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The Urgency of Spiritual Healing during the Coronavirus Outbreak

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Abstract: Pandemic COVID-19 has led to a sharp decline in the economic aspect, educational activities considered less effective, and difficulty performing worship. As a result, people's anxiety has increased dramatically. This study aims to reveal the urgency of spiritual healing in the life of the community during the Pandemic COVID-19 to answer the challenges of how effective it is in tackling the crucial erosion of spirituality amid society. This article is library-based research, and the data were gathered using documentary approaches. With the descriptive analysis approach, using al-Ghazālī's idea of *Ma'rifatullāh*, this study found that *Ma'rifatullāh*, through self-recognition, will lead someone to a more peaceful and calmer situation. Its position as a centre of spiritual healing in *Taşawwuf* teachings is very effective in overcoming the crisis experienced by the community during the pandemic. Thus, the anxiety and worldly concerns will transform into peace and tranquillity.

Contribution: This article reveals that self-tranquillity and peace are sometimes not dealing with worldly affairs. Instead, it is about spiritual things. However, many tend to forget that the root of their tranquillity is found in the spiritual dimension.

Keywords: Pandemic COVID-19; spiritual healing; *taşawwuf*,

Introduction

The COVID-19 pandemic has brought a state of crisis in specific moral and spiritual aspects.¹ It impacts spiritual life controlled by liberalism, politics, and the rationalism of the modern era. Although modernity positively influences science and technology,² modernity makes people tend to be more materialist,³ individualist, and hedonic. Hence the people in the current era have a spiritual crisis.⁴

This situation also enlivened human psychological conditions full of expectations and needs. This is complex when every need and desire is expected to be fulfilled. But most humans are not comfortable creatures⁵ in terms of reason and lust. So, no matter how much he achieves, he will always feel less. In addition, not everything can be completed well or even not fulfilled at all.⁶ This

¹ Andi Eka Putra, 'Tasawuf Sebagai Terapi Atas Problem Spiritual Masyarakat Modern', *Al-Adyan* 8, no. 1 (2013): 45, <https://doi.org/10.24042/ajsla.v8i1.525>.

² Attending to this condition, Hubertus Hia wrote "...If it is found that there is a spiritual crisis in today's era, it seems that humans need to stand up and look back at the results of science that have been achieved as a whole. Spirituality is about the ability to perceive the existence of a network of interrelationships that form and maintain the balance of the universe and cosmic reality. In it, humans find their authenticity as humans." In the discussion, said that religious has furthered modernity and resulted in the spiritual crisis itself. Hubertus Hia, "Problem Dunia Ilmiah Dan Krisis Spiritual," *Melintas* 34, no. 2 (2018): 174–87, <https://doi.org/10.26593/mel.v34i2.3390.168-192>.

³ It was taken from Benz Ali, which he said in his book, he revealed that materialist was contrary to something called metaphysical and religious ritual matters. The materialists consider that religion is passive, even though religion actually turns on people living not for dead souls. However, all of this returns to who becomes the interpretation expert. Benz Ali, *Agama & Hegemoni Negara* (Selangor: Gerakbudaya Enterprise, 2016), 242.

⁴ connective with this, Seyyed Hossein Nasr said about the success of secularization in eliminating the spirituality from all aspects of human life, till human in modernism have difficulty in controlling themselves. In this situation, humans will be easily affected by a spiritual disease, starting from leaving their identity to forget the purpose was created. All These things, brought humans as a crucial spiritual. Dedy Irawan, 'Tasawuf Sebagai Solusi Krisis Manusia Modern: Analisis Pemikiran Seyyed Hossein Nasr', *Tasfīyah: Jurnal Pemikiran Islam* 3, no. 1 (2019): 43, <https://doi.org/10.21111/tasfīyah.v3i1.2981>.

⁵ Arief Aulia Rahman, "Akulturasi Islam Dan Budaya Masyarakat Lereng Merapi Yogyakarta: Sebuah Kajian Literatur," *INDO-ISLAMIKA* 1, no. 2 (2012): 162, <https://doi.org/10.15408/idi.v2i2.1173>; Hamka, *Tasawuf Modern* (Medan: Yayasan Nurul Islam, 1981), 92; Danial, "Menghadirkan Tasawuf Di Tengah Pluralisme Dan Ancaman Radikalisme," *Analisis: Jurnal Studi Keislaman* 11, no. 1 (2011): 104, <https://doi.org/10.24042/ajsk.v11i1.613>.

⁶ Mas'udi and Istiqomah, "Terapi Qur'ani Bagi Penyembuhan Gangguan Kejiwaan (Analisis Pemikiran Muhammad Utsman Najati Tentang Spiritualitas Al-Qur'an Bagi

also happened with the arrival of COVID-19, which was increasingly squeezing human needs.

Starting from the current situation that makes humans' demands must be achieved, it has brought humans to a problem.⁷ Although humans cannot escape religion, the word meaningless in life cannot be avoided. Spiritual studies say humans will be susceptible to mental illness, worry, anxiety, and skepticism in this condition. In such situations, COVID-19 came as a pandemic that made many changes.

Referring to the problems that occurred during the pandemic, the issues of the majority of the community are related to psychological matters, which in detail include mental health.⁸ This condition is caused by a person's inability to overcome his problems, such as unfulfilled life needs, lack of affection, and feelings of inferiority.⁹ So, what is defined as a mental problem in this pandemic is rooted in a person's spirituality. And spiritual crisis began in this modern era.

In responding to these problems, this study is trying to find a bright spot through *Taşawuf*, which was interpreted as self-suspicion from all spiritual wickedness and escape from the shackles of uncontrolled lust based on the teachings of the Qur'an and Sunnah, so that it would bring to true happiness. *Taşawuf* is a prophet's character that should be used to reference human life while living in this world.¹⁰

Literature Review

The study conducted by Bakri and Wahyudi entitled "Kontribusi *Taşawuf* dalam Menghadapi Pandemi COVID-19" is one of many that is pertinent to this

Penyembuhan Gangguan Kejiwaan)," *Konseling Religi: Jurnal Bimbingan Konseling Islam* 8, no. 1 (2017): 135, <https://doi.org/10.21043/kr.v8i1.2489>.

⁷ Syaiful Hamali, 'Psikologi Agama: Terapi Agama Terhadap Problematika Psikis Manusia', *Al-Adyan: Jurnal Studi Lintas Agama* 9, no. 2 (2014): 3, <https://doi.org/10.24042/ajsla.v9i2.1412>.

⁸ Mental health is an inner condition that always feels calm, peaceful and serene, by striving to surrender completely to God, in order to find such inner peace. Purmansyah Ariadi, "Kesihatan Mental Dalam Perspektif Islam," *Syifa' Medika: Jurnal Kedokteran Dan Kesihatan* 3, no. 2 (2019): 119, <https://doi.org/10.32502/sm.v3i2.1433>.

⁹ Firman Mansir, 'Pendekatan Psikologi Dalam Kajian Pendidikan Islam', *Psikis: Jurnal Psikologi Islami* 4, no. 1 (2018): 68, <https://doi.org/10.19109/psikis.v4i1.2042>.

¹⁰ Hamka, *Taşawuf Moderen*, 21; Artani Hasbi, "Hakikat Kebenaran Mengkaji Tasawuf Akhlaki-Akhlak Kenabian," *Misykat: Jurnal Ilmu-Ilmu Al-Qur'an Hadits Syari'ah Dan Tarbiyah* 01, no. 02 (2016): 43, <https://doi.org/10.33511/misykat.v1n2.43>.

issue.¹¹ This article examines how the existing Sufi rituals of ‘*uzlah* (seclusion) and *khalwat* (solitude) can be used to break the chain of dissemination of COVID-19. Additionally, Vibriyanti's study, "Kesehatan Mental Masyarakat: Mengelola Kecemasan di Tengah Pandemi COVID-19," describes how to handle community anxiety during the pandemic, indicating that in this situation, the community needs to choose information. The last but not least is article entitled "Pemanfaatan Sufi Healing pada Era New Normal Pandemi COVID-19 untuk Menjaga Kondisi Homeostatis Tubuh Masyarakat di Desa Sendang," by Isnawan and Ma'sum.¹² The practice of Sufism, according to this study, is evidenced to boost the body's defense mechanisms and maintain excellent health.

The majority of previous studies discussed how to find a way out in the process of reconciling the soul during the COVID-19 pandemic. Quite different from the first study that found ‘*uzlah* and *khalwat* in Sufism as a way of breaking the chain of the virus spread, this study will examine the importance of *ma'rifatullah* as a path to achieve peace in uncertain times. Secondly, this study will reveal that the fear of this pandemic can be overcome by spiritual healing in the teachings of Taşawwuf, namely *ma'rifatullah*, which is positioned as a spiritual healing center. Finally, this study provides information that Sufi healing is an alternative treatment that can increase the body's immunity. This study will provide information that in the causal process, *ma'rifatullah* will boost the body's immunity if the soul is peaceful and happy.

Method

This article is library-based research, which searches for different information resources and materials, such as books and journals.¹³ In this regard, the authors would use qualitative research methodologies to emphasize quality regarding concepts, values, and comprehension of spiritual healing in Taşawwuf. It is necessary to gather information by researching literature on spiritual healing

¹¹ Syamsul Bakri and M Agus Wahyudi, "Kontribusi Tasawuf Dalam Menghadapi Pandemi COVID-19," *Spiritual Healing: Jurnal Tasawuf* 1, no. 2 (2021), <https://doi.org/10.19109/sh.v1i2.7899>.

¹² Mohammad Rafi Isnawan and Muhammad Asrori Ma'sum, "Pemanfaatan Sufi Healing Pada Era New Normal Pandemi COVID-19 Untuk Menjaga Kondisi Homeostatis Tubuh Masyarakat Di Desa Sendang," *IJOIS: Indonesian Journal of Islamic Studies* 1, no. 01 (2020), <https://journal.civiliza.org/index.php/ijois/article/view/6>.

¹³ Nursapia Harahap, 'Penelitian Kepustakaan', *Jurnal Iqra'* 8, no. 1 (2014): 68, <https://doi.org/http://dx.doi.org/10.30829/iqra.v8i1.65>.

topics.¹⁴ Furthermore, the authors need strong reasoning and creative abilities to find contextual reality rather than just textual information.¹⁵ The authors applied the descriptive approach of analysis in this study. The description of the existing situation will use a descriptive method. It will begin with an evident query that is well-defined and make an effort to describe it clearly. The most recent discoveries will instead give a complete account of the issue or provide an answer to the problems.¹⁶ Based on the primary rationale, the authors initiated to conduct a psychological approach, recognizing the pandemic's impact as being highly distressing to the spiritual components of society and requiring the same aspects to be addressed.¹⁷ Anxiety needs to be resolved with a calm approach. The authors will emphasize the community's psychological problems during the pandemic of COVID-19 and will be viewed from the *Taşawwuf* perspective.

Result and Discussion

The Problem of Community in the Times of Pandemic

The COVID-19 pandemic harms the physical and psychological health of the community. The impact of psychology during the pandemic includes post-traumatic stress disorders, confusion, anxiety, frustration, and feeling weak. All mental health problems originate from anxiety, where anxiety is a response to certain situations that are threatening and harmful; when this anxiety causes excessive panic until it causes worse psychiatric health disorders.¹⁸

Because of this pandemic, the existence of quarantine activity, independent isolation, and social distancing affects a person's psychological health. Increasing loneliness and reduced social interaction can be a risk factors for mental disorders such as anxiety about the health of the nearest person and

¹⁴ Kaelan, *Metode Penelitian Kualitatif Interdisipliner*, 1st ed. (Yogyakarta: Paradigma, 2012), 4–12.

¹⁵ Amir Hamzah, *Metode Penelitian Kepustakaan (Library Research): Kajian Filosofis, Teoretis, Dan Aplikatif* (Malang: Literasi Nusantara, 2019), 8.

¹⁶ W. Lawrence Neuman, *Social Research Methods; Qualitative and Quantitative Approaches Seventh Edition*, Pearson, 2014, 40.

¹⁷ Peter Connolly, *Approaches to the Study of Religion* (London: The Continuum International Publishing Group, 1999), 136.

¹⁸ Deshinta Vibriyanti, 'Kesehatan Mental Masyarakat: Mengelola Kecemasan Di Tengah Pandemi COVID-19', *Jurnal Kependudukan Indonesia* Edisi Khusus (2020): 70, <https://doi.org/10.14203/jki.v0i0.550>.

uncertainty about the things that will happen in the future, which can cause fear, anxiety, and depression.¹⁹

In general, several major risk factors for depression emerged due to the COVID-19 pandemic, including the economic recession that activated a sudden global financial crisis. This situation touches off a feeling of despair, anxiety, extreme disappointment, and a sense of uncertainty. Second, the distance and independent isolation factors that limit social interaction create severe emotional pressure on the community. Third, stress and trauma in health workers and health care providers at very high mental health risks during the COVID-19 pandemic. Fourth, social and cultural problems of the community at the imposition of physical distancing, if this happens continuously, results in boredom that triggers stress.²⁰

The survey of mental health through the Swapper Checked by the collection of *Penghimpunan Dokter Spesialis Kedokteran Jiwa Indonesia* (PDSKJI) conducted online explained that as many as 63 percent of respondents experienced anxiety, where the main anxiety symptom was worried about something terrible, would happen, worry, angered, irritable and difficult Relax and 66 percent of respondents experienced Pandemic COVID-19 depression. The symptoms of central depression that arise are sleep disorders, lack of confidence, tiredness, and loss of interest.²¹

In addition to mental problems, this COVID-19 pandemic has put pressure on economic and social conditions in Indonesia since the end of 2019. This economic impact passes throughout the Indonesian territory. The economy is threatened being accompanied by deteriorating areas of the area.²² Limitation of activity due to this pandemic has caused national economic losses. This can be seen from the decline in the number of passengers of various means of transportation, visitors in most infrastructure facilities, and the number of people

¹⁹ BEM KM FKG UGM, 'Pandemi Dan Mental Health : Meringkas Isu Kesehatan Mental Selama Satu Tahun Di Era Pandemi', Departemen Advokasi dan Kajian Strategis, 2020, 2.

²⁰ Nasrullah and Lalu Sulaiman, 'Analisis Pengaruh COVID-19 Terhadap Kesehatan Mental Masyarakat Di Indonesia', *Media Kesehatan Masyarakat Indonesia* 20, no. 3 (2021): 208–9, <https://doi.org/10.14710/mkmi.20.3.206-211>.

²¹ Ilham Akhsanu Ridlo, "Pandemi COVID-19 Dan Tantangan Kebijakan Kesehatan Mental Di Indonesia," *Insan: Jurnal Psikologi dan Kesehatan Mental* 5, no. 2 (2020): 159, <https://doi.org/10.20473/jpkm.v5i12020.155-164>.

²² Erni Panca Kurniasih, 'Dampak Pandemi Covid 19 Terhadap Penurunan Kesejahteraan Masyarakat Kota Pontianak', in *Prosiding Seminar Akademik Tahunan Ilmu Ekonomi Dan Studi Pembangunan 2020* (Pontianak, 2020), 277.

who lost their jobs due to Termination of Employment and eventually chose to go to the operation holiday and return home.²³

Pandemic COVID-19, which continuously passes around, extends the community's anxiety, especially in fulfilling their lives. People who work informally with uncertain revenues also experience a relatively low-income decline. The income decline will decrease the consumption of people working in the informal sector. And the path of Layers was chosen as an alternative way for entrepreneurs. This causes an increase in unemployment which also causes other nasty things.²⁴

Here, many layoff employees impact the disruption of family welfare where the family should provide and carry out all material and non-material needs. Because family needs are unfulfillable, it hurts the family's welfare. And the severity of the disruption of family welfare here crusade violence in the household because it could not meet the physical, spiritual and social needs during the pandemic of COVID-19 lasted.²⁵

The lid of teaching and learning, access also has a high risk on the academic field. Academics is synonymous with the world of education. The closure of teaching and learning access sets off academic stress, namely the pressure experienced by students or students relating the ability to get over the science of this condition in the form of physical, mental, and emotional disorders caused by counterpart between the demands of the environment and the existing resources of students so that they are increasingly burdened with the charged and needs at school.²⁶

Abū Al-Wafā Al-Taftazāni in The Role *Taṣawuf* revealed that the causes of community anxiety were concern that they were afraid of losing what they had, worried about the undesirable future, disappointed with the work that was unable to meet spiritual expectations and because the many commit violations

²³ Wibowo Hadiwardoyo, "Kerugian Ekonomi Nasional Akibat Pandemi COVID-19," *Baskara: Journal of Business and Entrepreneurship* 2, no. 2 (2020): 83, <https://doi.org/10.24853/baskara.2.2.83-92>.

²⁴ Livana PH et al., 'Dampak Pandemi COVID-19 Bagi Perekonomian Masyarakat Desa', *Indonesian Journal of Nursing and Health Sciences* 1, no. 1 (2020): 41–42.

²⁵ Theresia Vania Radhitya, Nunung Nurwati, and Maulana Irfan, 'Dampak Pandemi COVID-19 Terhadap Kekerasan Dalam Rumah Tangga', *Jurnal Kolaborasi Resolusi Konflik* 2, no. 2 (2020): 117, <https://doi.org/10.24198/jkrk.v2i2.29119>.

²⁶ Moh. Muslim, "Manajemen Stress Pada Masa Pandemi COVID-19," *Esensi: Jurnal Manajemen Bisnis* 23, no. 2 (2020): 194, <https://doi.org/10.55886/esensi.v23i2.205>.

and sin. All of this comes from a person's heart and is caused by the loss of faith in substance and passing of feeling as an ordinary person.²⁷

The Pandemic COVID-19 is disturbing, especially for Muslims in carrying out their obligations as Muslims. Because the government issued a problematic social policy so that the public could maintain distance, this policy was determined through government rules 21 of 2020 concerning Indonesia's large-scale social restrictions, which included the venture of school and workplace, limitation on religious activities, and activity restrictions on public facilities. Theologically, the pandemic COVID-19 is inseparable from *Qadā'* (predetermination) and *Qadr* (predestination) from Allah SWT. And ethically, based on the knowledge of *Taşawuf* with this pandemic, we must patiently require an assist from God and multiply worship.²⁸

Along with patience, gratitude and trouble need to be done by Muslims. Be grateful for all the blessings that God has given the slightest pleasure—and take it up by handing all matters only to God after trying to the maximum. Because the arrival of this pandemic certainly brings everything negative, we also have to look at the positive side. Many wisdom that can be useful we should take from this Pandemic COVID-19.²⁹

In the face of this pandemic disaster, Muslims should know their God more so that they are always grateful and accept the situation because panic and fear are forms of beings from their Lord. According to Abu Hamid Al-Ghazali, individuals should behave and act in every life with *Taşawuf*, especially in significant problems, including this COVID-19 pandemic. Among them are repentance, patience, tawakkal (reliance on Allāh), muḥāsaba (religious self-examination), and gratitude. With this, humans are trying to get closer to God even in this Pandemic of COVID-19.³⁰

²⁷ Fitri Rahmawati, "Tasawuf Sebagai Terapi Problematika Masyarakat Modern," *Irsyaduna: Jurnal Studi Kemahasiswaan* 1, no. 2 (2021): 137, <https://jurnal.stituwjombang.ac.id/index.php/irsyaduna/article/view/290>.

²⁸ Jenal Bustomi, Siti Sanah, and Zulil Umri Siregar, 'Menyikapi Wabah Penyakit COVID-19 Dalam Bertasawuf', *UIN Sunan Gunung Jati*, 2020, 5.

²⁹ Bustomi, Sanah, and Siregar, 'Menyikapi Wabah Penyakit COVID-19 Dalam Bertasawuf', 6–7.

³⁰ M. Khusnun Niam and Rahmad Tri Hadi, "Internalisasi Tasawuf Al-Ghazali Pada Masa Pandemi COVID-19 Pendahuluan Kehidupan Mistik Di Era Milenial Kini Semakin Menggejala Di Beberapa Kalangan Masyarakat , Terkhusus Yang Memahami Juga Mendalami Dunia Sufistik . Trend Mistik Dan Internalisasi Tasawuf," *Tribakti: Jurnal Pemikiran Keislaman* 32, no. 1 (2021): 163–64, <https://doi.org/10.33367/tribakti.v32i1.1253>.

Healing with a Sufi model is one of the results of the transformation of *Taşawuf*. Activists of *Taşawuf* have integrated the values of *Taşawuf* with other knowledge. One of the integrations of *Taşawuf* and psychology has produced a new scientific named Sufi Healing in Healing physical and psychic disease by utilizing the values of *Taşawuf* such as *zuhd* (asceticism), *tawakkal*, sincerity, patience, gratitude, dhikr (remembrance of God), *riḍā* (satisfaction), *tazkiya al-nafs* (purifying the soul) and some other values.³¹

Spiritual Healing in *Taşawwuf*

History has recognized that *Taşawuf* is capable of having a significant influence on spiritual life.³² In line with the problems during the pandemic, whose roots are focused on mental issues. In this context, spiritual healing plays a significant role in helping to overcome such issues. Spiritual is related to the soul,³³ while healing is an effort to heal³⁴ and, in Islamic terminology, is better known as *Syifaa'* (healing).³⁵

What is said to be the soul, viewed from Ibn Sīnā's opinion,³⁶ the soul is the same thing as the spirit.³⁷ Namely, the perfection of the beginning of the body

³¹ M. Agus Wahyudi and Syamsul Bakri, "Psikoterapi Sufistik Dalam Pengobatan Reiki Pada Masa Pandemi," *Syifa Al-Qulub: Jurnal Studi Psikoterapi Sufistik* 6, no. 1 (2021): 66, <https://doi.org/10.15575/saq.v6i1.11935>.

³² Waslah, 'Peran Ajaran Tasawuf Sebagai Psikoterapi Mengatasi Konflik Batin', *Jurnal Lentera: Kajian Keagamaan, Keilmuan Dan Teknologi* 3, no. 1 (2017): 28, <https://doi.org/10.24260/at-turats.v1i1i2.893>.

³³ Im Suryahim, 'Dzikir Dan Krisis Spiritual Manusia Modern', *Jurnal Fakultas Ilmu Keislaman* 1, no. 1 (2020): 41.

³⁴ Fraser Watts, *Spiritual Healing: Scientific and Religious Perspectives* (Cambridge: Cambridge University Press, 2011), 1; Isnawan and Ma'sum, "Pemanfaatan Sufi Healing Pada Era New Normal Pandemi COVID-19 Untuk Menjaga Kondisi Homeostatis Tubuh Masyarakat Di Desa Sendang," 80.

³⁵ Farhat Naz Rahman, 'Spiritual Healing and Sufi Practices', *Nova Journal of Sufism and Spirituality* 2, no. 1 (2014): 3.

³⁶ Ibn Sina is one of the leaders which observers of psychiatrics and philosophy. The advantages are, can combine previous philosophers' thoughts and describe it more deeply, concise and solid. Therefore, he is known as a Muslim philosopher and productive in his essays about psychiatrics. Jarman Arroisi and Rahmat Ardi Nur Rifa Da'i, 'Konsep Jiwa Perspektif Ibn Sina', *ISLAMICA: Jurnal Studi Keislaman* 13, no. 2 (2019): 261, <https://doi.org/10.15642/islamica.2019.13.2>.

³⁷ Spirit as a Dimension of God contained in a human, where this is able to make humans achieve high degrees and can relate to God without intermediaries. so, this is the one who is a noble source of morals who protect humans to do good Askolan Lubis, 'Peran Agama Dalam Kesehatan Mental', *Ihya Ul 'Arabiyyah* 6, no. 2 (2012): 278.

biologically. However, the soul and body are separate things. The soul will not be able to be something actual without the body. Because all the relations of the body's movement psychologically result from a soul's presence.³⁸

Spiritual Healing is a form of awakening oneself to awareness of life so that it has a positive impact on living it. A person will tend to be compassionate and patient and bring peace and tranquility, making him feel satisfied and happy. Spiritual healing is also a process of self-awareness in living life about the good and bad actions taken.³⁹ However, Allah stated that humans actualized themselves despite being wrapped in various reasons. So that whatever he does, he is sure to be aware of it.⁴⁰

In the teachings of *Taşawuf*, spiritual healing will be emphasized on matters of worship. Like *dhikr* to remember Allah, which will bring one's soul to peace,⁴¹ as mentioned in the Qur'an, "Remember, only by remembering Allah does the heart find peace" (QS, Al-Ra'ad: 28).⁴² Then read the Qur'an, in which there are many verses of *dhikr*,⁴³ as well as worship ordered by Allah.⁴⁴ Allah does not command something if it does not bring benefit and also does not forbid something if it does not bring harm. So, trusting fully in Allah has brought tremendous peace. Because it is human nature, and those who refuse to say he has opposed his character.⁴⁵

As for the relation of *Taşawuf* with the psychology of religion, a psychologist from various streams reveals the urgency of religion in one's mental health. In other words, someone's faith in God is a source of power that has great potential for humanity because the spiritual energy will play a role in encouraging

³⁸ Arroisi and Da'i, 'Konsep Jiwa Perspektif Ibn Sina'.

³⁹ Rahman, 'Spiritual Healing and Sufi Practices'.

⁴⁰ Sheikh Javaid Ayub, "The Human 'I' as the Key to Ma'rifatullah and Knowing Oneself: Nursi's Treatise of Human 'I,'" *Katre International Human Studies Journal* 11 (2021): 128–29, <https://doi.org/10.53427/katre.860409>.

⁴¹ Bakri and Wahyudi, "Kontribusi Tasawuf Dalam Menghadapi Pandemi COVID-19," 3.

⁴² Sarihat, 'Rahasia Ketenangan Jiwa Dalam Al-Q Ur ' an ; Kajian Tafsir Tematik', *Maghza: Jurnal Ilmu Al-Qr'an Dan Tafsir* 6, no. 1 (2021): 37, <https://doi.org/10.24090/maghza.v6i1.4476>.

⁴³ Yulia 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): 101.

⁴⁴ Karim Mitha, 'Sufism and Healing', *Journal of Spirituality in Mental Health* 21, no. 3 (2018): 7, <https://doi.org/10.1080/19349637.2018.1464423>.

⁴⁵ Muhammad Yusuf, "Pintu-Pintu Menuju Tuhan: Telaah Pemikiran Hamka," *Jurnal Theologia* 25, no. 2 (2014): 122, <https://doi.org/10.21580/teo.2014.25.2.384>.

dealing with the burden of life being experienced, as well as various anxieties caused by materialist life.⁴⁶

Subsequently, psychiatric and spiritual science have close relations in discussing this issue. Psychology is a Spirituality; if it is associated with the religion in psychology religious,⁴⁷ which is about the influence of faith on a person's attitudes and behavior,⁴⁸ then spiritual science or what is meant by *Tasawuf*⁴⁹ will invite the prosecutors to return to the Supremely Create because

⁴⁶ Lubis, 'Peran Agama Dalam Kesehatan Mental'.

⁴⁷ Definition for psychology religious consists of two words: psychology and religion. Where psychology is a science that discusses human attitudes and behavior by studying it as a picture of psychological symptoms that are behind all behavior, while religion is a bond that must be held and obeyed by humans. Where the related aspects between the two are aspects of bathiniah, and interconnected in psychiatric coverage. Bambang Syamsul Arifin, "Psikologi Agama" (Bandung: CV PUSTAKA SETIA, 2015), 11–15.

⁴⁸ Aris Try Andreas Putra, "Metode Psikoreligious Dalam Rehabilitasi (Pendidikan Dan Pembinaan Korban NAPZA Dan Miras)," *Literasi* 7, no. 1 (2017): 69–70, [https://doi.org/10.21927/literasi.2016.7\(1\).58-66](https://doi.org/10.21927/literasi.2016.7(1).58-66); Ratnawati, "Metode Perawatan Kesehatan Mental Dalam Islam," *Islamic Counseling: Jurnal Bimbingan Konseling Islam* 3, no. 1 (2019): 70, <https://doi.org/10.29240/jbk.v3i1.828>.

⁴⁹ Definition of Tasawuf According to Harun Nasution, etimologically there are at least four words: Ahl Al-Suffah, Shaff, Shafa and Shafia, and Suf. Ahl-al-Suffah is the people who migrate with the Prophet Muhammad from Mecca to Madinah. As a result of economic factors, they lived in the prophet mosque and rested on a stone bench with a saddling pillow, from this saddle the name of Suffah originated. Despite the inadequate economy, they remain generous and noble, and completely concerned about the worldwide and poverty. Finally, as for the souts with the meaning of meaning, fabric made from wool, which is woolen which is usually used by the Sufis with rough and non-gentle specification levels like now. Where this cloth symbolizes a simplicity and poverty while his opponent symbolizes the opposite. Muhammad Sakdullah, "Tasawuf Di Era Modernitas (Kajian Komprehensif Seputar Neo-Sufisme)," *Living Islam: Journal of Islamic Discourses* 3, no. 2 (2020): 367–68, <http://ejournal.uin-suka.ac.id/ushuluddin/li/article/view/2504/1775>; Nairazi AZ, "Resensi Judul Buku Psikologi Agama Karangan Prof. Dr. H. Jalaludin," *Legalite: Jurnal Perundang Undangan Dan Hukum Pidana Islam* III, no. 01 (2018): 51, <https://doi.org/10.32505/legalite.v3i1.1096>; Terminologically, some experts presented their opinions about this, such as Mulyadhi Kartanegara. He said that Sufism is one of the branches of Islamic science that emphasizes the spiritual dimensions of Islam, the aim is none other than to get closer to God as a source and purpose of human life by purifying ourselves, such as refraining from the temptation of lust and doing soul training to clean properties despite. Maisyarah, "Tasawuf Sebagai Dimensi Batin Ajaran Islam," *At-Tafkir: Jurnal Pendidikan, Hukum Dan Sosial Keagamaan* 12, no. 2 (2019): 143, <https://doi.org/10.32505/at.v12i2.1243>.

the spirit is not a case that needs a human need to know. After all, the heart is only God's affair.⁵⁰ In this case, *Taşawuf* knowledge has high relevance to it.

***Ma'rifatullāh*: Spiritual Healing Centre**

In its implementation, Badiuzzaman Said Nursi stated that if a person desires to live his life, then it would be better to realize that Allah will suffice for all his *hājat* (needs) and forgive him. Therefore, humans should understand correctly that the essence of various problems facing them are means from God so that humans find the right way back.⁵¹ With this, man's understanding of himself is fundamental to knowing his Lord.

Abū Yazīd Al-Buṣṭāmī revealed that someone who knew himself and was able to get over his soul, then at that moment, had become a robust and healthy person. Such conditions can be achieved if someone always remembers God and presents Him in his life. If the situation takes place constantly, it is not wrong if he gets His love. As stated by Buṣṭāmī that love is *ittihād* (mystical union with God).⁵² In this case, for Hamka to unite with God, it is not the Essence of God to meet the essence of man, but instead making the nature of God into human nature.⁵³

It correlates with what is conveyed by Ibn Al-'Arabi about *al-insān al-kāmil* (the perfect man). In this case, he said such conditions could be achieved by carrying out the Sharia perfectly. Then, making the existing nature in God human has indeed behaved the Sharia impeccably because the Shari'a is God's command. When someone runs a Shari'a flawless, as Hamka said, only believing

⁵⁰ Agus Mukmin, "Konsep Nasionalisme M . Quraish Shihab Dalam Tafsir Al-Mishbah," *Iqtishaduna* 6, no. 1 (2021): 557, <https://doi.org/10.53888/iqtishaduna.v6i1.427>; Azlisham Abdul Aziz et al., "Analysis of Literature Review on Spiritual Concepts According to The Perspectives of The Al-Quran , Hadith And Islamic Scholars," *Turkish Journal of Computer and Mathematics Education* 12, no. 9 (2021): 3152, <https://doi.org/10.17762/turcomat.v12i9.4790>.

⁵¹ Hamid Fahmy Zarkasyi et al., 'Konsep Psikoterapi Badiuzzaman Said Nursi Dalam Risale-i Nur', *Tsaqafah* 15, no. 2 (2019): 226, <https://doi.org/10.21111/tsaqafah.v15i2.3379>.

⁵² According to Al-Bustami, Al-Ittihad is the highest Maqam Keitka achieving closeness to God. But before that, someone to experience the phase of *fana'* and *baqa'*. Rahmi Damis, 'Al-Ittihad Dalam Tasawuf', *Aqidah-Ta: Jurnal Ilmu Aqidah* 3, no. 1 (2017): 74, <https://doi.org/10.24252/aqidahta.v3i1.3409>; Jarman Arroisi, 'Spiritual Healing Dalam Tradisi Sufi', *Tsaqafah: Jurnal Peradaban Islam* 14, no. 2 (2018): 337, <https://doi.org/10.21111/tsaqafah.v14i2.2459>.

⁵³ Hamka, *Tasauf Perkembangan Dan Pemurniannya* (Medan: Yayasan Nurul Islam, 1952), 235.

in Allah alone is evidence of someone sincere to Him.⁵⁴ It means there is nothing to associate with others in all realms, incredibly happily thought to Him. Running the command, what is God has taken away from His prohibitions? Thus, what is called *al-amr bi al-ma'rūf wa al-nahyu 'anal-munkar* (enjoining the right and forbidding the wrong).⁵⁵

After this notion, they are continued by what was explained by Al-Ghazali, namely *ma'rifatullāh* (knowledge of God). Those conditions are the highest human awareness conditions when someone knows who the creator is. This is what Al-Ghazali called the most increased human happiness as his servant because the happiness of a human will be pulled in the spiritual value and is not a trouble of matter.⁵⁶

In this situation, Al-Ghazali also mentioned that humans would find their souls in tranquility, peace, extraordinary happiness, and enjoyment.⁵⁷ This is a seal with Ibn Tufail in stating about happiness. According to Tufail, happiness is the achievement of someone to *Wājibal-Wujūd* (necessary being), Allah SWT. In other words, someone has arrived at truly knowing his Lord. That is known as *Saādah* (happiness).⁵⁸

Conclusion

Spiritual healing is the potential to answer human psychological problems during the pandemic. Most of the issues caused by pandemics are psychological, such as anxiety and constantly being overwhelmed with excessive worry. Spiritual healing in *Taṣawuf* as a whole invites a person to return to religion, according to al-Ghazali's statement that is to go through the process of

⁵⁴ Muslim

⁵⁵ Hamka, 113.

⁵⁶ Jarman Arroisi, 'Bahagia Dalam Perspektif Al-Ghazali', *Kalimah: Jurnal Studi Agama-Agama Dan Pemikiran Islam* 17, no. 1 (2019): 87, <https://doi.org/10.21111/klm.v17i1.2942>; In this case, Al-Ghazali puts sense as one of the main factors that has the potential to bring humans, to achieve world happiness and the hereafter. Noraini Junoh and Abdul Manam Mohamad, 'Pemikiran Kritis Islam : Analisis Terhadap Istilah- Istilah Berkaitan Dalam Al-Quran Islamic Critical Thinking : An Analysis on the Related Quranic Terms', *Journal of Muwafaqat* 3, no. 1 (2020): 135.

⁵⁷ Asmaran As, 'Menuju Ma'rifatullah: Menyelami Makna Samudera Sufisme Imam Al-Ghazali', *Jurnal Studia Insania* 4, no. 1 (2016): 4–5, <https://doi.org/10.18592/jsi.v4i1.1110>.

⁵⁸ Jarman Arroisi and Erva Dewi Arqomi Puspita, 'Soul Restoration in Islamic Tradition (Ibn Tufails Perspective of Tazkiyya an-Nafs Model)', *Jurnal Ushuluddin* 28, no. 2 (2020): 173, <https://doi.org/10.24014/Jush.v28i2.10990>.

ma'rifatullāh by understanding the self in the sense of worship; who he is, what for he lives and for whom he lives then consciously instills a sense of peace in him so that peace is achieved in life.

This study found that *ma'rifatullāh* is crucial to one's recovery from spiritual crises. Spiritual crises lead to the erosion of the soul, which has a detrimental impact on a person's quality of life. After identifying oneself, comprehending the essence of oneself as a human being, and then knowing All-Great and Almighty God, *ma'rifatullāh* is the highest consciousness a person may have. As a result, there will be serenity and happiness, free from anxiety and desires within oneself.

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