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## **Opportunities And Challenges Of Majelis Zikir Dan Selawat On Becoming Indigenous Spiritual-Based Psychotherapy**

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### **Abstract**

*Majelis zikir dan selawat (MZS) is a community with a routine in the form of recitation of zikir or selawat. In the context of Indonesian culture, MZS thrives with various variants. This study seeks to uncover the opportunities and challenges of MZS as a community that has a spiritual-indigenous therapeutic element. The research was carried out by phenomenology method. The collection of data was implemented by conducting interviews and observation. As a result, these MZS have opportunities and challenges. The opportunity is to become a means of achieving catharsis, the process of changing irrational beliefs into rational, increasing submission, fostering prejudice both to God and life, and increasing social support. This opportunity makes the MZS potentially become spiritual-indigenous psychotherapy. However, the MZS assemblies also have challenges that can threaten their functioning as psychotherapy if they are not appropriately managed. One of them is their members' comprehensive rate about the meaning of dhikr and selawat and the members' objections when they have to become the host of MZS's.*

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### Abstrak

*Majelis zikir dan selawat adalah suatu komunitas yang memiliki rutinitas berupa pembacaan zikir-zikir atau selawat-selawat. Dalam konteks budaya Indonesia, majelis zikir dan selawat tumbuh subur dengan berbagai variannya. Penelitian ini berupaya mengungkap peluang dan tantangan majelis zikir dan selawat sebagai komunitas yang memiliki unsur terapeutik berdasarkan spiritual-indigenous. Penelitian dilaksanakan dengan metode fenomenologi. Adapun pengambilan data dengan wawancara dan pengamatan. Hasilnya, majelis zikir dan selawat memiliki peluang dan tantangan. Peluangnya adalah menjadi sarana untuk melakukan katarsis, adanya proses pengubahan keyakinan irasional menjadi rasional, meningkatkan kepasrahan, menumbuhkan prasangka baik kepada Tuhan dan kehidupan, dan memperbesar dukungan sosial. Peluang ini yang membuat majelis zikir dan selawat berpotensi menjadi psikoterapi berbasis spiritual-indigenous. Di sisi lain, majelis zikir dan selawat ini juga memiliki tantangan yang bisa mengancam keberfungsian sebagai psikoterapi jika tidak dikelola dengan baik, misalkan rendahnya pemahaman anggota majelis terhadap makna zikir dan selawat serta rasa keberatan anggota majelis ketika akan menjadi tuan rumah.*

**Keywords:** *Majelis Zikir; Majelis Selawat; Indigenous Spiritual-based Psychotherapy*

### Introduction

In general, society is a number of people bounded by a culture that is considered the same (Badan Pengembangan & Pembinaan Bahasa Kemendikbud, 2017). One characteristic of society is the existence of heterogeneity. Even though they have the same culture, individual characteristics in society differ from one another. These different characteristics create the opportunity to result in various problems, including the simple to the complex ones.

Commonly, the problems that occur in a community can be caused by physical and mental health. For example, problems related to physical health can be exemplified by the outbreak or virus that afflicts a society to suffer from certain diseases. Besides, there are also problems related to spiritual or mental health. The presence of mental health disorders can exemplify this problem. Mental health means a condition of good self-adjustment accompanied by a subjective condition of health and well-being, full of life, and accompanied by a feeling that a person can optimize his/her potential and abilities (Chaplin, 1981). Thus, based on that definition, mental

disorders can be interpreted as a condition when individuals do not have the spirit of life, cannot use their potential, and cannot adjust to problems.

Based on data from the WHO in 2016 quoted from the Health Ministry of the Republic of Indonesia's official website, there are 35 million people affected by depression, 21 million people are affected by schizophrenia, and 60 million people are affected by bipolar disorder. Meanwhile, according to the 2013 Basic Health Research Data, the prevalence of severe mental disorders in Indonesia reached 1.7 per mile or around 400,000 people. That is, 1-2 people out of 1,000 Indonesians experience severe mental disorders. In addition, the prevalence of mental-emotional disorders indicated by symptoms of depression and anxiety for ages 15 years and overreaches around 6% of the total population of Indonesia.

Mental disorders occur due to many factors. Firstly, it is the genetic factor. Some of the disorders are likely to decrease. This condition includes damages to a person's biological structure or a person's physical abnormalities, for example, nerve damage. Schizophrenia is one of the examples (Durrand, Barlow, & Hofmann, 2018). Second, factors in the past events/experience. In the psychodynamic paradigm, a person whose past psychic needs are not met will experience mental disorders. The third is wrong learning habits. According to the behavioristic paradigm, a person who experiences the disorders is caused by learning and adjusting in the wrong ways. So, it raises abnormal behavior (Feist, Feist, & Roberts, 2017). Fourth, the existence of life stressors and the absence of the ability to deal with them. This fourth factor happens to everyone. Everyone has life stressors—for example, an increase of life necessities, difficulties in meeting the life necessities, etc.

Society as a community with locality elements has a routine of activities that possibly becomes a therapeutic routine. This routine is usually in the form of a meeting, one of which is manifested in MZS. The *Majelis* or assembly thrives in Indonesian society, especially Java. Generally, this assembly is held once a week. Just in Dukuh Batur Ceper Klaten Jawa Tengah, there are two groups of MZS. First, *Majelis Selawat Nariyah* is held every Thursday by the community at Dukuh Batur Timur. Second, *Majelis Selawat Tunjinah*, which is also held every Thursday by the Dukuh Batur Barat community. The community of Dukuh Batur, located at the village of Tegalrejo, Ceper sub-district of Klaten regency, is quite religious. Therefore, it is not surprising that many MZS found.

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This kind of *zikir* and *selawat* assembly potentially becomes indigenous - spiritual community psychotherapy. Preliminary studies conducted from September to October 2018 resulted in the fact that the assembly could make the members' hearts calm. In addition, they also felt that the psychological burden arising from the difficulties of the problems faced was decomposed. Preliminary data from this study indicate a therapeutic atmosphere in the assembly. Thus, MZS have the potential to become one of the indigenous spiritual-based psychotherapy methods. If a community's existence already has the potential that its members can feel, this is also important to identify the challenges and limitations of the group. The study of this matter is essential to minimize challenges and limitations, so that the assemblies' potential as spiritual-indigenous psychotherapy can be optimized. Moreover, if it is viewed in the context of membership dynamics, some people leave and do not join the MZS assembly meeting anymore.

Some studies that examine the zikir assembly and selawat are about effects of zikir meditation and jaw relaxation on postoperative pain, anxiety and physiologic response of patients undergoing abdominal surgery (Soliman & Mohamed, 2013); about the relationship between zikir (remembrance of Allah), heart coherence and intrapersonal communication among muslim postgraduate students from different countries (Sarwari & Wahab, 2014); about the Halveti-Jerrahi Order of Dervishes in Istanbul (Geels, 1996); about short term effects of islamic zikir on anxiety, stress, and depression in mothers of children with congenital heart disease (Mirzaei, Nematollahi, Sabzevari, Dehghan, & Soleymanpur, 2015); Muhtarom's research on improving spirituality through zikir in congregation (Muhtarom, 2016); the study conducted by Kumala, Kusprayogi, and Nashori on the effectiveness of zikir to improve peace of mind in elderly people with hypertension (Kumala, Kusprayogi, & Nashori, 2017); a study conducted by Kusdiyati, Ma'arif, and Rahayu (2012) found a positive correlation between intensity of zikir and level of emotional intelligence; another study by Fourianalisyawati (2017) on the desire for spiritual well-being and mindfulness for members of Majelis Sahabat Shalawat as a result of having a zikir habit; the study conducted by Ibrahim (2017) about the existence of the zikir assembly and the moral formation of the young generation of Kota Banda Aceh; another study conducted by Sholiha, Narulita, and Mardhiah (2014) on the role of zikir assembly in the moral development of young women; Syafrudin (2017) stated

character education through zikir; Yusuf's case study on the impact of zikir assembly towards family harmony (Yusuf, 2014); a research conducted by Anggraieni and Subandi (2014) states that zikir relaxation therapy can reduce stress level; the study conducted by Wulandari and Huriyati (2015) on the impact of zikir therapy on patients before facing surgery; the study conducted by Aryani (2017) was a case study on three zikir assemblies namely Majelis Selawat of Habib Luthfi, Habib Syeikh bin Abdul Qodir Assegaf, and Cak Nun – which has an impact on mental health, improvement of happiness and optimism, and religious problem solving.

This study focuses on the opportunities for the use of the MZS assemblies on mental and psychological health to be used as a means of indigenous spiritual-based psychotherapy and to discuss the challenges of the assemblies as psychotherapy. This focus has never been discussed in a single study, so it is different from previous studies. Also, the characteristics of the subject or respondent of the study and the location of the study are also different from previous studies.

Based on the explanation of the phenomenon of MZS assemblies and its urgency regarding the study of the assemblies' opportunities and the process of becoming psychotherapists, a study related to this matter is essential to implement. Thus, this study aims to formulate the opportunities and challenges of the MZS as indigenous - spiritual psychotherapy. This research is expected to provide formulation about the opportunities and challenges of the MZS assemblies as indigenous-spiritual-based psychotherapy so that they can be used as guidelines to optimize other communities' which is using *zikir* and *selawat* as their base to gather people.

## **Method**

This study used a qualitative approach. Qualitative study is a research that has its objective to understand and explore the phenomenon of everything that humans experience, for example behavior, perceptions, motivations, actions, etc., as a whole or holistically, and by way of descriptions in the form of words and languages, in a special natural context and by utilizing various scientific methods (Creswell, 2014; Moleong, 2017).

The research technique used in phenomenology; the researchers record the research respondents' understanding and profound meaning to a phenomenon (Muhadjir, 2011). Phenomenology aims to protect the phenomenon and its context as

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much as possible as it appears in the world. This means, examining phenomenology presupposes individuals to be the first parties in describing the life and the phenomena they see. In other words, phenomenology seeks to find the psychological meaning of phenomena through the investigation and analysis of living examples (Giorgi & Giorgi, 2009). The data validity technique uses member checking, which is a method to determine the validity of the data by asking the respondent to re-examine the data that has been collected by the researchers (Creswell, 2014).

The context of this research is two MZS assembly groups located in Batur Timur, Tegalorejo, Ceper, Klaten, namely MZS Nariyah (whose members are dominated by residents of Batur Timur) and Tunjinah (whose members are dominated by residents of Batur Barat). The reason for choosing the location and the two assemblies is because the groups have been implemented for a long time. This condition makes the assemblies' social impact can be explored in-depth, including the opportunity for both assemblies to become indigenous - spiritual psychotherapy. In addition, the length of the assemblies' existence also makes it easy to identify the challenges faced by them in each era. This is because the dynamics of both assemblies are very visible at various times.

The researcher used the interview method for collecting the data. An interview is a conversation that aims to uncover something, and it is conducted systematically. The interviews were conducted with four Muslim scholars and members of MZS assemblies of Nariyah and Tunjinah, namely AD and NQ (respondents of Majelis Selawat Nariyah) and BN and TF (respondents of Majelis Selawat Tunjinah). The interview technique used was a semi-structured interview. The purpose of this interview is to reveal the background of the holding of both assemblies and their development from time to time, deepening the motives of the members, understanding the psychological impact of the MZS assemblies felt by their members, as well as the various perspectives of the members to the assemblies. The data validity method used is triangulation and checking.

## Discussion and Result

### ***Majelis Zikir and Selawat (MZS)***

Majelis (assembly) Zikir and Selawat or MZS is a community or association that gathers in a certain place and time to recite *zikir* and *selawat* together. There are lots of this kind of assemblies in Indonesia. This is because the series and arrangement of the recitation of *zikir* and *selawat* in each assembly are different. Nonetheless, all the assemblies have the same goal: an effort to improve remembering God (including begging for forgiveness and asking for help) and developing a devoted love for the Prophet Muhammad PBUH.

According to Syamsul Rijal Hamid (Sholiha et al., 2014), there are several benefits of the MZS, including; 1) to keep the remembrance of Allah, 2) to bring peace of mind, 3) expecting God's grace, 4) to expect that the angels surround the people who join in the assembly and pray for them 5) to expect forgiveness of sin and evil.

### ***Psychological Abnormalities***

Abnormal can be interpreted as a different condition or significantly deviate from normality. The term often contains strong connotations about undesirable or pathological matters. The term abnormal is considered a problematic term to define (Chaplin, 1985). This is because many parameters can be used to assume that a mental condition is abnormal or normal, namely: 1) conformity to the norm, 2) social and cultural approach, 3) individual subjective report, 4) social contribution, 5) personality theory, 6) medical models, and 7) classification and diagnosis.

On the other hand, abnormal behavior parameters according to Nevid, Rathus, and Greene (2017) are: 1) the behaviors are unusual, 2) these behaviors are not socially acceptable or are considered to violate social norms, 3) wrong perception or interpretation towards reality, 4) those who experience abnormalities are in significant personal stress, 5) maladaptive behavior or less able to adjust to problems, and 6) the abnormal behaviors contain dangerous elements for themselves and others.

There are many types of psychological abnormalities, and the most experienced by others are anxiety and distress. According to Durrand, Barlow, and Hofmann (2017, 2018), the definition of anxiety is a mood condition characterized by negative affect and symptoms of physical tension when someone anticipates the possibility of data on danger or misfortune in the future with worry. One of the causes of anxiety is a social contribution, for example,

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marriage, divorce, workplace and family problems, meaningful death of the person, and pressure of life. Whereas, according to Chaplin (1985), distress is a stressed condition both physically and psychologically.

Based on this explanation, it can be assumed that psychological abnormalities are broad. Thus, each individual has the potential to experience psychological abnormalities, even in light portions. For example, an individual who is stressed and (anxiety) can be considered abnormal when the stress and anxiety impede individual development and give rise to several physical disorders. Some examples of individuals experiencing stress and anxiety are stress and anxiety about work and the future.

### *Psychotherapy*

Psychotherapy is the application of special techniques to healing mental illness or difficulties in daily adjustment. In the most appropriate definition, the term includes only certain techniques (psychoanalysis, directive and nondirective guidance, psychodrama, etc.) used by specialists. In a more general definition, psychotherapy can include healing through religious beliefs. The main techniques used by psychotherapists include in-depth interviews, conditioning, suggestions, and interpretation. Some experts also include psychotherapy techniques from the medical world, such as electric shocks and chemotherapy (Chaplin, 1985).

According to Norcross (Sundberg, Winebarger, & Taplin, 2001), psychotherapy is the application of various clinical methods and informed (based on sufficient information) interpersonal attitudes and conducted intentionally, based on established psychological principles, intending to help others to modify behaviors, cognitions, emotions, and personal characteristics others in the direction desired by the participants. Meanwhile, Corey (2017) consider psychotherapy as a dialogue and involvement between two individuals. In addition, psychotherapy is not intended for people who are considered to have a disorder but also used to help normal people realize their full potential.

As explained above, psychotherapy uses existing paradigms in modern psychology that are considered established, such as psychoanalytic, behavioristic, cognitive, humanistic, and transpersonal paradigms. Even so, indigenous psychotherapy is currently being developed. This indigenous based psychotherapy is a method and technique for healing psychiatric disorders and



empowering potential by accommodating the values of local wisdom of a culture. As a result of accommodating cultural values, this indigenous psychotherapy based also contains spiritual values. This is because many cultural values are born of religious and spiritual values.

Based on Chaplin (1985), all psychotherapy forms that use psychological techniques have the same essential characteristics. All include intimate communication between the psychotherapist and the client, in such a condition that the client is encouraged and his courage is grown to discuss all of his most personal experiences and experiences without moral judgment or criticism on the psychotherapist part. Conversely, psychotherapists show a warm attitude, understand the client's condition, encourage, encourage freedom to express themselves and minimize shame.

### ***Spiritual-Indigenous Based Psychotherapy***

In order to understand the meaning of spiritual-indigenous-based psychotherapy, it is essential to understand the meaning of indigenous and spiritual first. Indigenous is often associated with "*pribumi*" or "native". Therefore, the word indigenous is considered a word that is interpreted as impolite because it indicates a primitive element. Furthermore, indigenous can be interpreted as an idea that arises from indigenous people. In the scientific tradition, indigenous are often opposed to Western traditions (Western culture) (Stewart, 2018). Indigenous is also often associated with an area's customs or culture (Cunningham & Stanley, 2003). As for spiritual, it means something that encourages individuals to live up to their beliefs and practice religion well so that they become good humans (Newman, 2004); something related to God, transcendent, and associated with the meaning of life and the principles of life (Mok, Wong, & Wong, 2010); something that connects the individual with God, encourages hope, builds a frame of a belief system (Dyson, Cobb, & Forman, 1997).

Spirituality is an essential aspect in supporting the healing process's success and achieving mental health (Cohen & Koenig, 2004). This spirituality is essential in spiritual healing, which is a treatment effort that awakens the human soul's quality. Spiritual healing positively impacts their lives, such as the emergence of love and affection, patience, tolerance, forgiveness, satisfaction, a sense of responsibility, a sense of peace and harmony that brings happiness to both oneself and others (Rahman, 2014). In the context of

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psychotherapy, spiritual psychotherapy is a technique to achieve healing and mental health for individuals by balancing body, mind, and soul (body, mind, soul). This is because modern psychotherapy is considered to pay less attention to humans' spiritual dimension (Safara & Bhatia, 2010).

Based on these various explanations, it can be understood that indigenous-spiritual-based psychotherapy is an activity carried out for psychological healing disorders and mental health development by involving elements of local culture and a connection with God. Psychotherapy itself can be preventive or curative. Based on this explanation, the Nariyah and Tunjinah *selawat* councils can be categorized as spiritual-indigenous based psychotherapy because these *selawat* councils have elements of local culture and establish a relationship with God.

### ***Overview of Majelis Selawat Nariyah and Tunjinah***

As time went on, science also developed, especially in psychology. One indicator of psychology development is the emergence of psychotherapy variances that are considered to have an element of novelty, for example, the high intensity of psychotherapy research based on spiritual and cultural (indigenous) values. This is because there are a number of cases that have not been resolved using modern psychotherapy without involving spirituality and cultural values. There is one form of culture that is valued in worship and has the potential to become indigenous spiritual-based psychotherapy. The culture is the MZS of Nariyah and Tunjinah conducted by the community in Batur Ceper Klaten, Central Java.

Several research results need to be analyzed in-depth regarding MZS in Nariyah and Tunjinah assemblies. Both assemblies are a social, religious routine of Batur Tegalrejo Ceper Klaten. Both are carried out at the same time, every Thursday after having Isha prayer. These two assemblies have different members. The MZS Nariyah is dominated by the Batur Timur community, while the MZS Tunjinah is dominated by Batur Barat residents. Both of them were also long-established. Based on the information from respondents of AD (Saifuddin 2018b, Interview Respondent AD," 17 Agustus 2018, pukul 07.30 pm - 08.30 pm) and BN (Saifuddin 2018b, Interview Respondent BN," 8 September 2018, pukul 07.45 pm - 09.00 pm), that both of them were unable to trace the first time the two MZS assemblies were established. Because since their childhood, the two assemblies have already existed (the first respondent was born in

1945 while the second one was born in 1947). According to BN, who is the member of the MZS Tunjinah assembly, it had existed since the colonial era. While according to TF (Saifuddin 2019c, “Interview Respondent TF,” 7 April 2019, at 04.45 pm - 05.30 pm), MZS Tunjinah has existed since the range of 1940. Whereas, according to AD, MZS Nariyah also initiated around 1940s.

Both groups are MZS assemblies. However, the recitation in the two assemblies are different. MZS Nariyah recites Selawat Nariyah, while the MZS Tunjinah recites Selawat Tunjinah. The sequence of zikir and selawat done by Nariyah members is to recite zikir and tahlil first, then they read Selawat Nariyah as many as 4,444 times (divided into each member so that the Selawat Nariyah recitation is totally 4,444 times), and ended with prayer and short lecture (Saifuddin 2018b, Interview Respondent AD,” 17 Agustus 2018, pukul 07.30 pm - 08.30 pm). Meanwhile, the zikir sequence of MZS Tunjinah assembly is by reciting the Fatihah Surah gifted to the Prophet, reciting Selawat Tunjinah 10,000 times (divided into each member so that all members totally recite 10,000 times), read the ayatul kursi (QS Al Baqarah verse 255), sending Fatihah surah to the teachers (murshid) of the Tarekat Syadziliyah, reciting dzikr and tahlil, and ending with a short teaching (Saifuddin 2018b, Interview Respondent BN,” 8 September 2018, pukul 07.45 pm - 09.00 pm).

Summary of Interview Result

Respondent	The first time joining the assembly	Motives of joining the assembly	Impacts	Challenges
AD	1970's	Hoping for Syafaat from the Prophet Muhammad PBUH, a form of love for the Prophet, seeking tranquility.	Getting peace of mind, the difficulties of life become resolved and unraveled, the heart becomes calm.	There are still members of the assembly who stop attending the assembly because they cannot provide meals. The

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Respondent	The first time joining the assembly	Motives of joining the assembly	Impacts	Challenges
				assembly members do not memorize the Selawat Nariyah recitations and do not understand the meaning.
NQ	1999	Continuing the routine of reciting the prayer of Nariyah, which was certified by scholars in the Pesantren (Islamic boarding school), seeking the intercession of the Prophet Muhammad PBUH.	Getting better life, especially in household life, and the heart becomes calm or serene.	The attitude of some members of the assembly who do not appreciate the host in providing meals when there is an event that coincided with the assembly, the bustle of each assembly member.
BN	1980's	Seeking peace of life, hoping to get the Syafaat or intercession from the Prophet Muhammad PBUH.	Personal life becomes calmer, people's lives become protected from danger (for example, when invaders will	Banquets or meals at the Tunjinah assembly are luxurious, which can be a burden

Respondent	The first time joining the assembly	Motives of joining the assembly	Impacts	Challenges
			enter the village of Batur)	for the less fortunate host.
TF	2009/2010	Retracing the elders' spiritual practices, a form of love for the Prophet Muhammad PBUH, improving social interaction.	It is difficult to explain and ascertain this assembly's impact because it cannot be calculated mathematically. But, it can be manifested in good family life, all the desires and life processes of children become smooth.	Banquets or meals are not required to be luxurious, only started by a few people then followed by most assembly members; some assembly members are not discipline (they come late) in attending the meetings.

***The Opportunities of Majelis Selawat and Zikir Nariyah and Tunjinah to Become A Spiritual – Indigenous Based Psychotherapy***

There are several opportunities in MZS to become indigenous-spiritual-based community psychotherapy. First, the assembly members state that they feel peace of mind each time they join and perform zikir and selawat in the assembly. This is revealed by respondent AD (Saifuddin 2018b, Interview Respondent AD, 17 Agustus 2018, pukul 07.30 pm - 08.30 pm), respondent BN (Saifuddin 2018b, Interview Respondent BN, 8 September 2018, pukul 07.45 pm - 09.00 pm), dan respondent NQ (Saifuddin 2019b,

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Interview Respondent NQ, 14 April 2019, at 10.20 am - 11.16 am). Life's burden seems to break down so that it does not feel the obstacles of life anymore. This condition can be interpreted that MZS can be a means of catharsis or free association. In the psychodynamic or psychoanalytic paradigm, catharsis or free association becomes one of psychotherapy. Catharsis or free association is a therapy that encourages individuals to expel all negative emotions and fully realize everything that has experienced repression (Freud, 1923) to the subconscious (Sundberg et al., 2001). One source of the problems is when many negative emotions repress into the subconscious and do not want to be aware. So, the solution is to realize it and then neutralize the negative nature of the emotion. One of them is by reciting zikir and selawat. According to Sarwari and Wahab (2014), Soliman and Mohamed (2013), Wulandari and Huriyati (2015), Zakiah Daradjat (Syahid, 2016), and Mardiyono and Songwathana (2009), zikir can make someone calmer, relax, reduce stress, and decrease anxiety.

Secondly, the members revealed that after attending the MZS of Nariyah and Tunjinah, they could improve their resignation. They are surrender to God about everything in their lives. This resignation can arise because the assemblies contain positive recitations and show God's good natures, such as the Almighty, the Willing, the Knower, the Hearing, and so on. This All-God nature then increases the members' awareness level that God is the only goal when the assembly members have reached the level of fatigue or have high life stressors. Besides that, there is also an essential prayer of submission to God in both groups so that the problems faced can be broken down. Furthermore, NQ revealed that the Majelis Selawat Nariyah could help its members reduce stress levels. As previously explained, one of the most common forms of psychological abnormalities is stress. One cause of stress is the amount of life pressure. By improving life's resilience, depressed feelings and thoughts will decrease. Thus, resignation arises, which ultimately creates calm.

Third, the members of both MZS revealed that the recitation of *zikir* and *selawat* made those who were initially not convinced of the provisions of God to be confident of God's promises. This was also revealed by NQ respondent (Saifuddin 2019b, "Interview Respondent NQ," 14 April 2019, at 10.20 am - 11.16 am). This means that the recitation of *zikir* and *selawat* containing positive and good readings (containing the attributes of

God and *wasilah* of the Prophet Muhammad PBUH) led to the cognitive restructuring of the members. As previously explained, one of the most common forms of psychological abnormalities is anxiety. The anxiety is caused by feelings and thoughts that are not sure. On the other hand, according to Corey (2017), Nelson-Jones (2014), and Cully and Teten (2008) based on the rational cognitive and emotive paradigm, one of the mental problem sources is the presence of irrational beliefs and thoughts. Irrational beliefs and thoughts are unhealthy because they do not develop self-skills. These irrational beliefs and thoughts can be solved by changing them in a more rational direction, such as restructuring cognition. The restructuring of awareness can be performed by raising facts about positive aspects (Bakri & Saifuddin, 2019). If in the context of MZS, the facts about good deeds can be raised by reciting *zikir* sentences containing good natures of God and the Prophet. The excellent nature of God and the Prophet, which is the belief in members of the council that God and the Prophet will help and assist members of the assembly in solving life problems, can confront and replace insecurities and all forms of irrational thoughts and beliefs related to life's burdens and problems. According to TF (Saifuddin 2019c, "Interview Respondent TF," 7 April 2019, at 04.45 pm - 05.30 pm), the positive impact of attending Majelis Selawat cannot be explained or calculated with certainty; it can only be felt. Even it is not obtained directly by the members but is accepted by the family. For example, the impact is that the children's school process becomes smooth, their children become cleverer. The impact which is in the form of peace of mind depends on the gratefulness of their Selawat recitation when they were in the assembly. There is a blessing from Allah, which is often not realized, so there is actually a positive impact, but the members do not feel it directly.

Fourth, the recitation of *zikir* and *selawat* which contain God's good nature and the Prophet, encourages its members to prejudice God. This good prejudice will help the members to increase their beliefs. This was revealed by NQ respondent (Saifuddin 2019b, "Interview Respondent NQ," 14 April 2019, at 10.20 am - 11.16 am) and BN respondent (Saifuddin 2018b, Interview Respondent BN," 8 September 2018, at 07.45 pm - 09.00 pm). Prejudice on God is deeply related to the law of attraction. In psychology studies, there is a law of attraction. The law is an attempt to attract objects using energy. This is because each object has electrons controlled with energy, one of which is human energy (Losier, 2008). Even this prejudice also

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elicits positive affirmations that help pull the legal process run (Franckh, 2009). Sentanu (2013) wrote that thinking about something - good or bad - is equivalent to planning something that happens. Furthermore, Erbe Sentanu said humans get something they believe, even if they do not want it. So, humans should think positively and feel positive. Objectively, quantum physicists assert that humans can change the reality (energy structure of quanta) of their lives by changing their thinking and prejudices through feelings at the bottom of the heart. Based on psychology's perspective, positive thinking and feeling positively affect a person's pattern of action. So, when someone thinks positively and feels positive, then that person will have a model of long-term thinking and calm in doing things. In addition, the person will not be burdened by negative assumptions. In the end, it will have an impact on mental health. In the context of psychotherapy, this good prejudice will lead to suggestions. According to Chaplin (1985), suggestion is one of the elements in psychotherapy. Suggestion is something that can influence people's thoughts and behavior.

Fifth, the MZS of Nariyah and Tunjinah have the opportunity to enlarge social support. This was revealed by their members that every time they visited the assemblies, they felt the burden of life being light. In the moments of breaks and tausiyah (religious lecture) at the meetings, they tell each other about the dynamics of their lives. Other members then responded to the story until finally, mutual support emerged.

According to Taylor (King, 2016), social support is information and feedback from people who show that someone is loved, cared for, valued, respected, and involved in communication networks. According to Sarason (Melati & Raudatussalamah, 2012), social support is the existence, willingness, care of reliable people. According to House & Kahn, the forms of social support can be emotional support such as expressions of empathy, attention and concern. Furthermore, the award support like an approval sign for an idea, and instrumental support, for instance, providing assistance directly to others. Then, the example of information support are providing advice, direction, advice, and feedback. (Kumolohadi, 2001),

The social support exists entirely in MZS of Nariyah and Tunjinah. The social support among members makes each person able to do catharsis while at the same time getting positive support for attitudes to solving problems. In addition, more experienced assembly



members can provide social support in the form of direction. There is also *tausiyah* or lecturing in the assembly, which can be social support in information support. This is based on the results of observations. These forms of social support later led the members of the groups to be healthier and more prosperous. Based on several studies, social support can improve mental health (Walen & Lachman, 2000), psychological well-being, and happiness (Papadopoulos, Papakonstantinou, Koutsoklenis, Koustriava, and Kouderi 2015).

On the other hand, if every member is sick or hit by a horror (disaster), other members would donate some money to alleviate the problem; this is the uniqueness of MZS Nariyah. The assembly is held regularly (every Thursday), and it takes turns. If there are poor members of the assembly and turns to host the majelis, then it would be held in the village mosque and the other members use the assembly treasury to meet consumption needs. This was revealed by AD respondent (Saifuddin 2019a, Interview Respondent AD," 12 April 2019, at 08.05 pm - 08.40 pm) and NQ respondent (Saifuddin 2019b, "Interview Respondent NQ," 14 April 2019, at 10.20 am - 11.16 am). Various forms of social support are indicators that the *zikir* and *selawat* assemblies have one of the characteristics of psychotherapy. According to Chaplin (1985), one of the characteristics of psychotherapy is encouraging someone. According to Fallah, Golzari, Dastani, and Akbari (2011), social groups need to be integrated with spirituality elements.

Sixth, MZS of Nariyah and Tunjinah are held regularly (every Thursday). As expressed by respondents AD (Saifuddin 2018b, Interview Respondent AD," 17 Agustus 2018, at 07.30 pm - 08.30 pm), NQ (Saifuddin 2019b, "Interview Respondent NQ," 14 April 2019, at 10.20 am - 11.16 am), BN (Saifuddin 2018b, Interview Respondent BN," 8 September 2018, at 07.45 pm - 09.00 pm), and TF (Saifuddin 2019c, "Interview Respondent TF," 7 April 2019, at 04.45 pm - 05.30 pm) the assemblies have never been off. So, the MZS community is a means of conditioning or habituation to improve mental conditions in the right way. Conditioning finally forms a pattern in each member so that the assemblies can cope with the problem. As explained by Chaplin, that one element of psychotherapy is the presence of conditioning. In addition, when the MZS is able to have a positive impact on the peace of mind, such as research of Kumala, Kusprayogi, and Nashori (2017) and Fourianalistyawati (2017).

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Moreover, according to Fananie and Sabardila (2000), majelis tahlil – which can also be considered as a form of MZS, because it also performs recitation of *zikir* and *selawat* - is a tradition that has a divine dimension, connectivity with God (*hablun minAllâh*) that can provide a spiritual shower, calmness, coolness, and increase faith, while also having a social dimension (*hablun minannâs*) that can foster a sense of brotherhood, unity and togetherness. Such belief was clearly expressed by Muslim societies from various groups, both conservative, modernist, and *abangan*. When *zikir* and *selawat* are able to have a positive impact in the form of peace of mind, it becomes a positive reinforcement to repeat the *zikir* and *selawat* recitation.

About the positive therapeutic effects, TF respondent (Saifuddin 2019c, “Interview Respondent TF,” 7 April 2019, at 04.45 pm - 05.30 pm) considers that the assembly can indeed have a positive impact on the form of peace of mind and other positive impacts. However, if the assembly is considered the psychotherapy that can drastically change a person's condition, then that assumption still needs to be tested. In fact, according to TF respondents, psychotherapy can make significant changes in a person, which is done by *habaib* or *murshid* (a *tarekat* teacher). The TF's presumption is understandable considering that he/she is a member of the Tarekat Syadziliyah. She was pledged by Habib Luthi bin Yahya Pekalongan, besides being a member of the Majelis Selawat Tunjinah. According to TF, murshids may even not need to pray, blow water, and then the water will cause a change someone when they are drunk by that person.

The Table (Summary of the Elements of Psychotherapy in the MZS Selawat Nariyah and Tunjinah)

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Elements of Psychotherapy According to		Majelis Selawat Nariyah and Tunjinah
Freud (1923), Freud (Sundberg et al., 2001)	Catharsis	members. During reciting Selawat Nariyah and Tunjinah, there is a behavior devoting a gloomy emotional atmosphere. Especially for the members who understand the meaning of the <i>selawat</i> and have confidence that it can be a means to help with life's difficulties. So, the Selawat assemblies became the media for catharsis.
Alford and Beck (1997); Beck and Weishaar (2005)	Cognitive reconstruction	Positive beliefs and suggestions built on the benefits and positive effects of attending MZS Nariyah and Tunjinah can reconstruct or replace irrational beliefs that they cannot face the difficulties of life.
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***The Challenges of Majelis Selawat and Zikir (MZS) Nariyah and Tunjinah to Become A Spiritual – Indigenous Based Psychotherapy***

The challenges of the assemblies can be explained below. First, regarding the correlation between members' economic capacity and banquet/meals when the assembly is held. Majelis Nariyah has a different pattern from Majelis Tunjinah in this matter. According to the first respondent, Majelis Nariyah has a culture to provide a simple banquet (meal and drink). Meanwhile, according to BN respondent, Majelis Tunjinah is a vice versa. It has a culture of providing banquets that can be considered more than ordinary or quite

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luxurious. There are three breaks in Tunjinah Majelis, each served a feast, namely drinking, snacks, soup, and main meals (rice and side dishes). This condition is considered burdensome for its members, primarily from the lower economic class. According to the first and second respondents, several members left the assemblies because they were unable to provide the banquet.

Such conditions cause new stresses or stressors for the members. One of the members' aims to join the assembly is to seek tranquility and comfort. On the other hand, feelings of inadequacy and discomfort if they cannot provide proper food will become a new pressure. Thus, they tend to leave from the assemblies (as expressed by TF respondent) or not attend to the MZS when the host's turn is getting closer until the order of the host has passed (as stated by the respondent AD and NQ). This behavior can then be considered maladaptive behavior (avoiding adjustment). As for Nevid, Rathus, and Greene (2017), it is one indicator of abnormal behavior.

Basically, according to respondents of BN (Saifuddin 2018b, Interview Respondent BN," 8 September 2018, at 07.45 pm - 09.00 pm) and TF (Saifuddin 2019c, "Interview Respondent TF," 7 April 2019, at 04.45 pm - 05.30 pm), MZS Tunjinah does not require such dishes and meals. However, it has been a tradition, so the assembly members will continue the practice without considering its members' economic condition. Furthermore, TF, as the respondent explained that this luxurious banquet provision was initially carried out by several members of the assembly when they hosted it. Furthermore, the banquet provision becomes a reference and habit. This condition can actually be challenging, especially if the host of Majelis Tunjinah is in an economically disadvantaged condition. This can be considered burdensome, so that it can become a stressor. Some MZS Nariyah, whose banquet provision is simpler than MZS Tunjinah, objected to being the host, so they resigned from the assembly. It was revealed by respondents AD (Saifuddin 2019a, Interview Respondent AD," 12 April 2019, at 08.05 pm - 08.40 pm) and NQ (Saifuddin 2019b, "Interview Respondent NQ," 14 April 2019, at 10.20 am - 11.16 am).

Secondly, the recitation of *zikir* and *selawat* like this is prone to the rhythm without appreciation. If it is so, then it becomes less psychological impact. Ideally, every ritual must be carried out with gratitude or involving the affective and emotional side. According to AD respondent, some did not know the meaning of recitation of *zikir* and *selawat*. Nevertheless, they believe that there

will be a positive impact felt after the recitation of *zikir* and *selawat*, for example, the positive impact of God's promise to give *syafa'at* (privileged help) to anyone who reads or recites it a lot.

Between its' belief and understanding of the meaning of *selawat* are basically related. When someone understands the meaning of *selawat*, then he/she will feel easier to experience. In the end, there will be confidence in the benefits of *selawat*. On the other hand, for common people who do not understand the meaning, teaching from others (religious teacher) that *selawat* Nariyah and Tunjinah have benefits and can have a positive impact, can also build confidence in that person. Nevertheless, according to TF (Saifuddin 2019c, "Interview Respondent TF," 7 April 2019, at 04.45 pm - 05.30 pm) that currently, some groups of Muslims are building narratives that *selawat* Nariyah and Tunjinah are new (*bid'âh*) in the Islamic religious practice so that they are considered heretical and not useful. This condition will make the members' beliefs vulnerable.

Third, according to AD respondent (Saifuddin 2018b, Interview Respondent AD," 17 Agustus 2018, at 07.30 pm - 08.30 pm), there is an assembly member who does not memorize the recitations. As has been explained, that *Selawat* Nariyah and Tunjinah are believed to have *fadhilah* or usability if it is read on certain numbers. *Selawat* Nariyah's recitation is believed to be able to unravel the complexity of the mind and heart if it is read as many as 4,444 times, while *Selawat* Tunjinah must be read 10,000 times to be able to reach the form of feeling and mind. To be able to reach this number, the reading of both Nariyah and Tunjinah *selawat* is shared with each member of the assembly who comes. On the other hand, according to AD respondent, there are several assembly members who did not memorize the recitations which made the benefit/*fadhilah* less achievable. So, the members only recite *zikir* and *selawat* briefly. In contrast to the respondent AD, according to NQ (Saifuddin 2019b, "Interview Respondent NQ," 14 April 2019, at 10.20 am - 11.16 am) that the number of recitations or target for recitation does not determine *fadhilah* availability. This depends on the level of confidence and the steadiness of the members. If the target is forced, it is possible for the members to be unable and potentially out of the assembly. *Selawat* Nariyah recitation is 4,444 times divided by the assembly members attending the meeting. For example, if 4,444 times are shared with 30 people, each member of the assembly must read as many as 149 times. However, not every member can read that

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much. So, if they are forced, they would be unable and would not join the assembly again.

Meanwhile, according to TF respondent (Saifuddin 2019c, "Interview Respondent TF," 7 April 2019, at 04.45 pm - 05.30 pm), the recitation target which was not reached in the Selawat Nariyah (which was 4,444 times) could be replaced by the recitation of *hizb jalbir rizqi* compiled by Habib Umar bin Hasan bin Thaha. Nevertheless, based on the observation, the recitation is not applied in the Selawat Nariyah. The target that was not reached in Selawat Tunjinah (the target of 10,000 times) can be replaced by reciting Ayatul Kursi (Q.S. Al Baqarah verse 255) 20 times each person. This means that members of the assembly do not need to worry that the inadequacy of the recitation number of Selawat Nariyah and Tunjinah will eliminate *fadhilah* and the impact of the *selawat*. Other simpler recitation and the function of patching up the lack of readings will be an essential modality for the assembly members to maintain the confidence and heart steadiness of *fadhilah* from the recitation of Selawat Nariyah and Tunjinah. On the other hand, according to TF (Saifuddin 2019c, "Interview Respondent TF," 7 April 2019, at 04.45 pm - 05.30 pm) and NQ (Saifuddin 2019b, "Interview Respondent NQ," 14 April 2019, at 10.20 am - 11.16 am), the number of *zikir* and *selawat* recitation does not always have an impact. The impact that arises is due to the stability and confidence of the heart. So, even though the number of targeted recitations is not achieved, if Selawat Nariyah and Tunjinah are recited with a strong and confident heart, they will have an impact, such as peace of mind and ease of life.

Fourth, the chances of *zikir* and *selawat* as a psycho-education facility still cannot be optimized. On the one hand, based on information from respondents AD, NQ, TF, and BN, as well as the results of observations, there is a brief lecturing which its contents are adapted to conditions, for example, discussing social worship, or the hereafter and death. On the other hand, the recitation can be combined with psycho-education about the community's psychological problems. In addition, it can also be a kind of interactive dialogue so that the members of MZS have literacy about mental health while getting the peace of mind.

***The Opportunities of Majelis Selawat and Zikir Nariyah and Tunjinah to Become A Spiritual – Indigenous Based Psychotherapy***

There are several opportunities in MZS to become indigenous-spiritual-based community psychotherapy. First, the assembly members state that they feel peace of mind each time they join and perform zikir and selawat in the assembly. This is revealed by respondent AD (Saifuddin 2018b, Interview Respondent AD, 17 Agustus 2018, pukul 07.30 pm - 08.30 pm), respondent BN (Saifuddin 2018b, Interview Respondent BN, 8 September 2018, pukul 07.45 pm - 09.00 pm), dan respondent NQ (Saifuddin 2019b, Interview Respondent NQ, 14 April 2019, at 10.20 am - 11.16 am). Life's burden seems to break down so that it does not feel the obstacles of life anymore. This condition can be interpreted that MZS can be a means of catharsis or free association. In the psychodynamic or psychoanalytic paradigm, catharsis or free association becomes one of psychotherapy. Catharsis or free association is a therapy that encourages individuals to expel all negative emotions and fully realize everything that has experienced repression (Freud, 1923) to the subconscious (Sundberg et al., 2001). One source of the problems is when many negative emotions repress into the subconscious and do not want to be aware. So, the solution is to realize it and then neutralize the negative nature of the emotion. One of them is by reciting zikir and selawat. According to Sarwari and Wahab (2014), Soliman and Mohamed (2013), Wulandari and Huriyati (2015), Zakiah Daradjat (Syahid, 2016), and Mardiyono and Songwathana (2009), zikir can make someone calmer, relax, reduce stress, and decrease anxiety.

Secondly, the members revealed that after attending the MZS of Nariyah and Tunjinah, they could improve their resignation. They are surrender to God about everything in their lives. This resignation can arise because the assemblies contain positive recitations and show God's good natures, such as the Almighty, the Willing, the Knower, the Hearing, and so on. This All-God nature then increases the members' awareness level that God is the only goal when the assembly members have reached the level of fatigue or have high life stressors. Besides that, there is also an essential prayer of submission to God in both groups so that the problems faced can be broken down. Furthermore, NQ revealed that the Majelis Selawat Nariyah could help its members reduce stress levels. As previously explained, one of the most common forms of psychological abnormalities is stress. One cause of stress is the amount of life pressure. By improving life's resilience, depressed feelings and

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thoughts will decrease. Thus, resignation arises, which ultimately creates calm.

Third, the members of both MZS revealed that the recitation of *zikir* and *selawat* made those who were initially not convinced of the provisions of God to be confident of God's promises. This was also revealed by NQ respondent (Saifuddin 2019b, "Interview Respondent NQ," 14 April 2019, at 10.20 am - 11.16 am). This means that the recitation of *zikir* and *selawat* containing positive and good readings (containing the attributes of God and *wasilah* of the Prophet Muhammad PBUH) led to the cognitive restructuring of the members. As previously explained, one of the most common forms of psychological abnormalities is anxiety. The anxiety is caused by feelings and thoughts that are not sure.

On the other hand, according to Corey (2017), Nelson-Jones (2014), and Cully and Teten (2008) based on the rational cognitive and emotive paradigm, one of the mental problem sources is the presence of irrational beliefs and thoughts. Irrational beliefs and thoughts are unhealthy because they do not develop self-skills. These irrational beliefs and thoughts can be solved by changing them in a more rational direction, such as restructuring cognition. The restructuring of awareness can be performed by raising facts about positive aspects (Bakri & Saifuddin, 2019). If in the context of MZS, the facts about good deeds can be raised by reciting *zikir* sentences containing good natures of God and the Prophet. The excellent nature of God and the Prophet, which is the belief in members of the council that God and the Prophet will help and assist members of the assembly in solving life problems, can confront and replace insecurities and all forms of irrational thoughts and beliefs related to life's burdens and problems.

According to TF (Saifuddin 2019c, "Interview Respondent TF," 7 April 2019, at 04.45 pm - 05.30 pm), the positive impact of attending Majelis Selawat cannot be explained or calculated with certainty; it can only be felt. Even it is not obtained directly by the members but is accepted by the family. For example, the impact is that the children's school process becomes smooth, their children become cleverer. The impact which is in the form of peace of mind depends on the gratefulness of their Selawat recitation when they were in the assembly. There is a blessing from Allah, which is often not realized, so there is actually a positive impact, but the members do not feel it directly.



Fourth, the recitation of *zikir* and *selawat* which contain God's good nature and the Prophet, encourages its members to prejudice God. This good prejudice will help the members to increase their beliefs. This was revealed by NQ respondent (Saifuddin 2019b, "Interview Respondent NQ," 14 April 2019, at 10.20 am - 11.16 am) and BN respondent (Saifuddin 2018b, Interview Respondent BN," 8 September 2018, at 07.45 pm - 09.00 pm). Prejudice on God is deeply related to the law of attraction. In psychology studies, there is a law of attraction. The law is an attempt to attract objects using energy. This is because each object has electrons controlled with energy, one of which is human energy (Losier, 2008). Even this prejudice also elicits positive affirmations that help pull the legal process run (Franckh, 2009). Sentanu (2013) wrote that thinking about something - good or bad - is equivalent to planning something that happens. Furthermore, Erbe Sentanu said humans get something they believe, even if they do not want it. So, humans should think positively and feel positive. Objectively, quantum physicists assert that humans can change the reality (energy structure of quanta) of their lives by changing their thinking and prejudices through feelings at the bottom of the heart. Based on psychology's perspective, positive thinking and feeling positively affect a person's pattern of action. So, when someone thinks positively and feels positive, then that person will have a model of long-term thinking and calm in doing things. In addition, the person will not be burdened by negative assumptions. In the end, it will have an impact on mental health. In the context of psychotherapy, this good prejudice will lead to suggestions. According to Chaplin (1985), suggestion is one of the elements in psychotherapy. Suggestion is something that can influence people's thoughts and behavior.

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The challenges of the assemblies can be explained below. First, regarding the correlation between members' economic capacity and banquet/meals when the assembly is held. Majelis Nariyah has a different pattern from Majelis Tunjinah in this matter. According to the first respondent, Majelis Nariyah has a culture to provide a simple banquet (meal and drink). Meanwhile, according to BN respondent, Majelis Tunjinah is a vice versa. It has a culture of providing banquets that can be considered more than ordinary or quite luxurious. There are three breaks in Tunjinah Majelis, each served a feast, namely drinking, snacks, soup, and main meals (rice and side dishes). This condition is considered burdensome for its members, primarily from the lower economic class. According to the first and second respondents, several members left the assemblies because they were unable to provide the banquet.

Such conditions cause new stresses or stressors for the members. One of the members' aims to join the assembly is to seek tranquility and comfort. On the other hand, feelings of inadequacy and discomfort if they cannot provide proper food will become a new pressure. Thus, they tend to leave from the assemblies (as expressed by TF respondent) or not attend to the MZS when the host's turn is getting closer until the order of the host has passed (as stated by the respondent AD and NQ). This behavior can then be considered maladaptive behavior (avoiding adjustment). As for Nevid, Rathus, and Greene (2017), it is one indicator of abnormal behavior.

Basically, according to respondents of BN (Saifuddin 2018b, Interview Respondent BN," 8 September 2018, at 07.45 pm - 09.00 pm) and TF (Saifuddin 2019c, "Interview Respondent TF," 7 April 2019, at 04.45 pm - 05.30 pm), MZS Tunjinah does not require such dishes and meals. However, it has been a tradition, so the assembly members will continue the practice without considering its members' economic condition. Furthermore, TF, as the respondent explained that this luxurious banquet provision was initially carried out by several members of the assembly when they hosted it. Furthermore, the banquet provision becomes a reference and habit. This condition can actually be challenging, especially if the host of Majelis Tunjinah is in an economically disadvantaged condition. This can be considered burdensome, so that it can become a stressor. Some MZS Nariyah, whose banquet provision is simpler than MZS Tunjinah, objected to being the host, so they resigned from the assembly. It was revealed by respondents AD (Saifuddin 2019a, Interview Respondent AD," 12 April 2019, at 08.05 pm - 08.40 pm)

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and NQ (Saifuddin 2019b, "Interview Respondent NQ," 14 April 2019, at 10.20 am - 11.16 am).

Secondly, the recitation of *zikir* and *selawat* like this is prone to the rhythm without appreciation. If it is so, then it becomes less psychological impact. Ideally, every ritual must be carried out with gratitude or involving the affective and emotional side. According to AD respondent, some did not know the meaning of recitation of *zikir* and *selawat*. Nevertheless, they believe that there will be a positive impact felt after the recitation of *zikir* and *selawat*, for example, the positive impact of God's promise to give *syafa'at* (privileged help) to anyone who reads or recites it a lot.

Between its' belief and understanding of the meaning of *selawat* are basically related. When someone understands the meaning of *selawat*, then he/she will feel easier to experience. In the end, there will be confidence in the benefits of *selawat*. On the other hand, for common people who do not understand the meaning, teaching from others (religious teacher) that *selawat* Nariyah and Tunjinah have benefits and can have a positive impact, can also build confidence in that person. Nevertheless, according to TF (Saifuddin 2019c, "Interview Respondent TF," 7 April 2019, at 04.45 pm - 05.30 pm) that currently, some groups of Muslims are building narratives that *selawat* Nariyah and Tunjinah are new (*bid'âh*) in the Islamic religious practice so that they are considered heretical and not useful. This condition will make the members' beliefs vulnerable.

Third, according to AD respondent (Saifuddin 2018b, Interview Respondent AD," 17 Agustus 2018, at 07.30 pm - 08.30 pm), there is an assembly member who does not memorize the recitations. As has been explained, that Selawat Nariyah and Tunjinah are believed to have *fadilah* or usability if it is read on certain numbers. Selawat Nariyah's recitation is believed to be able to unravel the complexity of the mind and heart if it is read as many as 4,444 times, while Selawat Tunjinah must be read 10,000 times to be able to reach the form of feeling and mind. To be able to reach this number, the reading of both Nariyah and Tunjinah *selawat* is shared with each member of the assembly who comes. On the other hand, according to AD respondent, there are several assembly members who did not memorize the recitations which made the benefit/*fadilah* less achievable. So, the members only recite *zikir* and *selawat* briefly. In contrast to the respondent AD, according to NQ (Saifuddin 2019b, "Interview Respondent NQ," 14 April 2019, at 10.20 am - 11.16 am) that the number of recitations or target for recitation does not

determine *fadilah* availability. This depends on the level of confidence and the steadiness of the members. If the target is forced, it is possible for the members to be unable and potentially out of the assembly. *Selawat* Nariyah recitation is 4,444 times divided by the assembly members attending the meeting. For example, if 4,444 times are shared with 30 people, each member of the assembly must read as many as 149 times. However, not every member can read that much. So, if they are forced, they would be unable and would not join the assembly again.

Meanwhile, according to TF respondent (Saifuddin 2019c, "Interview Respondent TF," 7 April 2019, at 04.45 pm - 05.30 pm), the recitation target which was not reached in the *Selawat* Nariyah (which was 4,444 times) could be replaced by the recitation of *hizb jalbir rizqi* compiled by Habib Umar bin Hasan bin Thaha. Nevertheless, based on the observation, the recitation is not applied in the *Selawat* Nariyah. The target that was not reached in *Selawat* Tunjinah (the target of 10,000 times) can be replaced by reciting Ayatul Kursi (Q.S. Al Baqarah verse 255) 20 times each person. This means that members of the assembly do not need to worry that the inadequacy of the recitation number of *Selawat* Nariyah and *Tunjinah* will eliminate *fadhilah* and the impact of the *selawat*. Other simpler recitation and the function of patching up the lack of readings will be an essential modality for the assembly members to maintain the confidence and heart steadiness of *fadhilah* from the recitation of *Selawat* Nariyah and *Tunjinah*. On the other hand, according to TF (Saifuddin 2019c, "Interview Respondent TF," 7 April 2019, at 04.45 pm - 05.30 pm) and NQ (Saifuddin 2019b, "Interview Respondent NQ," 14 April 2019, at 10.20 am - 11.16 am), the number of *zikir* and *selawat* recitation does not always have an impact. The impact that arises is due to the stability and confidence of the heart. So, even though the number of targeted recitations is not achieved, if *Selawat* Nariyah and *Tunjinah* are recited with a strong and confident heart, they will have an impact, such as peace of mind and ease of life.

Fourth, the chances of *zikir* and *selawat* as a psycho-education facility still cannot be optimized. On the one hand, based on information from respondents AD, NQ, TF, and BN, as well as the results of observations, there is a brief lecturing which its contents are adapted to conditions, for example, discussing social worship, or the hereafter and death. On the other hand, the recitation can be combined with psycho-education about the community's psychological problems. In addition, it can also be a kind of

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interactive dialogue so that the members of MZS have literacy about mental health while getting the peace of mind.

### **Conclusion**

Based on the discussion, it can be concluded that MZS has several opportunities and challenges. The assembly can be indigenous-spiritual psychotherapy for the community that can improve its members' mental health and is a curative effort to imbalance psychological conditions. This is due to the element of catharsis or free association, the occurrence of cognition restructuring of the members, the creation of social support among the members, and stimuli to prejudice well. Nonetheless, MZS also has challenges that can threaten its role as psychotherapy. The challenges are such as habits to provide expensive banquets so that it is vulnerable to burden the members who are hosting; the members who do not memorize zikir and selawat recitation, and have not optimized the zikir as a means of psychotherapy.

Based on the conclusion, this study results in several recommendations or suggestions. First, maintain the routine or continuity of MZS so that the majelis continues to be carried out. Secondly, to change the tradition of banquet provision, it must be adjusted to the host's economic condition or provide financial assistance to its host members. It does not have the potential to become a stressor. Third, to socialize the Muslim forum and to combine it with psycho-education. This section is an effort to improve members' knowledge regarding mental health and mental disorders. In addition, it can also be an interactive dialogue on various problems that members are experiencing, so that it can become group counseling.

Consequently, the provider of the Muslim forum should have knowledge of psychological health and mental disorders. Or, MZS can work with psychologists on psycho-education and interactive dialogue. Fourth, it provides encouragement for members of the majelis who are not able to memorize the recitations. If it is impossible for them to memorize (for example, due to age reason), they can give new positive expectations to the members. If the members cannot achieve fadilah because they are not able to meet the required recitation number as its prerequisite, then the majelis can provide new positive beliefs. For instance, the assembly is still



expected to have an impact on peace of mind and becomes a means of remembering God, so that God will give His attention to the members.

There are other things of concern in this study. This study produced that there were therapeutic elements in the majelis zikir and selawat Nariyah and Tunjinah. Thus, MZS has the potential to become psychotherapy methods and techniques. Nonetheless, further studies are still needed on these findings. A method is considered as psychotherapy if it has several elements, for example, an element of increasing awareness, self-improvement, changing mindset, and developing self-quality. On the other hand, the mechanism of psychotherapy also involves the presence of people who provide psychotherapy (called psychotherapists and have legality or licenses) and people who are given psychotherapy. In this mechanism, there is informed consent and an assessment process that produces a diagnosis. In fact, the MZS Nariyah and Tunjinah have impact on the tranquility of the soul and there are therapeutic elements. However, the process of MZS Nariyah and Tunjinah did not involve the presence of psychotherapists, the absence of discussions about agreements, and the absence of an assessment process and diagnosis. Therefore, further formulation needs to be made so that MZS Nariyah and Tunjinah can become structured psychotherapy without degrading the level of the solemnity of the majelis.

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