

# PEUSIJUEK INDIGENOUS PSYCHOTHERAPY: Being Oneness to Nature in God's Acceptance

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**Abstract:** This article is an attempt to respond the following two questions; what is the nature of Peusijeuk and how does it work as a therapy? Grounded on a critical view upon mainstream theories of psychology, this work accordingly advocates indigenous psychology by majorly comparing it to behaviourist and psycho-analysis theories. In-depth interview procedure employed for unearthing therapeutical competences and its philosophical justification. Grounded in the experiment of five participants and enlightened by Islamic mysticism, such as Ibn Arabi's teachings, I argue that many elements of nature, e.g., scent, water, soil, rice, salt, tree leaves, and trunks, have baraka, so humans can spiritually benefit from the environment, by way of performing the ritual procedures. By doing so, they are able to attain their power/energy, which bring them happiness and improve their well-being.

**Keywords:** Peusijeuk Therapy, The crisis of western Psychology, Indigenous psychology, and Sufistic counselling.

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## Introduction

The idea of Anthropocentrism has been acknowledged as the antithesis of religion and has constituted a constituent of Western civilizational progress.<sup>1</sup> Nevertheless, concurrently, Anthropocentrism has emerged as a formidable spectre haunting the sustainability of the natural environment, and even more direly, the mental well-being of humanity itself. Numerous instances of social pathology, such as mental disorders and ecological degradation, trace their origins to Anthropocentrism. In response to the given issue, this article is to bring about indigenous Psychotherapy that serves to counter the anthropocentrism which is a precipitating factor in the onset of humanitarian and ecological crises.

The tensions and disarray between nature and humanity stem from their disharmonious relationship, influenced by the tenets of Anthropocentrism.<sup>2</sup> Anthropocentrism propagates human egoism as the focal point of existence, engendering an arrogant, acquisitive disposition that exploits nature for its egoic ends. Consequently, crises unfold both within the environment and within the psyche of humanity itself.<sup>3</sup> On the other hand, Peusijuek is seen the solution of this crises for its reconciling the relationship between the cosmos and humanity in God's acceptance. By doing so, Peusijeuk ritual fosters mental well-being and ensures the safety of the cosmos or environment. Peusijuek can also channel *sampeuna* (positive energy) from the environment to humanity, as well as challenge the anthropocentric psyche of humanity.

For instance, based on data from the World Health Organization (WHO, 2017), mental disorders such as depression and anxiety are prevalent and constitute the highest caseload. It is estimated that there are over 200 million individuals worldwide experiencing anxiety, accounting for approximately 3.6% of the global population.

Additionally, around 322 million cases of depression are reported globally. Mental disorders such as depression are significant factors contributing to suicide, with 800,000 cases occurring annually.<sup>4</sup> These findings align with the results of the Basic Health Research in 2018, indicating an increase in emotional disorders among individuals aged 15 and above:

The prevalence of emotional disorders among individuals aged 15 and above has increased from 6% in 2013 to 9.8% in 2018. In 2018, the prevalence of depression among the population stood at 6.1%. The Basic Health Research of 2013 indicated that the prevalence of suicide among individuals aged 15 and above (N=722,329) was 0.8% among females and 0.6% among males. Meanwhile, the prevalence of severe mental disorders, such as schizophrenia, increased from 1.7% in 2013 to 7% in 2018. According to monitoring conducted via the Healthy Family Application in 2015, approximately 15.8% of families had members suffering from severe mental disorders.<sup>5</sup>

Based on the analysis of the aforementioned reports, the humanitarian crisis is consistently escalating due to Anthropocentrism. In additions, many youths are also adopting extreme nudist and hedonistic lifestyles due to the loss of hope and the prevalence of arrogant movements and monopolies over spaces for self-expression. The realities surrounding Anthropocentrism have provided justification for acts of oppression by the powerful against the weak, legitimizing modern slavery and radical consumerism. More distressingly, modern psychological therapies are increasingly proving ineffective in stemming the mental health crisis, as evidenced by rising suicide rates.

As an interdisciplinary study, this article based on research, which was designed and assisted by various social sciences, particularly Islamic psychology, cultural studies, sociology, philosophy, Sufism, and environmental studies. Based on the combination

of these various disciplines, this work focuses on three questions: What are the processes and stages of clinical therapy within the *peusijuek* ritual? This question aims to identify the steps of implementing *peusijuek* and develop theorization of *peusijuek* as a clinical counselling technique within Islam by examining the clinical therapy stages in modern clinical psychology studies. What are the philosophical meanings contained within each of the materials used in the implementation of the *peusijuek* ritual? This formulation aims to discover the worldview taught in the tradition of the *peusijuek* ritual through the interpretation of materials such as leaves, fragrances, branches, water, rice, dust, and others.

### **Methodology**

This study uses a mixed-method approach, combining qualitative ethnographic methods with clinical experiments. Data is collected through observation and in-depth interviews, focusing on the Acehnese community in regions such as Bireun, Aceh Utara, and Lhokseumawe. Sources include networks like the Aceh Customary Council. The research is qualitative, situated within religious anthropology, using cognitive ethnography and experiments to assess the effectiveness of *peusijuek* in addressing mental health issues. Field data were collected through participatory observation and supplemented by interviews and focus groups.<sup>6</sup>

Document analysis aims to deepen the understanding of *peusijuek* and its connections to therapy and environmental preservation. Ethical considerations include anonymizing participants who wish to remain unnamed and addressing sensitive issues with appropriate methods. Data were analyzed be continuously analyzed from the start, using various tools such as notes and recordings. *Peusijuek* experiments involve with selected patients facing mental health challenges, with five patients chosen as

research samples for enriching qualitative data analysis. The researcher engaged with the Dayah community and local leaders, collaborating with the Aceh Customary Council (MAA) for cultural insights and support in data gathering. The Aceh Ulama Consultative Assembly also provide perspectives on the rituals' permissibility and prohibition based on Islamic and Sufi interpretations.

This research was conducted in four distinct stages. The initial stage involved a comprehensive exploration of Sufi concepts, with particular attention to *barakah* (divine blessing) and *tawassul* (intercession), followed by a thorough review of mindfulness theory, acceptance and commitment therapy, and psychological well-being, as discussed in relevant national and international journals. At this stage, a robust grasp of grand theory, middle-range theory, and applied theories was essential in articulating the research gap more explicitly. Moreover, this phase ensured that the positioning of the research could be ascertained, allowing for a clear understanding of how far indigenous psychological therapy techniques have advanced and where *Peusijuek* can make a meaningful contribution.

The second stage involved the commencement of fieldwork. During this phase, the focus was placed on data collection through qualitative methods. In-depth interviews, participant observation, and focus group discussions were conducted to identify how *Peusijuek* may function as a tool for Islamic counselling and therapy. The third stage consisted of transcribing the interviews, observations, and focus group discussions, followed by a detailed analysis of the data. This was achieved through a categorisation system based on themes that emerged from the interviews, observations, and focus groups. The final stage involved compiling the research findings into a preliminary draft, which will form the basis for further theoretical development.

## Result and Discussion

### What is *Peusijuek* and how does it work?

“*Peusijuek*” comes from the Acehnese words *Peu* and *Sijuek*, referring to the intention and action of bringing peace and well-being (*ketentraman*) to the human heart. As explained by Tgk Usman and Tgk Idris,<sup>7</sup> *Peusijuek* is an Acehnese term, derived from words “*peu*,” meaning “to make something become,” and “*sijuek*,” meaning “cold,” thus giving it the meaning “to make something calm or peaceful.” This tradition believes in the *Sampeuna* (natural forces) found in items like leaves, long-lasting plants, water, rice, paddy, sugar, and salt, which are seen as powerful in enhancing human well-being. *Peusijuek* is also connected to a Sufi practice known as *Tafa’ul*. In the Acehnese language, this concept aligns with *Sampeuna* or *Seumpeuna*. Linguistically, *tafa’ul* (تَفَاؤُل (بِالْخَيْرِ)؛ اِسْتَيْشَار؛ تَفَاؤُل (بِالْخَيْرِ)) means becoming optimistic, aligning with the Sufi concept of *Tabarruk*—the seeking of blessings or goodwill.<sup>8</sup>

*Peusijuek* is a ritual in an Acehnese pride performed across various life circles and events to seek blessings, protection, and harmony.<sup>9</sup> It performs for seeking blessings in every life-cycle events, such as; childbirth, weddings, and even the purification means of religious practices such as converting to Islam or preparing for Hajj; restoring vitality after trauma or misfortune; invoking prosperity in new endeavors like farming, business, and home ownership; achieving success in goals like travel and building projects; blessing new homes or buildings; honoring guests or new leaders; and calming spirits that may disturb the environment through unique rituals with incense. Each type reflects *peusijuek*’s deep cultural significance in bringing spiritual and communal well-being.<sup>10</sup>

The materials used in *peusijuek* come from things believed

to possess *sampeuna*, such as salt, which has the *sampeuna* of saltiness. Salty is an important concept for Acehnese community. The salty taste is literally understood as the taste of salt, while in life, the salty taste represents the difficulties and challenges of life as a necessity. This ability to taste salt becomes a contemplation to provide the soul with the resilience and success to face the hardshipness. Among the ingredients for *peusijuek* are as follows:

*Naleung samboe* or a certain type of grass, it is the kind of grass that has the characteristic of very high patience, being able to survive in long dry conditions while everything else has already died. Meanwhile, the tree remains rooted. Doing *tafa'ul* to the grass, the *peusijuek* performer prayed by being said: “O Allah, my Lord, grant our child high patience like the patience of this grass (*naleung samboe*). This is what is meant by *tabarruk*. Concerning the mode of using of *Naleung Samboe* for raising well-being, it is explained by Tkg Yunus, the vice chairman of MAA Aceh Utara, below:

“Yaa yaa, that’s the analogy.” So there is *Sampeuna* nalueng sambo, whose peak is like the moon in the night sky as I said, there is a symbol of a flower that blooms with everlasting love, there is a symbol of the black sapodilla/black taro leaves.<sup>11</sup>

Taro leaves (*On Leubue*) are considered to possess protective qualities due to their ability to shield themselves from water. As stated by Tkg Yunus, “Yes, if it is placed in the water, it does not touch its contents (the water cannot touch the flesh); the water does not adhere to it. That is the protection.” In addition, there are secret rituals in a household that should only be known to those involved and should not be disclosed to others. Salt and sugar are added to the water, where the salt provides a salty flavor and the sugar adds sweetness to the discussion, symbolizing protection. The protective aspect is not simply a random selection of leaves; they have specific benefits. Elements like rice husks,

sweet-scented flowers, black-eyed peas, sugar, and others all contribute to this protection, serving as an expression of gratitude.

When gathering these leaves, it is essential not to harm the tree; the plants should not be too young, and roots should remain intact. The number of leaves should be either one or three—an odd number, never even. If there are two leaves, one should be for the husband and one for the wife. Sometimes, people place their palms together to symbolize unity: the man's hand is at the bottom, the woman's hand is in the middle, and the man's hand covers both, unifying them in this way. Flowers symbolize a person with a bright demeanor, and guests should be greeted with cheerfulness. The prayer associated with this is, *“O Allah, my Lord, make my child welcoming to guests with a bright disposition, just as a flower welcomes anyone who comes with joy and a fragrant aroma.”*

Various types of plants symbolize different aspects of life. The betel palm tree signifies fertility, with the prayer: *“O Allah, may my child be fertile and strong, unyielding like the betel palm tree.”*<sup>12</sup> Rice grains symbolize sustenance, with a prayer for abundant nourishment. Water represents the source of human life and is integral to the *tepung tawar* ceremony, which is linked to the blessings derived from water. The meaning of water extends to cooling and refreshing qualities, ensuring that recipients of the *peusijek* experience humility and tranquility. *Seunijek* leaves symbolize coolness and refreshment, with parents hoping for their child to be a source of coolness to those around them. Kentan and tumpo symbolize attachment and energy, reflecting the bond of love in marriage. The prayers recited during significant events typically include Surah Al-Fatihah, blessings upon the Prophet, and verses from the Quran, along with specific rituals for occasions like entering a new house or welcoming guests. The performance of *peusijek* ritual commences by reciting:



اعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم

Then, the mixture of rice and paddy is sprinkled in a circular motion from left to right three times. This is done over the head, chest, and both shoulders three times. For the final sprinkle, the rice and paddy are released over the head and body of the person receiving the *Peusijuek*, accompanied by a prayer.

*Allahumma allif baina qulubihima kama allafta adama wa hawa'a waallif baina qulubihima kama allafta ibrahima wa ti sara'a waallif baina qulubihima kama allafta sulaimana wa Bilqisa waallif baina qulubihima kama allafta Yusufu a Zulaikha waallif baina qulubihima kama allafta nabiyyana Muhammadan saw wa Khadijata al-kubra wa 'a'isyata ar-ridha wa ghaira zaujati an-nabi Muhammadin saw birahmatika ya arhama ar-rahimin.*

“Then, seven types of leaves that have been tied together are shaken in a mixture of water with kaffir lime and gold two or three times. After that, in the same way as above, the water from the leaves is sprinkled on the person being blessed in a circular motion from right to left three times, ensuring that the water touches the body parts of the person being blessed while reciting *selawat* (praises to the Prophet).

3x صلى الله على محمد صلى الله عليه وسلم

Then take the prepared water in a glass and pour it over the leaves that are held close to the forehead once while remembering in your heart or saying aloud, ‘Just as this water is cool, so may the person being blessed be cool (or at peace).’ Then take the rice (or ‘kentan’) with a mortar while reciting:”

*Bismillahirrahmanirrahim. Bismillahi as-sami'I al-bashiri alladzi laisa kamitslihi syai'un wahuwa al-fattahu al-'alimu. Bismillahi alladzi laisa kamitslihi syai'un wahuwa al-'alimu al-khabiru. Bismillahi alladzi laisa kamitslihi syai'un wahuwa al-'alimu al-qadiru. Bismillahi*

*al-‘azizi al-karimi alladzi laisa kamitslihi syai’un wahuwa al-‘azizu al-karimu. Bismillahi al-ghafuri ar-rahimi wallahu khairun hafizhun wahuwa arhamu ar-rahimin.*

Then, recite or blow on the rice (or ‘kentan’) and the mortar that is held (about one tablespoon), and then recite another prayer

اللهم صل على سيدنا محمد اللهم بارك لنا فيما رزقتنا  
وقنا عذاب النار

Then, it is fed while saying, ‘Just as this rice and mortar stick together, so may love and affection stick together in the household.’ After the final *Peusijuek* ceremony, it is followed by the exchange of greetings with money, starting with the person conducting the *Peusijuek*, then the greeting continues with all the guests, concluded with a meal and drinks according to the host’s capabilities.”<sup>13</sup>

### **Clinical Therapy of the Peusijuek Ritual**

*Peusijuek* therapy has two main principles; firstly, it is based on the doctrine of perfect man (*al-Insân al-kâmil*), secondly, it is inextricably linked with nature, and believed that every unit of nature has soul and energy (*sampeuna*). The first principle of *peusijuek* is based on sage Sufi; Ibn Arabi’s teachings (Chittick, William C. (2007). *Ibn ‘Arabi: Heir to the Prophets and Little*; John T. (1987). “*Al-Insân Al-Kâmil: The Perfect Man According to Ibn Al-‘arabi*”). Whereas the latter is grounded in Shamic views (Michael Harner 1982; *Way of the Shaman*, Alberto Villoldo 200; *Shaman, Healer*, Sage). Before outlining the clinical process and stages of happiness through *peusijuek*, it is necessary to first explain the foundations of this clinical therapy.<sup>14</sup>

The foundation of *peusijuek* therapy, as a non-Western therapeutic model or indigenous psychology, can only be understood

in the context of Sufism. Almost all Sufi teachings in Aceh incorporate the concept of *martabat tujuh*. The “Seven Levels of Existence,” or *martabat tujuh*, is a seven-tiered path to understanding “the Infinite.” As reported by Hurgronje; “Javanese [Sumatera at that time] scholars who studied in Mecca often imparted the doctrine of the “Seven Levels of Being” to their Javanese students. In addition to being an abstract concept of spiritual pilgrimage, we can observe the material manifestation of this in Acehnese wedding customs, where ideally seven steps lead up to the throne where the newlyweds sit.

According to Johns,<sup>15</sup> the ‘Seven Levels of Being’ represents a cosmology explaining the relationship between the Absolute and the relative. Ibn al-Arabi posits that the “relative” is the outward manifestation of the “Absolute.” The main advantage of Ibn al-Arabi’s concept is that the idea of levels introduces a metaphorical solution to the philosophical problem of the relationship between the Absolute and the relative, or between the One and the many. The door or gate, meanwhile, serves as a universal symbol present across spiritual traditions. Behind the arched wedding gate, the bride and groom are seen in a transitional space, framed by a tall, decorative gate surrounding them.

As for the second theory underlying the theorisation of *peusijuek* as psychological therapy is Islamic ecological theories, which have strong root in local shamism. As noted by Malik Badri,<sup>16</sup> western psychological ideas and dogmas are far more destructive to Muslims’s worldviews, and therefore the followers of the west are prying into the lizard’s hole. Here, I argue that elements of nature are alive, as posed by L. Clarke,<sup>17</sup> and they are related to each other, so they should live in harmony. They have both positive and negative impacts on humans. *Peusijuek* rituals help ease anxiety, giving people confidence, calmness, and energy to face their tasks with determination. *Peusijuek* is

also performed to restore the spirit and energy of those who have recently experienced misfortune or accidents. It is commonly done for individuals involved in vehicle accidents, animal attacks, or those who survived incidents at sea or in rivers, among other situations.

In her essay *Love and Devotion*, featured in an exhibition at the State Library of Victoria, Susan Scollay examines the 15th-century Persian manuscript *Dilsuznama*. This work is a Sufi mystical text. Aceh has long-standing historical ties with Turkey. Whether the idea originated in Turkey or from Sufis in Mecca, when reading about Acehnese wedding ceremonies, especially in western and southwestern Aceh, one might view the wedding moment as an allegory of Divine Love.

The Sufi tale of the bulbul's longing for the rose and the pain of separation from its worldly beloved is compared to the human soul's eternal yearning for God. Various embellishments have been added to the story over time, yet it always takes place in a beautiful garden. Simultaneously, another garden—the garden of paradise—is promised in the afterlife, according to Islamic belief. This promise continues the Judeo-Christian idea of a 'garden of heaven'. In literature, sacred themes were often combined with notions of royal pleasure gardens that predate Islam. Religious and worldly ideas merged, often with political overtones. A sultan or local ruler would be placed either physically or metaphorically in the emotional refuge of a garden by court poets.

One point related to Divine Oneness is the idea that 'God is everywhere'. This concept has been hotly debated, influenced by international perspectives on various Sufi teachings brought back from Mecca by returning pilgrims. In early Sufism, the role of law, or *sharia*, was viewed as less important, as their primary focus was on union with God. The Shattariyyah order in Indonesia was infused with the philosophies of the renowned

scholars Al-Ghazali<sup>18</sup> (1058–1111) and Ibn al-Arabi (d. 1240). Naguib Al-Attas has extensively written about how Hamzah Fansuri from Aceh brought these teachings into the Malay world through his Malay-language texts, which were widely disseminated during the reign of Sultan Iskandar Muda (1607–1636). These teachings were later attacked as pantheistic by Sultan Iskandar Thani's chief scholar, Nuruddin ar-Raniri, a prominent Sufi scholar from India, resulting in the large-scale burning of texts authored by Ibn al-Arabi and Hamzah Fansuri.

The close relationship between Aceh and Turkey was established during the reign of Sultan Aceh, Al-Kahar (1537-1571), and lasted officially until 1580.<sup>19</sup> This is the time when the Ottoman Empire held the caliphate and when the pilgrims from Aceh would sail to Mecca, returning to Aceh after years abroad. Reid recounted that knowledge of the Arabic language and script was widespread among the Aceh elite at that time. Aceh is a cosmopolitan center with yachts regularly docking at its various ports. The shape of the Aceh hat (*kopiah meukeutop*), the shape of the Aceh dagger (*rencong*), the fondness for using 'turkey red' in embroidery decorations, all these aspects have been adopted and adapted over time, and Islamic literature in its Malay form resonates with the local population.

The debate revolves around questions like that. Which principle is higher: Unity in diversity or Diversity in unity? Is God everywhere or is He separate from His creation? Are thought and language material? What is the difference between matter and physics? "Wujud" is a word that means to manifest something, to make it real, to embody or give form to something, to actualize something. It is a word used in discussions about the nature of God in the world. Hamzah Pansuri and later Syamsuddin taught that God is in everything. Christian Snouck Hurgronje, a Dutch scholar who studied the Acehnese language, referred to these teachings and beliefs as pantheism.

For the Sufi scholars, this is a misunderstanding of their teachings because they see a distinction between essence or breath (not matter) and the material universe. They use another analogy as part of their teaching. There is water in the ice but it is not ice. It is the same in essence but manifested differently. Waves are part of the ocean, but they are not the ocean, nor can they be separated from the ocean, yet their manifestations are different. The idea of separation between the inner world and the outer world, between above and below, between manifested diversity and unity is an abstract concept that Sufi masters seek to explain. Hamzah and his opponents often quote Ibn al-Arabi's teachings on the nature of creation: that there is no separation between the inner world and the outer world. An agreement was never reached on how God manifests Himself in the world.

Hamzah Pansuri's work explains that the phenomenal world is an external manifestation of the Supreme Reality. Hamzah Pansuri has written a long poem that as a whole elaborates on the 'Unity of Being' (wahdat al-wujûd). In Hamzah al-Fansuri's view, the world is a manifestation of God's love. Materially, there is a desire to convey the idea of the manifestation of Divine Eternity through the use of twisting vines, interwoven spirals, recurring symbols, and design forms that provide a lasting sensual effect.

There are three stages in the implementation of *Peusijuek*: first, the preparation of basic materials such as leaves, salt, rice, water, and sticky rice, among others. In addition, secondary materials are also prepared, such as food dishes, a dais for the seating area to be *peusijuek*-ed, decorations, and other ornaments. The second stage involves the prayers recited during each movement of the *peusijuek*.

The third stage consists of hand and body movements

from left to right in a circular manner. This fourth stage is not always present, but it often ends with the giving of alms according to the visitor's ability and the social status of the person being *peusijuek*. While doing it by a *fi'li* prayer. This is not a mistake. We never ask for anything from the ancestors. This *sambong* creature is a being, why should we ask that creature? This is why we ask from the one who created *naleung sambong*, which is Allah SWT. As for the simplicity of *naleung samboe*.

It is believed that well-being can possibly be achieved by being in harmony with both nature and human beings. The lack of balance between them can lead to individual illness and social discrepancies. To seek natural harmony, *Peusijuek* is in need for transferring natural energy into human beings and, in the meantime, doing *zikr* to Allah. By connecting and being oneness with God and nature, the human soul regains its perfectness and well-being.

The implementation of *Peusijuek* is closely tied to strengthening the mental resilience of victims of a disaster. For example, if we experience a disaster that causes a mental breakdown. By *peusijuek*, we pray to Allah;

O Allah, my Lord, bestow patience upon our child who is in a state of calamity, grant them, O Allah, with the coolness of patience like that found in these leaves and also in the trunks of these trees. This is even though in a situation called "*naleung sambung*," since it sustains still survive. Thanks to our prayers, God will grant his requests and wishes, may he be restored.<sup>20</sup>

And usually, if we are confident it will become a suggestion, it becomes a habit we do. And the children who are traumatized, we encourage them and help them recover quickly, and that's what the *peusijuek* event is for, to restore their spirits.<sup>21</sup>

Indeed, this (*peusijuek*) is something that has been passed

down through generations. Perhaps a more appropriate principle to use, especially as mentioned earlier, in relation to thanksgiving. Secondly, there is also a connection with the revival of spirit, the spirit crew, the revival of spirit.

*We have fought.. When we come home, we are welcomed with a peusijuek ceremony. After that, due to the promotion, there was an award of a title, marriage issues. So, a lot.. So, thank God.. This is just perfect.. As an expression of gratitude. So, until it is implemented, it hasn't started with us.<sup>22</sup>*

The Prophet Muhammad has also performed this *peusijuek* ceremony. But because he is a holy man, it was enough for his daughter, Fatimah, with a sprinkle of water from the Prophet's hand. However, because we are ordinary humans, these hands are less pure, that's why we use the leaves as a substitute.

With the *peusijuek* for husband and wife, it is hoped that it can achieve the ultimate responsibility between husband and wife when building a household, both are responsible for creating a family that is *sakinah mawaddah*. That is the ultimate goal of *peusijuek*, there is no other way but solely for happiness, so in the prayer there is *beumetuwah*, *meubahagia*, *beumalem* (knowledgeable), *beukaya*, or now *sakinah mawaddah warahmah* in Arabic. *Beumalem* is knowledgeable and (*beukaya*) wealthy. Not only is he prayed for by the pious. Because if you are rich but not wise, that wealth will be meaningless, it's the same as being unhappy.

### **The ante-thesis of Behaviorism and Psycho analysis Therapies**

Both of Behaviourism and Psycho-analysis have offered consideration models of therapies, that Islamic psychologists are lack of those methods.<sup>23</sup> However, the behaviourism and psycho-analysis therapies are the expression of anthropocentrism. It undermines the balance of the cosmos, which leads to increasingly



imperiled, having reached deeply concerning levels. This is accompanied by a rise in global temperatures that is now beginning to endanger both human life and the cosmos itself. Each year, sea levels continue to rise, and the number of animal species dwindles, as reported by environmental activists. Moreover, numerous plant species are becoming extinct, forests are shrinking, and air pollution is spiraling out of control. Furthermore, the degradation of marine ecosystems has led to the extinction of many marine species, the destruction of coral reefs, and the disruption of underground water pathways due to the exploitation of natural resources.

The aforementioned facts indicate that the modernization stemming from the womb of Anthropocentrism has spawned humanitarian problems and disrupted the balance of the cosmos. For instance, Anthropocentrism indoctrinates the belief that humans are superior beings in the cosmos. This belief in human superiority over the cosmos has provided justification for excessive exploitation of nature. Consequently, environmental imbalance ensues, leading to phenomena such as global warming, droughts, ecosystem degradation, and extreme weather conditions. On the other hand, human minds also suffer from acute and chronic crises. The greed, aggression, and offensiveness of humans towards nature render their minds incapable of finding purpose and unwilling to accept reality willingly. As a result, their souls become desolate, culminating in mental crises.<sup>24</sup>

By this article, *Peusijuek* therapy offers possible solutions to humanitarian crises. Additionally, it seeks to refine Richard C. Foltz et. al.'s arguments on environmental theory according to Islam, particularly focusing on the role of traditional rituals framed within the perspective of Southeast Asian Sufism (green Sufism). Responding to the given western therapies, *peusijuek* therapy offers two main findings: first, the *peusijuek* tradition

can positively contribute to addressing environmental crises as part of Islamic ecological theories. According to Foltz, religious worldviews have a strong dedication to preserving and anticipating environmental crises, including Islam (Richard C. Foltz, 2003, 2005). Further elucidation from research in Pakistan by Ali Riza Rizvi (2005) asserts that rituals in Islam possess a strong perspective on maintaining the balance of nature and view the environment as crucial to human existence. However, studies regarding the position of *peusijuek* as a ritual from Southeast Asia have not received adequate attention.

The second, the ritual is to theorize Islamic counselling based on local wisdom, inspired by the teachings of Hamzah al-Fansuri's Sufism. This theorization is built upon the concepts of *barakah* (blessings) and *tawassul* (intercession). Based on limited clinical experiments, in which *Peusijuek* was conducted as for relieving their pains, and raising their well-beings, it evidenced that *peusijuek* demonstrates its effectiveness for mental health. Accordingly, interviews and observations have been undertaken and showed that *peusijuek* therapy played great role in bringing mental healings, which help to enrich and offer alternative method for Islamic counseling and environmental studies.

This therapy shows the unity between the environment and humanity, recognizing their relationship not only as physical but also spiritual and energetic. Therefore, the harmonization of nature with humanity not only fosters a healthy and comfortable mental atmosphere but also ensures the safety, preservation, and prevention of crises leading to the destruction of the cosmos. This is because the blessings contained within humans and the cosmos form a single entity, interconnected with each other. This therapy is highly beneficial for the development of Islamic ethics towards the environment and for the development of

counseling and psychological theories within Islam, which are currently dominated by Western perspectives. Islam has its own views on nature and humanity, as well as cultural and ritual richness capable of addressing mental and environmental crises.

## **Conclusion**

The purpose of this article is to demonstrate the crisis of western psychology and the urgent of indigenous therapy as the alternative. In so doing, this article was designed to discover the techniques and processes of clinical therapy within the *peusijuek* ritual, and second, to uncover the philosophical meanings contained within each of the materials used in the implementation of the *peusijuek* ritual. The Western paradigm of anthropocentrism has become a major threat to indigenous counselling psychology theories and practices. Based on the study and interviews conducted regarding the *peusijuek* ritual over a four-month research period, this ceremony can be described as a ritual performed to attain safety and alleviate anxiety, thereby providing practical benefits for mental health and happiness for the participants by receiving *sampeuna* from the objects and environment used in the *peusijuek* ritual.

Although the interpretations of the metaphorical meanings associated with *sampeuna* are present, the *peusijuek* ritual is strongly linked to mental health, supported by a framework of Sufism, such as the concept of *tawassul*, which has evolved into the concept of *tammul*, and the concept of *barakah*, which has developed into *sampeuna*. This study faced limitations in time and budget, which hindered the execution of experiments on the *peusijuek* process as initially planned. Therefore, it is hoped that the findings of this study can lead to further research that allows for experimentation on this theory. Future experimental

studies will aim to demonstrate the effectiveness of Sufism in addressing mental burdens and fostering collective happiness during the *peusijuek* process.

This study, based on four months of research and interviews on the *peusijuek* ritual, reveals that this ceremony serves to ensure safety and alleviate anxiety, providing practical mental health benefits and happiness for participants through the *sampeuna* received from ritual objects and the environment. While the metaphorical interpretations of *sampeuna* are significant, the *peusijuek* ritual is closely linked to mental health, supported by Sufi frameworks such as *tawassul* (which has evolved into *tammul*) and *barakah* (which has developed into *sampeuna*).

Due to time and budget constraints, this study could not include experimental procedures for the *peusijuek* as initially planned. Future research is recommended to explore the effectiveness of Sufism in alleviating mental burdens and promoting collective happiness during the *peusijuek* process. This research is greatly significant in promoting indigenous psychology to sustain and attain a postcolonial narrative on human nature and worldview. The article is also greatly important for advocating indigenous therapy through practical means, such as measuring the value of every element of nature and promoting human well-being. Although this study would not be able to cover all aspects of postcolonial issues, this article theoretically emphasises that indigenous views on humanity have rich sources and have strong roots in the traditions of Muslim culture and are related to Shaman traditions.

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## Endnotes:

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<sup>3</sup> Malik Badri, "Abu Zayd Al-Balkhi's Sustenance of the Soul The Cognitive Behavior Therapy of A Ninth Century Physician," n.d.; Malik Badri, "The Islamization of Psychology: Its 'Why', Its 'What', Its 'How' and Its 'Who,'" n.d.

<sup>4</sup> Yvonne Suzy Handajani et al., "Depression among Older Adults in Indonesia: Prevalence, Role of Chronic Conditions and Other Associated Factors," *Clinical Practice & Epidemiology in Mental Health* 18, no. 1 (September 5, 2022): e174501792207010, <https://doi.org/10.2174/17450179-v18-e2207010>.

<sup>5</sup> Handajani et al.

<sup>6</sup> Earl R. Babbie, *Survey Research Methods* (Belmont, Calif.: Wadsworth Pub. Co, 1973); Egon G. Guba, "Criteria for Assessing the Trustworthiness of Naturalistic Inquiries," *Educational Communication and Technology* 29, No. 2, no. 1981 (1981): 75-91; Wayne C. Booth, Gregory G. Colomb, and Joseph M. Williams, *The Craft of Research* (London: The University of Chicago Press, 1995).

<sup>7</sup> It was informed by Tgk Idris and Tgk Usman who are the chairmen of Majlis Adat Aceh Utara, for further explanation please refer to Egon G. Guba, "Criteria for Assessing the Trustworthiness of Naturalistic Inquiries," *Educational Communication and Technology* 29, No. 2, no. 1981 (1981): 75-91; Earl R. Babbie, "The Basics of Social Research," 2005; Wayne C. Booth, Gregory G. Colomb, and Joseph M. Williams, *The Craft of Research* (London: The University of Chicago Press, 1995).

<sup>8</sup> "Tabarruk" refers to seeking blessings or sustaining goodness from Allah SWT and is divided into types: towards the Prophet (PBUH), righteous people, certain places, and specific times. Hadiths on tabarruk, found in Sahih collections like those of al-Bukhari, Muslim, and others, are reliable in both narration and content, making them valid evidence. Tabarruk is applied to things with unique qualities and by those who can distinguish between seeking blessings for Allah and for other purposes. Please refer to Nasrullah Nashiruddin, Tasmin Tangngareng, and Mukhlis Mukhtar, "KONSEP TABARRUK DALAM PERSPEKTIF HADITS," *Journal for Islamic Studies* 4, no. 2 (2021).

<sup>9</sup> Based on various resources, the ritual of *peusijuek* in Aceh has not much different, aside of more salafite, which is only used ma'shurah do'a, and shi'ite which



use local language and with ahl bait as for tabarruk.

<sup>10</sup> Interview with Tgk Yunus and Tgk Yusuf at Biereun, concerning the types of *Peusijuek*, 7<sup>th</sup> July 2021

<sup>11</sup> Interviewed with Tgk Yunus and Tgk Usman at Biereun in 7<sup>th</sup> July 2021

<sup>12</sup> Observation of Peusijuek performance at Biereun in 7<sup>th</sup> July 2021

<sup>13</sup> Observation of Peusijuek performance at Biereun in 7<sup>th</sup> July 2021

<sup>14</sup> M B Badri, "Cognitive Systematic Desensitization: An Innovative Therapeutic Technique with Special Reference to Muslim Patients," n.d.; Kenneth R. Hall, "Ritual Networks and Royal Power in Majapahit Java," *Archipel* 52, no. 1 (1996): 95-118, <https://doi.org/10.3406/arch.1996.3357>; M. Joseph Sirgy, *The Psychology of Quality of Life: Wellbeing and Positive Mental Health*, vol. 83, Social Indicators Research Series (Cham: Springer International Publishing, 2021), <https://doi.org/10.1007/978-3-030-71888-6>.

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<sup>20</sup> Interviewed with Tgk Usman at Lhokseumawe in 13 August 2021

<sup>21</sup> Duhri, "*Peusijuek*; Sebuah Tradisi Ritual Sosial Masyarakat Pasee Dalam Perspektif Traditionalis Dan Reformis (*Peusijuek*; a Collective Ritual of Pasee Community from the Perspective of Traditionalist and Modernist Islam)"; Muhammad Ali Khan et al., "Plant Therapy: A Nonpharmacological and Noninvasive Treatment Approach Medically Beneficial to the Wellbeing of Hospital Patients," *Gesunde Pflanzen* 68, no. 4 (December 2016): 191-200, <https://doi.org/10.1007/s10343-016-0377-1>.

<sup>22</sup> Interviewed with Tgk Banta at Kruenggeukueh in 08<sup>th</sup> September 2021

<sup>23</sup> Badri, "Cognitive Systematic Desensitization: An Innovative Therapeutic Technique with Special Reference to Muslim Patients."

<sup>24</sup> Badri, "The Islamization of Psychology: Its 'Why', Its 'What', Its 'How' and Its 'Who'"; Badri; Amber Haque Reviewed work(s); "Psychology from Islamic Perspective: Contributions of Early Muslim Scholars and Challenges to Contemporary Muslim Psychologists," *Journal of Religion and Health* 43, no. 4 (2004): 357-77.