Post-Traumatic Guidance and Counseling Using Modern Tasawuf Hamka Approach in Lowering Traumatic Grief

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Abstract: This study aims to develop Post-Traumatic Guidance and Counseling using modern tasawuf Hamka approach in lowering tarumatic grief. Sufistic approach is used because it touches on the spiritual life. The research method used library research method, with content analysis technique.The resluts show that the practical nuance of modern tasawuf Hamka, facilitate counselee in understanding and practicing the Sufism during the process of Post-Traumatic Guidance and Counseling. The Sufism are integrated into Post-Traumatic Guidance and Counseling to reveal the religious and spiritual circumstances of the counselee. This integration process is tailored to the status of the counselee, who is or has experienced traumatic grief. So in practice, Post-Traumatic Guidance and Counseling still use the strategy or treatment that has been conceived. The use of such techniques is filled with material about the modern tasawuf of Hamka.

1 INTRODUCTION

Traumatic events are a surprising experience that leaves a deep impression on the individual, so it can damage the physical or psychic (Lynch, 2012).The symptoms that arise are known by the term Post-Traumatic Stress Disorder (PTSD) (Gantt and Tinnin, 2007).Traumatic events invade human life suddenly and are able to turn their lives into a mess. After these events occur, some individuals feel unsure of being able to live as well as before (Kinchin, 2007). Individuals who have experienced many traumatic events are experiencing severe shock, stress, depression, and trauma. This condition poses a serious threat to his life.

One type of traumatic event is traumatic grief, which is a reaction caused by bereavement (an emotional state filled with sadness and death pressure). Grief emerges as an emotional response caused by loss because it is a personal emotional experience for each individual, who experiences the loss of a loved one (Cohen, Mannarino, Greenberg, Padlo, and Shipley, 2002; NCTSNet, 2004).

Those who experience traumatic events, require services for mental health, emotional stability, and optimism to start a new life after losing all that matters in his life. Therefore, assistance in the form of services Post-Traumatic Guidance and Counseling is a necessity that is not less important to be prioritized (Cohen and Mannarino, 2004).In practice, there are various approaches in Post-Traumatic Guidance and Counseling. Some of these approaches are tailored to traumatic events and counseling circumstances. One of the approaches is the religious approach, where religion is a belief that can awaken and direct individuals when faced with problems.

The religious approach is one of the things emphasized in the practice of guidance and counseling. There are researchers who find that there is a need to apply the element of religion because religion is an important aspect of counselee life (Hamjah and Akhir, 2013). This is because religious practice is an essential thing in every religion. This practice reflects the strength of religious belief and obedience. Studies in the West point out the need to address religious issues in guidance and counseling practices, which are implemented in every session since religion is an inseparable part of life (Hamjah and Arib, 2015). The use of the religious approach may refer to the values contained in the Qur'an, al-Hadith, Ijma', and Qiyas, as well as divine values on the spiritual life of earlier scholars.

The religious approach applied in this regard is to use a sufistic approach, which is more touching on the spiritual life of an individual. The spiritual experience that arises in the process of guidance and counseling provides support and strength to heal the counselee, which then can empower the counselee in the process of growth towards transcendent self (Ching, 2014).The spiritual paradigm in Sufism is based on the reality derived from the Qur'an and al-Hadith, and is reinforced and adapted from earlier scholars. This allows individuals to be able to understand their own circumstances and their relationship with Allah (Chittick, 2008).

The discussion studied in tasawuf revolves around humans, such as about, what is human, what they should want, and so on. The discussion can ultimately establish a life practice that can lead individuals to a better life according to the guidance that is taught. Sufistic approach can be applied in Post-Traumatic Guidance and Counseling of them because: Firstly,psychologically, tasawuf is the result of various spiritual experiences and is a form of direct knowledge of the reality of God, which tends to be an indicator of religion.

Secondly, the presence of God in the form of mystical experiences can give rise to a very strong belief. Mystical feelings, such as ma'rifat, ittihad, hulul, mahabbah, uns, etc. are able to become moral force for righteous deeds. Furthermore, righteous deeds will produce other mystical experiences of high quality.Thirdly, one's relationship with God in tasawuf is lived out of love. Allah for the Sufis, is not the Frightening Essence, but He is the perfect, beautiful, merciful, compassionate, eternal, *al-Haqq,* and always present whenever and wherever. The relationship between the servant and Allah will encourage someone to do something good, better and even the best, to avoid deviations from disgraceful acts, because the intimate relationship can be used as a moral control in everyday life (Syukur, 2012).

In the view of tasawuf, the main cause of an individual's difficulties in solving the problems faced is the spiritual vacuum, and the consumptive and individualism lifestyle. Individuals who experience spiritual emptiness, resulting in the emergence of psychiatric disorders. This disorder is generally difficult to cure with medical healing, because this disorder is an inward illness that can only be cured by spiritual methods or a sufistic approach.Individual spiritual activity affects the formation of one's personality so as to be able to deal with the problems that are being faced,

including traumatic events that can lead to traumatic grief.

Based on the description above, this study aims to develop Post-Traumatic Guidance and Counseling using modern tasawuf Hamka approach.This is intended to assist counselee in lowering the traumatic grief.The development uses library research methods, with content analysis techniques. So, the result of this research is model of Post-Traumatic Guidance and Counseling using modern tasawuf Hamka approach to decrease traumatic grief.

2 THEORETICAL BASIS

2.1 Traumatic Grief

Trauma is an event or series of events that threaten or cause death or harmful injury, or a threat to one's psychological integrity (DSM-V, APA, 2013). Trauma or traumatic events can also be interpreted as the behavior of a person's soul is caused by a very sad experience or wound soul (Kartono, 1989). An event or experience belongs to trauma if the event is very irritating, and can lead to psychological symptoms that tend to persist (Briere dan Scott, 2015). The response that appears to individuals, who experience traumatic events can be seen from their physical, social, emotional and cognitive conditions (Malone, 2016).

Trauma arises in the individual when it encounters or senses an event or series of harmful events, both for the physical and for the psychic, that makes it no longer feel secure, and makes it feel helpless and insensitive in the face of danger. Trauma is an emotionally stressful and cognitively "shocking" response, always involving a confrontation with experience or a series of experiences that shake the confidence.

The National Child Traumatic Stress Network classifies the trauma into 13 types(NCTSN, 2017). The classification is based on the cause of the trauma experienced by an individual.One type is Traumatic Grief.Grief is a reaction caused by bereavement (an emotional state filled with sadness and death pressure). Grief emerges as an emotional response caused by loss, because it is a personal emotional experience for each individual, who experiences the loss of a loved one (Cohen, Mannarino, Greenberg, Padlo, and Shipley, 2002). Individuals who experience a traumatic event on the death of a loved one develop a condition known as traumatic grief (Cohen and Mannarino,

2011).Among other causes of traumatic grief are terrorism, natural disasters, miscarriages, and diseases suffered by an individual (Pivar and Prigerson, 2004; Witztum and Malkinson,2009; Krosch and Shakespeare-Finch, 2016).

A person can be free from traumatic grief if they have high resilience. Resilience refers to the characteristics of the individual, who can "bounce back" after difficulty or traumatic situations (Greeff and Merwe, 2004; Chen and George, 2005). Resilience psychology involves levels of protection, support and family relationships, coping-skills, culture and neurobiology (Graber et al., 2015). Resilience is a dynamic development process which facilitates positive adaptation processes (Graber et al., 2015). Resilience is a universal capacity and with that capacity, individuals, groups or communities, able to prevent, minimize or counteract influence, which can be detrimental when they experience disaster or misfortune. Resilience is influenced by many factors, including external support, personal strength, and social ability (Grotberg, 1995).

The effort to develop resilience depends on the empowerment of three factors within an individual called three resilience sources, ie "I Have", "I Am", and "I Can"(Grotberg, 1995).First, "I have", is the source of resilience associated with the meaning of the individual to the amount of support provided by the social environment to himself. The source "I have" has some qualities that contribute to the formation of resilience. Secondly, "I am", is the source of resilience with regard to the personal power possessed by the individual, consisting of personal feelings, attitudes and beliefs. Some personal qualities that affect "I am" are loved and liked by many, loving, empathetic, and caring for others, proud of themselves, responsible for their own behavior and accept the consequences, confident, optimistic and hopeful. Thirdly, "I can" is a source of resilience related to what individuals can do with social and interpersonal skills, including communication skills, problem solving, managing feelings and impulses, measuring temperaments and others, and establishing relationships, who trust each other (Grotberg, 1995).

2.2 Modern Tasawuf Hamka

The essence of the Sufism is to teach how to live closer to Allah. There are several definitions of the experts on tasawuf. Etymologically, the root of tasawuf is *shuff*(wool cloth), *shafw* (clean), *shuffah* (a room beside the Prophet's mosque in Medina),

shaff (row), and *shaufanah* (small furry fruits). There are also opinions that claim tasawuf is derived from the Greek language, namely *theo* (God), and *shopos* (wisdom or virtue) (Geoffroy, 2010). The term tasawuf is used to describe various aspects of the mystical tradition in Islam and its surrounding institutions (Renard, 2009).

In terminology, Ahmad Zaruq argues, tasawuf is a science that aims to improve the heart and focus only on Allah alone. Imam Junaid argued, tasawuf is morality and leave all morally disgraceful. Abu Hasan ash-Syadzili argues, tasawuf is to train the soul to diligently worship and return it to the divine laws. (Isa, 2005).

From various definitions of tasawuf above, it can be concluded that tasawuf is a conscious effort made by Muslims to know and get closer to Allah by following the guidance or way of life in accordance with the Qur'an and al-Hadith. This shows that tasawuf is really born from Islam (Stoddart, 2012).

Sufism is divided into two, namely sunni tasawuf and falsafi tasawuf. The division is based on the history of the development of tasawuf. Sunni tasawuf is tasawuf which is practically moral and based on the Qur'an and al-Hadith. Falsafi tasawuf is tasawuf which combines tasawwuf with various mystical streams from outside Islam, such as Hinduism, Christianity, theosophy and others (Shihab, 2009).

The modern tasawuf Hamka is more inclined toward sunni tasawuf with a moderate character in worldly affairs. The essence of the modern tasawuf Hamka lies in the reestablishment of a creed based on the principle of monotheism, realized through official worship ie prayer, fasting, zakat, and infaq. This enforcement is based because according to Hamka, the practice of tasawuf today does not reflect the spiritual life as in the Messenger of Allah. Therefore, in formulating the concept of modern tasawuf, Hamka interpreted it in accordance with its original meaning, which is out of dishonorable character and entered into the benevolent character (Hamka, 1990a; Hamka, 1990b).

The teachings of modern tasawuf Hamka can be understood from the four aspects contained in it, where the four aspects are interrelated between each other. These four aspects are the concept of God and man, and the relationship between them; the path of Sufism; appreciation of Sufism; and Sufism's characteristic reflection. From these four aspects, Hamka emphasizes the importance of meaning to the first aspect.Hamka mentions in his modern tasawuf teachings that the relationship between God and man

is devotion, not unity as happened in other tasawuf teachings.

The purpose of the relationship is the creation of a relationship between "*Khalik*" and "*Makhluk*", so that there are worshipers (*Ma'bud*), and some worship (*'Abid*). The existence of such a relationship positions humans as religious beings who recognize the existence of other forces outside of the human self, possessing supernatural qualities, so that man believes that he has limitations and deficiencies.Therefore, it has become one of his fitrah if people believe in the Creator who governs the entire system of life.

This is because human fitrah is the elements and systems, which Allah has given to humans. These elements include the physical, spiritual, *nafs*, and faith fitrah, where the fitrah of faith is the basis and the core for the other three fitrah, because the fitrah of faith is basically the direction, the driver, and simultaneously controlling the functions of the three fitrah. The fitrah of faith is the recognition of the humanity of the oneness of Allah and submission to Him, which in the teachings of modern tasawuf Hamka is manifested through the path of tasawuf in the form of official worship (Hamka, 1986).

If the practice of the Sufism is done seriously through official worship, it is able to produce the appreciation of tasawuf in the form of piety, that is to maintain the relationship with Allah, and fellow human beings, accompanied by doing ihsan, ie worshiping Allah, as if seeing Allah, capable, but sure that Allah always sees. The existence of the appreciation makes Sufi acquires a kind of man who cares about social life and harmony of the environment, because which is nurtured, nurtured, and governed by Allah not only human but the entire contents of the universe (Hamka, 1984; Salamah-Qudsi, 2013).

3   METHOD

This research uses library research method that aims to examine more deeply about Hamka's thoughts on Sufism, which are integrated into the Post-Traumatic Guidance and Counseling. Sources of data used are: Firstly, primary data sources in the form of literature on tasawuf written by Hamka and some literature on Post-Traumatic Guidance and Counseling. Secondly, secondary data sources are relevant supporting literature.

Exploration data obtained, analyzed using content analysis, namely data decomposition process, conceptualization, and rearrangement in a new way. The steps taken are Open Coding, Axial Coding, and Selective Coding. Open coding is part of the analysis where researchers identify, categorize and decompile some of the important data under investigation. Axial coding that connects the discoveries obtained from Open Coding into a clearer form of a new arrangement by linking categories to a broader category of scope. Selective Coding is the process of selecting the core category and developing it into a more systematic concept by integrating all the findings (Corbin and Strauss, 2007).

4   RESULTS AND DISCUSSION

The main purpose of Post-Traumatic Guidance and Counseling is to form a counselee to become a resilient person (Lidec, Rouhard, and Crocq, 2017). This is because resilient can assist in shaping human beings based on caring relationships, as well as meeting the need for a sense of belonging and stability (Goldstein and Brooks, 2013). Post-Traumatic stress disorder (PTSD) is the main target that should be minimized from the counselee. PTSD is a classification of trauma and stress disorders (Friedman and Resick, 2014).

Efforts to overcome difficulties and develop resilience depend on empowering three factors in the counselee, ie "I Have", "I Am", and "I Can".Resilience is a combination of these factors. In order for an individual to become resilience, it is not enough to have only one factor, but must be sustained by three factors (Grotberg, 1995). The interaction between the three factors is influenced by the quality of the counselee's social environment.

"I Have"is the source of resilience associated with the meaning of the individual to the extent of support provided by the social environment against him. "I Am"isthe source of resilience associated with the individual's personal power, consisting of personal feelings, attitudes and beliefs. "I Can" is a source of resilience related to what an individual can do with respect to social and interpersonal skills.

If studied further, these three factors are contained in the concept of Islam. First, "I Have" is a manifestation of the religious and spiritual beliefs that exist within the individual.The religious and spiritual environment, which surrounds the individual, greatly affects his belief in the support of those around him, including the belief that Allah is always with him in all circumstances, whether in good health or in traumatic events (Razali, 2013).

Secondly, "I Am" is a manifestation of human nature as *khalifatullah*, which is the basic human potential as a servant of Allah (Adz-Dzaky, 2006). *Khalifatullah* in this case can be interpreted as Allah's representative on Earth in regulating everything that happens in the world. Includes managing oneself in understanding who he is, so as to form a personal power, consisting of personal feelings, attitudes and beliefs as well as the source of the second resilience.

Thirdly, "I Can" is the actualization of *Iman, Islam* and *Ihsan*, which is the main foundation for a Muslim. *Iman* is a confidence that pierces within the heart, firmly confident without the slightest hesitation. *Islam* is an attitude of surrender (submission, submission, obedience) a servant to his God by constantly carrying out His command and away from His prohibition, in order to achieve peace and salvation of life both in the world and in the hereafter. *Ihsan* is the behavior of a servant who positioned himself while worshiping Allah as if he could see Him.If you can not position it as such then positioned that it is always seen by Allah so that will appear awareness in itself to not take action other than do *Ihsan* or do good (Hamka, 1990a; Sutoyo, 2013).

The above three factors can be obtained through the practice and appreciation of the values contained in the Qur'an, al-Hadith, Ijma' and Qiyas, which is a source of law in Islam. In addition to the source of the law, there is also the spiritual life of the earlier scholars as exemplified by the Prophet, known as Sufism. The essence of Sufism is to teach how to live closer to Allah.This is because the psychological construction of an individual can be formed based on the manifestation of his belief in Allah.

A Muslim uses trust in Allah as a coping strategy in some challenging situations. Based on the survey results show that individuals use trust in Allah in a variety of challenging situations including natural disasters, economy, health, and unforeseen natural disasters (traumatic events). This shows the presence of Allah from the discovery of the solution. The implications of this spiritual state view form an active relationship between Allah and the counselee (Ghobary dan Haddadi, 2011).

Efforts to cultivate these three resilience factors above can be done by providing Post-Traumatic Guidance and Counseling services using a sufistic approach. Keep in mind that guidance and counseling generally aim to realize healthy mental health and personal well-being that leads to personal change. Similarly, Islam advocates Muslims to

achieve personal well-being through a system of spirituality and religiosity. The problems faced by the counselee are always part of their social problems. Guidance and counseling practice only focuses on the solution of the counselee problem and does not take into account the broader picture, including the problems related to the environment. On the contrary, Islamic guidance and counseling models solve the problem of the counselee does not ignore the source and origin of the problem, ie society and its environment.So as to integrate the philosophy and practice of guidance and counseling in Islam, Muslim counselors should have extensive knowledge about it that can serve as guidelines for the practice of guidance and counseling. Also required some classical literature on Islamic treasures that can strengthen the concept of Islam (Zayed, 2014).

The results show that spiritual experience in the process of guidance and counseling is a universal experience. The spiritual experience in the process of guidance and counseling has a significant contribution and role. Spiritual experience expressed in theistic and non-theistic dimensions. The spiritual expression of the theistic perspective is explained by deep divine intervention. While spiritual expression in a non-theistic perspective involving inner energy and universal energy (Ching, 2014).So in this case required the spiritual and religious competence of counselor, because it has a big influence on the ability to facilitate spiritual disclosure counselee (Brelsford and Ciarrocchi, 2013).

Hamka gives insight into how nuances are practical in tasawuf. Among the most important mental attitudes to be filled into the human psyche through tasawuf are *al-taubah, al-khauf wa raja', al-zuhd, al-faqr, al-shabr* and so on. The use of modern tasawuf as material in guidance and counseling can be poured through the understanding of the individual about the concepts contained in the teachings of modern tasawwuf Hamka, which includes the concept of lust and reason,*ikhlas, qona'ah, tawakal, syaja'ah, 'iffah , wisdom,* and *'adalah*(Hamka, 1990b).

Practically, Hamka explains that to be a Sufi, one needs to go through the following stages: Firstly, sufi candidates position themselves as religious beings who recognize the supernatural powers of Allah. Secondly, his consciousness as a religious creature is poured into the implementation of official worship, such as prayer, zakat, and fasting, thus giving birth to piety. Thirdly, the emergence of piety as a reflection of the implementation of official worship, affecting the behavior in everyday life that

always acts positively, such as *ikhlas, qona'ah, syaja'ah,* and *hikmah*, which aims to maintain piety, so as to form a Muslim person who has a strong principle towards faith. Fourthly, the formation of a Muslim personality, gave birth to a Sufi who has a high social sensitivity, because he believes that the entire contents of this universe do not happen by itself but there are those who create, so that he always keeps and maintains his relationship with Allah, fellow human beings, and the universe (Hamka, 1990b; Laffan, 2007).

The use of tasawuf as a tool by promoting zuhud life is integrated into the maintenance and development function. The application of zuhud life in daily activities, giving strong bases for the counselee in every activity. Zuhud in question is self-control so as not to be controlled by things that are worldly, and can balance between worldly and ukhrawi needs. Individuals who succeed in maximizing their potential and practicing the life of zuhud can gain happiness in the world and the hereafter (Hamka, 1992).

If some of the above has been done, then in the individual can be closer to Allah so that emerging gratitude (*shukr*) for all the favors he has gained, including in it is free from the problems being faced. *Shukr* is an important thing that must be owned by a Sufi, because in it there is a strong magnet for Allah's presence in him to be lasting. If *shukr* is not present in a Sufi, then by itself what Allah has "gifted" through his spiritual experience will vanish. In addition, *shukr* in the view of tasawuf can also lead Sufi to act real in internalizing his spiritual experience in daily life (Khalil, 2015).

The stages of tasawuf are integrated into the Post-Traumatic Guidance and Counseling service to reveal the religious and spiritual circumstances of the counselee. This integration process can be given according to the status of the counselee, who is or has experienced a traumatic event. So in practice, Post-Traumatic Guidance and Counseling still still use a strategy or treatment that has been conceived, such as psychoeducation, parenting skills, relaxation, affective expression and modulation, cognitive coping, trauma narrative, in vivo mastery, etc. (Cohen, Mannarino, and Deblinger, 2006). The use of techniques filled with material about the teachings of modern tasawuf Hamka.

5 CONCLUSIONS

The main purpose of Post-Traumatic Guidance and Counseling is to maximize resilience and minimize PTSD. There are 3 main sources in maximizing resilience, ie "I Have", "I Am", and "I Can". In the Islamic perspective, "I Have" is a manifestation of individual religious and spiritual beliefs, "I Am" is a manifestation of human fitrah as *khalifatullah*, and "I Can" is the actualization of *Iman, Islam,* and *Ihsan*. These three sources can be developed through the Sufistic approach (tasawuf). Hamka gives insight into how nuances are practical in tasawuf. The use of modern tasawuf Hamka as guidance and counseling material can be poured through the understanding of the individual about the concepts contained in the teachings of modern tasawuf Hamka. The Sufism are integrated into Post-Traumatic Guidance and Counseling to reveal the religious and spiritual circumstances of the counselee. This integration process can be given according to the status of the counselee. So in practice, Post-Traumatic Guidance and Counseling still use a treatment that has been conceptualized, and filled with the teachings of modern tasawuf Hamka.

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12