

## BENEFITS OF THERAPY IN TASAWUF TO OVERCOME SPIRITUAL PROBLEMS IN THE MELLENNIAL ERA

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**Abstract:** The benefits of therapy in overcoming spiritual problems experienced by Muslims in the millennial era is a study that is said to be going viral. The occurrence of spiritual problems stems from the loss of Godly values caused by Muslims themselves, who are always moving further and further away from the center of existence. For this reason, there is no better alternative in responding to the spiritual problem that has given rise to various spiritual illnesses today, except that millennial humans must return to the center of existence. The basic assumption about humans consisting of physical and spiritual aspects, material and spiritual, is a complete dimension that can be an alternative for millennial humans to overcome spiritual illnesses. The two actually go hand in hand, complementing each other. Through the spiritual dimension, humans are required to return to the center of existence through iktikaf in the mosque or also looking for a teacher whose spirit reaches the Prophet, so that in this iktikaf we get guidance that can cleanse the soul which, if done with sincerity, the heart is capable of musyahadah (witnessing) and ma'rifah (knowing everything that is not visible. From the external side, knowledge of Sufism is part of self-enlightenment which must be done with effort, serious effort towards the spiritual aspect.

**Keywords:** *Therapy, Sufism, spiritual problems*

### Introduction

There are many problems that arise in the current millennial era, apart from other problems, namely spiritual problems and moral problems. The two problems are interconnected and intertwined, making them difficult to distinguish and separate. Moral problems are considered to be the main cause of the decline in the social and religious life of millennial society which is facing a unique situation in the history of human life. Now Muslims are integrated with artificial intelligence systems or (AI) from the Western world. Where Muslims will live side by side with smart robots as a substitute for human existence. So that currently humans are experiencing a multidimensional crisis, causing them to lose balance between physical and spiritual.

A life that cannot fail to be spiritual in the life of Muslims is very important. One way to achieve this spiritual understanding is to do more zikir. Zikir is intended as a means

of communicating with Allah SWT<sup>1</sup>. Zikr is not just reciting the wirid, zikir should not only be a ceremonial ritual carried out after completing prayers or at various events and ceremonies. According to al Hafizh in Fat-hul Bari, zikir is all the pronunciations (speech) that Allah likes, and to remember and remember Allah SWT. Entering this millennial era, the Koran is increasingly understood by society as a sacred and ritual book that has crystallized in the form of culture and customs. As a result, understanding of the Koran has begun to deviate from its guidance function as shown by the Koran itself. It is only seen as an 'old document' that has lost its spirit.

The holy book of the Koran, which is in the form of a manuscript, is considered to have magical value or advice that contains the power to ward off evil and to keep people away from danger. In fact, the Koran is now widely used as a means of legitimation and a symbol to provide justification for the desires and interests of individuals and groups. subjective in nature which is far from spiritual values.

There are many organizations or groups that exist within the Muslim Ummah and institutions and mosques that are very useful in helping Muslims achieve happiness in life in this world and in the afterlife. Therefore, Muslims need to study and appreciate the values contained in the Koran and Hadith. For example, Muslims can feel the benefits of prayer in their daily lives. Because in prayer there are benefits such as preventing evil and evil deeds, eliminating feelings of anxiety and restlessness, eradicating piety and greed. Surah Al-Ankabut /29:45 states:

may Allah bless him and give him peace and blessings  
willing

أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ  
يَعْلَمُ مَا تَصْنَعُونَ

Meaning: Read what has been revealed to you, namely, the book (Quran) and establish prayer. Indeed, prayer prevents evil and evil (deeds). and indeed the remembrance of Allah (prayer) is greater (its priority over other acts of worship). and Al-Book (Quran) which you On the other hand, there are also those in society whose knowledge, political, economic, social, educational and other dimensions do not refer directly to the holy Koran which has energy and spiritual value, but rather refer to scientific books or books. which contains a completely disciplined view of life with only science and technology.

So, as a result of this loss of spiritual values, many religious people in carrying out their lives deviate from the instructions outlined by the Koran itself.

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<sup>1</sup> Teungku Muhammad Hasbi AshShiddieqy. *Pedoman Dzikir dan Do'a*. PT Pustaka Rizki Putra, Semarang, 2002, hal. 4

## 1. Therapy in Sufism

Sufism or what is known as Sufism is a teaching about how to purify the soul (tasqiatun nafs) which is also known by three main terms, namely tahalli, takhalli and tajalli. In the teachings of the Islamic religion, Sufism was developed by Muslims after cleansing the soul through the process of zikir using the correct method, followed by filling the soul with the qualities of goodness and truth that originate from Asmaulhusna. This implementation is also called terpi in Sufism.

Prof. Kadirun Yahya, said in his select capita book that the correct implementation of zikir is zikir that comes from Allah Himself where the Zikr of Allah SWT comes from Allah, is more perfect, nobler, higher, nobler and more honorable, namely the sentence "Allahu akbar"<sup>2</sup>.

Humans who have good spirituality will have good morals and can become individuals who are able to carry out their obligations and work well and perfectly, so that they can live a successful and happy life. On the other hand, if someone does not have a well-established spiritual sense then he does not have good morals so it can be said that the person is not good.

The role of the Prophets sent by Allah is to improve human morals, so that they can have good morals, namely morals towards Allah SWT, morals towards humans, morals towards the environment and so on. as the words of the Prophet Muhammad saw.

God willing.

عن ابي هريرة رضي الله عنه قل : ان رسول الله لى الله عليه وسلم قل: اِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ. (رواه مالك)

Meaning: From Abu Hurairah ra. has said: Indeed, I was sent to perfect good morals". (HR. Malik)<sup>3</sup>.

Study groups such as majlis ta'lim as implementers of non-formal education in the religious sector are expected to carry out their function in developing the value system and norms of Islam. Always instilling noble and noble morals, increasing scientific progress, and eradicating the ignorance of Muslims in order to obtain a happy, prosperous life and be blessed by Allah SWT.

The leaders of this group are implementers of community education that grows and develops from among the Islamic community itself whose interests are for the benefit of humanity. Therefore, institutions such as the taklim assembly are self-supporting

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<sup>2</sup> Fakhurrazi, Peranan Majelis Dzikir Dan Shalawat Dalam Pembentukan Akhlak Remaja, Skripsi Jurusan Pendidikan Agama Islam Fakultas Ilmu Tarbiyah Dan Keguruan Uin Syarif Hidayatullah, Jakarta: UIN Syarif Hidayatullah, 2013, hal. 13.

<sup>3</sup> Malik Ibn Anas, *Al-Muwatha*, (Bairut: Dar Al-Kutub Al-Ilmiah), juz: 2, hal.905

communities whose lives are based on "ta'âwun" (mutual help) and "ruhamâu bainahum" (compassion between them).

Through the activities of the remembrance and shalawat assembly, the young millennial generation gains knowledge about the basics and insights of Islam, such as issues of worship, aqidah, fiqh, morals.

Humans are very dependent on Allah and it is impossible to do anything without getting His permission and blessing, so it is very important that we have a vehicle that can take us directly to Allah, that vehicle is prayer, zikir to Allah with the aim of getting closer to Allah. Zikr also includes prayer and prayer (salat) which is a spiritual form of communication between humans and their God. Zikr is a ritual verbal worship, which is not tar Al-Quran and prayers. Regularly is something that is far from the youth of mosques and Muslims in this millennial era. So it is from the background of this problem that I want to conduct research on the benefits of therapy in Sufism to overcome spiritual problems in the millennial era.

## **2. Sufism in the Millennial Era**

Sufism in the millennial era, or millennial Sufism, is the result of Islamic civilization whose existence has existed for a long time. Sufism seems to be experiencing a change or phase of revitalization in this millennial era. The development of science and technology that is not balanced with noble religious teachings has made the generation of Muslims in this millennial era far from spiritual values and serving God. The presence of Sufism becomes increasingly meaningful, when Sufism is able to become an oasis in a barren and arid desert for modern society experiencing a spiritual crisis. However, Sufism is not only limited to theory, but Sufism in the form of tarekat or in a modified form will be the right solution or therapy for the coming of the millennial era with all its impacts and consequences.

The Sufism movement with its spiritual teachings and noble morals plays an increasingly important role in people's lives which are starting to be eroded by noble morals. Sufism, which was previously claimed to be one of the causes of the decline of Islam, and was responded to with a negative attitude by several Islamic figures at that time, is now in the cold hands of Prof. modern

In the millennial era, where the development of science and technology is increasingly advanced. Humans in the world are required to live modern lives in order to be able to compete on the international stage. However, technological developments cause some people to experience a degradation of values, morals, social, political, and everything that leads to a decline in human dignity due to the crisis of spiritual values in their lives.

Even though it seems that many of today's millennial people can easily achieve world achievements through science and technology, it is not uncommon for them to feel that their hearts feel parched and dry due to the strong winds of world globalization and the

arrogance of rationality and being influenced by oligarchy. In this case, the ulama or kyai have prepared steps that are considered strategic to fill the aridity and dryness of hearts caused by the demands of millennials who are getting stronger and stronger over time, steps taken by the ulama, namely embedding the teachings of Sufism in everyday life.

Sufism, with its spiritualism, refers to the teachings that emerged since the time of Rasulullah SAW, but at that time the Sufism movement only had the core of its teachings and did not have a definite name. It was only around the second century Hijriyah that the Sufism movement became part of the teachings of the Islamic religion.

The definitions are very diverse, from the teachings of Sufism and the understanding which refers to the behavior of the Prophet's companions who lived in the verandas of the Nabawi mosque which was later called Suffah, and the understanding which refers to the habits of the companions who always displayed a simple manner and always wore woolen cloth as clothing. which was then called suf. It is on this basis that practitioners of Sufism are called suffi.

Even though the journey of Sufism in the millennial era has been a very steep journey, because it has to face advances in science and technology and the very high demands of modernity, it seems difficult for the world of Sufism to develop. However, despite this, the existence of the world of Sufism in the millennial era is still maintained and continues to develop over time.

### **3. Definition of Therapy**

Therapy in Islamic teachings is carried out in accordance with the instructions in the Koran and Hadith. The goal is to avoid acts of shirk and not conflict with revelation. Types of therapy that have been applied in Islam include spiritual therapy and various other therapies.

Islamic teachings allow the application of various therapeutic methods, as long as they do not conflict with the Koran and hadith. The main requirement is to provide a therapeutic effect that is not related to causing someone to commit acts of shirk. The application of therapeutic effects should also not be practical related to acts of shirk. Another requirement in the application of therapy in Islam is that there is no rejection of God's power in the treatment and healing of disease. The final requirement is that there is no conflict between the revelation and the type of therapy applied

Aromatic therapy was first applied by Ibn Masawayh. He collected 30 types of simplicia along with methods of physical observation and diagnosis of their pharmacological effects. The method is referred to as galiyah or aromatic mixing. This Galiyah is the result of Ibn Masawayh's research on various types of spices. There are two applications, namely as a basic ingredient for herbal medicines and as an ingredient for making perfume

Islam provides mental therapy through the presence of faith and a sense of security. This therapy is preventive against mental disorders. These mental disorders include depression, anxiety disorders and feelings of envy and envy.

Religion with all its teachings is the most effective in providing shelter, where a person finds strength, resilience, calm and a deeper meaning of this life. In Islamic teachings, one of the activities taught and highly recommended to be practiced in order to achieve strength, steadfastness and calm is remembrance, saying the words in Q.s. ar-Ra'du verse 28, which says:

Home God willing

Meaning: People who believe and their hearts become peaceful by remembering Allah. Remember, only by remembering Allah can the heart become peaceful.

Zikr (remembering Allah) is a worship activity to gain the sympathy of Allah SWT. With zikir, the light of God's guidance will always accompany life. On the other hand, abandoning zikir results in someone being shunned from the blessings of the light of His guidance. Therefore, every Muslim should not abandon zikir. So in whatever advanced conditions humans are in the millennial era, the only tool to get close to Allah is dzikrullah, namely remembering, mentioning and feeling the existence of Allah SWT. wherever we are. The purpose of zikir is to encourage people who do it to always do good in themselves, their lives, and distance themselves from evil deeds.

This process can be done by preparing conditions and traditions so that the personality (morals) of the ummah is formed. Then the conditions and traditions that have been prepared are filled with Islamic morals in social and state relationships. For example, certain communities have a positive atmosphere in forming true Muslim character.

Slightly different from the statement above, according to Doni Koesoema, Muslim character will be well formed if there is a good combination of aqliyah Islamiyah (Islamic way of thinking) and nafsiyah Islamiyah (Islamic spirit attitude)<sup>4</sup>. Aqliyah Islamiyah is a way of thinking based on Islam, or thinking by making Islam the only general standard (miqyas 'am). Meanwhile, nafsiyah Islamiyah is an attitude of the soul where all tendencies (muyul) are guided by Islamic principles, or an attitude of the soul that makes Islam the only general standard (miqyas 'am) for the satisfaction of all human needs.

#### **4. Benefits of Sufism Therapy to overcome spiritual problems**

Departing from a social phenomenon in society currently living in the millennial era,

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<sup>4</sup> Doni Koesoema, (2010), *Pendidikan Karakter: Strategi*, ..... hal. 194

with rapidly changing social life and unlimited communication via cell phones, where life tends to be materialistic, scholaristic and rationalistic oriented with extraordinary advances in science and technology in all fields.

Now Muslims are integrated with artificial intelligence systems or (AI) from the Western world. Where Muslims will live side by side with smart robots as a substitute for human existence. So that currently humans are experiencing a multidimensional crisis, causing them to lose balance between physical and spiritual.

According to the author, the factors that cause this include personal moral and spiritual crises that place less importance on their transcendental relationship with God, so that bad behavior is rampant and seems to have become a culture that is difficult to eradicate. Loss of personal spiritual crisis or loss of social humanity and moral damage from every behavior rampant in the Muslim community, even now a life with morals is no longer considered important to be cultivated, which ultimately becomes a big problem in living this life.

This situation apparently does not always provide comfort, but instead gives birth to a century of anxiety known as "the age of anxiety". According to Prof. Dr. Kadirun Yahya, technological advances resulting from human creation should be able to provide all the convenience facilities for all mankind, because technology is also a gift from God that must be grateful for. However, if we look at it now, it turns out that it has the impact of various psychological problems, especially spiritual problems for humans themselves.

Millennial society now greatly deifies science and technology, while spiritual understanding of religion based on revelation is often abandoned and lives in a secular state. Millennials tend to pursue material life and a hedonistic lifestyle rather than thinking about religion which is considered not to provide any role.

Humans in the millennial era have now lost their divine vision, their vision of the spiritual aspects of life has become dull and they have forgotten about death which brings death. The advances that have occurred have penetrated various aspects of life, both social, economic, cultural and political. This condition requires individuals to adapt to changes that occur quickly and surely. However, in reality, not all individuals are able to do this, so what happens is that society or humans have many problems.

For our society, this kind of life is felt in urban areas which compete with each other in all fields. So these conditions force each individual to adapt quickly. Even though not everyone can afford that. As a result, what emerges are individuals who have various psychological and physical problems, so effective ways are needed to overcome them.

Talking about the problem of solutions, now there is a tendency among people to take part in spiritual activities (Sufism). Sufism as the core of Islamic teachings emerged by providing solutions and therapy for human problems by getting closer to Allah, the Almighty Creator. Apart from that, counseling activities are also developing which aim to help someone solve problems. Because all problems must have a solution and all diseases must have a cure.

The opportunities for psychotherapy in Sufism in dealing with psychological illnesses caused by a lack of spiritual awareness are increasingly wide open in this millennial era. Therefore, in fulfilling the perfection of scientific work in the form of the benefits of therapy in Sufism to overcome spiritual problems in the millennial era, the author recommends that recipients should Terapi performs iktikaf, fasts and has the character of reverence

When carrying out iktikaf, it is important to pay attention to the location of the place of iktikaf, namely the importance of a place that has peace from the noise and noise of the world. So that perpetrators of iktikaf can stop thinking and saying unnecessary things. Both of these are processes of calming the tongue and brain and diverting from external temptations towards God.

Then carry out Shawm (Fasting). One of the closest integrations with the soul is the physical or body. So, to improve our mental abilities, we should fast. It is not only the body that fasts, but the mind too. This process includes physical fasting, which is useful for releasing oneself from the desires and desires of the brain as well as views or perceptions of external senses. And then have a solemn (serving) attitude. Namely one with God's truth. One finds the soul's path to service and self-growth.

According to Labib, Sufism can also be interpreted as "Searching for a way to obtain love and spiritual perfection. Apart from that, it can also be interpreted as moving from an ordinary life to a Sufi life that is always diligent in worship and clear and clean in soul and heart, sincere for Allah SWT alone."<sup>5</sup> . "So that we have the ability to be self-aware (muraqabah), meditate (fikir), and prepare ourselves (iqbal) for the afterlife."<sup>6</sup>

In gaining spiritual spirituality, Sufis carry out zikir, which in terms of language comes from the words "dzakara-yadzakuru-dzikran" which means to say, remember and give advice. By understanding spirituality, you can improve all activities such as reading basmalah, reading the Koran and reading matsur prayers, namely prayers received from the Prophet Muhammad. Can be done. good and avoid evil<sup>7</sup>. In a specific sense, zikrullah

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<sup>5</sup>Harun Nasution, *Falsafat ...*57

<sup>6</sup> Syekh Muhammad hisyam kabbani, *energy zikir dan shalawat*, Jakarta: PT Serambi Ilmu Semesta 1998), hal.11

<sup>7</sup> Hasbi As-Shiddieqy, (2009), *Pedoman Dzikir dan Doa*, Jakarta: Bulan Bintang, hal. 36



is chanting Allah's name as much as possible by fulfilling the rules, methods, pillars and conditions.<sup>8</sup>

It can be concluded that zikir is a Muslim's awareness as a creature of Allah who is obliged to remember Him verbally, in heart and in spirit as well as thinking Islamically and acting in accordance with Islamic law, whether standing, sitting, lying down or... This awareness becomes the "spirit" of every action of a Muslim. Because with this awareness, a Muslim will always be bound by the Shari'a and Allah's rules, so that he fills his life only with actions that bring rewards and always tries to avoid actions that are prohibited by God.

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<sup>8</sup> Ahmad Syafi'i, (2011), *Dzikir Sebagai Pembina Kesejahteraan Jiwa*, Surabaya: PT. Bina Ilmu, hal. 14

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