

The Concept of Sufi Psychotherapy

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Abstract: In essence, Islamic sufism is a discipline that discusses spirituality and the human psyche. Discussion sufism always talks about the problems of man's relationship with his god and man's relationship with his own soul and the souls of others. Sufism has a close relationship with psychiatry or mental health. Therefore, the discipline of sfism can not be separated from the study of health and life following its development, purging as well as healing the sick soul. Sufism began to get a decent place in today's modern society because in modern society began to appear symptoms of inner aridity and spiritual emptiness and sfism is seen as an answer to the problems facing modern man. From this and started widely studied sufism, demand and accepted by modern society both in the east and in the West. They studied sufism is not just a way to get closer to God but also as a method for treating mental illness he suffered. Treatment of mental illness with this approach is known as sufi mysticism psychotherapy. Institutions nuanced alternative medicine now widely sufism emerged everywhere. From this researcher considers, it important to outline the concept of sufi psychotherapy for mental health development of modern man. This study examines the notion about the sufi psychotherapy and further study about the important position sufi psychotherapy, the following objects, methods, functions, objectives and the techniques used in psychotherapy sufistik.

Key words: Sufism, sufi psychotherapy, soul, objects, methods, goals, techniques

INTRODUCTION

Sufism is the heart of Islam so as if the area is dry and not pulsing then dried up other aspects of Islamic teachings (Abudin, 1996). Sufism in treating mental illness through the efforts of re-creating the human spirituality and it almost becomes sole therapy or solution (Mohammad, 2000). Therefore, sfism is seen as an alternative treatment for mental illness and dry from spiritual values. In the West, people familiar with the treatment of psychiatric problems with the term psikoterapi. So also in the Islamic world developed approaches and techniques psikoterapi. Lately, it turns Psikoterapi in the Islamic world has developed further through disciplined study of sfism, then later people familiar with the term "sufi psychotherapy", i.e., spiritual psikoterapi nuanced. Approaches and techniques psikoterapi is mixed with charges of sufism (Najar *et al.*, 2001).

Sufi psychotherapy had the principle that the universe is essentially spiritual and moral and hence the material beings are under the influence of this spiritual reality. The Qur'an has repeatedly insisted that the main cause of the resurrection or downfall of civilization is

essentially moral. Philosopher-physician Ibn Sina emphasizes the same thing to say that the material is essentially "adhere to the" spiritual. View of life is thus a hallmark of sufism.

DEFINITION OF SUFI PSYCHOTHERAPY

Before explaining about the sufi psychotherapy, the researchers first explain psikoterapi general sense. In the perspective of language psikoterapi word comes from the word "psyche" and "therapy". Psyche has several meanings, namely soul, heart, spirit or sense. In Arabic the psyche can be paired with the "nafs" with a jama'nya "anfus" or "nufus" which means: soul, spirit, blood, bodies, people and his own self (Dzaky and Hamdani, 2000).

As for the word "therapy" (in English) means the treatment and healing whereas the Arabic word commensurate with الإستشفاء therapy derived from شفى جيفى شفاء which means to heal. Psikoterapi is treatment with psychotherapy or the application of special techniques in healing mental illness or healing through religious beliefs and personal discussions with teachers or personal.

Lewis Wolberg MO in his book the technique of psychotherapy as dikutip by M. Hamdani Bakhran Adh-Dzaky, saying that psikoterapi is a treatment by using the tools of psychological to the problems come from emotional life in which an expert intentionally create a professional relationship with patient which aims: eliminate, change or find existing symptoms, fix the broken pattern of behavior and improving the growth and development of positive personality (Dzaky and Hamdani, 2000).

Psikoterapi in the simple sense is a treatment against a person's psychological aspects. Treatment of psikoterapi technique is a treatment that uses primarily a psychological intervention with psychological approach to patients with mental disorders or personality barriers.

Watson and Morse as Dikutip Singgih D Gunarsa, psikoterapi formulated as a special form of interaction between two patients and therapists, the patient through interactions because he sought the help of psychological and therapists, arrange interactions by using basic psychological to help patients improve control themselves in their lives by changing their thoughts, feelings and actions (Singgih, 1992).

In the definition above shows that psikoterapi only used to cure mental illness can also be used to support, maintain and develop the integrity of the soul so that he continues to grow in a healthy and has the ability to more effectively self-adjusting to the environment. Psikoterapi is the treatment of the mind or the treatment and care of mental disorders through psychological methods. The term encompasses a variety of techniques that aim to assist individuals in overcoming emotional disorders by modifying its behavior, thoughts and emotions so that the individual is able to develop itself in overcoming psychological problems.

Psikoterapi while Islam is the process of treatment and healing of an illness whether mental, spiritual, moral or physical with the guidance of the Qur'an and the Sunna of the Prophet SAW. Or empirically is malalui guidance and teachings of Allah, His angels, His Prophet and Messenger or heirs His Prophets (Dzaky and Hamdani, 2000).

In that regard, the sufis develop psikoterapi Islam with spiritual charge. So in this context Psikoterapi Islam that is developing appears to have the charge of sufism. To that end sufi psychotherapy is often interpreted as a treatment for psychiatric illnesses, spiritual or spiritual with the framework of sufism. Sufi psychotherapy is often equated with spiritual treatment.

IMPORTANT POSITIONS SUFI PSYCHOTHERAPY

Sufi psychotherapy is a spiritual and psychological treatment against diseases both physical and spiritual (psychic). These diseases can be cured for example by reading the Koran, prayer-prayer or other. This belief is widely recognized among Muslims and even recognized also in the tradition of scientific medicine (Fazlur, 1999). This fact makes the sufi psychotherapy occupies an important position in the tradition of treating the disease. Today, people no longer rely solely on the medical approach to medicine but also often entrusted with the treatment of sufi approach.

Medical tradition as it continues to evolve, so that it touches the spiritual and mental aspects. Every mental illness is caused by an imbalance in the composition of the four body fluids (blood, phlegm, black bile, yellow bile). This view is actually rooted in Galen thought that trying to find a supernatural causality of the spiritual disease. Galenis tradition is an important element in the Islamic medical tradition which also rejected the idea of demon possession (Ibid).

To see the influence of the spiritual to the material, can be deducted example of a story of a famous sufi of Delhi, named Nizhamuddin (d. 1325). He tells of Muslim traders from Lahore carrying clothing to Gujarat to be marketed to the Hindu traders there. For every piece of clothing, Muslim merchants offer twice the price of the actual price. After that they sell at the true price thus giving the impression that they had been offering as a high price to prospective buyers. Surprised to see that tactic, a trader asks Gujarat origin of the merchants. Heard they come from Lahore he asked, "Is this the way of commerce commonly practiced in Lahore?" When the merchants of Lahore was agreed then asked whether Lahore still there. When they re-affirm, the Gujarat says, "A city of trade ethics of such practices certainly will not last long". Nizhamuddin tell, when these traders is on his way back to Lahore, the Mongols had invaded and destroyed the city.

Lahore destruction anecdote contains a message about the influence of the spiritual to the material. This view of the close relationship between the material to the spiritual becomes important in the grip therapy sufi tradition. Even now, many spiritual recipe book for treatment and most contain prayer-prayer which continues to be used as a matter of spiritual treatment. Sufi spiritual treatment or therapy that is essential in today's modern era. In fact, some experts psychiatric believes that the cure for the patient or client can be done quickly if used methods based on religious spiritual,

namely by raising the potential of faith in God then move it toward enlightenment inner or spiritual enlightenment which essentially raises confidence that the Almighty God is the only power of healing from illness.

OBJECTS AND METHODS SUFI PSYCHOTHERAPY

Target or object that becomes the focus of the cure, treatment or cure of sufi psychotherapy is the whole man that is associated with disturbances in.

Mental which is related to the mind, intellect, memory or process associated with the mind, intellect and memory as forgetful, lazy thinking, inability to concentrate, short-sighted, unable to take a decision properly, do not even have the ability distinguish between halal and haram which is beneficial and which is harmful as well as the rights and falsehood. All these negative mental tendencies are caused by the passions that affect him so he tends to forget his identity (Javad, 2000). Word of Allah Ta'ala:

أَتَلْعَبُونَ بِالَّذِينَ نُنَادِيكُمْ بِالْبِرِّ وَالْتَّقْوَىٰ وَأَنْتُمْ نَكَرْتُمْ أُولَئِكَ يَحْسَبُونَ

It means: “Will you bid others to piety and forget yourselves while you recite the Book? Do you not apply reason?” (Al-Qur'an, the letter of Q.S. al-Baqarah). Spiritual which is related to problems of the soul, spirit or soul, religious, dealing with religion, faith, piety and concern the transcendental values. Such as shirk (two-timing Allah), nifak, wicked and Kufri; weak confidence and a closed or obstruction of the nature spirits, angelic nature and the supernatural realm; everything was the result of iniquity and denial of God. Word of Allah Ta'ala:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۗ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا

It means: “Indeed Allah does not forgive that any partner should be ascribed to Him but He forgives anything besides that to whomever He wishes. And whoever ascribes partners to Allah has indeed fabricated [a lie] in great sinfulness (Al-Qur'an, the letter of Q.S. al-Nisa).

Moral (moral), a condition inherent in the human soul, the deeds thereof birth easily without going through the process of thought, consideration or research or mental attitude or disposition that span the hierarchy in the form of: think, speak, behave and so on as an expression of the soul. Allah says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ
لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ
وَذَكَرَ اللَّهَ كَثِيرًا

It means: “In the Apostle of Allah there is certainly for you a good exemplar for those who look forward to Allah and the Last Day and remember Allah greatly” (Al-Qur'an, the letter of al-Ahzab).

Physical (jasmaniyah). Not all physical disorders can be cured with psychotherapy sufi approach, unless there is permission from Allah SWT. But sometimes often done in combination with therapy, media or through medical science in general. Such as heart disease, liver, blind and so on. Physical therapy (physical) heaviest performed by sufi psychotherapy, when the disease was caused by sin and iniquity or evil that has been done by someone. The method of sufi psychotherapy can be seen from the opinion by Dzaky and Hamdani (2000) when explaining about Psikotherapi Islam, who divide it among others.

Scientific method (Method of Science) is a method that always and often applied in the world of knowledge in general. To prove the truth and hypotheses it is necessary to study empirically in the field and to achieve perfection, at least close to perfection for the study hypothesis, then this method is in need with techniques such as interviews (interviews), experimentation, observation (observation), tests and surveys in the field.

The method of confidence (Method of Tenacity) is a method based on a strong belief that a person has. Confidence can be gained through the science of al-Yaqin (a science conviction obtained theoretically), 'ain al-Yaqin (a belief that was obtained through observation eyes directly without intermediaries), haqq al-Yaqin (convictions obtained malalui, observation and appreciation of empirical experience, the researcher and the perpetrators and the events of his research, kamal al-yaqin (faiths perfect and complete because it is built on the conviction based on the observation and appreciation of the theoretical (haqq al-yaqin), applicable ('ain al-yaqin) and empirical (haqq al-yaqin).

Methods Authority (metod of athority), a method using the authority possessed by a psikotherapis which is based on the expertise, authority and a positive influence. On this basis a psikotherapis has full rights to act responsibly. If a psikotherapi have high authority, it is very helpful in speeding the healing process to a disease or disorder that is being suffered by a person. If someone

does not have the authority, the authority and expertise to act properly then the actions it will bring danger and misery for others and also themselves.

The method of intuition or inspiration (Method of Intuition) is a method based on the inspiration that is the revelation that comes from Allah Ta'ala. This method is often done by a sufi and those close to Allah Ta'ala and they had a sharp inner (bashirah) and the unraveling of the mystery of nature (mukasyafah). Allah says:

وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

It means: "Be wary of Allah and Allah shall teach you and Allah has knowledge of all things" (Al-Qur'an, the letter al-Baqarah).

The method used by sufis in the process of self-purification and spiritual evolution. This method is not only aimed at providing healing and care however as to the improvement of the quality of human essence, i.e., self-discovery and self-image of the noble and sacred. Self-purification in sufism is very important because unholiness will cause illness such as the irregularity of the physical system. The same thing applies to the mind. There are many impurities in mind that will cause different diseases. By cleansing the mind will create health of mind and body health (Inayat, 2000).

Sufism method is a method of melting away and traits, characters and actions that deviate from the will and guidance of Godhead. According to Hamdani Bakhran this method for three, namely:

Takhalli, i.e., self-emptying method of the nature of evil and rebellion (sin) to God in a way that true repentance (repentance NASHUHA). Allah says:

وَأَنْ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ وَإِنْ تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ

It means: "Plead with your Lord for forgiveness then turn to Him penitently. He will provide you with a good provision for a specified term and grant His grace to every meritorious person. But if you turn your backs [on Him], indeed I fear for you the punishment of a terrible day" (Al-Qur'an, the letter of Huud).

The Takhalli phase is the phase of the purification of the mind, soul, mind, heart and morals of ugly qualities or disgraceful qualities (Imam, 2004). Takhalli method is technically there are five, namely:

- Purifying unclean by doing istinjaah properly, carefully and correctly using water or soil
- Purifying dirty by way of a shower or flush the water through the body by way of a good, thorough and correct
- Purifying clean by the way berwudlu with water with a fine, carefully and correctly
- Purifying holy (Fitrah) by setting up a prayer of repentance to ask for forgiveness to God
- Purifying most Holy with dhikr and mentauhidkan God with the phrase No god except Allah Ta'ala (La illaha illa Allah)

The teachings of Islam most basic and most important written in the creed or profession of faith, La ilaha illa Allah which means "there is no god but Allah" or "no object worthy of worship except Allah". And this is not nothing but is constantly remembering Allah. All other forms of worship which emphasize the importance of remembering Allah. Ruh prayer is remembering Allah. The purpose of the commands and prohibitions of Allah is also dhikr or remembrance of God. As a result of dhikr, hatipun empty of love everything and disconnected from everything. Then, he was inclined to Allah. Al-Qur'an commands man: mention the name of your Lord and Worship Him with fear.

So dhikr, the heart was filled with love of God so much so that there is no longer any room for others; a love affair with all other things are down and all that remains is the love of God. A lot of dhikr to God does not necessarily have to be implemented in the mosque (in the physical sense) but dhikr can be done anywhere and in any language because Allah knows every language hearts, whatever terdetak in the heart, no matter how small that is implied in God's heart will understand and understand the intent of our hearts. That is why the prominent sufi dhikr or remembrance of Allah view is very important to cleanse the liver. Such is not the personal opinion of them; it is asserted by the Qur'an and the Hadith of the Prophet.

Spiritual cleansing method that is contemplating the evils of this world and realized that he was a fake and quickly vanished and emptied her heart. This can only be achieved by the struggle to conquer lust and the earnest struggle the most important is to implement the rules of discipline lahiriyah continuously under any circumstances.

Tahalli ie filling with worship and obedience, the application of monotheism and morality commendable and noble. The word of God:

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى
وَالصَّابِئِينَ مِنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَعَمِلُوا صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

It means: "Indeed the faithful, the Jews, the Christians and the Sabaeans those of them who have faith in Allah and the Last Day and act righteously they shall have their reward near their Lord and they will have no fear nor will they grieve" (Al-Qur'an, the letter of al-Baqarah 2: 62).

Stages Tahalli do sufis after emptying the soul of the character-character ugly. At this stage of tahalli, sufis strive so that every movement behavior must always walk on religious requirements. Both obligations are "outside" and that is "in". What is meant by the aspect of "outside" are obligations that are formal such as prayer, fasting and pilgrimage as for the aspect of "inside" such as faith, obedience and devotion to God.

Tajalli within the meaning of language can mean visible, open, reveal or express themselves. At this level that Allah Ta'ala reveals himself to His slaves He wills. Not only the ultimate truth but the One who had, a light that is visible. All hijab born, mind and he was wide open.

The main purpose of sufi psychotherapy process that knowledge, treatment and self-care in totality and perfect. The methods used in the process of improving the quality of personally approaching the ideal image of self-discipline is training more spiritual-religious oriented, i.e., intensify and improve the quality of worship, one of which is by way of dhikr. In the letter al-Baqarah verse 152 which means:

فَاذْكُرُونِي أَذْكَرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُوا

It means: "Remember Me and I will remember you and thank Me and do not be ungrateful to Me" (Al-Qur'an, the letter al-Baqarah verse 152).

Menunjukkan the above verse that Allah will reward us with dhikr dhikr him as a gift. Dhikr is remembered in a very broad sense not only in the form pronunciation Thayibah sentence alone but all aspects that will make us remember and obey it.

In life, there are two types of practice sufi dhikr, i.e., verbal remembrance (dhikr jali) and heart dhikr (remembrance Jahri). Oral dhikr is the dhikr by saying the pronunciations of certain dhikr both loud and with a voice that can only be heard by the dhikr itself.

While the heart dhikr dhikr also called hidden, silent dhikr, dhikr that is hidden in the heart without the sound and words. This dhikr only meet with the awareness that heart is very close to God in rhythm with the heartbeat and follow the entry and exit of breath. Dhikr heart has significance in affirming the liver (qalb) in order to have the confidence, strength and steadiness of faith in God and childbirth perbuatn good (good deeds) in a vertical relationship with God and the horizontal relationship with fellow human beings.

Therefore, it is expected that by using the method of dhikr, the remembrance and worship other really able to achieve goodness and nature of merit (Mahmudah) and also can eliminate the evil and refuse the properties reprehensible (mazmumah) so that mental health condition was really materialized. Dhikr done by someone will calm the heart and also the mind because in every human being there are always two centers of action, namely the head and heart. The head as the center of the mind while the heart as the center of consciousness. General medicine is more inclined toward the head, ignoring the conscience. In recent years, alternative medicine has attracted a lot of attention because it has brought back an abandoned heart (Deepak, 2002).

THE FUNCTION SUFI PSYCHOTHERAPY

As a concept of healing diseases, sufi psychotherapy has the function among others: first, the function of understanding (Understanding): provides knowledge and understanding of the human and its problems in life and life and how to both seek the solution of the problems that is good, true and noble. Especially against mental disorders, mental, spiritual and moral and its problems. Providing pemahaman also bahwasannya Islam (Qur'an and Sunnah) is the source of the most complete, true and holy to solve various problems related to the human person with God with himself with his family environment and the social environment.

Secondly, the control function (control), giving it the potential to direct the activities of any of God's servants to stay awake in the control and supervision of Allah Ta'ala. So, it will not come out of that truth, goodness and usefulness.

Third, forecasting or analysis function to the future (prediction), actually with this knowledge a person will have the potential to be able to perform basic analysis of the future of all the events, incidents and developments. By knowing something will happen then someone will be able to prepare themselves for the act of anticipation, if the events that will bring benefit or not, good or not.

Fourth, function development (development), developing the science to Islamization, especially on human and ropes both of which relate to the problems of

the Godhead toward keinsanan both theoretical, applicative and empirically. Even for those who study and apply this knowledge, it also means the development process leads to the essence of humanity's existence was perfect.

Fifth, the function of Education (Education), the essence of education is to improve the quality of human resources for example from the state do not know from bad to good or from the already good got better again. The main function of the arrival of the Prophet and Messenger is to provide education to all mankind to be smart, critical and brilliant. With the potential that a man will be able to become a superior human and perfect (Insan Kamil) in the eyes of God (Dzaky and Hamdani, 2000). In addition to these main functions, there is a specific function, namely.

First, prevention function (prevention). By studying, understanding and applying this knowledge, a person will be able to avoid things, circumstances or events that harm him, the soul, mental, spiritual or moral. Because the science will lead to potential preventive as has been given by Allah Ta'ala servants he pleases. As the Prophet Muhammad, he earned "All ma'shum", namely the potential prevention of anything that could jeopardize the essence and eksensial himself.

Second, the function of healing or treatment (Treatment). Psikoterapi Islam will help a person perform the treatment, penyembuhan and treatment of disorders or diseases, especially against spiritual mental and psychiatric disorders such as air-dhikrullah, heart and soul to be calm and peaceful. By fasting, mind, thought, conscience and moral soul be clean and pure. With prayer and reading sholawat Prophet Muhammad, spirit and work ethic will be clean and pure from evil spirits, jinn and demons and so on.

Thirdly, the function of purification and cleansing (Sterilisasi or Purifikasi). Psikoterapi Islam efforts purification-purification away from bekas-bekasan sin and rebellion with purification unclean (istinjaa), purification of dirty (shower), purification of the net (wudlu), purification of the sacred or pure (prayer of repentance) and purification of the most holy (dhikr Oneness of Allah) (Ibid).

THE PURPOSE OF SUFI PSYCHOTHERAPY

Sufi psychotherapist observers and researchers have adopted various psychotherapy developments in the Islamic world. They formulated the objectives of sufism psychotherapy among others:

- Provide assistance to each individual to a healthy physical and spiritual or mental health, spiritual and moral or a healthy body and soul

- Exploring and developing the potential of essential human resources
- Deliver individuals to construction changes in personality and work ethic
- Improving the quality of faith, Islam, keihnsanan and monotheism in everyday life and real
- Delivers people know, love and the encounter with the essence of self or self-identity and self-image as well as the One who Glorified is Allah Ta'ala Rabbal Alamin (Dzaky and Hamdani, 2000)

Interest Psikoterapi in general is to develop a healthy mental life (mental health) while the ultimate goal of religion is to develop faith (faith) and spiritual salvation (spiritual salvation). Although to both have different primary purpose which is a psychological dimension and another dimension of spirituality but to both of them may be related in terms of result-side (Djumhana, 2002).

TECHNIQUES SUFI PSYCHOTHERAPY

Ibn Qayyim Al-Jauziah psikoterapi split into two categories, namely Tabi'iyah and Syar'iyah. Psikoterapi tabi'iyah is a psychological treatment against the disease whose symptoms can be observed and felt by the sufferer under certain conditions such as anxiety disease, anxiety, sadness and anger. Healing by removing its causes. While psikoterapi syar'iyah is a psychological treatment against a disease whose symptoms can not be observed and can not be felt by the sufferer under certain conditions whereas the type of illness is really dangerous because it can damage the heart of a person such as disease caused by ignorance, doubtful, doubts and lust. Treatment of such diseases is by planting sharia comes from the Lord.

Sufi psychotherapy using treatment techniques in two categories; first, the mundane such approaches and techniques of psychological treatment after understanding the psychopathology in real life. Psikoterapi model is more widely used by scholars of contemporary spirit for healing and treatment of psychopathology usually impinge on such mundane life systems; schizophrenia, hysteria, paranoia and so forth. Second, be hereafter in the form of guidance on moral values, spiritual and religious. In sufi psychotherapy also uses treatment techniques with contemporary psychology, say in reference to proposed Atkinson, who split six psikoterapi technique used by psychiatrists and psychologists, namely.

First, the technique of psychoanalysis therapy that in every individual there are forces opposing that cause internal conflict is not inevitable. Conflicts do not realize it has a strong influence on the development of the individual personality, causing stress in life. These techniques emphasize problem-solving function of the

ego as opposed to sexual and aggressive impulses of the id. This model has been developed in Psycho-analysis pioneered by Sigmund Freud. According to Freud, there are five kinds of techniques in this therapy, i.e., free association, dream analysis, transference, working through and interpretation.

Second, behavioral therapy technique which uses the principle of learning to modify the behavior of individuals. In the initial therapy session, a behavior therapist listens carefully to his clients about the problem later statement therapists define the problem clearly and break it down into specific objectives. If for example, a client complained of feeling is not adequate (not capable), a therapist will ask the client to explain these feelings more specifically to determine the kind of situation where it appears adequate taste and the kind of behavior that accompanies it. If the behavior requiring change has been determined, therapists then compile therapy program and choose a method of therapy is right for a particular problem. These techniques include systematic desensitization, flooding (exposure), systematic reinforcement, modeling, repetition of inappropriate behavior and techniques of self-regulation of behavior.

Third, cognitive behavioral therapy techniques, the technique of behavior modification and change maladaptive beliefs. Therapists help people change the irrational interpretation of an event with a more realistic interpretation. Or help control emotional reactions are impaired such as anxiety and depression by teaching them more effective way to interpret their experiences.

Fourth, humanistic therapy technique which is a technique with personality phenomenological approach that helps individuals realize the true self and solve their problems with minimal intervention therapist. Psychological disorders thought to arise if the process of growth and self-actualization potential hindered by circumstances or by other people. Carl Rogers who developed psychotherapy centered on the client (client-centered-therapy), therapists believe that the characteristics of the therapy are important for the advancement and client self-exploration is empathy, warmth and sincerity. Fifth, eclectic or integrative therapy techniques, choosing from a variety of therapeutic techniques are most appropriate for a particular client, rather than follow a rigid one single technique. Therapist specializing in specific issues such as alcoholism, sexual dysfunction and depression.

Sixth, group and family therapy techniques. Group Therapy is a technique that provides an opportunity for individuals to explore their attitudes and behavior in interaction with others who have similar problems. Medium and marital therapy is a form of family therapy,

group therapy specifically that helps couples or relationships of parents and children to learn more effective ways to relate to each other and to handle the problem.

CONCLUSION

From the above, it can be understood that the sufi psychotherapy is the treatment of mental illness and the human psyche through a nuanced approach to religious spiritual mysticism, retaining most of the theory developed in the general psychotherapy. The approach used in sufi psychotherapy is to combine psychotherapy theory partly secular and religious nuanced approach to sufism. Therefore, sufi psychotherapy has an advantage rather than a secular psychotherapy because sufi psychotherapy in touch healing method is more essential aspects of the human psyche to the charge of spiritual religion for example by methods takhalli, tahalli and tajalli.

Sufi psychotherapy has a very important role for the life of modern man, since modern humans are not a few who suffer from mental illness. In this context serves as a sufi psychotherapy prevention, control, cleansing, healing and purification of mental illness due to the competition of life and to further maintain and develop human mental health. Of these functions, the sufi psychotherapy orientations and objectives are clear that individuals remain well behaved, close to god, mentally healthy and recovery from mental illness is detrimental to humans.

Treatment is done in psychotherapy sufistik essentially using certain techniques used to do the sufis for example by extending the practices of worship and remembrance. For the therapy sufistik give serious attention to individuals who experience spiritual aridity and mental deterioration henceforth be treated to be in a mental balance so that it can go through life as a whole human being, physically and mentally healthy and always felt close to God.

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