



The Epistemology of Sufi Healing in *Miftāh Al-Şudūr* by Pangersa Abah Anom

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Abstract: The global rise of mental health issues has encouraged the search for therapeutic models that integrate spiritual and psychological dimensions. Sufism provides a rich foundation for inner healing, yet its epistemological basis is still underexplored. This study examines the epistemology of Sufi healing in *Miftāh Al-Şudūr* [The Key of Hearts] by Pangersa Abah Anom, employing a descriptive qualitative method and the Miles and Huberman analysis model. Classical Sufi concepts like purification, emptying, and filtering of the self, combined with psychological and neuroscientific insights, form a holistic framework for self-healing. *Dhikr* and spiritual heart-to-heart transmission are mechanisms for inner purification, emotional regulation, and neuroplasticity. Sufi healing presents an interdisciplinary paradigm relevant to the mental health discourse; however, it is limited to textual analysis and lacks empirical field data. Future studies should incorporate ethnographic and clinical approaches involving active Sufi practitioners.

Contribution: This study establishes an epistemological framework for Sufi healing by integrating classical Sufi concepts with psychological and neuroscientific insights. It introduces a new perspective on healing through epistemological awareness of mental impurity and mind-wandering.

Keywords: epistemology; Sufi healing; *dhikr*, mental impurities; *Miftāh Al-Şudūr*.

Introduction

Psychological distress, spiritual emptiness, and chronic illnesses have become more common in modern life. Given the limitations of modern clinical medicine, there is a growing demand for alternative therapies rooted in spirituality and self-reflection. More Indonesian Muslims are suffering from emotional imbalance, anxiety, and a loss of purpose, and are seeking help in Sufi healing.¹ The late Sheikh Ahmad Shohibulwafa Tajul ‘Arifin (1915–2011), affectionately known as Pangersa Abah Anom, was a prominent Sufi master of the Qādirīya–Naqshbandīya Order in Tasikmalaya, West Java,² who made scientific and practical contributions to this field.³ His book *Miftāh Al-Ṣudūr* [The Key of Hearts] presents a unique therapeutic approach that combines inner purification, *dhikr* practices, and spiritual knowledge. Exploring its epistemology provides insight into the role of Sufi therapy in offering a holistic worldview that reconnects people with the Divine as a source of mental health and well-being, in addition to therapeutic techniques. Pangersa Abah Anom’s contributions have been internationally recognized through the Distinguished Service Award (DSA) in Gold from the International Federation of Non-Government Organizations for the Prevention of Drug and Substance Abuse (IFNGO) in 2009.⁴

The practical dimension of Sufi healing has been recognized by practitioners in Indonesia, Malaysia, and Singapore.⁵ However, the scientific and theoretical dimensions of Sufi healing have yet to be examined

¹ Juraida Latif, Shaakirah Dockrat-Boda, and G. Hussein Rassool, *Integrating Spiritual Interventions in Islamic Psychology: A Practical Guide* (Milton Park: Routledge, 2004), <https://doi.org/10.4324/9781003344827>.

² Muhamad Kodir, *Jejak Abah Anom Di Asia Tenggara: Dari Suryalaya Untuk Dunia*, ed. Try Riduwan Santoso (Tasikmalaya: CV. Putra Surya Sentosa, 2023), 57.

³ Khairunnas Rajab, “Methodology of Islamic Psychotherapy in Islamic Boarding School Suryalaya Tasik Malaya,” *Indonesian Journal of Islam and Muslim Societies* 4, no. 2 (2014): 257–89, <https://doi.org/10.18326/ijims.v4i2.257-289>.

⁴ Asep Salahudin, *Pangersa Abah Anom Wali Fenomenal Abad 21 Dan Ajarannya* (Jakarta: Noura Books, 2013), 58.

⁵ G Hussein Rassool and Wajecha Nisar Ahmed Khan, “Hope in Islāmic Psychotherapy,” *Journal of Spirituality in Mental Health* 26, no. 3 (2024): 234–48, <https://doi.org/10.1080/19349637.2023.2207751>.

in more depth. Theories of Sufi healing attributed to Pangersa Abah Anom often refer to the Inabah Curriculum,⁶ which is specifically designed for the practice of Sufi healing for drug abuse victims and troubled youth at the Inabah Rehabilitation Centre located at Suryalaya Islamic boarding school (pesantren) in Tasikmalaya, West Java.⁷ This reference, however, should be expanded to gain a more holistic and comprehensive understanding of the epistemology and construction of Sufi healing attributed to Pangersa Abah Anom. His *Miftāh Al-Ṣudūr* contains a comprehensive set of ideas and theories on Sufi healing, which merit further study. Previous studies on Sufi healing focused on general Sufi concepts, such as love (*maḥabba*), gnosis (*maʿrifā*), continuance of thought (*baqāʾ al-fikr*), manifestation (*tajallī*), and ultimate happiness (*saʿāda qudsīya*), without explicitly delving into the particularities of Sufi healing as presented in this work.

Muaz and Ahmad, for instance, examined the Punk community in Jakarta through an interdisciplinary approach that combines Sufism and Maslow's psychological theory within a psycho-Sufi framework.⁸ This was followed by Mulyati and Nihayah, who focused on Pangersa Abah Anom as the founder of the Inabah method. They analyzed the psychological aspects of the syllabus used in the *ināba* (return to God) healing method.⁹ Similarly, Kamaludin and Ula investigated the Sufi healing method for drug rehabilitation in Suryalaya, Tasikmalaya. In this healing process, the Sufi master provides spiritual and technical guidance to stimulate drug victims'

⁶ Ranti Rachmawanti and Djarlis Gunawan, "Implementation of Cultural Products in Medical Practices at Pesantren Suryalaya – Tasikmalaya," *Cogent Arts & Humanities* 10, no. 2 (2023): 2268389, <https://doi.org/10.1080/23311983.2023.2268389>.

⁷ Norah M Alyahya and Shahad Alanazi, "Spiritual Care for Clients with Mental Illness from an Islamic Background: Nursing Students' Perspectives," *Journal of Psychiatric and Mental Health Nursing* 31, no. 6 (2024): 998–1006, <https://doi.org/10.1111/jpm.13054>.

⁸ Abdul Muaz and Adang Darmawan Ahmad, "Psycho-Sufistic Therapy of Underground Sufism Movement: A Healing Method Against Punk Community in Jakarta," *Teosofia: Indonesian Journal of Islamic Mysticism* 8, no. 2 (2019): 131–44, <https://doi.org/10.21580/tos.v8i2.5302>.

⁹ Sri Mulyati and Zahrotun Nihayah, "Sufi Healing in Indonesia and Malaysia: An Updated Study of Rehabilitation Methods Practiced by Qadiriyya Naqshbandiyya Sufi Order," *ESOTERIK* 6, no. 1 (2020): 1–32, <https://doi.org/10.21043/esoterik.v6i1.7085>.

awareness through a series of spiritual and pseudo-medical processes. From the Sufi perspective, drug abuse can be cured by means of increasing spiritual activities like chanting Islamic formulas and praying.¹⁰ Further, Yulianto examined the practice of loud, vocal *dhikr* (*dhikr jahrī*) of the Qadirīya–Naqshbandīya Institute in Suryalaya and found that the practitioners offered various rational interpretations and empirical experiences. They believed that *dhikr* is an integral part of a way of life that helps solve life’s problems.¹¹ In addition, Asiyah and Lutfi examined the integration between incantation (*ruqya*) and Prophetic medicine (*ṭibb nabawī*) in treating various illnesses.¹² Lastly, Pambuka and Saifuddin argued that Sufi dance should be included as an alternative healing method.¹³

Although previous studies employed various theories and approaches—through testing the efficacy of healing processes, developing interdisciplinary studies, or discovering new perspectives—explicit studies on the epistemology of Sufi healing are still limited. Sufi healing seems to be a prominent theme; however, its epistemological underpinnings have yet to be adequately addressed. This study, therefore, aims to explore and analyze the representation and understanding of Sufi healing in the existing literature, with a particular focus on the epistemological foundations and practical applications of Sufi healing in Pangrsa Abah Anom’s *Miftāh Al-Ṣudūr*. This research examines how Sufi healing is conceptualized, taught, and practiced, and seeks to develop an ideal framework for Sufi healing that

¹⁰ Ihsan Kamaludin and Maya Najihatul Ula, “Sufism Healing Method for Drugs Rehabilitation: A Case Study in PP. Suryalaya Tasikmalaya, West Java, Indonesia,” *Ulumuna* 23, no. 2 (2020): 384–401, <https://doi.org/10.20414/ujis.v23i2.351>.

¹¹ Eko Yulianto et al., “Some Ethnomathematics Interpretations about the Practice of Dhikr Jahar of Tariqa Qodiriyah Naqsyabandiyah Ma’had Suryalaya,” *Journal of Physics: Conference Series* 1477, no. 4 (2020): 042032, <https://doi.org/10.1088/1742-6596/1477/4/042032>.

¹² Siti Asiyah and Achmad Lutfi, “Strategy and Effectivity of Sufi Healing as a Therapeutic Process for Curing Diseases,” *Teosofia: Indonesian Journal of Islamic Mysticism* 12, no. 2 (2023): 279–302, <https://doi.org/10.21580/tos.v12i2.18917>.

¹³ Fian Rizkian Surya Pambuka and Ahmad Saifuddin, “Whirling Dance as a Sufi Healing Method: A Phenomenological Study of the Sufi Dance Community in Surakarta,” *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 13, no. 2 (2023): 204–31, <https://doi.org/10.15642/teosofi.2023.13.2.204-231>.

serves as both a scientific basis and a practical guide for modern audiences, addressing contemporary mental health issues. The aim is to construct a clear and distinct framework for Sufi healing, drawing directly from the teachings of Pangersa Abah Anom, thus distinguishing the art of spiritual healing from broader Sufi concepts.

Literature Review

Epistemology

Epistemology is a branch of philosophy that explores the nature, sources, limitations, and validity of knowledge.¹⁴ In general, epistemology seeks to answer how humans acquire and justify knowledge.¹⁵ In Western philosophy, epistemology is often associated with two main approaches: empiricism, which emphasizes sensory experience as the primary source of knowledge, and rationalism, which highlights the role of reason in obtaining truth. In the context of Islamic scholarship, epistemology is developed through three primary approaches: textual (*bayānī*), rational-empirical (*burhānī*), and intuitive (*ʿirfānī*).¹⁶ Knowledge obtained through unveiling (*kashf*) plays a crucial role in Sufi studies, as it relates to spiritual experiences and dimensions of knowledge that cannot be accessed through empirical and rational methods.

Thus, Islamic epistemology views knowledge as drawing closer to God. The primary goal is to understand reality as well as grasp the Divine presence. Figures like Abū Ḥāmid al-Ghazali (c. 1058–1111) emphasized that true knowledge is not just rational but also fosters faith and inner peace. In today's world, Islamic epistemology faces challenges from the dominance of empirical science. In response, Muslim scholars have worked to develop a balanced approach, where science remains vital but must be

¹⁴ Khaled Abou El Fadl, "The Epistemology of the Truth in Modern Islam," *Philosophy & Social Criticism* 41, no. 4–5 (2015): 473–86, <https://doi.org/10.1177/0191453715577739>.

¹⁵ Tahmina Iqbal and Mazhar Farid, "Sufi Practices as the Cause of Spiritual, Mental and Physical Healing at Chishti Shrines in Pakistan," *Mental Health, Religion & Culture* 20, no. 10 (2017): 943–53, <https://doi.org/10.1080/13674676.2017.1372736>.

¹⁶ M Azram, "Epistemology -An Islamic Perspective," *IIUM Engineering Journal* 12, no. 5 (2012): 179–87, <https://doi.org/10.31436/iiumej.v12i5.240>.

guided by revelation. Therefore, Islamic epistemology presents a model of knowledge that combines rationality, spirituality, and moral responsibility—offering a path for knowledge that is not only advanced but also meaningful for humanity.¹⁷

Sufi Healing

The term ‘Sufi healing’ or ‘Sufistic healing’ refers to a form of healing based on the teachings of Sufism, typically employing a spiritual (non-medical) approach.¹⁸ In today’s scholarly realm, the term ‘Sufi healing’ is relatively new, as Arabic terms have historically dominated Sufi literature. Generally, Sufism is the science of the heart and its movements, beginning with the process of purification (*takhallī*), adornment (*taḥallī*), fortification with sincerity (*taḥaqquq bi-l-ikhlaṣ*), and manifestation (*tajallī*).¹⁹ This definition can serve as the scientific and practical basis for Sufi healing, which focuses on purifying the heart and healing the mind.²⁰ The process of Sufi healing within Sufi practice is among the earliest and the preamble. The Hanbali scholar, preacher, and Sufi mystic leader, ‘Abd al-Qādir Jīlānī (1078–1166), defined Sufi healing as the readiness to cleanse the soul with the light of Oneness (*tawḥīd*) and gnosis (*ma‘rifā*).²¹ Similarly, the Lebanese cleric Amīn al-Kurdī, after recognizing the inner conditions (*aḥwāl al-nafs*), the first step is the healing process of the heart

¹⁷ Syamsul Rijal and Rasyidin Muhammad, “‘Irfani Epistemology in Islamic Philosophy Perspective,” *Journal Analytica Islamica* 10, no. 1 (2021): 25–38, <https://doi.org/10.30829/jai.v10i1.11353>; Adam Malik and Ahmad Barizi, “The Islamic Perspective on Trilogy Epistemology: Bayāni, Burhāni, and ‘Irfāni,” *TAJIDID* 29, no. 1 (2022): 83–104, <https://doi.org/10.36667/tajdid.v29i1.857>.

¹⁸ Karim Mitha, “Sufism and Healing,” *Journal of Spirituality in Mental Health* 21, no. 3 (2019): 194–205, <https://doi.org/10.1080/19349637.2018.1464423>.

¹⁹ Ahmad Shohibulwafa Tajul ‘Arifin, *Miftāh Al-Ṣudūr* (Tasikmalaya: IAI-Latifah Mubarakiyah Pondok Pesantren Suryalaya, 1990), 322; Abū Ḥāmid Muhammad Al-Ghazālī, *Mukāshafā Al-Qulūb* (Cairo: Maktaba Muṣṭafā al-Bāb al-Jilī, 1952), 257.

²⁰ Aḥmad Muṣṭafā Kamshakhānawī, *Jāmi‘ Al-Uṣūl Fī Al-Awliyā’* (Surabaya: Maṭba‘a al-Haramayn, n.d.), 406.

²¹ ‘Abd al-Qādir Al-Jīlānī, *Sirr Al-Asrār Fīmā Yaḥtājju Ilayhi Al-Abār* (Cairo: Maṭba‘ah al-Bāhīya, n.d.), 36.

(*takhliya*).²² Pangersa Abah Anom, the initiator of Pondok Remaja Inabah in Suryalaya, emphasizes that the heart needs to be purified and healed before its adornment (*taḥliya*).²³

Terms such as *tazkiya* (purification),²⁴ *takhliya* (emptying),²⁵ *taşfiya* (refinement),²⁶ *tasqil* (polishing),²⁷ or *tanfiya* (filtering)²⁸ are commonly used in the context of Sufi healing, based on evidence from the Qur'an and prophetic traditions. Sufi healing is a practice rooted in the tradition of *taşawwuf* (Sufism), utilizing Sufi methods such as *dhikr* (remembrance of God), *tafakkur* (meditation), *murāqaba* (spiritual contemplation), and *tawajjuh* (spiritual alignment with the Divine).²⁹ Sufi healing does not focus solely on the physical aspects, encompassing the mental, emotional, and spiritual dimensions.³⁰ In many Sufi orders, Sufi healing is believed to align a person's psychological state with the Divine will, resulting in inner tranquility (*ṭuma'nīna*), which is considered the key to spiritual and psychological healing. The core principle of Sufi healing is purification of the self (*tazkiyat al-nafs*), which aims to cleanse the heart of inner diseases

²² Muḥammad Amīn Al-Kurdī, *Tanwīr Al-Qulūb Fī Mu'āmalā 'Allām Al-Ghuyūb* (Cairo: Makātib Shahīra, n.d.), 406.

²³ 'Arifin, *Miiftāh Al-Şudūr*, 305.

²⁴ Al-Kurdī, *Tanwīr Al-Qulūb Fī Mu'āmalā 'Allām Al-Ghuyūb*, 466–67.

²⁵ 'Abd al-Qādir Al-Jilānī, *Al-Faṭḥ Al-Rabbānī Wa Al-Fayḍ Al-Raḥmānī* (Cairo: Dār al-Rayyān al-Turāth, n.d.), 115; Ḥasan Kāmil Al-Maltāwī, *Al-Şūfiya Fī Ilhāmihim* (Cairo: Wizārat al-Awqāf al-Majlis al-A'lā li al-Shu'ūn al-Islāmīya, 1999), 137.

²⁶ Abū Ḥāmid Muḥammad Al-Ghazālī, *Ilḥyā' 'Ulūm Al-Dīn* (Cairo: Dār Ibn Ḥazm, 2005), 895; Abū Ḥāmid Muḥammad Al-Ghazālī, *Al-Munqidh Min Al-Ḍalāl* (Beirut: Dār al-Kutub al-'Ilmīya, 1988), 89.

²⁷ Al-Jilānī, *Sirr Al-Astār Fīmā Yaḥtāju Ilayhi Al-Abrār*, 47–48.

²⁸ Kamshakhānawī, *Jāmi' Al-Uşūl Fī Al-Awliyā'*, 188.

²⁹ Carola E. Lorea et al., "Religion and the COVID-19 Pandemic: Mediating Presence and Distance," *Religion* 52, no. 2 (2022): 177–198, <https://doi.org/10.1080/0048721X.2022.2061701>.

³⁰ Mohammad Rindu Fajar Islamy et al., "Spiritual Healing: A Study of Modern Sufi Reflexology Therapy in Indonesia," *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 12, no. 2 (2022): 209–31, <https://doi.org/10.15642/teosofi.2022.12.2.209-231>.

such as anxiety, depression, or other psychological disturbances through drawing closer to Allah.³¹

From a Sufistic perspective, knowledge of healing is obtained through direct experience (*kashf*), which is then integrated with Islamic teachings. In his *Miftāh Al-Ṣudūr*, Pangensa Abah Anom explains that Sufi healing is not merely a form of spiritual therapy, but a system with a strong epistemological foundation, where healing occurs through the Divine light (*al-nūr al-ilāhī*) attained through *dhikr* and purifying the heart.³² Therefore, Sufi healing does not rely solely on psychological aspects but also involves profound spiritual dimensions, thus distinguishing it from conventional therapeutic methods. As a holistic approach, Sufi healing not only offers solutions for individuals experiencing psychological disorders but also serves as a pathway to deeper spiritual transformation.³³ This practice is becoming increasingly relevant in modern contexts, where life pressures are growing more complex, requiring a healing approach that is not only physical and mental but also spiritual.³⁴ Thus, Sufi healing contributes to the development of a more comprehensive healing model, benefiting those in need of psychological therapy and society at large in their pursuit of inner peace and divine closeness in daily life.³⁵

³¹ Maula Sari and Marhaban, "The Self Purification Through Dhikr in the Perspective of Imam Al-Ghazali," *Tasfīyah: Jurnal Pemikiran Islam* 7, no. 2 (2023): 339–359, <https://doi.org/10.21111/tasfīyah.v7i2.10581>.

³² Arifin, *Miftāh Al-Ṣudūr*, 310–11.

³³ Muhammad Amin Syukur, "Sufi Healing: Terapi Dalam Literatur Tasawuf," *Walisongo Jurnal Penelitian Sosial Keagamaan* 20, no. 2 (2012): 391–412, <https://doi.org/10.21580/ws.20.2.205>.

³⁴ Aan Nuraeni et al., "Islamic Spiritual Care, Depression, and Quality of Life Among Patients With Heart Disease: A Systematic Review.," *Journal of Holistic Nursing: Official Journal of the American Holistic Nurses' Association* 42, no. 2 (2024): S7–25, <https://doi.org/10.1177/08980101231180514>.

³⁵ Thomas A. Field et al., "Scoping Review of Spirituality-Integrated Psychotherapies for Posttraumatic Stress Disorder," *Spirituality in Clinical Practice* 11, no. 3 (2023): 203–221, <https://doi.org/10.1037/scp0000335>.

Currently, Sufi healing is often associated with mystical,³⁶ occult-based alternative healing practices as well as local traditions. For instance, practices such as incantation blended with Prophetic medicine, which contain elements of mysticism, are part of Sufi healing. Additionally, interdisciplinary explorations, including psychology, hypnotherapy, and neuroscience,³⁷ are becoming increasingly prevalent, contributing to the development of Sufi healing, which is summarized representatively in the term ‘psycho-Sufistic.’³⁸ On the other hand, Sufi healing must not lose its original identity as a distinctively Islamic form of healing through faith.³⁹

On a practical level, Sufi healing starts with oneself, aligning with the maxim, “whoever knows himself knows his Lord.”⁴⁰ This tradition has been upheld by the Sufis for centuries and is continuously preserved from generation to generation.⁴¹ Although the concepts and terminology of Sufi healing have evolved in the modern era, being receptive to interdisciplinary influences and contemporary reinterpretations, its original foundation remains the primary determinant of its effectiveness in self-purification and self-transformation. This healing practice, emphasizing the role of self-healing through cleansing the heart, not only maintains its spiritual relevance but also lays the groundwork for new approaches to mental health

³⁶ Chukwuka Elendu, “The Evolution of Ancient Healing Practices: From Shamanism to Hippocratic Medicine: A Review.,” *Medicine* 103, no. 28 (2024): e39005, <https://doi.org/10.1097/MD.0000000000039005>.

³⁷ Yi-Yuan Tang and Leslie D Leve, “A Translational Neuroscience Perspective on Mindfulness Meditation as a Prevention Strategy.,” *Translational Behavioral Medicine* 6, no. 1 (2016): 63–72, <https://doi.org/10.1007/s13142-015-0360-x>.

³⁸ Samsul Arifin, Mokhammad Baharun, and Miiftahul Alimin, “Psycho-Sufistic Counseling to Develop Students’ Sociocultural Literacy BT -,” in *Proceedings of the International Conference on Madrasah Reform 2021 (ICMR 2021)* (Atlantis Press, 2022), 300–307, <https://doi.org/10.2991/asschr.k.220104.045>.

³⁹ Al-Jilānī, *Sirr al-Asrār*, 95.

⁴⁰ Ismā’īl Muḥammad Al-Qādirī, *Al-Fuyūḍat Al-Rabbānīya* (Cairo: Maktaba Muṣṭafā al-Bāb al-Jilī, n.d.), 18.

⁴¹ ‘Arifin, *Miiftāh Al-Şudūr*, 282–83; Muḥammad Ḥaqqī Nāzilī, *Khaẓnat Al-Asrār* (Beirut: Dār al-Kutub al-‘Ilmīya, 1993), 213.

and holistic well-being.⁴² Consequently, Sufi literature on the principles of *tazkiya*, *takhliya*, and *tanfiya* provides a conceptual framework that not only reinforces the identity of the Sufi tradition but also serves as a scientific basis for innovation in alternative therapies and the comprehensive development of human potential.

Method

This study examines the conceptual framework of Sufi healing as developed by Pangersa Abah Anom in his *Miftāh Al-Ṣudūr*. Employing a descriptive qualitative methodology, this study seeks to identify and interpret the ideas, meanings, concepts, and insights contained within this work.⁴³ Pangersa Abah Anom's writings serve as the primary source of data for understanding his perspectives on Sufi healing. The data was analyzed in-depth to reveal the literacy and epistemological construction of Sufi healing within *Miftāh Al-Ṣudūr*. The authors of this study acted as both data collectors and analysts, utilizing Miles and Huberman's analysis model. This model is a well-established qualitative data analysis framework comprising three main components: data reduction, data display, and conclusion drawing/verification. Data reduction involves selecting, focusing, abstracting, simplifying, and coding the data to make it manageable. Data display refers to the process of organizing and visualizing data to facilitate the identification of patterns and relationships. Conclusion drawing and verification involve interpreting the data, forming conclusions, and checking these conclusions against the data to ensure validity. This model enables an in-depth and systematic approach to analyzing qualitative data, ensuring that the study's findings align with the research objectives. The conclusions and interpretations represent the

⁴² S Haque Nizamic, Mohammad Zia Ul Haq Katshu, and N A Uvais, "Sufism and Mental Health," *Indian Journal of Psychiatry* 55, no. 2 (2013): S215-23, <https://doi.org/10.4103/0019-5545.105535>.

⁴³ Robert C. Bogdan and Sari Knopp Biklen, *Qualitative Research for Education: An Introduction to Theory and Methods*, 3rd ed. (Boston: Allyn and Bacon, 1998), 1–26.

research findings, which aim to explore the literacy and epistemology of Sufi healing in *Miftāh Al-Şudūr*.

Results and Discussion

Pangersa Abah Anom and *Miftāh Al-Şudūr*

Pangersa Abah Anom was a grand Sufi master of the Qadirīya–Naqshbandīya Order (TQN) based at the Pesantren Suryalaya in Tasikmalaya, West Java, Indonesia. He held the position of the 37th in the lineage, succeeding Sheikh Abdulloh Mubarak bin Nur Muhammad.⁴⁴ The teachings of Pangersa Abah Anom closely reflected the teachings of TQN, both in terms of its primary practices (*dhikr jahri* associated with the Qādirīya and *dhikr khafi* associated with the Naqshbandīya), as well as secondary Indonesian practices such as *khataman* and *manaqiban*.⁴⁵ A summary of ethical guidelines practiced by TQN followers is available in the manuscript entitled *Tanbih* by Sheikh Abdulloh Mubarak, later refined by his successor, Pangersa Abah Anom, with the addition of five strands of Sufi pearls.⁴⁶ These TQN components form the pattern of speech, actions, and thoughts of Pangersa Abah Anom as depicted in his *Miftāh Al-Şudūr*.

This book serves as a reference and guide for the followers of Pangersa Abah Anom in practicing the teachings of TQN. It is not written in the usual manner and style. Pangersa Abah Anom frequently meditated in *tawajjuh* to obtain *kashf* knowledge, which he then uttered to his scribe, who wrote it down.⁴⁷ The title *Key of Hearts* alludes to the seven layers of the heart: *şadr* (outer heart), *qalb* (fluctuating heart), *fu'ād* (tranquil heart), *shaghaf* (passionate heart), *lubb* (awakening heart), *sirr* (knowing heart), and *anā* (single heart).⁴⁸

⁴⁴ Arifin, *Miftāh Al-Şudūr*, 282–283.

⁴⁵ Ahmad Shohibulwafa Tajul Arifin, *Kitab Uquudul Jumaan: Dhikr Harian, Khotaman, Wiridan, Tawassul, Silsilah* (Tasikmalaya: PT. Mudawwamah Warrohmah, 2022), 1–76.

⁴⁶ Mamat Rakhmat, *Tanbih Dari Masa Ke Masa* (Tasikmalaya: Yayasan Serba Bakti Pondok Pesantren Suryalaya, 2005), 45–49.

⁴⁷ Mulyati and Nihayah, “Sufi Healing in Indonesia and Malaysia: An Updated Study of Rehabilitation Methods Practiced by Qadiriyya Naqshbandiyya Sufi Order.”

⁴⁸ Arifin, *Miftāh Al-Şudūr*, 307–8.

In the endeavor to penetrate the seven layers of the heart, the primary instrument is gradual *dhikr* (*muwālāt*), namely vocalized meditation (*dhikr jahrī*), silent, deliberate meditation (*dhikr khafī takalluf*), continuous, silent meditation (*dhikr khafī ṭabʿ*), and meditation in the innermost heart (*dhikr sirr*). According to Sufi masters, the foremost *dhikr* for initial healing is loud recitation (*dhikr jahr*), which involves vocalizing the remembrance formulas, as practiced in the healing institutions of Suryalaya under Pangrsa Abah Anom.⁴⁹

Therefore, *Miftāh Al-Ṣudūr* not only serves as a practical guide for followers of TQN but also as an important reference of Sufi thought and practice, as it combines classical Sufi teachings with the profound experiential insights conveyed by Pangrsa Abah Anom. It underscores the importance of *dhikr* as the primary tool for purifying the heart and transforming the inner self. Through a structured progression of *dhikr*—from outward *dhikr* to inward *dhikr*—it invites the seekers of truth to internalize the essential spiritual values and ethics that underpin their spiritual journey.⁵⁰ Thus, *Miftāh Al-Ṣudūr* not only serves as a source of inspiration for self-healing practices but also reinforces Sufism as a holistic and transformative way of life, while offering a conceptual framework for the development of innovative approaches in contemporary spiritual healing practices.

Sufi Healing and the Role of *Talqīn*

The etiquette of Sufi learning entails the guidance (*irshād*) by an expert, the Sheikh Murshid.⁵¹ This Sufi guidance principle is exemplified in the Qurʾanic narrative of the mystical figure of Khidr and Prophet Moses. Prophet Moses requests to be taught the hidden knowledge by Khidr, who takes him on a spiritual journey requiring him to be patient and

⁴⁹ Kamaludin and Ula, “Sufism Healing,” 394.

⁵⁰ Al-Jilānī, *Sirr al-Asrār*, 37.

⁵¹ Abdul Wahab Al-Shaʿānī, *Lawāqih Al-Anwār Al-Qudsīya Fi Bayān Al-ʿUhūd Al-Muḥammadiya* (Aleppo: Dār al-Qalam al-ʿArabī, 1993), 9; Al-Jilānī, *Sirr Al-Asrār Fīmā Yaḥtāju Ilayhi Al-Abrār*, 8–9.

not let his reason stand in the way of his complete faith in God and his complete surrender to God's will.⁵² According to Pangersa Abah Anom, this narrative serves as the strongest argument for the necessity of being instructed and guided by a spiritual master in one's pursuit of Sufi healing and the proper etiquette of the heart.⁵³ This Sufi guidance is sometimes referred to as *talaqqī*, *bay'ah*, or *talqīn*. Within the TQN tradition under the guidance of Pangersa Abah Anom, the term *talqīn* is more frequently used.⁵⁴ *Talqīn* imparts spiritual knowledge from a Sheikh to his disciple. In practice, *talqīn* can be conducted by a person entrusted by the Sheikh, who is known as a *wakīl talqīn*.⁵⁵ The method of *wakīl talqīn* is known across Indonesia, Malaysia, and Singapore.⁵⁶

The teaching of *talqīn* is essential so that a disciple can be spiritually connected to his Sheikh's spirit, which guides him on his spiritual journey. Consequently, it is considered reckless to embark on Sufi practices without proper spiritual guidance from a Sheikh. Such a lone seeker is prone to deviate from the truth and become thoroughly misguided by Satan,⁵⁷ although there are a few seekers who manage to avoid such deceptions.⁵⁸ This represents the earliest epistemological principle in the construction of Sufi healing: the presence of a Sheikh. According to Pangersa Abah Anom, a Sufi practitioner does not gain substantial spiritual benefits without *talqīn* from a Sheikh, even if he has memorized a thousand books.⁵⁹ This notion is prevalent among the Qādirīya and the Naqshbandīya Sufi orders.⁶⁰

⁵² 'Abd al-Qādir Al-Jīlānī, *Tafsīr Al-Jīlānī*, vol. 3 (Maktaba Ma'rūfīya, 2010), 87.

⁵³ 'Arifin, *Miiftāh Al-Ṣudūr*, 323.

⁵⁴ 'Arifin, *Miiftāh Al-Ṣudūr*, 271.

⁵⁵ Sri Mulyati, *Peran Edukasi Tarakat Qadiriyyah Naqsyabandiyyah Dengan Referensi Utama Suryalaya* (Jakarta: Kencana, 2010), 113–14.

⁵⁶ Kodir, *Jejak Abah Anom*, 57.

⁵⁷ Al-Kurdī, *Tanwīr Al-Qulūb Fī Mu'āmalah 'Allām Al-Ghuyūb*, 525; Abū Ḥāmid Muhammad Al-Ghazālī, *Al-Awḫāq* (Maktabah Ashā'at al-Islām, n.d.), 57.

⁵⁸ 'Abd al-Qādir Al-Jīlānī, *Al-Gunyah Li-Ṭālibī Ṭarīq Al-Ḥaqq* (Beirut: Dār al-Turāth al-'Arabī, 1996), 449; 'Arifin, *Miiftāh Al-Ṣudūr*, 283–84.

⁵⁹ 'Arifin, *Miiftāh Al-Ṣudūr*, 280.

⁶⁰ Al-Jīlānī, *Sirr Al-Asrār*, 26; Al-Kurdī, *Tanwīr al-Qulūb*, 404–5.

Talqīn serves as the gateway to acquiring the instruments of healing,⁶¹ through which a seeker (*sālik*) conducts the self-healing process (*sulūk*).⁶² Under the late Pangersa Abah Anom's guidance, two healing instruments were imparted during *talqīn*: outward *dhikr* and inward *dhikr*. For healing purposes, the focus is on vocalized *dhikr* (repeating the phrase “*Lā ilāha illa ‘Ilāh*”).⁶³

Thus, the practice of *talqīn* ensures the continuity of the traditional spiritual heritage and facilitates the effective implementation of Sufi teachings in self-healing. With authentic guidance from a Sheikh Murshid through *talqīn*, disciples can optimize the practice of both outward and inward *dhikr* to purify the heart and transform the self. This underscores the active role of the Sheikh as a spiritual guide, who prevents his student from deviating from the spiritual path and ensures that the core values of Sufism are maintained and developed.⁶⁴ Therefore, the emphasis on *talqīn* in the TQN tradition is important for Sufi practitioners, who master the knowledge and are capable of applying the principles of Sufi healing in a holistic and transformative manner.

Eliminating Hidden Impurities through Outward *Dhikr*

Vocalized *dhikr* as part of the Sufi healing process is mandated during each unit of the obligatory prayers, with a minimum requirement of 165 repetitions. This obligation is based on the following verse: “When you pass (congregational) prayers, celebrate Allah's praises, standing, sitting down, or lying on your sides; But when you are free from danger, set up regular prayers: for such prayers are enjoined on believers at stated times” (QS. al-Nisā' (4): 103).⁶⁵ According to the principles of Islamic jurisprudence, a command without any indicators of an alternative meaning

⁶¹ Arifin, *Miftāh Al-Ṣudūr*, 283; Al-Jilānī, *Al-Gunyah Li-Ṭālibī*, 449.

⁶² Kamshakhānawī, *Jāmi' al-Uṣūl*, 31.

⁶³ Arifin, *Miftāh Al-Ṣudūr*, 270.

⁶⁴ Yulianto et al., “Some Ethnomathematics,” 2–3.

⁶⁵ Arifin, *Miftāh Al-Ṣudūr*, 290.

is understood to be obligatory (*al-aşl fī al-‘amr li-l-wujūb*),⁶⁶ as is evident in the command for *dhikr* in the aforementioned verse. Hence, the obligation to perform *dhikr* immediately following the obligatory prayer is a juridical obligation incumbent on all Muslims. In Sufi practice, *dhikr* is not only a legal duty but an essential healing instrument, cleansing the heart from residual impurities.

The practice of outward *dhikr* of “*Lā ilāha illa ‘Ilāh*” as a healing instrument in the TQN order is guided by the Sheikh. Required conditions include ritual purity (*wuḍū’*), a forceful recitation (*ḍarb shaḍīd*), and a powerful vocal delivery (*şawt qawīy*).⁶⁷ Additionally, the healer is also required to close his eyes during the healing process⁶⁸ to maximize the detoxification effect. In practice, the symbolic recitation of the vocalized *dhikr* is accompanied by a rhythmic head movement, where the utterance of “*lā*” begins from the lower center (navel) and is drawn upward to the head. The recitation of the word “*ilāha*” commences from the head moving towards the right side of the chest, and the recitation of “*illa ‘Ilāh*” moves from there to approximately two fingers below the left side of the chest, where the subtle heart is located.⁶⁹ This healing method is repeated 165 times during each set of the five obligatory prayers.

According to the instructions left by Pangersa Abah Anom, outward *dhikr* as a healing instrument is intended for beginners, whose heart is still hardened.⁷⁰ Vocalizing the formula clearly and forcefully is meant to break through this hardness. Like a hard stone that can only be shattered with a decisive blow, a hardened heart can only be shattered through strong and forceful *dhikr*.⁷¹ According to Pangersa Abah Anom, *dhikr jahrī* can expel

⁶⁶ Taqī al-Dīn Muḥammad Futūḥī, *Sharḥ Al-Kawkab Al-Munīr*, 3rd ed., vol. 3 (Maktaba al-‘Abikan, 1997), 19.

⁶⁷ ‘Arifin, *Miiftāh Al-Şudūr*, 269.

⁶⁸ ‘Arifin, *Miiftāh Al-Şudūr*, 272.

⁶⁹ ‘Arifin, *Miiftāh Al-Şudūr*, 268.

⁷⁰ ‘Arifin, *Miiftāh Al-Şudūr*, 270.

⁷¹ ‘Arifin, *Miiftāh Al-Şudūr*, 270.

and eliminate inner impurities (*muḥaddathāt*).⁷² Correspondingly, the term *ḥadath al-nafs* refers to intrusive, self-generated thoughts (*al-afkār al-waswasa*) that spontaneously emerge in the mind.⁷³

The concept of inner impurities is derived from the experience of the Companion ‘Uthmān bin Maḏ‘ūn, who once told the Prophet about the multitude of thoughts that emerged like inspiration in the expanse of his mind. These thoughts appeared suddenly, like flashes of inspiration, and tended to be subjective, egoistic, and self-serving. Such rash thoughts compelled him to divorce his wife, adopt seclusion and asceticism, and abstain from certain foods. The Prophet then advised him to ignore such intrusive thoughts and not to entertain them in the future.⁷⁴ In the context of Sufi healing, this narration provides a justification for the necessity of inner cleansing through *dhikr* as a continuous effort to strengthen one's consciousness of God and eliminate all forms of negative thoughts or ‘mind defilements’ that can contaminate one’s heart. By regularly engaging in *dhikr*, individuals can reorient their focus toward the Divine presence, nurturing spiritual tranquility and gradually suppressing and eliminating intrusive and harmful thoughts.⁷⁵

The concept of mind defilements can be situated within the framework of contemporary spiritual psychology. Uncontrolled, spontaneous subconscious thoughts often result from unaddressed experiences and unresolved conflicts. From an Islamic perspective, neglecting or failing to cleanse these thoughts means that the self cannot be purified. Thus, inner healing through *dhikr* and God consciousness is

⁷² ‘Arifin, *Miftāḥ Al-Ṣudūr*, 269.

⁷³ Muḥammad ibn Maṣṣūr Ifrīqī, *Lisān Al-‘Arab*, vol. 6 (Beirut: Dar al-Ṣādir, 1993), 255.

⁷⁴ Abu Hafṣ Sirāj al-Dīn Al-Nu‘mānī, *Al-Lubāb Fī ‘Ulūm Al-Kitāb*, vol. 9 (Beirut: Dār al-Kutub al-‘Ilmīya, 1998), 91.

⁷⁵ Lori A Zoellner et al., “Islamic Trauma Healing (ITH): A Scalable, Community-Based Program for Trauma: Cluster Randomized Control Trial Design and Method,” *Contemporary Clinical Trials Communications* 37 (2024): 101237, <https://doi.org/10.1016/j.conctc.2023.101237>.

considered an effective means of cleansing the mind of residual, negative energies and restoring inner balance.

As practiced at the Inabah Institute, Sufi healing is crucial for releasing and processing these mental impurities. The healing process is not only physical or psychological but also involves a profound spiritual dimension. Outward *dhikr* opens the inner space, allowing buried traumatic memories to spontaneously surface. The patients are invited to enter an intense contemplative state, where every second is focused on the repetition of *dhikr* and the deep awareness of the Divine presence.⁷⁶ This process allows the trauma stored in the subconscious, whether in painful memories or unresolved grudges, to be consciously acknowledged. For instance, an individual may suffer from emotional or psychological trauma, such as experiences of violence or rejection by family members, and finds that these traumatic memories re-emerge in their mind. This suggests that, although these traumas have long been repressed, they continue to have a profound impact on their inner balance and need to be acknowledged and resolved through spiritual practice.⁷⁷

Furthermore, some patients hold deep-seated feelings of resentment or pain toward family members. In such cases, engaging in outward *dhikr* triggers those painful memories, revealing inner wounds and hardened scars. The emergence of these memories, although painful, is an essential part of the healing process. By acknowledging and accepting these memories, patients can begin to reconcile with their past, restructure their life narrative, and gradually cleanse their inner space of these impurities that prevent and obstruct spiritual and emotional growth.⁷⁸

In-depth information about this phenomenon was obtained through direct interviews with patients at Inabah 29, a unit located in the Panumbangan area. During these interviews, patients revealed that after

⁷⁶ Yulianto et al., "Some Ethnomathematics," 4.

⁷⁷ Mulyati and Nihayah, "Sufi Healing," 17.

⁷⁸ Raid Al-Daghistani, "Sufis," in *Routledge Handbook of Islamic Ritual and Practice* (Routledge, 2022), 185–99, <https://doi.org/10.4324/9781003044659-15>.

several sessions of practicing vocalized *dhikr*, they became aware of their hidden traumas. Although this process may cause temporary pain, it is considered a crucial first step toward healing. These firsthand experiences illustrate the way Sufi healing practices can uncover the deepest layers of the patient's inner condition, thereby facilitating a comprehensive cleansing and purification of the soul.

Sufi Healing with *Tawajjuh* Meditation

Tawajjuh meditation, also known as *tafakkur* or *tawaqquf* meditation, entails a spiritual transmission of energy from mentor to student. It is a core practice within the Sufi tradition taught by Pangersa Abah Anom, focusing on the inner self, concentrating the mind, and strengthening the faith through a profound contemplative process.⁷⁹ Often equated with meditation in other spiritual traditions, the object of concentration in *tawajjuh* is inward *dhikr*, *not to be uttered aloud*, and attained through *talqin*.⁸⁰ Pangersa Abah Anom explained that the practice of *tawajjuh* meditation, which yields a steadfast concentration of the inner self on Allah, can provide exponentially greater spiritual rewards compared to conventional acts of worship.⁸¹ In the initial stage, an intensive one-hour *tawajjuh* session is considered equivalent to one year of worship. If this practice is maintained consistently, one hour of meditation can yield the value of seventy years of worship. This illustrates the importance of spiritual discipline and regular practice in strengthening one's inner connection with God, which cannot be achieved alone.⁸²

Within the framework of Sufi practice, *tawajjuh* meditation is a primary tool for purifying the heart and enhancing the quality of one's consciousness. Pangersa Abah Anom emphasized the importance of this type of meditation to cultivate inner discipline. Through consistent

⁷⁹ Arifin, *Miftāh Al-Ṣudūr*, 307.

⁸⁰ Arifin, *Miftāh Al-Ṣudūr*, 272–73; Abū Ḥāmid Muhammad Al-Ghazālī, *Minhāj Al-Ābidīn* (Beirut: Dār al-Minhāj, 2006), 258.

⁸¹ Tim Penyusun, *Kumpulan Kuliah Subuh Sesepeuh Pondok Pesantren Suryalaya* (Tasikmalaya: Ponpes Suryalaya dan PT. Murawwamah Warohmah, 2012), 117.

⁸² Tim Penyusun, 29.

practice, an individual can gain deeper insight into the true nature of his self, identify unproductive mental tendencies,⁸³ and direct all inner energy towards God.⁸⁴ This practice has a profoundly positive impact on one's spiritual life, enhancing performance and commitment in various aspects of everyday life.⁸⁵ Practically, *tawajjuh* meditation is carried out by ensuring optimal physical and mental conditions, such as maintaining ritual purity,⁸⁶ reciting *dhikr* with full strength,⁸⁷ and preserving concentration by closing the eyes during the meditation process.⁸⁸ The systematic repetition of *dhikr* is expected to stabilize the mind, enabling the practitioner to achieve a high level of inner tranquility and clarity.⁸⁹ Pangersa Abah Anom explained that through this practice, one can become aware of and correct deviations in one's mental management, thereby developing stronger self-discipline and purpose.⁹⁰

Tawajjuh meditation is an effective method for achieving comprehensive inner purification. By building mental discipline through regular practice, an individual can gradually cleanse the mind of all disturbances that hinder spiritual growth. This process fosters a deeper self-awareness and an understanding of the connection between one's inner state and success in everyday life. Consequently, the inner steadfastness gained through *dhikr* and reliance on God alone (*tawakkul*) becomes a crucial foundation for achieving a harmonious and productive life in accordance with Islamic principles. Thus, the *tawajjuh* meditation approach, as implemented by Pangersa Abah Anom, not only contributes to individual spiritual transformation but also provides a conceptual framework for developing alternative therapies to address psychological

⁸³ Arifin, *Miftāh Al-Ṣudūr*, 305.

⁸⁴ Arifin, *Miftāh Al-Ṣudūr*, 307.

⁸⁵ Ahmad Shohibulwafa Tajul Arifin, *Akhlaqul Karimah Akhlaqul Mahmudah Berdasarkan Mudawamatu Dzikirillah* (Tasikmalaya: YSB Ponpes Suryalaya, 2015), 1–22.

⁸⁶ Arifin, *Miftāh Al-Ṣudūr*, 266.

⁸⁷ Arifin, *Miftāh Al-Ṣudūr*, 269.

⁸⁸ Arifin, *Miftāh Al-Ṣudūr*, 270.

⁸⁹ Arifin, *Miftāh Al-Ṣudūr*, 311.

⁹⁰ Tim Penyusun, *Kumpulan Kuliah Subuh Sesepeuh Pondok Pesantren Suryalaya*, 30.

challenges.⁹¹ By integrating traditional Sufi values with contemporary methods that support the process of self-healing, this practice offers a holistic solution that unites physical, psychological, and spiritual dimensions. Through a commitment to inner discipline and consistent repetition of *dhikr*, practitioners can attain closeness to God and build a solid foundation for a more productive and balanced life. This underscores that the development of *tawajjuh* meditation is a continuous investment in character formation and quality of life, making it relevant for future generations in preserving Islamic values and coping with contemporary life dynamics.

Psychospiritual Transformation through Sufi Healing

The integration of Sufi healing is a multidimensional effort that combines classical Sufi principles with modern empirical findings to achieve spiritual transformation and improve quality of life. Historically, the practice of inner purification is central to Sufi practice. In this context, the practices of *dhikr* and *tawajjuh* meditation emerge as fundamental tools in the process of inner healing.⁹² Pangersa Abah Anom explained that the intensity and discipline maintained in *tawajjuh* meditation directly affect the spiritual reward received. This highlights the importance of discipline and regular practice in cultivating one's inner connection with God, effectively aided by expert guidance and application. Within the Sufi conceptual framework, this phenomenon represents a mystical experience and manifests as a quantitative process underlying spiritual transformation.⁹³

This integration has paved the way for an increasingly relevant psycho-Sufi approach in contemporary times. Studies in psychology and neuroscience have confirmed that meditation practices, such as *tawajjuh* meditation, have a positive influence on emotional regulation, concentration enhancement, and stress reduction through mechanisms of

⁹¹ Mulyati and Nihayah, "Sufi Healing," 18.

⁹² Kamaludin and Ula, "Sufism Healing," 395–396.

⁹³ 'Arifin, *Miftāh Al-Ṣudūr*, 270.

neuroplasticity.⁹⁴ These studies support the idea that the endeavor to heal the inner self can also be explained scientifically. Thus, the Sufi healing approach offers an interdisciplinary paradigm that unites the spiritual, psychological, and scientific aspects in facilitating self-healing.⁹⁵

Furthermore, this integration offers practical solutions to various issues faced in postmodern society, such as stress, anxiety, and trauma. In both the workplace and social environments, the inner steadfastness acquired through *dhikr* and *tawajjuh* meditation plays a crucial role in enhancing discipline, productivity, and the ability to cope with pressure. Additionally, the guidance from a spiritual teacher through *talqīn* can ensure that the process of inner purification remains integrated with ethical and pragmatic values applicable in everyday life.⁹⁶

Within the TQN tradition, the practice of *dhikr jahrī* is not only viewed as a legal obligation but as an instrument of healing capable of cleansing the inner space of negative energies. This aligns with the epistemological framework of Sufism, which emphasizes that inner transformation is the foundational basis for achieving overall life balance. By combining theological principles from the Qur'an and hadith with modern empirical methods, the integration of Sufi healing creates a framework that can holistically measure the impact of spiritual transformation. When the tradition of Sufism is applied systematically and supported by authentic spiritual guidance, the process of inner healing contributes to the enhancement of an individual's spiritual quality, psychological well-being, and effective performance in worldly life.⁹⁷

Within the context of spiritual transformation and contemporary life, Sufi healing forms a paradigm that bridges the classical Sufism tradition with modern insights from psychology and neuroscience. By prioritizing

⁹⁴ Andrea Calderone et al., "Neurobiological Changes Induced by Mindfulness and Meditation: A Systematic Review," *Biomedicines* 12, no. 11 (2024): 2613, <https://doi.org/10.3390/biomedicines12112613>.

⁹⁵ Mulyati and Nihayah, "Sufi Healing," 19.

⁹⁶ Kamaludin and Ula, "Sufism Healing," 395.

⁹⁷ Kamaludin and Ula, "Sufism Healing," 397.

inner discipline through the intensive practice of *dhikr* and *tawajjuh* meditation and by receiving spiritual guidance from capable mentors like Pangersa Abah Anom, this approach can offer practical solutions for addressing the emotional and psychological challenges of modern life.⁹⁸ Consequently, this psycho-Sufi paradigm offers a holistic model for self-transformation, supporting the creation of a harmonious and productive life in alignment with Islamic values.⁹⁹

Furthermore, Sufi healing also opens opportunities for developing more innovative intervention methods in mental health and spirituality. By combining traditional techniques of *dhikr* and *tawajjuh* meditation with modern approaches in psychotherapy and neuroscience, practitioners and researchers can create healing programs tailored to individual needs. This approach focuses on healing emotional trauma and fostering holistic self-awareness, thereby producing widespread positive impacts on social well-being and work productivity.¹⁰⁰ The synergy between Sufi ethical values and modern empirical findings is expected to inspire new policies in health and education, thereby supporting the development of a more resilient and harmonious society oriented towards a balanced integration of body and soul.

Conclusion

The study of Sufi healing as presented in *Miftāh Al-Ṣudūr* by Pangersa Abah Anom displays a dynamic connection between traditional Sufi ideas and modern scientific understanding. It highlights that Sufi practices like *dhikr* and *tawajjuh* meditation through *talqīn* function as methods of spiritual cleansing. These methods operate through mechanisms that can be interpreted within current views of emotional regulation and neuroplasticity. Notably, this integrated perspective challenges the rigid distinction between metaphysical traditions and scientific inquiry,

⁹⁸ Rajab, "Methodology of Islamic," 248.

⁹⁹ 'Arifin, *Miftāh Al-Ṣudūr*, 282.

¹⁰⁰ Rajab, "Methodology of Islamic," 250.

suggesting that ancient Sufi techniques may offer valuable insights into contemporary therapy.

Beyond its direct impact on mental health treatments, Sufi healing is grounded in an epistemological system that integrates diverse perspectives. The three steps of Sufi healing described in *Miftāh Al-Ṣudūr* are rooted in genuine Islamic sources, particularly the Qur'an and hadith, following linguistic, rational, and intuitive approaches. Sufi healing enables individuals to integrate textual knowledge, rational understanding, and mystical experience throughout the healing process. This approach is increasingly relevant today, as the complexities of modern life demand a method that addresses physical, mental, and spiritual well-being. Consequently, the epistemology of Sufi healing supports the development of a more holistic healing model, aiding those seeking psychological support in their quest for inner peace and Divine connection. Continued research into the constructive interaction between Sufism and modern therapy can lead to innovative solutions for mental and emotional health issues. However, this study is limited to textual analysis and lacks empirical field data. Future studies should incorporate ethnographic and clinical approaches that involve active Sufi practitioners.

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