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Methods of Ruqyah, Hypnotherapy, and Spiritual: Strategy in Handling Family Problems

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Abstract

In human life, there will never be a problem and a test of life, including family problems. To overcome the problem and the test of life, humans certainly need strength and fortitude to pass it. Hypnotherapy and Spiritual Therapy as an Islamic consulting institution that handles life problems, including dealing with family life problems by using the unique ruqyah, hypnotherapy, and spiritual methods. On the basis of this uniqueness, this research is considered important. The purpose of this research is to find out ruqyah, hypnotherapy, and spiritual methods in dealing with family problems. This study was analyzed using sufism theory. The method used in this study uses a qualitative approach, with the technique of collecting data through interviews. The results of this study found that the focus of consultation was handled in terms of psychology, the pattern of its handling with consultations, psychological approaches, even spiritual, and methods used by combining ruqyah, hypnotherapy, and spiritual. All methods used lead to Islamic methods based on the Qur'an in dealing with family problems.

Keywords: Family, Hypnotherapy, Ruqyah, Spiritual.

Introduction

One of the Islamic counseling institutions in Yogyakarta has been dealing with a number of problems, such as family problems can be solved not only by the path of the psychological approach, but also by way of a spiritual approach through the intermediary method used is ruqyah and hypnotherapy. Everything

will lead to a spiritual method that includes prayer, dhikr, prayer and multiplying istighfar.

The family is a group of several people who are in a relationship to live the future and are bound to a certain structure, consisting of father, mother and child. Not infrequently, if problem occurs in life, both in a family, society, and social environment. When viewed with an inner view that humans as social beings, they have noble character and character are given special advantages over other creatures, namely the brain to think, then bad things in themselves can be avoided by using their common sense. It should be noted, if a problem occurs in a family, then in perspective of sufism needs to be considered from the side of his soul, spirituality and heart.

The source of everything in human life is heart. Ibn Qoyyim said, "The position of the heart towards all members of the body is like a king who has power over his army. Rules and orders come from him, he can arrange as he pleases. The human body slaves to him and is under his control. "The heart is the axis of piety (commitment) or error toward truth, and will bind to all the consequences of his determination and conviction. Prophet Muhammad salallahu 'alaihi wasallam said:

أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ
الْجَسَدُ كُلُّهُ أَلَا وَهِيَ الْقَلْبُ. (رواه البخاري)

*"Remember, actually in the human body there is a lump of flesh, if it is good, surely his whole body will be good. And if it is broken, surely his whole body will be damaged, remember that a lump of flesh is the heart.
"(Narrated by Bukhori)*

Therefore the heart becomes the place for all tests and trials. When the heart facing defamation, it divided into two kinds, namely: 1) the heart becomes disguised from the essence of virtue and evil . So, he does not know a virtue and does not deny evil. It could be that this disease overwhelms him so that it causes him to consider the virtue is badness and the badness is virtue. The Sunnah is regarded as heterodoxy and the heterodoxy as a sunnah, truth as falsehood and falsehood as goodness. 2) he favored his desires for the teachings of the Prophet Muhammad salallahu 'alaihi wasallam and submitted obediently and obeyed his desires.

Problems that occur in a family cause insecurity on both parties between husband and wife. These factors make the family destroyed and falling apart. In this case, children as a structure in a family get a bad impact because of the behavior of parents who do not want to solve their problems properly. On the other hand, sometimes problems occur between parents and children or vice versa.

The factors that cause problems in a life, especially in a family, can be handled and resolved so that the family remains happy, prosperous and full of love. But efforts to resolve the problem must be carried out with the appropriate conditions so that it produces the desired results of family harmony.

Research Method

Qualitative research method is systematic research methods used to examine or research an object on a natural background without manipulating and testing hypotheses with natural methods when the expected research results are not generalization based on quantity measures, but the meaning or quality aspects of the phenomenon (Prastowo, 2016, p. 24).

Sampling is a technique for taking research subjects. This study is using purposeful sampling, namely the type of sampling received for special situations (Ahmadi, 2016, pp. 84-85). The subject of this study is the owner of the Yogyakarta Islamic counseling institution as a source of informants related to institutions that manage and assist family problems using the method of ruqyah, hypnotherapy and spiritual.

Instruments in qualitative research are researchers as instruments and other temporary instruments in the form of notebooks, tape recorder (video / audio), cameras and so on (Prastowo, 2016, p. 43). The instruments used in this study are paper, pen, and recorder. All the most important instruments are the researchers themselves. Patton argued that the main way to conduct qualitative research is by in-depth and intensive interviews in order to understand people's perceptions, feelings, and knowledge (Ahmadi, 2016, p. 119). The research technique was carried out through interviews, especially in-depth and intensive interviews with the owners of Yogyakarta Islamic counseling institutions related to family problems with strategies implemented through the ruqyah, hypnotherapy, and spiritual methods.

The validity of the data in the study is the belief that comes from the analysis of researchers and accurate data that describes the social world by expressing perceptions, feelings, and knowledge of a phenomenon (Ahmadi, 2016, p. 111). The truth of the data or the validity of the data in this study is the results of interviews revealed by the research subjects, namely the owners of the Yogyakarta Islamic counseling institution to researchers related to handling family problems using certain strategies, namely the ruqyah, hypnotherapy and spiritual methods. The data analysis in this study uses flow analysis adopted from Milles and Huberman, namely data reduction, data display, and verification or conclusion (Sugiyono, 2012, p. 91).

Theoretical Review

Tasawuf Theory

By terminology, Tasawuf is a mental attitude that always maintains self-purity, worship, life is simple, willing to sacrifice for good and always be wise. All these attitudes are called noble morals. Whereas according to the term, Sufism is an effort to train the soul with various activities that can free itself from the influence of world life, so that reflected noble morals and close to Allah SWT. Sufism also means the eld of activities related to spiritual mental formation to always be close to God (Nata, 2015, pp. 155-156).

Tasawuf is the knowledge of all forms of behavior of the human soul, both commendable and despicable; knowing how to purify oneself from things related to despicable nature and implementing praiseworthy qualities, also knowing how to be able to walk the way to Allah and run as fast as possible towards Allah (Ni'am, 2014, p. 35). In the process of achieving the goal of frivolity someone must be noble.

Tasawuf must be coupled with the Qur'an and Al-Sunnah as the main sources, and traditions that develop in Islam as an enrichment of values. Tasawuf is a study that enters into a feeling (psychic) which ends to the inner region or what is called dzawqy (Ni'am, 2014, p. 105). Besides the Qur'an and the Sunnah, the source of Tasawuf is also from the practice of the life of the Prophet and his companions (Nata, 2015, p. 156).

Rumi said that the world of meaning is the essence of the true nature. To understand the nature of life and perfect personality, humans must get used to not being interested in the world of form, but to focus on the world of meaning. The world of meaning is the true location of life. In the world of meaning there is a true essence that gives rise to the true essence of life.

Happiness, peace and tranquility are in humans, so is suffering, sadness and distress. All the atmosphere lies within man. So, for humans who will improve their quality of life, they should know, know and understand themselves. Because once he knows himself, then God will know him. In order to know oneself and understand it there are important organs or tools as the main means towards the realization of the idea of *manunggaling kawula-Gusti* (Muryanto, 2014, pp. 51-53).

The key to all problems and affairs lay in the heart. So, getting closer to God so as to achieve unity with God, it is very important to understand the mercy of the heart. According to Imam Ghazali, heart is not just a lump of flesh that is located on the left side of the body and is in the real world, but it belongs to the supernatural world. According to Ibn 'Arabi the heart is not only the place of excitement and feeling, but the heart is the core of knowledge and creative imagination. According to Imam Qusyayri, the heart is divided into three parts, namely: 1) *al-Qalb*, functions to know God; 2) *ar-Ruh*, functions to love God; and 3) *as-Sirr* (deepest and most mysterious heart), serves as a "chamber" in which humans can "unite" with the Substance of God (Muryanto, 2014, p. 54-55).

Heart requires the intake of hard spiritual practice for a long time. This is done by performing worship such as: prayer, fasting, almsgiving, *dzikir* and so on to reach 'nur' Allah. Because getting His light is not easy, it is necessary to have a self-evaluation after performing the routine worship has not received His guidance yet. So, the heart needs to be used to doing activities that lead to an approach to God. The heart must also be scrubbed and cleansed from dirt which can eliminate the essence of the heart itself (Muryanto, 2014, p. 56).

The Form of Family and The Essence of Heart

Family is a multidimensional concept. George Murdock in his book *Social Structure* describes that a family is a social group that has the characteristics of living together, there is economic cooperation, and there is a process of reproduction (Lestari, 2016, p. 3). According to Reiss (1965) the family is a small group structured in family relationships and has a main function in the form of socialization of maintenance for the new generation (Lestari, 2016, p. 4). Weigert and Thomas (1971) family is a main order that communicates symbolic values to the new generation (Lestari, 2016, p. 4). Hill (1998) describes family as households that has blood relations or marriage or provide the implementation of fundamental instrumental functions and expressive functions of the family for members who are in a network (Lestari, 2016, p. 6). So the family is a household that has a blood relationship or marriage or provides the implementation of family expressive functions for its members who are in a network (Lestari, 2016, p. 6).

According to Foley, family counseling is an effort made on a family to achieve harmony. Harper argues that family counseling is a process of assisting two or more people from a family member as a group in a compact that can lead to a counselor or more. It can be concluded that family counseling is the process of providing assistance to a family by altering the interaction between its members so that a family can overcome the problems that originally caused a family member individually, the subsystem family, or the family as a whole (Nurhayati, 2016, p. 174)

Heart is one of the most important elements of a human even one's quality lies in the heart. Spiritual health or a clean soul has a big influence on one's physical condition. So, a sick heart will lead to physical pain and be the main step for Satan to disturb humans. Heart disease seen from the initial cause can be divided into two things, namely first, heart disease that arises because of someone's strengths, such as anger, lust, pride, jealousy, prejudice, hate, etc., and second, heart disease arises because a person's shortcomings are like anxiety, fear, inferiority, jealousy, etc. (Adynata, 2013, pp. 80-81).

A person's condition is determined by his own heart. If his heart is good, all his actions will be good. Likewise, on the contrary, if his heart is bad, it will show the badness of his actions. While the white heart will always be illuminated by the light of faith, illuminated with the lights of the guidance. If the slander comes to him, he will refuse and deny it, so that his light, rays and strength

become stronger and more glittering. A Muslim should always keep an eye on his heart and find out the conditions and water them with advice at all times. He must know, if his heart is good he will get eternal happiness. Conversely, if his heart is broken, he will be hit by misery, disaster and real losses. When the heart of the faith increases and the belief strengthens, it will increase its light in distinguishing between true and false, and between guidance and error (Bali, 2011, p. 191-193).

The way to reassure heart is to always give charity and always be sure of Allah. If someone's heart has been watered with worship and sincerity, surely a servant who is brought closer to Allah is always by His side, and belongs to a group of servants who are excluded by Satan. Clarity and sincerity of heart can elevate the degree of owner to several degrees (Bali, 2011, pp. 195-196). The way to cleanse the heart can also be done by repenting by keeping away from the disease and filling the heart with a lot of thought to God. To overcome all heart diseases is the most important part of the ruqyah process (Adynata, 2013, p. 81).

How to cleanse the heart with aspects of therapy is a certain orientation that leads to the release of individuals from all worries and anxieties and helps families in solving problems they face. Such as: providing solutions to family members who have difficulties in resolving themselves with fellow human beings, the environment and the universe, unrelated husband and wife relations, children who are not obedient to parents, with the aim of forming a *sakinah* family, *mawaddah wa rahmah* (Yurnalis, 2014, p. 283-284).

The Ruqyah Method

Ruqyah comes from Arabic with a broad meaning. The word "ruqyah" is taken from the verb *raqa-yarqi* which means *al-'audzah* or *at-ta'widz*, which is asking for a protection (*isti'adzah*). Whereas in Indonesian it is interpreted as a spell or mantra. And mantra is mystical, familiar with the world of shamanism and magic. But in Islam the mantra is not the ruqyah category that is permissible, because ruqyah *syar'iyah* is the recitation of the verses of the Qur'an and the prayers of the Prophet *sallalla 'alaihi wa sallam* which are called *ma'tsurat*.

Ruqyah is also not a word from a shaman who wears Islamic clothing, but the verses of the Qur'an that will give effect to the permission of Allah *subhanahu wa ta'ala*. The verses of the Qur'an and the prayers of the *Ma'tsurat* which are

recited will only give effect according to the wishes if done by people who believe, diligently worship, devote and be sincere to the same people.

The requirements and performers of the ruqyah syar'iyah are to use the verses of the Qur'an and the prayers recommended by the Messenger of Allah 'alaihi wa sallam. The performers should be pure from the dirt. And it does not include ruqyah if used readings other than the verses of the Qur'an and prayers. The scholars have agreed with the ruqyah conditions by fulfilling three conditions, namely that the performers of ruqyah recite with Kalamullah (Al-Qur'an), let it be in Arabic or a language that is understandable, and should be believed that the ruqyah process does not affect someone except with the permission of Allah (Tambusai, 2013, pp. 7-12). Ruqyah also uses language that can be understood by its meaning, does not contain interpretations which lead to clearness or hidden kesyirikan. For patients to be sure that only God provides benefits and harm.

The ruqyah method as a cure for sick people caused by a number of factors, namely venomous animals, magic, household problems, bad children, possessed by genie disorders, crazy, by reciting verses from the Qur'an or Sunnah, dzikir and choice prayers. The benefit of ruqyah is to help someone to resist and fortify the soul from disturbance of evil and evil magic. By applying ruqyah therapy, it can help to heal someone physically, because it uses recitation of verses or prayers originating from the Qur'an or the Sunnah (Dasiroh, 2017, p. 7). Ruqyah can be used to reassure the soul and treat diseases, both physical and non-physical ailments (Adynata, 2013, p. 89).

Hypnotherapy Method

Hypnosis comes from the Greek language "hypnos", which is the name of the god of sleep. In Greek mythology, Hypnos is described as having a pair of wings on his head. It can be interpreted that hypnosis is "a state such as sleep" because of suggestion, which at the beginning of the person is under the influence of the person who gave the suggestion, but at a later stage people become unconscious. Another meaning of hypnosis is a method of verbal and nonverbal communication that is persuasive and suggestive to a patient so that it becomes responsive to suggestions based on the situation and system adopted. The US Department of Education said that hypnosis is the breakdown of critical factors of a human conscious mind followed by suggestions or thoughts received (Abbas,

2016, p. 3). Another word used in mentioning this method is the art of self-centering (Krishna, 2012, p. 266).

Hypnotherapy is a very important transfer of factors from the conscious mind that analyzes reason and goes directly to the unconscious mind. The unconscious mind is the emotional center and repository of memory (Hunter, 2011, p. 226). Who does hypnotherapy is called a hypnotherapist, he knows how to invite and bring the subconscious to reveal causes, so that problems can be more easily recognized, resolved and solved (Hunter, 2011, p. 228).

Hypnotherapy is an application of hypnosis in curing mental disorders and alleviating physical disorders. Hypnosis can deal directly with the cause of a problem. By eliminating from the cause, then automatically the consequences will disappear and experience healing (Abbas, 2016, p. 8). Hypnotherapy is permissible in Islam because it does not contain elements from the help of genie and demons.

The hypnosis method has certain benefits that have been used since a long time ago and are associated with a belief and belief to foster courage and cure a disease (Abbas, 2016, p. 3). Hypnotherapy cannot be separated from meditation practices that aim to empower themselves, not to create dependency. To arouse one's awareness, not to make someone unconscious (Krishna, 2012, p. 261). It is none other than Dave Elman who suggested the world of hypnotherapy has many types of induction techniques. One induction technique is used to bring people hypnotized to trance conditions (Abbas, 2016, p. 6).

Various type of hypnotherapy techniques applied by physicians in dealing with patients, namely by applying the Milton H. Erickson theory that supports the development of hypnosis such as metaphorical techniques, namely the technique of bringing patients reach the subconscious by telling stories or analogies so that their clients feel safe and open when treated. Other techniques used such as client confusion and hand shoke induction techniques are done by making the client's conscious mind, so it is very easy to access the subconscious mind. Erickson's method emphasizes the pattern of language and the approach used in giving suggestions, the need for client openness from nonverbal languages so that the therapy used can provide maximum results (Abbas, 2016, p. 7).

According to Charles Tebbets there are four basic steps to solving problems in hypnotherapy, namely 1) Suggestions and imagery. Hypnotherapists use simple direct or indirect suggestions during hypnosis or imagery. This

technique is used if there is a strong desire to motivate, and if the problem does not come from a traumatic experience. 2) Find the cause. This technique is used if the first technique is not enough to help the client achieve success. This step will be easy when the client is in a state of hypnosis. 3) Release: facilitate the release of the cause of the problem. It starts with building relationships that cause problems at the emotional and logical level. 4) Re-learning by the unconscious mind. This will make the client can make decisions that are not burdened by a subject that is intentionally rejected or has negative beliefs (Hunter, 2011, p. 229-232).

Spiritual Method Spiritual

Inspirational meaning can be said that the esoteric teachings of Islam, which is in the form of Tasawuf and will lead to a self-approach to Allah SWT. spiritual Islam in Tasawuf is related to maqamat (position) and ahwal (state), which is emphasized in the process of attaining a servant to God, one of which is by dhikr. Remembrance which is used as material for study is an arrangement in the form of breathing as a form of physical and psychological healing.

One of the most important blessings of God for mankind in this life is to be healthy, both physically and spiritually. When a servant expresses his feeling of wanting to be close to Him, he always recites remembrance of qalbi and qauli with full hope, it will give a very large influence and factors and contain a positive element between spirituality and health (Gratitude, 2012, pp. 43-44).

Humans are spiritual beings created by God with their nature which is good. So that humans need an attitude of peace, happiness, loving relationships and always want to be side by side with the Most Merciful. All of these traits are human nature, so with these needs fulfilled, humans will feel happiness. With provisions that have been blessed with God as the most beautiful gift to human beings in the form of these spiritual traits, the task of humans is to maintain the existence of the spiritual dimension and develop it to achieve its human qualities (Nida, 2013, p. 193).

In 1984, WHO included the religious spiritual dimension as important as the physical, psychological, and psychosocial dimensions. Along with that, the therapies carried out in everyday life begin to use the religious spiritual dimension, such therapy is called holistic therapy, meaning therapy that involves physical, psychological, psychosocial, and spiritual. So, spiritual therapy is very

important to cure various diseases, both physical and psychological experienced by humans (Syukur, 2012, p. 45). By applying this therapy it will produce a pure mind. Whereas the pure mind is a healthy mind.

There is a very close relationship between religion and spirituality in humans and mutual continuity between the two. Because, the emptiness of the role of religion in some societies creates fundamental uncertainty in the fields of law, morals, norms, values and ethics of life. So that such conditions will lead to stress on human life which refers to forms of dissatisfaction, unhappiness, greed, ill will, anxiety about values, various deviations and abnormalities and loss of self-control in society. Religion is seen as a rule that serves as a guideline for humans to find their life goals. In reality, humans carry out these rules assisted by the spiritual dimension which is also a basic capital for him to live a life that is in accordance with the nature of humanity. That way, humans without religion will emerge the effects of emptiness and ignorance in showing spiritual potential (Nida, 2013, pp. 195-196). In prayer there are certain tribes to be granted, namely 1) preceded by repentance; 2) facing the Qibla; 3) reading ta'awudz; 4) reading bismillah; 5) read hamdalah; and 6) prayer for the Prophet salallahu 'alaihi wa sallam. Then convey the desire to Allah subhanahu wa ta'ala, after completion should read the prayer again and praise Allah. Praying should be done solemnly, full of hope and confidence, and with a low voice. It is not permissible to pray for things that are not good, which are prohibited, which harm others, and decide friendship. (Syukur, 2012, p. 80). Praying is a part of sufistik life. For a Sufi, there is no day without prayer. They do it in a sincere way and in the guidance of a sheikh or teacher. Praying is part of mujahadah to Allah, besides remembrance (Syukur, 2012, p. 82).

Hasan Basri said that dzikir is of two kinds; zikrullah between you and Allah subhanahu wa ta'ala, Zikrullah when He blocks. He also said that people who have knowledge always tell them to do dhikr for tafakur and tell tafakur to make zikr, telling the heart to speak until the heart speaks. If the heart has hearing and sight, then it utters knowledge and leaves wisdom (Bashri, 2014, p. 52).

Remembrance is verbal speech, physical movement, and heart vibration in accordance with the ways taught by religion, in order to draw closer to Allah subhanahu wa ta'ala; by always remembering Him; out of the atmosphere of forgetfulness, entering into the atmosphere of musyahadan (watching each other) with the eyes of the heart, as a result of being driven by a deep sense of love for

Allah subhanahu wa ta'ala in Islamic religious life remembrance means remembering Allah. True remembrance is presenting the heart to remember and obey Allah. Dhikr is an act of birth or mind that is directed towards God solely in accordance with the commands of Allah and His Messenger.

Recitation, both verbally and with the mind has great benefits for one's life, especially in the lives of modern society. Because one of the problems faced by modern society is the crisis of self-existence. The crisis of self-existence will be overcome when humans as servants of God want to understand the Creator and his limitations. Especially for today's modern society, there are several benefits that can be learned through dhikr, namely strengthening faith, strengthening moral energy, avoiding danger, and soul therapy, and the most important is physical therapy (Syukur, 2012, pp. 73-75) .

Love to Rasul is an absolute requirement that someone is said to be a Muslim or a believer. When mentioning the name of Allah in the creed, not to forget Muhammad's name must also be called. To prove the love of a believer to His Messenger, Allah commands us to always pray to the Prophet Muhammad salallahu 'alaihi wa sallam.

For those of us who have never met the Messenger of Allah, our love can be realized by worshiping him. When praying, it is not complete without being preceded by prayer. The power of prayer, able to realize everything. Therefore, the power of prayer is an extraordinary power, as a form of our love to the Messenger of Allah 'alaihi wa sallam (Syukur, 2012, p. 86-87).

Discussion

Problems in the family at a Yogyakarta Islamic counseling institution pay attention to the handling path that reveals not only the psychological approach to getting to know the client's identity, but doing so with the aim of helping clients stay alive with their families. The steps used are through specific strategies, namely by applying the ruqyah, hypnotherapy and spiritual methods.

In the physician's view of using the ruqyah method because Satan always tries to commit evil with all his tricks and places himself to always excel from the position of angels, it often happens that the evil committed by humans is a form of the act of the devil. When in a family there is a problem that makes a dispute between husband and wife, it shows that there is a reluctance by Satan to see a

family that is *sakinah, mawaddah, wa rahmah*. To overcome the inconsistency between family relationships that result in divorce and other factors, it can be solved by doing ruqyah. Among the readings included in ruqyah are readings that contain verses from the Qur'an and prayers to ward off demons or jinn.

Islamic counseling institutions that solve family problems also by means of hypnotherapy, namely using an optimal approach and bringing it to the subconscious with certain stories or analogies so that patients feel calm, comfortable and open when treated. So, he can express what he feels in his household clearly. Therefore, the client does not hesitate to share the problems that occur in his family. After telling family problems, doctors will give special suggestions relating to family problems that are being experienced by the client. Opportunities are used as well as possible when the patient is in a state or in the position of the subconscious. At that time the physician's interaction with patients was a valuable condition. So that doctors took advantage of the golden time to know clearly. Because the physician waits for the patient to reach the peak point of his concentration, then this is an atmosphere that can be mastered by the physician to the patient.

Another method used in dealing with family problems is by applying spiritual methods. Spiritual methods include prayer, remembrance, worship, and multiplying istighfar. In essence, humans experience problems because there is a certain inconvenience to their relationship with God. This needs to be analyzed and introspected on him. By multiplying prayer, remembrance, worship, istighfar, prayer and nurturing his heart with advice from others, then what is experienced from the events that occur in daily life will be lost with the permission of Allah.

This spiritual approach is seen as mystical as the purpose of human life on earth. The source of treatment for all problems of life is the Kitabullah. A family should when facing problems, they base the Qur'an on all the events they have experienced. Human stature and grip on the Qur'an is undoubted. The physician will review the purpose of life of the family, ordering to always be close to God. The miracle of prayer is accompanied by multiplying the remembrance which will shed all problems.

Physicians approach clients with spiritual methods, namely by cultivating Islamic values and understanding that God created humans to worship. If worship on a family party decreases, there is no doubt that problems will occur in his life.

In a state of sin and doing a lot of immorality, it must also multiply *istighfar* which means begging forgiveness of Allah for the evil done. The impact of the badness will appear directly in his life, if not treated in an appropriate manner.

In addition, the physician also gave motivation related to spirituality to the client, that is to remain consistent in carrying out a self-approach to God, to carry out what was commanded and stay away from His prohibitions, to increase devotion to God, to establish truth and justice, to distinguish between good and bad choose a commendable attitude and vice versa.

The Yogyakarta Islamic counseling institute carries out strategies in dealing with family problems sometimes not at the same time by combining three methods: *ruqyah*, hypnotherapy, and spiritual. Physicians will look at methods that are suitable and appropriate for complaints from clients. However, it can also be done combining the three techniques at one time. This takes a long time with an estimate of around two hours or more. And it does not rule out just one. However, the most important thing about the three methods is the spiritual method. Because the source of the disease is located in the liver, there are certain disorders in the client's heart, so the liver must be repaired by applying the spiritual method.

Conclusion

Phenomena that occur in a family life are certain diverse problems. Household problems can be solved with appropriate strategies. It is feasible if the family has a problem, and to maintain a happy family or be called a *sakinah, mawaddah wa rahmah* family in an Islamic perspective that is to solve it by way of *bil ma'ruf* (kindness), does not hurt the family. The pattern of handling family problems applied by Islamic counseling institutions provides a good solution to household life. In addition to its main goal is to help humans solve problems in a good way, this institution also applies three methods, namely the *ruqyah* method, hypnotherapy methods, and spiritual methods that are closely related to prayer, *dhikr*, prayer and *istighfar*. The main goal to solve the patient's problems is the application of a servant to get closer to God.

The form of strategy applied by Islamic counseling institutions has a good impact on patients. So, this can be done by other people who experience family problems. In research related to family problems using the strategy *ruqyah*,

hypnotherapy and spiritual originating from Sufism can be more in-depth research and can improve the research, so looking from a different perspective with this research.

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