

Contribution of Sufistic Psychotherapy to The Mental Health of The Elderly

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Abstract

Sufistic psychotherapy is part of the development of Islamic psychotherapy. Namely psychotherapy based on sufistic values. Sufism (sufistic) is a science that aims to cleanse the human soul to draw closer to God. So that it has a relationship with the mental or mental condition of a Sufism practitioner. Mental health is the condition of an individual who realizes the potential in himself, the ability to overcome problems in his life, is able to develop, is productive and has psychological well-being. The elderly are one of the individuals who are vulnerable to experiencing mental health disorders. So, through sufistic psychotherapy it is hoped that it can help improve the mental health experienced by the elderly. This research uses a qualitative approach with a literature study method. The purpose of this study is to find out what sufistic psychotherapy is, and how sufistic psychotherapy contributes to the mental health of the elderly. The results of this study, that thought, salat, and puasa carried out sufistically (full of passion) can overcome mental health problems experienced by the elderly, such as depression, anxiety, and post power syndrome.

Keywords: *Elderly, Mental Health, Sufistic Psychotherapy.*

Abstrak

Psikoterapi sufistik merupakan merupakan bagian dari perkembangan ilmu psikoterapi Islam. Yakni psikoterapi yang berbasis pada nilai-nilai sufistik. Tasawuf merupakan ilmu yang memiliki tujuan untuk membersihkan jiwa manusia dan mendekatkan diri kepada Allah. Sehingga tasawuf memiliki kaitan dengan kondisi kejiwaan atau mental. Kesehatan mental merupakan kondisi seseorang individu yang menyadari potensi dalam dirinya, kemampuan mengatasi permasalahan dalam kehidupannya, mampu berkembang, produktif dan memiliki kesejahteraan psikologis. Lansia merupakan salah satu individu yang rentan mengalami gangguan kesehatan mental. Maka, melalui psikoterapi sufistik diharapkan dapat membantu dalam meningkatkan kesehatan mental yang dialami oleh lansia. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kepustakaan. Tujuan penelitian ini adalah mengetahui apa yang dimaksud dengan psikoterapi sufistik, dan bagaimana kontribusi psikoterapi sufistik bagi kesehatan mental lansia. Hasil dari penelitian ini, bahwa zikir, salat, dan puasa yang dilakukan secara sufistik (penuh penghayatan) dapat mengatasi permasalahan kesehatan mental yang dialami oleh lansia, misalnya seperti depresi, kecemasan, dan post power syndrome.

Kata Kunci: Kesehatan Mental, Lansia, Psikoterapi Sufistik.

Introduction

Elderly is a human life cycle that is experienced by almost all humans. An elderly person generally experiences changes in the form of declining aspects of health, both biological and psychological¹. Mental health is often referred to as mental health. Mental health has a close relationship with the biological health of an individual, including an elderly person. Based on data from Badan Pusat Statistik (BPS) the number of the elderly population has now increased, even more than the number of children under five. In 2010 the number of elderly

¹ Zurratul Muna and Liza Adyani, "Analisis Kesehatan Mental Pada Lansia (Memahami Kebersyukuran Pada Lansia Muslim Di Aceh Utara)," *Jurnal Psikologi Terapan (JPT)* 3, no. 1 (February 2021): 7.

people was 18 million and increase in 2020 to 27 million. The increasing number of elderly people has various consequences for aspects of life ².

Mental health is the condition of an individual who is aware of his potential, the ability to overcome problems in his life, can develop, be productive and have psychological well-being ³. Mental health is one that is experienced by the elderly ⁴. In terms of age, the elderly is someone aged 60 years and over, because this age factor causes some of the elderly's bodily functions to decrease so that their mental health is disturbed.

There are several studies that examine the mental health experienced by the elderly. Among them, Hardianti et al., said that the mental health conditions of the elderly are in the form of anxiety, fatigue, offense, so it needs to be family support for the elderly ⁵. Tai Chi exercises can improve mental health in the elderly, Thai Chi techniques are carried out continuously for 30-40 minutes ⁶. Practices and values in religion can be used as a solution in improving the mental health of the elderly, for example by teaching how to interpret gratitude ⁷.

Mental health in Indonesia still needs alternative services as a form of social care, especially mental health experienced by the elderly ⁸. There are several approaches taken by researchers in improving mental health for the elderly. This study aims to provide contributions and alternatives

² Badan Pusat Statistik, "Statistik Penduduk Lanjut Usia 2021," *Badan Pusat Statistik*.

³ Heru Setiawan, Ibadillahhis Solikhina, and Ummi Ni'matun Nada, "Kontribusi Agama Dalam Kesehatan Mental," *AKTUALITA Jurnal Penelitian Sosial dan Keagamaan* 12, no. Juni (2022): 69-87.

⁴ Rahmatullah Azmi et al., "Hubungan Religiusitas Dengan Kejadian Depresi Pada Lansia Di Balai Sosial Lanjut Usia Mandalika," *Bima Nursing Journal* 2, no. 2 (2021): 119.

⁵ Dian Hardianti, Jamaluddin Hos, and Sarpin Sarpin, "Bentuk Dukungan Keluarga dalam Menjaga Kesehatan Mental Lansia," *Jurnal Kesejahteraan dan Pelayanan Sosial* 1, no. 2 (November 2020): 138.

⁶ Wahyudi Mulyaningrat, Wahyu Ekowati, and Keksi Girinda Swasti, "Studi Literatur Review Dalam Mempelajari Teknik Tai Chi Untuk Menjaga Kesehatan Mental Lansia," *Jurnal Pendidikan dan Teknologi Indonesia* 2, no. 7 (July 2022): 295-304.

⁷ Muna and Adyani, "Analisis Kesehatan Mental Pada Lansia (Memahami Kebersyukuran Pada Lansia Muslim Di Aceh Utara)."

⁸ Statistik, "Statistik Penduduk Lanjut Usia 2021."

for the elderly who have mental health problems ⁹. This is done because mental health services in Indonesia are still relatively low.

So there are several alternatives offered in dealing with mental health experienced by the elderly. This study tries to offer how the concept of Sufistic psychotherapy contributes to the mental health of the elderly. Sufistic psychotherapy is a therapeutic technique based on Sufism values in treating individual mental problems ¹⁰. Therapy that uses a tasawwuf approach is called by terms such as sufi healing ¹¹. There is also a psychosufistic term that combines tasawuf with psychology in understanding human problems ¹².

Based on the explanation above, the formulation of the research problem is, what is a Sufistic psychotherapy method? How does the contribution of Sufistic psychotherapy in dealing with mental health experienced by the elderly. The results of this study are expected to be applied in society as an alternative in mental health problems.

This research uses a qualitative approach with the method of literature study. Qualitative research emphasizes the observation of phenomena and examines more into the substance of the meaning of the phenomenon or object studied ¹³. While the library study method is a data collection technique by conducting a review of the literature in the form of books, notes, journals and other data related to research problems ¹⁴. In this study will examine how the values of sufism (sufistic) can be used as psychotherapy. Then what is the contribution to the mental health of the

⁹ Nur Sabrina Zulkifli and Nur Firdous Mohamed, "The Relationship between Internet Addiction, Mental Health, and Suicidal Behavior among Undergraduate Students in Malaysia," *Psychosophia: Journal of Psychology, Religion, and Humanity* 5, no. 1 (2023): 46–52.

¹⁰ M Agus Wahyudi and Syamsul Bakri, "Psikoterapi Sufistik Dalam Pengobatan Reiki Pada Masa Pandemi," *Syifa al-Qulub: Jurnal Studi Psikoterapi Sufistik* 6, no. 1 (2021): 63–73.

¹¹ Amin Syukur, "Sufi Healing: Terapi Dalam Literatur Tasawuf," *Walisongo* 20, no. 2 (2012): 391–412.

¹² A S Raharusun, "Kajian Psikosufistik Terhadap Penciptaan Manusia Dalam Islam," *Syifa Al-Qulub: Jurnal Studi Psikoterapi Sufistik* (2021).

¹³ Sugiono, *Metode Penelitian Kualitatif* (Bandung: ELFABETA, 2008).

¹⁴ Moh Nazir, *Metode Penelitian* (Bogor: Ghalia Indonesia, 2013).

elderly. Research data will be obtained through literature review and data collected from the field related to the research theme.

Discussion

Elderly Mental Health

Mental health has a bounded definition, meaning that a person is said to have mental health influenced by the culture and culture in which that person lives¹⁵. There is also an understanding that mental health is an individual who grows, develops towards maturity in life, is responsible, can make adjustments in the environment, and participates in maintaining social rules and actions in culture¹⁶. So individuals who have mental health are those who are able to face life's problems so they have a quality of life.

The World Federation for Mental Health formulates the notion of mental health as a condition that allows for the best possible physical, intellectual and emotional growth as long as it is in harmony with the situation of other people. Civilization that prioritizes mental health allows its citizens to grow according to their talents. Within the framework of the Global Mental Health Federation, it is evident that receiving assistance from society is necessary for mental health to grow effectively while also being insufficient from an individual perspective¹⁷. There are many ways to define mental health, including not experiencing mental disorders, not falling ill due to stressors, according to capacity and in harmony with the environment, and growing and developing positively¹⁸.

Based on this explanation, it can be concluded that mental health is the condition of individuals who are able to carry out self-development,

¹⁵ Sias, *Kesehatan Mental Dan Terapi Psikologis* (Jakarta: Ruhama, 2006).

¹⁶ Latipun & Notoedirjo, *Kesehatan Mental, Konsep Dan Penerapan* (Malang: Universitas Muhammadiyah, 2005).

¹⁷ J. Piper and Uden, *Regional in Coping and Mental Health Care, Yord* (New York: University Press, 2006).

¹⁸ Latipun & Notoedirjo, *Kesehatan Mental, Konsep Dan Penerapan*.

be productive, be able to deal with problems in their lives, adaptively positive relationships with their surroundings, so that they have meaning in life. This kind of thing should also be owned by an elderly person. In general, the elderly are categorized as someone who is over 60 years old. A condition where there is a change in the biological and psychological performance of the elderly which sometimes triggers the emergence of mental health problems that need attention and provide solutions to the problem.

In fact, older people may suffer from mental health conditions including grief, stress and anxiety disorders. WHO estimates that between 5 and 7 percent of elderly people worldwide suffer from depression. However, around 3.8% of elderly people suffer from anxiety problems. Also, a number of risk factors can increase the likelihood of mental health problems at any stage of life. Older people in particular may face pressures in life that are universal and more common as they age.

In addition, the elderly are more likely to experience a decline in socio-economic level as a result of retirement, which is an event that is more vulnerable to be faced by older individuals. All of these factors cause older people to isolate themselves, feel lonely, or experience psychological suffering, which may require long-term care. Physical and mental health are interrelated. For example, seniors with certain illnesses (such as heart disease) have higher rates of depression than healthy seniors¹⁹.

So, it is necessary to have an alternative in dealing with the problems experienced by the elderly, especially those that interfere with the mental health of the elderly. Sufistic psychotherapy is one of the solutions to deal with the problems of the elderly. Because, the elderly have the right to happiness in their life, so there needs to be concern for the mental health condition of the elderly. For more details, we will describe the following about sufistic psychotherapy.

¹⁹ Meta Amelia Widya Saputri and Endang Sri Indrawati, "Hubungan Antara Dukungan Sosial Dengan Depresi Pada Lanjut Usia Yang Tinggal Di Panti Wreda Wening Wardoyo Jawa Tengah," *Jurnal Psikologi Undip* 9, no. 1 (2011): 65–72.

Sufistic Psychotherapy

Sufistic psychotherapy consists of two terms, namely psychotherapy and Sufism (Sufism). In order to easily understand Sufi psychotherapy, it is necessary to understand these two terms. Psychotherapy is defined as treatment using a psychological science approach to problems experienced by humans, especially in psychological terms. There are also those who say that psychotherapy is the provision of assistance and services for individuals who experience problems in living life ²⁰.

So psychotherapy is a method in the branch of psychology that has a role in helping individual problems in life, especially in mental problems. The development of the times led to the emergence of various kinds of problems experienced by humans. So there is a need for innovation that can be used as a counter in dealing with various complex human problems, including in this study how Sufistic psychotherapy is used as a service for mental problems in the elderly

The development of science has resulted in the emergence of a branch of study of Islamic psychotherapy. In general, Islamic psychotherapy is defined as a method of treatment based on the Qur'an and sunnah ²¹. In addition, the factor of the Islamization of science inspired Muslim psychologists to formulate the concept of Islamic psychology and a treatment called Islamic psychotherapy was born. Among the experts in the study of Islamic psychology are Muhammad Uthman Najati and Malik Badri. Works related to this study, such as Methodology of Islamic Psychotherapy, Hadith al-Nabawiyah wa Ilmu al-Nafs; The Dilemma of Moslem Psychologist; Islam and Modern Psychotherapy; and Islamic Counseling; Al-Quran wa science al-nafs ²²

Meanwhile, Sufism is one of the studies in Islam that emerged in the 2nd century H. This was marked by a figure named Abu Hasyim al-Kufi (W. 772 M/150 H) who had the title al-Sufi. Abu Hasyim lived during

²⁰ M M Maslahat, "Problematika Psikologis Manusia Modern Dan Solusinya Perspektif Psikologi Dan Tasawuf," *Syifa al-Qulub: Jurnal Studi Psikoterapi Sufistik* (2021).

²¹ Zakiyah Daradjat, *Kesehatan Mental* (Jakarta: Peberbit Bulan Bintang, 1989).

²² Khairunnas Rajab, Mas'ud Zein, and Yasmaruddin Bardansyah, *Rekonstruksi Psikoterapi Islam* (Pekanbaru: Cahaya Firdaus, 2016).

the era of the Umayyads, he was known as a person who was an expert in asceticism (zahid). Sufism is often referred to as Sufism or the Sufistic movement, meaning people who take spiritual (inner) practices by doing tazkiyatun nafs to get closer to Allah.²³

There are several perspectives on the etymology of the word "sufi". Among them "safa" which means holy, is the origin of the word Sufi. Others argue that Sufism comes from the word "shufanah" which refers to the wood that survives in the desert and serves as a metaphor for those who have lost a lot of weight as a result of doing riyadhah and mujahadah. Second, it comes from the term "saff" which is used to refer to the congregation of the first salat. This is because the Sufis often stand in the row or the first place in the salat line. Finally, the term "Suffah", which refers to the companions who traveled with the Prophet Muhammad while leaving all their assets behind, is the origin of the name "Suffah". Fourth, the name "Sufism" comes from the Greek word "Shopos" which means knowledge ²⁴.

Sufism is an Islamic teaching that directs behavior to purify the soul with the aim of getting closer to Allah. To obtain the necessary spiritual happiness, as in eudaimonism²⁵, Sufism teaches how to purify oneself, become more moral, and perfect one's spirituality²⁶. In the development of Sufism, it is a reaction to the notion of intellectualism, namely an understanding that makes religion an intellectual commodity and makes Islam just a ritual without any appreciation²⁷. So that Sufism can be used as a solution to various problems experienced by its adherents, one of which is mental health problems.

²³ Rizky Suganda, Endro Sutrisno, and Irawan Wisnu Wardana, *Akhlaq Tasawuf*, *Journal of Chemical Information and Modeling*, vol. 53, 2013.

²⁴ Harun Nasution, *Falsafat Dan Mistisisme Islam* (Jakarta: Bulan Bintang, 2008).

²⁵ Akhmad Roffi Damyati and Hatice TOKSOZ, "The Ethical Philosophy of Eudaimonism by Ibn Sina Based on An-Nakhjuwani's Work Syarhal-Isyarat," *Tasfiyah: Jurnal Pemikiran Islam* 7, no. 2 (2023), <https://ejournal.unida.gontor.ac.id/index.php/tasfiyah>.

²⁶ Syamsul Bakri, "Dakwah Sufisme Jawa Dan Potrer Keberagaman Di Era Milenial Berbasis Kearifan Lokal," *Esoterik: Ahlak dan Tasawuf* 05, no. 02 (2019): 267–281.

²⁷ Carl W. Ernest, *Words of Ecstasy in Sufism* (Kuala Lumpur: C.O. Publishing, 1994).

So it can be concluded, Sufistic psychotherapy is handling, treatment, prevention carried out by a practitioner to help problems faced by humans with a sufistic approach. Why this merger can be done, between the science of psychology with the science of Sufism. Although the two disciplines have different paradigms, they both have the same object of study and the same goals. Psychology and Sufism make humans the object of study. Helping to solve human problems is also the aim of these two disciplines.

Implementation of Sufistic Psychotherapy in the Mental Health of the Elderly

Religion has an important role in mental health problems. Islam has an offer in the form of Sufistic psychotherapy, namely treatment based on Sufism values and healing techniques taught by Sufis. Mental health in the elderly is one that can be used as an object in the application of Sufistic psychotherapy. The elderly have the same potential as teenagers in terms of mental health problems. Regarding religion which has a big role in mental health, it can be seen in Surat Yunus verse 57 which means; *"... Verily, a lesson (Qur'an) has come to you from your Lord, a cure for what is in the breasts and guidance and mercy for those who believe."* In Surah Fushshilat verse 44 it is also explained, which means: *"The Qur'an is a guide and a cure for those who believe."*²⁸.

The types of mystical psychotherapy practices offered in this study, especially in helping mental health problems in the elderly, include dhikr qalbi psychotherapy, salat psychotherapy, and puasa psychotherapy. An explanation of these types of psychotherapy will be discussed in the next chapter. However, it does not rule out the possibility that there are other types of therapy, but this research focuses on these three types of therapy in dealing with mental health problems in the elderly. Meanwhile, mental health disorders experienced by the elderly include depression, anxiety, bipolar, and schizophrenia.

²⁸ Departemen Keagamaan, *Terjemahan Al-Qur'an* (Jakarta, 2009).

Depression is a mood disorder that makes a person feel sad and lose interest²⁹. The anxiety in question is excessive worry about something that is considered normal by other people so that they feel threatened³⁰. Bipolar is a change in unstable mood, sometimes very happy and suddenly feeling very sad. Meanwhile, schizophrenia is a mental illness that causes individuals to be unable to distinguish between reality and hallucinations³¹.

How the process of applying Sufistic psychotherapy to mental health problems experienced by the elderly will be explained in the following discussion:

Psychotherapy Zikir Qalbi (zikir of the heart)

Zikir linguistically means remembering. Meanwhile, according to the term, dhikr is interpreted as a ritual in the form of saying tayyibah sentences taught in Islam with the aim of remembering Allah. There are several models of zikir which are mind remembrance (meditation), verbal remembrance, charitable remembrance, and qalbi (heart) remembrance. Zikir qalbi is a ritual of remembering Allah which is carried out by starting with oral remembrance and then continuing inwardly until the oral traces disappear. Remembrance of the heart can also be interpreted as remembrance with the tongue and heart, meaning that the tongue utters certain words of remembrance, but the heart carries out appreciation³².

So, zikir qalbi is simply interpreted as an activity of remembering Allah with full devotion in the heart. So that it can have a psychological

²⁹ M. Agus Wahyudi, "Psychological Well-Being Sufism Practitioners as A Sufistic Counseling," *Konseling Religi* 11, no. 1 (2020): 145–159.

³⁰ Mutiara Andini, Djumi Aprilia, and Primalita Putri Distina, "Kontribusi Psikoterapi Islam Bagi Kesehatan Mental," *Psychosophia: Journal of Psychology, Religion, and Humanity* 3, no. 2 (2021): 165–187.

³¹ Ahmad Saifuddin, *Psikologi Agama Implementasi Psikologi Untuk Memahami Perilaku Beragama*, ed. Irfan Fahmi, Pertama. (Jakarta: Prenadamedia Grup, 2019).

³² Wenda Asmita and Irman Irman, "Aplikasi Teknik Zikir Dalam Konseling Terhadap Kesehatan Mental," *Al-Ittizaan: Jurnal Bimbingan Konseling Islam* 5, no. 2 (October 2022): 80–85.

impact on the perpetrators, and qalbi remembrance can be used as a means of psychotherapy.

There are several aspects that make dhikr a solution in dealing with mental health problems in the elderly. As stated above, one of the mental health disorders of the elderly is depression. Triggers of depression experienced by the elderly are caused by several things, for example, loss of a partner (lover), decreased biological health, post power syndrome (a mental condition experienced by someone who loses power or authority and is followed by decreased self-esteem), financial, lack of social support, and others. These conditions tend to make the elderly perform abnormal and maladaptive behaviors.

Abnormal and maladaptive behavior can be overcome by doing dhikr qalbi. Why that can happen, in the psychotherapy paradigm a person's mind and heart can affect a person's psychological condition. While a person's psychology will affect his behavior. It should be noted, qalbi remembrance can be used as psychotherapy if done continuously. So is the essence of dhikr which is done continuously in remembrance of Allah (zikir). This, if done, will bring the individual into full awareness that he is always known by Allah. Individuals have the belief that every thought, speech, and action is always known by Allah, so that it will make them potentially carry out normal actions and can avoid mental health disorders.

In addition, there are also several benefits of remembrance, including: eliminating all worries and anxieties, can give joy and happiness, keeps negative things away, strengthens the heart and body, makes the heart calm, makes it easier for sustenance to come³³. Thus through remembrance of the qalbi can prevent the elderly from mental health disorders, and can be used as a solution when the elderly experience mental health problems such as depression.

Based on this explanation, it can be concluded that dhikr can be used as psychotherapy to treat psychological disorders and improve mental health. However, it is necessary to pay attention to the process of remembrance. Because effective dhikr can be mentally healthy if it is

³³ Wahyudi, "Psychological Well-Being Sufism Practitioners as A Sufistic Counseling."

accompanied by deep appreciation, dhikr is not just remembering Allah, but also accompanied by a feeling of surrender to Allah. And, most importantly, so that this Sufistic psychotherapy does not violate aqidah, the intention to do dhikr is solely for the purpose of getting closer to Allah. Whereas remembrance can be used as medicine or can improve mental health, it is a fadilah or benefit from the appreciation of zikir.

This study also provides confirmation of several previous studies. Especially in discussing the contribution of dhikr to mental health disorders. These studies include; Dhikr psychotherapy has a calming effect that arises from zikir therapy which can reduce individual anxiety levels³⁴. In psychology, remembrance has at least two aspects, namely remembrance as a psychotherapeutic medium, and remembrance having psychotherapeutic values, so that in this case it provides a new direction for the development of psychotherapy³⁵.

Psychotherapy Salat

Salat is one of the core worship in Islam. Salat is revealed directly by Allah SWT. to the Prophet Muhammad, without the intermediary of the *malaikat jibril*. In the pillars of Islam, salat occupies the second position after saying the shahada. So, salat is the most important worship in Islam, salat is also interpreted as a pillar of religion.

Salat are held every day while other services are held at certain times and moments. If someone has a good history of praying (never leaving fardhu salat), it is believed that other acts of worship will also be good. Conversely, if someone is not consistent in salat, then the other acts of worship are doubted. Moinuddin (1985) says, salat is an external and internal practice.

The exercises as well as spiritual exercises which are of very high value. By considering each of these aspects in detail, one can learn why

³⁴ Aisyatin Kamila, "Psikoterapi Dzikir Dalam Menangani Kecemasan," *Happiness, Journal of Psychology and Islamic Science* 4, no. 1 (2022): 40–49.

³⁵ Ibrahim Iskandar and Mirza Mirza, "Praktik Zikir Suluk Sebagai Psikoterapi Di Aceh" 5, no. 2 (2022): 209–232.

Sufis, under some circumstances, think and think that it is better to die than not to salat.

Salat is considered to have a variety of positive impacts, both the impact on one's physical and psychological impact. The physical impact is in the form of health, because salat includes certain movements which, if done correctly, will help smooth the flow of blood and oxygen. In addition, it also helps stretch tense muscles. Thus, it can cause a person to be healthier and fresher. The impact on the psyche, for example, is in the form of peace of mind and comfort.

The implementation of salat to become psychotherapy is as follows:

First, obligatory salat can only be performed at certain times. It is the same with sunnah salat which are tied to interests, for example duha salat, hajat salat, and midnight salat. However, there are salat that can be performed at any time and are not bound by time (as long as they are not performed at times that are forbidden to pray), these salat are called absolute sunnah salat. If someone experiences psychological instability due to certain things and there is a salat available to overcome this condition, then someone is encouraged to perform the salat. For example, when someone is worried because they are worried about sustenance, then someone can do Duha salat. After the duha salat, one recites and lives the salat after the duha salat which contains elements of catharsis and cognition reconstruction from irrational thoughts to rational thoughts. However, if a person experiences negative emotions and psychological disturbances that are not related to the salat which contains an element of a certain purpose, then one can perform the absolute sunnah salat.

Second, salat will have an optimal impact if it is done with full appreciation and not in a hurry. Therefore, someone who has a psychiatric disorder should be encouraged to improve the quality of salat. For example, learning to understand the meaning of the readings in salat. So, by understanding the reading of the salat, one can live it and feel the impact on the psyche.

Third, fix the intention in salat. Performing salat is not just abolishing obligations, nor is it only oriented towards fulfilling one's own

interests. However, interpreting salat as improving the relationship with God, increasing the intensity and quality of closeness to God, as well as an effort to be grateful because God has given countless gifts since the beginning of life. Thus, in this way a person can realize that the problems he is facing are nothing compared to God's grace. Therefore, there will be a sense of confidence and not worry in dealing with problems. Finally, someone will avoid psychiatric disorders.

Thus the explanation about salat can be useful as psychotherapy. This is because there is an element of catharsis, cognitive restructuring to change irrational beliefs into rational ones, regular breathing, and raising social support. Even so, the presence or absence of the physical and psychological benefits of salat does not add to or diminish the privileges of salat as worship.

Psychotherapy Puasa

In language, puasa comes from the Arabic word shaum which means the same as the word imsak which means to hold or guard. Whereas in terms, puasa is refraining from eating, drinking, jima', and other things that break the fast from sunrise to sunset. Puasa apart from being a person's shield from acts that violate the Shari'a, it is also a form of servitude for a servant to God to earn the pleasure of Allah³⁶.

Although there are several studies that find that puasa has a positive impact on physical health. However, it is undeniable that puasa has a positive contribution so that it can improve mental health, manage emotions, and improve psychological well-being³⁷.

Some things that can make puasa to provide mental health for the elderly include:

First, Puasa teaches people to wait patiently and manage emotions. Puasa is a time-bound worship, meaning that one has to wait for the time to be allowed to eat and drink. In the Islamic context, puasa is carried out

³⁶ Husnul Hidayati, "Riyadhah Puasa Sebagai Model Pendidikan Pengendalian Diri Untuk Pemenuhan Kebutuhan Fisiologis," *Millah* 20, no. 1 (2020): 111-134.

³⁷ M. Agus Wahyudi, "Psikologi Sufi: Tasawuf Sebagai Terapi," *Esoterik: Ahlak dan Tasawuf* 04, no. 02 (2018): 192-202.

from sunrise to sunset. During that time, one is not allowed to do anything that breaks the fast. Only when the sun sets is one allowed to eat and drink.

In the psychology paradigm, patience is often associated with emotional regulation. With patience or emotional regulation, a person can be more mentally and psychologically healthy. This is because a person is not used to prioritizing his emotions, but rather prioritizing self-control. Anger is often less effective in solving problems. However, being accustomed to being patient and applying emotional regulation can make a person able to control their emotions and when emotions are stable then a person will be able to behave appropriately. Thus, a person's psychological health is increasing and a person is protected from psychiatric disorders.

Second, puasa makes people aware that there are desires that must be controlled. The essence of puasa is that God wants to provide information that there is something in the human body that is actually beneficial, but if it is not used in the context it will be damaged. That something is called lust. In the psychodynamic paradigm, this lust for anger is almost the same as the human personality structure called the id which is dominated by instinct. In the behavioral or behavioristic paradigm, this passion for anger is often the cause of behavior that cannot adapt to the environment so that abnormal behavior appears.

When an elderly person can control his lust, it will be reflected in his positive behavior. In the end, an elderly person is not susceptible to mental health problems. One of the causes of mental health disorders is abnormal behavior. In the psychoanalytic paradigm, an individual is said to be abnormal if he experiences a disorder if the ID aspect is more dominant than the Ego or Super-Ego aspect. Whereas in the behavioristic paradigm, an abnormal individual is when the individual is unable to control his impulses so that he cannot adapt to the environment. Thus, an elderly person if he is able to control his passions, one of which is through puasa, it will minimize an elderly person experiencing mental disorders, and an elderly person can adapt to the environment.

Third, puasa as a medium of sublimation. Sublimation is an ego defense mechanism by diverting attention to positive things. The practice

of puasa provides a prohibition so as not to commit acts that can damage or impede the quality of the fast itself. So in puasa it is not just holding back eating and drinking, but also keeping your thoughts and feelings oriented towards positive things³⁸.

Therefore, if someone is puasa and still has lust, then it can be used to do useful things, such as reading the Qur'an, reciting the Qur'an, performing sunan salat and other positive behaviors. Such positive behavior automatically outweighs a person's opportunities for negative behavior, which can become a cause of instability in his psychological state. In the end, human mental health can be achieved.

The Sufis teach that every religious teaching, including the teachings of puasa must be carried out with full appreciation, that every worship we do is actually communicating with God. Puasa that is carried out continuously and with full appreciation will have an impact on the mental condition of a person, including the elderly. In the paradigm of behaviorism or psychology of behaviorism, that routine becomes a conditioning tool or habit that can eliminate psychological deviations when the positive impact of the habit is felt. That's why it's important to emphasize the quality of puasa, not just puasa. It is hoped that puasa can eliminate a person's abnormal behavior so that it has an impact on mental health.

Conclusion

Sufistic psychotherapy is a treatment technique based on the values of Sufism, to help overcome the psychological problems experienced by humans. In addition, Sufistic psychotherapy also contributes to improving mental health. One of them is mental health disorders in the elderly. Elderly is the phase of an individual who is over 60 years old. The types of psychotherapy offered by Sufistic psychotherapy are zikir, salat, and puasa. These practices are carried out with full appreciation so that they have benefits as psychotherapy. Especially for the mental health of the

³⁸ Syamsul Bakri and Ahmad Saifuddin, *Sufi Helaing, Integrasi Tasawuf Dan Psikologi Dalam Penyembuhan Fisik Dan Psikis* (Depok: PT. RajaGrafindo, 2019).

elderly, such as anxiety disorders, depression, stress, and post power syndrome.

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