Psychological Well-Being Sufism Practitioners as A Sufistic Conceling

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Abstract

Psychological well-being is a term used to describe the psychological health of individuals who have a optimal and have a meaningful life. This research aimedat the psychological well-being of Sufism practitioners and make Sufism values a Sufistic counseling. This reasearch used interview and observation methods for collection data. In this research there were six informants, in identifying informants used purposive techniques and snowball sampling. The results found, there are four values of Sufism that affect the conditions of psychological well-being, namely the teachings of zuhud, tawakal, khauf, and mahabbah. Sufism teachings such as zuhud, tawakal, khauf, mahabbah also become media as Sufistic counseling.

Keywords: Psychological Well-Being, Sufism, Sufistic Counseling.

Introduction

In this era Sufism has a significant role in people's lives, namely as a supplier of moral values, as well as Islamic media counseling and as a physical and mental healing, so Sufism becomes a major contribution in human life (Bakri dan Saifuddin, 2019). When viewed from the roots of thought and teachings, Sufism comes from the concept of ihsan in Islam. Ihsan is a series of Muslim behavior in both physical and mental action. In addition, the practice of Sufism or Sufism also applies to patterns of life accompanied by religious values, for example living in simplicity as a manifestation of the concepts of zuhud and qana'ah (Saifudin, 2018). While modern Sufism or in the current context, Sufism emphasizes more on the humanistic, empirical, and functional understanding that can be applied in the behavior of human life (Hamka, 2015).

The main purpose on Sufism is to draw closer to Allah by cleansing the heart and soul. Bakri (2009) the teachings contained in Sufism can be used as a medium to cleanse the soul of various forms of negative energy and negative emotions, someone whose spirituality is disturbed will affect the psychological condition of the individual. Wahyudi (2018) revealed, that the practice of Sufism teachings such as the concept of zuhud, repentance, resignation, patience, sincerity, pleasure can influence the mental or psychological conditions in individuals.

Psychological well-being is a term used to describe psychological health conditions in individuals (Ryff, 1989). As the results of Ryff's research, which states that aspects of psychological well-being include; self-acceptance, positive relationships with others, independence, environmental mastery, life goals, and personal development. Psychological well-being can be characterized by obtaining happiness, life satisfaction and the absence of signs of depression. Factors affecting psychological well-being include social support, socioeconomic status, social networks, and religiocity (Ryff, 1995).

The first interview data conducted with one of the tasawuf PS practitioners, that the teachings of Sufism such as dzikir, ihlas in carrying out a work and worship full of appreciation can eliminate fatigue in the heart, calm the mind and have a good impact in living life. The results of interviews with MM, teaches inner happiness because they are able to make MM aware of self-acceptance, live simply, and lead a better relationship with others. MS said that before joining Sufism study MS had confusion in life, did not understand his life purpose and what to do, when learning Sufism MS felt and realized the behaviors that had been carried out were apparently not quite right. Because of that MS informants felt calmer in life, sensitive to others, and have a purpose in life.

Daniel (2012) stated, in principle psychological well-being is a positive feeling in him, being able to build positive relationships with others, the ability of individuals to live autonomously towards living conditions, the ability to control the social environment, and have a purpose in life, and good personal growth. Prihartanti(2014) revealed that psychological well-being lies in tatag attitude (steadfast) which means brave and does not have excessive fear, willing to accept whatever reality it is today (accepting the reality as it is). Willing to accept means tatag and individuals will feel happy, on the contrary if you can not accept (tatag) then the individual will feel miserable.

The explanation above, shows that psychological well-being into three variants, namely: (1) the individual is able to optimize the positive potential of his life journey, so that he has a positive relationship with others, can create an

environment that suits his needs, and has decisions ability, (2) individuals have a purpose in life so they are able to control the influence of the social environment, (3) individuals are able to develop towards self-maturity in daily life and improve aspects of religiosity to achieve a meaningful life.

Tiliouine, Cummins, and Davern (2019) which aims to explore Islam and life satisfaction with 2909 respondents in Algeria, find religiosity positively related and able to improve psychological well-being of individuals.Khairudin (2019) states, that the higher the level of religiosity as having feelings close to Allah, the level of psychological well-being of individuals will also increase.

Based on the description above, the researcher wants to look deeper into the dynamics of psychological well-being of Sufism practitioners. The purpose of this research is, how do Sufism practitioners utilize the values of Sufism to obtain psychological well-being. It has been explained that psychological well-being is closely related to psychological health in individuals. Therefore, the values of Sufism are expected to be able to be used as counseling media with nuances of Sufism.

Method

This research used qualitative research methods with a phenomenological approach. Interpreting individual experiences based on individual awareness in interpreting life experiences (Creswel, 2014). The selection of informants in this study used a purposive sampling method, namely by identifying the informants as follows: 1) people who participated in Sufism studies. 2) take a sample in a different type of order. 3). at least follow Sufism studies for 3 years, because high intensity in individuals in learning will affect maturity in understanding and practice.

Table 1. Informant Demographics

No	Informants	Gender	Age	Education	Profession
1.	SB	L	48	Strata 3 (tiga)	Lecture
2.	UN	L	50	SMP	Farmer
3.	MS	L	27	Strata 1 (satu)	Honorary Teacher
4.	DK	P	41	SMA	Tradesman
5.	IA	P	23	Strata 1 (satu)	College student
6.	NK	P	23	Strata 1 (satu)	College student

Data collection techniques in this study are: 1) interview techniques carried out in face to face interviews (Moleong, 2014). Interviews are conducted in private for a minimum duration of one hour. 2) observation techniques, namely

data collection techniques by directly observing the object of research to see the activities carried out (Riduwan, 2004).

Analysis of the data in this research uses a phenomenological study approach. According to Creswel (2014), a phenomenological study approach is a study approach that describes the meaning of various life experiences or phenomena that are lived in daily life.

Several stages of data analysis such as processing and preparing data for analysis, namely by collecting interview transcripts, compiling data according to information sources, then reading the entire data by building a general sense of information obtained and reflecting the overall meaning. After that analyze in more detail by coding the data and applying the coding process to be described. Then the themes are presented in the form of narratives or qualitative reports.

Psychological Well-Being

Ryff and Keyes (1995) state that psychological well-being is different from subjective well-being and is included in a multidimensional approach consisting of six aspects, namely the condition where individuals are able to accept themselves as they are, able to form warm relationships with others, have independence from social pressures, are able controlling the external environment, having meaning in life and being able to realize his potential further. Based on various alternative perspectives on psychological well-being, it proves that other psychologists also discuss them with different concepts.

Sagone and Caroli (2014) define the concept of psychological well-being there are six components, first, self-acceptance, namely individuals who have a good level of self-acceptance characterized by positive attitudes towards themselves, acknowledge and accept various aspects that exist in themselves, both positive and negative , and has a positive view of the past. Second, positive relationships with others, in this aspect are often called the most important dimensions of the concept of psychological well-being. A positive relationship with others is characterized by a warm, satisfying and trusting relationship with others, and he also has a strong sense of affection and empathy for others. Third, autonomy (independence) in this dimension, individuals who are able to resist social pressure to think and behave in certain ways, and can evaluate themselves with personal standards, this indicates that he is good in this dimension.

Fourth, environmental mastery, Sagone and Caroli (2014) revealed that positive dimensions of environmental mastery, characterized by individuals who have the ability to adapt to a varied environment, and have competence in regulating the living environment in accordance with their needs. Fifth, the

purpose of life, in this aspect describes the ability of individuals who have meaning and direction in the purpose of life, it will have certain beliefs and views that can give direction to his life. Sixth, personal growth, this aspect explains the ability of individuals to develop their potential and develop as a human being. Someone who has a good personal growth has a feeling to continue to develop, see themselves as something that grows, realize the potential in self.

Based on the explanation above, an understanding can be drawn that psychological well-being into three variants, namely: (a) the individual is able to optimize the positive potentials for his life's journey, so that he has a positive relationship with others, can create an environment that suits his needs, and has the ability in making decisions, (b) individuals have a purpose in life so they are able to control the influence of the social environment, (c) individuals are able to develop towards self-maturity in everyday life and improve aspects of religiosity to achieve a meaningful life.

Sufistic Counseling

Sufistic counseling is a counseling technique that uses the concepts and values of Sufism based on the Qur'an and Hadith texts to bring individuals to overcome problems and to develop their potential. The purpose of Sufistic Counseling is to realize our human beings (Samad, 2017). Sufistic counseling is the result of a combination of psychology and Sufism that plays a strong role in the realization of human mental health. Mental health produces peace, well-being and peace of mind (Sabiq, 2016). Mental health can be realized if humans understand their true nature as human beings both as individual, social, and spiritual.

Based on the explanation above, Sufistic Counseling can be a solution and a new color for the realization of mental health, self-development, and avoid individuals from psychological problems. In addition Sufistic counseling has a great opportunity to become counseling media in the modern era now.

Discussion

Based on the results of interviews with informants, there are components of psychological well-being of the informants who follow Sufism studies or Sufism studies. These components are; aspects of self-acceptance, positive relationships with others, mastery of the environment, and life goals. As Diener (2009) revealed, that individuals who have psychological well-being will have a life direction and be able to develop their potential. Furthermore, how is the

description of psychological well-being of the perpetrators of Sufism, will be described in the following description:

1. Self-acceptance of Sufism practitioners

Based on the results of interviews, Sufism practitioners show positive self-acceptance, by accepting and realizing the positive and negative aspects that exist in him. Sufism practitioners also have a positive view of their lives by accepting sincerely and resigning themselves to their lives. Sufism practitioners realize and believe that something that happens in their lives is a gift from Allah.

> *"I enjoyed my life with my family, so it just flowed. because we believe that whatever happens in this life has been arranged in such a way by Allah "(SB / L / 62-68).*

> *"Before I was confused with my own life, and confused what I should do. and when I study Sufism I feel that there is a way to show a better life, my heart talks like that "(MS / L / 17-25).*

> *"I accept myself completely, because it is all Allah's gift. but I also realized that I had a deficiency in myself "(IA / P / 79-84).*

2. Positive relationships with others with Sufism practitioners

Principals of Sufism revealed that since learning Sufism promotes better relations with families such as parents, children, siblings and other families.

> *"Of course, if you have a good relationship with your family, don't let work become a barrier to harmonious relationships within the family, time for your children and wife must always be there" (SB / L / 111-119).*

> *"I am better in my daily life, whether in my family or outside, like a neighbor or friend" (UN / L / 164-170).*

> *"... does not mean not caring about other people, because it is a human duty that our fellow humans must help one another in terms of goodness"*

3. Environmental mastery of Sufism practitioners

In the aspect of environmental mastery, Sufism practitioners show good characteristics in aspects relating to the surrounding environment such as respecting others, not too meddling in other people's personal affairs, being able to position themselves, and having a life guide such as the values taught in Sufism including the concept zuhud and the concept of tawakal.

> *"... it is enough to do good so that other people will know it themselves, the point is that if we respect others we will also be valued by others" (UN / L / 260-266).*

"I adjust mas to have a good relationship. so that when they are comfortable with themselves, we will also be comfortable being ourselves "(IA / P / 240-247).
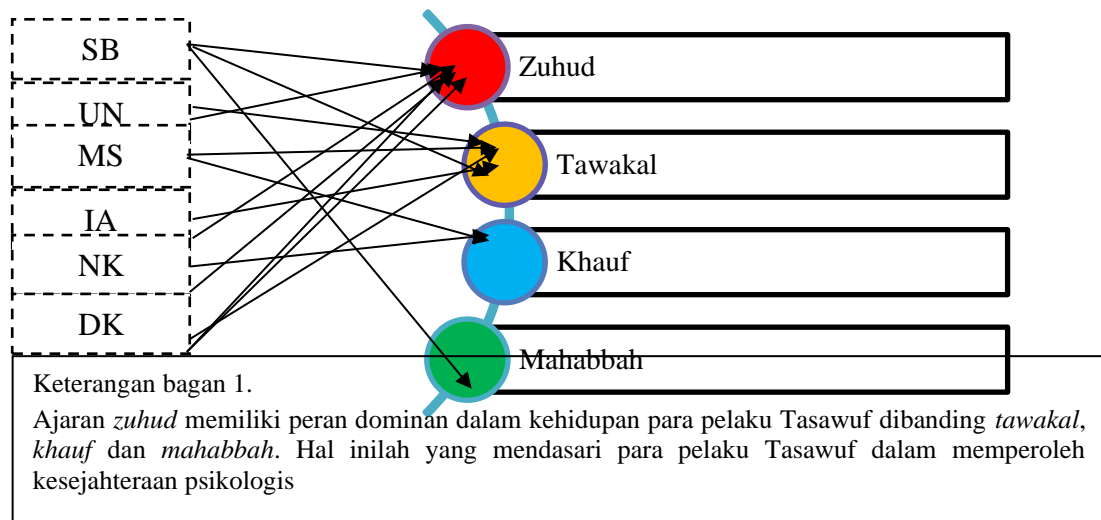
4. Purpose and meaningfulness of life of Sufism practitioners

Psychological well-being in aspects of life goals, Sufism practitioners have collective life goals such as having the desire to make parents happy, educating children to benefit the religion and nation, benefiting people.
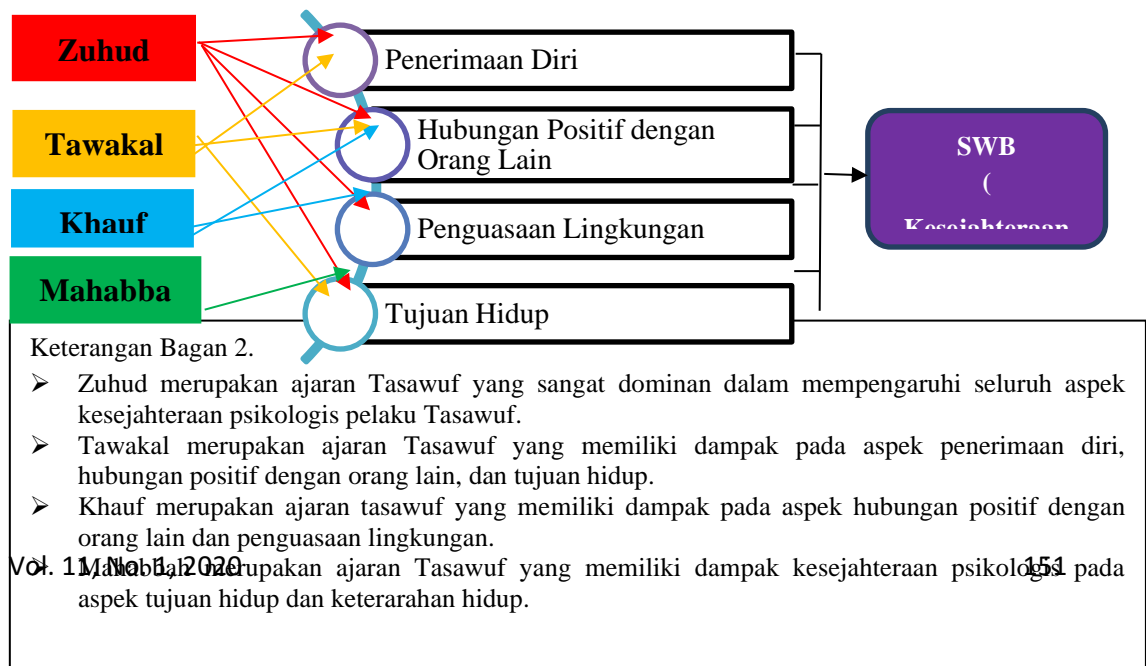
"I want to be a better person, of course, can be useful for others" (NR / P / 221-224).

"My goal is that we, as parents, are able to educate our children to be devoted to parents, and useful for religion and nation" (DK / P / 39-45).

Bagan 1. Analisis kesejahteraan psikologis pelaku Tasawuf

Keterangan bagan 1.

Ajaran *zuhud* memiliki peran dominan dalam kehidupan para pelaku Tasawuf dibanding *tawakal*, *khauf* dan *mahabbah*. Hal inilah yang mendasari para pelaku Tasawuf dalam memperoleh kesejahteraan psikologis

Bagan 2. Tahapan-tahapan kesejahteraan psikologis pelaku Tasawuf

Keterangan Bagan 2.

➢ Zuhud merupakan ajaran Tasawuf yang sangat dominan dalam mempengaruhi seluruh aspek kesejahteraan psikologis pelaku Tasawuf.

➢ Tawakal merupakan ajaran Tasawuf yang memiliki dampak pada aspek penerimaan diri, hubungan positif dengan orang lain, dan tujuan hidup.

➢ Khauf merupakan ajaran tasawuf yang memiliki dampak pada aspek hubungan positif dengan orang lain dan penguasaan lingkungan.

➢ Mahabbah merupakan ajaran Tasawuf yang memiliki dampak kesejahteraan psikologis pada aspek tujuan hidup dan keterarahan hidup.

Researchers also found other findings that complement the previous findings. That is related to the values of the teachings of Sufism such as zuhud, tawakal, khauf and mahabbah, which can be used as a media for counseling in nuances and Sufi values. These findings include the following:

Psychotherapy Zuhud

Zuhud is an attitude to protect yourself from the world (material) and make the afterlife a top priority (Wahyudi, 2016). The attitude of zuhud makes Sufism practitioners have a calm and happy life, which puts the individual in a positive psychological condition. Thus, zuhud can be used to treat psychiatric disorders such as stress levels, anxiety, depression, and frustration. Bakri & Saifuddin (2019) revealed, individuals who are pursuing worldly, their lives will be oriented to the material nature, this kind of thing is vulnerable to make individuals have psychiatric disorders.

In the cognitive psychology paradigm, an all-rational mindset will be vulnerable to psychological problems, especially if faced with problems that are irrational. Low psychological well-being, such as unhappiness, life dissatisfaction, and high levels of stress and depression (Kasser, 2014). Then, by being zuhud will keep individuals from psychological disorders. In the stages of the implementation of psychotherapy, a therapist must first make an orientation, which is to provide an understanding of the meaning of zuhud to the client, so that the therapy process can run effectively and achieve the goals of psychotherapy which is to help individuals in overcoming problems and facing life.

Psychotherapy Tawakal

Tawakal is an attitude of trusting in Allah as a place of dependence, relying on himself, surrendering every problem of life to Him, asking for help only to Him, and believing in Allah SWT. Rusdi (2016), is made up of two aspects. First, the aspect of willingness to do something.Second, an effort to get the best results. Thus, tawakal is a combination of self-reliance and relies on it to Allah SWT.

Delegates can keep individuals from psychological disorders in the form of life stress, stress, anxiety, friction, and even suicide prevention. According to Tiliouine's (2019) research aimed at explaining Islam and life satisfaction with 2909 respondents in Algeria, they found that religiosity was positively associated with psychological well-being. In the Islamic psychotherapy paradigm, attitudes

also increase awareness of the interference factor, alleviate anxiety, increase confidence in the client, and make the client more rational in order to reduce the psychological burden experienced by the client.

Khauf Psychotherapy

Khauf is a fear of Allah. Khauf is basically the one who runs away from the fear of Allah towards God. In the CBI, fear itself is defined as fearlessness (doing, suffering), anxiety, fear, and respect.In general, fear is often negatively perceived. But in certain contexts the feeling of guilt (positive) has a positive meaning. One is the fear of Allah swt. that brings individuals closer to Him. The fear of suffering in the context of the so-called Sufism is a fear born of fear, such as the fear of the torment of hell and the punishment of Allah in return for what he has done.

Fear creates two attitudes, namely destructive and constructive. Destructive attitudes make individuals do things that are deviant or abnormal.On the other hand, constructive attitudes accompany individuals in directed and positive attitudes. In the psychological paradigm, fear may cause individuals to exercise self-control and thus reduce their intensity of negative behavior.Feelings of fear of Allah will also make individuals careful in thinking, feeling, and doing deeds. Therefore, Khauf attitude will prevent individuals from abnormal behaviors that have the potential to cause psychological disorders and even inhibit the development of self potential.

Mahabbah Psychotherapy

Mahabbah is a feeling of love for Allah. which impacts on humanistic values in the frame of love and affection. Feelings of fear and feelings of love for God, are factors that influence the perpetrators of Sufism to be more optimal in their lives and good behavior.So that the perpetrators of Sufism become individuals who have a level of psychological well-being.As Khairudin (2019) states, that the higher the level of religiosity as having feelings close to God, the level of psychological well-being in individuals will also increase. That is, someone who has a close feeling with God will be able to improve the condition of psychological well-being. So do not be surprised if Sufism practitioners also have a positive level of psychological well-being.

From this it can be said that the values taught in Sufism can be a factor that affects psychological well-being. Sufism itself is one of the esoteric (inner) aspects of Islam. This makes Sufism practitioners have a positive level of psychological well-being, so Sufism practitioners become individuals who have

inner and outer happiness, and have an optimal life in developing their inner potential.Sufism can be used as media counseling based on Islamic values or referred to as Sufistic counseling.

As Riyadi (2018), the values of Sufism, such as zuhud, tawakal, qona'ah, piety and so on, are the solution to the problems of life in the modern era today.As it happens, in this era humans are required to think rationally, this is what leads humans to mathematical attitudes or ways of thinking. As revealed by Saifuddin (2018) mathematical thinking has a negative potential for life, especially when faced with irrational problems.

Conclusion

Based on the results of the analysis and discussion, this study can be concluded that the dynamics of psychological well-being of Sufism practitioners include:

1. Sufism practitioners show the attitude of self-acceptance, positive relationships with others, mastery of the environment and life goals. Stages of psychological well-being of Sufism practitioners are obtained through Sufism values such as, zuhud, tawakal, khaauf and mahabbah.

2. The values of Sufism in addition to influencing psychological well-being are also a medium for Sufistic counseling. Among the teachings of zuhud, tawakal, khauf, and mahabbah.

3. Sufism is an alternative in the field of psychotherapy and counseling in the current modern era to deal with the current of globalization and solve the problems of individual life, including psychological problems. In addition, Sufism makes the mental condition of individuals in positive conditions.

This kind of research is really needed in an effort to develop scientific paradigms.However, for future researchers, in selecting subjects, it is expected to look for more subjects in order to obtain more varied results regarding psychological well-being. Furthermore, this research also raises new problems regarding the values of the teachings of Sufism, including there are some values of Sufism that are not found in Sufism practitioners. Then this can be the object of further research problems.

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