GUS RIDWAN 'S MA'RIFAT TREATMENT: A PSYCHOTHERAPY-PHENOMENOLOGICAL STUDY

Atika Ulfia Adlina (Corresponding author)
Sufism and Psychotherapy Department, Ushuluddin Faculty, IAIN Kudus, Indonesia
+62 81329-025-744 e-mail: adlinautsman@iainkudus.ac.id

Mukhammad Agus Zuhurul Fuqohak
Ilmu Al-Quran dan Tafsir Department, Ushuluddin Faculty, IAIN Kudus, Indonesia
Tel: +62 853-2631-1019 E-Mail: fuqohak@iainkudus.ac.id

Meta Malihatul Maslahat
Sufism and Psychotherapy Department, Ushuluddin Faculty, IAIN Kudus, Indonesia
+62 85234-311-908 e-mail: metamaslahat@iainkudus.ac.id

Abdul Karim
Ilmu Al-Quran dan Tafsir Department, Ushuluddin Faculty, IAIN Kudus, Indonesia
+6289605-717-627 e-mail: karim@iainkudus.ac.id

Abstract
The study of Sufistic psychotherapy using the ma’rifat method is important, considering that such Sufistic psychotherapy is rarely mentioned in several studies. Even though the concept of ma’rifat is not a new thing in the scientific discourse of Sufism. This study will be read using an interpretive phenomenological approach. Gus Ridwan’s personal experience regarding Sufistic psychotherapy using the ma’rifat method needs to be explored more deeply. It aims to gain understanding and new meanings in the context of the world of Sufistic psychotherapists. The study of interpretation will be used to complete the explanation of these new meanings. Sufistic psychotherapy treatment is also useful for helping patients to return to the way of Allah, carry out His commands, organize their minds and hearts and be able to behave well in their surroundings. The important point of this study is that as long as the psychotherapist does not give instructions that are outside the Shari‘a, then a person is not allowed to have bad thoughts about him. Because the essence of Sufistic psychotherapy is not healing itself but being close to Allah.

Keywords: Gus Ridwan’s Ma’rifat Treatment, Sufistic Psychotherapy, Tafsir Al-Quran

Introduction
The contribution of Sufism in responding to the COVID-19 pandemic is still considered relevant as a medium for restructuring cognition (Amber Haque & H. Keshavarzi, 2013) and helps in the treatment process. Niam (Niam & Hadi, 2021, hal. 164) mentions that internalizing Imam Al-Ghazali’s Sufism such as taubat, sabar, fakir, zuhud, tawakkal, mahabbah and rida need to be done to form the right attitude in overcoming the covid 19 pandemic. This is reinforced by research by Salleh (Ab Rahman et al., 2020, hal. 9; Salleh et al., 2020, hal. 5485) who said that sabar can help control attitudes during a
pandemic. Self-control provides a stimulus to someone to gain new knowledge and improve themselves.

*Khalwat* and *uzlah* as explained by Bakri (Bakri & Wahyudi, 2021, hal. 66) is also a way in addressing the pandemic covid 19 offered by Sufism. *Khalwat* and *uzlah* are a spiritual movement that seeks Sufism in cutting the spread covid 19, supports social-physical distancing and isolation independent. (Bakri & Wahyudi, 2021, hal. 66) The practice *mujahadah* which is applied to a training for people who are quarantined, reported an impact that positive. *The mujahadah* creates awareness of the trainees, convincing them to distance themselves from the negative elements that cause problematic behaviour. (Hasan et al., 2020, hal. 5460) In this way, immunity can be formed. (Hasan et al., 2020, hal. 5469) Bakri in his research on Sufistic medicine using the *reiki* method (Wahyudi & Bakri, 2021, hal. 73) also reported that meditation *zikir* technique with method *reiki* style can help someone to sharpen their intuition. In this way, one’s psychic abilities to grow and transform the k poor living conditions Health body and is able to control the negative emotions that emotion can be more balanced. These techniques are known as Sufistic psychotherapy. Another nomenclature is Sufi Healing or Sufistic therapy which is also defined as one of the treatments or healing for diseases originating from religion in Islam (M. Amin Syukur, 2012) and more deeply using the teachings of Sufism. (Adz-Dzaky, 2001, hal. 56; Kasmuri & Dasril, 2014, hal. 3) The teachings of Sufism explain that it is not only the psychological aspect that affects a person’s illness (Agus Rahmadi, 2019) but also spiritual or spiritual aspects. (Zakiah Daradjat, 2002)

Slightly different from the public image of the tarekat. Some people actually think that the existence of the tarekat regarding worldly problems is still in doubt. Though followers of the Sufi in Indonesia are many and scattered almost nationwide. Tarekat which is a religious organization is considered less responsive to some human problems an example on handling cases of covid 19. The leaders of a *suluk tarekat* are considered negligent in cooperating with the government to continue implementing health protocols such as maintaining distance, not crowding, wearing masks and washing hands. As a result, it is reported that the cluster that was first discovered among some followers of a tarekat in East Java extended to Islamic boarding schools. (Riady, 2020) Neglectful in following the government’s call on health protocols also found in a Tarekat in Padang. As a result, the cluster increase occurred after the 2020 *Eid al-Fitr* prayer. (Harlina, 2021) In fact, medical and non-medical treatment practices can be found in tarekat. The Naqthujamin Sufis-Order in Sukapura teaches medical techniques
to its followers and the murshid himself is someone who is often visited by the community for treatment of both physical and psychological ailments. (Wardah, 2007)

*Lathifah al Qalbi zikr* is used to treat diseases of the heart, lungs, rough liver, spleen, bile, below the waist, back, brain, nerves, high/low blood. The *murshid* recites the *zikr* of the *lathifah* by relating it to someone's illness. (Wardah, 2007, hal. 47) The power of medicine that relies on remembrance in the tarekat can help in the healing process as well as need supporting media such as potions. In fact, *laduni* science is also often present to provide *ilham* in concocting medicinal ingredients as explained by Hariadi in his research on *Suluk, Mursyid and traditional medicine*. (Hariadi, 2017, hal. 22) A laduni potion is associated with something that is remembered and corresponds to the first whisper of the heart. Thus, the tradition of Sufism medicine has two faces, namely the *khuduri*, *laduni* or *ma'rifat* model and the *khusuli* model. Sufism treatment of *khusuli* is that which is practiced logically or rationally, empirically, structured and predictable. While the treatment of Sufism *Khuduri*/*laduni*/*ma'rifat* is a treatment that is practiced intuitively, unstructured and unpredictable.

Gus Ridwan's treatment, which he claims uses the *ma'rifat* method, can be included in the category of *khuduri* treatment. Apart from requiring that a practitioner of a Sufistic psychotherapist must always cleanse the soul, Gus Ridwan also applies certain readings as a medium or intermediary for his Sufistic treatment. There are special readings that are read by Gus Ridwan in his medical practice, such as reading the letter *al-fatihah*, the verse of the chair and the verse of *wal yatalatthof*. He said that "I never said this pain was read reading this, that pain was read that reading. Not. I always ask Allah to guide me to read what readings for certain illnesses". He claimed that certain readings he received were special instructions he got through the *ma'rifat* way. Apart from the reading obtained through the *ma'rifat* route, the treatment he uses is also applied to non-empirical limbs. Only with special vision through the spiritual mind’s eye can the human body be seen. This is what Gus Ridwan also meant by the term *ma'rifat*.

The study of Sufistic psychotherapy using the *ma'rifat* method is important, considering that such Sufistic psychotherapy is rarely mentioned in several studies. Whereas the concept of *ma'rifat* is not a new thing in the scientific discourse of Sufism. Ma'rifat is usually associated with *khuduri*, *ilham*, *mukasyafah*, and *karomah*. The study of these topics has occurred in the discussion of Sufism throughout the ages. However, *ma'rifat* studies linking it with treatment, especially in Sufistic psychotherapy, have never been carried out. In the tarekat tradition, the phenomenon of *ma'rifat* treatment is actually often found. A *mursyid* generally known to have the potential of sixth sense that has
been trained through riyadhah so as to achieve *ma’rifat*, as a gift from God. (Ar-Rummi, 2020, hal. v; Mulkhan, 2003, hal. 122–124) Often a tarekat murshid is identified with someone who has *karomah*. Ibn Taimiyah said that the *karomah* used to realize something permissible is not for something related to acts of obedience, so it is only the act of people who do good “*an sich*” and not the actions of *al-muqarrabun*. (Sukimin, 2018, hal. 75)

In order to avoid the subjective judgment of the researcher, this study will be read using an interpretative phenomenological approach. Gus Ridwan’s personal experience regarding Sufistic psychotherapy using the *ma’rifat* method needs to be explored more deeply. It aims to gain new understandings and meanings in the context of the world of Sufistic psychotherapists. Information obtained from the initial informant will be collected and then read to it repeatedly. This repeated reading is meant to gain new understandings and after that the researcher looks for themes that contain the essential qualities to be sought and collected. After the themes are found, the research relates one theme to other existing themes. After all the interpretative processes for the themes are collected, then a reduction process is carried out in order to select the priority themes to be analyzed. The themes that have been determined will then be analyzed using several types of science, including the science of Sufism and psychotherapy and Tafsir Al-Quran. Therefore, the four questions in this study that will be answered are first, what is the Sufistic Psychotherapy Treatment model used by Gus Ridwan? Second, how does Gus Ridwan think about how Sufistic Psychotherapy should be implemented? Third, why is Sufistic psychotherapy treatment using the *ma’rifat* method used? Fourth How is the relevance of Al-Qur’an related phenomena Sufi psychotherapy treatment methods *ma’rifat* it?

*Ma’rifat* and the Essence of Sufi Healing: Discussion on *ilham*, *Firasat*, and *Karomah* as *Ahwal* in *Suluk* Practice

Dzun Nun al-Mishri explained the concept of *ma’rifat* is seeing by using the heart. *Ma’rifat* is a fitrah that is embedded in the heart from the beginning, and is a bond that Allah created from the inner light in the heart. (Helmy, 2020) *Ma’rifat* in Sufism literature is included in *ahwal*, although some say it is included in *maqamat* but the majority of Sufis place *ma’rifat* in *ahwal*. This means, *ma’rifat* is a gift from God whose nature cannot be controlled or attempted by humans, it’s can’t even be asked. Sufism literacy calls *ma’rifat* as the revelation of the inner vision of man. (Al-Buthy, 2010) In the *maqamat* structure, *ma’rifat* is often associated with *mahabbah* and both occupy the highest level in the process of *tazkiyatun Nafs* or cleansing of the human soul. (Nasution, 1973) According to Al-Ghazali (Abdullah, 2014) man cannot know the nature of things
except by using the mind’s eye or heart. Even though ma’rifat is actually human nature, humans need to clean their souls through certain stages so that humans then get God’s grace to be able to know God’s secrets (Tajalli).

There are two understandings of the term Ma’rifat in the Sufi tradition. Although the two understandings are intertwined, they actually have their own specific understanding that differs from one another. The first ma’rifat is interpreted as a person’s ability to know, understand or know something. Ma’rifat al-Nafs is a term often used by al-Bustami to describe the ability of someone who has known himself. Self-knowledge leads a person to be able to master his soul so that a person can become a strong and healthy person. (Arroisi, 2018, hal. 326) Self-knowledge (ma’rifat al-Nafs) in the end can also reach the level of al-muqarrabun or the level of knowing God (ma’rifatullah). Ma’rifatullah also has levels from the most basic such as knowing the attributes of God, knowing God through His creation to ma’rifatullah which means the opening of the heart from material interests and only seeing the One God. Imam Ruwaim bin Ahmad as explained by Al-Quasyairiyah (A. Q. A. K. H. A. Q. An-Naisaburi, 1998, hal. 40) emphasized that ma’rifatullah is something that must be done by humans.

Ma’rifat in the second sense is the concept of Sufism which is included in the maqamat and ahwal structures. Maqamat which is the plural of the word maqam is defined as an ethical value that will be championed and realized by a salik (practice of Sufism). While ahwal which is the plural of the word Hal is defined as meaning, value, feeling that is present in the heart automatically without any element such as intention, effort, exercise such as joy, sadness, spaciousness, narrowness, longing, restlessness, fear, trembling, etc. (A. Q. A. K. H. A.-Q. An-Naisaburi, 2007, hal. 58) Muhammad Al-Kalabadzy for example set ma’rifat in the tenth maqam after maqam of at-taubah, az-zuhud, al-shabr, al-faqr, al-tawadhu’, al-tawakkal, al-ridha, and al-mahabbah. Meanwhile, al-Ghazali in the book Ihya `Ulum al-Din stipulates a number of eight maqamat, namely al-taubah, al-shabr, al-zuhud, al-tawakkal, al-mahabbah, al-ma’rifah and al-ridha. But Abduddin Nata said that sometimes Sufism experts define ma’rifat as maqamat, sometimes as ahwsal. (Abduddin Nata, 2014)

The path taken to achieve ma’rifat according to Ja’far as adapted by Helmy is experience (tajribali) and the tools are bashirah, qalb, wujdan or hadas. Dzun al Misri categorize ma’rifat into three groups: first, ma’rifah monotheism possessed by every believer who lay. Second, ma’rifah with hujjah and bayan which is specifically owned by scholars, philosophers and writers. Third, ma’rifat about the attributes of the oneness of God which is specifically owned by the saints (Sufis) who see God with their hearts.
Taftazani, 1997, hal. 98) Dzun Nun al-Mishri also emphasized that people who are _ma’rifat_ have signs that cannot be separated from the _shari’ah_ aspect, namely first, the light of _ma’rifat_ does not fade the light of their sanity, inwardly they do not believe in science that invalidates outward laws. and the abundance of God's bounty does not make it penetrate the boundaries of His prohibition.(Al-Taftazani, 1997, hal. 97; A. Q. A. K. H. A. Q. An-Naisaburi, 1998, hal. 317)

The concept of Sufi healing also uses the concept of _ma’rifat_ as a Sufistic-based healing framework. In principle, the Sufi healing method consists of _sharia_, _hakikat_ and _ma’rifat_. In simple terms, _Shari’a_ is interpreted as outward rules in religion which are derivatives of the Islamic concept. While the essence is the inner rules in religion which is a derivative of the concept of faith. While _ma’rifat_ is the fruit of the essence. If the analogy is that the _Shari’a_ is a tree, the essence is the fruit and _ma’rifat_ is the delicacy of the fruit. If the _Shari’a_ and the essence can be pursued, it is different with _ma’rifat_. _Ma’rifat_ is more of a gift or gift from God. Mustamir Pedak said that the goal of practitioners of Sufi healing is to guide clients to reach and fertilize the nature and the _Shari’a_, while waiting _ma’rifat_ is a way to keep the love in man.(Mustamir Pedak, 2021)

The essence of the Sufi psychotherapy as part from Sufi healing is first, the meaning of life. The meaning of life is something that is spiritual and is a unique brain network that can be shown in the human brain. This distinguishes humans from other creatures because the meaning of life can only be obtained through thought activities. The meaning of life is also a way to build connectivity with God. Second, the ritual aspect that has been regulated in the _Shari’a_. Characteristics that exist in rituals such as patterned activities, rhythmic and repetitive activities, the obligation to be aware, activities that can be carried out in congregation, are actually responded well by the body so that immunity increases. Third, there is a spiritual experience that arises from a Sufistic psychotherapist. Spiritual experience has dimensions of one's closeness to God in various forms such as feeling watched by God, feeling God's presence, feeling God's warning, feeling friendly with the universe.(Adlina & Nadhifah, 2019, hal. 169–170)

**Sufi Psychotherapy Discourse Ma’rifat in Al-Quran**

The Qur’an mentions the word _ma’rifat_ with several meanings. First, knowing something according to the character it should have been known beforehand. For example, QS. Al-Baqarah: 86 which tells the story of the Children of Israel who used to use the name of the Prophet Muhammad to defeat the enemy. But when the _mâ ‘arafû_ (the Prophet they knew) came, they denied it.
QS. Al-Maidah: 83 tells of Christians who shed tears when they heard the Koran because of mâ ’araḍū (the truth they know). So, the two verses above explain that ma’rifat means something they already know based on explanations from the books. Their knowledge of al-haqqi (truth) and His Majesty the Prophet is very strong both in essence, character and nature. This is corroborated by QS. Al-Baqarah: 146 that those who were given the book knew the Prophet Muhammad as much as they knew (ma’rifat) their own children. Because they themselves do not know whether their children are the result of their own semen or the adultery of their wives. While the Prophet’s lineage was clear.

Second, the meaning of ma’rifat is at-tahaqquq min ash-sya-i ‘an thorîq mâ yurô min ’alâmâtih (knowing the details of something with visible signs). For example, QS. Al-Baqarah: 272 about the poor people at the time of the Prophet who kept their dignity by not begging and could be ma’rifati (known by their signs). QS. Al-A’râf: 46 also describes people who are above a’rîf (high places) and can be known (ma’rifat) by their signs. Third, the meaning of ma’rifat is spiritual experience, heart feelings, inner eyes and the like. This meaning is contained in the content of QS. Al-Maidah: 83 which tells of Christians who cry when they know (ma’rifat) the truth of the Koran. That is, they feel the spiritual experience of the Koran, their inner eyes are compatible and inclined to the Koran.

This meaning is often used by the Sufis under the name al-’Ârif billâh (people who know about Allah). This is not knowing God with matter, having non-abstract properties and the like. But this is the knowledge of Allah by their spiritual experiences, feeling the presence of Allah swt, and with the eyes of the mind that they feel the closeness of their Lord.

Ma’rifat with the above meaning has a more specific nuance of meaning compared to science. People who know the form of Allah swt cannot be called ma’rifat billâh. The ma’rifat person must know God more deeply. That is by knowing His attributes, His actions, what He likes and hates, the sunnatullah (habits) of Allah swt, and various things that can bring you closer to Him. Whereas people who know (‘knowledge) of the existence of Allah swt as long as they believe in Him with the signs they see and feel. For example, that person realizes the existence of God by looking at the signs of the universe, the signs in him that are so amazing and cannot exist without the Creator. Such knowledge can be called al-’Ilmu billâh (knowing Allah swt), but not yet called al-Ma’rifat billâh (knowing Allah swt).
Ma'rifat in Sufistic Psychotherapy: Implementation of Sufistic Psychotherapy and Gus Ridwan's Arguments

Gus Ridwan's treatment was carried out in several places spread across Central Java, namely Salatiga, Kudus, Jepara and surrounding areas as well as in West Java, namely in Jakarta. Gus Ridwan's treatment consisted of two technical implementations, namely mass treatment and treatment by visiting patients' homes specifically. Gus Ridwan's treatment has been opened to the public since mid-2020 with medical and non-medical objects of treatment. The object of medical treatment in question is patients with complaints of physical pain such as stomach acid, sinuses, diabetes, paralysis, hypertension, etc. While what is meant by non-medical is patients with complaints of psychological aspects such as explosive emotions, unsettled thoughts, restlessness, anxiety, to the complaints of patients with jinn disorders or spirits (Ridwan, 2021).

Gus Ridwan performs surgery, cleaning, strengthening on objects of the human body that are sick. But the object of the human body that is faced is not an empirical member of the human body. For example, in the medical practice carried out on patients with complaints of colds that did not go away and were accompanied by respiratory problems (patient R), Gus Ridwan performed "body surgery" on the lungs. Then the non-empirical lungs are taken and put into clean water where the letter al-Fatihah has been read. The "lungs" that are put into the water are carried out in the context of washing or cleaning the blackened dirt that accumulates in the lungs. After the cleaning is complete, the "lungs" are put back into the body and then Gus Ridwan locks it with the reading so that the "lungs" that have been installed stick well and firmly. After performing surgery on the "lungs" Gus Ridwan also identified other body parts, namely the "heart".

In Gus Ridwan's view, the heart of patient R has weak blood pumping activity throughout the body. According to Gus Ridwan, this causes blood circulation in the body to be not smooth and has an impact on the disruption of the work functions of several other body organs. In the case of a heart like that, Gus Ridwan took action to expedite doing the same thing as what was done before on the limbs of the lungs. In Gus Ridwan's vision, a cleansed heart can drain blood smoothly. After that, the action then leads to the nasal cavity area, with certain readings, the nasal cavity is cleaned.

Figure 1. Gus Ridwan's Treatment of Patients with Complaints of Physical Pain
Regarding nonempirical objects, Kant (O’Sullivan, 2017, hal. 345) associate this with the term \textit{transcendental}. For something that is transcendent, it is necessary to have intuition that has previously gained \textit{a priori} knowledge so that one can form objects in space (Herho, 2018, hal. 29). A person receives and synthesizes intuition through categories to then be processed into objects. Meanwhile, categories are only meaningful if they are related to their application to intuition. The limitations of someone understanding something that is not empirical only because it is caused by the categories he has as a person. This means that it is possible that there are other humans in the universe who have a set of categories that are different from others.

Another element of \textit{ma’rifat} lies in the source of the readings used, which Gus Ridwan obtained through the ma’rifat route. After Gus Ridwan identified the factors that caused the patient to experience a certain illness, Gus Ridwan then prayed to Allah swt through \textit{tawassul} to Allah’s lovers, praying for instructions on medicine. Gus Ridwan expressed in Javanese as follows:

\begin{quote}
“\textit{ngene iki aku misale ditakoni, kok mbeto bacaan niku gus kanggo loro iki, kok mbeto ayat niki gus kanggo loro iku, semisal ono sing nakoni aku ngunu iku. Yo aku mbuh, ora ngerti. Dikandanine ngunu re. (Here if I have questioned, \textit{why} wear reading it \textit{gus} for this pain, \textit{why} use this verse \textit{gus} to the hospital. Saumpama anyone ask that question, yes, I do not know. He told as it \textit{re}.)”}
\end{quote}

Gus Ridwan explained that in general, patients with complaints of physical pain experienced psychological disorders which actually worsened their physical condition. This causes Gus Ridwan to argue that treating patients cannot be done only with certain treatments, actions or drugs without knowing the most basic causes of the emergence of a disease. Therefore, treatment actions also need to be carried out holistically, which means that after giving the "surgical" action the diseased limb is then closed with inner enlightenments. Gus Ridwan said with a typical Javanese dialect,

\begin{quote}
“\textit{wong iki biasane nek durung merasakan reaksi apa-apa, durung merasakan sesuatu yang berbeda setelah diobati, yo gak ngandel. Tapi nek wis ngerasadake dewe nek ono perbedaan, biasane wong langsung do percoyo, lha nek wis do percoyo ngunu iku, wong nembe gelem dikandani, dikasih nasehat-nasehat iso do mlebu.” (Those that usually if you do not feel any reaction yet to feel something different after treatment, so on do not believe it. But if they already feel themselves if there is a difference, usually directly to the trust. \textit{Experience}, if you are already on a trust like that, people only if you are told something, given advice can also be arrested).}
\end{quote}
The determination of the readings read by Gus Ridwan did not come from himself but came from his teacher who had more wisdom. Usually, Gus Ridwan is asked by his teacher to wait 5 to 10 minutes before certain readings are delivered to Gus Ridwan. However, Gus Ridwan, based on his teacher's explanation, said that each reading has its own characteristics. Like the verse of the chair which has a hard nature, it is usually used to destroy or melt dirt or mucus or also clotted blood. While Surah al Fatiyah is usually used to start a treatment process, pray, or also read to water in a container as a cleaning medium. In addition, Gus Ridwan also uses drinking water with the brand "KHQ" as a medium for dissolving impurities in the patient’s body. The use of drinking water is not without reason. After having time to do a trial by comparing the drinking water with ordinary drinking water, both of them gave different reactions to the patient. KHQ drinking water itself is drinking water that has been recited the khataman al-Quran and certain hizb prayers. However, Gus Ridwan said that the one who heals everything is still Allah Swt. "We only ask for this medicine, O Allah, for this pain. If he gave it, it was already given. Dear God, God." (We only ask for this medicine, O Allah, for this illness. If Allah gives it, we will accept it. What Allah wills to give."

Regarding Gus Ridwan's passivity for what he has obtained, James in The Varieties of Religion Experience (James, 1997) associated it with the existence of mystical consciousness. There are four distinctive characters in the mystical experience, namely 1) Unexplainable, 2) noetic qualities, namely qualities that add insight into the depths of truth that cannot be explored through the discursive intellect. 3) A transient situation is a situation that cannot be expressed in a long time, rarely occurs, but can be repeated. 4) Passiveness, that is, someone becomes unable to recall what has been experienced.

Ma'rifat in Sufistic Psychotherapy: Idealistic and Its Benefits
There are several readings or verses of the Koran that are often read by Gus Ridwan in his medical practice, namely the letter al-fatihah, the chair verse and the walyatalatthaf verse contained in the Al-Quran Surah Al Kahf verse 19.

“ngene iki bar wis siap banyune, trus diwacakke surat al fathah, fungsine iku menjadikan air sebagai pembersih, koyo sebangsa cairan-cairan pencuci kotoran iku lho ... trus ayat kursi iku diwoco untuk penghancur lendir-lendir atau darah yang menggumpal, sebab ayat kursi iku nduwe sifat keras. Trus ayat walyatalatthaf dingo nggawe ngunci opo-opo sing wis bar didandani.” (Like this after the water has been prepared (in a container such as a basin), then the letter al-fatihah is read, which functions to make water as a cleanser, like the liquid washing dirt you know. Then, the verse of the chair is usually read to destroy mucus or blood clumping, because the verse of the chair has a hard nature. Then the verse of walyatalatthaf is used to lock anything (organs) that have been repaired).
According to Gus Ridwan, when the doctor’s pills do not give any reaction to the body, then draw close to the one who heals *azza wajalla*, namely Allah SWT because when the nature of His mercy and His medicine has come down, that is where the love of Gusti Allah will be felt with all the pronunciation of the feelings of the heart. This explanation is called Gus Ridwan with the science of *ma’rifat* or the science of divinity. "There are three kinds of knowledge in the treatment process, namely worldly knowledge, heavenly science and divine science or *ma’rifat*. Therefore, at the beginning of the treatment process until the completion of the treatment process, Gus Ridwan always emphasized the importance of keeping the heart clean by remembering Allah swt. More than that, Gus Ridwan said that the purpose of this treatment is not to immediately heal but to improve spiritual quality by restoring human nature to remembering Allah swt.

Gus Ridwan also said that people who are sick both physically and psychologically are usually caused by factors of an unsettled mind, an often-restless heart, unbalanced life behavior, not paying attention to diet, a good lifestyle, and being far from God. Therefore, to treat pain in physical and psychological aspects, the key is to return to Allah, carry out all His commands, live a balanced life, and have a positive mind and a calm heart in dealing with life's problems. (Ridwan, 2021)

Based on the results of the interview above, it can be understood that the treatment of Sufistic psychotherapy with the *ma’rifat* method used by Gus Ridwan is useful in treating patients who are sick in their physical and psychological aspects so that they can be healthy again. In addition, this Sufistic psychotherapy treatment is also useful for helping patients to return to God's way, carry out His commands, organize their minds and hearts and be able to behave well in their surroundings. So, it can be concluded that in addition to treating, Sufistic psychotherapy is also useful for restoring the holy human nature, namely returning to Him with a peaceful heart and soul.

**Conclusion**

Based on the description above, it can be concluded that the existence of *ma’rifat* elements in the treatment of Sufistic psychotherapists must be acknowledged. Humans today still have the potential to gain enlightenment, deeper understanding and inspiration from Allah swt through the spiritual ascent of *maqamat* or suluk. But it is also undeniable that there are those who get the grace of Allah swt in the form of inspiration, *ma’rifat* from paths that are not cultivated. The important point of this study is that as long as the psychotherapist does not give instructions that are
outside the *Shari’a*, then a person is not allowed to have bad thoughts about him. Because the essence of Sufistic psychotherapy is not healing itself but being close to God.

**Reference**


https://doi.org/10.31227/osf.io/v2bp9


