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Implementation of Islamic Spiritual Guidance in Growing Self-Acceptance of Cancer Patients

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Abstract

Cancer sufferers need Islamic spiritual guidance. Islamic spiritual guidance has received attention from religious institutions, namely the Indonesian Zakat Initiative Patient Shelter. This study aims to determine the implementation of Islamic spiritual guidance in growing self-acceptance of cancer patients. The type of this research method is using descriptive qualitative and psychological approach. Data collection techniques in this study used participant observation, unstructured interviews and documentation. The results of this study indicate that first, the implementation of Islamic spiritual guidance has been proven to provide solutions to the problems experienced by cancer sufferers in growing self-acceptance, in the form of: direct methods by listening and giving advice face to face, the material presented is related to belief in the help of Allah SWT, life motivation and wisdom behind illness. Second, cancer sufferers who have low self-acceptance are characterized by frequent crying, difficulty controlling their emotions, not accepting the situation they are suffering from. After receiving Islamic spiritual guidance, cancer sufferers are able to be positive about themselves, willing to accept their good and bad qualities, and have a positive attitude towards their past so that they can be said to experience growth in self-acceptance in an optimal direction.

Keywords: Islamic spiritual guidance, self-acceptance, cancer patient

Introduction

Based on the data from the World Health Organization (WHO), in 2010 cancer became the number one cause of death in the world beating heart attacks. According to WHO predictions, in 2030 there will be 75 million people affected by cancer in the world. Deaths from cancer can reach 45% in 2007-2030, which is around 7.9 million people to 11.5 million deaths. Cancer is a disease of abnormal growth of body tissue cells which then turn into cancer cells. Cancer cells grow rapidly out of control and continue to divide. These cells then infiltrate the surrounding tissue (invasive) and continue to spread through connective tissue, blood and attack important organs and the spinal cord (Ariani, 2015:5). Every cancer patient has different problems both physically and the attitude of the reaction in dealing with it. The problems commonly experienced by cancer patients regarding psychological conditions are feelings of fear and anxiety, low self-esteem and shame, and depression (Hawari, 2004:868).

Cancer does not only cause physical problems, but also psychological problems. This occurs when the sufferer experiences excessive psychological stress. This condition then affects the repair of Deoxyribonucleic Nucleus Acid (hereinafter referred to as DNA), and causes the immune system to weaken. A weak immune system will not be able to fight foreign objects that enter the body, including cancer cells (Widyawati, 2012:42).

In 1998 WHO incorporated the spiritual dimension into it to achieve a more perfect level and well-being (Hasan, 2008:18). Health according to WHO is a state of well-being of body, soul, social and spiritual, known as bio-psycho-socio-spiritual (al-Faruq, 2012:21). Islam considers health as the most valuable blessing for life. A person is said to be healthy if he fulfills three elements (al-Faruq, 2012:21), such as physical, spiritual, and social health. Physical health is a form of balance with nature. Spiritual health is a form of balance and spiritually good relationship between Khaliq (creator) and creatures which is manifested in the form of worship to Allah SWT. Social health is health in the form of harmony between an individual and another. The fulfillment of these three elements creates a perfect state, both physically, mentally, socially, and spiritually. WHO also said that the concept of health is holistic, making Islamic Spiritual Guidance a skill that is widely developed, and has complemented the health standards that have been issued by WHO, namely bio-psycho-socio-spiritual.

Method

The type and research approach used was descriptive qualitative research. The approach used was a psychological approach. The primary data sources in this study were the data obtained from: cancer patients, spiritual mentors, family or patient companions and the caretaker of the patient's shelter.

The criteria of respondents in this study were still able to communicate well and had participated in Islamic spiritual guidance activities four times or a month. The data collection techniques were interviews, observation and documentation (Sugiyono, 2013:224), while the data analysis followed the analysis of the Miles and Huberman model (Sugiyono, 2008: 245) who argued that the activities in qualitative data analysis are carried out interactively and take place continuously until complete.

Theoretical Framework

Islamic Spiritual Guidance

According to the Great Indonesian Dictionary (KBBI), guidance is defined as instructions (explanations) on how to do something (Azzet, 2011:10). Another definition of guidance is also put forward by Prayitno and Amti (2004:99), guidance is the process of providing assistance by an expert to a person or several individuals, whether children, adolescents, or adults; so that people being guided can develop their own and independent abilities by utilizing individual strengths and existing facilities and can be developed based on applicable norms.

Shertzer and Stone define guidance in the Fundamentals of Guidance as the process of helping an individual to self and the world. Guidance is the process of providing assistance to individuals to be able to understand themselves and their environment (Shertzer & Stone, 1971:40). The book also explains that guidance is help given to individuals who are usually experiencing mental, social, intellectual, physical, emotional, psychological and spiritual development and growth. Guidance is a help that can be given to other people to be able to help those who are experiencing social, mental, physical, intellectual, psychological, emotional and spiritual development and growth.

Then, the meaning of spiritual is the inner body of humans which is often juxtaposed with the physical body. Islam is a religion that was revealed by Allah SWT to the Prophet Muhammad SAW guided by the holy book Al-Quran. Etymologically, Islamic Spiritual Guidance is spiritual guidance according to Islam. Meanwhile, in terminology, Islamic spiritual guidance is an approach to mental and spiritual care services based on Islamic teachings that are shown to individuals or someone who is sick (see Izzan & Naan, 2019:1-2). The other opinion from the Basics of Islamic Spiritual Guidance, provides an understanding that Islamic Spiritual Guidance is the process of providing assistance to individuals who experience faith/spiritual weakness or patients who are being sick so that they are able to undergo the exam in accordance with the guidance of Islamic teachings (Hidayanti, 2015 :24).

Islamic spiritual guidance activities have several subsystems which are smaller components and are part of the Islamic spiritual guidance service system. Some of the subsystems that constitute Islamic spiritual guidance services are none other than First, Spiritualists are professional officers who have been prepared to become professionals in their knowledge, experience and personal qualities in the field of Islamic spiritual guidance services. Second, the method is a method used by clergy in Islamic spiritual guidance to patients, either directly or indirectly. Third, Islamic spiritual guidance material is of course sourced from the holy book of Al-Quran and Hadith which is adapted to the patient's condition. Fourth, the media is everything that can be used as a tool in Islamic spiritual guidance, both written, oral, audio and video. Fifth, the patient is someone who gets spiritual guidance from the clergy. Sixth, Evaluation is an activity that aims to develop a follow-up plan as well as efforts to improve Islamic spiritual guidance services that have been provided to patients.

The Purposes of Islamic Spiritual Guidance

Quoting Ahmad Hidayat's opinion in the Basics of Islamic Spiritual Guidance, that the role of clergy in healing patients is twofold, namely being able to help healing or solving psychological problems and being able to help solving spiritual problems. Psychologically, patients and their families are expected to be more mature and eliminate harmful stress hormones. While spiritually, patients will be more trusting and patient, so that it will help the healing process by increasing healing hormones and immunoglobulins (Hidayanti, 2015:28).

The purpose of Islamic spiritual guidance can also be seen from the role of Islamic spiritual guides. As explained by Machasin (2012) in the Da'wah Science journal that the role of Islamic spiritual guides is to guide patients in dealing with their illness, so they are not upset and panicked, but patient and pleased with Allah's qadla and qadar, thus will make the patient have a high spirit to recover and can help accelerate the patient's recovery, Guiding prayers and dhikr to patients to ask for healing from Allah as a strengthening of the patient's belief that Allah alone can cure his illness, Raising awareness about the nature of the illness he suffers as a test of strengthening the belief that illness will abort his life's mistakes, Giving advice to be steadfast in the face of illness, being optimistic and kind to God that every disease can be cured except for the disease of old age, and Guiding when facing death, caring for the body when the patient dies.

The Method of Islamic Spiritual Guidance

There are two methods of Islamic spiritual guidance; direct and indirect methods. The direct method is the method used by which the spiritual officer conducts his guidance directly (face to face) with the patient. This method can be further broken down into individual methods and group methods. (Musnamar, 1992:49). The indirect method is the method used by spiritual officers through mass communication media. This can be done individually or in groups. In the individual method, for example by telephone, correspondence, and so on, while in the group method, for example through books, guidance boards, newspapers or magazines, brochures, radio (audio media), and television (Musnamar, 1992:50).

Self-Acceptance of Cancer Patients

Nurhansyah (2012) states self-acceptance as a condition in which a person has a positive attitude towards oneself, acknowledges and accepts various aspects of oneself including the good and bad qualities that exist in oneself and looks positively towards the life that has been lived. In line with Ryff (2004), according to Susanti (2008), self-acceptance is the willingness to accept oneself which includes physical, psychological, social, and self-accomplishment conditions, both strengths and weaknesses. In line with Ryff, Hurlock said that self-acceptance is a positive attitude when individuals accept themselves as human beings. The individual can overcome his emotional state (fear,

anger, anxiety, etc.) without disturbing others. Good self-acceptance will only occur if the individual wants and is able to understand his situation as it is, not as he wants it. In addition, they have realistic expectations according to their abilities.

Indicator of Self-Acceptance

1. The Characteristic of Self-Acceptance

The characteristics of individuals with self-acceptance according to Jersild (2016) are having a realistic appreciation of their strengths, having confidence in their standards and principles without being enslaved by the opinions of other individuals, having the ability to see himself realistically without being ashamed of his situation, recognize his strengths and be free to take advantage of them.

Recognizing his own weaknesses without blaming himself, he has spontaneity and a sense of responsibility within himself, accept his potential without blaming himself, have spontaneity and a sense of responsibility within himself, accept his potential without blaming himself for external conditions. control they also do not see themselves as individuals who must be controlled by anger or fear or become meaningless because of their desires but they are free from fear of making mistakes, feel they have the right to have certain ideas and desires and hopes. , do not feel jealous of the satisfactions they have not achieved (Rizka, 2018)

In a study conducted by Heriyadi, Sheree (2008) has the characteristics of self-acceptance, i.e.: Having confidence in the ability to face life, Considering himself valuable as a human being, Daring to take responsibility for his behavior, Accepting praise and criticism objectively, and Not blaming.

Ryff (2004) says that individuals who have low self-acceptance will feel dissatisfied with themselves, regret what happened in the past, find it difficult to open up, isolated and frustrated in relationships with other people. Meanwhile, individuals who have self-acceptance at an optimal or high level will have a positive attitude towards themselves, are willing to accept their good and bad qualities and have a positive attitude towards their past.

If someone has a high self-acceptance, then he will behave like a healthy person who loves God, is submissive and obedient to God, wants to admit mistakes made,

realizes that humans are quality creatures and humans who are always calm in mind by remembering Allah. A healthy person according to Islam is to think, act and act according to their nature which leads to happiness in life in this world and the hereafter. A healthy person can be achieved with a healthy mentality, because mental health is related to the way a person thinks, the way a person acts in dealing with everything every day, the way a person sees himself and his own life and the way a person makes decisions (Kibtyah, 2017:50-71).

2. Component of Self-Acceptance

According to Bastaman (2007), there are several components that determine a person's success in self-acceptance, namely as follows: Self Insight (Self-Insight); (The Meaning of Life); Changing Attitude (Changing Attitude); (Self Commitment); (Directed Activities); Social Support. In addition, the book Social Psychology explains that there are four sources for self-understanding, namely: introspection, observation of own behavior, influence of others and autobiographical memory (Rahman, 2017:51).

3. Factor of Self-Acceptance

Concerning the factors that influence self-acceptance, Hurlock (1974) suggests the factors that influence self-acceptance include: Understanding of oneself; There is something realistic; There are no obstacles in the environment; The pleasant demeanor of members of the public does not give rise to prejudice; The effect of success experienced; Identification with well-adjusted people; The existence of a broad self-perspective, namely paying attention to the views of others about oneself. This broad self-perspective is obtained through experience and learning.

Definition of Cancer

From the book Cancer Not the End of the World, explains that cancer cells do not only attack the surface of the body, but can attack the inside of the body's organs. Not infrequently cancer sufferers do not realize that cancer has damaged their body cells, because cancer does not show serious symptoms in its early stages. When you find out, usually the cancer has spread and has progressed to an advanced stage where the cancer is already malignant. (Zuhri, 2014:36).

Cancer is a disease caused by abnormal growth of body tissue cells. As a result, the cancer cells accumulate and interfere with the body's organs. Even cancer can spread through blood vessels or lymph tissue, and most cancers do not show symptoms in the early stages. Cancer can also attack anyone and spread quickly. If not treated seriously cancer can cause death. The cause of cancer in general are:

1. Family history; the percentage of cancer can be inherited in the family is only 5-10 percent.
2. Infection; several types of cancer originating from infection, namely liver cancer caused by infection with hepatitis B and C viruses, cervical cancer caused by infection with the Human Papilloma virus (HPV) and lymphoma cancer or other blood cancers caused by the Human Immunodeficiency Virus (HIV).
3. The environment, such as chemicals by consuming cigarettes and alcohol or dyes, flavorings or those contaminated with harmful metals. Ionizing radiation or the environment exposed to nuclear radiation. Unhealthy lifestyle habits, such as lack of rest, drug use and smoking. Cancer can also be caused by psychological factors, too much work creates stress which eventually results in emotional disturbances

Type of Cancer

Cancer cell growth can occur in various organs of the body, from the feet to the head. According to Akmal et al., (2010: 187), there are several types of cancer, one of them is Carcinoma, a type of cancer that grows and develops in the cells of the surface layer of the body or the surface of the body's channels, such as skin cell tissue, testes, ovaries, breasts, cervix, stomach, and pancreas. This type of cancer can be recognized and observed directly because it is found on the surface of the body. Lymphoma is a type of cancer that grows and develops in the lymph tissue, such as lymph tissue and bone marrow. Malignancy of the organ that forms blood cells causes a failure in the normal production of blood cells. Leukemia, is a type of cancer that does not form a tumor mass, but fills blood vessels and interferes with normal blood cell function. Sarcoma is a type of cancer that grows and develops in supporting tissues on the surface of the body, such as connective tissue, including cells found in muscles and bones. Glioma is a cancer that grows and develops in the nervous system, such as supporting tissues of the central nervous system, and carcinoma in situ, is a term used to describe abnormal cells that are

still limited in certain areas so that they are considered abnormalities or wounds that have not spread.

Cancer Therapies

The type of treatment that the doctor will choose depends on several things, from the type of cancer, the location of the cancer, the stage of the cancer, the general health condition of the patient, to the wishes of the patient. Usually chemotherapy, surgery, radiotherapy, bone marrow transplantation, immunotherapy, hormone therapy and targeted drug therapy ([Http://alodokter.com](http://alodokter.com), accessed on April 29, 2020). Here are some therapies to fight cancer (Ariani, 2015:30-95):.

1. Chemotherapy, using chemical compounds to kill cancer cells. The drugs consumed depending on the type of cancer can be one type or a combination.
2. Biological Therapy (immunotherapy), namely therapy that uses substances that increase the body's immune system against cancer.
3. Radiation therapy, which is therapy using X-rays or high-energy rays to damage cancer cells and stop their growth.
4. Radiotherapy. This therapy is used in advanced disease, but recently it is widely used with chemotherapy, either before or after as an adjuvant, radio-sensitizer or radio-enhancer.

Cancer cure is not only determined by medical therapy, non-medical therapy is an important thing that should be considered. Although not many people know that non-medical therapy is active, including psychological, social, and spiritual, in order to improve the quality of life of patients. Because the principle is to identify the abilities and positive aspects of the patient, encourage the patient to be responsible for them, accept change, and provide positive reinforcement to the patient's abilities through spiritual touches.

Problem with Cancer Patients

The problems commonly experienced by cancer patients regarding psychological conditions are feelings of fear and anxiety, low self-esteem and shame, and depression (Hawari, 2004:868). These feelings can actually make cancer worse. The

feeling of fear that is often experienced by patients due to cancer is a feeling of fear of being alone, a feeling of fear of being a burden to others, a feeling of fear of leaving the family, and a feeling of fear of an unfinished story. Patients should be able to eliminate feelings of fear so as not to hinder the spirit of life needed by cancer patients (Schreiber, 2009:241). Cancer patients will generally experience psychological impacts, namely anxiety, depression, the shadow of death, post-traumatic stress disorder, anger at themselves or at life, self-isolation (<https://dosenpsikologi.com/amp>, accessed on 29 April 2020).

Discussions

Cancer is a physical disease. However, it has an impact on the psychological, social, and spiritual aspects of the sufferer. As Hawari (2004: 868) says, every cancer patient has different problems. Both physically, attitude and reaction in handling it. The problems commonly experienced by cancer patients regarding psychological conditions are feelings of fear and anxiety, low self-esteem and shame, and depression. The other opinion was conveyed by Schreiber (2009: 241) the feelings of fear that patients often experience include feelings of fear of suffering caused by cancer, feelings of fear of loneliness, feelings of fear of being a burden to others, feelings of fear of leaving family, and feelings of fear of stories that have not been told. over. Thus, it is clear that cancer sufferers have complex problems (bio-psycho-social-spiritual).

The complexity of the problems faced by cancer sufferers as above, makes cancer sufferers have low self-acceptance. Ryff (2004) says low self-acceptance is characterized by feeling dissatisfied with himself, regretting what happened in the past, difficult to open up, isolated and frustrated in relationships with others. Furthermore, Ryff said optimal self-acceptance is characterized by being positive about himself, willing to accept his good and bad qualities and having a positive attitude towards his past. Another opinion was also conveyed by Susanti (2008) self-acceptance is the willingness to accept oneself which includes physical, psychological and social conditions, and his achievements both advantages and disadvantages he has.

The situations and conditions experienced by cancer sufferers make them not only need medical therapy, but also need other therapies (psycho-social-spiritual). This is what lies behind the need for Islamic spiritual guidance for cancer sufferers. The

Indonesian Zakat Initiative Patient Shelter (RSP IZI) is a place for cancer patients who are undergoing referral treatment at Doctor Kariadi Hospital. In addition to providing housing and dining facilities, RSP IZI also provides services and approaches in the form of Islamic spiritual guidance. Islamic spiritual guidance activities or lectures are held every Thursday afternoon, while room visits are conditional depending on the needs of cancer patients.

As the understanding of Islamic spiritual guidance in the book *Islamic Spiritual Guidance: A Touch of Peace in Sick states*, Islamic spiritual guidance is an approach to mental and spiritual care services based on Islamic teachings that are shown to individuals or someone who is sick (Izzan & Naan, 2019:1-2). Referring to this opinion, the spiritual guidance activities carried out by RSP IZI are in accordance with Islamic spiritual guidance for patients, especially cancer patients.

This can be identified further from the side of the activity process. Islamic spiritual guidance at RSP IZI is carried out to support medical treatment undertaken by cancer patients. RSP IZI does not only provide housing, transportation and food services, but also seeks to provide assistance from the other side (psycho-social-spiritual). Islamic spiritual guidance is a form of assistance for cancer sufferers from non-medical aspects. This activity seeks to provide services, care and mental-spiritual approaches based on the teachings of Islam. By fulfilling this service, it is hoped that cancer patients will have the ability to manage themselves and overcome problems that arise as a consequence of the disease they are suffering from.

In terms of the material delivered according to the needs of cancer patients living in RSP IZI. Islamic spiritual mentors are professionals in their fields, so that the goal of equipping cancer sufferers is well fulfilled. The material presented was the motivation for life, the wisdom behind illness and belief in the help of Allah SWT. From this side, there are efforts to achieve the goals of Islamic spiritual guidance. Quoting Ahmad Hidayat's opinion in the book *Basics of Islamic Spiritual Guidance*, that the role of clergy in healing patients is twofold, namely being able to help healing or solving psychological problems and being able to help solving spiritual problems. Psychologically, patients and their families are expected to be more mature and eliminate stress hormones harmful, while spiritually, patients will be more trusting and

patient, so that it will help the healing process by increasing healing hormones and immunoglobulins (Hidayanti, 2015: 28).

The purpose of Islamic spiritual guidance can also be seen from the role of Islamic spiritual guides. As explained by Machasin in the *Da'wah Science* journal that the role of Islamic spiritual guides is to guide patients in dealing with their illness, so they are not upset and panicked, but patient and pleased with Allah's qadla and qadar, thus will make the patient have a high spirit to recover and can help speed up the recovery of the patient. Guiding prayer and dhikr to patients is to ask for healing from Allah as a strengthening of the patient's belief that Allah alone can cure his illness. Raising awareness about the nature of the illness he suffers as a test of strengthening his belief that with illness he will abort his life's mistakes. Giving advice to be steadfast in the face of illness, being optimistic and kind to Allah that every disease can be cured except for the disease of old age, and Guiding when facing death, caring for the body when the patient dies.

If further analysed using the formulation of the objectives of Islamic spiritual guidance, the *tausiyah* activities every Thursday afternoon are able to fulfil the objective aspects of Islamic spiritual guidance. This is evidenced by the *aqidah* material which raised the theme of belief in God's help by Ustadzah Emy as a spiritual guide and continued at the next meeting about the wisdom behind illness. In several meetings, such as in April 2021, Ustadzah Emy also gave life motivation material as well as material related to spirituality and no less important was that in every meetings she was reminded to always be grateful and patient by carrying out every stage of treatment for cancer sufferers.

RSP IZI is more representative of group guidance services because of the 24 people who participate in it. The nuances of Islamic spiritual guidance are very visible in the *tausiyah* held every Thursday afternoon. Meanwhile, another important activity of Islamic spiritual guidance at RSP IZI is room visits. In particular, spiritual mentors and officers or administrators of RSP IZI visited every room for cancer sufferers in need. Room visit activities (*visit room*) are with a more in-depth approach and provide material based on the needs or conditions that are being experienced by cancer patients. This diverse state of self-acceptance of cancer sufferers is the focus of room visits. As the results of research conducted by researchers at the Patient Shelter of the Indonesian

Zakat Initiative (RSP IZI) Central Java. One of the cancer sufferers, Mr. K, who is a Nasopharyngeal cancer patient, admitted that he often could not control his emotions because he felt bored and felt like a burden on his family. Then, he is the head of the family who should earn a living. In addition, the breast cancer sufferer, Mrs. W, admitted that she had cancer for two years which made her unable to take care of her only daughter. She often blamed her condition and often cried.

The problems experienced by Mr. K and Mrs. W must be addressed immediately, because if it is not treated immediately it will make it difficult for cancer sufferers to recover because they are more focused on their anxiety and fear. In fact, if cancer sufferers can accept their situation, they will give positive thoughts that will encourage them to fight the disease. Self-acceptance is something that every cancer patient must have in order to accept the situation he faces and fight the disease with enthusiasm.

The experience felt by Mrs. W and Mr. K is a condition of low self-acceptance. Conditions that could not control their emotions are characterized by frequent crying and anger until they lock themselves in their rooms.

Table 1 Analysis of cancer patients before and after receiving Islamic spiritual guidance

Informant	Cancer	Self-Acceptance sufferers in the Implementation of Islamic Spiritual Guidance		Aspects of Islamic Spiritual Guidance
		Before	After	
W	Breast	Low self-acceptance: feeling dissatisfied with themselves, frustrated and regretting what has happened marked by feeling worried, anxious, often crying and complaining.	Self-acceptance increased by being positive about oneself, willing to accept the good and bad qualities marked by feeling like a lodger, calmer mind and more submissive to Allah SWT	Direct method by sharing and material related to belief in all God's help.
K	Nasopharynx	Low self-acceptance: regrets what happened and is dissatisfied with himself characterized by frequent anger with himself and his wife, feeling troublesome.	. Increased self-acceptance: willingness to accept good and bad qualities indicated by being willing to patiently follow treatment and participate in activities at RSP IZI.	The direct method of visiting the room and material about belief in God and the wisdom behind illness.

R	Lips	Low self-acceptance: self-blame, feeling dissatisfied with himself and frustrated characterized by frequent crying, blaming himself for feeling a burden to the child.	Increased self-acceptance: having a positive attitude towards his past, willing to accept the good and bad qualities of himself marked by realizing that all tests are from Allah and there is no need to worry.	The direct method by following the guidance in the hall, material on the motivation of life.
B	Spinal Nerve	Optimal self-acceptance: Be patient with oneself patiently, persevere in taking treatment	Increased self-acceptance: willing to accept the good qualities of oneself, being positive towards oneself and others marked by getting closer to Allah and more enthusiastic about taking treatment.	The direct method with the material aqidah, belief in all the will of Allah and the wisdom behind the sick.
S	Cervical	Self-acceptance was being characterized: had a positive attitude towards his past, which is cancer, but still cried a lot, worried.	Increased self-acceptance: willing to accept the good and bad qualities of himself marked by starting to accept the situation and reduce crying, enthusiastically participating in RSP activities.	The direct method with the material of belief in God's help and life motivation.
SK	Cervical	Low self-acceptance: feeling dissatisfied with himself, regretting what happened and frustrated marked by feeling anxious and bored of taking treatment	Increased self-acceptance: being positive about himself marked by less anxiety because every test must have a lesson.	Direct method with live motivational material.
FZ	Rectum	Low self-acceptance: feeling dissatisfied with himself and frustrated characterized by worry, fear of leaving his child and blaming himself for not being able to take care of his health.	Self-acceptance increases: being positive with oneself and willing to accept the good and bad qualities of oneself marked by starting to realize that everything that is destined will surely happen, striving to get healthy soon.	The direct method with the wisdom behind the illness and the story of the prophet Job.
LS	Breast	Low self-acceptance: feeling dissatisfied with himself, difficult to open up and frustrated characterized by feeling spent a lot of money,	Increased self-acceptance: willing to accept the good and bad qualities he has and being positive towards himself and others marked by being able to accept the fact that the pain the	The direct method and the material of wisdom behind illness and belief in

PA	Cervical	tired and worried about not being able to heal. Low self-acceptance: frustrated feeling dissatisfied with himself, regretting what happened characterized by anxiety, fear, feeling lonely, wanting to work immediately.	suffers must always be faced with patience. Self-acceptance increases: having a positive attitude towards oneself and having a positive attitude towards the past characterized by being calmer and most importantly always striving	Allah's help. . Direct methods and materials related to worship and wisdom behind illness.
NK	Lymph Nodes	Low self-acceptance: frustrated, regretting what happened and feeling dissatisfied with himself marked by tired and wanted family gatherings.	Self-acceptance increased: being positive about himself and his past and willing to accept the good and bad qualities marked by being more resigned to Allah, the most important thing is to always follow the stages of treatment. The problem of healed or not, Allah knows better.	Direct methods and materials about life motivation and worship to get closer to Allah.

Those who received Islamic spiritual guidance through room visits felt that they got more attention and gave new enthusiasm in fighting the disease they were suffering from. It also provided optimal self-acceptance so that cancer sufferers could have a positive attitude towards themselves and were willing to accept the situation they are experiencing.

Based on this description, it shows that Islamic spiritual guidance at RSP IZI was able to carry out its duties and functions well so that the effect was felt by the cancer patients. The tasks and functions carried out were in accordance with the objectives of the RSP IZI which is to provide welfare for treatment services run by cancer patients (documentation of the vision, mission and objectives of the RSP IZI) which states that the objectives of the IZI RSP are follows:

The purpose of the Patient Shelter is to make the patient smooth in carrying out treatment. This means by providing a place to live that is closer to the referral hospital, providing transportation facilities to take and pick up patients during therapy at the hospital, provide free food for patients and provide spiritual guidance so that patients are enthusiastic in fighting their illness.

In relation to the implementation of Islamic spiritual guidance for cancer patients at RSP IZI, there has actually been a common thread showing that these

services are able to foster self-acceptance of cancer sufferers. Departing from the types of activities that exist in the Islamic spiritual guidance of RSP IZI in the form of routine *tausiyah* and room visits that provide great benefits for cancer sufferers. One of these benefits is related to emotional, psychological, social and spiritual support. Self-acceptance is one of the psychological aspects in cancer patients that needs to be grown, because in general cancer patients will experience low self-acceptance after being sentenced to suffer from cancer.

Self-acceptance can be influenced by the influence of others as Rahman (2017: 51) in the *Social Psychology* explains that there are four sources for understanding oneself, namely: introspection, observation of one's own behaviour, the influence of others and autobiographical memory. The influence of others helps in growing one's self-acceptance starting from someone who realizes he is worthy or not by doing introspection. This is a process of influence from others marked by appreciation, understanding, acceptance and motivation in fighting pain. Based on this opinion, cancer sufferers who follow Islamic spiritual guidance are greatly helped in growing self-acceptance towards an optimal direction.

Optimal self-acceptance is characterized by being positive towards himself, willing to accept the good and bad qualities he has, being able to accept his past and being positive with his environment. This service provides benefits for the fulfilment of psychological needs, including self-acceptance. Existing processes coupled with room visits accelerate the growth of greater self-acceptance. Self-acceptance in cancer patients at RSP IZI Central Java has been proven to be able to be grown through Islamic spiritual guidance. Activities in the form of routine *tausiyah* and room visits are alternatives that are applied to cancer sufferers, with the aim of fostering positive and optimal self-acceptance in living life. The *tausiyah* atmosphere with the group guidance method was created to help cancer sufferers cope with stress due to their illness, be positive about the situation they are in and accept the good and bad they have (Ryff, 2004).

These attitudes are a representation of a person's positive self-acceptance so as not to be annoyed and panicked, but patient and pleased with Allah's *qadla* and *qadar*. Thus, the patient will have a high spirit to recover and can help accelerate the patient's recovery. Raising awareness about the nature of the illness he suffers as a test of strengthening his belief that with illness he will abort the mistakes of his life. Giving

advice to be steadfast in the face of illness, being optimistic and kind to Allah that every disease can be cured except for the disease of old age, and guiding when facing death. This is what is expected to be achieved by Islamic spiritual guides in cancer patients. Although cancer is medically difficult to cure, the mental resilience of cancer sufferers must always be pursued. Cancer sufferers can use their lives well without regrets and remain happy even though in the end the disease is brought to death (khusnul khotimah). This is where there is a mental victory that can be achieved by cancer sufferers, when they have positive or optimal self-acceptance.

Conclusion

Based on the discussion, it can be concluded that the implementation of Islamic spiritual guidance is able to grow self-acceptance of cancer sufferers in the Patient Shelter of the Indonesian Zakat Initiative Institute in Central Java. The Islamic spiritual guidance in growing self-acceptance of cancer sufferers was in the form of: the direct method, namely by *tausiyah* in the hall or room visits. This made the cancer sufferers felt more cared for. In addition, the material about Allah as the center of help, the wisdom behind illness, and the motivation for life conveyed in the Islamic spiritual guidance were the factors in the growth of self-acceptance for cancer sufferers. Self-acceptance that describes cancer sufferers experiencing growth included being positive about themselves, willing to accept their good and bad qualities, and having a positive attitude towards their past. Islamic spiritual guidance is an alternative to religious therapy which is an activity of conveying Islamic values to patients or sufferers carried out by spiritual mentors (clerics) in order to strengthen their faith and psyche so that they are able to face the problems (diseases) they face and accelerate their recovery. This also makes Islamic spiritual guidance one of the solutions for da'wah in helping to grow self-acceptance of cancer patients. The method used in the Islamic spiritual guidance is adapted to the situation and condition of the patient.

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