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## **QUR'AN THERAPY. LEARNING AND UNDERSTANDING THE TRACE OF PROPHETIC TEACHING THROUGH PROPHETIC LEADERSHIP LECTURES**

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### **ABSTRACT**

Al-Qur'an therapy is a therapy using verses in the Al-Qur'an as a source of inspiration and media to help overcome spiritual, mental, physical and social problems. This includes reading, memorizing, understanding, living, and finding the relationship between the meaning of verses in the Koran and everyday problems and experiences. The discovery of meaning and wisdom allows students to feel emotional balance and improve their well-being, as well as being a medium for learning and understanding the traces of prophetic teachings in everyday life. An understanding of the traces of prophetic teachings was studied in the Prophetic Leadership Lecture at the Professional Psychology Study Program at the Masters Level at the Islamic University of Indonesia. One of the methods in this course is self-reflection on the four dimensions of prophetic leadership: Sidiq, Amanah, Tabligh, Fathanah. Based on self-reflection, several themes were found, namely finding new drugs, being grateful, feeling calm, and practicing knowledge. These findings enable students to become better individuals, to understand themselves and others, to function their minds and hearts through appreciating the values found in the Al-Qur'an.

**Keywords:** *Traces of Prophetic Teachings, Prophetic Leadership, Al-Qur'an Therapy*

### **TERAPI AL-QUR'AN. MEMPELAJARI DAN MEMAHAMI JEJAK AJARAN KENABIAN MELALUI KULIAH KEPEMIMPINAN PROFETIK**

#### **ABSTRAK**

Terapi Al Qur'an merupakan salah satu terapi menggunakan bacaan ayat-ayat dalam Al-Qur'an sebagai sumber inspirasi dan media membantu mengatasi masalah spiritual, mental, fisik, dan sosial. Hal ini meliputi membaca, menghafal, memahami, menghayati, serta menemukan hubungan antara makna ayat dalam Alquran dengan permasalahan dan pengalaman sehari-hari. Penemuan makna dan hikmah memungkinkan mahasiswa merasakan keseimbangan emosi dan meningkatkan kesejahteraannya, sekaligus menjadi media mempelajari dan memahami jejak ajaran kenabian dalam kehidupan sehari-hari. Pemahaman terhadap jejak ajaran kenabian dipelajari dalam Kuliah Kepemimpinan Kenabian di Program Studi Psikologi Profesi Jenjang Magister Universitas Islam Indonesia. Salah satu metode dalam kuliah ini adalah refleksi diri terhadap empat dimensi kepemimpinan profetik: Sidik, Amanah,

Tablig, Fatanah. Berdasarkan refleksi diri ditemukan beberapa tema, yakni menemukan obat baru, bersyukur, merasakan ketenangan, dan mempraktikkan pengetahuan. Temuan tersebut memungkinkan mahasiswa menjadi pribadi yang lebih baik, memahami diri sendiri dan orang lain, memfungsikan akal dan kalbunya melalui penghayatan nilai yang terdapat dalam Al-Qur'an.

**Kata Kunci :** Jejak Ajaran Kenabian, Kepemimpinan Profetik, Terapi Al-Qur'an

## Introduction

Al Qur'an therapy is a therapy that uses readings from the Qur'an itself, verses of the Qur'an physically contain positive elements, especially when a voice containing the Qur'an is recited which can reduce stress hormones, activate natural endorphins which will bring a feeling of relaxation, as well as distracting from fear, anxiety, and tension as well as slow down breathing, heart rate, pulse and brain wave activity deeper breathing rate and better body metabolism. (Agustini & Pramono, 2020). Reading the Qur'an is also one way to communicate with Allah. There are many ways that can be done for Al Qur'an therapy, including reading with concentration, focusing thoughts and feelings when reading the verses of the Qur'an and feeling the positive energy received, looking for meaning from the verses of the Qur'an and applying it. in everyday life. Furthermore, using the Qur'an as meditation to calm the mind and strengthen the connection with the creator and share with others and try to apply its teachings in life with others. As a master's student is certainly not an easy thing to go through, especially for someone who is new and doesn't have previous experience, there are many things to do that sometimes lead to negative feelings such as fatigue, anxiety about the future, and having to be able to balance situations that sometimes stress a student (Munir et al, 2021). One of the benefits of this Qur'anic therapy is to reduce stress in students who are currently studying. Al-Qur'an Therapy is an approach to dealing with stress by reading, understanding, and applying the principles in the Al-Quran. Many people find that reading and practicing the spiritual teachings in the Quran helps them deal with stress and strengthens their self-confidence. This therapy involves reading certain verses, meditating, and praying as part of efforts to deal with stress.

Doing Al-Qur'an therapy is not only by reading it directly but can be done by understanding and studying the traces of the Prophet who has always applied the Qur'an in every life. In accordance with the verse of the Qur'an which states that *Indeed, in (self) the Messenger of Allah there is really a good example for you, (namely) for those who hope (grace) Allah and (the arrival of) the Day of Judgment*

*and who remember Allah much.* Prophet Muhammad SAW is known as an inspiration to mankind because he had noble morals and good behavior. He is seen as the best example of behavior and behavior in accordance with Islamic teachings. His honesty, justice, benevolence and gentleness became an inspiration for Muslims to follow in his footsteps and live a good life and be useful to society. Apart from that, he is also known as a just and wise leader, who helps unite humanity and fight for their rights(Nurdin, 2019)

We can also see the leadership of Rasulullah SAW from many aspects, one of which is through aspects of prophetic leadership, namely *sidiq* which means what it is, open, honest or not lying. Amanah means being able to be trusted, being able to hold duties and being entrusted with responsibility and loyalty. *Tabligh* means conveying or being able to influence in a good way, and the last is *fatanah* which means smart and wise and has good problem-solving abilities (Abdullah , 2015). During prophetic leadership in the master of professional psychology at the Islamic University of Indonesia. The aspects mentioned above have been applied in the learning process. For example, such as reflecting on every problem encountered, writing down what has been done to solve the problem, being honest with oneself, then writing verses of the Qur'an that can be memorized, and taking verses from the Qur'an to make muhasabah of the problems that have been written down. This is done not only for oneself but also for others. This delivery process is an example of the *Tabligh aspect*, what knowledge has been conveyed to us and then our task is to then convey it to others. That way the knowledge does not just stop at us and will continue to expand. So that it makes people understand more about this prophetic leadership, as well as being able to solve problems or conflicts that occur in life.

Self-reflection is related to intrapersonal communication where communication occurs only to ourselves. Self-reflection is a process of thinking and evaluating yourself, including actions, feelings, thoughts, and motivations to understand and improve yourself. It helps one to recognize their strengths and weaknesses, define goals and build strategies to achieve them. Self-reflection can also help in overcoming problems and strengthening relationships with others (Hermawati et al, 2021). The reflections that have been written, starting from the *sidiq aspect* to the Fathanah, can be seen by other students which are used as new lessons and knowledge and can also be used as other references, apart from what each has written before. In this reflection, don't forget to add verses from the Qur'an which can be used as a contemplation taken from the meaning of these verses.

To reflect on the self that the author got from the Prophetic Leadership lecture process, several things need to be done, namely, time and opportunity to think and consider feelings and thoughts, the desire to understand oneself and improve oneself, the ability to be objective and not hate oneself, the ability to tell the truth to oneself and accept reality, openness to accept input and consider the views of others, the ability to set goals and make plans to achieve them.

In this paper, the author focuses more on the process of self-reflection that has been obtained from the Prophetic Leadership lectures that he has attended for one semester. In the Professional Psychology Masters program at the Islamic University of Indonesia.

### **Method**

The method used in this paper is self-reflection that has been carried out during the Prophetic Leadership training process. This Prophetic Leadership Lecture consists of 14 meetings which are held synchronously offline/online and asynchronously. Class lessons for 120 minutes are divided into discussion sessions and listening to lectures from the lecturer concerned. Assignments are made by means of self-reflection of each material that has been delivered. The question that often arises when doing self-reflection is what is the student's perspective on himself when conducting this prophetic leadership lecture. Furthermore, how do students view the people around them, be it friends who are in class or outside the class. What lessons can be drawn from the journey or experience while being a professional master's student and finally taking food from verses that have been memorized or seen randomly. Where the participants in this paper are professional psychology master's students in 2022. This self-reflection task is carried out every time a direction is given for reflection. For example, Prophetic Leadership material with aspects of *sidiq*, *amanah*, *tabligh*, Fathanah. And the self-reflection task that was carried out during the final semester exam was to conduct a search of an article and it was observed that students made an article related to the Prophetic Leadership lecture process.

### **Findings**

Students who take the Prophetic Leadership course for one semester, from the beginning to the middle of the semester, students focus on discussing ways of leadership in general and continue to self-reflect. Furthermore, in the middle of the semester, students reflect and produce an essay that is collected to fulfill the midterm exam assignment. Then after the next half semester students begin to study aspects

of Prophetic Leadership starting from the *sidiq aspect*, namely how to influence someone through honesty, then *amanah*, namely how to influence someone using the concept of commitment which does not stop and keeps trying as much as possible. Next there is *tabligh* which is influencing someone with the concept of transparency and the last is *Fathanah* by functioning *the qalb* which will guide the intellect and the five senses. This process is carried out by direct practice monitored by the lecturer in charge of the course which is written via Google Document or expressing opinions directly in class, individual assignments, and group assignments. When carrying out the process of self-reflection in attending this prophetic leadership course, the author really enjoys the process both by reading the reflections written by the author himself and the writings of other students. Furthermore, the author found several things, namely:

### **1. Find a new healer**

Studying prophetic leadership makes the writer feel motivated by the Islamic values that the writer gets during this prophetic leadership course. Feeling a very Islamic kinship while studying prophetic leadership, because all participants had to take lessons from the Qur'an but it turned out that the verses found matched the participants' circumstances at that time. With a heart that is sure about the contents contained therein because many take the essence of the Qur'an and Hadith. For writers besides getting leadership knowledge about how to influence other people in the way taught by the Prophet. Studying prophetic leadership is also one of the ways the writer can be responsible for the obligations that God has entrusted to carry out the mandate as a student in the Masters of Professional Psychology. Getting an understanding of desires that have not been achieved so far turns out that Allah replaces them with something far more extraordinary. Gaining an understanding that what the author wants does not mean that it is the best according to Allah, the point is that the writer can also learn to accept and be sincere for what Allah has ordained for what the writer has obtained so far. Following are the results of excerpts from the answers of several participants from the results of reflection.

*" I feel that what I get from this prophetic leadership is very related to the life that I am currently experiencing. I am grateful that I have attended this class which is a new knowledge for me. The good news is that every verse that I have memorized and the verses that I randomly pick up as a therapy for the Qur'an are always the same as how I feel. Every time I read it and contemplate its meaning, I am moved to tears and sometimes cry. All this time, I have gone everywhere, forgetting that there is a medicine stored in the Qur'an, which is very suitable for what I am experiencing right now. It's like I 've found a new healer again which I will continue to use in the*

*future, because after muhasabah with the verses that have been conveyed I feel much better and feel relieved."*

## **2. Grateful and feel calm**

Thank God for being given the opportunity because he has been allowed to study this prophetic leadership with other participants and can feel calm when he can reflect while attending prophetic leadership lectures. The quotations from several participants including those felt by the author are listed below

*" I feel **grateful** to get knowledge from this prophetic leadership, even though this is new knowledge for me, I really enjoy it very well. I am also grateful to be met with lecturers who are able to convey prophetic messages so that the enthusiasm to study prophetic messages increases and is also intended as a form of worship to Allah in everything that is done during this lecture. Besides that, I feel **calm** every time I study this prophetic leadership, the hours in the class are too few to learn Prophetic Leadership, from every disturbing thought and tired body condition there is one day when I enter Prophetic Leadership I feel a recharging of energy, so my enthusiasm returns to carry out educational activities. And putting all the problems, tiredness, assignments given to heart is also one of our self-reflections and the way we worship Allah. "*

## **3. Not only knowledge but also practice**

Studying prophetic leadership gains new knowledge that was not well understood before. Much knowledge can be drawn from this prophetic leadership. Besides new knowledge, prophetic leadership can also be practiced directly in everyday life without having to wait long to practice it. Start by practicing on yourself. For example, applying the *Sidiq principle* to always be honest with what we are feeling so that other people will also understand us well. Practice can also be done to the closest people such as family or friends. Or as a professional student, you can convey this prophetic message to the client concerned. The following are excerpts of statements obtained from participants and the authors themselves

*" Through studying prophetic leadership, I took a lot of lessons starting from how to behave towards myself and others. I understand myself much more when I have studied this Prophetic Leadership. Because when we understand ourselves well, it will be much easier to understand others. In addition to my new knowledge, I can also directly **practice** this prophetic leadership in my daily life, such as Al-Qur'an therapy by taking verses at random and exploring the meaning contained therein. In addition, the self-reflection assignment given to students. Unknowingly, these good behaviors have started to get used to in everyday life.*

## **Discussion**

Therapy is a medical or psychological treatment process that aims to help individuals, families, or groups deal with emotional, mental, and behavioral problems. Therapy includes various methods and techniques, such as psychotherapy, behavioral therapy, pharmacological therapy, etc., to treat problems and help individuals achieve greater emotional and mental well-being. The Qur'an is the words of Allah which contain warnings, instructions, or medicine for those who need it, it can be concluded that Al-Qur'an therapy is a treatment process that aims to help someone into a much better condition by using verses from the Al-Qur'an both by reading, listening, understanding the contents of the content of the Al-Qur'an itself and sharing it with others (Rosyanti et al, 2018).

Creating quranic personality thoughts is one of the ways for humans to confirm themselves that they believe in right and wrong. Allah gave human beings some characteristics that are close to the most perfect power, characterized by the presence of love, fear and submission (Mas'udi & Istiqamah , 2017). The Qur'an Therapy process creates a relaxing effect to help individuals relieve stress and improve mental and emotional conditions through reading and meditating on the verses of the Al-Quran. This method involves reciting certain verses that are believed to have relaxing benefits, such as helping to calm the mind and promote a sense of peace and calm. Quranic relaxation also involves meditating and focusing on concepts such as patience, sincerity, and faith, which are believed to help overcome emotional problems and strengthen one's mental state (Epriyeni & Patricia, 2021).

This therapeutic process can be done one of them by studying prophetic leadership. Prophetic leadership is the ability and process of leaders to control themselves and influence others sincerely to achieve common goals by imitating the thoughts, attitudes, and behavior of the prophet (Himam & Budiharto, 2015). Prophetic leadership is a form of development from Islamic psychology in Indonesia which aims to develop students who study it with an understanding and effort to learn deeper concepts of Islamic psychology. Following in the footsteps of the Prophet Muhammad is an effort to follow the behavior and teachings of the Prophet Muhammad in everyday life. This belief is built to regard Rasulullah SAW as the best role model for mankind. Following in the footsteps of the Prophet involves practicing Islamic teachings, such as reading the Koran, performing prayers, fasting, and doing good, as well as respecting and glorifying other people, even if they have different beliefs. Following in the footsteps of the Prophet also involves practicing noble morals, such as justice, honesty, and compassion.

Efforts to emulate the footsteps of the Prophet are considered to achieve closeness to Allah and share life in Islam (Zaini, 2016).

Imitating the characteristics of the Prophet through the qualities of *siddiq* (honest), *amanah* (trustworthy), *tabligh* (delivering), and *Fathanah* (wise) is an effort to practice the noble qualities exemplified by the Prophet Muhammad SAW in everyday life. This is part of Islamic teachings.

This method is done by means of self-reflection as has been done in this prophetic leadership lecture. Self-reflection is the process of thinking about and evaluating one's own actions and behavior. This involves considering how our actions and behavior affect ourselves and others, as well as thinking about ways to improve and enhance ourselves. Self-reflection can be done privately or with professional help. Self-reflection can help one to achieve a better understanding of oneself and strengthen emotional maturity. It also helps to deal with emotional problems and improve relationships with others (Noor & Qomariyah, 2019). Participants who can do self-reflection well will find peace and a way out of what has been questioned so far. Self-reflection for the participants is a self-reflection to understand much more deeply about oneself, current events, and future events which are still a divine secret. In accordance with the argument of Al-Quran *Al Hasyr: 18* which means " *O you who believe, fear Allah. Let everyone consider what he has done for tomorrow. Fear Allah. Indeed, Allah is All-Knowing of what you do.*" Doing muhasabah to oneself is a form of piety to Allah by thinking about tomorrow and continuing to improve oneself is something that every human being must do, this is also in accordance with the *Fathanah concept*, namely intelligence which not only functions the mind but also functions *the Qalb*.

This self-reflection process will also work well if a person can be grateful and sincere towards the provisions that God has given into his life. As has been said in the Qur'an Ibrahim: 7 which means " *...and if you are grateful, I will add My favor to you but if you deny then My punishment is very painful*". From this verse, we can take the meaning that is when someone has reflected on himself and can understand himself and others, then that person can be grateful, then the process of reflection will be much more pronounced because we feel enough with what God has given us, but even if you have done self-reflection, you still complain and don't understand much more deeply about the meaning of these reflections, then all of that will feel in vain. Because Allah is very pleased with His servants who are not easy to despair with Allah's Grace.

## Conclusion

Al-Quran therapy is a form of therapy that uses the Al-Quran as a source of inspiration and support in dealing with emotional and spiritual problems. This therapy emphasizes understanding and applying the teachings of the Al-Quran in everyday life to overcome problems and improve oneself. One of the ways to do this Qur'an therapy is to follow the example of Rasulullah SAW, who is rahmatan lil 'alamin as well as a good role model for mankind. Understand the concepts of *Sidiq* (Honesty, openness), *Amanah* (responsibility), *Tabligh* (delivering what is) and *Fathanah* (intelligent) which are oriented not only to the world but also the hereafter. This lesson can be understood through prophetic leadership, which is a way to understand yourself and influence others by imitating the attitude of the Prophet, namely also by doing self-reflection or muhasabah to contemplate every event or event that occurs in life. And be able to accept sincerely to achieve the goal of reflection itself, namely being able to understand oneself well and influence people well as well as to achieve a calm both in this world and in the hereafter.

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