

SPIRITUAL EMOTIONAL FREEDOM TECHNIQUE (SEFT) AS A CURATIVE EFFORT FOR POST-TRAUMATIC STRESS DISORDER (PTSD) SUFFERERS BY STIMULATING SENSE OF MUJAHADAH AN-NAFS

SPIRITUAL EMOTIONAL FREEDOM TEHNICQUE (SEFT) SEBAGAI UPAYA KURATIF BAGI PENEDERITA POST TRAUMATIC STRESS DISORDER (PTSD) DENGAN UPAYA MENUMBUHKAN RASA MUJAHADAH AN-NAFS

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Abstrak

Spiritual Emotional Freedom Tehnicque (SEFT) adalah teknik yang mengandung ilmu spiritual dan penyesuaian dengan sistem energi yang di dalam tubuh manusia untuk mengatasi masalah fisik dan emosional. Tujuan penelitian ini adalah agar dapat memahami bagaimana cara kerja SEFT untuk menangani rasa trauma masa lalu (Post Traumatic Stress Disorder) yang ada pada konseli. Metode penelitian yang digunakan dalam penelitian kali ini adalah pendekatan kualitatif dengan jenis studi kasus. Sementara teknik pengumpulan data yang digunakan adalah wawancara, observasi dan dokumentasi yang dilakukan secara langsung untuk mengetahui masalah yang dihadapi oleh konseli. Hasil dari penelitian ini adalah SEFT dapat membantu konseli dalam menangani trauma yang dialami di masa lalu. Penggunaan SEFT dengan menumbuhkan rasa Mujahada an-Nafs, menjadikan konseli merasa lebih tenang jika dibandingkan dengan kondisi sebelum penerapan SEFT dalam proses konseling yang dilakukan.

Kata Kunci: SEFT; PTSD; kuratif; trauma; mujahadah an-nafs

Abstract

Spiritual Emotional Freedom Technique (SEFT) is a technique that contains spiritual science and alignment with the energy system in the human body to overcome physical and emotional problems. This study aims to understand how SEFT work to deal with past trauma (Post Traumatic Stress Disorder) that exists in clients. The research model is a qualitative approach with a type of case study. At the same time, the data collection techniques used are interview techniques, observation techniques and documentation techniques that are carried out directly to find out the problems faced by the client. The result of this study is SEFT can help clients deal with trauma experienced by clients in the past. And the use of SEFT, by fostering a sense of *Mujahadah an-Nafs*, makes clients feel calmer compared to conditions before applying SEFT in the counselling process.

Keywords: SEFT; PTSD; curative; traumatic; *mujahadah an-nafs*

INTRODUCTION

Bad experiences or bitter experiences that have been through by individuals can cause trauma that imprints on people who experience it. Every individual who experiences trauma will to uncomfortable feelings in his life. negative experiences that have been experienced will always appear and haunt in the course of his life. The greater the trauma experienced by the individual will certainly make a heavier negative impact on the individual's life, so it can be said that excessive trauma is a problem that must be resolved immediately.

Trauma is an emotional response that exists in oneself about frightening events including collision incidents, sexual harassment, and disasters. The response can occur due to something terrible. The emergence of trauma can occur anytime and anywhere after the event that is considered frightening has occurred for a long time (Heber, et al., 2016). According to Shapiro (2000), trauma is a life experience that has occurred and is very disturbing to the sufferer. Jarnawi (2008) also argues that trauma is a very dangerous disorder of psychology and can make damage to the life of the sufferer (Cahyono, Huda, & Aristawati, 2022). Cavanagh (1982) also argued in the Mental Health Channel about trauma which is defined as an event that causes injury and feelings but is often also interpreted as one of the injuries or feelings of severe pain because it is caused by a very extraordinary event that occurs to a person directly or indirectly that causes

injury to a person or to his physical or even both (Haris & Suwartini, t.t.).

From the opinions of the experts above, a conclusion can be drawn that trauma is emotional friction on a person's psyche caused by frightening events or bad experiences that have been experienced by individuals in the past.

A counsellor X (*pseudonym*), is experiencing trauma to her past. The results of the assessment conducted stated that the counselor named Indah (*pseudonym*) said that the counselor was afraid of the past experience faced by the counselor regarding the treatment that an older brother should not do to the counselor. As a result of the incident, the counselor felt reluctant to meet and forgive the behavior of his brother, and made the counselor feel afraid to return to the village.

Apart from the problems of counseling, researchers want to help counsellors in order to be able to deal with the problems experienced by counsellors. Especially after researchers looked at counseling problems that involved the psychological condition of counseling that caused trauma due to bad experiences in the past. With the aim that counseling can increase confidence to meet his brother, can live daily life without the shackles of the past when counseling is in a family environment, and so as not to cause commotion that can trouble his family and counsel.

Trauma is certainly very disturbing and makes someone who has experienced trauma have a lack of confidence (Miscanics, et al., 2022).



Someone who has experienced trauma certainly wants to be released from the shackles of trauma suffered, because trauma is very disturbing to the sufferer. One of the ways used to resolve trauma is the SEFT (Ulfah, 2013). In this therapy, the therapist uses the body's energy to influence thoughts, feelings, and behavior by adding religious values, which are in the form of giving prayers from the initial phase to the final stage in the use of this SEFT.

Zainuddin stated that the SEFT is a technique that is carried out using very simple movements that aim to solve psychological and physical problems, to expand performance, and achieve a sense of peace in life. This technique is used as an attempt at the merging of psychological and religious energies (Samsugito & Putri, 2020). Its use causes this SEFT to be one way to cure counseling, besides that this technique can also be used directly to bring counseling into a religious scope (Dewi & Fauziah, 2017).

SEFT therapy is a development of EFT therapy (*Emotional Freedom Technique*) which is a technique used in an attempt to get rid of the psychological problems faced by the constellation. Gary Craig was an expert who first introduced EFT which is used for healing and became one of the very simple healing methods (Nurlatifah, 2016).

THEORETICAL STUDIES

1. *Spiritual Emotional Freedom Technique (SEFT) Definition*

SEFT is a technique that contains spiritual knowledge and alignment with the energy system in the human body to deal with psychic and emotional problems (Merida, et al., 2021). The SEFT uses spiritual elements in a way that can be said to be easy and safe, namely using hand taps or what is called *Tapping* (Saputra, et al., 2020).

The use of SEFT as an effort to neutralize the negative potential that exists in a person to improve excellent quality in the family environment, work environment and friendship environment (Septiani & Siregar, 2022). The SEFT is a combination of spiritual and psychological energy. Spiritual means through prayer, sincerity and submission to Allah SWT, while psychological energy is a science that has an interest and is related to human psychological problems (Tsalim & Astuti, 2021).

The SEFT, as a revolutionary counseling technique, is known as one of the techniques that is very easy to use and quick to see the results of its use from physical problems to psychological problems (Sutomo & Purwanto, 2016). SEFT is a technique that can be used to overcome various problems. Problems that can be solved are by finding the starting point of the source of the problem faced by the counsellor.

2. Definition of Trauma

Trauma comes from Greek "*Tromos*" which means wounds. In the world of counseling, trauma is an unpleasant past experience and leaves a scar so deep in a person that it can cause physical damage or psychological



damage (Ramadhanti, 2021). Trauma is a behavior that is considered unusual caused by mental stress because the events experienced are very painful and firmly attached and difficult to forget (Aqib, 2020).

The conclusion of trauma is an emotional action caused by an event that is very imprinted such as violence, abuse and so on.

3. Definition of *Mujahadah an-Nafs*

Meaning *Mujahadah an-Nafs* according to language is war, and *an-Nafs* is self. So *mujahadah an-Nafs* is an act of resistance to common passions. The beginning of success *Mujahadah an-Nafs* namely the emergence of a sense of familiarity and remembrance to Allah which becomes a decoration in humans by making remembrance to Allah which aims to control themselves and cleanse their hearts as an effort to feel the presence of Allah SWT. And some experts argue that *Mujahadah an-Nafs* is a way to control yourself and a way to control yourself from the emotional (Khalid, 2005).

The behavior of self-control is one of the teachings in Islam. Islam teaches people to behave well and be able to control themselves from emotions or passions in order to become a human being with good personality with cleanliness of heart and cleanliness of mind.

The nature and purpose of behavior *Mujahadah an-Nafs* is (1) the heart and mind are getting cleaner and calmer; (2) Obtain the happiness of the world and the hereafter; (3) Be given

ease in doing sholeh charity by Allah SWT; (4) Kept away from envy and spite; (5) Loved by Allah Almighty and fellow human beings; (6) Getting hidayah from Allah SWT; (7) Getting pleasure from Allah SWT (Azizah & Subaidi, 2022).

METHODOLOGY

The method that researchers use in this study is in the form of research with a qualitative approach, which is a case study type. The qualitative approach that researchers use aims to understand a phenomenon that is being experienced by the subject in this study, for example in the form of behavior, assumptions and perceptions, as well as related to motivation and action holistically (Moeleong L, 2018). While the case study as an exploration of a bound system or case / diverse system. Researchers in this case study try to examine as much information and data as possible about the source of the data or subject that has been studied.

In this study, researchers have explored a case experienced by a counselor, namely a female student who suffered from *Post Traumatic Stress Disorder (PTSD)* or past trauma due to dishonorable treatment from her own brother. The impact of this bad experience makes the counselor experience trauma so that special treatment needs to be given, by using the SEFT through efforts to foster a sense of *Mujahadah an-Nafs* in the counselor.

The results obtained are then presented by researchers in a narrative-descriptive way in the form of



expressions of words and using good language. In addition, researchers also use techniques in collecting data using observation, interviews, and documentation. The location of the research conducted by the researchers was located at the *Dirosat Islamiyah Al-Amien* Prenduan, Sumenep. This is done for several reasons; Researchers found that one of the female students at IDIA Prenduan had experienced or suffered from *Post Traumatic Stress Disorder (PTSD)*. So that the main / primary source in this study is a female student named Indah (*pseudonym*). Meanwhile, the sources of supporting/secondary data are other parties with criteria including the following; a. A person who is trusted and involved in the activities of the subject in the study; b. Support in the implementation of research carried out by researchers. Based on the criteria above, the source of supporting/secondary data in this study is from close friends of female students who are supporting subjects in this study.

RESULTS AND DISCUSSION

Konseli felt several changes after doing the SEFT, among which the fear or anxiety towards her brother had decreased. Before doing SEFT therapy, counsellors felt traumatized towards their older brother. For example, when the counselor wants to visit his home in the village, the counselor feels restless and experiences anxiety about past events experienced by the counselor, besides that the counselor feels as if the bitter incident will repeat itself. However, after the counselor conducted

counseling using the SEFT, the counselor felt comfortable and calm when invited to go home and visit the counseling house in the village. Since that incident, counsellors have wanted to improve their relationship with their brother as much as they do with their sister. This is different from the condition before counseling with the SEFT where the counselor feels very afraid when the counselor will visit the counsellor's house. But after the counselor did SEFT therapy, the counselor felt calmer to meet the older brother.

1. Identify the problem

The purpose of problem identification is to find out the problems faced by the constellation. At this stage, the counselor brings together data from sources that have been obtained, either directly from the counselor or from the counseling environment.

After successfully combining data from the sources obtained above, researchers can understand that counsellors are one of the students at IDIA Al-Amien Prenduan who experienced trauma in her past, and that trauma greatly disturbed the counsellor.

2. Diagnose the problem

Diagnosis is the recognition of problems and background experienced by the counselor after the counselor understands the problems faced by the counselor. From the results of the supervision and interviews conducted, it can be understood that counsellors have had trauma to their brother in the past since they were in junior high school and



until now counsellors still experience that trauma until they are in college.

3. Prognosis of the problem

Prognosis is the stage to determine the form of assistance that will be provided by the counselor to the counselor in an effort to overcome the problems faced by the counselor. After determining the form of assistance that is in sync with the problems faced by the constellation.

When the counselor tells the counselor about the technique he will do, the counselor can ask questions about the technique that will be given to him. To answer the counsellor's questions, the counselor can use a video on how to implement the technique. The technique that the counselor will give to the counselor is SEFT.

4. Treatment / Therapy and its stages

Treatment or *therapy* is one of the directions or solutions so that the problems faced by counsellors can be solved. In this counseling, counsellors are given direction so that counsellors can handle the problems they experience by utilizing the SEFT. At the beginning of the meeting, the counselor builds a very good interaction so that the counselor can open up to the counselor. In the middle of the counselor building interaction with the counselor, the counselor also does some *jokes* / humor to solve the situation so that it does not look tense before the SEFT is implemented. After that, the counselor gives drinking water to the counselor first before the SEFT begins. In addition, before counseling begins, counsellors

are asked to be calm and relaxed so that the SEFT can run well during the SEFT. The counselor performs the SEFT with counsellors with three stages, which are as follows:

a. *Set Up*

The purpose of the *set up* is to ensure that the energy in the soul can be directed and quickly directed. The purpose of this stage is to neutralize "*Psychology Reversal*" or also called "Psychological Resistance".

There are two activities that exist at the stage of *Set up*. The first activity is to recite the phrase: "O Allah I accept sincerely the problems I am experiencing and I leave everything to You" with sincere, honest and voluntary feelings done 3 times. The second activity is to recite it voluntarily, while pressing on the upper chest which is the source of the pain point and if the point is pressed it will hurt (Talib & Saleh, 2022). Next do the second rare, which is tune in.

b. *Tune In*

This stage is the stage about the physical problems experienced by the counsellor. *Tune in* is done to stimulate the pain experienced by the counselor by bringing the counsellor's mind, where the counsellor feels pain accompanied by a praying heart and mouth,

Tune in Done to deal with emotional problems or events that are almost the same that can create negative emotions that want to be discarded in the counselor. When there is a negative reaction that occurs, it is recommended to pray for the mouth and heart (Farmawati, 2018). This stage is the same



as the third stage which is the stage *Tapping*.

c. *Tapping*

Light tapping done with two fingers on the specific parts of our body is called the stage *Tapping*. "*The Major Energy Meridians*" is a key point in our body. If we do a beat for the umpteenth time it has an impact on the flow of emotional disturbances felt on our body. Because the energy in the body runs normally, it will make it back balanced (Budiyanto, Ma'rifah, & Susanti, 2015).

Some points that become key points to carry out stages *Tapping* are as follows (Budiyanto et al., 2015):

- a. Cr = *Crown*, is the point at the top of the head.
- b. EB = *Eye Brow*, is a point on the eyebrows.
- c. SE = *Side of the Eye*, is a point on the upper bone next to the eye.
- d. UE = *Under the Eye*, is a point that ranges from 2 cm located at the bottom of the eyelid.
- e. UN = *Under the Nose*, is one of the points that is under the nose.
- f. Ch = *Chin*, is the point located between the lower lip and chin.
- g. CB = *Collar Bone*, is the point that is right at the end of the meeting of the sternum and first rib.
- h. UA = *Under the Arm*, is a point under the armpit that is parallel to the nipple (men) or in the middle of the bra strap for (women).
- i. BN = *Bellows Nipple*, is about 2.5 cm below the nipple or located between the sternum and

the nipple part of the breast (men and women).

- j. IH = *Inside of Hand*, is a point that there is a part of the hand close to the palm.
- k. OH = *Outside of Hand*, is a technique that exists on the outside of the hand adjacent to the border of the hand.
- l. Th = *Thumb*, is the point located on the thumb on the bottom side of the nail.
- m. IF = *Index Finger*, is one of the points on the index finger on the bottom side of the nail.
- n. MF = *Middle Finger*, is a point located on the middle finger next to the nail.
- o. RF = *Ring finger*, is a point on the ring finger on the lower side of the nail.
- p. BF = *Baby finger*, is one of the points located on the little finger on the bottom side of the nail.
- q. KC = *Karate Chop* is the point that is next to the palm.
- r. GS = *Spot Gamut*, a point located on the bones of the ring finger and little finger.

The results showed that the SEFT is very influential to overcome problems in patients with *Post Traumatic Stress Disorder* or past trauma suffered by counsellors. This happens because after the SEFT is given as a *treatment* to the counselor, the counselor feels that the improvement in the counselor is not like before the counselor did the SEFT. In addition, counsellors also felt that there were some changes that occurred after



counsellors carried out SEFT to deal with counsellors' trauma in the past by cultivating a sense of *Mujahadah an-Nafs*.

As long as the counseling process is completed with the existing counseling stages, the counselor feels the difference between before and after counseling. The changes experienced by the counselor such as when hearing the name of the counselor's brother mentioned by the counselor became more relaxed and ordinary. Counsellors no longer feel unusual fear and already feel calm in carrying out daily activities. In addition, counsellors also feel fine when invited by family to visit their family's home. The conclusions from the results of this study are; The SEFT can make counsellor's life much calmer after cultivating a sense of *Mujahada an-Nafs* in the SEFT that has been given.

Some experts argue that this SEFT is a technique that contains spiritual medicine contained in Islam, namely by cultivating a sense of *Mujahadah an-Nafs* in the counsel. Like an attitude of self-control, positive thinking, sincerity, optimism in everything, gratitude and patience in order to combine the body and mind of the constellation, the purpose of *Mujahadah an-Nafs* is to control oneself and cleanse the heart as one of the efforts to feel the presence of Allah SWT.

The nature and purpose of behavior *Mujahada an-Nafs* To obtain the happiness of the world and the hereafter, to be kept away from envy and envy and to make the heart and mind

cleaner and calmer (Rahmawati, 2019). Leave all his affairs to God alone. SEFT and taste *Mujahadah an-Nafs* is something that must be done with confidence. With *Mujahadah an-Nafs*, counsellors can control themselves and with SEFT can also increase peace and not feel excessive fear (Huda & Alvita, 2018). In addition, SEFT with efforts to improve behavior *Mujahadah an-Nafs* It can also increase peace in the heart and mind which can make counseling able to regulate the emotions and fears experienced by counsellors, especially for sufferers *Post Traumatic Stress Disorder (PTSD)* or past trauma.

CONCLUSIONS AND SUGESTIONS

Post Traumatic Stress Disorder (PTSD) or past trauma is an emotional condition caused by an event that is very memorable such as violence, abuse and so on. One of the techniques used by researchers to deal with trauma faced by counsellors is by using the SEFT (*Spiritual Emotional Freedom Technique*). SEFT is a technique that contains spiritual knowledge and alignment with the energy system in the human body to overcome physical and psychic problems.

The conclusion of this research that has been done is that the SEFT can help counsellors to deal with trauma that has occurred in the past by fostering a sense of *Mujahadah an-Nafs*, where counsellors can control themselves and are able to restrain their emotions. After doing the SEFT, counsellors feel some changes that occur in the counsellor,



such as feeling more comfortable in carrying out daily activities. With *Mujahadah an-Nafs*, counsellors can think more positively, sincerely, be grateful and be patient in accepting the problems they face.

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