

CHAPTER IV

SIMILARITIES AND DEFFERENCES BETWEEN

MUḤĀSABAḤ AND SEDONA METHOD

The Study will be presented in this chapter is to analyze the similarities and differences that writer has found between the two methods of personal growth, namely *Muḥa>abah* and Sedona.

A. Similarities and Differences between *Muḥa>abah* and Sedona Method in the Goal Aspect

The fundamental similarity of these two methods is the goal. Both of this method aims to ascertain the advantages and disadvantages of self and after this doing the self-improvement in order to achieve a happy life. The main improvement is the improvement in mental or spiritual aspect. Because if spiritual condition is good, then act committed people also will always tend to the good, and vice versa.

In the way of a human life, he was never apart of mistakes, even the lover of Allāh as the Prophet has ever made a mistake and an oversight. Moreover, common people who does not have knowledge as much as they do. But, the best of people is people who want to repent. The Prophet Muḥammad SAW said,

عن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: (كل بني آدم خطاء و
خير الخطائين التوابون). رواه الترمذی

*Every son of Adam was having mistakes, and the best of those who err
are those who would repent. (Narrated by At-Tirmizī)¹*

¹ Imam Ibnu Hajar al Asqalani and Imam an Nawawi al Jawi, *Melelmbutkan Qalbu Seperti yang Dilakukan Kaum Salaf*, Translated by Ommy Yahya, Mitra Pustaka, Yogyakarta, 2006, P. 177

Therefore, people should repair themselves as a form of repentance immediately. Surely, only people who have been able to see his shortcomings can do repentance. For people who cannot see their shortcomings, it is impossible he want to do repentance. To know the advantages and disadvantages of self, people can do *Muḥa>sabah* and the Sedona method, because both of them have a purpose for people to see or to know the strengths and weakness of their self before making repairs themselves. Because, it is impossible people be able to do the repairs of their self without knowing what they will fix. So that, it is same, that they do something that improper and futile. The Prophet Muḥammad SAW said,

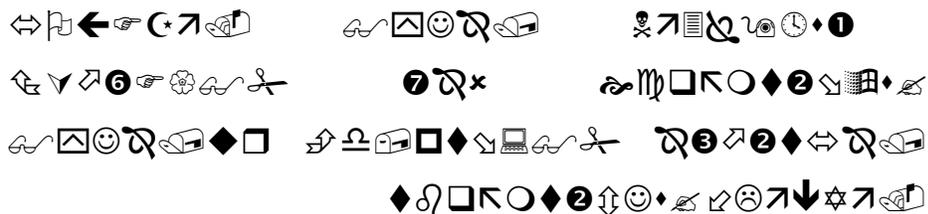
و عن أبي هريرة قال : قال رسول الله صلى الله عليه وسلم : (من حسن إسلام المرء تركه
مالا يعنيه). رواه الترمذی

Among the good of one's Islam is it leave things are not useful to him.
(Narrated by At-Tirmizī)²

Therefore, to know the advantages and disadvantages of self, people can know with *Muḥa>sabah* or the Sedona Method. In addition to these similarities, but there are some goals are not same between *Muḥa>sabah* and Sedona method. *Muḥa>sabah* is a self-improvement that leads people to improvements in religious rituals of daily life. Such as improving the obligatory worship, adds to the *sunnah* worship, reducing the immoral acts, leaving *subḥat* case, and so on.

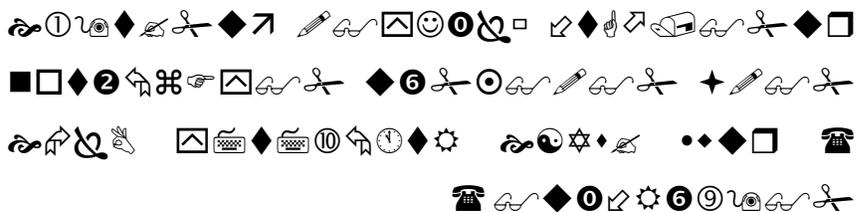
While, the improvements of Sedona leads to psychological aspects. Improvements aimed at making people wiser in dealing with feelings, emotions, and wants are churned. Because of feelings, emotions, and wants that cannot be controlled properly can be detrimental to themselves, even against positive things or enjoyable things. Allāh Almighty says,

² Ibnu Hajar al-Asqalani, *Terjemahan Bulughul Maram*, Translated by Abdul Rosyad Siddiq, Akbar Media Eka Sarana, Jakarta, 2009, p. 679



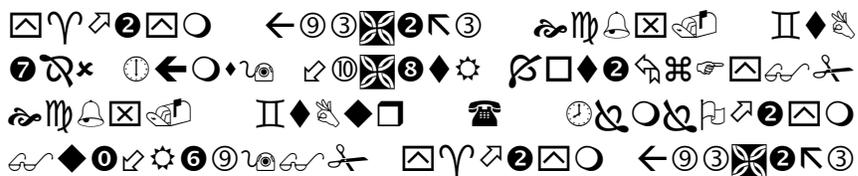
That was because ye were wont to rejoice on the earth in things other than the Truth, and that ye were wont to be insolent. (Surah Al-Ghāfir (40): 75)³

Start From here, it also appears that *Muḥa>sabah* forward-oriented aspects are more concerned to here after. This can be seen by continuing to make religion as the foundation of the steps taken consideration. Thus, *Muḥa>sabah* not only consider the happiness and well-being of this world. Because, a believer will know how importance of advantage in the hereafter, is that better than the advantage in the world or not. Allāh Almighty said,



But seek, with the (wealth) which Allāh has bestowed on thee, the Home of the Hereafter, nor forget thy portion in this world: but do thou good, as Allāh has been good to thee, and seek not (occasions for) mischief in the land: for Allāh loves not those who do mischief. (Surah Al-Qaṣaṣ (28):77)⁴

Allāh SWT said,



³ This Qur'an and translation is taken from *Al Qur'an player* by 'Abdullāh yusuf 'Ali
⁴ *Ibid.*



To any that desires the tilth of the Hereafter, We give increase in his tilth, and to any that desires the tilth of this world, We grant somewhat there of, but he has no share or lot in the Hereafter. (Surah Ash-Shurā (42): 20)⁵

While, the Sedona method is more oriented to the life of this world. The purposes that want to be achieved in Sedona are during the life of this world tend to the world only. Improvements that be made tend to this life only, the afterlife is not a concern. While, the real world is not real life and it is not eternal. Allāh Almighty said,



⁵ Ibid.

Know ye (all), that the life of this world is but play and amusement, pomp and mutual boasting and multiplying, (in rivalry) among yourselves, riches and children. Here is a similitude: How rain and the growth which it brings forth, delight (the hearts of) the tillers; soon it withers; thou wilt see it grow yellow; then it becomes dry and crumbles away. But in the Hereafter is a Penalty severe (for the devotees of wrong). And Forgiveness from Allāh and (His) Good Pleasure (for the devotees of Allāh). And what is the life of this world, but goods and chattels of deception? (Surah Al Ḥadīd (57): 20)⁶

Although *Muḥa>sabah* more oriented to the hereafter, but the welfare and happiness of the world remain to be addressed, but it will not as a main priority. Because as a believer, should make the balance between the life in the here after and life in the world, especially in modern era.

B. Similarities and Differences between *Muḥa>sabah* and Sedona Method in Implementation Technique

In the implementation technique, *Muḥa>sabah* and Sedona have similarities and differences too, both in the implementation process, implementation methods, and implementation time.

1. Time of Implementation

Both of these methods have the similarities in terms of time that is in the duration and in the frequency of implementation. Both in *Muḥa>sabah* and Sedona, people do not need a long duration in doing. It takes a few moments only, especially, if people have been familiar to do that. Because ask to own self can be done easily and quickly. If it were true or appropriate with people, so they would justify it. On the contrary, Good or bad of people circumstances, they do not need to cover, because it only kwon people it self.

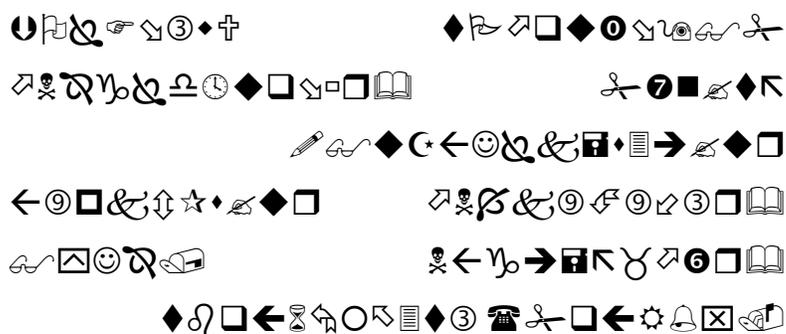
Both *Muḥa>sabah* and Sedona, are a method that has no limits of space and time in implementation. *Muḥa>sabah* and Sedona, both can be done anytime and anywhere needed. If the frequency of the implementation

⁶ *Ibid.*

of these two methods more and more, people will getting better, getting trained, and useful in life to achieve a better quality of life.

The both of methods is a continuous method, its mean people will not stop in one aspect of life, but it thrive in all aspects of life. So, long as the people lives, they will always experience personal growth and development that is increasingly better. The Prophet Muḥammad ever said, *Whoever charity today is better than yesterday, then he is a lucky man. Whoever charity today same as yesterday so he including the ignorant, and whoever charity today is worse than yesterday so it was the losers.*

It is certain that every faith people do not want included in the ignorant or loss. If the loss felt in the world, it can be fixed, but if it just can be felt in the hereafter, so it will not be chanced. Therefore, people should do the repairs as soon as possible for everything that is still not so good. Whereas, for everything that is good then it should be continued and enhanced. Because on the Day of Resurrection. The reckoning of Allāh will very thorough. All of heart and body deeds will was evident, every member of the body will give testimony about what they had done during they still in the world. Allāh, The Almighty said,



That Day shall We set a seal on their mouths. But their hands will speak to us, and their feet bear witness, to all that they did.
(Surah Yāsīn (36): 65)⁷

Aisyah ra. asked to Prophet Muḥammad SAW,

⁷ Ibid.

اي الاعمال احب إلى الله؟ قال: (ادومها وان قل). رواه البخارى

"Which charity is the most favored by Allah?" Then the Prophet replied, "The most favored charity of God is carried out continuously, although slightly" (Narrated by Al Bukhārī)⁸

Although both methods of self-improvement have the same in this aspect of its implementation time. But there are some things that are different from the time aspect. As for the *Muḥa>subah*, Its implementation is not just waiting for the advent of the things that are not only fun, but something that negative still have to keep in mind. Because, it is not necessarily a positive thing according to people loved by Allāh SWT.

2. Method of Implementation

Both of methods of self-improvement have the similarity in aspect of the method be used. Both use the same method that is question as key method. As writer said before, that questions are easy question to be answered, because it is only ask about the circumstance of their own.

Same or not of the answer were given by people with people circumstances, it is only will known by themselves. So, they should be ready with the consequences of their answer. Similarly, when they know the weaknesses of themselves in the knowledge that cause they cannot decide on the next improvement action, so people should be honest with their circumstances. Then, they must be willing to learn or to ask someone who knows.

The method by this question can show people the excess and weakness of themselves. So that, they will becomes clear which ones should be abandoned, should be repaired, should be continued, and should be improved.

⁸ See, Imam Az Zabidi, *Ringkasan Hadis} Ṣaḥīḥ Al-Bukhārī*, Pustaka Amani, Jakarta, 2002, p. 24

Although, both have a same method in its implementation. But the difference between these two methods of self-improvement is still there. In *Muḥa>sabah* , the question always include a religious aspect as a consideration, so what is done by people is not indulge in lust only. As writer said before.

As for Sedona, the much of questions those are considered by psychology aspect. The rights and needs as human being is more prioritized. So, it does not consider between right and wrong, but about how people can get the happiness and well-being of mind and body. The questions are used in the release of three approaches that can be adjusted to people circumstances, or it can be adjusted on the object that want to repair, that are, *first*, by choosing to release the feelings, emotions, or wants. *Second*, choosing to receive the feelings, emotions, or wants that present, and *third* is choosing to explore into the core of feelings, emotions, and wants.

While in Sedona, the implementation of the improvement is done when people feel the sadness, the weakness, distress, or inability to face anything alone. So, Sedona concern to negative thing only. The positive thing is left, as it is because it has been positive.

3. Implementation Process

In the implementation process, both in the *Muḥa>sabah* and the Sedona Method. *Muḥa>sabah* has two steps that are implementation step and increasing step. While, Sedona method has three steps that are preparation step, implementation step, and evaluation step. Each one of these step also have similarities and differences. In the *Muḥa>sabah* , exactly in implementation step there are two steps, that are to know everything that will be done⁹ and doing evaluation by *Muḥa>sabah* .

a) Preparation Step

⁹ One of Implementation step in *muḥa>sabah*, that is to know everything that will be done, it is same as preparation step in Sedona method.

Actually, a wise man will always careful in their stride, not be hasty. One form of prudence is to recognize each of what will be done, good and bad, advantages and disadvantage, and so on, in other words that is performing diagnostics. Similarly, that is contained in both of these methods, preparation or diagnosis is an important step as a determinant the treatment of self-treatments or corrective actions that will do for the next. Preparation step or diagnosis aims to find, recognize, see shortages of everything that needs to be fixed.

Although, *Muḥa>sabah* and Sedona Method have the same step that is preparation step or diagnosis. However, in the implementation of the diagnosis, the both of method of self-improvement has a few differences from the point of perspective is used and the way of its diagnosis perform.

As for the *Muḥa>sabah* , in its implementation of diagnose always be considered from the point of religion, both about the essence, reason, benefits, goals, and everything that became the basis of why an act to be done or abandoned, why should be repaired or upgraded, and so on. Therefore, in order to diagnose that self-problem is not contrary to religious teachings, then people must have a broad knowledge of religion, that is gotten by learning. Allāh Almighty says,

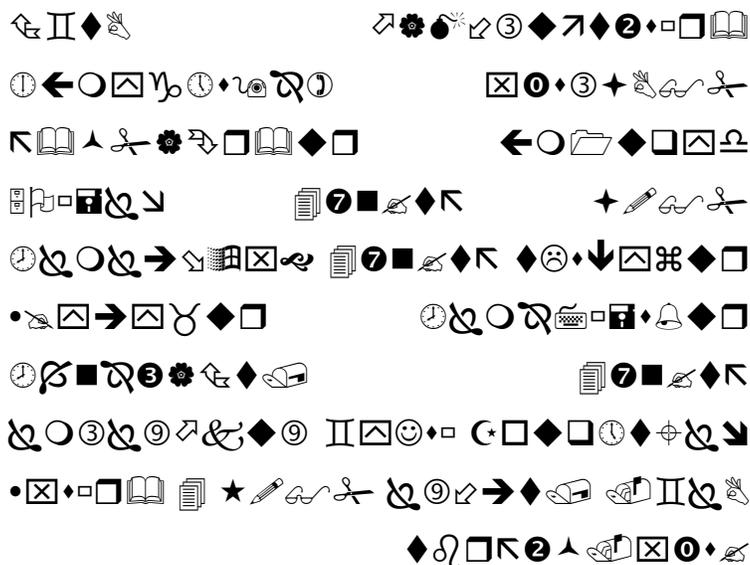


And pursue not that of which thou hast no knowledge; for every act of hearing, or of seeing or of (feeling in) the heart

*will be enquired into (on the Day of Reckoning). (Surah Al-Isrā' (17): 36)*¹⁰

While the Sedona Method, which is used by people as a perspective consideration of whether an act is good or bad, is a benefit or not from their own perspective. People can decide the improvement for themselves what feels good or bad for them. Therefore, Sedona Method seems more subjective, because everyone has the freedom to decide their needs and their own goals in their life.

On the one hand, the diagnosis in the Sedona method is more open, because it does not restrict people in achieving the happiness that is wanted. But, on the other side, the implementation of diagnostics in the Sedona method can plunge people its self. Because the diagnosis in Sedona method tend to indulge the lust or personal desires. While, something indulge the lust will tend to badness. Allāh, The Almighty says,



Then seest thou such a one as takes as his god his own vain desire? Allāh has, knowing (him as such), left him astray, and sealed his hearing and his heart (and understanding), and put a cover on his sight. Who, then, will guide him after Allāh

¹⁰ This Qur'an and translation is taken from *Al Qur'an player* by 'Abdullāh yusuf 'Ali

*(has withdrawn Guidance)? Will ye not then receive admonition? (Surah Al-Jāsiyah (45): 23)*¹¹

In addition, the other differences between *Muḥa>sabah* and Sedona method is in the implementation of diagnose that use difference way. As for in the *Muḥa>sabah*, the way is used is fairly simple way, that is people take a minute to learn about themselves directly by several questions before continuing to the next step.

While, in the Sedona Method, implementation of diagnose is done by the relaxation¹² process. When people in a relaxed state, they will be able to see far into their surroundings, so they will know what needs to be fixed in themselves.

b) Implementation Process Step of Improvement

The next similarity of both methods of personal growth is the implementation process step of improvement. This step is done after through a step of diagnose. Implementation process improvement is core processes in a self-improvement method. Both in *Muḥa>sabah* and the Sedona method, this process cannot be passed or be removed.

Although, both have the same step of the implementation process of improvement. But in practice of implementation, both have differences. As for the *Muḥa>sabah*, the repair process is done by *mura>qabah*. *Mura>qabah* is felt that all of action is always supervised by God, so people must be careful in every act. Each action will be considered its advantage and disadvantage carefully, although the deed is loved by Allāh, The Almighty.

While in Sedona, the implementation process of improvement is by questions. The question is an easy question to answer because the question is about the state of people itself. Whether right or wrong of the

¹¹ *Ibid.*

¹² Relaxation is a technique to release the tension or tiredness. Relaxation can help people to control themselves and mechanism of heart. Relaxation is used as self control coping skill. Johana E. Prawitasari, dkk, *Psikoterapi, Pendekatan Konvensional dan Kontemporer*, Pustaka Pelajar, Yogyakarta, 2002, p. 139

answer can be known by people only. But, the honesty in answering greatly determine the success in self-improvement. These questions also were known as release question. Because the question it is question to train people in releasing all of negative thing in their self.

c) Evaluation step

A good activity is activity that is planned carefully, implemented as the planning, and evaluated afterwards. Evaluation was conducted to determine the extent to which the success of an activity. If people find many shortcomings of themselves, so they must be improved, make them better for the next. When they were good, so they must be improved also and make them increase to be better and better.

So were contained in *Muḥa>sabah* and Sedona method. In addition, both the preparation step and the implementation process step of improvement, two methods of self-improvement are also through the evaluation step. That evaluation to learn about the extent to which the results obtained in that process of self-improvement.

However, although equally evaluated, both methods have some differences in the implementation of evaluation. As for the *Muḥa>sabah*, the evaluation is done by asking to own self about the advantage and disadvantage of acts that have been done according to Islamic perspective. If it is a badness, then it must be stopped, but if it is a goodness then it should be continued and enhanced.

While in Sedona method, the evaluation step only to the extent to which people have found happiness or prosperity that is wanted. If the recovery was not as desired, then people must be repeat the earlier step of improvement. If the result of improvement that expected is obtained, then people will stop doing the improvement process regardless of whether they have get in according to the teaching of religious doctrine or not.

C. *Muḥa>sabah* and Sedona Method as A Psychotherapy Method

The both of method are very good method of personal growth and they have many advantages. One of advantages of these method is it can be a method of psychotherapy. Psychotherapy is everything related to the healing of the soul, mental, or liver.¹³ As the focus of this both method of self-implementation that is doing improvement for mental or soul. Because of both give priority or precedence for soul or mental improvement. That improvement will facilitate the improvements in the physical aspects such as attitude, behavior, and health. Therefore, in the practice of psychotherapy, individuals can use both of these methods.

People can practice the implementation of Psychotherapy for self-improvement by the way *Muḥa>sabah* or the Sedona method. However, as a Muslim, they should prioritize *Muḥa>sabah* as a means of self-improvement. Because *Muḥa>sabah* more oriented for the future of life until hereafter. Especially for a Muslim who should have beliefs about the life after death.

Additionally, *Muḥa>sabah* has elements of devotion to The God. Because, *Muḥa>sabah* is a command of God to be done by each Muslim. *Muḥa>sabah* is done either in state of wickedness and in state of obedience. So that, the advantage of *Muḥa>sabah* more than the Sedona method, that can improve themselves and get reward from Allāh SWT because it is as a means of increasing devotion to God.

¹³ Psychotherapy comes from two worlds that are *psyche* and *therapy*. *Psyche* is mean soul or heart. *Therapy* is mean healing or everything that related to healing. So, psychotherapy can be interpreted as a treatment or healing for soul or heart. According to Wolberg and Frank, as a queted by Amin Syukur in his book, psychotherapy is a form of treatment or healing for emotional problem, deliberately training in building professional relationships with client for eliminate the symptom, to drive a pattern of disturbed behavior, and to increase the personal growth and develop positive personal. Amin Syukur, *Sufi Healing*, Fakultas Ushuluddin IAIN Walisongo, Semarang, 2010, p. 51