

Islamic hypnotherapy

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Abstract: This article explores the concept and application of Islamic hypnotherapy, a therapeutic approach that integrates conventional hypnotherapy techniques with Islamic spiritual principles. Hypnotherapy, generally recognized as a technique to access the subconscious and promote psychological healing, is enhanced in this context by incorporating elements such as prayer, dhikr (remembrance of Allah), and Quranic recitation. Islamic hypnotherapy is rooted in the understanding that the soul (*ruh*), mentioned in the Quran, plays a central role in human well-being and that the subconscious mind, when aligned with Islamic values, can be a powerful tool for healing. The paper emphasizes the effectiveness of hypnosis in treating anxiety, trauma, and psychosomatic conditions and suggests that when combined with Islamic teachings, it fosters deeper psychological and spiritual recovery. It also discusses self-hypnosis (autohypnosis) as a complementary method for personal development and prevention of mental disorders. The integration

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Hypnosis can be defined as focusing, relaxing, concentrating and turning inward enough to lose awareness of what is happening around it. The human mind is very unique and complex (Baars, 2005; Varela et al., 1991), so during its development hypnotherapy adopted many psychotherapeutic principles derived from psychology. In hypnotherapy, it is applied in a very deep calm state (trance), so it is a more effective treatment method than psychotherapy. While in psychotherapy it takes at least 12 meetings to heal phobias and trauma, in hypnotherapy hypnotherapists usually need 1- 2 sessions to overcome phobias and trauma. This treatment gives very useful results especially for lowering the pain threshold and for the treatment of anxiety. It gives beneficial results for post-traumatic stress disorder, anxiety disorders and depression.

The person in hypnosis appears to be asleep and disconnected from the moment, but actually lives at a higher level of awareness. The individual becomes suggestive and susceptible to the influence of the hypnotist and can recall forgotten events and alleviate psychological symptoms (False Memory Syndrome Foundation, 1994). Hypnotherapy uses the effect of words conveyed through certain techniques. The only power of hypnotherapy is communication (Kahija, 2007). The basic principle of hypnotherapy is to use words, which is to enter a series of suggestions into the client's subconscious. The decrease in ACTH hormone (adrenocorticotrophic hormone) as the effect of hypnosis makes the person experiencing it more relaxed and calm (Daryanti & Mardiana, 2020). Hypnotherapy works like a tool that installs positive programs that will make the person better than before, and removes negative programs and viruses in the mind. With this treatment, it is possible to get rid of bad feelings, thoughts and behaviors.

The common belief about hypnotherapy and hypnosis methods is that they are mystical and mysterious practices (Lynn et al., 2000). However, hypnotherapy is not a mystical method, it is a subconscious state that provides intense attention and focus to the person. The therapist's ability to communicate with the client is an indication of our conscious being during hypnosis. After the therapy is over, the client will know and remember what happened during the therapy process.

All that needs to be done to attend a hypnotherapy session is to be prepared to accept all of the therapist's instructions. Modern patient-oriented hypnotherapy methods have the role of 'opening' the patient's awareness to find the root problem and helping the patient heal or resolve the problem on their own (Hammond, 1990). This article examines Islamic hypnotherapy. Two key aspects are discussed in this article: integrating spirituality with hypnotherapy and applying Islamic hypnotherapy on a practical level.

METHOD

This study employs a qualitative literature review method to examine the concept, techniques, and psychological foundations of Islamic hypnotherapy. By analyzing scholarly journals, books, and relevant empirical studies, including Alquran, the research aims to synthesize existing knowledge on how Islamic principles are integrated into hypnotherapeutic practices.

RESULT

Integrating Islamic Spirituality into Hypnotherapy Practice

The soul, which is perhaps the basis of the science of psychology, is mentioned in the Quran: "They ask you about the soul. Say: The Spirit is from the command of my Lord. You have been given only a little information" (Quran, 17: 85). It is possible to see the Spirit as a command or a law. If a corpse and consciousness were given to the laws of the universe, they would also be human. Likewise, if man did not have a corpse and consciousness, it would be a law. Just as the laws are fixed and unchangeable, even the soul will exist eternally. The

soul is like the energy of the body. The most expensive and high-quality phone without energy, that is, without a battery, is only worth the value of the material it creates. Since it is of no use to anything, its value is under no obligation. If man did not have a soul, he would be just a piece of meat. Therefore, it is the spirit that makes man human.

Humans have other emotions besides heart and mind (see Scherer, 2005). In fact, there are such emotions that they are always in a receptive function. The subconscious state is one of them. If we place the message in our subconscious, we begin to believe in it, whatever dream or fear we add, we take action to fulfill it. This is how delusions and panic attacks often occur. This is the basic principle of hypnotherapy. A message is sent to the subconscious of the hypnotized person and the person believes in the reality of that message and takes action accordingly. For this reason, it is important that the subconscious mind, which affects the soul, is sound.

Islamic hypnotherapy is one of the specific therapeutic techniques in hypnosis with an additional spiritual component (Subandi, 2009). Spiritual Hypnotherapy with an Islamic Approach (SPHIA) has added a few elements to hypnotherapy texts such as “Prayer, Azan, Dhikr, Prayer”. Islamic hypnotherapy aims to create a healing effect by directing the hypnotized person into himself in a very calm (trance) state. The principles of Islamic hypnotherapy encourage the patient to use suggestions about Islamic values so that the patient always remembers Allah. Islamic hypnotherapy is a branch of psychology that examines the benefits of suggestion to overcome the problems of thought, emotion and behavior in Islamic values. Islamic hypnotherapy is a mind therapy and healing technique. Our religion is Islam; offered all the healing prescriptions necessary for human peace and happiness, such as “faith, taqwa, submission, consent, patience and gratitude...”. It has also been proven that the concepts of ikhlas, ihsan, and forgiveness used in hypnotic therapies facilitate the client’s recovery process. When this is carried out with full hope and a correct understanding, it will have a healing effect.

Islamic Hypnotherapy for Holistic Healing: Reflections and Implications

Besides being done by a therapist, hypnotherapy can also be done for self-healing in the form of autohypnosis. In fact, some diseases originate in our minds. Diseases such as stress, dizziness, insomnia, phobias, migraine and weight loss can be treated with autohypnosis. In healthy people, autohypnosis can also be used to avoid negative recordings, prevent illness, and increase resilience (see Zech et al., 2017). When a healthy body condition is provided, the body’s resistance also increases and the body becomes less susceptible to diseases. Self-prophecies or hypnotic suggestions often come true because our minds incorporate suggestions into the thought process. Just as we are sure that when we get caught in the rain, we will experience a headache or dizziness from the rain.

A person who has a strong belief and practices his religion can cope with psychological disorders better than a person who does not practice his religion (Ano & Vasconcelles, 2005). Integrating Islamic spiritual elements into hypnotherapy, listening to prayer, dhikr, prayer and Quran recitation will have a healing effect on the patient. Integrating and applying hypnotherapy with Islamic spiritual elements in this way will be a long-term and permanent healing.

CONCLUSION

Islamic hypnotherapy offers a holistic therapeutic approach based on both psychological principles and Islamic values because it integrates spiritual practices like dhikr, prayer, and reciting the Qur’an. Islamic hypnotherapy memperkuat spiritual resilience melalui spiritual suggestions, calm trance states, and a focus on divine remembrance. It also treats symptoms of emotional distress. Selain itu, autohypnosis dapat membantu orang

melakukan self-healing, mengendalikan stres, dan mencegah penyakit dengan mengubah subconscious thoughts menjadi saran yang positif dan percaya diri. Islamic hypnotherapy can be a powerful and lasting pathway to mental, emotional, and spiritual well-being if done with sincerity, correct understanding, and spiritual commitment.

SUGGESTION

Based on our findings, this study recommends that more empirical research be done to assess the efficacy of Islamic hypnotherapy in a range of psychological problems and contrast it with traditional therapies for evidence-based incorporation into mental health practice.

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