

THE PATH OF PSYCHOSPIRITUAL INTERVENTION FOR SELF HEALING: THE MULTI RELIGION PERSPECTIVES

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Abstract

Purpose: The research of spiritual-religion diversity based on culture shows that psychological health gets through worship, faith, and knowledge. The letter aims to find of self-healing method based on psycho-spiritual doctrine in the Indonesian culture.

Methodology: The method of descriptive-qualitative is used to explore five informants who participate in every religion including Islam, Christian, Catholic, Hindu, and Buddha. The selection of informants based on certain criteria that they must have functional and structural of comprehensive spiritual-religious doctrine on the private higher education institution based on religion in Yogyakarta and Center Java. Besides, the informants are lecturer, man, and at least thirty years of age. Information gathering makes use of documentation, deep interview, and questionnaire method. Data analysis uses content analysis that has abstracted from finding of verbatim themes.

Results: The result describes that each adherence of religion is convinced about all of the doctrine from their holy book. They convince that the doctrine has a solution for the psychological problem of human being, but the procedure and method are unique and specific, that is to become the identity of each religion. Healing level of the psychological problem depends on their worship, faith, and knowledge.

Implications: The conclusion is that psycho-spiritual method based on religion can be able to increase the psychological health of adherence through self-healing. The research implication shows that they need to sustainable examination for the implementation of each method for adherence.

Keywords: *Intervention, Psycho-spiritual, Self-healing, Multi-religion, Psychological Problem.*

INTRODUCTION

Every individual has experienced pain. The condition of sick threatens the life of a person as a whole; physical, psychic, social, and spiritual. (Mount, B. M., Boston, P. H., & Cohen, S. R. 2007;)Therefore health studies need to use a holistic paradigm involving all dimensions of humanity, or often referred to as biopsychosocial-spiritual. Research(O'Donnell, M. 2004)that proves that healing and healing practices have implications for the concept of holistic, health, and well-being. This article highlights the experience of a person's spiritual life that is. The linkage between spirituality and religion in the psychological intervention (psychotherapy) has always been controversial despite proven to have an important role in mental. (Gonsiorek, J. C., Richards, P. S., Pargament, K. I., & McMinn, M. R. 2009; Ingavale, D. 2013) Even it is reported in epidemiological studies there are effects of spirituality and religion in mental health. (Moritz, S., Quan, H., Rickhi, B., Liu, M., Angen, M., Vintila, R., Sawa, R., Soriano, J., and Toews, J. 2006). The spiritual dimension is important in the counseling process. It is relevant and integrated dimension because it is the key in the culture and socialization process. Significant healing of a physical treatment process not only should be done regularly but also associated with psychological things, such as wholeness, narration, and spirituality. Healing is also associated with a person's intention toward subjective experience as well as the meaning of the individual coming from events that cause distress through his perception of the individual's wholeness. In other words, healing is one's experience of transcendence toward suffering. (Egnew, T. R. 2005) Research (Mark, G., & Lyons, A. 2014; Jenaabadi & Khosropour, 2014; Ameen et al., 2018) on the healing mechanism associated with the integration of mind, body, and spirit is relevant to health and well-being. The results show that there is a difference between indigenous and non-indigenous counselors toward spiritual healing. This is supported by research(Casarez, R. L. P., Engebretson, J. C., & Ostwald, S. K. 2010) who utilizes qualitative studies to understand the orientation of African-Americans who practice spiritual in managing their diabetes. The results are obtained that the spiritual function for healing includes (1) the spiritual practice as a method of self-management, (2) the spiritual practice as a method of healing, and (3) the spiritual practice as a source in the process of self-care. Nowadays, psychospiritual-oriented approach to understanding mental health emerges. (Pransky, J., & Kelley, T. M. 2015)This approach consists of three principles (1) universal mind, (2) consciousness, and (3) thought introduced

by William James. The mind is energy that strengthens the mind and consciousness of a person as well as a source of strength and mental health that derived from within the self-oriented wisdom. **Consciousness** is the ability to experience life that serves to mean life experience through objective awareness. This principle is continuity consisting of positive levels such as peace, love, and wisdom, as well as negative levels such as suicidal and murderous. Consciousness is the deepest spiritual essence of a person. The thought is the ability to think in life, but not in content or product. Thought that refers to feeling will be able to generate the virtue, because feeling is a barometer of thought. The feeling is a reliable indicator of the quality of thinking. The research emerges a question - is spirituality beneficial for self-healing and improving one's psychological well-being? Spiritual intervention is rarely used in contemporary trajectory programs because there is not much evidence of its effectiveness. (Richards, P. S., Berrett, M. E., Hardman, R. K., & Eggett, D. L. 2006)The results confirm that there is a difference between spiritual, meditation, and control groups in terms of mental health. The spiritual group has the highest mental health compared to other groups. This article aims to describe individual spiritual experience especially for one who has a belief that spirituality can improve the health and well-being through self-healing.

METHOD

The descriptive-qualitative method is used to elaborate five informants representing each religion, namely Islam, Christianity, Catholicism, Hinduism, and Buddhism. The informant is chosen by the head of a private religious higher education institution based on the criteria of implementing comprehensive spirituality values, and a male lecturer of at least 30 years old. All of the informants are lecturers in private higher education institutions in Central Java and Yogyakarta. Data collection uses documentation method, in-depth interview, and questionnaire. Documentation is used to obtain information about the identity of the informant. In-depth interviews are used to obtain research data, Questionnaires are given for the purpose of exploring the demographic background of the informants. The data analysis uses abstracted content analysis from the transcript and questionnaire themes.

RESULTS

All informants are in the age of mature development and they are lecturers and have master titles. The informants are above 35 years with work period above five years. Four of the five informants are married. The results of the five informant exposures show that they all believe there is a relationship between health and understanding, belief, and the practice of spiritual values they believe. A summary of data obtained from informants can be seen in table 1. Based on table 1, all informants describe that they have a variety of health. Two informants (Islam and Christian) are more physically oriented of health, while three informants (Catholic, Hindu, and Buddhist) are more psychologically oriented. The definition of holistic pain covering physical and psychic is believed by the five informants. Furthermore, the informant of Islam believes that the cause of the illness is related to the physical and psychic, while other informants are more oriented to psychological or mental factors. The healing efforts are believed by all informants to be associated with psychological or mental factors, either from within (internal) or external (transcendence). The relation between health and spiritual is believed by all informants by getting closer to God to obtain complete health.

Table 1: Informants Belief of Spiritual and Health

Component	Informant 1 (Moslem)	Informant 2 (Christian)	Informant 3 (Chatholic)	Informant 4 (Hindu)	Informant 5 (Buddhist)
Health Definition	pure, exercise, herbal	Daily activity	God blessing	God blessing	Balance
Disease Definition	Physic: disturbance and financial consequence Psyche: introvert	Physic: sleep and eat disorder Psyche: stress and unsolved problem	Physic: body part disorder Psyche: negative emotion	Dangiran of God	Physic: Greedy Psyche: grief and suffering
Determinant Factor	Physic: dirty Psyche: friendship	bad decision making and confused	bad behavior	blaspheme	unadaptive
Healing Effort	communication open mind, give advice	coping and obedient	forgiveness, give second chance, and mercy	grateful	good child; holy heart and mind
Spiritual relationship	follower of prophet	obedient of God command	God present and make happy to others	meditation	samadhi and concentration

DISCUSSION

The psychospiritual approach is an exciting new approach to understanding the meaning of spiritual values associated with health and indigenous. The culture determines how one looks at both morbidity and healing options to seek a commitment to the healing process of disease. (Struthers, R. and Eschiti, V.S. 2005) The other studies (McDonald, C., Wall, K., Corwin, D., & Brooks, C.. 2012; Rettger, J., Wall, K., Corwin, D., Davidson, A. N., Lukoff, D., & Koopman, C. 2015; Thomas, J. C., Burton, M., Griffin, M. T. Q., & Fitzpatrick, J. J. 2010; Romero, et .2018) discusses about cancer suffered by patients in searching for meaningful life and understanding the condition of the illness from a holistic perspective. The findings indicate that there is an attempt to heal itself through a process of transcendence in its spirituality by going to places of worship and praying. There are three principles in a psychospiritual approach namely mind, consciousness, and thought.

The mind is energy that strengthens the thinking and consciousness of a person as well as a source of strength and mental health derived from within the self-oriented wisdom. Table 1 shows that all informants have strong energy in interpreting both healthy and ill experiences. This can be seen from the meaning of pain that is oriented to psychological (personality) problems and spiritual (relationship with God). The informant understands that the pain experienced and the cause is related to the obedient behavior and obedience to the Creator. However, only one informant (Hindu) perceives pain as a positive thing associated with dangiran or seeding of God (sowing the good seed), while four other informants perceive pain as an error caused by self. These results are supported by previous research linked to the mind, body, and spiritual. (Luskin, F. 2004)

Consciousness is the ability to experience life that serves to the meaning of life through objective awareness. Table 1 illustrates how the five informants' and their objective awareness acknowledge that they are physically and psychologically ill with the impact they have. All informants do not evade, but rather interpret the pain to be an experience that leads to wisdom. The implications of wisdom will emerge the next virtues for others. This is exemplified from the attitude of informants in healing efforts that focus on relationships with fellow human beings as a form of relationship with the Creator. These attitudes are evident from openness and exhortation (Islam), dealing with the problem of avoiding (Christian) prohibition, condoning, forgiveness, and giving second chance (Catholic), thanking (Hindu), and not doing evil and doing well by sanctifying the feeling and mind (Buddha). These findings are supported by previous research linking self-variables as factors that affect health (Sandage, S. J., & Jankowski, P. J.. Forgiveness, 2010) or in terms of the role of psychological flexibility as a risk factor and process of change in self-healing. (Fledderus, M., Bohlmeijer, E. T., Fox, J.-P., Schreurs, K. M. G., & Spinhoven, P. 2013)

The thought is the ability to think in life, but not in content or product. It is more oriented to the process of meaningful life itself. The five informants in Table 1 show an attempt to stay on the path God has set by trying to obey during their journey of life. This is not determined by the sickness or health condition, but rather the process of thinking that the belief of walking the way of God is a choice and the right decision to make them healthy. The many research (Koszycki, D., Raab, K., Aldosary, F., & Bradwejn, J2010; Post, B. C., & Wade, N. G. 2005; Tabatabaei, F., Karahroudi, M. M., & Bagheri, M. 2014) support the finding that the efficacy beliefs of multifait (multi-faith) spiritually affect general anxiety disorders in the mild, moderate, and severe levels.

The study of spiritual healing in Puerto Rico and the United States proposing a ritual healing model based on spiritual transformation and empathy that indicate the central role of spiritual transformation in the healer when dealing with others (relation), empathy, and provide services to others (<https://doi.org/10.1080/15401383.2013.875864>. (2009).) (Koss-Chiokino, J. D. 2006 ; Yachina et al., 2016) (altruism). Individual differences between healers and sufferers are in feelings and experiences. Another spiritual-based study (Ahmad, M., & Khan, S. 2016) shows that spirituality affects general health and aging. This condition implies that religious beliefs will help adults in facing their old age.

CONCLUSION AND IMPLICATION

Healthy and sick definitions for each of the informants are often associated with a conscious process involving mind-consciousness-thought. Thus healthy and sick is not limited to artificial meaning, but rather to the spiritual consciousness that must be accepted. Factors that determine the occurrence of sickness and health conditions according to informants are matters related to transcendence. The effort to minimize the pain experienced is returned to the relationship with the creator through self-healing. Following-up research is to find appropriate self-healing strategies and procedures for informants based on their own spiritual beliefs.

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