

## **CHAPTER IV**

### **ANALYSIS**

Normal stress is actually a useful natural reaction to encourage person's ability to solve difficulties or problems of life. In the modern world, there are many competitions, demands, and challenges accumulating into stress and tension for everyone. If the pressure is over the durability of the individual, it will cause headache, irritable, and insomnia. These indications are nonspecific reaction of self-defense. The mental stress will stimulate the adrenal glands (cortex) to release the adrenaline and stimulate the heartbeat faster and stronger. Thus, blood pressure will rise and blood will flow to the brain, lungs, and increase peripheral muscle. If the stress lasts long enough, the body will make adjustments and result in pathological changes. Pathological symptoms can appear in the form of hypertension, heart disease, stomach ulcers, acid, eczema, cancer and so on. If it has already incurred hypertension, stress will persist. Thus, the risk of complications becomes heart attack or brain stroke which can be fatal (paralysis or even death).

Before the serious health complications arise from stress, there are actually symptoms of early form of physical or mental disorder that can be observed. Everyone has a weak spot, and that's where the first symptoms usually appear. For example, some people experience an upset stomach or indigestion when anxious or agitated, while others suffer from headaches.<sup>1</sup>

Several studies have shown that severe stress can weaken a person's immune system, which can be one of the originators of cancer, such as Kaposi's sarcoma and several types of lymphoma (cancer). Other research

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<sup>1</sup> Imam Musbikin. *Ajibnya Energi Sholat Sebagai Terapi Penyakit Jantung*, Najah, Jogjakarta, 2013, Cet. 1, p. 121-123.

suggests that stress also negatively affects the secretion of hormones that regulates endocrine DNA repair and regulates cell growth.<sup>2</sup>

Tension is a major source of illness (both mental and physical illness). Especially, the diseases caused by the pressures of life, where people feel the misery, hopelessness, inferior mental, always feel short, fail, tend to be a loner, quiet and feel unlucky. He saw life as a dark black.

On the other hand, humans by nature have an inherent tendency in him to always be learning on religion. This inherent tendency, in Islam is called nature. Fitrah is a continuation of the primordial covenant between God and the human soul, so that the human spirit is imbued by something called the consciousness of the Absolute and the Glory, which is the reason and purpose all of which are above nature. Therefore, religion as psychotherapy and psychiatric disorders spiritual crisis of modern human is a necessity. Religion also provides guidelines and a handbook for people how to achieve happiness in life.<sup>3</sup>

Dr. Zakiah Daradjat in her book *Peranan Agama dalam Kesehatan Mental* said: "The conditions and results of the progress should bring more happiness to people in his life. Sadness if the reality is happiness apparently farther away gets more difficult life and changed the material difficulties into mental distress. Increasingly heavy burden of life, anxiety, tension and pressure was feeling more and more pressure to reduce happiness."<sup>4</sup>

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<sup>2</sup> Yanuar Arifin, *Basmilagam Ragam Kanker Dengan Shalat Tahajjud*, Najah, Yogyakarta, 2012, p.72

<sup>3</sup> Moh.sholeh, Imam Musbikin, *Agama Sebagai Terapi: Telaah Menuju Ilmu Kedokteran Holistik*, Pustaka Pelajar, Yogyakarta, 2005, p.36

<sup>4</sup> Zakiah Darajat, *Peranan Agama dalam Kesehatan Mental* Jakarta: Bulan Bintang. 1991,p.54

obviously gives a bad impact on mental health. The emergence of a modern diseases are very alarming doctors today. A person affected by the modern disease called mental stress. Pitiful state and continuously controlled so that people can alter the natural condition of the human being sick.<sup>5</sup>

Stress can't be deleted but can be managed. In order to do that, human being can feel calm and peace in their life; they must have a way to manage it. The term that is usually used is coping.

As we know, coping is strategy to manage the behavior of the simplest and realistic problem solving, serves to liberate themselves from the problems of real or unreal and coping are all cognitive and behavioral efforts to overcome, reduce, and resistant to the demands.<sup>6</sup>

By Coping, people can take advantage of stress as a positive energy and avoiding distress will be depression. In this chapter, the researcher will give realistic and religious coping, because the title of this research is "Relevance Of Stress Coping Management To Prophet Muḥammad's Tradition (Study Kutub al-Tis'ah)" as example of his believers in stress management.

### **1. Using Stress as energy**

A person who is experiencing sustained pressure and cannot manage the stress will suffer emotional and physical problems. When it happens in the long-running, it can develop into depression and need to see a doctor to sort it out. In order to avoid this, it is very important to have the ability of stress management. So we can minimize their impact on the emotional and physical stress, or even able to transform into positive energy. If stress converted into

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<sup>5</sup> Hilmi al-Khuli, *Semua Gerakan Shalat Menyehatkan Lahir & Batin!*, Diva Press, Yogyakarta, 2010, p.159

<sup>6</sup> Triantoro Safaria, Nofrans Eka Saputra, *Manajemen Emosi: Sebuah Panduan Cerdas Bagaimana Mengelola Emosi Positif dalam Hidup Anda*, PT Bumi Aksara, Jakarta, 2009, p.96

positive energy (eustress), it will make a person more passionate, focused and motivated to achieve the goal. Basically, stress is one of our defense systems to defend ourselves from something annoying or even dangerous in our mind. Of course every person's natural ability to control stress is different. But this ability can be improved by practice.

There are several ways to change distress (negative stress) into eustress (positive stress). The best way to manage it is to control and turn it into positive energy to solve problems and difficulty thinking that it is a challenge not a problem, so it is always uplifting.

In the previous chapters, the writer has described the presence of stress measuring instruments, such as Holmes scale. In this scale there are 36 (thirty six) in one's life experiences. Each is given a score. If the amount of value that a person experiencing exceed 300 within 1 year of life, it means the person is already showing symptoms of stress. This measure can be done by the relevant self (self-assessment). Certainly not all of the 36 items are experienced by a person. The problems of life are broadly divided into two types. They are: the problems that can be solved by human effort and the problems which solution is beyond human control. The problems requires coping to completion.

a) The problem is in hand of human being and it's coping, for the examples are:

1. Marriage

If marriage became the cause of the stress, so it will need the steps to solve it. First, find a job to meet the needs of the household. Second, find your own place separate from parent-in-law. It will make you and your partner is equally comfortable. If it can't able to buy new home, you can stay at home or parents-in-law. It is suggested to respect each other in order to create a comfortable atmosphere. It is suggested to be patient and pleased with all the new things that happen in marriage, not only financial

problem, but also intimacy relationships, children, as well as other difficult things in household.

2. Losing the job, wives start or stop working, and retired or self-exile

If someone loses a job, the steps are finding a new job, Mario Teguh said "If you lose something, the cure is something like that. If the job loss, the cure is finding a new job ", so as not to set spending into debt, be patient, pray, and believe the good and bad fate from Allah in order that the hearts keep calm.

3. Conflict with husband or wife, brother and son-in-law

The wise solution is to apologize and forgive each other. Then, establish a better communication and more open. Try to look for the cause of the problem and the solution together. Respect each other and *ṣalāh* together in order to familiarize more familiar with each other.

4. Mortgaged home

If you already mortgaged your house, the coping is trying to pay on time; looking for an additional work; save some money for the repayment of mortgage; pledge money to a business or appropriate in order to avoid new problems in the future; wait, pray, and ask God's help He is the Rizki Giver.

Those problems are handled step by step. Take an appropriate way to each human being, because each person has different way to solve them. The above solutions are general solutions. In a short, people must use their energy to focus on getting for problem solution.

b) The problems are out of hand of human being and the coping, for the examples are:

The events that occurred on the will of Allah SWT and can cause stress if it is not yet ready to accept his servants are as follows:

1. Death of the husband or wife, closer family, and closer friends.
2. Heavy illness, such as heart attack, cancer, kidney failure, and other serious illnesses.
3. Business or educational failures that occur outside of human control, which previously had to be carefully and precisely targeted.
4. Disaster, some unfortunate examples as follows:
  - a. Haiti earthquake measuring 7 on the Richter scale occurred in January 12, 2010. A total of 230 thousand people were killed, 300 thousand people were injured and one million homeless
  - b. Forest fires in Russia in July 29 September 2010 killed nearly 50 people and burned thousands of homes. Drought and heat are the worst in 130 years in Russia to be the cause, a loss estimated at 15 billion U.S. dollars.

In these problems, the person must control their mental to avoid fall in down and shocked. The management is good prejudice to Allah followed by effort to solve it followed by effort to create better condition in next. The effort can follow the Prophet Rasulullah SAW's habit to manage the health of physic and mental condition; will be explained in the next paragraph.

From the above explanation and previous chapter can be known there are two causes: physical and mental weakness.

- a. Physical weaknesses are such as fatigue, tiredness, weakness, muscle tension, stomach and intestinal disorders, body swaying, gasping for breath, hard palpitation, body shaking, body cold or sweat profusely, headache and fainting. The solutions are as follows:

- 1) To consume palm dates

The development of science and latest medical research is discovered that the palm contains ten essential elements. It contains sugars. It is easy transformed by the body into strength, energy and

heat. In addition, there are other elements and a set of vitamins contained therein. Health experts agree the most basic of palm dates is that humans need to survive. Among its benefits is to strengthen the muscles of the uterus, regulate nerve tension and muscles (to avoid stress) as well as facilitate and expedite the delivery process.

It is observed that when weigh of seven palm dates is 100 grams, it contains 75.00 grams of sugar, 4.00 grams of cellulose fibers, water 22.50 grams, 2.50 grams of protein, 2.50 grams of fat, 60 IU of vitamin A, vitamin B -1 and 0.08 milligrams of vitamin B-2 0.05 milligrams. Another study in the U.S. found that the palm dates is efficacious to prevent strokes and heart attacks, speeding up healing of dengue fever, preventing uterine bleeding, making the brain so dilute and supply the energy during fasting, protecting the skin from infection, an antidote to poison, and cure diabetes.<sup>7</sup>

## 2) To consume honey

"Research from the University of Moscow stated that honey contains metallic aluminum, boron, chromium, copper, lead, titanium, zinc, organic acids, acetylcholine, hormones antibiotics, anti-toxic substances, and anti-cancer substances.

Benefits of honey are as follows: honey as a sugar substitute for a healthy, drug injury, respiratory disease medications, diet, beauty, insomnia medications, bladder infection medicine, cold medicine, overcoming infertility, bloating, bad breath, cancer, arthritis, and heart disease.<sup>8</sup>

The functions of honey are healthy sugar supplementary, analgesic, cancer, influenza, heart attack and others.

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<sup>7</sup> *Ibid.*, p.41-52

<sup>8</sup> *Ibid.*, p.109-118

3) To consume milk

The nutritional content of milk is 61 kcal calories, 3.2 grams protein, 3.5 grams fat, 4.3 grams carbohydrates, 1,200 mg potassium, 143 mg calcium, 694 mg phosphorus, 1.7 mg iron, vitamin B1 0.03 mg, 1 mg of vitamin C. Milk also contains fat and a source of fat-soluble in vitamins such as vitamin A, vitamin E, and vitamin D. Milk becomes a major source of essential fatty acids, hormones, calcium and phosphorus sources.

Efficacy of milk is to maintain body weight, strengthen muscles, reduce the effects of premenstrual syndrome, bone growth, immunity protects the body against diabetes, cancer, hypertension and heart disease.<sup>9</sup>

4) To consume talbinah

Talbinah is a type of wheat grain foods are widely grown in many countries. In the countries of the Middle East, this wheat is called Talbinah. In western countries (Europe and North America), it is commonly called Barley. As in Indonesia, it is also commonly referred to as Barley. Apparently, talbinah recommended by the Prophet Muḥammad, because it has more benefits than the chocolate and yogurt are recommended by doctors to reduce stress.

Talbinah has many benefits are as follows:

- a) Betaglucan contains substances, which taking role in lowering cholesterol levels in the blood.
- b) Contains Vitamin E can weaken the enzymes that synthesize cholesterol.
- c) Containing Potassium, which taking role in controlling blood pressure, because it creates a balance between water and salt.

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<sup>9</sup> *Ibid.*, P.148-156



- d) Containing Potassium, Magnesium, anti-oxidants, and vitamin B. Great deficiency of these substances in the body is causing chemical deficiency. Modern scientists said that a psychiatric illness, depression, and so on is the result of a chemical deficiency's
  - e) Containing Melatonin, its functions are: lowering cholesterol, lowering blood pressure, treating Parkinson's, boost immunity, treating sleep disorders, cancer, and depression,
  - f) Containing Lysine serves to build a healthy body,
  - g) Prostaglofuin contains hormones. The hormone that induces sleep, thereby preventing the occurrence of insomnia.
  - h) Talbinah can also be a recipe for diseases such as heart disease and various, various types of fever, chest diseases, high blood pressure, general weakness, cancer, infections and intestinal weakness, festering wounds, depression and cases psychiatric, stomach, liver weakness, sexual weakness, typhus, sleep disorders, diseases and various types of urinary inflammation tract.<sup>10</sup>
- 5) To consume habbatus sauda (Black Seed)

Nigella sativa is the Latin name. The shape of the small seeds is black so the Arabs call it "Black Seed" which means black beans. This tiny seed contains many substances that are needed by the body. Even at the last study mentioned that the black seed can improve the body's immune system. So the consumer will rarely sick.

The ingredients of Black Seed are: monosaccharide glucose, xylose, polysaccharide, unsaturated fatty acids (unsaturated essential fatty acids, EFA). EFA cannot be produced by our bodies by the main

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<sup>10</sup><http://www.talbinah.web.id/>, at 12:13, 13-11-13

source of food. There are also amino acids that make up protein; carotene is a source of vitamin A, calcium, iron, and etcetera.

According to some research results, habbatus sauda has many benefits as follows:

1. Strengthen the immune system in human beings,
2. Fight and destroy cancer cells or tumors,
3. Treat rheumatism, inflammation and infection,
4. Stop and cure cold,
5. If fried and burnt then sniffed continuously to eliminate gas stomach,
6. The oil is useful for curing snake bites, also swelling in the rectum and moles,
7. Eliminate gasping of breath and breathing difficulties,
8. Launched a stuttering menstruation,
9. If wrapped, useful for curing severe dizziness,
10. When cooked with vinegar with pine wood and then made to gargle, it will eliminate the pain caused by tooth sensitivity to cold,
11. Launch urine, menstruation and breast milk
12. Cure spider bites,
13. When burned, the smoke can repel insects,
14. Eliminating belching acid derived from sputum and melancholia (interference caused by grief or depression so damage the bile),
15. Eliminate Leprosy,
16. Eliminating quatern fever (fever affecting humans during the day and then subsided for 2 days and then struck again when 4 days),
17. If crushed and made into dough with honey and warm water can destroy the stones that appear in the kidneys and bladder and diuretic properties (smoothen urine),

18. When fried and sniffed continuously mixed with vinegar can cure acne, manage and remove more chronic inflammation of the acne,
19. If fried without oil and pulverized and mixed with olive oil then dripped into the nose 3 drops will cure the cold symptoms are accompanied by sneezing.
20. If burned and mixed with wax and oil henna or iris oil and massaged on the boil in the calf after cleaning with vinegar, then it will be cured,
21. Useful to cure a dog bite marks (Rabies) and safety of deaths from rabies,
22. If aspirated through the nose would be useful to stop the water coming out of the eye,
23. Black Seed is boiled with 2 cups of water and then added honey will cool the hot stomach because stomach acid.<sup>11</sup>

#### 6) Cupping

Cupping is medicinal treatment by take outside frozen blood that contain toxin in body of human being.

##### 1. Wet Cupping

Wet cupping is method of taking outside frozen blood by blade, knife and sewing of cupping.

##### 2. Dry Cupping

Dry Cupping is method of cupping that not taking outside blood from our body.

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<sup>11</sup> Bukhari no. 5255, 5256, topic: الحبة السوداء, Tirmidzi, no.1964, topic: ما جاء في الحبة السوداء, no.1966, topic: ما جاء في الكمأة والعجوة. Ibnu Mājah, no.3438, topic: الحبة السوداء. Ahmad, no.6986, 7242, 7317, 8695, 9177, 10217, topic: مسند أبي هريرة رضي الله عنه, (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

### 3. Sliding Cupping

Sliding Cupping is method of cupping by lifting a glass of cupping on our skin. This method is similar with Guasha (cina), Scrapping (inggris) and Kerokan (java).

### 4. Flash Cupping

Flash cupping is method of cupping by releasing in our body. This method is done again and again in skin that is difficult for cupping.<sup>12</sup>

- b. Mental weakness such as: anxiety, fear, sorrow, sad, confused, panicked, and angry. The solutions are as follows:

#### 1) Dikir

Dikir is the escape from the negligence of the heart with God is always present. Dikir can be done orally, heart, actions, or by words. Nature of dikir is remembering of the reign of God in the heart. Dikir has three layers, one of which is closer to the core (lubb) than others. Core (lubb) is behind the last three skins. The skins are a way to the nucleus (lubb). Outer skin is an oral recitation alone.<sup>13</sup>

The real benefit of Dikrullah:

In the hadith Qudsy expressed: "He who occupied remembrance of Me so did not get to ask of Me, I will give you the best of what I give".

Always remember and mention the name of Allah at all times and all the time when one's standing, sitting and lying down is a real picture of the faith, piety and one's sense of resignation. God will show

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<sup>12</sup><http://abusalma.wordpress.com/2007/03/01/panduan-singkat-tentang-bekam/>

<sup>13</sup>Ibnu Atha'illah. *Zikir Penentram Hati*. Translated by Fauzi Faishal Bahreisy. Jakarta, Zaman, 2011. P.30-32, lihat juga Mawardi, *Zikir dan Do'a Dalam Kesibukan: Membawa Umat Supaya Sukses dan Selamat*, Jakarta, al-Mawardi Prima, 2002, p.19

tangible benefits and effects of the practice *ḍikrullah* someone in the daily life such as:

In the book of *Miftaḥu Miṣbaḥu wa al-Falāḥ* by Ibnu Aṭa'illah there are 68 benefits of *ḍikir*, are as follows:

1. Repel, deter and destroy demons,
2. Make Allah is pleased and make the devil's wrath,
3. Eliminate all worries and anxiety and bring joy and pleasure,
4. Strengthen the heart and body,
5. Make hearts and faces shine brightly,
6. Facilitate the arrival sustenance,
7. Bring dignity and peace,  
Cause of decline in tranquility, shade the angels, and the abundance of grace.
8. Confirmed his heart, strengthened his determination, kept away from grief and guilt, from the devil and his army,
9. Strengthen body organs,
10. Provide security to those who are afraid of, and away from disaster,
11. Bring delicious and all useful,
12. That makes God helped His servant,
13. People are busy *ḍikir* of Allah until he forgot to ask, would be something better than that given to those who ask. Besides it is always given the ease.
14. Remove sin and mistake.
15. Make a person closer to God.
16. Bring something noblest and most sublime that with the heart man into his life like plant because of rain. Recitation is spiritual food as nutrients for our body. It's also a device that makes a heart clean of rust following passions negligent.

17. Being light the lamp of the mind that gives clues in the dark.
18. Eliminate misery caused by the distance between God and the servants who negligent.
19. Who is closer to God with *ḍikir* to Him, God will draw close to the person when he is in trouble with his gift giving. In *aṣar* mentioned that when a devout and zealous servant of *ḍikir* of Allah is in trouble or when he needs to ask God, the angels said, "O Lord, the voice that has been *ma'ruf* (sound familiar) that comes from the kindness servant" mentioned that there is no greater act of charity can save a person from the punishment of Allah than the remembrance.<sup>14</sup>

Various readings there are a lot of *ḍikir* such as: *tasbih*, *tahlil*, *tahmid*, *istighfar*, and so on, but in this study found are *istighfar*, *ḥauqolah*, *ḥasbullah*, et cetera.

Prof. Amin Syukur heal the heart is by the *ḍikir* for calming and managing heart.<sup>15</sup>

The first model is the remembrance that sound was not loud, and not quietly.

The second model is the *ḍikir Qolbi sirr*, namely remembrance silently focused only on the left chest (heart), for example, : "Allah", by means of the tongue affixed to the roof of the mouth, eyes closed, chin slightly down to the left, and the mind to concentrate on the left chest, two fingers under the chest.

The third model is the *ḍikir al-ruh*, is in the sense of *ḍikir* around the soul of his body fixed to always remember Him. This *ḍikir* principled is *minallah*, *lillah*, *billah*, and *ilallah* (of, belonging to, with the help of, and to God). The describing is a simple example our body

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<sup>14</sup> Luqman Junaidi, *The Power of Wirid: Rahasia dan Khasiat Dzikir Setelah Shalat untuk Kedamaian Jiwa dan Kebugaran Raga*, Hikmah, Jakarta, 2007, p.9-17

<sup>15</sup> M. Amin Syukur, *Zikir menyembuhkan Kankerku*, Hikmah, Jakarta, 2007, p.123

and our property are Allah's giving. All that we have belongs to God, because we have God's permission. For the help of God we can use it. All from God, and will return to Him. Therefore, when we always make this *ḍikir* as the principle of life, our lives will undoubtedly calm and peaceful. Possessions, body and soul which we have come from, is the property, with permission, and would return to God, it is called *Ḍikir ruhiy*.

Fourth *Ḍikir* is the *ḍikir fi'liy* (social activity), namely *ḍikir* with practical activities, good deeds, and part giving of property for social purposes, to do things that are useful for the development of the nation and religion. Recitation as a reflection of *ḍikir qouli*, *qolby*, and *ruhiy*, the benefits more visible than other types. The first, second, and third *ḍikir* only for individual then this *ḍikir* more social, have social awareness and sensitivity. This *ḍikir* models are frequently mentioned in the Qur'an.

The fifth model is *ḍikir* affirmation, namely *ḍikir* with positive words. It is implemented in the morning and evening, before sunrise and before sunset. The trick is: thinking, feeling and speaking of positive words to ourselves, for 10 minutes, for example, I'm healthy, I'm strong, I'm normal. Good willing for forty days there would be a change in our lives.

The sixth model is breathing of *ḍikrullah*. This *ḍikir* and fifth *ḍikir*, has great benefits to one's health, especially in the modern life, because one of the problems faced by modern society is the crisis existence of self. The crisis will be overcome by *ḍikir* when man, as a servant of God, wants to understand His creator.

For a process of healing diseases, respiratory in *ḍikir* is done in several stages, namely common techniques, breathing techniques and

breathing techniques. More clearly see in the sequences of the following behavior:

- 1) Common techniques
  - a. Eyes closed,
  - b. Emptying breath,
  - c. Read bismillah,
  - d. Tongue bent or pasted into sky,
  - e. Breathing in, enter into the stomach,
  - f. Holding your breath in the abdomen (while praying, please be healed, strengthened, and normalized),
  - g. Exhale through the mouth, while saying "Allahu Akbar".

For the layman, the learning must be done in advance of using abdominal breathing. The steps must be done are as follows:

- a. Stomach emptied.
- b. Abdominal breath triangle (fill the stomach with air).
- c. Holding your breath in the abdomen, two fingers below the center, and then exhale through the mouth.
  - a) I breathing techniques, performed three times :
    1. Focus on diseases.
    2. Respiratory step I until III, visualization issued diseases of the body.
    3. After the illness came out, followed by visualization of scissors cut off the disease.
    4. The word "break " is pronounced in the liver
  - b) Breathing Techniques II
    1. Respiratory step IV, visualizing white light (healing) irradiates the entire body, then pulled back and twisted around on the organ that feels pain.



2. Respiratory step V, visualizing light golden yellow (strength), in the same way.
3. Respiratory step VII, visualization of water (cleaning) in the same way.

After that, followed by reading the following prayer:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الشَّافِي

بِسْمِ اللَّهِ الْكَافِي

بِسْمِ اللَّهِ رَبِّ السَّمَاوَاتِ وَالْأَرْضِ

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّهُ مَعِ اسْمُهُ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ

السَّمِيعُ الْعَلِيمُ 3X<sup>16</sup>

## 2) Ṣalāh (obligatory and sunnah ṣalāh)

The result of research's Dr. Moh. Sholeh' to tahajud (night ṣalāh), which turns out when done solemnly and sincerely can bring peace. This is in accordance with the religious teachings of Islam that Allah sent a blanket to get up at night to run tahajud, because besides having significance as an additional worship, tahajud can remove the anxiety and bring peace.

Dr. Moh. Sholeh doing research for his dissertation entitled "*Pengaruh Shalat Tahajud Terhadap Peningkatan Respon Ketahanan Tubuh Immunologik: Suatu Pendekatan Psikoneuroimunologik*". Dr. Moh. Sholeh find a measure of a person's deeds is sincere or not, through laboratory detection of the hormone cortisol. Cortisol is a peptide hormone secreted by the anterior pituitary glands especially in the adrenal cortex, which stimulates growth and secretion

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<sup>16</sup> M.Amin Syukur dan Fathimah Usman, *Terapi Hati*, Penerbit Erlangga, Jakarta, 2012 , p.61-64

corticosteroid. The increased productions of abnormal cortices tiroid for individuals in the state feel the burden of doing something (stress). Practice of worship (ṣalāh ) which is performed outright would be a burden and bring anxiety and disappointment. Disappointment will increase the production of cortisol. If happened above normal cortisol production, will cause the formation of both cellular responses and humoral immunity. This case will not lead to the formation of immune. Then, individuals are susceptible to infectious diseases. Thus just as the message of the Qur'ān that all worship (including ṣalāh) executed sincerely (Surah Yunus: 22), because the impact of which is not sincere worship of medical terms is not only empty of meaning, but also bring disease.<sup>17</sup>

Aspects of ṣalāh there are three, are as follows:

1. Aspects of motion in Ṣalāh

Ṣalāh is a religious one that requires physical movement. Doctors Mahmud Ahmad Najib said that prayer movements are done regularly and continuously will make the joints flexible, not rigid, sturdy bones, and spine is not bent. Prayer can promote blood circulation to prevent stiffness and blockage of blood vessels. This will avoid any interruption of blood circulation to the heart, which often leads to death.

Takbir means lifting arm and wide apart activities, to expand the chest cavity as well as the lungs and raised hands mean stretched muscles of the shoulder to the flow of blood that carries oxygen to be smooth.

By bowing, improving blood flow and lymph to the neck because of its parallel position with the neck shoulder. It will flow

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<sup>17</sup> Moh. Sholeh, Imam Musbikin, *op.cit.*, p.238-239

more smoothly if the bowing is done right the abdomen and chest lay higher than the neck. Bowing also deflates breathing. Spinal alignment while bowing means to prevent calcification. Additionally, bowing is exercise urine to prevent prostate complaints. Spinal alignment will deflate kidney. While the emphasis of the bladder by the spine and the pubic bone will launch urine. Lymph nodes primary function is to filter out and destroy germs hanging around in the blood.

Prevent hemorrhoids prostration drain lymph from the leg stomach and chest to the neck due to higher and put his hands level with shoulders or ears, pumping lymph armpit to the neck. In addition, the blood circulation is to bow down to prevent hemorrhoids. Prostration quickly is useless. He did not drain lymph and not train the spine and muscles. No wonder that there is in some of the companions relate that the Prophet often long in prostration.

Sitting between two prostrations can activate the sweat glands due to convergence of the groin and calf to prevent the calcification. Vein above the base of the foot so that the blood pressure will fill the entire foot from the ankle to the blood vessels at the base of the foot expands. This movement can keep the foot optimally sustain our bodies.

Salam, by the face turned to the right and to the left useful to maintain the flexibility of the neck veins. This movement will also accelerate the flow of lymph in the neck to the heart.<sup>18</sup>

Muscle concentration, and depressed or massage on specific muscles in the ṣalāh is the relaxation process. “Relaxation Training”

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<sup>18</sup> <http://generasisalaf.wordpress.com/2013/02/16/manfaat-wudlu-dan-sholat-dari-segi-medis-dan-kesehatan-modern/> see to Amin Syukur, *Sufi Healing: Terapi dengan Metode Tasawuf*, Penerbit Erlangga, Jakarta, 2012, p. 84

is one technique that is widely used to cure mental disorders, because the muscle movements that relaxation may reduce anxiety. So same with ṣalāh that is full of physical movement can produce bio-energy, which can bring a subject in a situation of equilibrium between soul and body. Thus it can be attributed that ṣalāh is full physical movement can relieve anxiety as well. This is also confirmed by the results of the study Arif Wibisono Adi "*Hubungan Antara Keteraturan Menjalankan Sholat dengan Kecemasan Para Siswa Kelas III SMA Muhammadiyah Magelang*" "cited by Dr. Moh. Sholeh and Imam Musbikin in his book " *Agama Sebagai Terapi: Telaah Menuju Ilmu Kedokteran Holistik,*" that there is a significant negative correlation between regularity and prayed with the level of anxiety. The more regularly a prayer was done, then the lower the level of anxiety<sup>19</sup>

## 2. Aspect of concentration

In performing ṣalāh is required to perform a solemn (concentration). Concentration of an element in ṣalāh contains meditation. Meditation is quite effective to reduce anxiety, mental disorders and a variety of mental effects. For example, Sayyidina Ali was praying when the arrow pierced him during the war. He did not feel pain when the arrow was lifted during pray.<sup>20</sup>

Research conducted at the new students by Lukmanul Hakim in 1999/2000 concluded that:

1. Tahajud is performed properly, solemn, sincere and continuous can increase endurance immunologic response.

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<sup>19</sup> Moh. Sholeh, Imam Musbikin, *op.cit.*, p.240-245

<sup>20</sup> *Ibid.*, p.241-242

2. Cortisol by calzone and other experts used as a measure of stress and homeostasis of body, cortisol in this study can also be used as an indicator of stress.
3. The hormone cortisol is also produced by the adrenal glands and is also known as the stress hormone. The hormone that determines your response to stressful situations and that can be stressful.
4. Compared with other hormones, these hormones work more slowly. First, part of the brain called the amygdala. It will determine threats or situations that can cause stress. Then the signal is sent to hypothalamus. Hypothalamus CRH produces hormones related to ACTH. ACTH then signals the adrenal glands to release cortisol.

In many danger circumstances, the hormone cortisol can save lives, but over hormone cortisol production is also not good for body. These hormones suppress the immune system; improve blood pressure and blood sugar, causing acne, obesity, and other disease.<sup>21</sup>

### 3. Aspects of literature

It contains a series of prescribed ṣalāh by religion. Since takbiratul ihram until greetings, people always say praises the greatness of Allah SWT and ask His forgiveness and salvation to all that is good to ask him.

In terms of hypnotic is the basic foundation of psychiatric therapy techniques. Speech as mentioned above is "auto-suggestion", which can encourage people who say to do as they said. When the prayer was spoken and earnest prayers were

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<sup>21</sup> <http://www.merdeka.com/sehat/kenali-3-hormon-yang-berkaitan-dengan-stres.html>.at  
12.13, 24-10-2013

offered, then the effect is very clear for the soul and body changes. Benediction of mental disorders as a healing technique can be done in a variety conditions that proven its effectiveness in helping to change a person's mental.<sup>22</sup>

Here are the opinions of western scientists about ṣalāh:

According to August and Henry de Castry, ṣalah gives effect to the existence of the soul in the form of "strengths", because belief in God. This is something that is important in human life. Strength is what will guide the behavior of people and show the way of life in order to remain safe toward the hereafter. When someone loses strength, then he would take wrong path in life. He will live in error.

Meanwhile, according to Alexis Carel, research director at the Rockefeller Foundation in the United States and Erwind Pourz Frederick, a professor of neurological disease in the United States, said that in addition to acting as worship, ṣalāh is also an amazing effect on the healing of diseases treated by a doctor who failed. So it turns out the effect of ṣalāh on mental health at the time of being physically ill, very amazing.

Meanwhile, according to Dr. Thomas Hesluub, Ṣalāh gives calm and peace to the soul of a believer. Therefore, a believer can enjoy a good and healthy sleep.

According to Abdullah Coleem who converted to Islam because of prayer and many people have Islamized, suggesting aspects prayers extraordinary people who saw, as well as providing personal concentration on ṣalāh. Everything will influence directly or indirectly on human physical and mental health.<sup>23</sup>

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<sup>23</sup> Hilmi al-Khuli, *op.cit.*, p. 95

### 3) Prayer

Prayer is a form of self-awareness about the greatness of God. By prayer, we would be confident in life, careful, optimistic in reaching our dreams, far from cocky and arrogant attitude. Pray in essence is to worship Allah. Therefore, no one deserves to be called out and asked for help except God the Supreme Ruler. Allah is the Best of protectors and keepers. We must believe that God is the source of our greatest strength.

According to K.H. Mawardi, Prayer is calling, begging and praising Allah Almighty Preserving, Creating Supreme, and Supreme Give to anyone who asks him.

The rules of pray are as follows:

1. Pray directly to God
2. Starting by Basmalah
3. Followed Ḥamdalah
4. Accompanied blessings to the Prophet
5. Pronounced with fluent
6. Understand what is read
7. Lived with heart humility '
8. Should be holy and clean
9. Recommended facing the Qiblah
10. Raise your hand recommended
11. Pronounced with a soft voice and slow
12. Should use the prayer that has been exemplified in the Qur'ān and Ḥadīṣ.
13. Patiently waiting / kind thought on God
14. Do not pray the bad thing on others
15. Stopped by reading Tasbiḥ and Ḥamdalah

16. Recommended prayer is repeated 7 times

17. Recommended wiping the face with both hands when you're done praying

The benefits are as follows pray to be successful and happy in life, in spite of the misery and suffering that happened. So that, God bestows grace and favor. Pray is the marrow of worship, in order to pass the test and trials, as well as a request for help from God, because human beings are very weak and in need of help.

God's promises to those who pray are as follows:

1. People who pray to God with full confidence are granted.
2. Sins are forgiven by God.
3. Preserved from danger and cunning of Satan.
4. Despite of the difficulties and hardship.
5. The achievement of the ideals and desires.
6. Hearts find satisfaction and the achievement of peace.
7. Happy life in the world and the hereafter.

Danger does not pray are as follows:

1. People who do not pray are arrogant.
2. The person who does not pray is not worship.
3. People who do not pray, God's wrath to him.
4. People who do not pray, his soul is weak.
5. People who do not pray, they are unbelievers.
6. People who do not pray will be destroyed and perish.
7. People who do not pray are desperate and restless.<sup>24</sup>

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<sup>24</sup> Mawardi Labay El-Sulthon, *Zikir dan Do'a Dalam Kesibukan: Membawa Umat Supaya Sukses dan Selamat*, al-Mawardi Prima, Jakarta, 2002, p.273-274. See also Muhammad Muhyidin, *Misteri Energi Istighfar*, Diva Press, Yogyakarta, 2008, p.203-207



#### 4) Patient

Patient is a half of faith, because each branch nature of faith requires patience. Patience is the opposite of laments (jaza ') which is a disgraceful act or *kufir* that will lead to destruction. There is no option for a Muslim to live this life except to be patient. Therefore, it is inseparable from the nature of the patient is *taslim* (surrender) and the destiny of God's approval.<sup>25</sup>

#### 5) Riḍa

Rasulullah SAW gives a message to his believers that if we are given a test by God, we must riḍa and should not be angry at God and fellow human beings . Riḍa is derived from the word meaning *radhiya - yardha* accept a case gracefully without feeling down or depressed. Riḍa demands active work. Although there is a pleasure in the sense that almost the same as surrender that is gracefully accept a case, however, there is required considerable effort to achieve a desired target or change the existing conditions experienced for the better next. Due to the rule of God's approval, issue a command such as zakat for example does not mean just admit it is the rule of God, but is accompanied by efforts to fulfill.<sup>26</sup>

A person whose heart is preoccupied with love and longing for God, then he will not feel pain over the trials and calamities that God destined for him.

#### 6) Ablution

Dr. Syauqy Ahmad Ibrahim, a member of the Kingdom of Saudi Arabia Association of Physicians in London and Medicine

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<sup>25</sup> Ibnu Qayyim al-Jauzy, *Sabar dan Syukur: Kiat Sukses Menghadapi Problematika Hidup*, Pustaka Nuun, Semarang, 2005, p.171. Lihat juga Imam Abi Hamid Muhammad bin Muhammad al-Ghazali, *Ihya' ulumuddin*, Dar al-kutub al-'Ilmiyyah, Beirut, 2003, p. 81 juz 4.

<sup>26</sup> Arif Supriono, *Seratus Cerita Tentang Akhlaq*, Republika, Jakarta, 2004, p.27-28

Patient Advisor and Heart Disease said, " Experts conclude that limbs dipping into the water will make body able to restore the weak become strong, reduces spasm, relaxes nerves and muscle, increase in heart rate and loss of muscle aches, anxiety, and insomnia". This is corroborated by one of the experts from the America, " Water contains magical powers, even wash water to the face and hands in wudhu' activity - is the most effective way to relaxation (make body relaxed) and eliminate high blood pressure (emotion). Indeed, Glory to God Almighty. When we are scared cold water, according to Chinese medicine theory, there could be an indicator of organ dysfunction in kidneys. Therefore, when we made ablution and fear of water indicate a disruption in our kidneys. In other words, ablution can be a method for detecting the disease.<sup>27</sup>.

Based on scientific knowledge that nose kept clean for 5 (five) hours. For a Muslim who runs and establish the five daily prayers plus ablution for "Sunnah's" prayers to implement first, God willing, will be maintained his health.<sup>28</sup>

#### 7) Good Prejudice to Allah and Spirit

Everything happened to ourselves will be goodness if we did good prejudice to Allah. Those things are our mental supplies to cope with our examination and other disaster. Because of pray, we can avoid crime. Those things are other shape to free ourselves from negative thinking, so we can be calm and peaceful.<sup>29</sup>

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<sup>27</sup> <http://lelakiberjubahhitam.wordpress.com/2013/01/16/terapi-wudhu-terapi-hidro/> at 11.15, 29-11-2013

<sup>28</sup> <http://dimazpancairawan.wordpress.com/2010/11/30/berwudhu-sebagai-terapi-kesehatan/> at 10.00, 28-20-2013

<sup>29</sup> Muhaimin al-Qudsy, *Agar Ujian dan Cobaan Berbuah Kenikmatan*, Yogyakarta: Diva Press, 2012,p.171-176

8) Forgive to other and be Calm

The attitude of forgive and calming is akhlāq maḥmudah. Those precepts are basic pillars from Prophet Muḥammad SAW and have positive effect. Forgive and Calming can decrease strain of muscle and make us be positive thinking and give true decision. Those are the secret of Prophet Muḥammad SAW success to spread Islamic religion.<sup>30</sup>

## 2. Preventive Stress be Depression

Depression has three different kinds:

a) Mild depression

Mild depression commonly faced by many people and symptoms are not too much. Usually it only lasts about two weeks. People experience mild depression is still able to overcome adversity and to do a variety of activities.

b) Moderate Depression

Depression is not up to the level of the severe depression but the symptoms are more than mild depression.

c) Heavy Depression

Heavy depression is divided into two types. First is heavy depression without psychotic indications. Second, heavy depression accompanied by psychotic indications. Heavy depression without psychotic indications usually like lazy to communicate, to join social activities and to work. Whereas, heavy depression with psychotic indications accompanied by hallucinations and delusions. In the depressed person usually ends in suicide.<sup>31</sup> Depression following the victim who decided to commit suicide: Yukio Mishima (Japan), Ernest

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<sup>30</sup> M. Faisol, *Kiat Mengatasi Rasa Marah*, LKIS, Yogyakarta, 2012, p 69-70

<sup>31</sup> <http://www.anneahira.com/macam-macam-depresi.htm> . at 09.30, 28-10-2003.

Hemingway, Virginia Woolf (UK) and Margaux Hemingway (United States).<sup>32</sup>

Heavy depression usually occurs when a person experiences the most difficult ordeal in his life and it was beyond human control. It can be a loss of a loved one, the decline of company or other event that makes shock and chronic disease such as: cancer, kidney failure, stroke, diabetes, assault heart and other chronic diseases.

The problems that arise can have negative impacts on the recipient, especially if the person is not emotionally stable. It needs to be directed to the things that can educate towards good mental health. Cases of suicides happen because of a growing number of people suffering depression. In addition, people perceived lack of appreciation in religious life.

According to the book *Diagnostic and Statistical Manual of Mental Disorder (DSM IV-TR)*, quoted by Dadang Hawari, the highest cause of suicide is depression. An estimated sixty to seventy percent (60-70%) patients with depression will commit suicide if not handled carefully. In the United States alone the estimated 30,000 suicides in a year or more than 80 cases in a day. While the cases of attempted suicide seven to ten times more. This is because the stress that accompanies depression<sup>33</sup>.

Managing stress from becoming depression requires a holistic approach that includes physical (somatic), psychiatric, psychosocial, and psycho-religious. This is done so that the patient can return to live on a regular basis, harmonious harmony, and balanced between himself and God, with our fellow humans, and the environment. According to Prof. Dr. Dadang Hawari some to be the goal of therapy is as follows:

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<sup>32</sup> Moh. Sholeh, Imam Musbikin, *op.cit.*, p.285-287

<sup>33</sup> Dadang Hawari. *Hidup Setelah Mati.*, Balai Penerbit FKUI, Jakarta, 2003. p.67

## 1. Psychofarmaka Therapy

Treatment for stress and depression by using medication (farmaka) which merit is restoring impaired neuro-transmitter function (conductor of nerve signals) in formation nerve center of the brain (limbic system), which is a part of the limbic system in the brain which controls the mind, natural feelings and behaviors. In a nutshell regulate the function of mental anti-depressants are as follows: clomipramine HCl, imipramine, amitriptyline, doxepin, maprotiline, mianserin, amoxapine, moclobemide, fluvoxamine maleate, opipramol diHCl, fluoxetine HCl, paroxetine HCl , trazodone HCl, sertraline HCl, citalopram, perphenazine 2 mg + 25 mg amitriptyline HCl, tianeptine, mirtazapine, and hypericum perforatum.

Antidepressants should meet the following criteria ideally, they are: have a high therapeutic effect in a relatively short time, short period of usage, side effects are minimal, has a low dose, does not cause drowsiness, improve sleep patterns, not cause habituation and dependency addiction, has an effect on the improvement of physical disorders (somatic) as a veiled indications, not causes weakness and if possible use a single dose.

## 2. Somatic Therapy

This therapy is used to eliminate the complaints of somatic (physical) symptoms that usually accompany stress and depression, such as: complaints digestive system, respiratory, muscle, bone, and so on. The physical symptoms if not addressed will result in more severe indications.

## 3. Psychotherapy

Psychiatric treatment required by the patient to strengthen mental. Psychotherapy there is seven kinds, as follows:

### a. Supportive psychotherapy

This therapy is intended to provide motivation, enthusiasm and encouragement. So that the patient does not feel hopeless and given the

belief and confidence (self-confidence) that he is able to cope with psychosocial stressors at hand.

b. Re-educative psychotherapy.

This therapy is intended to provide re-education and correction when judged that the inability to cope with stress and depression was due to factors psycho-educational past is concerned in the period of his children and adolescents. Through this therapy is expected to overcome the psychosocial stressor at hand.

c. Psychotherapy re-constructive.

Through this therapy intended to re-construction of personality that has experienced shock due to psychosocial stressors that cannot be overcome by the patient concerned.

d. Cognitive psychotherapy

This therapy is intended to restore the patient's cognitive function, the ability to think rationally, concentration, and memory. In addition it is concerned to distinguish moral ethical values which are good and bad action, and haram and halal.

e. Psycho-dynamic psychotherapy

This therapy is intended to analyze and describe the dynamics of mental processes that can explain why a person is not able to cope with psychosocial stressors that he fell sick (affected by stress and depression). By knowing the expected psychological dynamics is concerned is able to find a way out.

f. Behavioral psychotherapy

This therapy is meant to restore disturbances mal-adaptive behavior suffered due to psychosocial stressors. In the therapy the patient is expected to adapt to new conditions so that it can function

again as normal in everyday life either at home, school, workplace, and social environment.

g. Family psychotherapy

A person can be affected by stress and depression caused by psychosocial stressor factor family. By this therapy intended to improve family relationships, so that the family factor is no longer a factor and can be used as a recovery factor of the patient concerned. This therapy is not only aimed at patients, but also for other family members.

4. Psycho-religious Therapy

Religious therapy is used by a religious approach. This type of therapy is applied by using the approach of the verses of the Qur'ān, ḥadīṣ the Prophet, and Islamic ideas which implicitly containing therapy. Examples such as: prayer, ḍikr, ṣalāh and other things that have been described in the previous section.

In the second chapter we mentioned one therapy is the treatment of religious therapy by religious approach. This type of therapy is applied by using the approach of the verses of the Qur'ān, ḥadīṣ of the Prophet Muḥammad, and Islamic ideas which implicitly containing therapy.

Need to know first that there are essentially four functions of religion in life:

- 1) Religion provides guidance and direction in life
- 2) Religion is a helper in the difficulties
- 3) Religion appeases inner
- 4) Religion controls moral<sup>34</sup>

The presence of nature in human beings in need of God makes religion into a spiritual reassurance and support for a person in distress. People need a place to surrender ourselves, and clues to life as a way to draw closer to God.

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<sup>34</sup> Moh. Sholeh, Imam Musbikin, *op.cit.*, p.43

It is in the need for people to remain calm in all situations because of the belief there is the one who rules our lives.

The religious therapeutic measures are as follows:

There are several ways to prevent mental illness and heal at the same time, through the concepts in Islam. As these efforts are:

The First is to create an Islamic life and religious behavior. This effort can be reached by filling out daily activities with things that are useful and in accordance with the values of aqidah, shari'a and morality, the rules of state, social norms, and keep away from things that are prohibited by religion.

The Second is that intensifying and improving the quality of prayer worship, pray, and forgiveness to God will restore peace and tranquility of life for people who do it. People who are closer to worship God, his soul will get more peace and more able to deal with disappointments and difficulties in life. In other hand, the more distant the man from religion will be more difficult for him to find inner peace.

The Third is to improve the quality and quantity of *dikir*.

Also mentioned in the *ḥadīṣ*, "The people who sat gathered to remember Allah SWT, they will be embraced by the angels of mercy, protected by God and descended to them and their peace of mind that a lot of things before the Lord His hand ( Narrated by Muslim)

The verses of the Qur'ān and the *ḥadīṣ* explains that the *dikir*-religious contains therapy power potential to reach serenity and inner peace.

The Fourth is to implement the pillars of Islam, faith, and do good deeds. Zakiah Darajat in his book '*Islam dan kesehatan Mental*' said that there is a positive effect of the implementation of the pillars of Islam, faith, and do good deeds.

The Fifth is to get away from the reprehensible nature (al-maẓmumah morality). Reprehensible traits directly or may not cause interference and psychiatric diseases, such as hunks, persecution, jealousy, ujub, hypocrites and angry.



The Sixth is to develop admirable qualities (al-maḥmudah morality). Praiseworthy traits can prevent the onset of a psychiatric disorder or mental illness, such as: patient, forgiving, calm, resignation, honest, humble, and other commendable traits.

By the steps above, is expected to create praiseworthy traits (maḥmudah) and avoid the disgraceful nature (maḍmumah), so that the mental health condition really can be realized.<sup>35</sup>

#### 5. Psychosocial therapy

Psychosocial therapy works to restore the ability of adaptation that can be re-corresponding normal functioning in everyday life either at home, school, college, and social environment.

Psychosocial therapy techniques can be done with a SWOT analysis (Strength, Weakness, Opportunity, and Threat) as follows:

1. Strength is an attempt to look for the positive aspects in a person who is a force that needs to be explored and developed, so it has the ability to cope with psychosocial stressors at hand.
2. Weakness is an attempt to determine what factors is a weakness or deficiency in a person. By knowing the weaknesses or shortcomings that seek to be compensated, so these factors don't inhibit settlement in the face of psychosocial stressors.
3. Opportunity is the effort to look forward to an opportunity or a better chance to be the determining factor for a successful response to psychosocial stressors in a person. Although he is at the present time have developed psychosocial stressor, but with the chance or opportunity to forward it is expected that he will be in a better condition than before.
4. Threat is an attempt to know and be aware of the threat that could be a confounding factor for overcoming the stressor. These factors disturb the

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<sup>35</sup> *Ibid.*, p.43-46

completion of harm and psychosocial stressors at this time and at a future time. Therefore one must take into account the factors of this threat.

#### 6. Counseling

This therapy is by telling a professional counselor, and experienced.

Because the burden harbored thoughts will only hurt you.<sup>36</sup>

#### 7. Music therapy

Kate and Richard Mucci suggestion in healing through music, there are many ways as follows:

1. Heart attack by harp music,
2. High blood by instrumental music about nature and music meditative,
3. Stroke by singing , beating drums , humming or playing the piano,
4. Cancer by playing the guitar , harp , irish drum , portable keyboard for approximately 21 minutes per period (to be repeated),
5. Headache by various monotone voice sounding like : " ahhhhhhh " , " ohhhhhhhh " , " hmmmmmm " or " ommmmm " , with high and low notes , and open close the mouth with a range of motion,
6. Chronic disease by pop songs , folk rock , or music with vibrant beats,
7. Arthritis by piano , xylophone (a type of xylophone ) and drum,
8. Dementia by tunes or favorite songs of the past.

From the explanations above we can know that *dikir*, *salah*, prayer, patient, *riḍa* and ablution can eliminate the sins due to our immoral. Because wildness caused by immoral soul makes a person familiar with the family. When disobedience is increasing, it will affect mental, and one felt strange on his own soul, because the soul is created in accordance with nature. *Fitrah* feel at ease when taking a healthy life. Whoever follows the passions, and then it will tarnish and spoil his nature. While opposing and controlling appetite is a solution and sedative soul. Some medical experts said long ago, “Anyone

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<sup>36</sup> Dadang Hawari, *Manajemen Stres, Cemas dan Depresi*, Penerbit FKUI, Jakarta, 2011, p. 115-116

want a healthy heart, then leave sin “. Most scholars of the Salaf said, “Immoral acts have a negative effect on private actors and life. He will be overwritten regret. Each person has sorrow and grief feeling. Because religious people who believe in God, God is way of life. Their Believing to God is the source of their meaning to life. They depend on God. From God God and to God they live. In a short, God is everything.<sup>37</sup> .

People, accustomed ḍikir, ṣalāh, prayer, patient, riḍa , ablution, good prejudice to Allah and forgive to other, is not fear when overwritten earthly loss. But also do not forget when the world benefits. They fixed priority during prayer and ḍikir more pleasure than material of the world. Their souls free from sorrow, fear, grief, angry<sup>38</sup> and turbidity world.

The people, who practice ḍikir, ṣalāh, prayer, patient, riḍa, and ablution every day, will feel something different. They realize that the reality of life is often different from the desired and imagined human being. Purity of soul and peace of mind instilled by the above activities in a person, make that not to be enslaved by worldly view alone. Instead of it makes a person believes that life is temporary world that will lead to eternal life. Ḍikir, ṣalāh, prayer, patient, and ablution turned soul of dependence on worldly material. Humans rely on the Essence of the Creator and Ruler of the universe. Sadness, fear, anxiety and pain are things that can be addressed properly by people who pray and ḍikir. Therefore, his soul has already had a strong braided to God in prayer.

If we are exposed to severe illness, the Prophet pointed out to eat dates palm, drink honey, milk, talbinah, habbatus sauda, and cupping. Since it was

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<sup>37</sup> Mustamir Pedak, *Qur'anic Super Healing*, Pustaka Nuun, Semarang, 2010, p.116

<sup>38</sup>Rasulullah SAW is the best commander, who can manage his mental in any condition, See in Muhammad Syafi'I Antonio, *The Super Leader Super Manager*, Tazkia Multimedia, Jakarta, 2008, p.280

scientifically proven that all it contains substances that can prevent and cure illness.

In addition, the patient attitude, pleasure, and resignation need. As the ḥadīṣ is in chapter three he commands his people to be patient in every difficulty, because the difficulties of life are given by God to remove our sins. He also explains that when the patient is in first time of difficulty, this indicates that we are forbidden to complain each our difficulties. The attitude of the patient is accompanied with sincere pleasure and tried to change it, after it ended in resignation to God, in order to our inner peace.

Islam is brought by Prophet Muḥammad more than fourteen centuries, since the seventh century to the twentieth century<sup>39</sup>, but his teachings are always matched at everywhere and every time.

This can be an example for us, when we are experiencing difficulties, confusion, pain, and despair something, make God the only helper again. Because God is The Creator and Who knows what He created deeper than us. How Supreme God who made the magnitude of any natural calamities that we despite of a drop of blood because the thistle as a sin and there is no trouble in the hereafter. After knowing the boondoggle, should we be quiet because our sins are forgiven by God, we are also free in the next torment. The problems of life are set up by God. We stay sincere and patient to accept, because there is something beautiful that was created by God after the trouble. But not everyone is beginning to understand it. Always good prejudice to Allah is the key to a sense of optimism, we can face on this life carefully because of good prejudice to Allah comes a sense of confidence that God will always be there for us. The rules are so beautiful above is soothing. So really what has said by the Prophet in this ḥadīṣ:

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<sup>39</sup> Abuddin Nata, *Peta Keragaman Pemikiran Islam di Indonesia.*, PT Raja Grafindo Persada, Jakarta, 2001, p.211

حَدَّثَنَا عَبْدُ الرَّحْمَنِ وَعَبْدُ الرَّزَّاقُ الْمَعْنَى قَالَا أَنْبَأَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ عَنِ  
 الْعِزَّارِ بْنِ حُرَيْثٍ عَنْ قَالَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَجِبْتُ مِنْ قَضَاءِ اللَّهِ عَزَّ  
 وَجَلَّ لِلْمُؤْمِنِ إِنْ أَصَابَهُ خَيْرٌ حَمِدَ رَبَّهُ وَشَكَرَ وَإِنْ أَصَابَتْهُ مُصِيبَةٌ حَمِدَ رَبَّهُ وَصَبَرَ  
 الْمُؤْمِنُ يُوجَرُ فِي كُلِّ شَيْءٍ حَتَّى فِي اللَّقْمَةِ يَرْفَعُهَا إِلَى فِي امْرَأَتِهِ عَمَرَ بْنِ سَعْدٍ عَنْ أَبِيهِ  
 قَالَ

Prophet sallallahu' alaihi wasallam said: "I was amazed by the determination Allah 'azza wajalla against the believers. If he gets good, he praised his Lord and be grateful, if neighbors after he praised to his Lord and be patient. Believers will be rewarded at every mouthful of food until he lifts to her mouth."<sup>40</sup>

Islam is so beautiful inside arranged by God. God only allows the words and wonderful attitude, even when something bad happens. We should not hate others, or God as a hardship. Even God forgives sin for disaster-stricken people. There is no difficulty in Islam, God only asks us always remember that God has always given us. If we forget, God only asks us to apologize to Him, and there is no need of damning Muslims.

Everything that has been charged by the Shari'a is an advantage for us. Any obligations imposed on us have goodness to us, if we execute. All religious orders are for human benefit. When implemented, it will be profitable for him. Similarly, religious prohibitions, if shunned and avoided by men surely he would survive and avoid accidents and losses. Religious instruction is a cure, while the religious prohibition is prevention of diseases, such as: the prohibition of leaving prayer.

In a short, when people follow everything what is commanded by God to carry out the obligations that have been set for him, do the permissible and the forbidden, and avoid what has been exemplified by the Prophet Muhammad in the ḥadīṣ books. Then it is the key to happiness and tranquility

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<sup>40</sup> Ahmad no.1405, 1410,1449, 149,topic: مسند أبي إسحاق سعد بن أبي وقاص رضي الله عنه (CD Hadits Lidwa, Jakarta: Lidwa Pustaka. 2003)

of life. For Allah is the All-Knowing substance which brings benefits, goodness, happiness, and the things that bring harm to us.