

ISLAMIC SPIRITUAL PSYCHOTHERAPY BASED ON SINCERE INTENTION AS A CONCEPT AND MODEL FOR INTERNET GAMING DISORDER SUFFERERS

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Abstract

Internet gaming disorder is now no longer a personal problem, but has penetrated into family, community, national and even international problems. The ability to keep up with technological developments and be able to innovate alone is not enough to face the current era, but must be civilized to others as well as to the Creator. Therefore, this paper is expected to be able to make a contribution in the form of striving towards building civilization by describing a picture of Islamic spiritual psychotherapy based on sincere intentions as a concept and offering a psychotherapy model for sufferers of internet gaming disorder which is useful for the development and strengthening of Islamic spiritual theory, especially in the field of psychotherapy. and internet gaming disorder. This study uses a qualitative method with primary and secondary data. Data collection techniques include observation and interview. The main aim of the study is to prove that intention-based Islamic spiritual psychotherapy can reduce psychological disorders in sufferers of internet gaming disorder. The concept (design or idea) of Sincere Intention is "*lillahi ta'ala*" only expects the pleasure of Allah *ta'ala*". While the offer of a practical psychotherapy model for sufferers of internet gaming disorder in the form of before playing online games begins with the sincere intention of *lillahi ta'ala*, only expecting the pleasure of Allah *ta'ala*. As for the results of the application of sincere intentions for Internet Gaming disorder, namely the emergence of reluctance to continue playing online games that originated not from self-control or other people's control, but received 'direct' control from Allah SWT so that the addictive and psychological disorders often experienced by Internet gaming disorder sufferers become reduced.

Keywords: *Islamic Spiritual Psychotherapy, Sincere Intention, Internet Gaming Disorder*

A. Introduction

The condition of the current generation cannot be separated from technology and the internet. As an indicator, they prefer cellphones to television, prefer e-books to conventional books, work on social media, participate in

various virtual activities such as webinars, online shopping, online games, and so on. However, this fast-paced technological development needs to be balanced with manners / morals. If the current generation is able to do sort and choose, there are actually many benefits arising from technological developments.

Moreover, during the Covid-19 pandemic, almost all needs, jobs, education are required to be carried out online at home using online facilities to prevent the spread of the covid-19 virus that is increasingly widespread. But on the other hand, The current generation is prone to having negative character potentials arising from existing technological developments such as moral decline, neglect of obligations, less sensitivity to the environment, hedonist lifestyle, individualistic behavior, unrealistic and unwise use of media. As a result, the human mentality in this era will slowly but surely undergo downgrade.

Therefore, being able to innovate and keep up with technological developments is not enough to face the current era, but must be civilized as well. The continuous improvement in quality should be directed towards building civilization. While building civilization, the key that must be held are dynamic and innovative, must be able to find new products that have differences, useful innovations alone is not enough, because so far people have enjoyed and produced useful innovations but have not made them possess manners and morals towards creatures. and the Creator.¹

In this paper, we will describe the method, concept of Islamic spirituality psychotherapy based on sincere intention and an offer of an Islamic spiritual psychotherapy model based on sincere intention for sufferers of internet gaming disorder which can provide new benefits in the form of *dzikir* media so that something can be made to civilized innovation.

B. Method

To get research that can be scientifically justified, this research uses a qualitative method, with an experimental research design in the form of a one group time series design. The research location is aimed at the online class psychotherapy group using the zoom application with a population of netizen gamers. Data collection techniques using observation, interviews and documentation. In terms of data analysis, based on the data that has been obtained in the field, either through field notes, interview results and documentation by systematically compiling, analyzing and interpreting the data.

C. Result And Discussion

1. The Concept of Sincere Intention Based on Islamic Spritual Psychotherapy

Intention comes from Arabic, namely *an-niyyat*. Etymologically, intention means *al-Qashdu* which means reason. In addition, there are related meaning terms such as *al-iradah* (will); *al-qashdu* (goal), *al-'azm* (desire).²

¹ Dr. Rahmani Timorita Yulianti, M.Ag during a scientific speech at the 75th Anniversary of the Senate Open Session of the Universitas Islam Indonesia (UII) on Monday, 16/4/2018

² Abi Hamid Muhammad ibn Muhammad al-Ghazali, *Ihya 'Ulum al-Din*, Volume 4, (Kediri: Maktabah D' Ali, nd), 351.

Yusuf Qardhawi cites several opinions of experts regarding the meaning of intention as follows:

According to al-Jauhari, intention means '*azam* (strong desire)

Al-Khitabi argues that intention is the goal you want (in the heart)

According to al-Baidhawi, intention is the impulse of the heart towards whatever he considers to be in accordance with the desired goal.

.....

According to Az-Zarkasyi, the essence of intention is the process of linking a will (*qashd*) with a specific goal to be achieved, manifested in actions.

According to al-Mawardi, intention is a process of determination accompanied by an intention to carry out an action.³

While sincerity (*ikhlas*) etymologically means pure or holy,⁴ Yusuf Qardhawi quotes several opinions of experts regarding the meaning of sincerity as follows:

Abul Qasim al-Qusyairi explained, "Sincerity is making God the *Haqq* as the only goal in obedience."

.....

Abu 'Uthman said, "Sincerity is to forget the attention of the creature, replaced by always 'seeing' the virtue of the Creator."

According to Hudzaifah al-Mar'asyi, "Sincerity is when a servant's outer practices are in accordance with the spiritual practices in his mind."

.....

Dzun Nun said, "There are three signs of sincerity: first, when a person is not affected by either the insults or adulation of others; second, no longer heed the final results of a job during the process of implementation; and third, there is no longer any interest in obtaining reward from every practice of the hereafter."⁵

The definition of sincere can also be known as contained in the letter *al-Ikhlās*:

"Say (Muhammad): He is Allah Almighty,

God the Eternal Refuge,

He neither begets nor is born,

Nor is there to Him any equivalent. " (QS. *Al-Ikhlās*: 1-4)

Surah al-Ikhlās contains affirmation of the purity of the Oneness of Allah and rejects all kinds of polytheism and explains that there is nothing like Him.⁶ Sincerity is the product of pure monotheism, the product of the lafadz "*La ilaha illallah*", the product of total affirmation of the Oneness of Allah, as the only

³ Yusuf Qardhawi, *Niat dan Ikhlas*, 27

⁴ Umar Sulayman al-Asyqar, *Ikhlas*, trans. Badruzzaman Century, (Jakarta: PT. Universe Science Hall), 26.

⁵ Yusuf Qardhawi, *Niat dan Ikhlas*, 98.

⁶ Fadhlina Arief Wangsa, *Konsep Ikhlas dalam al-Qur'an: Study of Thematic Interpretation of Surat al-Ikhlās*, Journal of Sulesana. Vol. 6 No. 1 of 2012, 42.

one worthy of worship and a place to ask for help.⁷ Not doubling Him in worshipping Him.⁸

Sincerity needs to present the intention in a practice. A person who does a job as a routine is still considered worthless, if he has not presented sincere intention (the pleasure of Allah) which always colors and guides him.⁹ As according to Fudhail bin 'Iyyadh quoted by Yusuf Qardhawi, it is true that what Allah wants from you is the intention and motive of your desire (sincere intention)¹⁰.

In the Koran, there are many verses about sincere intention, including:

﴿ ۱۶۲ ۝ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ۝﴾

"Truly my prayer, worship, my life and my death because Allah, the Lord of the worlds" (Surah Al-An'am: 162)

﴿ ۹ ۝ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا ۝﴾

"In fact we give food to you only to hope for the pleasure of Allah. We do not want a reply from you and neither a thank you" (QS. Al-Insan: 9)

In the hadith there are various narrations that explain the virtue of sincere intention, including:

﴿ ۱ ۝ إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَ لِكُلِّ أَمْرٍ مَّا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهَاجَرْتُ إِلَى اللَّهِ وَرَسُولِهِ وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ أَوْ إِلَى ثَمَنٍ فَهَاجَرَ إِلَيَّ مَا هَاجَرَ إِلَيَّ﴾ (رواه بخاري ومسلم وابو داود والترمذي و نسائي)

"Indeed, every action depends on the intention behind it - In another narration," various motives of intention"- "Everyone will be rewarded according to their respective intention. Anyone who migrates because of Allah and His Messenger, then the migration is in accordance with his intention for the sake of Allah and His Messenger. Conversely, if someone migrates because of the motive of the world that he wants to achieve or for the sake of the woman he is going to marry, then that migration is considered limited according to one's background in carrying out his migration. " (Narrated by Bukhari Muslim, Abu Dawud, at-Tarmidzi and Nasa'i)¹¹

The verses and hadiths above are in accordance with the purpose of religion and the purpose of the creation of humans and jinn, namely to worship Allah. God's Word:

﴿ ۵۶ ۝ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ۝﴾

"And I did not create genies and humans except to worship Me" (QS. Adz-Dzariyat: 56)

⁷ Yusuf Qardhawi, *Niatdan Ikhlas*, trans. Misbah Em Majidy, (Surabaya: Risalah Gusti, 2005), h. 3.

⁸ Sheikh Ahmad Al-Kamsyakhawani, *Jāmi 'al-Ushul fi al-Auliya'*, Al-Haramain, 351.

⁹ Yusuf Qardhawi, *Niat dan Ikhlas*, 55

¹⁰ Yusuf Qardhawi, *Niat dan Ikhlas*, 57

¹¹ Al-Bukhari, *Shahih al-Bukhari Volume 2*, Beirut: Dar Ibn 'Asasah, nd, 252.

Based on the definition of intention and sincerity above, then Intention of Sincerity - which is a word phrase - means wanting to do something that is intended only by Allah. This sincere intention if pronounced using Arabic becomes lafadz *Lillahi ta'ala*.¹²Based on the *nahwu* rule, the word "Li" can have three meanings, namely because, for, belonging.¹³These three words contain the answers to the definition of intention which means reason, purpose, purpose of doing something. Meanwhile, lafadz "Allah" is the essence of sincerity, the Oneness, the One and Only One who is the reason, aim, purpose, will to do something. "Because of Allah" means doing something because it follows Allah's orders. "For Allah" implies doing something is intended as devotion only to Allah. "Belonging to Allah" means that everything that a person does is actually all property rights belong to Allah SWT, so it is not appropriate to be boasted. The purpose of all of this is to expect the pleasure of Allah SWT.

There are many editors saying about this sincere intention, including the scholars of *fiqh* use the phrase "*Lillahi Ta'ala*" when starting the act of both obligatory and Sunnah rituals. Dwi Suwiknyo, in his book *Lillahi Ta'ala Ubah Lelah menjadi Lillah*, there are 3 words: *Lillah*, *Billah*, and *Ilallah*. According to him, being *lillah* is the real measure of sincerity *lillahi ta'ala* - only because Allah alone and is not for the others. *Billah* (with Allah's help)¹⁴. Starting with *Bismillah*, and ending with *Alhamdulillah*. In the process, it is inseparable from hoping for the pleasure of Allah SWT. *Ilallah* (towards Allah), not just spoken and intentional but entirely. Property, business, work, busyness, time, energy, mind, fatigue and body - anything that clings to us. Commitment and totality to return everything to Allah. It is exactly like when we were born into this world without bringing anything.¹⁵ Likewise Yusuf Mansur in his book *Kuliah Tauhid*, said that the sincere intention of doing this is with "Allah first, Allah again, Allah always"¹⁶

Whereas Sufism scholars such as Tariqah Syadziliyah when starting dhikr use the sentence: *بِالْإِيْتِيَةِ لِرِضَاءِ اللَّهِ* "With the intention for the pleasure of Allah"¹⁷. *Naqshabandiyah Tariqah* when doing dhikr uses the sentence: *الهِئِ أَنْتَ مَقْصُودِي وَرِضَاكَ* "My Lord, You are my goal and Your pleasure is what I seek"¹⁸. Likewise with the *T'hariqah Qodiriyah wa Naqshabandiyah* when dhikr uses the sentence:

الهِئِ أَنْتَ مَقْصُودِي وَرِضَاكَ مَطْلُوبِي أَعْطِنِي مَحَبَّتَكَ وَمَعْرِفَتَكَ

"My Lord, You are my goal and Your pleasure that I seek. Give me love and know You "

¹² Al-Qusyairi, *Ar-Risalah al-Qusyairiyyah*, Dar al-Khair, nd, 207

¹³ Taufiqul Hakim, *Fi khalashah alfiyah ibn Malik*, (Jepara: PP. Darul Falah, 2002), h. 2.

¹⁴ Abdul Qadir al-Jailani, *Al-Ghaniyyah*, Kudus: Syirkah al-Qudus, tt, 185

¹⁵ Dwi Suwiknyo, *Ubah Lelah Jadi Lillah*, (Yogyakarta: Genta Hidayah, 2019), h. 481-483.

¹⁶ Yusuf Mansur, *Kuliah Tauhid*, Jakarta: Zikrul Hakim, 2011, 344.

¹⁷ M. Lutfi ibn Ali ibn Hasyim ibn Yahya, *Wazifah yaumiyyah al-Tariqah asy-Syadziliyyah al-'Alawiyyah*, Surabaya: HM Nuhan Efendi, 1030 AH

¹⁸ M. Hambali Sumardi, *Risalah Mubarakah*, Kudus: Menara Kudus, nd, 11.

The intention that is purified only because of Allah with the aim only to expect the pleasure of Allah¹⁹ expressed in the Koran in various terms, including: the motive "to hope for the afterlife", "adore for the 'face' of Allah". These two terms, according to Yusuf Qardhawi, have no contradiction, both expecting the afterlife and craving for the 'face' of Allah, both of which mean nothing but hope for the pleasure of Allah.²⁰

From the various concepts of sincere intention above, in this paper the sincere intention used is "*Lillahi Ta'ala Only Hopes for the Pleasure of Allah Ta'ala*" which is the basis of sincere intention meaning motivation, encouragement, reason, the goal of doing something for Allah, for Allah., everything belongs to Allah (lillahi ta'ala) with the aim of only expecting the pleasure of Allah SWT which is the foundation as well as the goal in doing something.

Regarding what kindness has been done, how great the good deeds that have been done, how much alms that has been spent will not be accepted, unless accompanied by two main pillars: First, cleansing sincere intention. Second, in accordance with the values of Shari'ah and Sunnah teachings.²¹ Included in Islamic spiritual psychotherapy. Ikhlas' intention is also the beginning of the discussion of the *Tazkiyatun Nafs* book before discussing the heart and its diseases.²² Thus, this sincere intention becomes the foundation / basis in Islamic spiritual psychotherapy.

This spiritual psychotherapy does not only focus on Islamic (religious) rituals, but also focuses more on spirituality. In Islamic spiritual psychotherapy, it focuses more on the aspects of psychopathological treatment. Disgraceful morals in Islamic psychotherapy are considered as psychopathology because it causes sins, both vertically and horizontally (socially). This sin causes darkness of the soul and human suffering which is the source of mental illness. Sin is the emotional condition of a person who feels uneasy after doing an action and feels bad if his actions are known by others. It is not surprising that the perpetrator of sin is always sad, restless, confused, anxious and haunted by his sinful actions.

Likewise in worship that is carried out whether it is obligatory, sunnah or mubah, if it is done without the intention of lillahi ta'ala, hoping for the pleasure of Allah, but worldly intention (popularity, wealth, salvation, healing, etc.), then the worship is done in vain. before Allah. Moreover, to change despicable morals into praiseworthy morals will not be able. Therefore, the existence of the intention of lillahi ta'ala hopes for the pleasure of Allah Ta'ala in every deed, both compulsory (prayer, fasting, hajj, zakat), Sunnah (reading the Koran, dzikir, prayer), or mubah (daily activities) becomes a necessity. With increasing sincere

¹⁹ As-Samarqandi, *Tanbih al-Ghafilin*, Semarang: al-Alawiyah, nd, 3

²⁰ Yusuf Qardhawi, *Niat dan Ikhlas*, 16.

²¹ Yusuf Qardhawi, *Niat dan Ikhlas*, 50.

²² Ibn Rajab Al-Hambali, *Ibn Qayyim Al-Jauziyyah*, Imam Al-Ghazali, *Tazkiyatun Nufus*, Pentahqir. Dr. Ahmad Farid, Terj. Imtihan Asy-Syafi'i, (Solo: Pustaka Arafah, 2007), h. 17.

intention and good deeds, then morals are despicable (lying, envy, revenge, anger, *ujub*, *riya'*, laziness, and so on)²³ little by little will be reduced.

2. Practical Model Offer of Islamic Spiritual Psychotherapy for Internet Gaming Disorder Sufferers: Sincere Intention Therapy

Internet Gaming Disorder is a form of excessive and continuous use of internet gaming that causes signs or symptoms of cognitive and behavioral disorders, including loss of control over games.²⁴ The main characteristic of internet gaming disorder is continuous participation for a very long time in playing internet gaming.²⁵ The emergence of behavioral deviations such as internet gaming disorder is a concerning result in the life of the digital world in the current millennial era. This disorder is a disease that originates from the mind which is reflected in the attitudes and actions that originate from a person's psychological state. Parents also feel the various disturbances experienced by internet gaming.²⁶ Based on data released by the Entertainment Software Association²⁷, *Worms Zone games 10 - Greedy Repeat*, *Garena Free Fire: Winterloand*, *PUBG Mobile*, *World of Dragon Nest*, *Call of Duty Mobile*, *Minecraft alwayd Building*, *Mobile Legend Bang-Bang*, *Rise of Kingdoms: Lost Crusade*, *Clash of Clans*, *Garena Speed Drifters* are best-selling games in 2020.

There are several positive and negative impacts of online games for students. The positive impact is that associations will be easier to monitor, the brain will be more active in thinking, reflex thinking will respond more quickly, emotionally can be expressed by playing, and creative thinking.²⁸ While the negative impact for students are lazy to learn, often uses free time to play games, easily lies, students will steal time to play games, pocket money or school fees will be diverted to play online games, forget time, disturbed eating patterns, religious schedule is neglected, tends to skip school for his favorite games.²⁹ This habit of lying is caused because he wants to keep playing and to keep getting money from his parents. Lazy because they are already busy with the game being played, so they are lazy to do their proper tasks. Gamers may not feel this behavior change, but be felt by other people in their environment, especially parents.³⁰ In addition, interpersonal sensitivity, depression, anxiety, paranoid,

²³ Ibn al-Jauzi, *Al-Thibb al-Ruhani*, Terj. A. Khosla Asy'ari Khatib, Spiritual Healing, (Jakarta: Zaman, 2010), h. 5.

²⁴ Fajri Kirana Anggraini, *Internet Gaming Disorder: Psychopathology of Modern Culture*, 8.

²⁵ *Ibid.*, hal, 2.

²⁶ Amin Syukur, *Sufi Healing: Literature in Sufism*, (Semarang: Walisongo Press, 2019), h. 26.

²⁷ The Entertainment Software Association (ESA) is the trade association of the video game industry in the United State. It was formed in April 1994 as the interactive Digital Software Association (IDSA) and renamed on July 21, 2003.

²⁸ Hardiyansyah Masya, Dian Adi Candra, *hal*, 104.

²⁹ *Ibid.*, 105.

³⁰ *Ibid.*, 103.

and sleep disturbances also have an impact on decreased cognitive function disorders.³¹

The implementation of sincere intention therapy "*Lillahi ta'ala*" only hopes for the pleasure of *Allah Ta'ala*". This practice when playing online games is a practical model of the basis of Islamic spiritual psychotherapy for sufferers of this internet gaming disorder. The application of sincere intention which is the driving force / motivation in playing this game is often forgotten.

Usually game lovers when playing games that come up with good intention such as for refreshing, to win games, to level up, to get additional coffers of money, and so on. According to Yusuf Mansur in his book *Kuliah Tauhid*:

"It's a shame if you search for the world, it's just a world affair". Really dear. Bring it (the world) into the business of looking for the hereafter. The key lies in **the intention**, method and then its use. "³²

The result of this good intention makes what Allah wants to be rewarded, one of which is in the form of feeling enjoyment, enjoying the game even though he ignores many of Allah's rules. It turns out that the consent given is still worldly, what God wants is still given without reducing it. but the consequences later in the hereafter do not get the slightest part, even hell is the place to return. God's Words:

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴿١٥﴾ أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَخِطَّ مَا صَنَعُوا فِيهَا وَبِاطِلٌ مَّا كَانُوا يَعْمَلُونَ ﴿١٦﴾

15. "Whoever wants the life of the world and its jewelery, surely We will give full (reward) for their work in the world (perfectly) and they in the world will not be harmed.16. These are people who do not get (anything) in the hereafter except hell, and what they have worked (in the world) for in vain, and what they have done is erased. " (QS. Hud: 15-16)

From various studies, most sufferers are unable to control themselves. The inability of self-control is channeled into the main cause of this patient's inability to reduce or stop playing games.³³ Or in other words, low self-control is due to the inability to control behavior, cognitive and decisions.³⁴

In addition, the characteristics of internet gaming disorder sufferers are generally difficult to accept and even refute the advice given to them by their parents. Based on research by M. Rizal Gani Prasetya, et al, according to him,

³¹ Marlaokta, Rika Mutiara, *Dampak Internet Gaming Disorder terhadap Status Kognitif dan Perilaku Psikopatologis*, Journal of Mental Nursing. Vol. 7 No. November 3, 2019, 333.

³² Yusuf Mansur, *Kuliah Tauhid*, (Jakarta: Zikrul Hakim), h. 257.

³³ Khairiah Asfaruddin, et al., *Kontrol Diri Mahasiswa yang Kecanduan Game Online di Asrama Kaway XVI*, Suloh Journal, FKIP Unsiyah Counseling Guidance Journal, Vol. 4 No. 2, 2019.

³⁴ Ferry Hernoyo Budhi, Endang Sri Indrawati., *Hubungan Antara Kontrol Diri Dengan Intensitas Bermain Game Online pada Mahasiswa Pemain Game Online di Game Center X Semarang*, Journal of Empathy, Vol. 5 (3), 2016.

there are two ways parents face children with internet gaming disorder, namely by letting go and authoritarian ways. Both of these methods turn out to produce the same personal characteristics, resulting in children becoming less willing to listen to the words of their parents which causes every word of their parents to only be heard but not obeyed, even children can easily do things outside normal limits due to lack of parental control or lack of control. interpersonal communication that occurs in the family so that they feel they are not getting enough attention,³⁵

Based on experimental tests on sufferers of internet gaming disorder, the sincere intention of "lillahi ta'ala only hopes for the pleasure of Allah Ta'ala" when playing online games resulted in data in the form of reluctance to continue playing the game being played. In addition, if this sincere intention is used by parents as 'material' to remind their children who are playing games, it produces data in the form of when the child is ordered by the parents, the child is moved lightly to do the parents' orders (no anger appears)

With this sincere intention therapy, the controlling ability experienced is no longer made by the player who controls him, nor is it another person who controls him, but instead God himself 'directly' controls him - but most internet gaming disorder sufferers do not realize it. One of the forms of control that Allah has given is in the form of feelings that suddenly appear reluctant to continue playing. Actually this is a sign of the love of Allah that is given to his servants as a form of help so that he does not fall into harm, futility, and displeasure with Allah SWT. It's just that because the goal of this internet gaming disorder sufferer who is being pursued is still momentary (worldly) pleasure, even though what God wants is heavenly pleasure so that the help that Allah gives to get divine pleasure is wasted. If Allah's help which comes in the form of 'feeling' is able to be followed up and even grateful, then Allah will give additional pleasure in the form of the ease of leaving something that Allah does not like so that Allah saves the world and the hereafter.

For sufferers who really want to be free from dependency on this game through sincere intention, Allah will be given convenience. However, for sufferers who still enjoy and still feel that their actions are mediocre and even admire them, it takes time and patience to provide understanding for awareness. This process of awareness of grace, guidance, help from Allah requires an open heart to listen, willing to accept input, advice, opinions from others and want to admit mistakes or shortcomings so that you don't want to fall back in the same hole and want to repent, *In Shaa Allah* later will be shown the way.

In addition to being beneficial for sufferers, this sincere intention therapy is also beneficial for parents who face their children who experience internet gaming disorder in a way that parents simply remind sincere intention whenever they see their children want / are playing games. So that when parents call or tell children to do something, the child has got control from Allah, it is lightened to leave the game to obey the parents' orders so that the 'fighting drama' that

³⁵ M. Rizal Gani Prasetya, et al., *Parents and Children Interpersonal Communication Patterns About the Negative Impacts of Playing Dota 2 Games*, *eJournal of Communication Science*, Vol. 6 (2), 2018, 110.

usually occurs can be minimized. Thus, sincere intention therapy can become self-healing for internet gaming disorders that need it and it is hoped that it can reduce addiction towards psychological improvement of the sufferer.

Islamic Spiritual Psychotherapy based on sincere Intention for sufferers of internet gaming disorder is a basic foundation that can provide new benefits in the form of being able to bridge / direct / alleviate someone from the valley of immorality to the valley of obedience, and can be used as *dhikr* that can be done at the beginning of every activity of daily activities. day. If this can be done, gradually but surely - if Allah allows - will be given the ability to change morals to become a better person than before, because in fact sincere intention are the initial foundation / basis as well as the goal that is the core of charity, the purpose of life, and Islamic goals in which to contribute to faith, *ihsan*, worship, applicable pious deeds that can deliver an individual to relief, happiness and mental health. The intention of *Ikhlas* which only expects the pleasure of Allah is a practical method of application that is right in the Essenation of Allah in worship and towards the improvement of one's morals.

D. Conclusion

Based on the description above, it can be concluded that this research use This study uses a mixed method with primary and secondary data. Data collection techniques is include observation, interview and questioner. The main aim the study is to prove that intention-based Islamic spiritual psychotherapy can reduce psychological disorders in sufferers of internet gaming disorder.

The basic concepts (designs / ideas) or basis of sincere intention in Islamic spiritual psychotherapy are:

1. The intention of "*lillahi ta'ala*" only expects the pleasure of Allah *Ta'ala*" means motivation, encouragement, reason, the purpose of doing something because Allah, for Allah, all belong to Allah with the aim of only expecting the pleasure of Allah *SWT* which is used as a foundation as well as a goal in doing something. This sincere intention contains the determination of direction, religious vision, humans as servants of God and the purpose of human life.
2. The sincere intention is not only a determinant of the acceptance of an act of worship, but also the basis for spiritual psychotherapy to be implemented. So, starting from this sincere intention, it will be easier to eradicate psychopathology towards self-improvement as a servant towards the closeness of the pleasure of God.

While this model of sincere intention therapy can be used as a psychotherapy offer for sufferers of internet gaming disorder, namely:

1. Before playing internet gaming, it started with a sincere intention "*Lillahi Ta'ala*" only hopes for the pleasure of Allah *Ta'ala*". This Sincere intention therapy can be used as a *dhikr* that can be done at the beginning of each day's activities, especially when playing online games.
2. The result of this practical model of sincere intention therapy is a reluctance to continue playing the game. This makes the intensity (addictive) of playing games and the negative distraction that is often

experienced by game players is reduced. Reluctance to continue this game does not arise as a result of efforts to control yourself or others, but 'direct' from Allah SWT.

3. This sincere intention therapy for internet gaming disorder sufferers can provide new benefits in the form of being able to bridge / direct / alleviate someone from the valley of immorality (futility) to the valley of obedience.

If this can be addressed, gradually but surely -if Allah allows- will be given the ability to change the intensity of playing games towards more useful activities. In addition, it is given the ability to change morals into a better person than before, because in fact sincere intention are the foundation / initial basis as well as the goals that are the core of charity, life goals, and Islamic goals which contribute to faith, *ihsan*, worship, good deeds. applications that can lead an individual to relief, happiness and mental health. The sincere intention which only hopes for the good pleasure of Allah is an appropriate applicable method of understanding Allah in worship and towards improving one's morals.

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