

QUANTUM RECITATION THERAPY IN *SYAIR NASIHAT* AS AN ALTERNATIVE TO STRENGTHEN MENTAL AND SPIRITUAL EFFORTS DURING AND POST-PANDEMIC COVID 19

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ABSTRACT

Syair Nasihat (*SN*) is a classic Malay literary work written using Arabic letters/characters and in Malay. This *SN* contains various kinds of advice for humans to be able to achieve the happiness of life, both in this world and in the hereafter. This teaching is still considered very relevant to human life in the postmodern era, which is even further away from religious values. As a result, it is difficult for humans to find true happiness in every episode of their life. Therefore, a study on *SN* needs to be done so that postmodern humans can at least get inspiration to be able to find true happiness in the process of life. The research method used is the philological method. This method is intended so that researchers can present good and correct text edits. Furthermore, the edits are studied with content analysis, particularly those related to the quantum concepts of dhikr. The concept of quantum dhikr therapy is contained in the *SN* text, namely (1) oral dhikr; (2) heart remembrance; (3) mind remembrance; and (4) deeds dhikr. This quantum dhikr study is expected to provide an overview and simultaneously convince readers/connoisseurs of *SN* about the potential of dhikr that can be used as an alternative to strengthen mentally and spiritually, both during the Covid 19 pandemic and post-pandemic.

Keywords: advice verse, therapy, quantum dhikr, strengthen mentally, and spiritually

A. INTRODUCTION

The Covid 19 outbreak is truly a pandemic that has shaken the world from various aspects of life, such as health, economy, education, transportation, development, and culture. Some experts firmly state that this pandemic has changed world civilization. This is what has become known as the "New Normality", which is a new (never before) normal state (Tim, 2020). With this New Normal Era, people are required to be able to adapt to completely new patterns of life.

Besides, Covid 19 which has hit the world has also caused various fears and panic in itself for people around the world. What's more, the thick aroma of mystification has also spread through the news in various media. Of course, this has contributed to various state policies in responding to and anticipating the Covid 19 pandemic (Žižek, 2020). Each region consciously began to closely monitor all the entrances and exits in its territory. Several countries have firmly "closed" the routes that have been open so far. It is in this context that every country has begun to realize the importance of independence and sovereignty in many ways, including food, medicine, the economy, and so on. The Indonesian government itself is rapidly re-focusing the budget to overcome the impact of Covid 19 so

that it does not get worse (Liang, 2020). Most of the budget is allocated for accelerating drug or vaccine discovery (which is currently entering the stage 3 clinical trial phase) and accelerating economic impact recovery (by channeling the budget for MSMEs and non-ASN workers as well as BPJS Ketenagakerjaan participants with an income of <5 million (Dewayani, 2020). This is intended so that the Covid 19 pandemic can be handled properly and correctly so that the country's economy does not fall to the brink of a prolonged recession.

From the health aspect, the Food and Drug Supervisory Agency (BPOM) and the Ministry of Health and institutions under its auspices are synergizing with BUMN (Biofarma and Kimia Farma) and universities to immediately accelerate phase 3 clinical trials on the covid-19 vaccine. The assumption is that the vaccine can pass the stage 3 test so that it can be mass-produced immediately for the safety of all citizens. This means that all the stakeholders of this nation are seriously exerting all their power and efforts so that this pandemic can be resolved immediately. Therefore, we need to reopen the historical records of the life of our ancestors that are contained in ancient texts. This is done because disease outbreaks have also occurred in the history of human civilization (Fathurahman, 2020). At least, based on existing records, it is known that Covid 19 is the 11th pandemic in the history of human life ("Virus corona: Sejarah menunjukkan wabah bisa ubah peradaban dan meruntuhkan dinasti - BBC News Indonesia," n.d.), (Mukaromah, 2020), (Nursastri, 2020). So, learning again from ancestral wisdom in dealing with various pandemics can be used as a kind of inspiration for solving the problem of handling Covid 19 (Roza, 2014), (Wirajaya, 2010), (Wirajaya, 2020). At least, people can still achieve hope because this pandemic has been going on for more than 1 year. The lack of hope will certainly make the human body's immune system drop drastically. As a result, humans can be trapped in a sense of hopelessness, depression, and are susceptible to various diseases (Sholihin, 2004).

One of the ancient texts that contain the concept of quantum dhikr therapy is *Syair Nasihat* (hereinafter abbreviated as SN). SN is one of the Classical Malay literary works which contains the concept of quantum dhikr therapy. Recitation is part of Islamic teachings that contain the understanding, namely prayers or praises to Allah SWT which are repeated repeatedly (Agus, 2014; Sibawaihi, 2004; Tim, 2020). In other words, dhikr is a worship activity that tries to strengthen faith and beliefs related to all things human life, both in the realm of the world and the hereafter. In simple terms, dhikr can be classified into two, namely oral dhikr and silent remembrance (sir) (Setyowati, 2017). Thus, the quality of a person's dhikr will greatly affect the level of devotion to worship in general. A high level of solemnity will occur or are formed when the human heart is clean from sins, both minor sins, and big sins, and is sincere so that the dhikr activity can cause a comfortable, good, and calm feeling. This feeling can then make the mind positive. This kind of devotion then makes humans feel closer to God's "frequency" so that they can easily realize everything they need (Agus, 2014; Wirajaya, 2020; Wirajaya, Sudardi, Istadiyantha, & Wardo, 2020).

Armed with this awareness, it is hoped that humans will increase in faith and piety so that they are more careful in living every process of their life in the natural world. That nothing escapes the control of God and there is no one good or evil thing that will not be rewarded accordingly. This is one of the manifestations of God's justice (Al-Jauziah, 1998). Awareness of quantum dhikr is also able to provide peace of mind because it is nurtured with happy, sincere, and ihsan characteristics. Peace of mind can lead humans to true happiness (Hamka, 2020; Karam, 2020). Peace of mind can also affect aspects of human health in general (Wirajaya, 2019).

The concept of quantum dhikr therapy is contained in the SN text, namely (1) oral dhikr; (2) heart remembrance; (3) mind remembrance; and (4) deeds dhikr. Thus, dhikr to Allah SWT is not just chanting the name of Allah SWT in the mouth or the mind and heart. However, dhikr to Allah SWT is to remember His asthma, substance, nature, and affinity. Then, surrender to Him our life and death so that there will be no more worry and fear or trembling in facing all kinds of trials and trials. Death for humans is a meeting and the return of the spirit to God the concrete creator, remembrance of Allah SWT is to feel the existence of Allah SWT is so close that we can't behave indecently before Him, cheat, and disregard His commands (Wirajaya, 2020; Wirajaya et al., 2020).

These kinds of teachings are of course very much needed by the modern society which is "far away" from the touches of spiritualism (Agung, 2007). Because all this time, the thinking of modern society has assumed that the only way to achieve happiness is the fulfillment and satisfaction of material needs only. After everything is fulfilled, humans have not been able to find true happiness. What happens is that humans are increasingly thrown into a "void" situation because they have placed themselves far away from the nature of their creation (Hidayat, 2019). The pattern of modern life has also made humans exalt logic more than promote conscience. As a result, there arises a deep longing at the bottom of the human soul for the touch of spiritualistic values that can free from the shackles of the world (Wirajaya, 2019).

With this awareness, humans become motivated to always do good and do their best as a form of offering their devotion to God Almighty. What is in his mind is solely for the sake of winning the pleasure of Allah SWT. This is what many people term spiritual intelligence (Sholihin, 2004). This then can provide a sense of meaning and purpose of life-based on the values of faith which are always implemented in all activities of human life.

B. METHOD

This research uses two methods, namely: general methods and special methods. The general method used in research is qualitative methods (Haris Herdiansyah, 2012; Ratna, 2015; Sangidu, 2007) They Argue that qualitative methods are methods that utilize interpretive methods by presenting in the form of descriptions. Based on the above opinion, this study presents the results of the analysis in the form of a description. The special method used in this research is the philological research method (Fathurahman, 2010; Ikram, 2019; Wirajaya, 2020).

Based on the results of the inventory of the manuscripts, it is known that SN manuscripts are plural manuscripts, so the text edition method used is the ledger method (Djamaris, 2002; Fathurahman, 2015; Ikram, 2019). Furthermore, the literary research method was used with a health anthropological approach (Azwar, 1992; Triratnawati, 2019; Wirajaya, 2015). This is intended to reveal local wisdom, especially related to the concept of quantum dhikr therapy as an alternative to traditional medicine contained in the SN text.

C. RESULT AND DISCUSSION

The Concept of Quantum Recitation Therapy

The concept of quantum dhikr therapy offered by *SN* can be seen in the *SN* quote as follows.

imanmu jangan berubah lagi	your faith don't change again
tetapkan olehmu di dalam hati	decide by you in your heart

zikirmu jangan henti-henti your dhikr don't stop
 siang dan malam jangan bertanggal (SN, h. day and night do not date (SN, p. 63)
 63)

Based on the verse quote, it is clear that the author of *SN* wants to convey that faith or belief in the existence of God should never change or change. Then, to retain that faith and belief, it is necessary to cultivate the activity of dhikr that never stops. Because in fact, all our life activities are forms of worship to Allah SWT. This is also in line with the word of Allah SWT as follows.

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Al-ladzīna āmanū wa tathmainnu qulūbuhum bi dzikri’l-Lāhi. Alā bi dzikri’l-Lāhi tathmainnu al-qulūbu.

(Namely) those who believe and have their hearts at ease by remembering Allah. Remember, it is only by remembering Allah that the heart can be at peace (QS. Ar-Ra’du [13]: 28).

Based on the quote from the verse, it can be seen how Allah SWT affirms that a peaceful human heart will impact up to his calm and gentle daily behavior. Conversely, for those who are stressed, tense, and angry, then their life behavior will also become tense. The tension that exists can also be an indication that there has been an imbalance of energy in a person's body. Therefore, Allah Most High has guided by saying that peace can only be obtained through dhikr to Him. In other words, we can get the balance of energy in the body and the softness and health of our skin through dhikr to Allah SWT. So, through this verse, Allah SWT wants to tell that dhikr and reciting the Qur'an is the same as stimulating in the form of resonant vibrations - electromagnetic vibrations to our body's energy system.

The concept of dhikr is in line with the Javanese concept, which means *patrap*, namely immoral, civilized people. A person's civilization or morality is determined by the standpoint of his life and morality in the profound sense of the word and is tied to the main conditions, namely being able to master oneself, which are described as follows.

First, to fully control the body, which means being able to control the passage of breath and blood, so that people do not get angry quickly and are not easily manipulated by their nerves (nervous), which has great benefits for the health of the human body. Second, mastering feelings, which can withstand anger, annoyance, sadness, fear, and so on, so that under any circumstances always calm and patient. It is therefore easier to take precise actions. Third, mastering the mind, so that the thought in the spare time does not wander around on its own with no direction and purpose, but can be directed to gain understanding and awareness of important life issues (El Firdausy, 2017).

The *patrap* (dhikr and conscious) in Islam is idealized in the figure of the Prophet Muhammad as *uswatun hasanah*, a role model who is fearless, undaunted under any circumstances. He is always patient, calm, and always overwhelmed by compassion for fellow living beings. Therefore, he is loved by all mankind, and he also loves all creatures created by Allah SWT (El Firdausy, 2017).

Thus, dhikr to Allah is not just chanting the name of Allah SWT in the mouth or the mind and heart. Verbal dhikr is chanting the name of Allah repeatedly and one level above oral dhikr is the presence of thoughts about Allah Most High in the heart. Then, he tried to enforce Allah's Shari'a on earth and make Al-Qur'an in his daily life. Apart from that, dhikr also includes improving the quality of daily charities and making the dhikr a new creativity spur in working by exerting intentions to Allah SWT.

Based on this description, it can be emphasized that the concept of quantum dhikr therapy developed in the SN text is (1) oral dhikr; (2) silent remembrance; (3) remembrance with the mind; and (4) dhikr with deeds. In the remembrance practice, it is also combined with other alternative medical service systems (alternative systems of medical practice), namely through ablution water therapy; aromatherapy; prayer; fasting; keep yourself from food and drink that is *haram* or *subhat*; as well as ozone therapy, and alms therapy (Wirajaya, 2019), (Izdih, 2019), (Sholihin, 2004). This means that the concept of treatment contained in SN is comprehensive enough so that it should be applied as an alternative treatment during the Covid 19 pandemic.

This concept is in line with the statement which emphasizes that religion and the medical system have long been integrated with Islamic literature (Triratnawati, 2019). This is in line with the word of Allah SWT in the Al-Qur'an as follows.

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

Wa nunazzilu mina al-qur'āni mā huwa syifā'un wa rahmatun lilmu'minīna wa lā yazīdu azh-zhalimīna illa khasāran.

And We send down from the Qur'an something that is an antidote and a mercy for those who believe and the Koran does not add to the wrongdoers other than loss (QS. Al-Isra' [17]: 82).

Thus, when referring to the quote from the verse, it becomes clear that one of the roles of the Qur'an in the Islamic medical system is as the main means of curing diseases. Meanwhile, the way the Al-Qur'an works in curing diseases is by combining spirituality and a kind of psychological therapy. Apart from being based on the Qur'an, Islamic medical practices are also based on Hadith. The combination of these two sources forms a method of treatment known as Medicine of the Prophet or prophetic medicine.

It must be admitted that so far, the world of modern medicine has only focused on the physical side of humans, by giving or consuming sedative drugs and performing various complex and meticulous operations. However, they ignore the factor of faith in Allah SWT, build a good relationship with Him, seek healing through the Qur'an, dhikr, and prayers that can strengthen one's mental and soul side. Even though with this power, it is hoped that it can heal and at the same time protect the body and soul from various diseases.

The above Word of Allah affirms that if these verses of the Al-Quran are read over and over again, it will cause the emergence of electromagnetic waves that vibrate and calm the heart. As long as we read it, we are in a solemn and devout state. This is what is then called the quantum dhikr. What causes quantum dhikr to occur? Because in fact, the verses of the Al-Qur'an contain tremendous energy for those who believe in them. Indeed the key is faith or belief. With this belief, the energy stored in the Al-Qur'an will be released and impact all the objects around us. On the other hand, people who don't believe in it will not be able to release that energy. This is also in line with the word of Allah SWT as follows.

وَلَوْ أَنَّ قُرْءَانًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِّعَتْ بِهِ الْأَرْضُ أَوْ كُلِّمَ بِهِ الْمَوْتَىٰ بَلْ لَئِنَّ اللَّهَ الْآمِرُ جَمِيعًا أَفَلَمْ يَأْتِسَّ الَّذِينَ
ءَامَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ لَهْدَى النَّاسَ جَمِيعًا وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا
مِّن دَارِهِمْ حَتَّىٰ يَأْتِيَ وَعْدَ اللَّهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ

Wa lau anna qur'ānan suyyirat bihi al-jibālu aw quth-thi'at bihi al-ardhu aw kullima bihi al-mautā. Bali'l-Lāhi al-amru jamī'an. Afalam ya'si al-lazīna āmanū al-lau yasyā u'l-Lāhu lahada an-nāsa jamī'an. Wa lā yazālu al-lazīna kafarū tushībuhum bima shana'ū qārī'atun aw tahullu qarīban min dārihim hattā ya'tiya wa'du'l-Lāhi. Inna'l-Lāha lā yukhlifu al-mī'āda.

And suppose there is a reading (holy book) by which the mountains can be shaken or the earth is split apart or because of that people who have died can speak, (surely the Qur'an is it). All matters belong to Allah. So don't those who believe know that if Allah willed (all believers), of course, Allah will give instructions to all humans. And people who disbelieve are always hit by disasters because of their deeds or disasters occur near their dwelling places, so Allah's promise comes. Indeed, Allah does not break promises (QS. Ar-Ra'du [13]: 31).

What a great picture of Allah SWT in that verse. This energy can not only affect humans, but mountains, earth, and people who have left can also be stimulated by the energy of the Qur'an. What a tremendous power.

However, once again, that energy can only be released or managed by people who are very close to Allah SWT. As was done by Musa a.s. when dividing the Red Sea with the stick of his miracle: Or what was done by Abraham a.s. when cooling the fire that burns itself. Or did the prophet Muhammad when he split the moon and put it back together and emitted water from between his fingers to meet the drinking needs of Muslim warriors.

However, the quantum dhikr is on a much smaller scale, for example, we can invoke that energy for our troubles. Among them are to reassure the heart and medication or other life necessities. Allah Almighty gives universal assurance to every human being who wants to do dhikr to Him and read the Qur'an in an *istiqamah*, then his body and heart will be affected by positive electromagnetic waves. This is in line with the word of Allah SWT as follows.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِّن رَّبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا

Ya ayyuhā an-nāsu qad jā akum burhānun min rabbikum wa anzalnā ilaikum nūran mubīnan.

O people verily has come to your proof of the truth from your Lord. (Muhammad with his miracle) and We have sent to you a bright light (Al-Qur'an) (Al-Qur'an) (QS. An-Nisa' [4]: 174).

Besides that, it is also in line with the following verse.

هُوَ الَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِّيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ

Huwa al-lazī yunazzilu 'alā 'abdihi āyātim bayyinātin liyukhrijakum mina azh-zhulumāti ila an-nūri. Wa inna'l-Lāha bikum laraūfun rahīmun.

It is He who sent down to His servants the bright verses (Al-Qur'an) so that He would bring you out of the darkness into the light. And indeed, Allah Most High is Most Forbearing, Most Merciful towards you (QS. Al-Hadid [57]: 9).

Based on the quotations of these verses, it is as if Allah SWT wants to say that the verses of the Al-Qur'an are light. Because light has a frequency, it can resonate with our hearts. This means that if we read the verses of the Qur'an over and over again, the frequency will affect our hearts. What is the result? Our hearts will also vibrate with the frequency of light produced by the verses of the Al-Qur'an. That is what is an important part of the quantum dhikr.

Thus, a rough and hard heart has a low frequency, while a kind and gentle heart has a very high frequency. We know that the frequency of light is a high frequency, which produces vibrations around a frequency of 10 to the 14-hertz power. This vibration is very high and gentle. The frequency 10 to 14 Hz is the frequency of visible light. Meanwhile, the frequencies below and above produce lights that are invisible to the eye, such as X-rays, Infrared rays, alpha, Beta, Gama, and Ultraviolet rays (Agus, 2014; Chopra, 2002; Khalid, 2008).

Reading the Holy Quran also includes dhikr, the recitation will also make us feel the true quantum of dhikr. So, if our hearts are affected by the light of the Qur'an, then our hearts are being affected by a very high and gentle frequency. Therefore, why do people who read a lot of the verses of the Al-Qur'an have their hearts softened too? This is what is commonly known as the resonance process. If the resonance process is carried out frequently, the soft heart will resonate with all the bio-electrons that exist throughout the human body. The skin will soften too, then a positive aura will come out from the person's face and body. This also turns out to be able to explain that a worship expert usually has a soothing facial expression (Abdullah, 2019).

So, quantum dhikr will have a very powerful impact on the life of a human being. Apart from reading the verses of the Al-Qur'an, reciting zikr, praying, and chanting the names of Allah Most High will also produce light in the heart and the entire human body. Thus, chanting the names of Allah Most High is tantamount to emitting light which can then resonate with the liver and bio-electrons in the human body. This is in line with the word of Allah SWT as follows.

﴿اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِ كَمَشْكُوتٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبْرَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَلَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

Allahu nūru as-samāwāti wa al-ardli. Maṣalu nūrihi kamisykātīn fīhā mishāhu fī zujājatin az-zujājatu ka annahā kaukabun durriyun yūqadu min syajaratin mubāraḳatin lā syarqiyyatin wa lā gharbiyyatin yakādu zaituhā yudlīu wa lau lam tamsashu nārun. Nūrun 'alā nūrin. Yahdī'l-Lāhu linūrihi man yasyā'u. wa yadribu'l-Lāhu al-amṣāla lin-nāsi. Wa'l-Lāhu bikulli syai'in 'alīmun.

Allah (Giver) light (to) the heavens and the earth. The parable of Allah's light is like a hole that is not transparent, in which there is a large lamp. The lamp in the glass (and) the glass is as if a star (shining) is like a pearl, which is kindled with the oil of the blessed tree, (i.e.) the olive tree which grows neither in the east (of something) nor in the west (her), whose oil (alone) almost illuminates, although the fire does not touch it. The light above the light (layers), Allah guides His light who he wants, and Allah makes parables for humans, and Allah Knows all things (QS. An-Nur [24]: 35).

The verse describes that Allah Almighty Himself emits light from all of His existence. Chanting the name of Allah will produce a resonant light. Therefore, multiply your dhikr by chanting the names of Allah SWT, because doing so can soften the heart according to the energy stored in each of His names. In other words, Allah SWT mentioned that people who practice Islam well will get light from their various religious activities. This is also following the word of Allah SWT as follows.

أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّنْ رَبِّهِ فَوَيْلٌ لِلنَّفْسِئَةِ قُلُوبُهُمْ مِّنْ ذِكْرِ اللَّهِ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ

Afaman syaraha'l-Lāhu shadrahu lil islāmi fahuwa 'alā nūrin min rabbihi. Fawailun lil qāsiyati qulūbuhum min zikri'l-Lāhi. Ūlaika fī dlalālin mubīnin.

So, do those people whom Allah opened their hearts to (accept) Islam and then received light from their Lord (the same as those who were petrified in their hearts)? Then it is a big accident for those who have hardened their hearts to remember Allah. They are in real error (QS. Az-Zumar [39]: 22).

Therefore. That is, humans must always straighten their intentions in every worship they live throughout their life so that all of them will bring the pleasure of Allah SWT. When the pleasure of Allah SWT has been achieved, a positive aura will radiate throughout the members of his body and heart.

In other words, quantum dhikr makes humans aware that in the human body there are billions of bio-electrons, which are arranged in an energy system that has the main node of the heart or heart. This means that every tissue of the human body turns out to have an extraordinary energy network system. Starting from the main node in the heart, the network goes to other organs of the body, such as the brain, kidneys, lungs, and so on. Inside the organ, the tissue is broken down into cells. Inside the cells, the electrical network is further broken down into molecules numbering millions of molecules. In the end, the entire network ends in billions of electrons (El Firdausy, 2017).

However, this energy system is different from the system in the PLN network. In the PLN electricity network, the center is the power generation engine. That's where the electricity is generated, then distributed. However, in the energy network of the human body, it is quite the opposite. The real electricity generator is in the smallest unit, namely the bio-electrons. From these billions of electrons, an electrical system emerges which leads to molecules, then fills the cell system, flows through the organ systems, and finally forms the energy system throughout the human body. The heart or heart becomes the main node, a kind of control center (Agus, 2014; Chopra, 2002; Khalid, 2008).

With such a structured energy system, the human body must indeed be viewed in a holistic and comprehensive view. Because every time there is a change in one of its structures, that change will impact and affect the entire energy network system. For example, disturbances in organs such as the kidneys, lungs, or especially the heart, will cause their energy balance to be disturbed

Of course, the most vital thing is the heart, one of the most dominant energy nodes. One of the interesting facts is that through this heart we can measure the electrical pulses associated with the movement of our hearts or our souls. Measurement via ECG (Electric Cardio Graph) will provide information to us whether someone is angry, sad, or calm. The heart is a mirror of attitude, our heart. So, returning to the original problem, we can influence the entire energy system of our body from any side. We can stimulate it through organs, through cells, or bio-electrons. The most basic thing is that the system has a certain frequency (Agus, 2014; Chopra, 2002; Khalid, 2008).

Thus, when a person is angry, the entire energy system in his body will vibrate with the frequency of that anger. At first, the heart and liver are affected. His heart will beat with a rough frequency. The vibrations of the heart will then spread to all organs of the body, spread to millions of cells in our bodies, and finally vibrate billions. Bio-electrons in our body. Therefore, when a person is angry, not only does his heartbeat irregularly but also his whole body trembles. Apart from that, his breath was panting and the supply of air in his blood was greatly reduced. As a result, in the long term, it will be able to accelerate the calcification of the joints of the body (Agus, 2014; Chopra, 2002; Khalid, 2008).

Vice versa. people who are in a stable mental state. A person who is calm in heart will have a calm, steady and gentle heart rate. The vibrations will also have an impact throughout his body through organs, cells, and bio-electrons (Agus, 2014; Chopra, 2002; Khalid, 2008).

Holistic Approach Medicine

Treatment with a holistic approach has not been widely applied in the world of medicine and modern medicine. This is since the medical curriculum is more dominated by a partial approach that has been developed by the medical world in the West. The body or human body is an entity or a unit that cannot be separated just like that (Capra, 1997), (Sholihin, 2004). However, now the development of modern scientific thought - in physics, biology, and psychology - is leading to a view of reality that is very close to traditional mystical and cultural views which place the body and soul as an integral part of natural philosophy and spiritual disciplines. Therefore, a holistic approach to health and healing will resonate with many traditional views (Capra, 1997).

This view of the human being as an integral part of an ordered system is fully consistent with the modern systems view of nature, and the conception of disease as a consequence of incompatibility and imbalance which plays a very central role in the holistic approach (Capra, 1997). Indeed, sometimes some parties cannot accept and understand such mechanisms because they are considered to have gone beyond the study of biological mechanisms, which must look for the causes of disease in environmental influences, psychological patterns, and social relationships. At the very least, this approach teaches that the social dimension of a disease is often ignored not only in conventional medical care but also by many new organizations that claim to implement holistic medicine (Capra, 1997).

It is this holistic system of medicine that has long been developed by the world's great civilizations and passed down from generation to generation in written texts for hundreds and thousands of years. The wisdom and sophistication of these traditions need to be studied and developed again for the benefit of mankind. One of the manuscripts containing the wisdom of this tradition is a manuscript entitled "*Syair Nasihat*" (Wirajaya, 2020).

SN can be grouped into didactic poetry because it contains advice to live according to God's teachings. By living according to the teachings of God, then humans will be able to lead to knowledge of Allah (Karam, 2020). Of course, these kinds of teachings are very much needed by the modern society which is "dry" from the life of spiritualism (Agung, 2007). Because so far, modernization, which has been considered the main way to solve various problems of life, has failed to place humans according to their nature (Hidayat, 2019). Apart from that, modernization has also caused humans to be trapped in the hegemony of Western science which more glorifies rationality and empiricism. Even though the human soul longs for a touch of spiritualistic values that can reassure the heart (Wirajaya, 2019).

With positive and objective thinking, anxieties in humans can be avoided. Humans are motivated to always do good, work hard with full honesty which is solely for the pleasure of Allah SWT. This is what is referred to as spiritual healing (Sholihin, 2004). Of course, this phenomenon shows that not all human ailments can be cured solely by relying on medical drugs or the sophistication of medical devices, but rather that healing comes from concentrating the mind, concentrating breathing, or concentrating on spiritual contemplation. Armed with this awareness, humans will find calm, peace, and peace of mind. His faith and piety can also increase so that he can be more careful in living every episode of life in the natural world (Al-Jauziah, 1998). Besides, this awareness can also be nurtured by being happy, sincere, and *ihsan*. Peace of mind can lead humans to true happiness (Hamka, 2020; Karam, 2020). Mental peace can also affect health aspects, such as (1) increasing body immunity; (2) normal blood pressure; (3) not easily stressed; and (4) the cortisol hormone is well controlled

(Wirajaya, 2019), (Wirajaya, 2020). This social contemplation is presented by providing a sense of meaning and purpose of life-based on the values of faith which are always implemented in all activities of human life. The following is an excerpt in *SN* text.

rahman itu sifat yang sedia		rahman is nature available	
wajiblah kita kepadanya percaya		we are obliged to believe him	
barang siapa mendapat dia		whoever gets him	
dunia akhirat beroleh bahagia	(SN, 1)	the afterlife gets happy	(SN, 1)

dalil dan hadis engkau pelajari		arguments and hadiths that you learn	
jangan kautidur sampai tinggi hari		do not sleep until the high day	
bangun sembahyang ketika dini hari		wake up praying in the early morning	
jangan didahului oleh matahari	(SN, 19)	do not be preceded by the sun	(SN, 19)

This is where one of the strengths of religion is sometimes not realized by many people. Therapy carried out by Sufis is not only a theory but also an application or application that is very useful for humans. The Sufis have made a diagnosis that to treat human diseases is to repent of Allah SWT for all the mistakes and mistakes that have been made, whether intentionally or unintentionally. In other words, Sufis always direct humans to purify their souls and intentions, leave all the problems they face to Allah SWT, invite them to become tawakal individuals, full of honesty and sincerity, and eat halal food (Sholihin, 2004). This can be seen through *SN*'s quote as follows.

lidah itu seteru yang nyata		the tongue is the real enemy	
kepada manusia sekalian rata		to all humans equally	
jika tak tahu berkata-kata		if you don't know what to say	
baiklah diam mendengar warta	(SN, 19)	let it be quiet to hear the news	(SN, 19)

Allah Taala Tuhan yang menjadikan		Allah Taala God made	
sekaliannya titah-Nya hendak kerjakan		all of his orders will be done	
segala tegah-Nya engkau jauhkan		everything he stands for you keeps away	
sempurnalah engkau Islam dikatakan	(SN, 19)	perfect thou Islam is said	(SN, 19)

In this context also, Islam teaches not to prohibit good food that has been legalized by Allah SWT. as sustenance. With the condition not to exaggerate in consuming it. For among human rights the most important is the right to obtain an adequate and varied portion of safe food so that they can meet their basic needs and the development of their physical and mental abilities. Thus, human rights in terms of food are as important as the right to life itself. Of course, by still paying attention to the manners and traditions of the Prophet Muhammad (As-Sayyid, 2011). This can be seen through the *SN* quote as follows.

hendaklah engkau kurangkan makan		eat less	
segala puasa sunah baik kaukerjakan		all the sunnah fasts are good you do	
lidahmu itu engkau peliharakan		your tongue you nurture	
barang yang sia-sia jangan kaukatakan	(SN, 19)	vain stuff don't say	(SN, 19)

fardu dan sunah engkau bedakan		fardu and sunnah you differentiate	
halal dan haram jangan kausamakan		lawful and haram you do not equate	
perutmu itu engkau peliharakan		your stomach you care for	
barang yang haram jangan engkau makan	(SN, 20)	Don't eat anything unclean	(SN, 20)

The human body needs a balanced diet that can be consumed and absorbed and replaces the substances that are lost from it, eliminates hunger, then makes it strong for work and activity, and strengthens the role of immunity in it to fight viruses and disease. Balanced food is another word for healthy food, as a form of manifestation for the balance that has been established by Allah SWT. on all things (cf. Q.S. Ar-Rahmân [55]: 7 – 9).

The body is called healthy, if all its biological functions are balanced, that is, a condition in which all members of the body function naturally. Conversely, the body is called sick, if there is a change in it that destroys the balance (As-Sayyid, 2011). In general, the healing of various diseases is done by maintaining and restoring the balance of body functions and eliminating the effects and side effects caused by the disease. However, there is another side that is not widely known by modern medical science, namely that the spiritual aspect which is based on strong faith and submission to Allah SWT can increase one's immunity and can even cure the disease (Chopra, 2002). This is what is meant by the concept of living in harmony between body and spirit (Murakami, 2008).

The phenomenon of the Covid 19 outbreak begins with the habits of humans in Wuhan - China, who like to consume haram food, namely bats. Even though it is clear in the Al-Qur'an (Q.S. Al-Ma'idah [5]: 3) it is stated that bats are categorized as haram animals because they have nails and sharp teeth. Thus, it is very clear the wisdom behind the prohibition of certain foods. When these Boundaries are violated, people around the world now receive a tremendous "impact". Not only health aspects but almost all aspects of life have been affected by the Covid 19 pandemic.

Modern science can now explain the reasons behind the prohibition that Allah has ordained. Such as carcass - scientifically, a carcass is an animal/meat that is not hygienic because there has been a process of decay. The catch point for slaughter in Islam is the hygiene of the meat. Meat is said to be hygienic if there is no spoilage process. Likewise, pigs that contain lots of parasites also contain harmful germs, such as tuberculosis, cholera, smallpox, scabies, and toxoplasma (Kurniadi, 2008). The problem now is that there are so many derivative products from pork that are widely circulating in the community. At least, from the research results, it is known that the utilization of skin is 2.89%, bone is 14.65%, meat is 52.07%, internal organs are 13.59%, blood is 5.3%, fat is 5.24%, and others 6, 26%. This means that almost all of the pigs weigh 103.7 kg used in various industries ("(384) Christien Meindertsma: How pig parts make the world turn - YouTube," n.d.). All of them are changed with special codes that are only understood by certain groups, for example, E100, E110, E120, E214, E327, E435, E476, E570, E631, E904, etc. (Kurniadi, 2008). Thus, it is the responsibility of Muslims to remind their siblings to be more careful in consuming and using products, ranging from soap, shampoo, food seasonings, beauty tools, etc. This is where it is necessary for a halal certification body under MUI to work seriously and seriously so that mankind is saved from various kinds of disease and sin epidemics.

in giving treatment, the Sufis take a gradual way according to the levels (*maqâmât*) and *ahwâl*, especially after they experience or suffer from the disease and then regain their health. Treatment through the levels of *maqâmât* and *ahwâl* is an indication of the perfection of the human soul.

In other words, human closeness to Allah SWT will ensure health, both body and soul. Therefore, there is no suffering for those who are always with Allah SWT., and also there is no restlessness and turmoil of his soul. This is in line with the concept of dhikr which can always provide peace and peace of mind. The explanation is that people who always remember Allah SWT. by turning his heart to Allah SWT. so that he will get rid of the despicable qualities and then fill his heart with praiseworthy morals. As a result, those who are skilled at dhikr can clear their hearts of fear of disturbances and bad influences. Then, appear in the arena of life with a healthy heart, namely a heart that is not filled with anxiety, suspicion, envy, and so on (Sholihin, 2004). So, Sufistic therapy is

a therapy that prioritizes aspects of human spirituality. To touch this essential root, most Sufis treat themselves when they are sick and encourage their followers to do the same, while relying on prayer. These suggestions are packaged conceptually first, then applied in self-medication.

When it is understood that Sufism is an effort to worship spiritual values in humans when it is oriented to form pious, healthy humans whose souls are purified. In Sufism, this attempt to cleanse the soul is called *tazkiyat an-nafs*. *Tazkiyat an-nafs* is a process of purifying the soul, returning the soul to its nature, and treating sick souls so that they become healthy again, through Sufistic therapy. This mental therapy problem is based on Al-Ghazali's argument that the soul can be treated as the body (Sholihin, 2004). Therefore, obedience is medicine and disobedience is a poison that not only affects the heart but also the human body. In other words, that curing a disease is fighting its cause. He also emphasized that all causes of bad traits must be combated with knowledge and charity (Ghazali, 1965).

The process is following Al-Ghazali's theory of the interaction of soul and body. The elimination of bad traits with the help of charity is known as a practical remedy (*ilâj al-amali*) which still relies on the Shari'a. This kind of treatment requires a lot of patience. Without patience, no cure is possible. This is the reason that the medicine for bad morals is knowledge, charity, and patience. The existence of knowledge will facilitate charity, while patience is part of the element of charity and not as an element of independent variables. So, Sufistic therapy must still be based on the content of the Shari'a.

D. CONCLUSION

Based on the previous description, it can be concluded: *first*, one of the efforts that humans can make when hit by a test in the form of the COVID-19 pandemic is to seek that vaccines and drugs can be found immediately and pray for forgiveness and protection from Allah SWT for all mistakes, mistakes, and sin. Given that Covid 19 originated from the habit of humans consuming food that has been forbidden by Allah SWT.

Second, the principles of quantum dhikr therapy contained in SN texts are (1) oral dhikr; (2) heart remembrance; (3) mind remembrance; and (4) deeds dhikr. All these quantum dhikr activities will be able to direct humans to the degree "Insan Kamil". With the achievement of Insan Kamil, humans can achieve: peace of mind, joy, sincerity, happiness, and closing all doors leading to disobedience to Allah SWT. The next effect is that the body's health is maintained due to increased body immunity, controlled blood pressure, and the hormone cortisol so that humans can truly enjoy the deliciousness of life, both in this world and the hereafter.

Third, obedience is medicine and disobedience is a poison that not only affects the heart but also the human body. In other words, that curing a disease is fighting its cause. He also emphasized that all the causes of these bad qualities must be countered with knowledge, charity, and patience who still rely on the guidance of the Shari'a.

Fourth, the system of holistic medicine that has long been developed by the world's great civilizations which has been passed down from generation to generation in ancient texts needs to be studied and developed again for the benefit of humans. Thus, there is a glimmer of hope for humanity in the face of the prolonged COVID-19 pandemic.

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