

HANDLING THE SPIRITUALITY OF SANTRI THROUGH SELF HEALING: STUDY OF THE LIVING QUR'AN AGAINST THE LEMBAGA MOTIVASI NURUL JADID PAITON PROBOLINGGO

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Abstract: Pondok Pesantren is an Islamic educational institution that has a vital role in the history of Islam in Indonesia. It also acts as a place to improve students' spirituality, but the facts in the field are that many students commit deviations. The Lembaga Motivasi Nurul Jadid (LMNJ) is one of the institutions in the Pondok Pesantren Nurul Jadid to deal with student deviations with hypnotherapy and motivation methods that apply the contents of the Qur'an which are made more scientific and not mystical but very logical, readily accepted by all circles, as well as a form of development of the science of the Qur'an within the scope of the pesantren which is relatively rapid with the presentation of the application of the values of the Qur'an in a scientific or modern manner. This research was conducted through a *living Qur'an* approach to examine the values of the Qur'an contained in LMNJ through self-healing with stages, counselee analysis, motivation support, and spiritual influence. The method used is descriptive qualitative, that is, research that analyzes data by adjusting the phenomena that occur and is then associated with existing theories or opinions. To complement and sharpen this research, it is equipped with field studies and literature.

Keyword: *Self healing, hipnoterapi, LMNJ Nurul Jadid*

Introduction

Pondok Pesantren is the “father” of Islamic education in Indonesia, founded because of the demands and needs of the times (Modernisasi & Siregar, 2018). As well as growing and being recognized by the surrounding community, which consists of a complex in which there is a kyai (educator), who teaches and educates the santri (students) with facilities such as mosques which are used to organize the education, and are supported by the existence of dormitories or dormitories. Pondok is a place to live for students who live (Lubis, 2019).

Pondok Pesantren also acts as a place to improve students' spirituality, as is the case at the Pondok Pesantren Nurul Jadid, Paiton Probolinggo, East Java. Spiritual is an aspect of an individual's experience that describes his relationship with a higher power above him. High spirituality will give birth to religious people, who strongly influence one's personality and tend to lead to goodness, stick to personal behavior, a noble character who is steadfast and consistent, and faces life with a positive spirit and unwavering determination, despite obstacles. Moreover, problems hindered his efforts to keep going by asking Allah for help, taking refuge in Him in difficult circumstances, and trusting His help and *taufiq*. It also provides a vital role so that humans can know the nature of their creation and formulate their goals and purposes in life (Basid, 2020). With spiritual education, humans will understand that a person's success is not only measured by his ability to think and reason or control emotions. The main thing is his ability to realize the meaning of his existence about Allah, the creator of the universe (*hablun minallah*), other people (*hablun minannas*), and the surrounding natural environment (Lestari, 2015).

According to research conducted by Wira Hadi Kusuma (2019), after efforts were made to improve student learning achievement with *istiqamah* and earnestness, maintaining ablution, leaving disobedience, performing night prayers, this increase in spiritual intelligence has a very significant effect; this is proven by increasing the quality of college graduates in Pondok Pesantren (Kusuma, 2019).

However, the phenomenon that occurred at the Pondok Pesantren Nurul Jadid, which is considered an educational institution that gave birth to a religious human figure, found that many students committed violations such as not participating in congregational prayers, joking in the mosque, operating electronic devices (HP), leaving the pesantren without permission, and others. In addition to committing violations, students also commit irregularities such as relationships with other than mahrams, LGBT, bullying, use, and distribution of illegal drugs.

The existence of the behavior of violations and deviations above is due to heterogeneity (diversity), both in the form of character and environmental factors, such as the opportunity or compulsion to commit violations by stealing or greedy for goods in the cooperative or belongings of friends due to late deliveries (delivery). This is a challenge for the Pondok Pesantren Nurul Jadid (Husna et al., 2021).

Departing from this, it is deemed necessary to build a Motivational Institution at the Pondok Pesantren Nurul Jadid (Lembaga Motivasi Nurul Jadid (LMNJ)) as a medium for spiritual improvement of students together with other units to realize the vision and mission of the institution, as a continuation of the great ideals of the founder, KH. Zaini Mun'im, namely not only producing Kiai, but solid Muslim believers, who carry their religion wherever they are. From here, the lodge outlines the vision of the Pondok Pesantren Nurul Jadid to become a superior and independent pesantren school through the development of education, cadre, da'wah, and community empowerment in order to form a pious, independent, knowledgeable person, fight and serve as well as create an independent, physically and mentally prosperous society in this world and the hereafter (Basid, 2020).

To solidify the vision and mission, the LMNJ also considers the theological basis, which is the basis of values, namely ethical-moral values and aesthetic values/attitudes and character, both to God and others. This second value is conceptualized in the science of morality.

From the mirror above, LMNJ is here to continue its efforts to maintain these values through pondok pesantren activities, especially motivational institutions, with the concept of

self-healing (healing from within), with hypnotherapy, motivation, literacy, and psychological tests services.

Hypnotherapy is a therapy that uses hypnosis (Komariyah, 2014). Hypnotherapy is the application of hypnosis to cure mental disorders and relieve physical disorders. Hypnosis has been medically proven to treat various psychological and physical disorders (Fitriani & A, 2018). Hypnotherapy is understood as healing using hypnosis. Hypnotherapy is a branch of psychology that studies the benefits of suggestion to overcome problems of thoughts, feelings, and behavior by giving suggestions to the subconscious mind (Irianto et al., 2014).

LMNJ also applies hypnotherapy to students and the community in dealing with problems such as lack of enthusiasm for studying, personal and family problems, multiple personalities, etc. In this treatment, LMNJ does not use the Qur'an textually but by applying the values of the Qur'an or the Qur'an, which are contextual.

This application is practiced by giving positive encouragement or confidence to the patient in a subconscious condition so that the patient is readily accepted without being burdened. Just as Hypnosis gives direction to patients by convincing the patient that reading the Qur'an, *wirid*, *tahajjud* prayers, or spiritual things can overcome/treat problems from within him (Self Healing).

Self Healing is a non-pharmacological¹ therapy in which there are aspects of *tausiah*, prayer, *dhikr*, and drinking zam-zam water (Cita et al., 2016). Self Healing also means self-healing, such as getting used to exercising, participating in religious activities, participating in social activities, looking for new jobs, and getting closer to God, which aims to heal oneself both spiritually and physically because, in essence,, humans can overcome problems. Moreover, solve it yourself. According to Louis Proto, quoted by Agus Sutiyono, the strength or weakness of the immune system is

¹ Non-pharmacological is one of the independent nursing interventions to reduce the pain felt by the patient. Relaxation techniques give individuals self-control when pain occurs and can be used on healthy or sick people.

ultimately influenced by what we think, feel, say, and do. (Agus Sutiyono, 2014).

Research conducted by Cita, after conducting Self Healing therapy with the Islamic method, it was found that the quality of life of patients undergoing hemodialysis had increased after Self Healing therapy was carried out (Cita et al., 2016). Also, research conducted by Boelens, (2009) showed that if Self Healing with the prayer method continues and is maintained from time to time, there will be changes in the brain that affect a person's level of anxiety (Boelens et al., 2009).

This study focuses on handling Santri spiritualism through self-healing by using the values of the Qur'an as the first indicator in achieving the spiritual improvement of students. So far, researchers have found that no one has discussed the counseling approach operationally through self-healing in the form of hypnotherapy and motivation.

In this study, the author uses a qualitative descriptive method, a form of research that analyzes data by adjusting the phenomena that occur and then being associated with existing theories or opinions. In this research, field studies and literature will be developed. In this case, the author will describe various activities, situations, and models of spiritual control of students at the Pondok Pesantren Nurul Jadid systematically and correctly according to the object of the research (Husna et al., 2021).

This descriptive method was chosen because this research was conducted about ongoing events and current conditions. In his book *Explaining descriptive method*, Nazir uses a method in examining the status of a human group, a subject, a set of conditions, a system of thought, or a class of events in the present. The purpose of this descriptive research is to make a systematic description, picture, or painting as well as the relationship between the phenomena being investigated (Moh. Nazir, 2009).

Santri Deviant Behavior

The Pondok Pesantren Nurul Jadid makes and implements the rules that have been unanimously determined by the pesantren administrators and ratified by the caregivers. Students who violate the rules are recorded by the administrator concerned. This regulation was made to make students more active in learning and

more disciplined in their behavior. Based on the results of the researcher's interview with Faridatul Maulidah as the security of the pesantren, students who deviate from behavior by violating the rules of the pesantren are caused because they are not familiar with the pesantren environment and also lack attention to the rules and regulations made by the pesantren administrators. Rules are made for students to obey. If there is a violation, sanctions will be imposed according to the violation committed, whether profound, moderate, or minor. Also, getting coaching from the management, which in this case is handled by the LMNJ.

The following data on student violations are obtained from the documentation results:

**Data Violationsof Pondok Pesantren
Nurul Jadid Santri' Violations in 2021**

NO	Type of Violation			
	Ubudiyah	Number of Santri	Security	Number of Santri
1	Don't Bring A'malul Yaum, Tasbih, and other Ubudiyah Equipment	10	Operating Electronic Devices (HP)	27
2	Joking, Noisy At Attendance	25	Relationship with other than mahram	50
3	Late to the Mosque	24	Run away	30
4	Reading Other Than Time	10	Penyalahgunaan Internet di Wilayah	70
5	Wearing illustrated clothes/ <i>mukenab</i> with complete motifs	5	Fountain	10
6	Disrespect towards the Manager	11	Exiting Area Without Permission (Local)	40

7	Descend from the Mosque Without Permission	20	LGBT	5
8	Pretending Menstruation	5		
9	No congregational prayers	30		

From the documentation results above, the pesantren seeks to find the root of the problems experienced by students by establishing LMNJ as a forum to solve students' problems through self-healing because not all problems can be overcome with physical consequences.

Handling Santri Spiritualism Through Self Healing

LMNJ fosters students with self-healing methods (healing from within) through Hypnotherapy and Motivation. The results of the study found several ways that contain the values of the Qur'an with the following steps:

1. Analysis Counselee

In the analysis counselee, the researcher interviewed several students who had problems and consulted the Nurul Jadid Motivation Institute (LMNJ).

The following are the results of interviews with several counselees: First, Eka Wahyu Fitri Ningtias, 19 years old. He revealed that one of the factors that prompted him to consult with the Nurul Jadid Motivation Institute was the desire to calm down from the family problems he was experiencing; the motivation he got was "Do not be afraid to be yourself." Second, Rukayyah Bahjatun, 20 years old, said that one of the calmness or focus on something is not thinking about things that are not certain to happen. Third, Ayu Jasmin, age 18, said conveying feelings is one way to solve a problem.

Holil Hasyim Asy'ari said that the majority of students consulted because of family problems and emotional disturbances; he also said that the method of handling students with problems was about the world of feelings, where the counselor invites the counselee to the subconscious to convey

all his problems so that it is possible for the counselee's problems to be resolved with the methods provided.

From the results of the interviews above, the researcher concludes that when someone has a problem, then it is not consulted or told to others, it will affect feelings and will tend to feel confused and affect the focus of learning and spiritual level in terms of humility in worship, so that when A person experiencing a problem needs a listener or consultant who is ready to hear his complaints and is ready to provide direction or motivation and solutions to the problems he is experiencing.

So, counselee analysis is self-healing as a result of a problem experienced by a person by consulting or conveying feelings to others so that a bright spot can be found from a problem, which in this case in the Qur'an is known as deliberation.

2. Motivation support

In addition to the analyst counselee, the motivational institution Nurul Jadid also handles or handles students who have problems or students who commit spiritual and moral deviations by motivating according to needs that are taken from the values in the Qur'an such as one example of students who lack excited in learning or confused in doing activities because of a problem.

In this case, the researcher received information from Eka Wahyu Fitri Ningtias, 19 years old, who has experience consulting with the LMNJ with family problems. According to him, the motivator and the counselor guide understanding the problems faced and providing motivation such as "do what you can, do what you can now, and do not try to do something other people are doing if you cannot." In this case, the researcher concludes that being yourself is better and keep trying without giving up because God will not give us what

we want without the effort we offer. In terms of motivation, the researcher also interviewed Holil Hasyim Asy'ari as the coach and administrator at the LMNJ regarding consultations and motivations that do not seem to have anything to do with the Qur'an. However, he revealed that the LMNJ does not use the Qur'an textually but by applying the values of the Qur'an or the Qur'an, which are contextual.

In this case, the author argues that Nurul Jadid's motivational institution is an institution that handles or controls the spirituality of students who have problems by applying the contents of the Qur'an, which are made more scientific and not mystical but very logical, readily accepted by all groups, both who already understand the science of the Qur'an and those who do not understand the science of the Qur'an. Also, as a form of the development of the science of the Qur'an within the scope of the pesantren, which is relatively rapid with the presentation of the application of the values of the Qur'an in a scientific and more modern manner.

3. Spiritual Influence

Spiritual influence is a strategy carried out by LMNJ to improve the quality of religious behavior, such as improving morals, attitudes, behavior, and ethics so that the increase in religious behavior will increase the habits of *al-dawām al-mudbū'*, prayer, gratitude, patience, dhikr, prayer, reading the Qur'an, and carrying out the sunnah of the apostle. Because this institution encourages students to ensure that reading the Qur'an, reading shalawat, praying tahajjud, praying earnestly, istighfar, and so on, can have positive effects such as peace of mind so that you do not always feel confused in doing things. Activity or depression is caused by inner pressure from their peers because they feel ostracized by deviations that are always carried out.

By the results of the interview, the counselee said that after the consultation and motivation support stages, the

students' hearts were more moved to carry out worship activities (*hablun minallah*), as stated by Ayu Jasmin, an 18-year-old student who is active in the Pondok Pesantren Nurul Jadid in the An-Nafi'iyah, he is more diligent in carrying out worship, especially night prayers, since the counselor ensures that peace of mind is not only through consultation but also increases spiritually.

It was also conveyed by Eka Wahyu Ningtias, aged 18, that since consulting with a counselor, he believes that increasing worship through dhikr and reading the Qur'an is a solution to calm the soul's heart and mind.

In this case, researchers can understand that improving spiritual quality can be a solution to a problem and become the peace of mind for the counselee.

4. Attitude Pattern

After doing research on the counselee, providing motivation, and the effect of spiritual improvement, we arrived at the final stage of handling the spirituality of students with self-healing. In this stage, it can also be the fruit of the stages of consultation, giving motivation and the influence of spiritual uplifting.

According to statements from Eka Wahyu Fitri Ningtias, Rukayyah Bahjatun, and Ayu Jasmin, who had consulted the Nurul Jadid Motivation Institute by conveying all their problems and had been motivated by a counselor, their spiritual intelligence increased. Moreover, as for the indicators, it can be seen from the increase in night prayers, increasing dhikr, reading the Qur'an, reading prayers, and others.

The Counselor also conveyed this, when the student's relationship with God (*hablun minallah*) is maintained, such as increasing night prayers, increasing dhikr, and increasing prayers, automatically his attitude, morals, or relationship with

fellow creatures will improve too because high spirituality will give birth to religious people, who have a strong influence on one's personality and tend to lead to goodness, stick to personal and behavior, a noble character who is firm and consistent, faces life with a positive spirit and unwavering determination.

Some of the things above can be described as the stages of handling students' spiritualism through self-healing as follows:



From the chart above, it can be concluded that how to deal with problematic students cannot be instantaneous. However, it takes steps that support the solution of problems that positively influence the counselee.

Self Healing and Qur'ani Values

Based on the results of the research above, it can be found that the stages of handling students' spirituality through self-healing carried out by the LMNJ contain values in the Qur'an.

Analytical counsees are subjects who have strength, motivation, willingness to change, and actors for self-change. The counselee can also mean someone given professional help by a counselor at the request of another person or others when he is not aware of the problem he is experiencing. While the analysis is the decomposition of a subject from various parts, as well as the results of the study of the parts themselves and the relationship between the parts to obtain a proper understanding and understanding as a whole, so, counselee analysis is a study of matters relating to the students or students who are consulted

regarding the factors that encourage them to consult, the problems to be consulted and the influence or impact after being consulted. The majority of the problem factors experienced by the counselee are motivated mainly by family problems and are one of the most urgent factors in terms of education or the level of student learning.

In this case, LMNJ does not only provide consultation in the form of interactive dialogue. However, it also uses the Hypnosis method (Cahyadi, 2017), which gives suggestions or orders to the subconscious mind so that the counselee expresses all the problems he is experiencing.

According to Wolman, Hypnotherapy is a method of changing behavior through suggestions and without tools. Involving psychological theories into the therapy. Hypnotherapy is a dynamic and client-centered process. (Rachayu & Selviani, 2020)

In addition, Hypnotherapy is also used as a cure for all kinds of disorders related to one's thoughts, feelings, behavior, habits, and personality (Jakaria et al., 2017). The stages of hypnotherapy at the LMNJ are: first, Interview. At this stage, the patient is asked about the problems experienced; then, the counselor gives advice or direction and motivation related to the counselee's problems. Next, the counselee was asked whether he was ready to do hypnotherapy or not. Second, Deepening. The deepening technique is used for counselees ready for therapy with Hypnotherapy. The deepening technique aims to deepen the patient's level of consciousness with the help of imagination sentences because the subconscious mind can only be touched with imagination sentences. After the patient reaches the ideal level of hypnosis, mind therapy will begin. Third, Termination, in this stage, the therapist at the Motivation Institution Nurul Jadid gives sentences that inspire his soul, which he will feel when he wakes up from a hypnotic state, for example, the sentence "feel God's love so that you wake up later in a strong, healthy state with a peaceful and comfortable heart, then the count of 3 countdowns you will wake up. 3,2,1". In this stage, the hypnotist convinces the

counselee that he is fine, hoping that it will help the counselee's sole comfort.

The stages above are problem-solving with the hypnotherapy method. The same is true for consultation in an interactive dialogue between the counselor and the counselee. When consulting, the counselee is in a conscious state and tends to be more active in receiving opinions from the counselor regarding the counselee's problems. In Islam, this is known as deliberation, namely expressing or submitting a reasonable opinion, accompanied by responding well to these opinions to achieve the common good to resolve a common problem (Aulia, 2018).

By the word of God in QS. Shura: 38:

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

“And (for) those who accept (obey) the call of God and perform prayers, while their affairs are (decided) by deliberation between them; and they spend some of the sustenance We have given them.”(Departemen RI, 2012).

This verse was revealed in connection with the Prophet's invitation to the Ansar to believe; they welcomed the Prophet's invitation. Moreover, the Ansar were promised a better and everlasting reward with Allah. As for the characteristics of the Ansar, each of their affairs is resolved by deliberation. In this verse, shura is in line with the three pillars of faith (obedience to Allah's commands, establishing prayer, and paying zakat). Shura is an obligation based on the same command (Saladin, 2018).

According to M. Quraish Shihab, this verse contains praise for the Ansar. They defended the Prophet Muhammad. and agreed on this through a shura deliberation held at the house of Abu Ayyub al-Ansari. Although the book of this verse is unique, the main message is universal (Abdullah, 2019).

Lafadz وَأَمْرُهُمْ شُورَى بَيْنَهُمْ in the interpretation of al-Maraghi If they want a matter, then they consult with each other so that the

matter is discussed and studied together, especially in matters of war and others.

From the verse above, researchers can understand that the best way to solve problems is through deliberation or in the world of counseling, namely consulting with counselors because many benefits can be drawn from deliberation. However, the most important thing is respecting and obeying decisions made based on deliberation, hoping to achieve success with the standard good starting from the intimate family environment and community to the life of the nation and state.

If you look back at the commentators' explanations above, the Surah Shūrā verse 38, which has been quoted, does not find any specific instructions regarding the system and technique for implementing the deliberation itself. A community or a group can be different from other groups. This attitude of the Qur'an provides an opportunity for every society, group, or specific class to adapt their deliberation system to their personality, culture, environment, and social conditions. Therefore, the systems and techniques of deliberation are left to the people. Moreover, based on the description above, deliberation is significant in life together, and this has been confirmed in the Qur'an at the beginning of the arrival of Islam. In order for the deliberation to run well, certain institutions are needed.

Furthermore, motivation support (motivation) is a psychological condition that encourages a person to act and work diligently in carrying out his work and obligations with a sense of responsibility to achieve maximum goals. According to the inner humanistic theory, motivation is the most basic stimulant of a human organization aimed at self-actualization, with continuous strenuous efforts to realize his potential (Disiplin et al., 2015).

Several things can affect motivation, namely maturity in providing motivation and physical, social, and psychological maturity of the recipient of motivation. Second, the factor of effort and the goals achieved, the clearer the goals, the more precise the strong motivation to achieve. Furthermore, knowledge of the results in motivation, by knowing the development of the

recipients of motivation (santri or students) can encourage their enthusiasm in maintaining the achievements or achievements of their respective life targets. The fourth factor is participation; in this case, the motivator or supervising teacher needs to participate students or students in all learning activities. In this case, students or students can feel needed with the togetherness and support from the surrounding environment. Finally, the reward and punishment factor (reward and punishment), the reward can arouse students or students to be more enthusiastic about doing something. In contrast, punishment is an order with positive lines if done wisely and can have a deterrent effect not doing something. repeat the mistake again (Mulyadi, 1991).

Likewise, the LMNJ handles or handles problematic students or students who commit spiritual or moral deviations by motivating according to needs that are taken from the values in the Qur'an, such as one example of students who are less enthusiastic about learning. Learning or confusion in doing activities because of a problem. In this case, the author takes the example of the 19-year-old sister Eka Wahyu Fitri Ningtias, who once consulted with Nurul Jadid's motivational institution regarding family problems she was experiencing. Thus, the motivator and the counselor guide understanding of the problems faced by sister Eka Wahyu Fitri Ningtias and provide motivations such as, "After darkness comes to light." In this case, the author can understand that there is no eternal struggle; keep trying without despair because Allah will not provide a way or guidance without His servants who try to ask and seek it. From this motivation, researchers can understand what is more or less related to the value of the Qur'an in QS. al-Inshirah (94): 5-6:

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا، إِنَّ مَعَ الْعُسْرِ يُسْرًا

"So verily with hardship there is ease, verily with hardship there is ease."

The critical point in this surah is the explanation of Allah's gift to the Prophet to determine his peace of mind regarding the future, his mission, and the command to always try with complete confidence. Hoping to Allah always be optimistic that difficulty will have some ease (Mujahid, 2019).

In this case, Nurul Jadid's motivational institution is an institution that handles or controls the spirituality of students who have problems by applying the contents of the Qur'an, which are made more scientific and not mystical but very logical. This makes it easier for LMNJ to receive guidance from students.

And for the last stage, namely spiritual influence or spiritual influence in counseling with the development of the wisdom of worship. Such as ablution, prayer, gratitude, patience, dhikr, prayer, reading the Qur'an, and carrying out the sunnah of the apostle, significantly affect the biological, psychological, and sociological changes of the counselee's spirituality. Among other things, there is a spirit of self-improvement, being more patient and polite, more relaxed in responding to problems, an attitude of optimism about the future, being better able to control negative thoughts, behaving according to Islamic aqidah, upholding faith values, carrying out mandatory and sunnah worship. Realizing noble character, interpreting the value of activity as worship.

The spiritual aspect is also no less important than the other aspects so that the more it continues to be explored and sought for its form, the more it shows its existence and has a significant position in helping one's health. By one of the goals of counseling, namely to help clients in self-healing, all types of healing resources must be seen, including the spiritual part of their religion; therefore, currently developing a spiritual approach in counseling with the paradigm that faith, piety, and morals can lead people in life. happy one.

In this case, LMNJ acts as a counselor or motivator who encourages to convince the counselee in matters of a spiritual nature in the hope that it can provide healing from within (self-healing) or the resolution of a problem experienced. Such as the encouragement to ensure that reading the Qur'an, reading *shalawat*, praying *tabajjud*, praying earnestly, *istighfar*, and other worship can have a positive effect on oneself. For example, peace of mind so that you do not always feel confused in carrying out activities or depression caused by inner pressure from peers because you feel ostracized by deviations that are always carried out.

Self-healing therapy by increasing spiritually is a way to get closer to God. Improving and developing spiritual intelligence

continuously as well as character building carried out by a servant in conveying a sense of obedience, gratitude, praying and praying to the Creator, with a sincere and earnest heart (Hafiah et al., n.d.).

So in a sincere condition and pray earnestly, the brain produces the hormone serotonin and endorphins that cause a person to feel comfortable, calm, and happy. As a result, the body's immunity increases, blood vessels open wide, the heart rate becomes stable, and the sensory capacity increases. So that repairs that occur from within begin to be displayed outside. So that emotions improve, then physically become better and healthier (Miftahuddin et al., 2020).

Every counselee (santri or student) is also recommended to pray, especially *istiqamah tahajjud* prayer. The prayer approach is carried out because, from a therapeutic aspect, prayer can physically nourish with prayer movements that can activate physical work, which will later be able to make the counselee feel calm. Reading in the implementation of prayer is a greeting said to Allah swt., which contains praise and prayers and requests to Allah. The prayer process is also a "self-healing" therapy by suggesting yourself by saying good things to yourself to have these excellent qualities, slowly bringing the counselee back into awareness and calm.

Thus, researchers can understand that prayer therapy is not merely artificial without being based on evidence, both sourced directly from the Qur'an and hadith, but is an order from God, which is one of the most famous benefits of prayer among scholars namely *amr ma'ruf nahi munkar*.

Conclusion

Handling Spiritualism through Self Healing which LMNJ handles, is the application of the contents of the Qur'an, which is scientific and does not smell mystical but is very logical, easily accepted by all people, both those who already understand the science of the Qur'an and those who do not understand the knowledge of the Qur'an, because the application of the Living Qur'an in this institution does not use the Qur'an textually, but by applying the values of the Qur'an or the Qur'an which are contextual.

From several stages of spiritual control of santri carried out by LMNJ through self-healing, it can be found that it not only affects spiritual improvement (*hablun min Allah*) and healing or solving a problem but also helps improve the attitude pattern of santri, such as good communication with other people others (*hablun min an-nās*).

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