



Strategy and Effectivity of Sufi Healing as a Therapeutic Process for Curing Diseases

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Abstract: Modern humans experience psychosocial stressors that affect physical and psychological health. This article discusses the strategy and effectiveness of Sufi healing on physical and psychological illnesses as practised at the Rehab Hati Foundation, Cirebon. This study used a phenomenological approach to understand the therapy process and strategy based on Sufi healing. Primary data were obtained from the leaders of the Rehab Hati Foundation, therapists, patients, and guidebooks used by therapists as references in treatment. This study revealed that the Sufi healing-based therapy uses the ruqyah method accompanied by thibbun nabawi (herbal medicine, honey, dates, etc.) and adapted to the disease experienced by the patient and also with spiritual advice. The ruqyah therapy techniques are two kinds, namely ruqyah therapy carried out directly by a therapist, and independent ruqyah therapy carried out by the patient himself or with the help of his family at home.

Contribution: This study provides a perspective that the treatment of human illnesses, both physical and psychological, is not only done medically based on medical science. Sufistic therapy, with ruqyah and thibbun Nabawi, can be an alternative to healing human illnesses.

Keywords: sufi healing; physical and psychological Illness; Rehab Hati Foundation Cirebon

Introduction

In this modern era, many people are prone to psychosocial stressors. They face circumstances that cause changes in their life, whether in their living environment, work or other conditions, forcing them to adapt and adjust.¹ Yet, not all people can adapt to these conditions, so this can affect their physical and mental health. According to Hippocrates, there is a connection between psychological factors such as anxiety and physical illness. On the other hand, good psychological conditions also influence stable physical health conditions.

The term psychoneuroimmunology in medical science has studied and explained the connection between the human mind and body. Of course, the treatment process is carried out according to medical analysis. Likewise, in the study of Sufism, the Sufis have a particular method so that the healing process experienced by each person will vary according to spiritual experience and practice.² The increasingly advanced development so far makes it easier for humans to obtain various healing alternatives or preventive measures, whether medical, traditional or spiritual. One healing method based on Islamic teachings is awakening or increasing faith in Allah SWT.

This method in Islamic teachings is known as Sufi healing, which concentrates on spiritual healing through dhikr or remembrance of Allah. Sufi healing is the concept of preventing and treating all forms of psychological and physical health problems.³ According to Omar Alishah, Islamic therapy or Sufi therapy is not intended to change the position or replace the place or method of treatment that has been carried out medically. Still, the therapy method using the teachings of Sufism has a complementary character and function because therapy using Sufi methods or teachings is an alternative treatment.⁴

Healing means perfect, restoring health, and being from disease. The second one means towards an end, conclusion, or restoration of conflicts, calming, and reconciliation. Also, healing is defined as being free from bad

¹ Dadang Hawari, *Manajemen Stres Cemas Dan Depresi* (Jakarta: FKUI, 2001).

² Muhammad Asrori Ma'sum and Muhammad Nasrul Waton, "Implementasi Sufi Healing Pada Era New Normal COVID-19 Dalam Menjaga Kondisi Homeostatis Tubuh Masyarakat: Studi Analisis Di Desa Kayen Bandarkedungmulyo Jombang Jawa Timur," *Muróbbi: Jurnal Ilmu Pendidikan* 4, no. 1 (March 31, 2020): 103–20, <https://doi.org/10.52431/murobbi.v4i1.304>.

³ Amin Syukur, *Sufi Healing: Terapi Dengan Metode Tasawuf* (Jakarta: Penerbit Erlangga, 2012).

⁴ Omar Alishah, *Terapi Sufi* (Yogyakarta: Pustaka Sufi, 2004).

qualities, cleansing, and purifying.⁵ Thus, Sufi healing is defined as an Islamic healing effort that Sufis have practised for hundreds of years, and the basic principle is that healing comes from Allah, the Almighty Healer, while Sufis, as therapists, only act as intermediaries.⁶

Sufi healing applies both psychological and physical, which has been widely discussed in various circles in medical health sciences and education. Many studies have been conducted regarding Sufi healing as a therapy using various methods. There is one therapy location in Cirebon, namely the Rehab Hati Foundation, as a solution for physical, psychological, or mental health. This foundation has its uniqueness: it has several divisions, each with specific tasks. Not only is there a division responsible for the healing process for patients, but there is also a division that concentrates on coaching and training the younger generation, who will later be able to continue the Islamic healing method. This foundation was founded in mid-2011, and until now, thousands of patients experiencing various psychological and physical complaints from various cities have been successfully treated well. Therefore, this research explores the Sufi healing-based therapy process at the Rehab Hati Foundation.

Literature Review

Several studies of Sufi healing have been carried out so far. Selim Nasima studied inner peace through effective pedagogy in the contemporary Sufi environment in Germany.⁷ This article is an analytical response to an Inayati healing seminar in the summer of 2013. All participants were instructed to experience 'inner space' in real life by harmonising breath, sonic resonance, collective movement, and listening attentively. This pedagogy synergises worldly, religious and secular life with aesthetic and therapeutic traditions. In this situation, they learn to feel the unknown influences emanating from other forces that aim to provide existential resources to overcome the daily struggles of post-secular life.

⁵ O'riordan, *Seni Penyembuhan Alami* (Bekasi: PT. Gugus Press, 2002).

⁶ An-Najr, *Psikoterapi Sufistik Dalam Kehidupan Modern* (Bandung: Mizan Publika, 2004).

⁷ Nasima Selim, "Learning the Elsewhere of 'Inner Space': The Affective Pedagogy of Post-Secular Sufi Healing in Germany," *Religion and Society* 11, no. 1 (September 1, 2020): 105–19, <https://doi.org/10.3167/arrs.2020.110108>.

Then Yulia Vyacheslavovna Ivanishkina et al., in their article entitled "Sufi Healing in the Context of the Islamic Culture",⁸ study Sufism as a mystical movement in Islam with a vast influence, including traditional medicine. The healing practices of Sufis have become one of the primary forms of medical assistance. This study revealed Sufi healing is a traditional healing system with unique features (transnational and synthetic, combination of religious and medical practices, active use of psychotherapeutic techniques). Another article entitled "Sufi Practices as the Cause of Spiritual, Mental and Physical Healing at Chishti Shrines in Pakistan" discusses the implementation of Sufi rituals at Sufi Dargahs (shrines) and the purpose behind the recitation, then tries to seek the reasons behind the Sufis' visit to the Dargah, and explores how the ritual is a source of peace for them. This study also found how the Dargah culture influences the actions of the local community. All those previous studies discuss Sufism and its relationship with human health or the healing process. Sufi healing can be an alternative treatment for diseases suffered by humans. However, this paper attempts to uncover the Sufi healing practised by the Rehab Hati Foundation in Cirebon with a unique approach.

Method

This study was conducted at the Rehab Hati Foundation, located at Jl. Kapt. Samadikun Gg. Belpagas No.47 Kebonbaru, Kejaksan, Cirebon. The paper is qualitative-based research with field research). This study used an interpretive approach because the data were captured while the researcher was in the field. This study tries to discover how the therapy process was carried out to cure the disease of patients seeking treatment at the Rehab Hati Foundation.⁹

This study applies the phenomenological approach, which is one of the approach methods pioneered by Edmund Husser. The phenomenological approach generally refers to a view of social science that places human consciousness and subjective meaning as the focus in understanding social action.¹⁰ With a phenomenological approach, researchers conduct in-depth

⁸ 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): 99–106, [http://www.ejst.tuiasi.ro/Files/84/9_Ivanishkina et al.pdf](http://www.ejst.tuiasi.ro/Files/84/9_Ivanishkina%20et%20al.pdf).

⁹ Sugiyono, *Metodologi Penelitian Kualitatif Kuantitatif* (Bandung: Alfabeta, 2018).

¹⁰ Deddy Mulyana, *Metodologi Penelitian Kualitatif Paradigma Baru Ilmu Komunikasi Dan Ilmu Sosial Lainnya* (Bandung: Remaja Rosdakarya, 2001).

investigations regarding an event, process or activity from various data sources to find as much data as possible and examine it in detail to obtain maximum results.

The data sources used in this study are primary and secondary. Primary sources were collected from several parties directly involved, including Mudir or leader, therapists, and patients (10 people) who seek treatment at the Rehab Hati, including guidebooks that therapists use as references or guidelines for treating patients. Meanwhile, secondary data were obtained from books and journals related to the research theme. Besides, it was also obtained from the patient's family, who cares for him daily.¹¹

While data collection techniques use (1) participatory observation, where researchers were involved in daily activities at the Rehab Hati, and (2) Interviews, the questions are flexible according to conditions in the field. The primary purpose of this interview is to obtain as much data as possible about the process of Sufi healing as a solution to the health of patients; (3) Documentation is one of the data collection techniques that is important to implement; records of events or every activity carried out can be traced using documentary evidence. The documents in question can be in the form of writings or notes, images or photographs or videos, and works from various parties related to the research theme. After the data has been collected, the final stage is data analysis and processing. Furthermore, the data will be analysed and processed, i.e. data collection, reduction, presentation and conclusions.¹²

Results and Discussion

The Sufi Healing therapy implemented at the Rehab Hati Foundation uses the primary method, i.e. Ruqyah. The ruqyah method also synergises with other treatments, such as using Thibbun Nabawi (Sunnah herbal medicines) or Ruqyah accompanied by cupping, acupuncture and massage. This depends on the condition of the disease experienced by each patient. The last one is using spiritual advice.

Treatment at the Rehab Hati Foundation was chosen as an alternative by several patients for the reasons that the patient had received medical treatment before but had not recovered. Medical treatment costs tend to be expensive for

¹¹ Suharsimi Arikunto, *Prosedur Penelitian: Suatu Pendekatan Praktek* (Jakarta: Rineka Cipta, 2010).

¹² Matthew B. Miles dan A. Michael Huberman, *Qualitative Data Analysis; A Sourcebook of New Methode*. (Jakarta: Universitas Indonesia (UI-PRESS)., 1992).

certain diseases, and finally, therapy at the Rehab Hati Foundation can also be carried out simultaneously with the medical treatment process. However, the recovery process for each patient is different; some require a relatively quick or even long time.

Phenomenology of Religion

One branch of contemporary knowledge and approaches to religion is the phenomenology of religion. Scholars classify the phenomenology of religion as part of the general domain of religious science. According to Douglas Allen, "phenomenology of religion" can be defined in four ways.¹³ Religious phenomenology investigates observable religious phenomena or objects, facts and events. Phenomenology is defined as the comparative study and classification of various types of religious phenomena. Dutch scientists, such as P.D. Chantepie de la Saussaye and Scandinavian religious historians Geo Widengren and Ake Hultkrantz, developed this understanding. Phenomenology of religion is also considered a particular branch, discipline, or approach within the study of religion, as stated by W. Brede Kristensen, Gerardus van der Leeuw, Joachim Wach, C. Jouco Bleeker, Mircea Eliade, and Jacques Waardenburg. Philosophical phenomenology has influenced several researchers in the phenomenology of religion. Some academics, such as Max Scheler and Paul Ricoeur, relate much of their work to philosophical phenomenology. Others, such as Rudolf Otto, Gerardus Van der Leeuw, and Mircea Eliade, used philosophical methods and were influenced by phenomenology. In addition, Friedrich Schleiermacher, Paul Tillich, and Jean Luc Marion use the phenomenology of religion as one level in the construction of theology.

The definitions above are still general because they do not include specific elements of the phenomenological approach in the study. The author believes that the phenomenology of religion is a method that changes the procedures of epoch (postponement of previous judgments) and eidetic intuition (looking into the meaning of religion) by studying various symbolic expressions that people consider infinite value. According to the author, the two main components of the phenomenological approach are epoch, which means "the confinement of all previous assumptions and judgments," and eidetic intuition, which means "looking into the heart of the meaning of religion." These two methods can identify Religious phenomena and experiences with their underlying structure.

¹³ Douglas Allen, *Phenomenology of Religion* (London: Routledge, 2005).

Edmund Husserl discovered some essential ideas about the phenomenology of religion. However, epoch and eidetic vision would become important methodological points in the phenomenology of religion. "Epoch" means "suspending all judgment" or "confinement". This indicates that no evidence will influence the understanding drawn from something. In other words, it affects research results by bringing the concepts and structure of one's views into the investigation. The ability to see what is there is called identical vision. It demands the action of the epoch, which provides the ability to see the essence of phenomena objectively and addresses the problem of the subjectivity of perception and reflection. Moreover, Husserl considered the ability to gain an intuitive understanding of a defensible phenomenon to be "objective" knowledge."¹⁴

We will discuss several characteristics of philosophical phenomenology related to the phenomenology of religion.

- 1) Descriptive character, namely to describe the character of phenomena, the way views manifest themselves, and the essential structures that shape human experience.
- 2) Antireductionism, namely liberation from uncritical preconceptions that prevent people from realising phenomena' characteristics and differences, provides space to expand and deepen experiences and provide more accurate descriptions.
- 3) Intentionality, namely explaining how consciousness describes, identifies, and interprets a phenomenon. A phenomenologist must pay attention to the intentional structure of data and consciousness and its intended meaning.
- 4) Confinement, also known as "epoch", means suspension of judgment. A phenomenologist can only understand the phenomena of experience and gain an understanding of their underlying structures by bracketing beliefs and judgments that are based on unexamined natural perspectives.
- 5) The eidetic view is a cognitive understanding (intuition) of essence, often referred to as eidetic reduction. This includes the knowledge of "universal essences", which denote the "essence" (whatness) of something, the essential and unchanging characteristics of a phenomenon, which allows us to recognise a phenomenon as a particular kind.

¹⁴ Peter Connolly, *Approaches to the Study of Religion* (London: The Continuum International Publishing Group, 1999).

Rehab Hati Foundation Cirebon

Initially, Rehab Hati was an institution and community founded by Ustad Nuruddin Al Indunissy with his friends in mid-2011 in Cileungsi, Bogor. Initially, Rehab Hati focused more on providing training to the community by synergising Tazkiyyah motivational training with Qur'an therapy. Later, a new institution was formed, namely the Rehab Hati Foundation, in 2014. This institution has several divisional units, including the Corp or Business Division, Sky Project Division, Ruqyah Division, Tahfidz Division, Rehabilitation House Division, Umrah Division, and Muslimah Division.

The Rehab Hati is increasingly developing and spreading its wings to various cities or regions from Sabang to Merauke, one of which has established a branch in Cirebon. Specifically, on Friday, 14 November 2014, Ust Ade Abdul Jalal founded the Rehab Hati Foundation. He is also a supervisor or *Mudir* at the Foundation at Jl. Kapt. Samadikun, Gg. Balpagas No. 47 Kebonbaru, Kejaksaan, Kota Cirebon (Interview with Ust. Ade, 2022). The main objective of establishing the Foundation is no different from the Rehab Hati Foundation of the headquarters, namely preaching Islam and fighting shirk through treatment, training and social activities. The management structure of the Rehab Hati Foundation consists of a Trustee, Chairman, Secretary, Treasurer, Tahfidz Division, Ruqyah Division, Cadre Division, Project Langit Division, and Muslim Affairs Division (Interview with Ust. Ade, 2022).

The facilities and infrastructure at the Cirebon Rehab Hati include the foundation building, which is also the residence of Ustad Ade in Mundu District, Cirebon Regency. The Rehab Hati has a particular room for treatment; there are shelves for herbal medicines, a waiting room, and a place for prayer. There are shelves for books related to treatment and other religious books, and a bathroom, also used as part of the treatment process (Observations, 2022).

The programs or activities carried out by the Rehab Hati Foundation include Ruqyah Syar'iyah training, which is carried out for the whole day. There are also routine activities which are held once a month. Ruqyah studies are held every two weeks. Treatment activities with Syar'iyah ruqyah at the Rehab Hati home; Community social activities such as compensation for orphans and poor people, free mass Ruqyah, various social assistance for natural disasters, spiritual counselling at the Health Service, and so on (Therapist interview, 2022). The therapy or treatment process is done at the Rehab Hati in the room provided. Under certain conditions and situations, the therapy process can also be carried

out at the patient's home. Of course, there are differences in the service process as well.

Services at the Rehab Hati are not limited by time, day, hour or date. However, what needs to be paid attention to is that anyone who will undergo treatment at the Rehab Hati is supposed to make a mutual agreement between the patient and the therapist regarding the implementation of therapy. So, anyone who wants to come and seek treatment at this Foundation must register first via the contact or contact person provided by Rehab Hati, or the patient can also come directly to the Foundation. Stages or procedures for implementing therapy:

- 1) Registration: the patient/patient's family/patient together with their family can register one day before using the contact provided, or the patient can also come directly to the Rehab Hati;
- 2) Diagnosis: Patients and their families/companions come to the foundation to be diagnosed with the disease or complaint they are experiencing; in this case, the diagnosis is carried out by the therapist directly with question and answer. Diagnosis can also be done by filling out a diagnosis form that the therapist has prepared.
- 3) Therapy schedule: the patient will schedule a time for therapy with a therapist, with mutually agreed conditions.

Sufi Healing and Rehab Hati Foundation

Treatment using the Sufism method (Sufi healing) is no longer strange to society in general, especially its development in the academic world. The process of treatment or healing using the Sufi method is used in some circles and some areas as an alternative treatment in addition to existing medical treatment. The goal is not only limited to physical health but also psychological health. In this regard, The psychological healing process maximises one's potential with complete confidence and sincerity.

The Rehab Hati Foundation is one of the training institutions and therapy for both physical and psychological treatment experienced by the community. Its existence is an alternative treatment for various diseases experienced by people, including children, teenagers, adults and the elderly. The treatment process at this Foundation does not deny the existence and expertise in the medical world, so the treatment position also synergises with other treatments, namely medical

treatment and thibbun nabawi (a type of medicine recommended by the Prophet Muhammad).¹⁵

Various types of illnesses, both physical and psychological (medical or non-medical), can be treated with therapy at the Rehab Hati, for example, stomachache, migraine/vertigo, pinched nerves, heart, liver, eye disease, cataracts, blindness, insomnia, gout, stroke, kidney, diabetes, bone calcification, lymph nodes, autoimmune, myoma, cysts, infertility, difficulty speaking, and so on. Meanwhile, examples of diseases in the non-medical category include witchcraft, 'ain, laziness in worship, temperament, mental disorders, etc.¹⁶

The Sufi healing method applied at the Rehab Hati is therapy "Ruqyah, Thibbun Nabawi and spiritual advice". This is adjusted to the condition of the patient who comes for treatment. It is necessary to consider the diseases felt by the patient. Some patients are only treated with ruqyah therapy. While other patients are treated with the ruqyah method accompanied by thibbun Nabawi. The final stage of each treatment is dialogue and religious advice by the therapist.¹⁷

After going through the therapy stages or procedures as in the three stages above, the patient will receive therapy using a method adapted to the disease. It is essential for all patients who seek treatment to pay attention to the fact that each patient's therapy process and level of recovery may differ. It depends on the condition of each patient. Some patients can recover with short therapy, but some need a long time in the healing process.¹⁸

Sufi Healing Conceptual Framework

Modern life impacts human spirituality. The presence of Sufism has once again become a solution and method for resolving complex human life problems. This is because there is a connection between psychology and Sufism. The main focus in psychology is studying behaviour to create mental health and try to change abnormal human behaviour. For this reason, there is a treatment mechanism known as psychotherapy. Chaplin defines psychotherapy as the implementation of specific techniques in the healing process of mental illness or adjustment difficulties.¹⁹

¹⁵ Interview with Mudir of Rehab Hati in 2022.

¹⁶ Interview with therapist, 2022.

¹⁷ Interview with therapist, 2022.

¹⁸ Interview with patient, 2022

¹⁹ James P. Chaplin, *Kamus Lengkap Psikologi* (Jakarta: Raja Grafindo Persada, 1981).

According to Mujib, behavioural abnormalities and mental disorders, according to the Islamic psychology paradigm, are caused by sin, which then gives rise to anxiety. So psychotherapy here is improving the quality of worship so that it has an impact on mental conditions, as well as drawing closer to God. The worship includes prayer, fasting, zakat, dhikr, reciting the Qur'an, etc. Among the links between Sufism and psychotherapy are the same goals, namely mental health and good or positive behaviour, or in Sufism studies, it is known as Sufi healing.²⁰

Sufi healing is not only about learning about the mystical concepts of Sufism but can also be used as a treatment method. According to Syamsul Bakri, Sufi healing contains two meanings as a therapy: first, as a process. The Sufism approach seeks to improve a person's skills to overcome disturbances by undergoing a particular method that ends in a Sufistic attitude. Second, as a modality. This means that when someone can form Sufistic attitudes, this can be a modality to prevent themselves from the disturbances they have previously experienced.²¹

Mustamir Pedak also explained the concept of Sufi healing therapy, that there are three ways or methods of Sufi healing: sharia, essence, and ma'rifat. Sharia means all religious rituals exemplified by the Prophet Muhammad, his companions or ulama, such as shahada prayer, fasting, alms, dhikr, prayer, reciting the Qur'an, etc. The patient needs a therapist to guide him towards the essence of this worship ritual. Reading the Qur'an is not just a formality but is accompanied by appreciation and a deeper understanding of its meaning. Meanwhile, ma'rifat means the fruit of the implementation of worship that has been tried to reach its essence. Ma'rifat is a gift from Allah; therapists and patients can only surrender and wait for the gift of ma'rifat from Him.²²

Distribution in the context of treatment or healing for Sufis is not necessarily the same. This is usually because Sufis do it based on their respective experiences during self-discovery. It can happen without planning and any element of intention.²³ Several worship activities adapted from Sufi worship

²⁰ Abdul Mujib, *Teori Kepribadian; Perspektif Psikologi Islam* (Jakarta: Raja Grafindo Persada, 2017).

²¹ Syamsul Bakri dan Ahmad Saifuddin, *Fisik, Sufi Healing: Integrasi Tasawuf Dan Psikologi Dalam Penyembuhan Psikis Dan* (Depok: Rajawali Pers, 2019).

²² Mustamir Pedak, *Kerangka Konsep Sufi Healing* (Malang: Literasi Nusantara, 2021).

²³ Sulaiman, *Sufi Healing: Penyembuhan Penyakit Lahiriah Dan Batiniyah* (Semarang: Karya Abadi Jaya, 2015).

practices can create a calming and accepting effect, which then gives rise to a relaxation response by increasing the immune system in the human body. Boosting the immune system in a person's body will protect a person from disease, bacteria, and others.²⁴

It is further explained that the objects of Sufi healing are the body, qalb, nafs, and spirit. Three components are involved in the process: the therapist, the patient, and the patient's problem (the patient's accompanying illness). Sufi healing has methods that can be used in the treatment or healing. Several figures have opinions about Sufi healing methods. Linda O'riordan (2005) said it includes concentration and meditation, prayer, awareness and vigilance, magnetic resonance balance, visualisation, and creative self-expression. Then Hakim Mu'inuddin Chisyti (1999) stated it includes fasting, salat, prayer, reciting the Qur'an, and praying. Meanwhile, Amin Syukur (2012) said it includes pray, salat, reciting shalawat, and listening to music.

One of the methods used in the Sufi healing process, according to Hakim (1999), is "reciting the Qur'an". It is believed that reading the Qur'an by scientists can make a healthy and positive impact on a person's mental, psychological, intellectual, spiritual and physical life, like the function of vitamins for the body. The Qur'an is *syifa'* meaning healer or medicine.²⁵ A therapy by reading and listening to the Qur'an can be used as a therapy for physical and psychological illnesses. The process involves breathing techniques that consider the science of tajwid, which causes health effects on the body's organs based on *makharijul huruf* and can be a healing song that can reprogram cells and restore balance to the body.²⁶ Apart from being a source of knowledge, the Qur'an also fundamentally explains various existing scientific disciplines, including explanations in terms of material or immaterial matters approximately three hundred times,²⁷ and the

²⁴ Mohammad Rafi Isnawan and Muhammad Asrori Ma'sum, "Pemanfaatan Sufi Healing Pada Era New Normal Pandemi Covid-19 Untuk Menjaga Kondisi Homeostasis Tubuh Masyarakat Di Desa Sendang," *IJoIS: Indonesian Journal of Islamic Studies* 1, no. 01 (September 19, 2020): 77–94, <https://doi.org/10.59525/ijois.v1i01.6>.

²⁵ M. Sanusi, *Berbagai Terapi Kesehatan Melalui Amalan-Amalan Ibadah* (Jogjakarta: Najah, 2012).

²⁶ Mustamir Pedak, *Quranic Super Healing; Sembuh Dan Sehat Dengan Mukjizat Al-Qur'an* (Semarang: PT. Pustaka Rizki Putra, 2010).

²⁷ Muhammad Fuad Abd al-Baqi, *Al-Mu'jam Al-Mufahras* (Cairo: Dar al-Hadits, 1996).

Qur'an provides confirmation to humanity that his soul is healthier until he becomes a devout human being.²⁸

Therapy at the Rehab Hati Foundation

The healing process using Sufism can be carried out in various ways or methods. Sufism is a journey towards peace of mind where the logical consequence increases the possibility of achieving physical health. Therefore, in Sufi healing, there is a connection between the mind and the human body. The human body is equipped with a very sophisticated therapeutic cell system with a dominant role in health. The most important thing is Allah. Indeed, Allah is the only one worthy of reliance, as stated in Surah Ikhlas: 1-2.²⁹

قُلْ هُوَ اللَّهُ أَحَدٌ - اللَّهُ الصَّمَدُ

"Say [O Muhammad], "He is Allah, One and indivisible. Allah is the Sustainer needed by all."

Sufi healing is an endeavour that aims to reactivate the potential that exists within every human being to obtain proper health. As Sayyidina Ali said, "Man 'arafa nafsahu faqad 'arafa rabbahu". The main goal of the Sufi healing concept is tawhid. This aligns with the healing or treatment methods applied at the Rehab Hati Foundation. As explained by the chairperson of the Foundation, the primary healing method is "Ruqyah Therapy". This therapy with the Qur'an is as stated by Allah in Surah al-Isra': 82.

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

And we are sending down in the Qur'an what healing and mercy are for the believers. And it only increases the wrongdoers in the loss.

It is also explained in a hadith from the Narrative of Ibn Majah: Imam Ali radhiyallahu 'anhu that Rasulullah saw said: "The best medicine is the Qur'an". Ulama agree on three conditions for allowing ruqyah (Salahudin, 2022): First, it uses the word of Allah SWT or with His asma. Secondly, with Arabic or using a language whose meaning can be known or understood other than Arabic. Third, one must believe that ruqyah will not affect by its substance but rather by Allah SWT who exerts his influence. Imam Al-Maziri in Syarh Sahih Muslim (14/168) said, "All ruqyah is permissible if it comes from the book of Allah or dhikr".

²⁸ Jarman Arroisi, "Spiritual Healing Dalam Tradisi Sufi," *Tsaqafah: Jurnal Peradaban Islam* 14, no. 2 (2018), <https://doi.org/10.21111/tsaqafah.v14i2.2459>.

²⁹ Interview with Mustamir Pedak, 2021.

Apart from applying the ruqyah therapy method, the Rehab Hati Foundation also uses the treatment method with "Thibbun Nabawi" as an additional treatment. The aim of applying the "Ruqyah and Thibbun Nabawi" method is to make ruqyah an Islamic treatment that is based on the Qur'an and As-Sunnah, producing a generation that loves the Qur'an and Sunnah within the frame of Tauhid and the form of thibbun Nabawi. The method of therapy applied will, of course, be adjusted to each patient's condition. One patient and another may receive a different therapy process according to their needs. But what is sure is that the primary therapy, ruqyah therapy, will always be applied to every patient. Meanwhile, Nabawi tibbun is recommended for certain patients with pre-existing illnesses. The therapy method for the patient will be determined after the diagnosis process at the beginning of the patient's meeting with the therapist.

For example, some patients experience anxiety or feelings of anxiety about everything. The method used for treatment is simply the ruqyah method a few times. Or it could be patients who experience GERD and afear then the therapy method carried out using ruqyah accompanied by thibbun Nabawi, which is adjusted to the needs of patients with comorbidities, for example, by additional consumption of honey, dates, etc.³⁰

The ruqyah model implemented at the Rehab Hati Foundation is divided into two: the ruqyah process, carried out directly by the therapist to the patient, and ruqyah, arried out independently by the patient. Of course, patients during the treatment process will be provided with the procedures for independent ruqyah, either by taking part in a ruqyah study, which is routinely carried out by the Rehab Hati Foundation or will be taught during therapy.³¹

Thibbun Nabawi, used by the Rehab Hati, has received a certificate from the Food Drug Monitoring Agency (BPOM). Therapists have treated every herbal product made or formulated before. With the aim or hope that these medicines can be more helpful in restoring health. The public can also buy it without going to the Rehab Hati for treatment. The use of ingredients for making herbal medicine is also based on the Qur'an and Sunnah. In Surah an Nahl: 68-69, it is stated:

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ

And your Lord inspired the bees: "Make 'your' homes in the mountains, the trees, and in what people construct,

³⁰ Interview with patient, 2022.

³¹ Interview with therapist and patient, 2022.

ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ

and feed from the flower of any fruit you please and follow the ways your Lord has made easy for you." From their bellies comes forth liquid of varying colours, in which there is healing for people. Indeed in, this is a sign for those who reflect.

In the hadith of the Muslim, Rasulullah SAW said, "Whoever eats seven Ajwa dates for breakfast every morning will be protected from the dangers of poison and magic." Habbatussauda, or black cumin, has many benefits, such as strengthening the immune system, neutralising toxins, and antidoting stress. The speciality of black cumin is also written in one of the hadith of the Prophet Muhammad, "Indeed, in Habbatussauda (black cumin), there is a cure for all kinds of diseases, except death" (HR Bukhari and Muslim).

The types of thibbun Nabawi produced by the Rehab Hati include the following: Bidara Tea, Olive Oil, Sidr Plus, Rehab Honey, Habbats Honey, Ajwa Dates, Aromatherapy Oil, Habbats Oil, Premium Flores Honey, Bidara Powder, Bidara Shampoo, Zam-zam Water, Hand Sanitizer, Sidr Oil, Black Kasturi Perfume, Bidara Soap, Moringa Bidara Capsules, White Kasturi Perfume, Olive Honey Soap, Blood Wash Capsules, De Unai Perfume, Bidara Powder, Pure Honey, and Bidara Tree.

The final method applied at the Rehab Hati Foundation is to provide dialogue and religious advice by therapists to patients. This advice is a reminder and motivation for patients always to be confident in doing good and always think positively. For example, advice given to patients is to always remember and believe in Allah's grace, diligently worship, remind yourself to give alms, do good to everyone, and always be grateful for all the blessings and advice to consume healthy and good food.

According to Ust. Ade Abdul Jalal, ruqyah therapy and thibbun Nabawi with Sufi healing or healing based on Sufism have differences. The concept of treatment for the two cannot be combined because Sufis are more inclined towards tariqa, practice and self-meditation. Meanwhile, ruqyah only includes reading prayers and the Qur'an while thibbun Nabawi, a healing process taught by the Prophet and nothing else, so it cannot be compared.

Based on the theory of the concept of Sufi healing, ruqyah and thibbun Nabawi are part of a healing method based on Sufism (Sufi healing). The treatment carried out is based on medical treatment and Islamic religious teachings. Illnesses experienced by humans, both physical and psychological, can

be caused by external factors, psychological or spiritual factors. This can be seen from the characteristics and symptoms as well as the history of diseases experienced by a person. The healing method can be done using Sufi and psychological approaches. However, suppose it turns out that metaphysical factors cause the disturbance experienced by someone. In that case, the therapist can use a dominant Sufi healing approach, such as the ruqyah and thibbun Nabawi methods.

The number of therapists in each Rehab Hati Foundation is usually around five to ten. At the Cirebon City branch, there are six therapists (Ust. Ade Abdul Jalal, Ust. Riswan, Ust. Tarmin, Ust. Diwan, Ust. Dudi Dermawan, Ustadzah Evi). A therapist at the Rehab Hati is better known as *peruqyah* as the therapy used in the treatment method is based on the Qur'an, namely through ruqyah. The majority of therapists at the Rehab Hati Foundation are male. There are also female therapists, but they play more of a supporting role to the leading therapists. This is because female therapists have several natural limitations, including the menstrual cycle that a woman will experience every month. Meanwhile, a therapist or patient must be in a pure state, both from minor and significant filths. This creates obstacles for female therapists when a patient wants to undergo treatment. Apart from that, when women are menstruating, they are not allowed to read verses of the Qur'an or specific dhikr recitations, which are ruqyah practices. Therefore, eloquence may be more prevalent for male therapists. Some codes of ethics for a therapist are:

- a. Therapist carries out observations of the patients. This can be done through a form that the patient has filled in, then in more depth with questions and answers during the first meeting with the patient;
- b. Before therapy is conducted, a therapist must also be in a state of purity from major or minor hadas (filth); apart from that, the therapist performs sunnah prayers before giving treatment;
- c. If the patient is male, the therapist is mandatory or must be carried out by a male therapist. Meanwhile, if the patient is a woman, the therapist can be a woman or a man, considering the lack of a female therapist. But if the patient is a woman and the therapist is a man, then some things must be considered, as follows:
 - 1) The patient must be accompanied by the closest family member, preferably her husband;
 - 2) Therapist should not give treatment from a position in front of a female patient;

- 3) The therapist must wear gloves or any cloth to avoid direct contact with the female patient, and the limit is that the therapist does not feel the curves of the female patient's body when touching the part of the body they are holding.
- 4) The parts of a female patient's body that are touched should only be non-sensitive body parts, and those touched by the therapist are usually the feet, back, shoulders and head.
- 5) The therapist's way of touching a male patient, or if they are the same sex, can be with the entire palm. The therapist can only touch the patient with the index finger if the patient is a woman.

The time for carrying out the ruqyah can be any time, as long as both parties, namely the therapist and the patient, can take the time and are not forced or compelled. However, several times are recommended and considered more optimal, the same as the efficacious times in prayer, such as during the rain, after worship, starting with *sadaqa*, when someone is persecuted and at war conditions.

- a. Several treatment procedures that need to be paid attention to by patients who intend to undergo treatment at the Rehab Hati Foundation must carry out the following processes or stages:
- b. Patients must register first at the Rehab Hati Foundation. They can come directly to the Foundation or via online (Telephone/SMS/WhatsApp/E-Mail);
- c. The patient fills out the form provided. Fill in the form of complete personal identity and history of illness and symptoms felt or experienced;
- d. The patient will be scheduled for a therapeutic process by the therapist. The place for the treatment can be at the Rehab Hati, or when the patient can't travel to the Rehab Hati, it is permissible to perform ruqyah in the patient's private home;
- e. Stages of performing ruqyah for patients:
 - 1) The patient must be in a pure state of major and minor hadas;
 - 2) Before performing ruqyah, the patient first purifies himself by performing ablution;
 - 3) Before the ruqyah process takes place, the patient is advised to do tauba and hajat prayers first;
 - 4) Next is the ruqyah process together with a therapist.
 - 5) In the ruqyah process, the patient is accompanied by family, and priority is given to close family (husband/wife/parents/children);

- 6) Patients are advised to bring drinking water and plastic bags or the results of medical examinations that have been carried out (for those who have been examined at certain hospitals/puskesmas/health clinics);
- 7) For patients who have a previous spiritual experience and have/keep amulets or gussets and the like, they can be held during the ruqyah process.
- 8) Female patients must wear loose clothing and cover their private parts, including socks.

Apart from all the processes and stages in carrying out ruqyah by therapists from the Rehab Hati Foundation, patients or families are also given training to carry out ruqyah independently. This independent ruqyah can be done by the patient or his family members. So, some of the treatment processes are carried out directly by the therapists according to an agreed schedule and are also carried out independently by the patient or his family.

It must be emphasised that the treatment process using the ruqyah method can be carried out purely by the therapist as a whole or in combination, as already explained, namely independent ruqyah. However, the ruqyah treatment process cannot be carried out alone by the patient or independently without the help of a therapist. This could be due to obstacles or limitations from the patient himself. Even in some patients who choose to do ruqyah independently without following the recommendation according to the schedule given by the therapist, the recovery process is low or takes a very long time. The cause usually arises from the patient's lethargy in doing independent ruqyah as recommended, or it could be that when the ruqyah process is separate, and the patient experiences discomfort or pain in parts of his body, the patient will stop the ruqyah process, even though the ruqyah process has not been finished yet. It will be different if the ruqyah is carried out by a therapist from the Rehab Hati Foundation. Whatever happens to the patient while the ruqyah is taking place will continue to be carried out until the final stage is completed so that the treatment process will run optimally (Observation, 2022).

The Effect of Therapy at the Rehab Hati Foundation

The people choose Sufi healing as an alternative treatment due to certain factors. At the Rehab Hati Foundation, several patients who come for treatment have their motives; these motives include (Therapist and Patient Interview, 2022):

- 1) The patient's motive for deciding to undergo therapy at the Rehab Hati is that he has previously attempted medical treatment but has not been successful in recovering;
- 2) The high-cost factor is the patient's preference for therapy at the Rehab Hati. Some patients feel that medical treatment costs for certain diseases tend to be expensive and not covered by BPJS;
- 3) The patient's motive for preferring to undergo therapy at the Rehab Hati is because the patient wants to strive for health by combining two treatments, where the patient undergoes medical treatment and alternative treatment at the Rehab Hati Foundation.³²

According to Salahuddin (2022), a patient must have pillars to gain recovery; *first*, the patient must genuinely depend on Allah. Surah as-Syu'ara: 80 states, "When I am sick, He is the one who heals me." *Second*, have a desire or strong will or desire to recover. *Third*, you must obey the therapist during treatment as long as you do not transgress the boundaries of the Shari'ah as stated in the hadith Bukhari, "There is no obedience to creatures in disobeying the Khaliq/Creator). *Fourth*, keep every appointment with the therapist regarding the schedule, procedures or recommendations during treatment. *Fifth*, one must be patient when feeling pain during treatment. Patience is the beginning of healing.

Based on the observations and interviews, it is clear that the therapy or treatment applied at the Rehab Hati Foundation impacts the recovery rate of patients seeking treatment. The recovery process for patients who receive therapy at the Rehab Hati Foundation differs from one patient to another. It can be fast or long, depending on each intention and psychology, as well as the kind of illness experienced by the patient. For patients who are serious and confident in the treatment efforts using the methods carried out at the Rehab Hati Foundation, three or five treatments could take up to one year. With God willing, the patient will recover. If the disease is chronic, it can take up to eleven years to heal. It could take decades to recover for patients who have yet to implement the treatment process optimally due to the patient's many obstacles.

Ust Ade and other therapists stated that the recovery rate for patients varies; for example, in the case of the one with magic, it will take three times to do the ruqyah before the patient recovers, and the recovery rate was 80%. Those who experience physical symptoms can have a 70% recovery rate. Even if the problem is a genie, stickler, or possessed, it can be cured immediately after

³² Interview with therapist and patient, 2022.

treatment. So, there are various levels of healing depending on the complaint. The most challenging one is mental disorders because usually, the patient's condition is much better if he is being treated at the therapist's house, and the condition starts to improve. But if they return home, the patient retreats because their companion or family does not understand how to handle it. Therefore, when doing ruqyah, the patient must be accompanied by the family to find out the patient's condition so that it does not trigger the patient's recurrence. Because those who can help heal the patient are the people around them. The ruqyah is only an aid to treatment.

Patients who come for treatment at the Rehab Hati Foundation come from various cities such as Cirebon, Sumber, Indramayu, Sumedang, Majalengka, Kuningan, Tegal, Slawi, Brebes, the furthest from Pontianak. Apart from that, patients come from several professional circles, such as Teachers, doctors, health services, lecturers, rectors, members of the DPR, traders, farmers, employees, etc.

In Sufi healing, there is a connection between mind, feeling and body. What happens in a person's thoughts and feelings can affect their body. Some patients complain that they do not have children. The couple has been married for five years and has no children. The wife suspects this has something to do with black magic from people who don't like her second marriage. The wife often feels anxious and thinks someone else wants to disturb her small family. Several "wong pinter" (people with specific abilities) who were visited confirmed her suspicion that they had not been blessed with offspring because something supernaturally prevented them. However, therapists do not care about allegations of witchcraft. He will focus more on how both of them can release the anger, anxiety, and fear among them. The therapist usually requests not to worry too much about unnecessary assumptions because certainty belongs only to God. The therapy will start with ruqyah/reciting the Qur'an. When both of them begin to relax and become calmer because of Qur'an recitation, the therapist will repeat the previous advice, i.e. ignoring hatred towards anyone and letting go of anxiety by surrendering to themselves. Both of them seemed to appreciate the advice given. A few weeks later, with the grace of God, the husband reported that his wife was positively pregnant (Therapist and Patient Interview, 2022).

Conclusion

Sufi healing therapy is a choice for healing illnesses, both physical and psychological. The Sufi healing method implemented at the Rehab Hati

Foundation in Cirebon includes ruqyah, ruqyah and thibbun Nabawi, and spiritual Advice. The procedures for having therapy treatment are through some stages: (1) Registration that can be made in person, via telephone, or WhatsApp chat one day before; (2) Diagnosis of disease by filling in the form provided. Patients can fill it out independently or with the help of a therapist; (3) Therapy scheduling, therapist agreement with the patient; and (4) The therapy process; the method & time of therapy are adjusted to the disease experienced by the patient. After that, the patient must fill his free time with positive things such as dhikr, independent ruqyah, and healthy food. All these will impact on calm. A calm soul will affect a healthy physic.

According to the Rehab Hati Foundation, the Sufi healing concept differs from the therapy applied at Rehab Hati (ruqyah with thibbun Nabawi therapy and spiritual advice). The concept of treatment for the two cannot be combined because Sufis are more inclined towards tariqa, practice and self-meditation. Ruqyah only includes prayers and reciting the Qur'an. While thibbun Nabawi is a healing process taught by the Prophet, so they cannot be compared. However, based on existing theories related to the Sufi healing conceptual framework discussed above, this study concluded that the therapy method applied at the Rehab Hati Foundation is part of the Sufi healing method, according to Linda O'riordan, Hakim Mu'inuddin Chisyti, Amin Syukur, and Mustamir Pedak. Therapy methods by reciting and listening to the Qur'an (ruqyah), then recommendations for consuming healthy or Sunnah foods (thibbun Nabawi), and spiritual advice (Sufi teachings) are methods that are also used for the same treatment or healing. The same is applied in Sufi healing and at the Rehab Hati Foundation.

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