



Hamdani Bakran Adz-Dzakiey's Sufism Psychotherapy as Part of the Medication for Muslim Mental Illness

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Abstract

This research is aimed to describe and analyze the concept of sufism psychotherapy as part of the medication for muslim mental illness according to Hamdani Bakran Adz-Dzakiey. The type of this research is library research. The Data Collection Method is the documentation and interview. The Data Analysis Technique uses an interactive analysis model developed by Miles and Huberman, which includes: data reduction, display data, and conclusion drawings. The results of this research are: *First*, Hamdani Bakran Adz-Dzakiey's Sufism Psychotherapy is derived from empirical and prophetic-based experience and used methods of *tasawuf* (*takhalli*, *tahalli*, and *tajalli*). *Second*, Sufism psychotherapy function are for self-purification, self-identification, self-prevention, self-education, self-development, self-prediction, self-control, and self-understanding.

Keywords: *psychotherapy, sufism psychotherapy, muslim, hamdani bakran adz-dzakiey*

A. Introduction

Philosophers, scientists, and theologians have formulated the concept of human being since thousand years ago. Human beings try to know the facts or essence of themselves. As time goes by, history notes that theories about the nature or essence of human beings are developed. It triggers the emergence of various sciences with the man as the subject and or the object of his study. Psychology is one of sciences included in those theories.

Generally, psychology that has been developed has three main functions, namely: explanation, prediction and controlling human behavior. As science which was born in the Western world, psychology in general is based on the positivistic and the empirical approaches. It can be known from the characteristics; neutral of ethics and anthropocentric attributes. Meanwhile, it discusses about the details of soul that is non-empirical. It raises a particular aridity for psychology itself.

Moreover, it becomes more visible that psychology is only able to learn about the symptoms of the empirical soul. Seeing that the fact is psychology is not able to know and reach the genuine soul, so is the psychotherapy science. It is based on the positivistic psychology that is empirical. It cures many soul diseases and disorders but it does not to reach the genuine soul (Arifin, 2009, pp. 116-117). Thus, the concept of Islamic psychotherapy appears. Islamic psychotherapy is the concept that the therapists use to help clients with their experience psychological problems.

There have been many studies proving that religion has a role as psychotherapy for healing patients. Matthews & Larson has collected 212 researches testing the effects of religious commitment toward health care results. 75% of these researches show that there is a positive influence of religion on health, 17% show mixed effects or without securities and only 7% showing negative effects. For example, Byrd's research shows that the patients who receive prayer have fewer complications compared with those who do not receive a prayer when they are treated in the Emergency Unit. Koenig collects some research proving that people - who have a strong religion - will have low blood pressure, the slight stroke, low mortality rate due to the heart attack, ability to live longer in general, and less medical services (Subandi, 2003).

The survey from the National Institute for Health Care Research in the United States shows that 70% of the populations who are examined want their spiritual needs served as part of the medical services. Another survey shows that 91% doctors reported that their patients seek for spiritual assistance to cure diseases (Subandi, 2003).

One of the figures trying to implement the sufistic psychotherapy is Hamdani Bakran Adz-Dzakiey. It is proven from his works such as *Psikologi Kenabian* (Prophetic Psychology), and *Konseling dan Psikoterapi Islam* (Islamic Counseling and Psychotherapy) that become the best-selling books.

B. Hamdani Bakran Adz-Dzakiey

Hamdani Bakran Adz-Dzakiey Al Banjary is a Banjar cleric. He is one of descendants of Shaykh Muhammad Arsyad Al Banjary. His full name is Muhammad Hamdani - son of Bakran Adz-Dzakiey bin Abdul Karim. He is born in Balikpapan on May 3rd, 1960. Hamdani Bakran comes from the family with high spirituality. It is not surprising if he follows the footsteps of his father and he is known as the young spiritual teacher (Adz-Dzakiey, 2017).

Hamdani Bakran Adz-Dzakiey is a practitioner of tasawuf, counselor, psychotherapy, and educator. He studies psychology, psychodiagnostic, and psychotherapy by himself based on Islamic teachings through sufistik approach (Adz-Dzakiey, 2015, p. 521). Hamdani Bakran Adz-Dzakiey is a psychotherapy and

tasawuf practitioner and counselor at psychology center of Indonesian Islamic University (UII) Yogyakarta. He is also a lecturer at various colleges such as: Faculty of Islamic Law in State Islamic University (UIN) Sunan Kalijaga, Faculty of Psychology in University of Indonesia, Faculty of Islamic Religion in Muhammadiyah University Surakarta, Faculty of Islamic Religion and Economic in Cokroaminoto University, Faculty of Islamic Teaching in Muhammadiyah Islamic College Klaten, and Masters Program of Faculty Psychology Profession in Indonesian Islamic University (UII) Yogyakarta. He also becomes facilitator of *Pusdiklat Depdagri* Jakarta on cultural leadership transformation program and teaching staff of *Regional Pusdiklat Depdagri DIY* for three years (Adz-Dzakiey, 2012, p. 212). Nowadays, Hamdani Bakran Adz-Dzakiey - who is a caregiver of *Pondok Pesantren Raudhatul Muttaqien* Babadan, Purwomartani Sub-District Kalasan, Sleman, Yogyakarta - focus on guiding, teaching and assisting the *santri*'s business in his *pesantren*. Furthermore, he is also a counselor, psychotherapist, speakers for seminars or study about *tasawuf*, Islamic psychology and studies (Adz-Dzakiey, 2017).

C. Understanding Sufism Psychotherapy

Hamdani Bakran Adz-Dzakiey proposed that the understanding of psychotherapy is the disease treatment worked in a spiritual frame, or particular technique implementation towards mental illness recuperation or daily self-adjustment obstacles, or recuperation through religious beliefs and personal discussion with teachers or friends. Meanwhile Islamic psychotherapy is the process of treatment and healing of any type of disease including mentally, spiritual, moral and physical through the guidance of Qur'an and Prophet Muhammad's As-sunnah, or empirically it does through the guidance and teaching of Allah, His angels, His apostles, or heirs of His prophets (Adz-Dzakiey, 2015, p. 228).

Psychotherapy exists to offer solution and asks people to return to religion because it is a sacred doctrine comes from God. Its aim is for the good of humanity on Earth including human psychological problems which have yet solved until now through the sophistication of science and technology. Thus, the experts begin to realize and find the answer that science and technology cannot provide welfare and peace to human. However, through psychotherapy humans can get equanimity because their psychological problems can be solved.

The different concept of psychotherapy Hamdani Bakran Adz-Dzakiey along with other psychotherapists is formed based on the revelation, God's messages, and prophethood's messages. Its object is *qalbu* because it is the place for determinants of behavior, the right and wrong attitude. The method that is used is the divine and

scientific. The divine uses the *Qur'ān* and Sunnah. The scientific method uses revelation method or intuition and sufi method.

D. The function of the Sufism Psychotherapy

As a knowledge, of course, Islamic psychotherapy has a function and purpose of a self-contained, real, and standards. The function of this science is:

1. Understanding

Giving the understanding of being human, life problems, life and how to look for a solution and its problem is good, true, and honorable. Especially some things like mental disturbances, psychological, spiritual and moral values. Furthermore, generally it is also included a physical and spiritual problems. Giving understanding that The Holy Koran and Hadith are the only trusted and the most completed source. It will help human being problems with their Lord, human problem with their own personal, with the environment, family and their society.

2. Control

Providing the potential is one of the controls that can direct the activity of God's servant to stay awake in the control and supervision of Allah Ta'ala so that will not come out of this truth, goodness, and utility. The ideals and purpose of life and of life can be achieved successfully. The existence and the essence of themselves continually experience the progress and development of the positive as well as the harmony in life and harmony in the society, vertically and horizontally (Adz-Dzakiey, 2015, p. 273).

3. Prediction

Basically, someone with this science will have the basic potency to analyze the future based on events, incidents and development. It can be read and analyzed based on the events from the past or event happening or will happen. As the Prophet Yusuf has analyzed an event that will happen based on a dream about "seven fat cows eaten by seven thin cows and seven green grains and seven dry grain". He explains that the country will have a seven-years drought seven years and prosperity later. Someone will not be able to predict the future without guidance, and instruction from Allah Ta'ala.

4. Development

It means developing Islamic knowledge, especially about human beings and the details related to divine problem to humanity problem, theoretical, applicative, or empirical. Those who learn and apply this science means to do the perfect humane essence development (Adz-Dzakiey, 2015, p. 274).

5. Education

The essence of education is to improve the quality of human resources like improving the condition of ignorance to wisdom. It is also known as being better from good one (Bastaman, 1995, p. 9). The main function of the coming of the prophets and apostles is to provide education to all mankind so they can be conceited, critical and brilliant. A human being can be a superior and perfect human being (*insan kamil*) before the God with this potency. The contents of the Holy Koran can be elaborated widely, thoroughly, and highly by the existence of Hadith.

Islamic psychotherapy provides guidance in the education process. This science helps people to release themselves from sin, lawlessness, and any negative sense that disrupts the holy personal existence. It is a personality that always tends to do goodness and integrity for self and environment (Bastaman, 1995, p. 12). A struggle and a high determination with accurate method, technique, and strategy are required to release self from the evil circle, including:

- a. Self-Understanding
- b. The conversion of the attitude
- c. The motivation
- d. Problem solving
- e. The acceptance of themselves.

Those method, technique, and strategy have specific term in Islamic spiritual thoughts, namely: *mujahadah* (self-determination), *riyad{ah*(self-preparation), *muraqabah* (self-observation), *wara'* (being careful), and so on. It can be performed by doing *wajib* and *sunnah* worship, fasting, *z/ikrullah*(remembrance of Allah), prayer, reciting the Holy Koran and *s{alawat* to the Prophet Muhammad saw.

6. Prevention

A person can prevent himself from dangerous things and condition for his soul, self, mental, spirituality and morality by learning, understanding and applying this science. The knowledge can cause a preventive potency as Allah gives for those he wishes. For instance, the Prophet Muhammad acquires the preventive potency of all things that can be harmful to his essence and the existence.

7. Treatment

Islamic psychotherapy will help a muslim undergoing treatment and healing of disorder or disease, especially mental, spiritual and psychological disorders. *Z/ikir*(remembrance of Allah) can calm heart and soul down. Fasting can clean

and purify minds, conscience, soul and moral from disruption of satan, devil, and genie.

8. Sterilization/purification

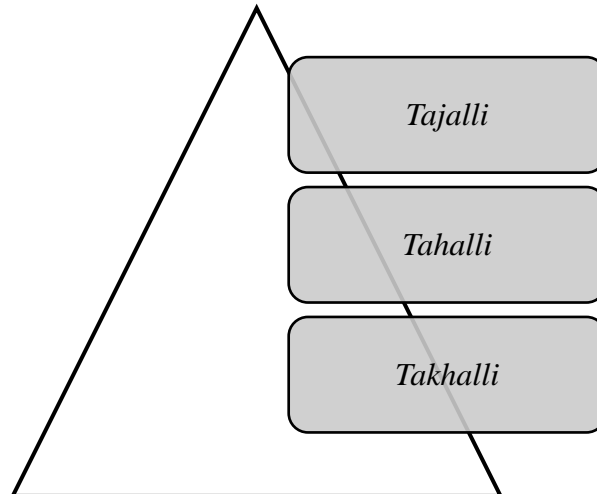
Islamic psychotherapy does the self-cleansing efforts from the remnants of sin and lawlessness by doing *istinja'*, bath, *wudhu*, *s}alat taubat* and *z\ikrullah* (Adz-Dzakiey, 2015, p. 277).

E. Sufism Psychotherapy Part of the Medication for Muslim Mental Illness According to Hamdani Bakran Adz-Dzakiey

The method that is used in Hamdani Bakran Adz-Dzakiey's psychotherapy concept is *tasawwuf* method. This method is usually used by sufis in doing the self-sanctification process and spiritual evolution. This method does not only aim to provide medication and treatment but also to give quality improvement of muslim essential. It is self-discovery that is noble and sacred (Adz-Dzakiey, 2017).

Tasawwuf method or method of sufism is a self coalescence method from traits, characters, behaviors that deviate from will and guidance of the Godhead. This method is divided into *takhalli*, *tahalli*, and *tajalli*.

Figure 1. The method of sufism(*tasawwuf*)



1. **Takhalli** is a method of self-emptying from iniquity remnants and denial of sin to *Allah Ta'ala* by doing real repentance or *Nasuha*. *Takhalli* phase is a purification phase of mental, soul, minds, *qalbu* and morality or *Akhlak* with noble characters and praiseworthy. This method technically is divided into five, namely (Adz-Dzakiey, 2015, pp. 259-260):

- a. Purifying the impure thing by doing proper *Istinja* ' carefully and completely using water or ground.
- b. Purifying the dirty thing by doing showering or pouring water to all over the body nicely, carefully, and properly.
- c. Purifying the clear thing through ablution with the water nicely, carefully, and properly.
- d. Purifying the sanctified or *Fitrah* by establishing repent *s\alat* to ask forgiveness to *Allah SWT*.
- e. Purifying the Holiest by doing *z\ikir* to *Allah* and believing one God by saying *Laa Ilaaha Illallah* which means there is nothing that should be worshiped except *Allah Ta'ala*.

The *Takhalli* stage is a way of cleaning the problem, eliminating the negative energies or healing the illnesses experienced by the client. This stage can be done independently at home for those who have ability to do it by a guidance from Hamdani. It is done through repentance *s\alat* along with *z\ikir* to ask forgiveness.

This stage can be done alone independently by the guidance of Hamdani through *Z\ikir*, *Istighfar*, *al – Fatihah*, *al – Ikhlas*, *al - Falaq*, *An Naas* and *Qursi* verses as well as *Surah Yaasin*. Then, it is followed by praying for cure from *Allah SWT*. If people can't do it by themselves then Hamdani will handle it directly by applying psychotherapy techniques. It is like massaging, Kasysyafor supernatural surgery, distributing the energy, and taking off bad aura.

Hamdani also provides direct therapy with psychotherapy techniques for clients who are able and unable to perform the therapy above. Hamdani gives direct therapy for those who are able to perform the psychotherapy mentioned above in order to accelerate the healing process.

This stage is done for several times until all of the problems and illness are clean. The indication of being healthy exist by the presence of security sense, calm, and peaceful in psychology, spiritual, and physical condition. After those characteristics appeared, the psychotherapy process is continued by doing the next stage (Basuki, 2013, p. 26).

2. ***Tahalli*** is self-charging through the acts of worship and obedience, *Tauhid* application and, commendable and noble morals. In order to achieve the essence of *Tauhid*, there are several things that should be done. Those are (Adz-Dzakiey, 2015, p. 262):
 - a. The Refinement of understanding and application of *Tauhid* science.

The understanding toward the essence of *Tauhid* science must really have touch the surface work of mind, senses, *Qalbu*, soul and behavior. Then, the full understanding should have been achieved especially about the understanding of *Af'al* God (the deeds and the miracle of Him), *Asma' Allah* (His great names that are The Great and The Best), the God's nature and His substance.

- b. The improvement of understanding and application of *Shari'ah*.
The understanding of the *Shari'a* should have been widen and deep. It is not only textual but more into contextual. Because of that someone will get the wealth of understanding and finally can improve motivation and belief that steady and strong, and dynamic.
- c. The improvement of understanding and application of *Thariqat*.
According to Hamdani, *Thariqat* is an application method of *Shari'at* or worship systematically, objectively, methodologically and argumentavelly. This has aim to get self-sanctification physically and mentally to unveil God's mystery and impeccable truth as the indication of God's adjacency and love existance towards His creatures.
- d. The improvement of understanding and application of nature.
The purpose of executing *Shari'a* objectively, systematically, methodologically, argumentatively or *Thariqat* is to reach the nature. It is entering the existence of God like's truth. This purpose can be achieved rapidly, properly, and rightfully if the *Thariqat* application is really objective. Means the main purpose is clearly to get close to *Allah Ta'ala*. Systematic means it is made sequentially and neatly arranged in doing and applying the practices and *Wirid*. It is like majoring *Fardhu*, *Wajib*, *Sunnah*, and *Muakkad* then *Sunnah Ghairu Muakkad*. The application is done through proper and right way and technique which is referring to *Allah Ta'ala* guidance and His Messenger Mohammed SAW as well as the his heirs (Adz-Dzakiey, 2017).
- e. The improvement of understanding and application of *Ma'rifat*.
Ma'rifatullah will be imposible to reach if it has yet reach out to the nature properly and rightfully. The nature here is not openly about supernatural realm but also about the rightness realm that is real which is related and existed *Allah Ta'ala*. Someone can know deep down or *Ma'rifat* to *Allah swt* by that potential nature.

This stage is addressed to train someone to not forget about the obliation and do it as human creatures. They need to do worship. They need to always keep doing pshychotherapy individually by doing worship in discipline manner,

consistency, continue, and patiente. This thing can help be helpful to make someone does not feel heavy when doing prayer. Because, they can take care of their pshyche's health condition and even can give therapy for themselves. This is what does it mean as self – development.

Tahalli stage is done by performing worships, both *Wajib* and *Sunnah*. It can be shaped as conceling model in which people will get advices and get to know more about Akidah, *Tauhid*, and the life nature. For example, giving understanding about from where to, to where to go, and what for life is and else continually until there is indication about clients being independent and confident.

Tahalli stage can also formed as group psychotherapy or *Munajat* that is lead by a leader or therapist. *Munajat* is *z\ikr*, reciting certain orisons for God and pray that are specially done together to present the existence of Allah SWT in someone's life. *Munajat* stage is started by doing *Taubat* or repentance and *Hajat* of *Sunnah S}alattogether*. Then it is continued by reading some *Wirid* and ended up with prayers. Some of the prayer included a pray with therapist element.

This group psychotherapy practicing should have done in continuing discipline, patient, and without targeting anything. It is done solely to get *Ridla*, love, and meeting upof Allah SWT. This group psychotherapy can be done privately, in family cirle, in working circle, society, nation and state (Basuki, 2013, p. 27).

Tahalli stage is to achieve success if the client already has certains characters like looking happy, blissful, cheerful, can think logic and in facing the thing or problem are related to *Allah SWT*. As an addition, it is included the presence of good, proper, polite, and sincere of traits, attitude, and behavior. After finishing this *Tahalli* stage then you can continue to the next stage.

3. ***Tajalli*** in therminology means as emerge, open, appeared or declaring self. On this stage, *Allah Ta'ala* will show His appearance in width range to His servants on His required. The gift of *Tajalli* is a present from Allah to a Muslim who always approaches to Him sincerely. That appearing moments will come as form of dignity empirically. Those are:
 - a. *Martabat Ahadiyah* is an absolute manifest of *Allah* that has no name, no traits, no shape, no sound, and impossible to be imaginesnamely real absolute God who was not named, is not, not shaped, is not recognized and cannot be understood or imagined by any body including Himself.
 - b. *Martabat Wahidiyah* is the the early self-sighting, first, or *Żat Tajalli* on His traits and epithets.

- c. *Martabat Tajalli Syuhudi* is the second self-sighting of God. On this stage, *Allah Ta'ala* does *Tajalli* through his names and traits in empiric circumstances.
- d. *Martabat Alam Arwah* is Muhammad's *Nūr*, that has been formed by *Allah SWT* from His' *Nūr*. Then, from this Muhammad's *Nūr* the all of creatures' spirit are existed.
- e. *Martabat Alam Mitsal* or the differentiation from *Nūr* of Muhammad that formed as individual spirit like how the sea gives birth for itself in new image.
- f. *Martabat Alam Ajsam* is creature realm that is divided into four elements. Those are fire, wind, land, and water.
- g. *Martabat Insan Kamil* is or after-life realm is assemblage of all prior difnity.

Tajalli stage is oftenly called as self-empowerment. According to Hamdani, after someone can successfully go through the process of *Takhalli* and *Tahalli* then he or she will enter to this stage. It can be said that this is the result of the prior second stage that has shown the new existence from muslim throught behavior, speech, attitude, and new gestures, dignity, statue, characters, characteristics, and self-essential in new form.

It can be said that this stage is the result of the prior second stage. However, it can possibly get the special ability like getting the potential of *Kasysyaf*, revelation, and dream with certain requirements. This stage is done with an effort, struggle, sacrifice, and very high discipline from oneself in doing worships. It appears as doing all of His command, avoiding all of His bans, and do resilient from all of His tasks (Basuki, 2013, p. 28).

This is the main purpose of sufism method or *Tasawwuf* in the psychotherapy process aplication. Those are knowledge, healing, and self-treatment totally and perfectly. It doesn't only help muslims to be healed from diseas but also mentally, spiritually, and morally. It even brings someone to be a pious person, clear, pure, and find out about the existence of God intrinsically and empirically.

Based on the result formulation of Islamic Psychotherapy National Seminar that is held back in 1996 in Malang, it is showed that the psychotheraphy approach in Indonesia that has been more developed is *Sufism* approach (Nashori, 2010, p. 154).

The psychotherapy with sufism method is proven to give benefit for muslim's life. This opinion is also strengthened by other psychology experts' opinion. One of them is Fuad Nashori in the *Agenda Psikologi Islam* book. He

argues that in the treasure of Islam, sufism psychotherapy has shown its reliability in helping muslim to solve various life problems. According to him, sufism has behaved as applied psychologist. Subandi also expresses that sufism approach is used by some of institutions in doing a healing psychiatric disease effectively.

F. Conclusion

The 'psychotherapy' word comes from the word 'psyche' which means soul and heart. Meanwhile 'therapy' means medication or prevention. In Arabic language, this is called as *Syifa* which means medicine. Sufism psychotherapy is the medication for mental illness or those that are related to psychological muslim problems with specific method and technique. Those are derived from the *al-Qur'a>n* and Prophet's as-Sunnah, his Companions. Also, it is supported by modern scientific theory. Hamdani Bakran Adz-Dzakiey's Sufism Psychotherapy is derived from empirical and prophetic-based experience and used methods of *tasawwuf* (*takhalli, tahalli, and tajalli*).

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