

CHAPTER I

INTRODUCTION

A. Background

Today, more and more people are ignoring their afterlife affairs. They pursue the world affairs until forget the affairs of hereafter. They argue that what they do is to get a better life and happier than ever. While, everything that they get in the world including the happiness is only temporary, except with permission of God. Meanwhile, the eternal happiness is happiness of here after, which they ignore instead. If they want to think that the purpose of human life on earth is to prepare provision of eternal life, that is afterlife, they would not have to wasted it.

In a *hadis*/ related by al Hakim and al Bayḥaqi of the Prophet Muḥammad, that he said to a man to advised him:

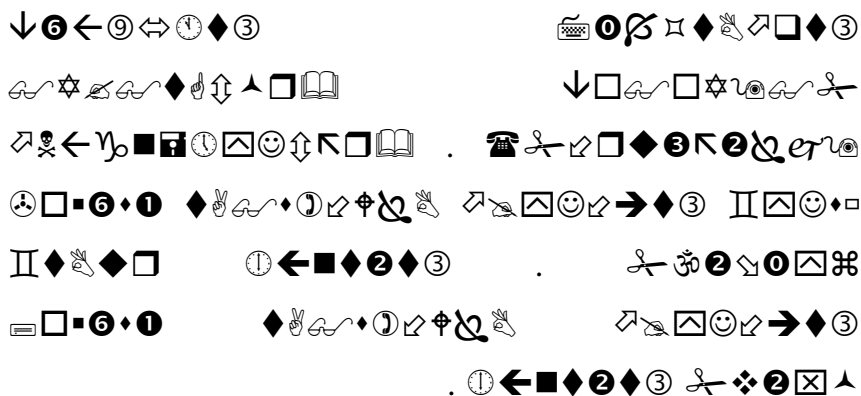
إِغْتَنِمِ خَمْسًا قَبْلَ خَمْسٍ : حَيَاتِكَ قَبْلَ مَوْتِكَ وَصِحَّتِكَ قَبْلَ سَقَمِكَ وَفَرَاغِكَ قَبْلَ شُغْلِكَ وَشَبَابِكَ قَبْلَ هَرَمِكَ وَغِنَاكَ قَبْلَ فَقْرِكَ

”Take advantage of five (state) before (the coming) five (another state): your life before your dead, your healthy before your pain, your free time before your busy time, your youth before your old age, your rich before your poor.” [Narrated by Al-Ḥakim and Al-Bayḥaqi].¹

People should always be careful in life, in order not to regret in the future. Because of every human deed will get a replay from God. For example, hurt other people, betraying a friend, help a poor, give sympathize for orphans and other

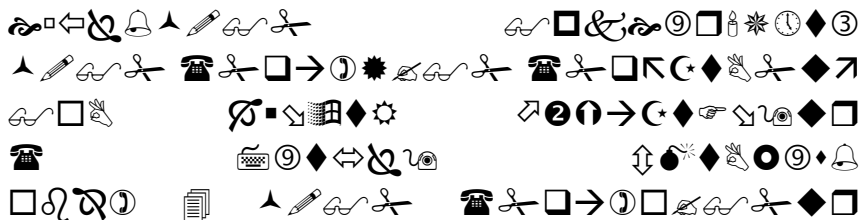
¹ Muhammad Nashiruddin Al Albani, *Shahih Jami' as Shaghir Buku 1*, Translated by Imran Rasadi and Andi Arlin, Najla Press, Jakarta, 2004, p. 474

actions. All of these actions will get a replay soon, both of admirable or despicable, both to your self and to others. In addition, no matter how a small or hidden will still get something in return. Allāh said,

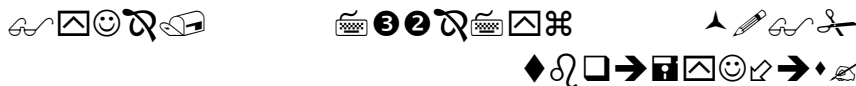


On that Day will men proceed in companies sorted out, to be shown the deeds that they (had done). Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it. (Surah Az Zilza>l (99): 6-8)²

Therefore, people should introspect themselves with all the works that have been done. Whether the act is a manifestation afterlife or the worldly affairs only. Whether the act was to make life better that endeared by God or the otherwise. Verily, Allāh has commanded the believers to introspect themselves,



² This Qur'an and translation is taken from *Al Qur'an player* by 'Abdullāh yusuf 'Ali



O ye who believe! Fear Allāh, and let every soul look to what (provision) He has sent forth for the morrow. Yea, fear Allāh: for Allāh is well- acquainted with (all) that ye do. (Surah Al Hashr (59): 18)³

In Sufism, Sufis often remind people to always introspection themselves also. In Sufi terms, introspecting known as *muḥa>sabah* . *Muḥa>sabah* is a analysis of the hearts continuously include it's circumstances are always changing.⁴ Introspection is a means of identifying themselves, especially about the shortcomings or weaknesses. By knowing the shortcomings, people will realize that they are a being who is not perfect and they should devote themselves entirely to the One of the most perfect, Allāh SWT.

For the Sufis, *muḥa>sabah* is one of the ways to draw closer to The Divine. The proximity of a case will not happen unless except already know or recognize the matter well. Similarly, the closeness to The Divine, it will never happen when a servant does not know his Lord. In a *ḥadis| qudsi*⁵, said that people will be able to recognize his Lord when he has identified him self.

مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ

Those who recognize himself then he recognize his Lord⁶

³ *Ibid.*

⁴ Amatullah Armstrong, *Kunci Memasuki Dunia Tasawuf*, Translated by M. S Nashrullah and Ahmad Baiquni, Penerbit Mizan, Bandung, 1996, p. 188

⁵ H}adis| Qudsi is something that was told by God to the Prophet Muhammad through inspiration or dream, then the redaction delivered by the Prophet himself. An Nawawi and Al Qasthalani, *Kumpulan Hadits Qudsi Beserta Penjelasan*, Translated by Miftahul Khoiri and Mohammad Asmawi, Al Manar, prints to-5, Yogyakarta, 2008, p. 3

⁶ Amin Syukur and Fatimah Usman, *Terapi Hati*, Penerbit Erlangga, Jakarta, 2012, p. 15

The way to identify self is by doing lot of *muḥa>sabah* . Because, *muḥa>sabah* will uncover the abominations of self that hidden. Lack of self-unconscious for a long time will be seen, and will be known the *ḥijab* that blocks closeness to God.

Muḥa>sabah is form of counted ourselves against all actions, whether that has been done, is being done, or will be done. *Muḥa>sabah* of the actions that has not been done, will teach people to be careful in deciding an action. *Muḥa>sabah* of the actions that is being done will make people feel always be cared for God. While *muḥa>sabah* of the actions has been done is to give a conscious assessment of the good and bad actions. If it has done something bad, then people will be more careful not to be repeated, or that could be improved going forward. Meanwhile, if the act is a laudable charity, the act may be continued and developed so that the longer the better.⁷

As performed by the Companions ‘Umar bin Khaṭṭāb. He is a man who always remember and think about what he had done. When night came ‘Umar ibn Khaṭṭāb would hit repeatedly his legs with corn grain and then he would ask himself, “what have you done today?”. *Muḥa>sabah* not only to acts done by hand, or legs, where he was going today, but also to oral and lust. Similarly, Umar ibn Khattab, he is the one who always look back about what he said and think about it again. If the word is bad then it will change to say the better word.⁸

By increasing the *muḥa>sabah* , it will make the heart smart and aware, and sensitive to the variety of symptoms that was inside him. In addition, people become istighfar and repent if he or she make mistakes, negligence, and immorality that causes sin.⁹ *Muḥa>sabah* to own self highly preferred before he *muḥa>sabah* over others. ‘Umar ibn Khaṭṭāb said,

⁷ Ahmad Fuad, *Menyucikan Jiwa: Konsep Ulama Salaf*, Risalah Gusti, Surabaya, 1993, p. 81

⁸ Abu Ḥamid Al Ghazali, *Mukasyafatul Qulu>b*, Dar al Jil, Beirut_Lebanon, 1991, p. 408

⁹ *Ibid*, p. 45

حاسبوا أنفسكم قبل أن تحاسبوا, وزنوا أعمالكم قبل أن توازن عليكم

*Introspect your self before you are judged, and weigh your charities before was weighed.*¹⁰

During the *muḥa>sabah* , the wish person who was checking the movement of the hearth that secret and hidden. He counted himself now without waiting until the day of resurrection.¹¹ Allāh SWT said,



*That Day shall ye be brought to Judgment: not an act of yours that ye hide will be hidden. (Surah Al Ḥa>qqah (69): 18)*¹²

Count the thyself or *muḥa>sabah* today is lighter rather than waiting for the day of judgment, which is the day of the meeting between the creatur and God. People who do not want to *muḥa>sabah* will ruin themself, because they always closes his eyes from the reality of the consequences of his actions, they deny their mistakes, they did not want to do repairs themself, so the longer of time, it will be the further into the damage and it will more difficult to repair.

Here, writer knows that *muḥa>sabah* is very important in undergoing the process of life. Because, life of human is a process of getting better, it is not to be getting damaged. That is certainly aspired by every human being, is not limited to

¹⁰ *Ibid*, p. 408

¹¹ Amatullāh Amstrong, *Kunci Memasuki Dunia Tasawuf*, p. 188

¹²This Qur'an and translation is taken from *Al Qur'an player* by 'Abdullāh yusuf 'Ali

religion, country, culture, or skin color. Everyone wants a better , happier, more prosperous of life day by day.

Now, there is an emotional processing methods are well known in America, and began to be taught in Indonesia, namely Sedona Method. The Sedona Method is a technique for opening people's natural ability directly to release emotions and uncomfortable emotions unwanted. This method is similar to *muḥa>abah* , that is in improve themselves in order to achieve a happy life.

The Sedona Method was introduced by Lester Levenson¹³ at first time. He was someone who was in the height of glory, but he was not happy and he was frequently ill. However, he loves a challenge. In the state of ill, Lester continued working and looking for the answers to his that problem. Then that is found by Lester is a powerful way for personal growth, which is a way of release the all limitations in the self, including emotions. He said that human beings are infinite, limited only by the limitations of the concept of held in the mind itself. The concepts of limitation or restriction are not true. However, because it is an irresponsible untruth is not removed easily. The way of this release is by asking a few questions to the self only.

The Sedona method will help someone to learn everything that he needs to have, to be, and to do whatever is desired and desirable. As well as *muḥa>abah* , this Sedona method will be better or give the good result of change for the better if more commonly used everyday in life. Then note the changes from each releases is done, then someone will be easier to let go of unwanted emotions. By

¹³ Lester was a physicist and a successful businessman and has been at the pinnacle of success. However, he was not happy and he has a lot of health problems such as depression, liver enlargement, kidney stones, spleen problems, excess acidity, and ulcers that pierce his chest and has established a wound. He increasingly unhealthy after his coronary heart disease in the second time. Then his doctor sent him to Central Park South apartment in New York City for his death. But Lester is a man who likes a challenge so much. Although, he was desperate, he dedicated himself to return to the lab alone and looking for answers. Because of his determination and concentration, he can pass the consciousness of his mind to find what he needs. He found a way to release all restrictions in himself. Then Lester used it intensively in the next three months. At the end of the period, he found that him self is well and really much more at peace until he died on January 18, 1994. See, Hale Dwoskin, *The Sedona Method*, Translated by Rina Mulyati and Hendro Prabowo, Ufuk Press, Jakarta, 2009, p. xxv

doing a lot of letting go, something that would be a more natural alternative than pressing, and expressing that will liberate the self towards a better life.¹⁴

The changes desired when release by Sedona method, are not always in line with the expectation. However, whatever changes to the goal remains a manifestation of the release. This means that the letting go does not happen quickly but gradually. The release is internal completely, which can be done by the self only. So, who will know the honesty of feeling in the heart is own self. Release process will be useless and not giving the result, if people are not honest with what is perceived.

Lester did not use these techniques for themselves only, but he also taught it to others.¹⁵ At first time, Lester did not want to be perceived as a teacher because of teaching the very powerful techniques for personal growth. Lester believed that personal growth is not dependent on external sources, including the teacher. However, many students asked Lester to be a teacher. So in 1973 Lester formulate the personal growth techniques, so that students can teach it to others in the same way.¹⁶

A leading expert from the United States in the development of human potential and personal effectiveness, Jack Canfield¹⁷, said the technique of Sedona Method can be done easily, quickly, and shows a very large impact. The Sedona Method capable of releasing the feelings like anger, frustration, envy, worry, stress, fear, as well as many other problems, and even physical pain that is always to be avoided by many people all the time.

From the background that the writer made above, the writer interested in comparing between *Muħa> sabah* and Sedona method. The writer wanted to

¹⁴ *Ibid.* p. 32

¹⁵ *Ibid.* p. xxvi

¹⁶ *Ibid.*

¹⁷ Jack Canfield is also the author of motivational books that are in demand, among others are series of *Chicken Soup for the Soul*, *Dave to Win*, *100 ways to build self-concept in the classroom*, *heart at work*, etc. <http://www.bukabuku.com/authorscorner/detail/1098/jack-canfield.html>. Downloaded at 9 November, 2012.

examine the similarities and differences between them. Therefore, the writer chose “*Muḥa>abah* and Sedona Method (A Comparative Studies)” as the title in this research.

B. Research Question

Based on the background that has the writer made above, as well as to facilitate the discussion of this paper, so the writer describes the formulation of the problem as follows:

1. What is the meaning of *muḥa>abah* ?
2. What is the meaning of Sedona method?
3. What are the similarities of *muḥa>abah* and Sedona method?
4. What are the differences of *muḥa>abah* and Sedona method?

C. Aim and Significance of Study

The objective of the writer based on the subject matter that has been described previously, the purposes of writing this thesis are:

1. To understand what the meaning of *muḥa>abah* .
2. To understand what the meaning of Sedona method.
3. To understand the similarities of *muḥa>abah* and Sedona method.
4. To understand the differences of *muḥa>abah* and Sedona method.

The writer hopes, this research can provide the benefits to development of Islamic science in particular and public science in general. The writer also hopes that this study can be used as a reference for research or study on the religious phenomenon on the individual and society.

D. Prior Research

As far as writer search, there are several books and studies that discuss about *muḥa>abah* , but it has not been specifically described in the complete discussion. While the discussion about Sedona method have not found completely by writer, because the Sedona method is a method of self-improvement that

relatively new in the psychology and therapy, so that writer has not done much research on this method. Moreover, book or studies that makes a comparison between the two methods above. Therefore a comparative study between *muḥa>sabah* and Sedona method is a new one that deserves to be studied.

Nevertheless, the authors found several books and research related to *muḥa>sabah*. The books or the research are used by writer to find out what is not explained about *muḥa>sabah*. So that, by this research, *muḥa>sabah* will be understood in completely.

Researches that related to the writer's research are, research of Khayrul Anam, that title is *Konsepsi Ibnu Qayyim Al Jauziyah tentang Muḥa>sabah*. This research trying to examine and analyze concept and idea of *muḥa>sabah* functions of Ibnu Qayyim al-Jauziyah as a treatment of psychiatric disorders that is experienced by humans. Then the result of this research indicate that the meaning of *muḥa>sabah* according to Ibnu Qayyim al-Jauziyah is an attitude that always count (viable or not), contrary to the will of God or not, so that spared from the excessive feelings of guilt, anxiety, and so forth. By *muḥa>sabah*, people will know the shortcomings and the advantages that exist in themselves as well as know God's right for them. According to Ibnu Qayyim al-Jauziyah, that the emergence of a mental disorder in humans caused by the empty heart and soul to know, to love, and the longing for God. When soul is dry from spiritual's values, it will be easily controlled by lust, and then soul will become ill or die. Lust invite to be lawless and it always prioritize the worldly life, while Allāh SWT. invites His servants to refrain from desires of lust. *Muḥa>sabah* should be done at many time, for example, every day, every week until every year on every going to do something and after do it. In addition, it is necessary a social responsibility as a side effect of the *muḥa>sabah* is done.¹⁸

Research of Fuad Helmi, its title is "*Hubungan Antara Kegiatan Muḥa>sabah dalam Meminimalisir Seks Bebas pada Mahasiswa di Kelurahan Plambokan Kecamatan Semarang Utara Kota Semarang*". This research tried to

¹⁸ Khayrul anam, *Konsepsi Ibnu Qayyim Al Jauziyah tentang Muḥa>sabah*, Thesis of Graduate of Ushuluddin faculty UIN Sunan Kalijaga Yogyakarta, 2008.

examine the influence of religion understanding on social attitude of Students in Plambokan and their motivation doing free sex. In that area, there are a lot of going on free sex among students who often done in a boarding house or Satria's Stadium. Their actions are quite unsettling people around. The results of the forty samples taken from students indicate that a behavioral change after getting treatment. Based on the research conducted, showing that *muḥa>sabah* able to minimize at least 50% of the subject of research is consists of forty students. While 30% of them still hesitant to decide to stop doing sex freely, and the rest of them, about 20% are still oriented to do in the future. This is a good indication when *muḥa>sabah* done with effective research to make healthy teenager fully, either at the level of morality and spirituality.¹⁹

Manajemen Kalbu: Resep Sufi Menghentikan Kemaksiatan by Dr. Amir Sa'id Az Zaibari. This book is one attempt to explain the causes of the crisis of moral and character that occurred lately, such as student brawls, the rape, burning buildings, and other anarchists. It is likely that the moral crisis that occurred is a result of not heeding the guidance of religion again, which is normative teach followers to do good, leaving the immoral attitude. All of the actions would have asked for accountability. May humans still are able to avoid a world court. But, they will never escape the hereafter judgment. Therefore, the immorality attitude should end immediately, and do the repentance. If not, then the heart will be hard and cannot accept the advice again. After knowing the cause of it all, in this book, the writer gives some tips to manage the soul and treating a hard heart to come back, clear as glass. If the heart is healthy and clear, the heart will tend to goodness that will bring happiness in the world and in the hereafter.²⁰

Cahaya Hati Penentram Jiwa is written by Sulaiman Al Kumayi. In this book, writer pours his spiritual experience, which he found from his musing daily when reading the book of Ibn Aṭaillāh, *Al Hikam*. The writer lays out the advices

¹⁹ Fuad Helmi, *Hubungan antara Kegiatan Muḥa>sabah dalam Meminimalisir Seks Bebas pada Mahasiswa di Kelurahan Plambokan Kecamatan Semarang Utara Kota Semarang*, Thesis of Graduate of Ushuluddin faculty IAIN Walisongo Semarang, 2009.

²⁰ Amir Sa'id az-Zaibari, *Manajemen Kalbu: Resep Sufi Menghentikan Kemaksiatan*, Translated by Abdul Mustaqim, Mitra Pustaka, Yogyakarta, 2004.

wider than that given by the Sufis in that book. So, readers can catch treatises soothing for the sanctity of life and peace of soul. One of the advices in the book, which is about *muḥa>sabah* that is by seeing the abominations of self that are not realized by humans.²¹

Menggapai Pertolongan Alla>h written by Dr. Majdi Al-Hilali. This book provides an explanation about the human issues that associated with human suffering and the hope to escape from that suffering. That hope is a help from God. The promise of God's help is true. But, when will it happen? How do people get it? Why do people not go get the help? The writer tried to find the answers to these questions. One of the answers is gotten by the writer is *muḥa>sabah*. In this book explained a little bit of *muḥa>sabah*, and how to do it.²²

Researches and books above, it was discussing about the ways toward a better life, happier, and loved by God. However, the writer has not found a study that specially discusses about *muḥa>sabah*, that accurately be compared with a method of self treatments from the West, that is Sedona Method.

E. Methodology of Research

In order to simplify the writing of this thesis, the writer uses a method of research as follows:

1. Type of Research

This research is descriptive comparative research. By this research's method, the writer tries to understand and describe the concept of *muḥa>sabah*, by the views of Sufis to draw closer to God with Sedona Method as a way to improve themselves toward better. Furthermore, from the description, the writer will compare both, the *muḥa>sabah* and the Sedona Method.

2. Source of Data

²¹ Sulaiman Al Kumayy, *Cahaya Hati Penentram Jiwa*, Pustaka Nuun, Semarang, 2005.

²² Majdi Al Hilali, *Menggapai Pertolongan Alla>h*, Translated by Ghazali Mukri, 'Izzam Pustaka, Jogjakarta, 2002.

According to the sources, the data of research is classified into two types, namely primary data and secondary data.²³

a. Primary Data Source

Primary Data is data that obtained directly from the subjects data, which is a book called *The Sedona Method* written by Hale Dowskin. Beside that book, the writer uses some books of Sufism that explain about *muḥa>sabah* . These are *mukasyafatul Qulūb, Ihya>* ' *Ulumuddīn*, and *Risalatul Qusyairiyyah*.

b. Secondary Data Source

Secondary Data is supporting data obtained from some sources related to primary data. In this research, the writer's secondary data is supporting books that related to the psychological thought. Beside of those books, the writer will also use the books of Sufism as a secondary data.

3. The Method of Collecting Data

In the process of data collection, the method used is library research, because the data collected trough the study of literary of primary and secondary data.²⁴ The first step taken by writer of this research is a conceptual study, that is examines the primary data. That primary data is *muḥa>sabah* concepts of Sufi and the concept of the Sedona method as well. Complementing the research above, the writer examines the secondary data also include therapy of soul, management and development of soul.

4. The Method of Analyzing Data

²³ Saifuddin Azwar, *Metode Penelitian*, Pustaka Pelajar, Yogyakarta, 2001, p. 19

²⁴ Mestika Zed, *Metode Penelitian Kepustakaan*, Yayasan Obor Indonesia, Jakarta, 2004, p.

Analysis of the writer in this research is content analysis²⁵. The approach used by writer is comparative approach. Then the data that the writer collected will be analyzed and will be made a description of contents. Furthermore, the data that has been described systematically will be compared using the comparative method.

The analysis process begins with analyze the description of *muḥa>abah* and Sedona method that is obtained by the writer, and then it is researched. From the result of analysis, the writer will do a meticulously and detail study to find out the similarities and differences between *muḥa>abah* and Sedona Method.

F. Writing Systematic

In order to the writing of research is easy to understand, the writer need to make a systematic of writing. In this research, consist of five chapters. Each chapter contained the discussion of sub-section as follows:

First, Chapter I is Introduction. This chapter contains about the Background, Research Question, Aim and Significance of Study, Prior Research, Methodology of Research, and Writing Systematic. By this chapter, so the readers can understand the aim of this research.

Second, Chapter II is discussion about *muḥa>abah* . In this chapter will discuss about the Definition of *Muḥa>abah* that include the view of Sufis, The Urgent of *Muḥa>abah* , Steps of *Muḥa>abah* , Advantages of Practicing *Muḥa>abah* , and Danger of Leaving *Muḥa>abah* .

Third, Chapter III is talking about Sedona Method. This chapter will explain about The Appearing History of Sedona Method, The Development of Sedona

²⁵ Content analysis departs from the axiom that the study of the process and content of the communication is the basis for all social sciences. According to Barcus, content analysis is a scientific analysis of the contents of a communication message. Technically content analysis involves are classification of the signs used in communication, an attempt to use the criteria as a basis for classification, and attempts to use certain analytical techniques as making predictions. According to Berelson, Lindzey, and Aronson, Content analysis shows three conditions, those are objectivity, sistematic approach, and general approach. Noeng Muhadjir, *Metodologi Penelitian Kualitatif Edisi IV*, Penerbit Rake Sarasin, Yogyakarta, 2000, p. 68

Method. The next sub chapter is the Release Technique, in this sub chapter will describe the objects that are released and some techniques of release. And the last sub chapter of this chapter is Steps of Release in the Sedona Method.

Fourth, Chapter IV is Analysis. In this chapter, the writer will do an analysis of the *Muḥa>sabah* and Sedona Method. The result of the analysis will be described by the writer in some subs division that is the Similarities and Differences between *Muḥa>sabah* and Sedona Method in the Goal Aspect, and the Similarities and Differences Between *Muḥa>sabah* and Sedona Method in Implementation Technique. Whereas the final section of fourth chapter will explain about *Muḥa>sabah* and Sedona Method as a Method of Psychotherapy.

Fifth, Chapter V is the last chapter. This chapter is the concluding part of this thesis. This Chapter consists of Conclusions in which explains the result of this research after employing scrupulous methods and meticulous analysis. In addition, this chapter also contains about Suggestions and Closing.