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“Crying For Healing” Formulation in The Frame of Sufistic Counseling

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Abstract

Crying for healing formulation in the frame of sufistic counseling. This study discusses cry formulations for healing various problems, both physical and psychic health disorders that are wrapped in a frame of sufistic counseling. The object of this research is all forms and benefits of crying taken from literature, both literature books and research journals related to healing crying through Sufism. The purpose of this study is to produce crying for healing various problems that interfere with physical and psychological health through Sufism. The method used is descriptive qualitative method with content analysis techniques. The results of his research concluded that the crying for healing formulation in the frame of sufistic counseling included the types, benefits and the correct crying process to cure various problems. The Crying for Healing formulation in the frame of sufistic counseling is a cry accompanied by three things, namely tazkiyah an nafs (cleansing of the soul), riyadhah an nafs (mental training through worship), and taqarrub ila Allah (approaching Allah). The first thing that is done by a problematic individual if using this formulation for sufistic healing therapy is to "seek" God first. Allah is the right place to return. Only He is the source of all solutions and that gives medicine for all diseases.

Keywords: Crying for healing formulation, physical and psychic health

Introduction

It is undeniable that animate human beings must encounter problems in their lives, which often cause problems, anxiety, discomfort, and so on. Humans

need a way to solve the problem at hand. When finding a deadlock in solving problems, humans need an emotional outlet. If it is not released, it will cause psychological and physical illness. This emotional outlet is for example by crying. As in the research conducted by Varela (2014, p. 14-16) on two groups of weepers and non-cryers (crier and non crier groups) which were induced by sad films and songs, the results turned out that the weeping groups were carrying out sadness catharsis with crying expresses relief, is more relaxed, joyful, touched, self-pitying, more positive mood, feels more relaxed, tension decreases, is more in control, sadness decreases, pressure decreases, and health gets better. On the other hand, non-weeping groups feel uncomfortable, less relieved, tense, depressed, less relaxed, and health feels less good by holding back tears.

Crying as an emotional overflow is naturally done. In the Qur'an, there are nine verses about crying as revealed by Ardianto (2016, p.xiii-viv). Five verses include crying that is permissible, that is, if done in the right conditions and good motivation, and four verses about crying that are reproached and prohibited, that is when done with bad motivation. This allowed crying that brings goodness and benefit in terms of health.

Besides being revealed in the Qur'an, in the hadith there are also several expressions about crying, including the hadith no. 620 about crying history of al-Bukhari's priest. It is said that there are seven groups who will later receive the auspices of Allah, one of whom is a person who remembers Allah by seclusion until his eyes are wet with tears. In the study also revealed the benefits of crying in terms of health and psychological namely can improve mood, reduce stress, relieve feelings, become a barrier to aggressiveness, crying can bring closer and strengthen relationships with others, build community, help eyesight / lubrication of eyes, remove toxins, kill bacteria, prevent colds and flu, accelerate healing of arthritis / rheumatism (Miswanuddin, 2015, p.xviii).

Research crying in the Qur'an and Hadith above is reinforced by Subekti's research (2014, p. Vii). In the study a trial was conducted on three people who cried. It turned out that the results of crying had a positive impact on subjects who cried, among others, giving the effect of calm thoughts, reducing the burden of the mind, helping to alleviate problems, helping self control, thinking positively, appreciating oneself, increasing self-confidence and a strong person, being self, accepting more reality, channel emotions and problems, clear oneself and mind and draw closer to God. So crying is one method for maintaining mental health.

Alaydrus (2017, p.127-128) suggests a study, that of 41 people affected by appendicitis, 33 of them are caused by a feeling of deep sadness and not resolved by crying, so that the burden accumulates more in him and make it affected by appendicitis.

From several studies above, it can be concluded that crying has good benefits for physical and psychological health if done in the right way. However, it is necessary to develop a crying formulation that is correct so that the effect does not only affect the physical and psychological side of humans, but can touch the inner / spiritual side of humans. By crying, humans can get more inner peace and a bonus of closeness with their God. So it is very important to initiate crying for healing in the frame of sufistic counseling, so that the benefits of crying can reach all three sides of the human, namely the physical, psychological, and spiritual side.

Sufistic counseling frames were chosen as part of the crying formulation for healing because sufistic counseling was the right technique to help people solve problems with a religious approach. The ultimate goal of counseling is resolving human problems, while Sufism provides color in achieving the ultimate goal of achieving inner peace. Both of Sufism and counseling both play a role in improving human psychology (Samad, 2017, p. Xi). So that the crying for healing formulation in the frame of sufistic counseling can be an alternative human approach in overcoming life's problems to achieve physical and psychological health, inner calm and closeness to God.

So the question that needs to be answered in this study is how is the crying for healing formulation in the frame of sufistic counseling?

Method

This research belongs to qualitative descriptive research. Descriptive because it tries to explore and clarify a phenomenon or social reality, by describing a number of variables relating to the problem and the unit under study. Qualitative because this research intends to understand the content contained in the object of research (Moleong, 2013, p. 5-6), for example behaviors, perceptions, motivations, actions and others related to sufistic counseling and crying, holistically and with descriptions in the form words and language, in a special natural context and by utilizing various natural methods.

Sources of data in this study are divided into two, namely primary and secondary data sources. Primary data sources are books related to Sufism studies, counseling and crying, including books titled *What You Know About Crying*, *Sufistic Counseling: Sufism Insights and Islamic Counseling Approaches*, and *Sufi Healing*. Secondary data sources in the form of books and supporting articles relevant to the theme discussed above (Moleong, 2013, p. 78).

The data obtained are then analyzed using content analysis. Content analysis is a research technique for making inferences that can be replicated and validated by taking into account the context. Content analysis is related to communication or content of communication (Bungin, 2012, p. 163).

Theoretical Review

Meanings of Sufistic Counseling

Sufistic counseling comes from two words, namely counseling and sufism. Merging the two is due to two things, namely the first because it has the same final goal, and the second because it becomes an approach in counseling. Samad (2017, p. Xi) says that the ultimate goal of counseling and Sufism is to strive for humans to be free from the burden of life. Sufism offers the attainment of inner peace as the peak of human freedom from all burdens. While Sutoyo (2017, p. 7) said that the ultimate goal of sufistic counseling is that *fitrah* (potential) that God gives to individuals can develop and function properly, and is able to solve various problems it faces in accordance with Islamic teachings, and is ultimately expected can grow and develop into a person who is *'alim* and *saleh*, and can live happily in the world and the hereafter.

Samad (2017, p. 2) argues that Sufism can be one approach in counseling. Among them the concept of *takhalli* can be used as material and a counseling approach, as an example of patience being used by humans as an effort to protect themselves from complaints in everyday life and when they get hurt.

The word counseling itself refers to two pillars, namely psychology and education. In terms of psychology, counseling is a form of work or application of psychology so that it is called counseling psychology. In doing need assessment of clients, a number of psychological instruments are needed whose results can be used in counseling steps (Tajiri, 2012, p. 226). In addition, counseling psychology

also refers to scientific studies on psychological aspects of counselors, clients and counselor relationships with clients (Mappiare in Mulawarman and Munawarah, 2016: 1). Whereas in education, counseling is used as a service to solve problems in the world of education, let alone see the history of counseling developed rapidly in the world of education since the early 20s in the west, and entered into an educational curriculum in Indonesia since the 1980s (Tajiri, 2012, p. 227).

Sufistic word juxtaposed with counseling come from Sufi words. According to Samad (2017, p. 4) Sufis mean people who practice Islam obediently, and build relationships as close as possible to Allah. So that sufistic counseling is meant to do guidance and counseling with Sufism approaches or practices carried out in Sufi circles. The basis of sufistic counseling is from Islamic teachings, so that it can be said to be Islamic counseling (Samad, 2017, p. 4).

From the definition of counseling and sufistic above, actually when referring to the essence of counseling itself, that counseling is assistance, direction, guidance in the context of the process of overcoming life problems or alleviating problems, then this meaning is actually an impact of the existence of sufistic / Islamic behavior by humans besides being useful to get closer to God. So sufistic behavior itself is a counseling effort.

If sufistic counseling is the same as the term from Islamic counseling, then there is one more pillar in counseling, besides psychology and education, namely the pillar of da'wah. In da'wah science, counseling is a missionary activity called *irsyadul Islam*. counseling has been around since the days of prophets and apostles sent by God (Tajiri, 2012, p. 227). The missionary activities of the prophets and messengers are inviting the Islamic way of life. The way of life of Islam is the path to God, known as the path of Sufism (Jati, 2015, p. 179).

Syukur (2012a, p. 111) argues that Sufism has social responsibility not only limited to purification of the soul. But more to the creation of humans who are physically and mentally healthy. This is because Sufism views that the main cause of human being experiencing physical and mental health problems is due to spiritual emptiness, consumptive lifestyle patterns and individualism which are increasingly symptomatic in many modern worlds. Humans who experience spiritual emptiness, resulting in the emergence of psychiatric disorders, such as confusion and stress. And it leads to health problems. This birth and mental illness according to Syukur (2012a) caused by the emptiness of the soul has been

widely proven to be cured by spiritual methods or by Sufic medicine (Sufi Healing).

Urgency of Sufistic Counseling in Healing

There are several reasons Sufism can be used as a therapy for mental health disorders, namely: psychological reasons, reasons for the mystical experience of God's presence, and reasons for the relationship of servants with their Lord (Syukur, 2012b, p. 25-26). Sufism is psychologically, a product of various spiritual experiences of a servant and is a form of direct knowledge of divine realities that tend to be indicators in religion.

The presence of God in the form of mystical experience can mean very strong beliefs. Mystical feelings, such as *ma'rifat*, *ittihad*, *hulul*, *mahabbah*, *uns*, and so on are able to become moral forces for good deeds. And furthermore, pious charity will produce other mystical experiences with high quality (Syukur, 2012b, p. 25).

In Sufism, the relationship between a person and God is lived upon a sense of love, Allah is for Sufis, is not a fearful Essence, but He is the Essence of being perfect, beautiful, loving, eternal, al-Haqq, and always present whenever and wherever. Machine relations between servants and God will encourage someone to do something good, better and even the best, avoiding the deviations of despicable deeds because the intimate relationship is moral control (Syukur, 2012b, p. 25-26; Sabiq, 2016, p. 347-348).

Sufistic Counseling Techniques and Approache

Sufistic counseling techniques according to Samad (2017, p. 33-37) there are three things, namely *muhasabah* and *tazkirah*, doing intelligence, and treatment of the soul (*syifa'*). *Muhasabah* is inviting counselees to make their own calculations on various matters. Through sufistic counseling, *muhasabah* diri is carried out accompanied by the motivation of hadith of value benefits when one can realize the meaning of oneself as noble beings with duties and mandates as caliphs. Sufistic counseling is technically carried out by *tarekat* through *dzikir*, *suluk*, the practice of special worship (reading *wirid*) which is guided by a teacher known as murshid.

Advice is one technique in sufistic counseling. Advice is made by referring to the Qur'an and Hadith. The procedure for giving advice is done in a manner and ethics of truth, patience and full of compassion (Samad, 2017, p. 34).

Ershad or intelligence according to Samad (2017, p.36) is carried out by someone in order to provide assistance to others who experience spiritual difficulties in their lives so they can overcome their own problems because there arises awareness or surrender to God's power. Ershad is done by face to face, and full of familiarity between the giver (counselor) and the recipient of al irsyad (counselee).

The third sufistic counseling technique is the treatment of the soul (*Syifa'*) carried out to treat spiritual and physical ailments through an Islamic approach with a faith approach, *halal* food consumption and the Al Quran approach (Samad, 2017, p. 37).

Discussion

Crying For Healing

Type of Crying

Yazid bin Maisarah as quoted by Muhammad bin Alwi Alaydrus (2017, p.103) says that there are seven cries. Cries of happiness, tears of sadness, cries of surprise, crying because of *riya'*, cries of pain, cries of gratitude, and cries of fear of God, and that is what can extinguish hellfire.

Whereas Imam Ibn al-Qayim in Alaydrus (2017, p.103-104) mentions ten kinds of crying:

- a. Cries of *khauf* and *khasyah*. The most noble and the main cry is the cry that arises because of fear of Allah SWT. Allah praises His servants who are afraid of Him and because they are solemn in prayer.
- b. The cry of grace and gentleness. Crying can be a grace and soften a hard heart. The cause of a hard heart is because of a number of things including too much talk, canceling promises to God Almighty by doing disobedience and leaving obligations, laughing a lot, eating a lot of sins and making friends with bad friends (Alaydrus, 2017, p.107- 109).

- c. Cries of love and longing. Humans are provided by God with love and affection for others (parents, siblings, family, spouse, friends), love for property and love for the creator. People who long and love will be happy when they are close to their loved ones. That is, if humans are far from the ones they love, there will be longing (Hamka in Saliyo, 2016, p.122). The main cry of love and longing is the cry of love and longing for the Khaliq.
- d. The cry of happiness and joy. When humans get happiness and joy, sometimes the overflow of happiness and joy is accompanied by crying. And this cry is not prohibited.
- e. Cries due to pain. Great pain can not be taken for granted by humans. To relieve pain, the eyes tear so that the pain will be reduced.
- f. Cries of sadness. The difference between khauf cries and sadness is the sadness of sadness occurring in the case of dislikes or the loss of loved ones in the past. While the khauf crying occurs because of the orientation of future events which he himself cannot think of what will happen to him in the future, so that fear arises (khauf). The difference in the cry of happiness and joy and the cry of sadness is that tears of happiness are cold because the heart is happy, while tears of sadness are hot, because the heart is sad. Therefore it can be said of something that can be happy with the term qurratul ain (eye conditioning) as for everything that can make sad it can be said that sakhinul ain and Allah Swt will make his eyes hot, so that the tears that come out feel hot (Alaydrus, 2017 , p.104).
- g. Cries of fatigue and weakness. When exhausted, it is permissible for humans to cry to reduce the burden in their chest. While the cry of weakness is done because humans feel helpless and need guarding (Alaydrus, 2017, p.146).
- h. Cries of lies (nifaq). Crying is not always true. Cries can cheat and disguise the truth. For example, the cry made by Prophet Yusuf's brother (Alaydrus, 2017, p. 150-151).
- i. Cries lent or leased. That is like the crying niyahah, that is crying for the person who died by hiring someone else to fill the departure of the minor (Alaydrus, 2017, p.105).

- j. Cries of sympathy. Sympathy cries occur when someone sees someone else crying over something, namunia does not really understand what is crying, just because he sees someone else crying he cries (Alaydrus, 2017, p.105).

Of the ten types of crying above, according to Alaydrus (2017) true cries are cries based on fear of God Almighty because of more influence on the soul and strong factors as expressions felt by the heart.

Crying in the Psychology and Health Perspective

Crying is a symptom of a burst of emotions that can be observed, but has a tremendous impact in terms of psychology and health. Alaydrus (2017, p.127-128) suggests a study, that of 41 people affected by appendicitis, 33 of them are caused by a feeling of deep sadness and not resolved by crying, so that the burden accumulates in him make it affected by appendicitis.

From this research it can be concluded that if someone wants to cry because of deep sadness or because of another reason, then cry because it can relieve the soul and can avoid birth and mental illness. Based on some existing literature, the benefits of crying from the psychological and health side of the author are summarized as follows:

- a. Crying is the main drug to treat prolonged anxiety, saving women from the stresses and problems that life is facing.
- b. Crying can eliminate diseases that occur due to mental stress due to problems that arise. The longer the tears are held, the longer the disease persists.
- c. The tears that come out can wet the eyes so that the dirt that covers the eyes can be washed. In addition, tears can also soften eyelid movements.
- d. Tears can clean the cornea of the eye that is not passed by the blood circulation so that the blood flow can smoothly pass through the cornea.
- e. Allows the cornea to carry out its tasks properly
- f. Tear drops contain special enzymes that can eradicate the bacteria that enter the eye, and become the safety of microbial bacteria.
- g. Crying is a real and primary thing that expresses feelings. It can soothe the soul and eliminate fatigue and can become a remedy for the feelings that are being experienced.

- h. Crying can soften a hard soul
- i. Crying is a means of forgiveness (asking for help). By crying humans show their weaknesses, need security, comfort and dependence on the Almighty. So when praying, it is recommended to be accompanied by crying.
- j. Women cry more often than men. This is because the feelings of women are more sensitive than men. By crying, women are less affected by feelings of worry, quieter, and relaxed disposition than women who rarely cry. Long or not a calm heart is influenced by whether or not he cries because of the visible or invisible causes
- k. Crying can increase age because crying is healthy. Tears that come out of crying can wash the soul and purify it from a long-standing mental illness, which if left unchecked can make someone sick. Alaydrus (2017) also said that women's lifespan tended to be longer than the life span of men because women cry more often than men.

Miswanuddin (2015) conducted a study that the benefits of crying in terms of health and psychology is to improve mood, reduce stress, relieve feelings, become a barrier to aggressiveness, crying can strengthen and strengthen relationships with others, build community, help eyesight, lubricate the eyes, remove toxins, kill bacteria, prevent colds and flu, accelerate arthritis / rheumatic healing.

The Right Cries Process

Throughout life, humans can cry as much as 250,000,000 times (Alaydrus, 2017, p. 125). There are true and incorrect cries or are not allowed, for example crying or mourning people who die by shouting to tear clothes and so on. The right cry is just crying and a soul cleanser, which can calm the heart and mind and get closer to God.

The process of human crying starts from an event / event or is exposed to something that makes the eyes tear. The eyelids are folds of skin that can be pulled up and down. Every time the human eyelids pick up or suck up liquid through a tear distributor. The goal is to channel tears to the cornea and then wet and protect the eyelids. If humans laugh continuously, then there will be tears that

come out due to the pull of the eyelids that make the folds of the muscles pull the tears so that the tears fall profusely.

Even so if someone is exposed to dust, when cutting onions or getting smoked. Then the eye will show a reaction by removing tears as a protector and cleaner from the things that dirty it or attack it.

There are several questions that need to be answered regarding crying. Among other things, may we cry, how to cry properly that can wash the soul, relieve feelings, treat mental illness and how the process of crying is correct.

Humans may cry, instead it is recommended to cry as the previous discussion that crying can soften a hard heart. Many verses of the Qur'an and Hadith mention the subject of crying. Muhsin Muhammad Basyaiban in Alaydrus (2017) quotes Atsar as a friend of Abdullah bin Amr RA that humans were asked to cry (with Amr's fiil or command sentence). If you can't cry, pretend to cry, because crying is overwhelming.

The right cry is crying that doesn't roar and wail as the previous discussion. Crying is a means of disclosing the emotional side of a person to something that if not disclosed it will become a hindrance of heart and mental illness and impact on health.

The correct process of crying is revealed by Alaydrus (2017), which is when humans face a cause that requires the eyes to release tears, then the eyes will spontaneously emit tears and wet the cornea of the eye. If for some reason humans cannot cry, it is necessary to consult with a doctor or psychologist regarding the inability of the eyes to release tears.

Crying In The Speech Of Sufistic Counseling And Its Formulation For Healing And Problem Discussion

A Muslim can soften his heart and will make his eyes shed tears because what he hears, reads, sees or feels, of course, all after being moved by Allah in the way a Muslim does things that encourage him to cry because of Allah, like reading sirah (story of journey) salafush shalih, so that he can understand heart-touching behavior and matters relating to salaf scholars. Some ways to cry to soften the heart and soothe the soul because God according to Alaydrus (2017, p.111-125) is explained as follows:

- a. Understanding the Majesty of Allah SWT. Understanding the majesty of Allah SWT is done by understanding His attributes and actions. Thus fear will arise and always expect from Him. Humans are afraid and always expect from God so that their hearts will be soft, so that it easily ejects tears. There are three levels of one's faith, namely love (*al-hubb*), fear (*al-khauf*), hope (*al-rajah*) which all can encourage a Muslim to shed tears. Humans who have these three levels of faith will live happily (Alaydrus, 2017, p.114)
- b. Read the Qur'an and its deity. This is as in the word of Allah SWT which sympathizes with his pious servants and righteousness when they are recited from the holy verses of the Koran they bow down and prostrate while crying.
- c. Many dhikr to Allah. According to Ibnul Qayyim, a hard heart can only be treated by means of dhikr to Allah (Alaydrus, 2017, p.116). If the heart is soft, it is easy for someone to cry because of God.
- d. Increase obedience. Abu Muawiyah Al Aswad said that anyone who does obedience to Allah will then draw his eyes to quickly cry over his sins.
- e. Many remember dead. Remembering death will make the heart soft and moved to cry. As Aisha RA said, the wife of the Messenger of Allah (saw) that reproducing remembering death will soften the heart.
- f. Halal food. The human body and soul are formed and influenced by the food they eat. Food that is good again halal will make the soul and body develop well and can carry out obligations as servants of God with full obedience (Sutoyo and Mahmudah, 2018, p. 5)
- g. Keep away from immorality. The more people do a lot of immorality, the harder they become. According to Alaydrus (2017: 119), the softest human heart is the heart of a person who has little sin.
- h. Listen to *mauidzoh* (advice). *Mauidzoh al khasanah* (good advice) is a heart charger. Many listen to good religious advice, and pervading its contents will make people pay more attention to what they do, and become more gentle in their hearts.
- i. Remembering the Day of Judgment, and remembering the provisions for the Hereafter and fear of Allah. This is as once done by Abu Hurairah RA, he cried because he remembered the journey after this world, and felt a little charity that was done so afraid that it would later be placed in heaven or hell.

- j. Crying when the grave pilgrimage. In a hadith narrated by Ahmad RA, the Prophet said: "I once forbade you to make a pilgrimage, so now make a pilgrimage because it can actually soften your heart, make you cry and remember the hereafter, and don't say bad words when making a pilgrimage" (Narrated by Ahmad)
- k. *Tafakkur*. *Tafakkur* is seeing and thinking about the meaning of lessons that can be taken from events or objects that are around us.
- l. Pray a lot. Many pray to avoid the heart that is not solemn, because crying is closely related to the heart.
- m. Pretend (try) to cry. Pretending to cry means trying to get tears. Ibnul Qayyim in Alaydrus (2017, p. 124) classifies mock crying into two groups, namely pretending to be praiseworthy cry and pretending to be a despicable cry. Praising cry that is commendable departs from gentleness because of fear of Allah SWT, not because of *riya* (showing off) or *sum'ah* (wants to be heard). While pretending to be reprehensible crying is produced for the purpose of beings, not the purpose of the *Khaliq*.

Samad (2017) argues that sufistic counseling views cries carried out should be accompanied by three things, namely *tazkiyah an nafs* (purification of the soul), *riyadhah an nafs* (inner training to draw closer to God), then *taqarrub ila Allah* (draw near to Allah). So the formulation of Crying for Healing in the frame of sufistic counseling is right when humans are faced with a problem both physically and psychologically, before seeking a solution or healing then what is done first is to seek God. Allah is the right place to return. Only He is the source of all solutions and who gives medicine for all diseases.

Looking for God is meant by drawing closer to God through repentance and crying to God as a form of human weakness and helplessness. Cries that are carried out will be able to relieve the soul and purify the mind (*tazkiyah an nafs*). The next step is to improve our worship to Him (*riyadhah an nafs*), so that people will draw closer to Him (*taqarrub ila Allah*).

Conclusion

Crying basically has become a natural thing for humans to do when people face problems. It's just that humans need direction and guidance so that the crying

is done right and rests on the path of Sufism so that humans can be free from the burden of problems and can achieve inner peace with their Lord.

The use of the "crying for healing" formulation in the frame of sufistic counseling should be done with the right method. It needs good motivation to bring out the right cry so that it can be a way of healing various problems in the form of physical and psychological disorders.

This paper is still a mere conceptual study. Need research and deepening and further testing of the application and results of the formulation "Crying for Healing" in the frame of sufistic counseling. Although it is still a conceptual study, this research can be a contribution to add insight in the field of healing physical and psychological diseases of individuals with the method of crying.

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