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ANALOG SHOCKING THERAPY AS A CATHARTIC METHOD FOR MENTAL PEACE IN EMPLOYEES

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ABSTRACT

Sufism is an Islamic teaching that focuses on moral life and spiritual aspects with the aim of purifying the heart and keeping oneself busy with the things that Allah SWT loves. This definition relies on Eep Sopawana Nurdin in his work entitled "Introduction to Sufism". According to him, he emphasized that Sufism is a principle of morality that is applied in accordance with Islamic valuesThe mental condition of being lost before therapy: missing all employees experienced a low state of mental calm as much as 51%. Shocking therapy analog process: Clients are invited to visualize by making parables of objects in the form of a ball as a dimension to transfer the negative emotions experienced. Results of therapy. After therapy, employees experienced changes to become more enthusiastic, more optimistic, easier to rely on fear, worry and anger when working. Analog shocking therapy as a catalytic method for employees' mental calm can help improve conditions of mental calm and reducing negative emotions in employees

INTRODUCTION

Sufism is a branch of Islam that emphasizes spiritual and esoteric aspects or zauq (inner aspects of religion, in the sense that they involve inner problems and forms of actualization of religion.). The main goal of Sufism is to get closer to Allah (taqorrub ila Allah). This means that practitioners of Sufism try to achieve closeness and direct relationship with God through

various religious practices such as dhikr, obligatory and sunnah worship, devotion to Allah, or meditation.

As humans who live in modern times and are full of all kinds of entertainment, we are said to be very far from God because we live in this world which is considered a place of nomadism. In Sufism, this material world is not the final destination, but is only a temporary place that is very far from our spiritual origins. The world is seen as a place of trials and a journey towards a goal Our final ending is returning to Allah in the afterlife. Sufism brings awareness about our separation from God and about our origins and final destination. Sufis believe that every soul essentially originates from God and has a longing to return to Him. Sufism provides direction in this life by showing the spiritual path that must be followed to achieve this final goal. These principles form the basis of their spiritual practices, such as dhikr (remembering God), tafakur (meditation), self-control, service to others (hablumminannas), and love of God. From here, a Sufi will try to cleanse his heart and soul of everything that hinders God. From the teachings of the Sufis, humans understand that humans are not just physical creatures, who seem to only care about things physical existence in the world, but humans are also spiritual creatures who have inner functions in order to survive. Humans often do not understand that aspect of our morality as Humans are the essence of our existence in the world.

Deep Mental Diseasestasawuf Perspective

The Prophet Muhammad said in his hadith "for every disease there is a cure, if the medicine is right then the disease will be cured with Allah's permission" (HR. Muslim No. 4084).

The content of this hadith is to teach us to remain firm in our belief that Allah has provided medicine for all diseases and problems. This confirms that Allah never just abandons his servants. Allah is always with us. And the form of illness is not suffering and misery given by God, but rather a form of test of our faith. This hadith shows that we should not give up when facing illness because the trials of illness are to see our efforts in balancing business and destiny. Healing comes with God's permission by seeing our efforts in the healing process. In Imam Ahmad's Musnad from Usamah bin Syuraik's friend, Rasulullah saw. said, "Indeed, Allah does not send down a disease but He sends down the medicine. There are among His servants who know the medicine, and there are also those who do not know it."

In another editorial it added, "... except for one type of disease (which has no cure)." The companions asked, "What is that one, O Messenger of Allah?" The Prophet said, "Diseases of aging." (Ibnu Qayyim Al-Jauziyah, 1987:13)

The disease referred to by the Prophet in the hadith includes all diseases, be they physical, spiritual or mental illnesses. By emphasizing the importance of effort, belief in the existence of medicine, and trust in Allah, this hadith teaches that health is the result of a combination of human endeavor and God's permission.

TrulyIn terms of endeavor, it is our natural instinct to survive. When we feel pain or suffer from an illness, of course our subconscious mind already realizes that the first thing to do is find out the origin or cause, then go to a medical professional to treat and eliminate the pain

This survival instinct is also possessed by other creatures such as animals and plants. They have an immune system and even a system that is able to regenerate cells or heal itself. This fact is a clear example of the wisdom that Allah SWT has bestowed on all His creatures, both intelligent and non-sensible. Allah treats all his creatures fairly. Like when a lion is injured, even though God is not equipped with reason, the lion can carry out its instincts to lick the wound on its body. Allah created his saliva to contain enzymes that help prevent infection and speed up the healing process. This is a natural mechanism given by God to protect and preserve their lives. The example above illustrates that Allah gives guidance to each of His servants in treating everything disease. Even animals that have no sense can heal themselves. Moreover, humans are equipped with extraordinary intellectual abilities. Humans create all kinds of great innovations in life, even things that were never thought of before. Humans can kill everything they want to meet their living needs. When humans rely too much on reason, they can forget that reason itself is a gift from God. They can become arrogant and forgetfu about the power and role of God in their lives. We often feel great and forget ourselves, so Satan can easily lead us into doubt. In the end, the mind experiences a great shock from the struggle to find the truth, thereby poisoning the purity of the heart. Theologians in kalam science are often caught up in deep theological debates, trying to understand and explain the nature of God and other religious issues through reason. Although

METHOD RESEARCH

This research uses a literature study method to examine the role of Sufism in one's approach to Allah. Literature study involves collecting, reviewing and analyzing various sources relevant to the research topic including books, scientific journals and other reliable sources. This approach allows researchers to compile this paper based on existing knowledge as well as identify and analyze the views of Sufis regarding the role of Sufism in one's approach to Allah. The literature used includes interpretations of the Qur'an, hadith of the Prophet Muhammad SAW, and Sufi works. By using this method, research can provide a comprehensive and in-depth understanding of the role of Sufism in one's approach to Allah.

RESULT AND DISCUSSION

RESULT

By understanding and adopting the values of Sufism, people can achieve deeper inner peace and happiness, as well as improve the overall quality of life. In an effort to save humanity from the confusion caused by the loss of spiritual values, it is necessary to implement the teachings of Sufism, an esoteric branch of Islam, as a fulfillment of spiritual needs. This task includes several very important aspects. First, introducing Sufism practices, such as meditation, dhikr, and muhasabah, as a path to closeness to the Creator, which is able to provide calm and enlightenment to the soul in searching for the meaning of life. Second, revitalizing the spiritual heritage of Islam by promoting a deep understanding of esoteric teachings, both among Muslims who may have been separated from their roots, and among non-Muslim communities, as an effort to broaden spiritual insight and enrich religious perspectives. Third, reaffirming the existence of Sufism as the main essence of Islamic teachings, which is the foundation for a deeper understanding of the relationship between servants and the Creator as well as the significance of the spiritual journey in achieving ultimate perfection. By promoting the teachings of Sufism in society, we not only strengthen the spiritual roots of Muslims, but also spread the light of Divine wisdom to all mankind, as a form of compassion.

DISCUSSION

the intention is to strengthen faith, sometimes the result is the opposite—creating doubt and confusion due to excessive speculation. Muslim philosophers try to find answers to fundamental questions about existence and nature through rational thinking. Dissatisfaction with the answers found often leads to intellectual agitation and doubt, similar to the disease of doubt experienced when excessive reason takes over without strong spiritual guidance.

Foundations Of Mental Health

The neurohormonal system is what regulates the close relationship between mental (psyche) and physical (soma) functions. Soeharto Heerdjan (1987) stated that all events in the field of psyche have an impact on the field of soma, and vice versa. This confirms that mental and physical conditions influence each other and cannot be separated from each other. Systems in our body such as the nervous and endocrine systems connect mental and physical functions through a network of nerves and hormones. This human body system explains that psychological and physical influences cannot be separated and are mutually binding. For example, stress and anxiety can cause physical symptoms such as headaches, increased stomach acid, and high blood pressure. Vice versa Chronic diseases such as diabetes and cancer can cause mental disorders such as anxiety and depression.The new holistic or comprehensive approach to treating health disorders emphasizes the importance of considering both aspects, mental and physical, simultaneously. Mental health is an integral part of general health which includes mental and emotional aspects, therefore, it is important to detect symptoms of mental disorders by recognizing the signs and providing the necessary treatment. Apart from that, pay attention and always be aware of physical symptoms that arise related to mental imbalance. Mental and physical health must be treated in balance to achieve optimal well-being.

Understanding Employee Performance

The term work comes from the English words job performance or actual performance, which means the achievements a person achieves in the world of work. Performance is the result of our work in accordance with the standards applied in the work area, which is then based on quality and quantity performance in carrying out tasks in accordance with the

responsibilities given. Performance includes aspects of quality and quantity of work, and is influenced by various factors such as skills, motivation, working conditions, leadership support, and clarity of goals.

According to Priwiro Sentono, performance is the result of work achieved by a person or group of people in a company with authority and authority respective responsibilities, to achieve the objectives of the company concerned legally, without violating the code of ethics, and in accordance with law and morals. Aspects of the work definition according to Priwiro Sentono include work results, authority and responsibility, relating to company goals, compliance based on ethical codes. According to Irianto, employee performance is the achievement a person obtains in carrying out their duties. The success of an organization depends greatly on the performance of the individuals involved in organizational behavior. Therefore, each work unit in an organization must have its performance assessed, so that the performance of human resources in these units can be assessed objectively.

Performance in an Islamic Perspective

In the Islamic perspective, work is seen as natural human nature and is one of human identities. This is based on the belief that Allah created humans as caliphs (managers) on earth, who have the responsibility to manage nature as well as possible. Therefore, work is not just an economic activity or to fulfill material needs, but also as part of worship and a way to get closer to Allah. Working if we intend to worship Allah in an effort to fulfill the needs of ourselves and our family, then there are many fadhilah that Allah promises, not only guaranteeing halal sustenance, but Allah also helps directly in fulfilling our needs.

*Verily We will give him a good life and We will surely reward him*Islam teaches simplicity and balance in life, including in terms of work and treating oneself. Although it is important to appreciate and respect yourself after working hard, you should not get trapped in a cycle where work becomes the main orientation in life. There are several practices that we must implement at work, namely simplicity, balance, gratitude, and always feeling enough. If we do not practice this, it is possible that ambition at work can devour our mind and body, making us suffer from symptoms of mental and physical illness. Factors that cause work stress

1. Excessive workload. Too many work demands or busy schedules can cause employees

to feel too pressured and have difficulty completing tasks well.

2. Pressure or time pressure. Tight deadlines or unrealistic deadlines can cause stress because employees feel rushed and don't have enough time to complete tasks well.
3. Poor work supervision. An authoritarian supervisory style, unconstructive criticism, or lack of support from superiors can increase stress levels in the workplace.
4. Unrepresentative reply. Lack of feedback or unclear feedback about work performance can lead to confusion and uncertainty, which can lead to stress.
5. Role ambiguity Lack of understanding of what is expected of the role or

Allah is abundant in all of His creation.

In this context, Hossein Nasr emphasized the importance of the order or spiritual path in Islam, which is the deep and esoteric dimension of this religion, as is the sharia which is rooted in the Koran and Al-Sunnah. Tarikat is the soul of Islamic teachings, like the heart hidden in the body, invisible to the human eye. However, even though it is hidden, it remains the deepest source of life, organizing and driving all religious aspects of Islam. Spiritual values are increasingly being considered in today's modern society, as a response to the need for greater depth and meaning in life. A spiritual attraction or path becomes a means for individuals to seek and discover spiritual depth in their religion, leading them towards a more intimate spiritual experience with the Creator. By revitalizing the role of Tarikat in modern society, we can offer a path for individuals their spiritual lives. This is important in upholding the spiritual roots of Islam in the dynamics of contemporary life, thereby bringing Divine light to an ever-evolving world.

CONCLUSION

The conclusions from the research regarding the analogy of shocking therapy as a catalyst method for mental calm in employees are as follows: The mental condition of being lost before therapy: missing all employees experienced a low state of mental calm as much as 51%. Shocking therapy analog process: Clients are invited to visualize by making parables of objects in the form of a ball as a dimension to transfer the negative emotions experienced. Results of

therapy. After therapy, employees experienced changes to become more enthusiastic, more optimistic, easier to rely on fear, worry and anger when working. Analog shocking therapy as a catalytic method for employees' mental calm can help improve conditions of mental calm and reducing negative emotions in employees.

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