Sufism was understood rigidly, skyrocketed and even

tended to distance itself from various social activities, but it turns out that Sufism is not so in the face of the times.

In this modern era, Sufism can take an important role in overcoming the complaints that are being faced by humans, in practice Sufism can be used as a means of treatment in dealing with these problems without having to distance themselves from various social activities. In addition, this study will also discuss the role of spirituality (Sufism) as a means of healing and what methods are used in carrying out treatment by means of Sufism. And finally, this research will discuss the function of Islamic boarding schools as a forum in helping the application of medicine through Sufism.

RESEARCH RESULTS and DISCUSSION

Sufism and Treatment

Revealing the condition of human beings in modern times who are too busy with worldly activities where they flock to develop their abilities, are increasingly competitive to gain profits and direct all abilities in their respective fields of expertise. On the one hand this shows a positive thing but on the other hand it has a negative impact on his life.

In developing human potential, they actually forget their identity, consider themselves great, thereby negating the power of God who has given or entrusted this ability to them. It is not surprising that modern humans are individualistic and even infected with arrogant nature and do not care about others,

it is not even surprising that in their lives modern humans are dry of spiritual values because the measure of progress is more focused on material issues than spiritual. (Irmawati 2021, 131-132).

The implicit meaning of the conditions faced by modern humans is the erosion of faith. With the rapid progress that has emerged in the modern era, humans should have arrived at the conditions of life that they dream of, namely happiness, tranquility, security and peace, but the fact is that humans are actually mired in the abyss of destruction, namely the occurrence of a spiritual and moral crisis.

To face the crisis that occurs in this modern era where humans have lost their human values to the point of ignoring God as their creator, humans need to be re-watered by spiritual values in the form of their application in Sufism teachings so that they can re-form human beings who are moral, have noble character, care for others who are entirely imbued with faith and piety to Allah SWT. (Hasan 2021, 11). Sufism can also be defined as a pillar for purifying the heart from material impurities and its foundation is the human relationship with God. So a Sufi is a person whose heart and interactions are purely for Allah, so that he gets karamah from Allah. (Syukur, 2012, 396).

Sufism is a mental attitude that always maintains self-purity, worships, lives a simple life, is willing to sacrifice for goodness and has a wise attitude. In another sense, Sufism is an effort to train the soul with various activities that can free

itself from the influence of the world's life, so that in itself it is reflected in noble character and has closeness to Allah SWT. (Nata 2010, 180).

Sufism is also an effort to reaffirm Islamic values as a whole, living a balanced life in all aspects. Sufism does not only discuss the relationship between humans and God but also discusses related to humanity and the relationship between humans and their lives. Sufism is not only heavy on the spiritual aspect but can also be integrated into all aspects of human life in the sense that it can be actualized in contemporary life. (Sakdullah, 2020, 370).

From this it can be seen that Sufism can be related to the problems of human life today. Sufism activities are no longer understood as Sufism that was practiced in the past, which tends to focus on discussions related to divine issues so that it seems to forget the problems of human life which also require special attention. Sufism at this time is more likely to be able to blend in with human life where in all activities of human life, Sufism activities can be included so that humans can still carry out all social activities and other activities without having to forget the religious aspect.

In Sufism there are teachings about worship, mu'amalah and morals as jewelry. *Insan Kamil* becomes the goal of the Sufis, *ma'rifatullah* becomes hope for them, so that they distance themselves from everything that will

hinder them in achieving that goal. (Syukur, 2012, 396).

In the current era, Sufism tends to be used as an alternative treatment in overcoming human psychological problems. Islam has an inner dimension known as psychotherapy Sufism which is currently used as a means of mental healing. Psychotherapy Sufism is an Islamic reaction to the needs and improvement of the human soul.

Psychotherapy and Sufism are two different discussions but have similarities in the object of study, namely the soul and the purpose of its application is equanimity. Sufism in Islam is a way to find out how to purify the soul, clarify morals and the ultimate goal of obtaining eternal happiness. While psychotherapy is a healing effort for problems related to thoughts, feelings and behavior. (Rahayu, 2019, 2-3).

In daily activities, there are many associate Sufism with psychological elements in humans. This is actually quite reasonable, because in the substance of the discussion, Sufism always discusses issues related to the human soul. (Rosihin 2008, 104) Sufism is basically a path or method taken by a person to find out the behavior, lust and also the qualities of lust, both bad and commendable.

The position of Sufism in Islam is recognized as a religious science related to the moral and behavioral aspects which constitute the substance of Islam. Where philosophically, Sufism is born from one of the basic components of Islam, namely Faith, Islam and Ihsan. Faith gave birth to the science of

kalam/theology, Islam gave birth to the science of Shari'ah, and Ihsan gave birth to the science of Sufism or morals. (Syukur, 2003, 112).

Sufism offers a new approach to psychological problems by providing a solution which is the main goal in medical discourse (Rahayu, 2019, 3). In the current era, people need Sufism to cleanse their souls from the impurities of the world's passions that drive them to disobedience. The rapid progress in various fields at this time indirectly resulted in humans doing arbitrary acts without paying attention to others and even leading to moral destruction. The progress that occurs in the modern era makes humans forget their nature as servants who must carry out the rules that have been outlined by Him.

Sufism as a therapy is offered Islamically in the treatment of mental disorders experienced by humans, namely through Sufi therapy. Sufism therapy is a therapy that functions to complement medical therapy, the therapeutic tradition in the Sufi world is very unique, this therapy has been practiced for centuries, but strangely enough, it is only at this time that Sufi therapy has attracted attention both among medical and general circles, especially among general therapists. (Alishah, 2002, 5).

Among other are achieving love for God, that God's love is achieved by using a logical or rational approach and also a clear heart. Only through love can intimacy with God be achieved. Sufism teaches that healing the soul by drawing closer to God is the most important and to

overcome the aridity of the soul one must free oneself from other worship. (Musa 2011, 192).

The role of Sufism teachings in mental health development is interpreted that Sufism teachings can be used as software in fostering a problematic mentality towards healthy and normal conditions. The state in question is both physical and spiritual. In the physical order, healthy is the state of the body and its parts (internal organs and external organs) which are stated to be in a normal state, while spiritually healthy are matters concerning the mental state. (Hasibuan 2014, 32)

Spiritual (sufism) as a Treatment.

Islamic psychotherapy is defined as a technique for solving one's problems and treating illness is it mental, spiritual, moral, or physical by increasing the awareness of Allah and returning one's awareness to Allah, which is held in an Islamic approach through the guidance of the Quran and Hadith. (Trimulyaningsih 2017, 128).

In carrying out daily activities, many people associate Sufism with the psychological element in humans. This is quite reasonable, considering that in the substance of the discussion, Sufism always talks about issues that revolve around the human soul. (Solihin 2008, 104) This is where Sufism looks identical to the element of the human psyche. Conflict is a dispute, dispute, or conflict between human being.

There are many kinds of mental illness, disorder or mental illness that often occurs in society in general, namely: Phobias, namely

irrational and unrealistic fears. Obsession is a pattern of thought that is fixated and appears repeatedly. Compulsions are repetitive patterns of action. Apart from these three mental disorders, other mental problems that often occur in humans according to Islamic Psychology are as follows: Riya, Envy and jealousy, Greedy, Talking excessively. (Waslah 2017, 61).

Factors causing mental disorders are divided into 3 areas, namely: the physical field, this factor can arise from heredity or the environment. In the psychological field, this factor arises due to various types of early deprivation, pathogenic family patterns and adolescence that are not well passed. And the field of sociology occurs because of rigid customs and culture or rapid changes in the modern world, causing great stress to individuals. (St. Rahmatiah 2017, 147-148).

In the discussion of Sufism, the relationship between the soul and the body is discussed, what is desired from the description of the relationship between the soul and the body in Sufism is the creation of harmony between the two. The relationship between the two was conceptualized by the Sufis in order to see how far the relationship between the behavior practiced by humans and the impulses raised by their souls so that these actions can occur.

From here, the categories of human actions emerge, whether they are categorized as bad deeds or good deeds. In the Sufi view, a person's morals depend on the type of soul

that has power over him, in recent society the term mental is considered familiar. People can already judge whether someone is mentally good or not. Mental includes all elements of the soul including thoughts, emotions, attitudes and feelings which in its entirety will determine behavior. (Waslah 2017, 61).

In fostering mental health, religious elements are the most important part. Human life that is far from the practice of religion can lead to a life that is too free. His soul becomes empty of peace, always experiences inner conflict, in turn seeks despicable compensation such as thuggery behavior, sadism, alcoholism, and drugs. Indeed, this is not only due to a lack of understanding and practice of religious teachings, but can also occur due to other factors such as: biological conflicts against conscience, socio-culturalism, and so on. (Hasibuan 2014, 32).

The teachings of Sufism are the process of fusion and merging of systems of thought into a framework of belief by some Muslims so that a centrum of a part of humanity's existential identity (*exitas*) is oriented to divinity. The Sufistic who is awakened from the word Sufi is someone who has cleansed his soul of despicable qualities by remembering Allah.

Believing in Him as the source of life and life, a place to ask for the Compassionate and Most Ruler of the essence of everything, so as to avoid immorality and attain true knowledge (*ma'rifat*). A person with the title Sufi tries to apply the good qualities of his Lord into his nature.

Sufism can be taught by Sufis, including mental health development activities. This is because Sufism is part of the teachings of Islam which have been believed to exist. A Sufi has the ability to control his passions, emotions and teach them to others, especially in mental health development. (Sugianto, 2018, 159).

Word of God in Surah Ar-Rad ayat 28:

“(i.e.) believers and their hearts become serene by remembering God. Remember, it is only by remembering God that the heart becomes serene.”

From this, it can be understood how the role of Sufism and its impact on mental health, and remembrance in the teachings of Sufism can draw closer to God and foster a sense of peace in the heart. The relationship between religious istiqamah and the promise of tranquility and peace can also be felt when we follow the ritual of worship together, then more than fifty percent of the burden of the mind such as restlessness, stress, and restlessness can be forgotten, and feel cool with spiritual siraman.

Thus it is clear that remembrance of Allah is one of the teachings of Islamic Sufism, namely Sufism, which can be used as a treatment therapy to achieve mental health. (Hasibuan 2014, 34).

The basic concept in Sufi teachings is: Takhalli, Emptying oneself of reprehensible qualities both physical and spiritual. Tahalli, the sweet, commendable filling that is, the obedience of birth and mind.

As the aspects outwardly include attitudes and morals, and bathiniyah like the maqam-maqam of the Sufistic. Tajalli, is a spiritual experience that clearly perceives God's presence in his life. (Pangesti 2019, 25).

The teachings of Sufism are found at the tahalli stage as the existence of maqamat as a place of stop. Train yourself with a variety of commendable traits in direct living practice. at-Tusi explained that the transit points to the pleasure of Allah include *taubat, wara', zuhud, fakir, patient, tawakkal* and pleasure. Likewise, Iman Ghazali sees the station where a servant stops in his approach to God as *taubat, patient, fakir, zuhud, tawakkal, love, and willingness*. (Nasution 1989, 62)

The basic nature of the liver is usually unstable so this condition becomes a source of internal human stress, to overcome this the liver requires a stabilizer that can calm and calm the heart. (Sugianto 2018, 162). As for the role of Sufism in the development of mental health, such as the fact found by health experts treatment or auto therapy (self-healing) is done without the help of ordinary drugs.

The treatment is used to cure patients suffering from diseases or spiritual disorders, usually, this is associated with aspects of religious beliefs or teachings. (Jalaluddin 1996, 139).

Related to the teachings of Sufism can be used as a treatment of the soul that assumes that mental disorders are caused by sins to God and other individuals. Moving from the opinion of psychiatrists and

religious people that sinfulness can damage mental and mental peace and pious charity can lead to a sense of peace and happiness in life and repenting from sin and vertical and horizontal mistakes can rebuild the spirit of life. (Hasibuan 2012, 36)

Sufism as a means of healing is very important considering that Sufism itself has relevance and significance to various modern human problems, Sufism in a balanced way provides inner coolness. as a means of healing the soul, Sufism is used as a practice which of course has a strong connection with the treatment of human mental conditions. (Rahayu, 2019, 7).

It can be seen that Sufism as a means of treatment provides spiritual and moral assistance which is currently experiencing a crisis in modern society. As a result of the arid spiritual values in society, it also affects the decline of human morals. By developing the teachings of Sufism as a means of treatment, it is hoped that it can help humans re-explore and develop their essential potential, regulate humans to build changes in all their activities both related to the world and the hereafter, improve the quality of faith and monotheism in their daily lives and also see the relationship between themselves. with the surrounding environment and a balanced relationship with God.

Therapeutic methods in Sufism can be done by connecting maqamat in Sufism teachings with mental development including: *Taubat*, which is an effort to improve the quality of self-awareness and

willpower, mental development carried out in the form of a process of mental change in a person due to sin and error, *Taubat* can change the disturbed soul into healthy, calm and prosperous again.

Turn evil into good, darkness of the soul into the light of conscience, and confusion into *Taufik* and *hidayah*. The practice that can be done at this stage is to start changing the pattern of life, the main of the things that are felt as a source of sin that makes restless. (Hasibuan 2012, 36) Repentance has the ability to control the stability of lust, keep the lust away from evil tendencies and only do things of good value. (Mannan, 2018, 52).

Wara', abstain from sinful deeds. Mental coaching is carried out in the form of guarding oneself against affecting mental and mental stability from external and internal disorders and guarding yourself against various activities that cannot interfere with the stability of the soul. This is in the form of behavior such as illegal or subhat food. The practice that can be done is to selectively consume food, drinks, money, food, and others. (Muhammad 2002, 31).

Zuhud, namely the transfer of desire from something to something better. The mental development carried out raises an attitude of not wanting to be enslaved by worldly influences or avoiding oneself from the tendency to love the world too much. If this attitude is established, humans will no longer be tempted to use all means to achieve goals because the goal to be achieved in Sufism is towards God, the way to

achieve that goal must be in a way that is pleasing to God. (Purnamasari, 2019, 99).

Faqr, an attitude that does not need more than what you have, feeling satisfied and happy with what you already have, mental development that is carried out Aware of materialism and worldly luxuries belongs to Him, Humans are poor by nature, but it is not wrong to be rich as long as wealth is not boasted. The practice that can be done is simple in the attitude and behavior of exaggeration. (Hasibuan, 2012, 36).

Patience, mental development carried out There are levels and conditions in the series of pillars of faith, prioritizing the nature of patience and gratitude in receiving joys and sorrows. Practice that can be done steadfastly, patiently, gratefully, and take wisdom from the act itself. Tawakkal, the mental development that can be done Surrender and soul, the breath of life, and any activity leave it to God.

The practice that can be done optimistically bears the spirit of life. Ridha, accept everything that happens with pleasure because everything that happens is the will of Allah SWT, the mental development that human existence can do basically to achieve good, not bad, and firm belief and establishment. Ridha reflects the peak of one's mental calmness, this world is the absolute power of God and His Nature. (Hasibuan 2012, 37).

From the framework model above that the interconnection between mental health through efforts to foster *qalbu* is very potential

and significant to be applied in the framework of mental health development, Given the current globalization and the demands of life that are getting higher and rampant immoral among the community, then mental health in the face of it all is by strengthening *takhalli*, *tahalli* and *tajalli* as an effort to improve the mental health of this nation. (Hasibuan 2012, 38).

The ultimate goal of this Sufism practice is to reach the pinnacle of happiness. Peace of mind is the basis of one's happiness both in this world and the hereafter. Therefore, the optimism of life needs to be fulfilled by every human being. If the optimism of life is fulfilled, humans will not be easily tempted by the current of modernization which focuses on material satisfaction and ignores spiritual values. (Mannan, 2018, 53).

To realize this, all the methods offered in Sufism need to be applied in everyday life. In order to be able to lead people to the path of goodness and truth and there will be no more spiritual and moral crises like what is happening today.

The Function of Boarding School-Boarding School as a Container in Helping the Application of Medicine Through Sufism

An important feature that comes from the Sufi movement brought by Muslim scholars to Indonesia is the growth of the Sufi order which then contributes significantly to the development of Sufism in Boarding School. (Zamhari, 2010,22) Boarding School is an institution oriented

towards the formation of humans. Boarding School has a high religious and social level that is actualized in the form of education and teaching to form an Islamic character. (Fuad, 2012, 68).

Sufism is one of the most important Boarding School scientific treasures. Almost every Islamic boarding school knows and studies Sufism. The style of Sufism that is applied in Islamic boarding schools is more about purifying the soul by cleaning the heart from the impurities that infest it. The cleaning is done by doing the methods that exist in Sufism. And Sufism in Islamic boarding schools is applied in everyday life. (Rahman dan Halim, 2019, 46-47).

The presence of Boarding School is unique for two reasons: First, Boarding School is born to respond to the situation and social conditions of a society that is faced with the collapse of moral joints, through the transformation of the values it offers (*Amar ma'ruf and nahi munkar*). Its presence, thus, can be called an agent of social change, which always performs liberation work on its society from all moral ugliness, political oppression, impoverishment of science, and even economic impoverishment.

Second, one of the initial missions of the establishment of Boarding School was to disseminate teaching information about the universality of Islam to all corners of the archipelago with pluralist status, both in the dimension of beliefs, culture, and social conditions of society. Through the educational medium developed by the guardians

in the form of Boarding School, Islamic teachings are more quickly grounded in Indonesia. (Arifin, 2011, 48).

It can be seen that Boarding School is a place that is consistent in developing as well as practicing Sufism until now. Islamic boarding schools have also produced many competent religious experts in their fields, especially Sufism. To overcome the problems that afflict modern society, the role of Boarding School as a place to study Sufism as a means of treating the human psyche is very necessary, Boarding School can be used as a forum for dissemination and community assistants to be able to return to their nature. It is undeniable that humans cannot be separated from religion, therefore humans need to return to spiritual life and try to rebalance between worldly and spiritual life. Here, Sufism is an alternative to purifying the soul and Boarding School is a place to apply Sufism.

Boarding School is seen as an institution that consistently maintains spiritual values, faces various complex problems, when the institution intersects with various changes in society with which it produces various shifts in values and social order, becoming a major challenge for Boarding School as a place or institution that helps society to mental healing and restore the balance of spiritual values with modern life. experienced by the community at this time. Boarding School has the challenge of how to apply Sufism in people's lives today so that these values can be easily accepted by the community in

carrying out their daily lives. Sufism, which is often abandoned because it is considered too abstract, began to get attention again in the community.

One of the Sufi figures who apply Sufi therapy in Boarding School is Abah Anom. He was a murshid in the Qadariyah wa Naqshbandiyah Order. He applied the Sufi method as a solution to the healing of mental disorders. In terms of guidance to patients who are addicted to drugs to recover. The healing model applied in Boarding School is a Sufism-based approach. Sufism is a way to get closer to God. Through that approach, patients who are addicted to drugs can be cured. If patients realize that God answers their prayers through worship, the sense of sinfulness and guilt will gradually disappear. (Rajab, 2014,257).

Furthermore, the main behavior of Abah Anom is Mahabbah. This form of behavior is shown through his love for others through the attitude of helping the distressed *jama'ah*, encouraging religious leaders and the community to find the truth according to their respective experiences, getting used to living straight in terms of birth and batin, realizing justice and love for the nation, and religion. This relationship between human beings according to Abah Anom is a continuation of *mahabbah* and *ma'rifat*. (Ridwan, 2015,428-429).

The example of Mahabbah behavior applied by Abah Anom is very important in this day and age, in addition to cultivating a sense of love for God, love is also important

to establish relationships with fellow beings. With the development of the times that continue to experience changes and burdens of life that cannot be avoided by humans, the application of Mahabbah can help others overcome difficulties and despair in living life so that humans can be free from mental anxiety and mental disorders that often afflict humans today. This was applied by Abah Anom in his Boarding School.

Sufi therapy is also applied by Amin Syukur which he applies to increase *mahabbah* and *ma'rifat*. For him, all modern diseases lead to anxiety and it is liver disease. The contribution of the therapy he applied to heal liver disease and the confusion suffered by society in this era of globalization, he continues to help society productively through preaching that he started himself. In addition, he also uses social media to dialogue about Sufism and to interact directly with the community and students. (Ridwan, 2015,436).

It is from this form of spiritual therapy that it can be seen that in humans mental healing can only be done by restoring spiritual values that have long been ignored. In essence, man is a spiritual being, he cannot be separated from spiritual things. Therefore, to restore spiritual values to man, rebalancing the aspects of birth and mind in healing the soul, Sufism is considered important as an alternative to its recurrence by grounding Sufism based on the concept of anthropocentrism, not Sufism which is flying. If Sufism is applied based on the way of life of modern society then Sufism will be more easily

accepted by them. Here lies the important role of Boarding School in grounding Sufism in contemporary times for the mental healing of society.

CONCLUSION

Human life that is far from the practice of religion can lead to living too freely. His soul is empty of tranquility, always experiencing inner conflicts and tends to act immorally. Sufism can be connected with the problems of human life today.

Sufism activities are no longer understood as Sufism that was practiced in the past, which tends to focus on discussions related to divine issues so that it seems to forget the problems of human life which also require special attention. Sufism at this time is more likely to be able to blend in with human life where in all activities of human life, Sufism activities can be included so that humans can still carry out all social activities and other activities without having to forget the religious aspect.

Sufism offers a new approach to psychological problems by providing a solution that is the main goal in medical discourse by applying the methods it offers. In the application of Sufism as a means of healing the modern human psyche, the role of Boarding School is very much needed as a forum for the application of Sufism in terms of medicine.

Boarding School is seen as an institution that consistently maintains spiritual values and explores Sufism, faces various

complex problems, when dealing with various changes in society which result in various shifts in values and social order, becomes a big challenge for Boarding School as a place or institution that helps society for mental healing and to restore the balance of spiritual values in modern life experienced by society at this time.

Islamic boarding schools face the challenge of how to apply Sufism in today's society so that these values can be easily accepted by the community in carrying out their daily lives. Sufism, which is often abandoned because it is considered too high, is starting to get attention again in the community. Islamic boarding schools in applying Sufism values in their daily lives can be seen from the behavior of the Sufis or kiai.

From this writing the author realizes that in this paper there are still many shortcomings and there is a need for further deepening so that the study of this discussion can develop properly, the author hopes that further researchers can dig deeper in order to complete the shortcomings contained in this article.

BIBLIOGRAFI

- Arifin, Zaenal. 2011. "Pergeseran Paradigma Boarding School." *Jurnal Pemikiran Keislaman* 22 (1): 43-60. -.
- Cholis, Nur, and Syahril Syahril. 2018. "Konsep Tasawuf Sebagai Psikoterapi Bagi Problematika Masyarakat Modern (Study Terhadap Kitab Ihya' 'Ulumiddin Karya Imam

- Al-Ghazali)." *Manthiq* 3(1):43-58.
- Drajat, Zakiah. 1982. *Peranan Agama dalam Kesehatan Mental*. N.p.: Gunung Agung. -.
- Fuad, A. J. 2012. "Pendidikan Karakter dalam Boarding School Tasawuf." *Tribakti* 23 (1): 60-77. <https://doi.org/10.33367/tribakti.v23i1.13>.
- Hasan, Moch S., Mufidah CH, and Moh Padil. n.d. "Building Student's Social Caring Character through Service Learning Program." *Al-Mudarris* 4 (1): 1-10. 10.32478/al-mudarris.v%vi%i.613.
- Hasibuan, Armynt. 2017. "Peranan ajaran tasawuf dalam pembinaan kesehatan mental." *Research Repository IAI Padang Sidempuan* 8 (1): 30-39.
- Jalaluddin. 1997. *Psikologi agama*. N.p.: RajaGrafindo Persada. -.
- Manann, Audah. 2018. "Esensi Tasawuf Akhlaki di Era Modernisasi." *Aqidah-ta* IV (I): 36-56. -.
- Muhammad, Hasyim. 2002. *Dialog antara tasawuf dan psikologi: telaah atas pemikiran psikologi humanistik Abraham Maslow*. N.p.: Walisongo Press : Pustaka Pelajar. -.
- Musa, Mohd F. 2011. "Javanese Sufism and Prophetic Literature." *Cultura. International Journal of Philosophy of Culture and Axiology* 8 (2): 189-208.
- Musbikin, Imam, Moh Sholeh, Agus Maimun, and Arief Furchan. 2005. *Agama sebagai terapi: telaah menuju ilmu kedokteran holistik*. N.p.: Pustaka Pelajar.
- Nasution, Harun. 1973. *Filsafat dan mistisisme dalam Islam*. N.p.: Jakarta : Bulan Bintang. -.
- Nata, Abuddin. 2017. *Akhlak Tasawuf dan Karakter Mulia*. N.p.: Rajawali Pers Agama. 978-979-769-587-3.
- Pangesti, Nofiya D. 2019. "Hamdani Bakran Adz-Dzakieyâ Sufism Psychotherapy as Part of the Medication for Muslim Mental Illness." *Ijtimâ'iyya: Journal of Muslim Society Research* 4 (1): 17-27. <https://doi.org/10.24090/ijtimaiyya.v4i1.1917>.
- Purnamasari, Elvira. 2019. "Psikoterapi dan Tasawuf dalam Mengatasi Krisis Manusia Modern." *El-Afkar* 8 (2): 89-102.
- Rahayu, Endang S. 2019. "Bertasawuf di Era Modern : Tasawuf sebagai Psikoterapi." *Jurnal Emanasi* 2 (2): 1-9. -.
- Rahman, Abd, and Abdul Halim. 2019. "Kajian Tasawuf di Boarding School (Kajian terhadap Pemikiran Tasawuf Al-Ghazali)." *JPIK* 2 (1): 43-58.
- Rahmatiah, Sitti. 2017. "Metode Terapi Sufistik dalam Mengatasi Gangguan Kejiwaan." *Jurnal Dakwah Tabligh* 18 (2): 287-309.
- Rahmawati, Fitri. 2021. "Tasawuf sebagai Terapi Problematika Masyarakat Modern." *Irsyaduna : Jurnal Studi Kemahasiswaan* 1 (2): 131-146.
- Rajab, Khairunnas. 2014. "Methodology of Islamic Psychoterapy in Islamic

- Boarding School Suryalaya Tasik Malaya." *IJIMS* 4 (2): 257-289. -.
- Rosihon, Anwar. 2004. *Ilmu tasawuf*. N.p.: CV Pustaka Setia.
- Sakdullah, Muhammad. 2020. "Tasawuf di Era Modernitas (Kajian Komprehensif seputar Neo-Sufisme)." *Living Islam* 3 (2): 364-386. Sakdullah Muhammad. 2020. Tasawuf di Era Modernitas (Kajian Komprehensif Seputar Neo-Sufisme). *Living Islam: Journal of Islamic Discourses*. 3(2).
- Shah, Omar A. 2002. *Tasawuf sebagai Terapi*. Cet.1 ed. N.p.: Bandung Pustaka Hidayah. -.
- Siregar, H. A. R. 1999. *Tasawuf: dari Sufisme klasik ke neo-Sufisme*. N.p.: Rajagrafindo Persada.
- Solichin, Mohammad M. 2012. "Rekonstruksi Pendidikan Boarding School sebagai Character Building menghadapi Tantangan Kehidupan Modern." *KARSA* 20 (1): 58-74.
- Sugianto. 2018. "Manajemen Stres dalam Perspektif Tasawuf." *Al-Idarah* 8 (1): 154-168. <http://dx.doi.org/10.24042/alidarah.v8i1.3007>.
- Syukur, M. A. 2003. *Tasawuf kontekstual: solusi problem manusia modern*. N.p.: Pustaka Pelajar bekerjasama dengan LPK2 dan Suara Merdeka.
- Syukur, Muhammad A. 2012. "Sufi Healing : Terapi dalam Literatur Tasawuf." *Walisongo* 20 (2): 391-412. 10.21580/ws.20.2.205.
- Trimulyaningsih, Nita. 2017. "Qualitative Research on Islamic Psychotherapy: A Metasynthesis Study in Indonesia." *Couns-Edu* 2 (3): 2017. <https://doi.org/10.23916/002017025630>.
- Waslah, Waslah. 2017. "Peran Ajaran Tasawuf sebagai Psikoterapi mengatasi Konflik Batin." *Lentera* 3 (1): 25-38. -.
- Zamhari, Arif. 2022. *Rituals of Islamic Spirituality : A Study of Majlis Dhikr Groups in East Java*. N.p.: The Australian National University. Zamhari Arif. 2010. *Rituals of Islamic Spirituality A Study Of Majlis Dhikr Groups In East Java*. Australia, ANU E-PRESS.
- Zubaedi, Zubaedi, and Prio Utomo. 2022. "Nilai Kerja dalam Pendekatan Tasawuf dan Pengaruhnya Sebagai Bimbingan Pribadi-Sosial Terhadap Pembentukan Karakter Masyarakat Modern." *Altifani* 1 (2): 99-112. <https://doi.org/10.32939/altifani.v1i2.912>