

Sufi Healing: Handling Trauma to Victims of Natural Disasters in An Islamic Perspective

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Abstrak

Bencana adalah peristiwa yang terjadi akibat dari kerusakan lingkungan yang memengaruhi hubungan fisik dan fungsional antara manusia dengan lingkungan yang disebabkan oleh alam atau oleh manusia dalam bentuk kejadian yang serius sehingga sumber daya yang tersedia tidak dapat memenuhi kebutuhan. Bencana erupsi gunung Semeru merupakan bencana yang terjadi karena faktor alam yang menelan korban jiwa, merusak lingkungan, dan memberi dampak secara psikologis khususnya pada para korban. Dampak psikologis yang dirasakan korban adalah trauma pasca bencana yang jika dibiarkan akan mengganggu aktivitas mereka sehari-hari. Karenanya diperlukan suatu upaya dalam penanganan trauma pasca bencana dengan memberikan suatu *treatment* yang dalam hal ini adalah *sufi healing*. *Sufi healing* merupakan bentuk terapi alternatif yang diberikan dengan menerapkan nilai-nilai ajaran tasawuf hingga dapat memberikan efek yang positif pada kondisi psikologis individu. Metode *sufi healing* dapat dilakukan dengan memperbanyak dzikir, sholat, do'a, membaca shalawat, dan mendengarkan musik. Dengan adanya *sufi healing*, seorang mukmin akan merasakan nikmatnya kedekatan dan berhubungan dengan Sang Khalik. Penelitian ini bertujuan untuk memaparkan *sufi healing* sebagai penanganan trauma pada korban bencana alam dalam perspektif Islam. Metode yang digunakan dalam penelitian ini adalah studi literatur atau studi pustaka. Hasil pengumpulan data bersumber pada kajian pustaka, literatur, ataupun referensi yang dapat dipertanggungjawabkan validitasnya.

Keywords : Bencana Alam, Penanganan Trauma, Sufi Healing, Perspektif Islam.

Abstract

Disaster is an event that occurs as a result of environmental damage that affects the physical and functional relationship between humans and the environment caused by nature or by humans in the form of serious events so that the available resources cannot meet needs. The eruption of Mount Semeru disaster is a disaster that occurs due to natural factors that claimed lives, damaged the environment, and had a psychological impact, especially on the victims. The psychological impact felt by victims is post-disaster trauma which if left uncontrolled will interfere with their daily activities. Therefore, an effort is needed in handling post-disaster trauma by providing a treatment which in this case is Sufi healing. Sufi healing is a form of alternative therapy that is given by applying the values of Sufism so that it can have a positive effect on the individual's psychological condition. Sufi healing methods can be done by multiplying dhikr, prayer, reading prayers, and listening to music. With Sufi healing, a believer will feel the pleasure of closeness and connection with the God, in

this case is Allah. This study aims to describe sufi healing as a treatment for trauma to victims of natural disasters in an Islamic perspective. The method used in this research is literature study. The results of data collection are sourced from various literature, or references whose validity can be accounted for..

Keywords: Natural Disasters, Trauma Healing, Sufi Healing, Islamic Perspective.

BACKGROUND

As humans age, the age of the earth also increases which makes the earth no longer as solid as before. Many natural events that occur on earth are caused by nature or by human activities themselves. One event that indicates that the earth is also aging is the occurrence of a disaster. According to Law Number 24 of 2007 concerning Disaster Management, a disaster is a series of incidents that threaten and disrupt human life caused by natural factors and/or non-natural factors, as well as human factors, causing casualties, environmental damage, material losses, and impacts. psychological. Meanwhile, *Dictionary of Disaster Medicine and Humanitarian Relief* defines a disaster as the result of ecological damage in the physical or functional relationship between humans and their environment, caused by nature or humans, serious events and sudden (or slow, such as drought) on such a scale such that the available resources are unable to meet the needs of human life and affected communities require extraordinary efforts to overcome the damaged situation, often with outside or international assistance (Gunn, 2013). Natural disasters are disasters caused by a series of events caused by nature itself, which can be in the form of tsunamis, earthquakes, floods, landslides, volcanic eruptions, droughts, and hurricanes.

Indonesia is a country that is prone to natural disasters which make the success of natural disasters that occur in Indonesia every year (Rahmat and Alawiyah, 2020). Based on data from the National Disaster Mitigation Agency (BNPB) it is stated that during 2022 from 1 January – 12 October 2022 there were 2,788 natural disasters that occurred throughout Indonesia. This shows that Indonesia is a country prone to natural disasters. One of the natural disasters can be in the form of volcanic eruptions which are part of volcanic activity, referred to as 'eruption'. One of the volcanic eruptions that ever occurred in Indonesia was the eruption of Mount Semeru. Mount Semeru, which is administratively located between Lumajang Regency and Malang Regency, East Java, erupted on December 4 2021. The eruption of Mount Semeru was marked by vibrations of lava floods or hot cloud avalanches and volcanic ash spewed out by the volcano. Drops of incandescent lava were observed with a sliding distance of approximately 500-800 meters based on the PVMBG or the Center for Volcanology and Geological Hazard Mitigation. As of December 13, 2021, 48 people died as a result of this disaster, 2,004 outpatient victims at health posts, and 9,997 people recorded at the Mount Semeru Eruption Emergency Response Command Post (Suara.com, 13/12/2021) 2021).

Natural disasters cause various impacts on human life, such as environmental damage, causing casualties, material losses, and psychological impacts. Natural disasters are traumatic events for victims that can affect their psychological condition. Disasters that befall victims can be very imprinted in their memories so that they have an impact on psychological states, for example fear, anxiety, trauma, hysterics, sadness left by loved ones, and so on. Generally, reactions to trauma reflect impaired physical, cognitive, affective, moral, sexual, and interpersonal functioning. These

common reactions include moving away from places, people or things that remind of traumatic events, isolating oneself from family, fear and worry, anger, intense sadness, silence, loss of communication skills (Pratiwi, et. al., 2021). This condition if left unchecked will lead to post-traumatic stress disorder or also called *Post Traumatic Stress Disorder (PTSD)*. For this reason, it is necessary to have treatment for victims of natural disasters which aims to help minimize deep trauma to victims which is known as *trauma healing* or trauma handling.

Trauma healing is a process of providing assistance in the form of healing to overcome psychological disorders such as anxiety, panic, or other disorders due to weak mental function resilience of individuals, especially in this case victims of natural disasters (Widyastuti et al., 2019). *Trauma healing* can be done with various therapy techniques in psychology such as *bibliotherapy* for disaster victims, *play therapy* for children, and *counseling traumatic* for adults. *Trauma healing* can be viewed in terms of a religious approach in Islam using the teachings of Islam itself. As a creature who is aware of God's greatness by embracing a religion, it is fitting that when faced with a problem, the individual will return to his Lord. *Trauma healing* can also be done in an Islamic religious approach or in the context of *spiritual healing*, namely with *Sufi healing* (Arroisi, 2018).

According to Amin Syukur, *Sufi healing* is an effort to cure diseases that rely on the teachings of Sufism. Research conducted by Syukur (2012) concluded that *Sufi healing* is a form of alternative therapy that is carried out by applying the values of Sufism as a way of treatment or prevention. Hakim, Hikmah, and Nikmah (2018) conducted research by combining individual counseling with relaxation techniques and *Sufi healing* which aim to reduce individual problems, in this case post-disaster anxiety. In addition, Rahmat, et. al. (2018) implementing integrated *Sufi healing* deals with early childhood trauma in post-disaster crisis situations in their research which aims to reduce trauma in early childhood so that it does not interfere with children's developmental tasks.

Based on the background of the problem and the relevant research results above, the core question in this study is "how is the description of the *Sufi healing* as an effort to deal with post-disaster trauma from an Islamic perspective?". For this reason, the authors are interested in conducting research with the aim of describing *Sufi healing* as an effort to minimize trauma to post-disaster victims from an Islamic perspective. This research is expected to provide benefits for readers in understanding *Sufi healing* as a trauma management method based on Islamic teachings for post-disaster victims.

METHOD

The research method used in this research is literature study or library research. The literature study method is a series of activities related to library data collection, reading, recording, and managing research materials (Zed, 2014). Literature study is also defined as a study that intersects with theoretical studies and other references related to values, culture, and norms that apply to social situations which are the object of research because research cannot be separated from various scientific literature (Sugiyono, 2015). Literature study (library research) is carried out by collecting various reading references that are relevant to the problem under study and then understood carefully and carefully to obtain research findings (Zed, 2014).

Literature studies or library research are carried out by researchers with the main objective of finding a basis for obtaining and building theoretical foundations, frameworks, and formulating research hypotheses, so that researchers can classify, organize, and use various references in their fields. Literature study is an activity that is required in research, especially academic research which has the main goal of developing both theoretical aspects and practical benefits (Kartiningrum, 2015). This study uses a literature study because the research is supported by literature studies that originate from references or scientific literature whose validity can be accounted for. The author conducted a literature study method (library research) in depth to support this research.

RESULTS AND DISCUSSION

1. Natural Disaster

Natural disasters are a series of events in an area that result in environmental damage, damage to human life, as well as a significant deterioration in health and health services, requiring major assistance from outside the area (Ministry of Health, 2001). The Dictionary of Disaster Medicine and Humanitarian Relief defines a disaster as the result of ecological damage in a physical or functional relationship between humans and their environment, caused by nature or humans, serious events and sudden (or slow, such as drought) on a scale such that natural resources available resources cannot meet the needs of human life and disaster-affected communities require extraordinary efforts to overcome the damaged situation, often with external or international assistance (Gunn, 2013). Disasters that often occur in Indonesia indirectly have a long-term impact, especially on the victims. Natural disasters that present traumatic and frightening events create a heavy psychological burden for victims, especially the fatigue while in a post-disaster condition caused by the pressure that arises from the pain suffered at the time of the incident, the loss of a loved one, loss of property, and change in social activities.

Natural disasters befall humans, occur in an uncertain manner, and have a negative impact on the human environment. Disasters are caused by natural factors, non-natural factors, and human factors. Increasing human activity causes environmental damage to tend to get worse and triggers an increase in the number of hydrometeorological disasters (floods, landslides and droughts). Indonesia is a country with a high potential for natural disasters because geographically Indonesia is located between the confluence of three large world plates (the Indo-Australian Plate, the Eurasian Plate and the Pacific Plate), thus placing Indonesia as an area with relatively high volcanic and earthquake activity. One of them is the eruption of Mount Semeru that once occurred which caused casualties, environmental damage, loss of property, and caused psychological disturbances to humans, especially disaster victims. Al-Qur'an as a guide for Muslims has explained that humans will be given trials in the form of disasters or calamities, as stated in the word of Allah QS. Al-Hadid (57:22) which reads:

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ
 مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٢﴾

Meaning : "Every disaster that befalls the earth and that befalls yourself, everything has been written in the Book (Lawh Mahfuzh) before We make it happen. Indeed, that is easy for Allah" (Ministry of Religion of the Republic of Indonesia, 2008).

This verse has the meaning that whatever happens on earth and befalls human beings, natural disasters (earthquakes, volcanic eruptions, tsunamis, floods, etc.), and other disasters that befall humans (such as accidents, diseases, etc.), are all is Allah's decree and has been written in lawh mahfuzh, and all events that occur are very easy for Allah SWT. In simple terms, calamity means calamity or calamity. Allah brings calamity to His people as a form of test in increasing piety for those who believe. When a calamity or disaster strikes, believers should be able to realize that everything belongs to Allah and will return to Allah SWT, and Allah will not give a test beyond the ability of His servants. Trials that come from God in the form of natural disasters make humans able to return to God and remain patient in facing these tests.

2. Psychological Disorders After Natural Disasters

Natural disasters that cannot be predicted with certainty by humans which make these events shocking and frightening for some people. This frightening incident caused deep psychological 'wounds' to the individual which ultimately made the individual experience post-disaster trauma. Trauma according to the American Psychological Association (APA) is an extraordinary event that threatens the physical and self-esteem of an individual and is considered to be capable of causing death, causing extreme fear, insecurity, and a sense of helplessness when the event occurs. Psychological trauma is a hug of the soul or mind that has serious long-term impacts both physically, mentally, socially and spiritually (Pratiwi, et.al., 2021). The Substance Abuse and Mental Health Services Administration (2012) also supports this statement by stating that trauma is caused by an event or series of events that are experienced by individuals as dangerous or threatening events physically or emotionally and have long-lasting negative effects on functioning, physical well-being, individual social, emotional, and spiritual.

Post-traumatic stress disorder is an anxiety disorder caused by traumatic events, such as war, rape, accidents and natural disasters. Manguno-Mire and Franklin (2009) define post-traumatic stress disorder as an anxiety disorder that develops after witnessing or experiencing a traumatic event which is characterized by symptoms of *re-experience* (feeling to experience the traumatic event again), *avoidance* (avoiding stimuli associated with the traumatic event), and *hyperarousal* (having an excessive level of alertness. The DSM-IV recognizes these symptoms as normal after experiencing a traumatic event. The disorder is first diagnosed when the symptoms last for one month and are combined with loss of function in work or social relationships. DSM V (Diagnostic and Statistical Manual of Mental Disorder) reveals post-traumatic stress disorder as a prolonged

maladaptive reaction that lasts longer than one month after a traumatic experience (APA, 2013). The majority of individuals who experience a traumatic event will recover from psychological symptoms that which is temporary without intervention or treatment. The psychological causes of post-traumatic stress disorder according to Nevid et.al (2018) are as follows:

- a. Having a previous traumatic experience.
- b. Individuals are less able to connect emotionally with traumatic memories.
- c. Individuals are less able to find ways to articulate and manage traumatic memories.
- d. The individual has increased insecurities and the perception that the world is completely insecure.
- e. The intensity of exposure to the trauma faced, the lack of social support, and the emotional processing that occurs after the trauma.
- f. Traumatic experiences/violence experienced in childhood (Adverse Childhood Experiences/ACEs).

Research conducted by Rahmat and Alawiyah (2020) explained that the psychological impact of natural disasters includes emotional and cognitive aspects of victims of natural disasters. The emotional aspect is shown by symptoms such as *shock*, fear, sadness, resentment, guilt, shame, helplessness, loss of emotions which can generally be shown easily in everyday life. While the cognitive aspects also experience changes such as chaotic thoughts, decreased decision-making ability, misperceptions, decreased concentration and memory, and self-blame. The various psychological impacts that occur on victims of natural disasters, if left unchecked and do not receive special treatment, will have an effect on the individual, both in the short and long term, so that it will interfere with individual productivity in their lives. To minimize the psychological impact experienced by disaster victims, a treatment for individuals is needed, which is called *trauma healing*.

Even though Allah sent down disaster by His power, Allah also made the Qur'an as *Asy-Syifa* or a healer for every wound suffered by humans, both physically and psychologically. Disasters that occur on earth cause humans to face physical or psychological problems, including post-disaster trauma. Nevertheless, the Al-Qur'an as a guide has also explained that humans can return to remembering Allah and asking Allah for healing with various Islamic healing methods, as Allah's word in QS. Al-Isra' (17:82) which reads:

وَنَزَّلْنَا مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ
إِلَّا خَسَارًا

Meaning: "And We sent down from the Qur'an something that is antidote and mercy for those who believe and the Qur'an does not add to those who are unjust in addition to losses" (Ministry of Religion of the Republic of Indonesia, 2008).

According to the commentary of Ibn Kathir, this verse explains that the verses of the Qur'an were sent down by Allah to heal the heart from all diseases, such as doubt, stupidity, hypocrisy, and provide healing for the body through the recitation of ruqyah. The Qur'an is a mercy for believers because it can strengthen faith, gain wisdom, find goodness in it, and increase love for it. Things like this will not be obtained except by people who believe in the Qur'an, justify it, and follow its instructions. Then the Qur'an will be a healing and mercy for such people. Likewise, if someone suffers from post-disaster trauma psychological disorders, they can use the Al-Qur'an as a medium that can calm the heart and calm the soul so that it can become a healer (*Asy-Syifa*) for them. Psychological disorders such as post-disaster trauma can also be reduced by reciting the Qur'an using trauma healing or trauma healing methods.

3. Handling Trauma

Sari (in Pratiwi, *et. al.*, 2021) explained that individuals who experience natural disasters as traumatic causes for themselves must be given an intervention so that these individuals can live normally and can adapt to the environment. Intervention is a service directly provided by professional health workers consisting of internal interventions and external interventions. These two interventions must be integrated in order to heal traumatic wounds optimally in terms of biological, psychological, social, and spiritual. In general, the steps that can be taken in healing trauma are as follows:

- a. *Safety* is trauma healing by building a feeling of security in the individual's environment.
- b. *Acknowledgment* is healing trauma by instilling acceptance. This step can be done by *storytelling* in detail and in depth where individuals are expected to believe that traumatic events are part of the life process and challenges will give birth to new beliefs to be able to get back up.
- c. *Reconnection* is a step taken after having faith and acceptance of a traumatic incident, repairing social relations and rebuilding trust, hope, and mutual understanding (Sari, in Pratiwi, *et. al.*, 2021).

One form of intervention that can be carried out for individuals with trauma after natural disasters is *trauma healing*. *Trauma healing* is a method of healing psychological disorders experienced by individuals due to weak resilience of mental functions as a result of shock or trauma. Research using *trauma healing* as a post-disaster trauma healing method was conducted by Rahmat and Budiarto (2021) using the bibliotherapy method to reduce the psychological impact of natural disaster victims given during the emergency response period as a measure to fulfill self-safety from the stress experienced as a result of the disaster experienced by individuals. In addition, another form of *trauma healing* that can be done in handling post-disaster trauma is play therapy in accordance with research conducted by Mulyasih and Diniarizki (2019) which explains that play therapy is an option in the *trauma healing* for children victims of natural disasters due to play is a natural medium so that children will return to the world of cheerful and happy children.

Islam has sent down the Qur'an as a guide in all aspects of human life, including how to deal with the trauma experienced by a believer. The activity of reciting the Qur'an can clean stains in the heart as well as calm and reconcile everyone's soul if it is impregnated with the heart and mind (Rohtih & Mahmud, 2021). In the end, the Qur'an can be a solace for all worries and healing wounds for those who read it. This affirmation as described in QS. Az-Zumar (39:23) which reads:

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِيَ نَقَشِعُ مِنْهُ جُلُودَ
الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ
ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ ۗ مَنْ يَشَاءُ ۗ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ
مِنْ هَادٍ

Meaning: "Allah has sent down the best words (namely) the Qur'an which is similar (its verses) again and again, the skin trembles because of those who are afraid of their Lord, then their skins and hearts calm down when they remember Allah. That is Allah's guidance, with the Book He guides whom He wills. And whoever is allowed to go astray by Allah, no one can give guidance" (Ministry of Religion of the Republic of Indonesia, 2008).

Trauma healing can be done using a psychological approach and a spiritual approach. Handling trauma with a psychological approach can be done by providing treatment or therapy to disaster victims by adjusting the therapy to be given with the aim of providing therapy. Examples of therapy that can be given to victims of natural disasters with a psychological approach are play therapy for post-disaster child victims, traumatic counseling, relaxation therapy, and so on. Whereas trauma handling with a spiritual approach is carried out by carrying out activities related to religion or belief in God that is adhered to by a person. One form of treating trauma with a spiritual approach is Sufi healing as research conducted by Hakim, et. al. (2018) who used *Sufi healing* to reduce individual combined with relaxation techniques to make individuals feel relaxed and free from all disturbing thoughts by listening to music with religious nuances.

4. Conceptualization of Sufi Healing

Trauma handling or *trauma healing* with a spiritual approach can be done with *Sufi healing*. *Sufi healing* basically has existed since the time of Rasulullah SAW, but has not yet entered the scientific realm, but the application *Sufi healing* has existed. Along with the times, this term was introduced by Shaykh Hakim Mu'inuddin Chisyti, a *Sufi* from India who summarized *Sufi healing* in his book entitled "*The Book of Sufi Healing*", he introduced ways to treat people in the Islamic way. The next character, Linda O'rrior, also discusses *Sufi healing* as a science in her book entitled "*The Art of Sufi Healing*" (Hasty & Sodik, 2021). Following in the footsteps of previous figures, Amin Syukur also introduced *Sufi healing* in a scientific form. He poured his knowledge in a book entitled "*Sufi Healing Therapy with the Sufism Method*". *Sufi healing* is a term consisting of two

words, namely *Sufi* and *healing*. *Sufi* has the understanding that one person or more of God's servants are struggling to make others feel the sweetness of direct contact with God. Whereas *healing*, which consists of the basic word *heal*, has several meanings, namely to make whole or perfect; towards the end or conclusion; calm; reconciliation; clean; free from vices; purify; and the effects of a drug (Syukur, 2012).

Judging from some of these meanings, it is concluded that the word *heal* is not only related to physical illness, but also psychological in a long experience towards perfection, or at least returning to its original state. That is, everything that seeks to return to its original form or element must go through a long process in the form of experience, in this context it means treatment or healing. According to Syukur (2012), *Sufi healing* is defined as a treatment or healing that is carried out based on Sufi concepts that aim to make individuals more self-confident to improve their spiritual condition. *Sufi healing* aims to make a person more confident and improve one's spiritual condition. *Sufi healing* is also said to be a method of treatment or healing carried out by *Sufis* using methods based on religion, namely by activating the potential of faith in Allah (Harahap, 2019). *Sufi healing* has several main functions, namely the understanding, the controlling, function prediction function, the education function, and the development function (Bakry, in Rahmat, et. al., 2018).

The method in this case is the method of handling trauma with *Sufi healing* can be done with dhikr, prayer, prayer, reading blessings, and listening to music. Some of these methods have proven to be effective in overcoming various diseases, provided that they use certain methods or principles or are guided by a teacher. *Sufi healing* has several important components, namely calmness, faith, piety, awareness, and appreciation. On the other hand, Amir An-Najar (in Harahap, 2019) states that mystical treatment (*Aththisbash-shufi*) is not just theory but is more practical. The method used in this treatment begins *Sufi* explaining to the patient the direction of the path to perfection by bringing up a spirit of faith in a weak soul, the intention to be clean, strong determination, surrendering to Allah SWT and piety to Him. Furthermore, *Sufis* advise patients to put honesty, a sincere heart, and a stomach with halal food into the soul. The patient is then asked to do therapy for the souls who are complaining through proper dhikr to make a weak and depressed soul beautiful.

Handling trauma with *Sufi healing* is seen as effective healing because Sufis draw on the basis of human awareness of one's own existence. *Sufi healing* that someone does must be based on remembering and feeling the presence of Allah SWT which is applied in the *takhalli* and *tahalli* order to achieve *tajalli* in Sufism. The essence of handling trauma with the *Sufi healing* is centered and relies on dhikr to Allah (Syukur, 2012). *Sufi healing* is carried out as an effort to treat post-disaster trauma based on the teachings of Sufism by applying various methods of getting closer to Allah, namely by increasing dhikr, praying, praying, reading blessings, and always asking Allah SWT for healing. There are many verses of the Qur'an and Hadith of Rasulullah SAW that underlie the dhikr, some of which are found in QS. Al-Ahzab (33:41-43) which reads :

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿٤١﴾ وَسَبِّحُوهُ بُكْرَةً
 وَأَصِيلًا ﴿٤٢﴾ هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ
 الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿٤٣﴾ تَحِيَّتُهُمْ

Meaning: "O believer, remember (by mentioning the name of) Allah, remember as much as possible. And glorify Him in the morning and in the evening. It is He who bestows mercy on you and His angels (ask forgiveness for you), so that He may bring you out of the darkness into the (bright) light. And He is Merciful to those who believe" (Ministry of Religion of the Republic of Indonesia, 2008).

Imam al-Qusyairî (in Ruslan, 2014) said that this verse refers to those who love Allah because the Prophet said: "Whoever loves something mentions it more". So it is obligatory for you to mention "Allah" and you must not forget Allah after you mention Him. The dhikr in this verse includes the pronunciation of *tahmid* (praise), *tamjid* (glorification), and *taqdis* (sanctification) that can be said from time to time and in many available situations, including the condition in this research that is when a person experiences psychological trauma after a natural disaster.

CONCLUSION

All events that occur on earth are events that occur at the will of Allah SWT, including disasters. Disasters can occur due to natural, non-natural, and human factors. Erupting mountain disasters are a series of events that occur due to natural factors, events that are frightening and heartbreaking for humans to the point of causing them to suffer psychologically and psychologically. The disaster of Mount Semeru's eruption claimed many lives, caused environmental damage, caused material losses, and had an impact on human psychological conditions, especially victims. Post-disaster victims can experience psychological disorders in the form of trauma as a result of a shocking event that took away their loved ones, causing them to experience fear and anxiety, until they continue to be overshadowed by the traumatic event they experienced. This kind of psychological condition, if allowed to continue, will have a long-term impact on the victim so that it can endanger their future. Therefore, an activity is needed to deal with the trauma suffered by post-disaster victims, one of which is *Sufi healing*.

Sufi healing is a treatment or healing done based on Sufi concepts, aimed at making individuals more confident and improving their spiritual condition. *Sufi healing* is also said to be a method of treatment or healing done by *Sufis* using methods based on religion, namely by activating the potential of faith in God. Trauma handling methods with *Sufi healing* can be done with dhikr, prayer, supplication, reading prayers, and listening to music. Some of these methods of getting closer to God are proven to be effective in overcoming various diseases, provided that they use certain methods or are guided by a teacher. Dealing trauma with *Sufi healing* is seen as an effective healing because the *Sufis* appeal to the basis of human awareness of one's own existence and make people feel the joy of being close to the Almighty.

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