



## Maqamat Sufistic as a Solution for Coping Stress

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### Abstract

The application and understanding of good coping stress certainly becomes an important thing in the current period. This paper aims to describe the contextualization of coping stress in psychology with maqamat and ahwal in Sufism. Research data was extracted through library research obtained from primary sources in the form of articles and corroborated with coping stress books. Secondary sources are articles in journals that implement Sufi both in Sufi life and in practical implementation of Sufi therapy. The results of the study describe the contextualization and relationship between maqamat and ahwal in Sufism with coping stress in psychology. In practice for the practice of maqamat and can reach ahwal as a defense mechanism in improving their stress coping ability. The contribution of the maqamat practice is encouraging positive thinking, positive acting and positive hoping.

**Keywords:** Ahwal, Coping Stress, Maqamat

### Abstrak

Pemahaman dan penerapan coping stres yang baik menjadi suatu hal yang penting dalam periode perjalanan kehidupan. Kajian ini bertujuan untuk mendeskripsikan kontekstualisasi coping stress dalam psikologi serta maqamat dan ahwal dalam tasawuf. Data penelitian digali melalui studi pustaka yang diperoleh dari sumber primer berupa artikel dan dikuatkan dengan buku coping stress. Sumber sekunder adalah artikel-artikel dalam jurnal yang mengimplementasikan sufi, baik dalam kehidupan sufi maupun dalam praktik pelaksanaan terapi sufi. Hasil penelitian mendeskripsikan kontekstualisasi dan hubungan antara maqamat dan ahwal dalam tasawuf dengan coping stress dalam psikologi. Praktis bagi yang mengamalkan maqamat dan dapat mencapai ahwal menjadi mekanisme pertahanan dalam meningkatkan kemampuan coping stres. Kontribusi pengamalan maqamat membentuk diri untuk positive thinking, positive acting dan positive hoping.

**Kata Kunci:** Ahwal, Coping Stress, Maqamat

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## INTRODUCTION

Life does not always go straight, calm, full of joy and happiness. A lot of problems happen in life make people confused and stressed (Lin & Huang, 2014). That situation will push individuals to

make efforts to control, defuse, or disappear (Slavich, 2016) or lead to positive emotions (Eriksson & Hedberg Rundgren, 2019). Efforts to resolve the problems required concentration (Gaol, 2016). Seeing the potential, one has the strength to cope

with problems of life with various strategies of adaptation (Rajab, 2007; Rajab, 2010).

Development of adequate adaptation strategies or "coping" strategies is needed for all individuals (Grodén et al., 2006; Larsson et al., 2017). Coping is a accumulation of individual's thoughts and behaviors that used to face the pressing situation (Folkman et al. 1986 ); Groden et al., 2006; Peer, 2016). Coping basically describes the process of cognitive activity accompanied by behavioral activity (Krause et al., 2017; Maryam, 2017). Coping with an Islamic approach can be done by Sufi path.

The Sufi path is more based on Islamic law (Mashar, 2015), which affects the circumstance of the heart as a manifestation of the faith, Islam and ihsan. Sufi in its further definition is put on cleansing the heart that is expressed in noble morals (Muvid & Aliyah, 2020; Hamsyah & Subandi, 2017). The Sufi path influences the individual to make them closer to Allah till reach the culmination point of the ma'rifah bi Allâh while at the same time helping the individual to have a perfect degree (insan kamil) (Ali, 2017; Hanifiyah, 2019), and the values contained can be used for healing psychological and physical illness (Badri, 2018). Maqamat and ahwal by strengthening dhikrullah is one way and can be done as a coping stress (Pradityas et al., 2015).

Other research says Sufistic teachings in providing solutions by the concepts of takhalli, tahalli and tajalli become as therapy for the human soul (Sugianto, 2018). Psychotherapy with the

Sufistic method can be a way of fostering mental health (Rajab, 2008). The research results (Sa'ari & Muhsin, 2012; Syukur, 2012; Wahyudi 2018), stated that Sufistic therapy is an alternative preventive effort to cure mental disorders experiencing spiritual crises. Use of the Sufi practice proved to be an alternative therapy that has been practiced, namely as a religious therapy (dhikr) to reduce stress (Ramadhan & Saputri, 2019; Retnowati, 2011; Safitri, 2016; Sucinindyasputeri, Mandala, Za'qiyatuddinni, & Aditya S, 2017). The results also show that Sufi practice with dhikr relaxation therapy to reduce anxiety (Masti'ah, 2018; Purwaningrum, 2016; Syifa et al., 2019). These practices can provide satisfaction, peace of life, and eternal and essential peace of mind (Mayasari, 2013). Research on the path of dhikr and wirid given by a murshid arif billah so that the dhikr can give the benefit and brighten the inner, from the qolb ghoflah (neglectful heart condition, not remembering Allah), intibah (heart that has woken up from sleep or negligent), yahdoh (a conscious heart), hudur (a heart that is present, that is the presence of the heart when dhikr), muroqobah (watching, watching the gestures of the heart, such as heart that is able to pay attention to who is watching), musyaadah (witnessing), muwajahah (meeting), taqlid faith, faith of science, faith of Iyan, faith of haq, faith of nature and ultimately culminate in perfect human beings (insan kamil) (Bakar, 2018; Hanifiyah, 2019; Hamsyah & Subandi, 2017; Widayani, 2019).

The behavioral tradition of sufistic maqomat contains three aspects of therapy

in the context of coping stress behavior. The first aspect is catharsis, the release of pent-up emotions (Subandi, 2005; Hamsyah & Subandi, 2017). Catharsis is practiced for someone who experiences severe problems or faces sad, disappointing and annoying life events but he cannot reveal to others. The pressure experiences are carried away in the subconscious which results in psychological disorders. Sufi path provides communication space between a person with a severe life problems with the process of recognition, distribution and canalization of something stored and disturbing psychological himself. The catharsis that is carried out will grow in oneself to have positive thoughts, attitudes and behaviors again, because it creates calm in itself. The second aspect is self-control, namely the ability to compose, guide, regulate and direct the form of behavior towards positive consequences. The process of stages in maqomat to reach the end includes learning about self-control as well as the stages of takhalli, tahalli and tajjalli. The third aspect is insight, which is awareness or understanding of something that happens suddenly. A close relationship that is divine in nature breeds deep understanding and contributes to a person to have a stress coping strategy. This paper describes the coping stress behavior through the path of maqamat in Sufistic psychology.

## **METHOD**

This study is a literature review and reinforced with practical experience

through interpretive approach of some people who practice maqomat. Thinking patterns are based on deductive-inductive thinking patterns which is reflective. Primary data sources are research articles that focus on coping stress and articles that discuss maqamat and ahwal in Sufism.

Secondary sources consist of supporting data, namely assessment of psychotherapy in Islam and the benefits of worship on mental health as well as interview of three subjects about the experience of practicing maqamat in Muslim life in the context of the covid-19 pandemic with personal problems that must be solved. Data collection was done by using documentation method. The documents used are in the form of articles in journals and several books on the theme of Sufism. The narrative of the findings in journals and books is then used as a new opinion from the author. The analysis process is carried out in stages by selecting, comparing, combining and sorting the various meanings of the relevant findings. Data collection was done by a method that consists of articles in a journal and some corresponding books, and then conclude to be new opinion. The complete analysis process is done by selecting, comparing, studying and sorting out the meanings of relevant findings.

The process of choosing begins with reviewing articles in journals with sufistik coping stress behavior theme. Afterwards, adding the interviews results of three subjects who practice maqomat. The collected data were sorted into the maqomat themed group as a way of coping stress and the practice of maqomat for

stress coping and continued with the discussion of the data findings by discussing between maqomat and stress coping. The final process is carried out to make comprehensive conclusions from the data findings and discussion by taking the essence of the findings and practices that can be carried out in various alternatives.

## **RESULT**

### **Maqamat as the Stage for coping stress**

Based on literature research, there are several ways of maqomat that can be practiced by individual in daily life as a way of coping stress according to sufistic psychology. Although maqamat behavior is specifically performed by Sufis, anyone can practice it because it is an Islamic teaching as a religious ritual routines.

Sufism literature stated that Maqamat and Ahwal are important matters in the world of Sufism. Maqam is the position or stage of a Sufi (Ardiyani, 2018); Masturin, 2018). According to al-Qusyairi, maqam means the result of human effort with hard work and nobility of character possessed by God's servants who can bring it to the business and guidance of all obligations (Asnawiyah, 2014; Sya'adah, 2019). Maqamat is the level of a servant before God in terms of worship and the exercises of the soul. Maqamat is the result of human effort that can produce a feeling called ahwal which is a condition or state of the soul given by Allah to a servant, without having to do an exercise by that person. Although if it is traced continuously that the gift of God has to do with the efforts made by a previous servant (Mukholik, 2017).

The values of Sufism can be used as a healing disease, both psychological and physical, because Sufism is a part of Islam, whose estuary is oriented towards a self-approach to Allah (Pradityas et al., 2015). The way to reach Allah is closely related to the maqām in the heart, which will then create a mental state in the form of ahwal and be able to be applied by everyone as coping stress in addressing every problem.

According to al-Qusyairi, maqam stages from repentance to the level of wara', asceticism (zuhud), tawakkal, patience, and finally pleasure (ridha). Al-Thusi has other formats, namely: repentance, wara', zuhud, faqr, patience, tawakkal and pleasure, while al-Ghazali has the following order: taubat, patient, syukur, raja', khauf, zuhud, mahabbah, asyiq, unas, ridha. From the three opinions above, it can be understood that there is no level that can be called a standard maqam. In other words, these opinions are opinions which are not of the ulama jumbuh's character (Asnawiyah, 2014), whereas for ahwal divided into 4 such as khauf, tawaddu, ikhlas dan takwa (Mashar, 2015). The various stages in the maqomat based on the three figures required to get an end or at the same time as a person's way of coping with Sufi stress, it needs to be done systematically, gradually, continuously and consistently starting from repentance, wara', zuhud, tawakkal, patience and pleasure, even though there are different stages of the views of the three figures.

Taubat, is the first station for someone to practice Sufism (Bakry, 2018). According to Muzakkir, taubat can be understood that humans always try not to

make good mistakes related to Allah and human as well (Ardiyani, 2018). The basic principle of taubat is faith, which means that the light is scattered in the heart so that the sins that are in the human body will always be considered as a poison that destroys, and must be avoided and merged with good deeds (Hoddin, 2012). So, when the individual has successfully repented there will be a feeling of *khauf* in him, the presence of fear into the individual because it is haunted by feelings of sin and threats that will befall him. When this feeling approaches him, the individual will feel calm because of the condition of his heart which is getting closer to Allah. This feeling will also prevent him from running away from Allah and make him always remember and *ta'dzim* to Him (Mashar, 2015). Taubat that balanced with good practices, will free the individual from anxiety and worries inside them. Righteous deeds after repentance in Sufistic psychotherapy, also called *Tajalli*; divine grace for accepting repentance and filling it with *ubudiyah* and pious deeds, which are psychologically recognized by the process of prevention (preventive) (Rajab, 2010). Furthermore, repentance is one of the keys in the treatment of the soul, it can even be said to be the most important treatment media in order to cleanse the soul and heart, and can develop a sense of ideals in it, after being destroyed by turmoil and confusion, or after being cut off by despair (Pradityas et al., 2015). This repentance process as the stages of coping for someone let go of the guilt both to oneself, others or God. Coping stress that comes in repentance is their individual efforts to

release the pressure that plague the mind and behavior.

*Wara'* is leaving every doubtful and leave everything that is not useful, or leave things that are more than needed. Al-Muhasibi explained, that *wara'* is considered every thing that is hated by Allah, whether physical actions, hearts or limbs, and away from wasting something manifested by God, good hearted family members, and this can only be done with *muhasabah*. Thus, *Wara'* is purifying hearts and various limbs (Pradityas et al., 2015). There will be a sense of piety in him, guarding from slipping himself in *shirk*, sin, crime, and *subhat* matters, including forgetting Allah SWT (Mashar, 2015). In the present context, *wara'* can make a person very careful in his life, trying to find a *halal* livelihood and not using the method of speculation in business so that everything must be clear, measurable and can not be separated from the norms of humanity and divinity. When all has been done with a full calculation, it will minimize the occurrence of problems, and make you feel calmer. *Wara'* in the context of coping is a stage after the individual releases all pressure and then moves carefully both thoughts and behavior with a full calculation to balance obligations with God and seek the world's sustenance for the afterlife.

*Zuhud*, leaving something that is loved by pursuing something better is an important goal of someone who doing this *zuhud*, no one is more loved, except Allah SWT, by hunting for a better life (afterlife) by loving Allah SWT and relief- His (Rajab, 2010). The attitude of *zuhud* is self-

avoidance from greed and excessive love for the world (*hub-al-dunya*) (Rajab, 2008). Zuhud as coping is defined as a mental attitude to distance oneself from life in the world for the afterlife, or to balance the physical and mental, physical and spiritual aspects (Pradityas et al., 2015). Zuhud behavior as coping stress presents a feeling of being sincere, accepting His will and doing any work solely because of Allah SWT. Coping which is obtained from asceticism is to feel calm, reduce anxiety, and avoid mental disorders.

Tawakal is a determination in relying on God (Pradityas et al., 2015). According to Abu Sahl bin Abdillah, *tawakkal* is "surrendering to Allah in everything He wants" (Hanifiyah, 2019). Tawakal attitude will give peace to a believer, and will provide stability and calmness of the soul (Bakry, 2018). In this modern life, resignation, is an optimistic and confident attitude, that everything that governs everything in nature is God. If we follow His rules, namely *sunnatullah*, then we will be successful, both in this world and in the hereafter (Ardiyani, 2018). A person who practices *tawakkal* teachings can make life more calm and peaceful, because of the belief that everything that happens to him is a provision rather than Allah SWT (Rajab, 2010). Coping stress with a *tawakkal* attitude (dependence on Allah SWT) raises emotional stability, optimistic thoughts and confidence that Allah will grant all his physical and mental efforts.

Patience according to Dzunnun al-Mishry is keeping away from everything that is contrary to the *Shari'a*, to be calm

when a disaster strikes, and to show adequacy when in poverty. Patience can be used as a powerful coping stress tool. When you have a problem, someone can use their patience to solve the problem and return it to God. Patient with all His decisions, so that the problem would be a means to draw closer to God and understand how much power (Pradityas et al., 2015). With patience, a person is not easily discouraged, does not give up easily when he has not succeeded. Even someone who has a patient attitude does not dissolve in sadness when exposed to disaster, he will quickly get up to look at a brighter future (Ardiyani, 2018). Patience in the context of coping as a stage after the *tawakal* process, then whatever obstacles or calamities befall an individual, they can be overcome with an attitude of never giving up and not in prolonged despair. He will quickly get up to find a way out of the problems that befall him, even though they are heavy but still strong in facing them.

Ridha, according to Zun Nun al-Mishri, *ridha* is receiving *qadha* and *qadar* with a willing heart. While Dzun Nun Al-Misri expressed pleasure that happy with the passage of Allah's provisions. Accepting the provisions of God's law with pleasure (Ardiyani, 2018). Rida is bound by the value of surrender to God that depends on human effort in dealing with his Lord, so that human will always close to his Lord (Rajab, 2010). There will be a sense of *tawaddu* in him, a servant's humility to the truth and power of his Lord. With this feeling, one's pride in Allah and also other creatures of Allah will disappear, because he feels inferior. In relation to the problem

at hand, it is clear that God is one of the souls to calm down all the decisions of God. Often the problem gets worse, due to the loss of the willingness of the heart to accept the situation, so that the heart becomes dirty and frantic mind, which in turn the problem is more complicated (Pradityas et al., 2015). Ridha is last stage of Sufistic coping shows thoughts, emotions, and behaviors that are full of submission to Allah SWT. The effort that has been done is surrendered to destiny, after making a maximum effort physically and mentally.

### **Maqomat's Practices for Coping Stress**

Maqomat's practices as coping with stress proceed in every individual's life. The perceived implication cannot be directly said that it is a stress solution. Some of the experiences of the subjects interviewed about the application of maqomat in daily life said that running the maqomat stage from the process of repentance to blessing does not necessarily lead itself to picking up as coping stress. The stages of maqomat proceed from positive thinking, positive acting and positive hoping (Purnama, 2017). The following is the narrative of three subjects, namely:

SP states that:

"I have not been able to concentrate the initial prayers or dhikr. The mind wanders everywhere because of the burden of life when this corana increases. As my father, in the near term, I have to fulfill my family's basic needs, pay UKT and SPP percent for my child. "Although not yet able to support me, I was approved to get special.

SP subjects received coping stress through prayer and dhikr were carried out from anxiety to obtaining specialization. Through sincerity in performing prayers and dhikr, he finds peace, so that he can think clearly in solving the problem of meeting the adequacy of family life needs.

LK subjects also stated that:

"At night, I ask Allah to live my life tomorrow, during the day I keep trying, and if I have prayed and tried my resignation, hoping God will grant all my prayers. Allah Most High will hear my prayers. So, the pressure, the challenges in my life I live with prayer, effort and resignation".

The experience of MP subjects who map it:

"I do good deeds to others, I work to fulfill my family needs by doing good deeds. Because if only dhikr and prayer that I do can not feel what the results are. But I am sure that by selling day, night looking up to Allah, I will get success in the world and the hereafter".

The results of interviews with subjects LK and MP described the practice of Sufi practice through the night prayer, and prayer dkikir to keep trying in the afternoon is the way to achieve success. Tawakal after trying to become a belief that his prayers will be answered which stimulates himself to be optimistic in facing his life's challenges.

Based on literary data and practices of the three subjects who practice maqomat, describe the process that is passed to be able to make maqomat a coping of sufistic stress. Sufistic stress coping process can be seen in figure 1.

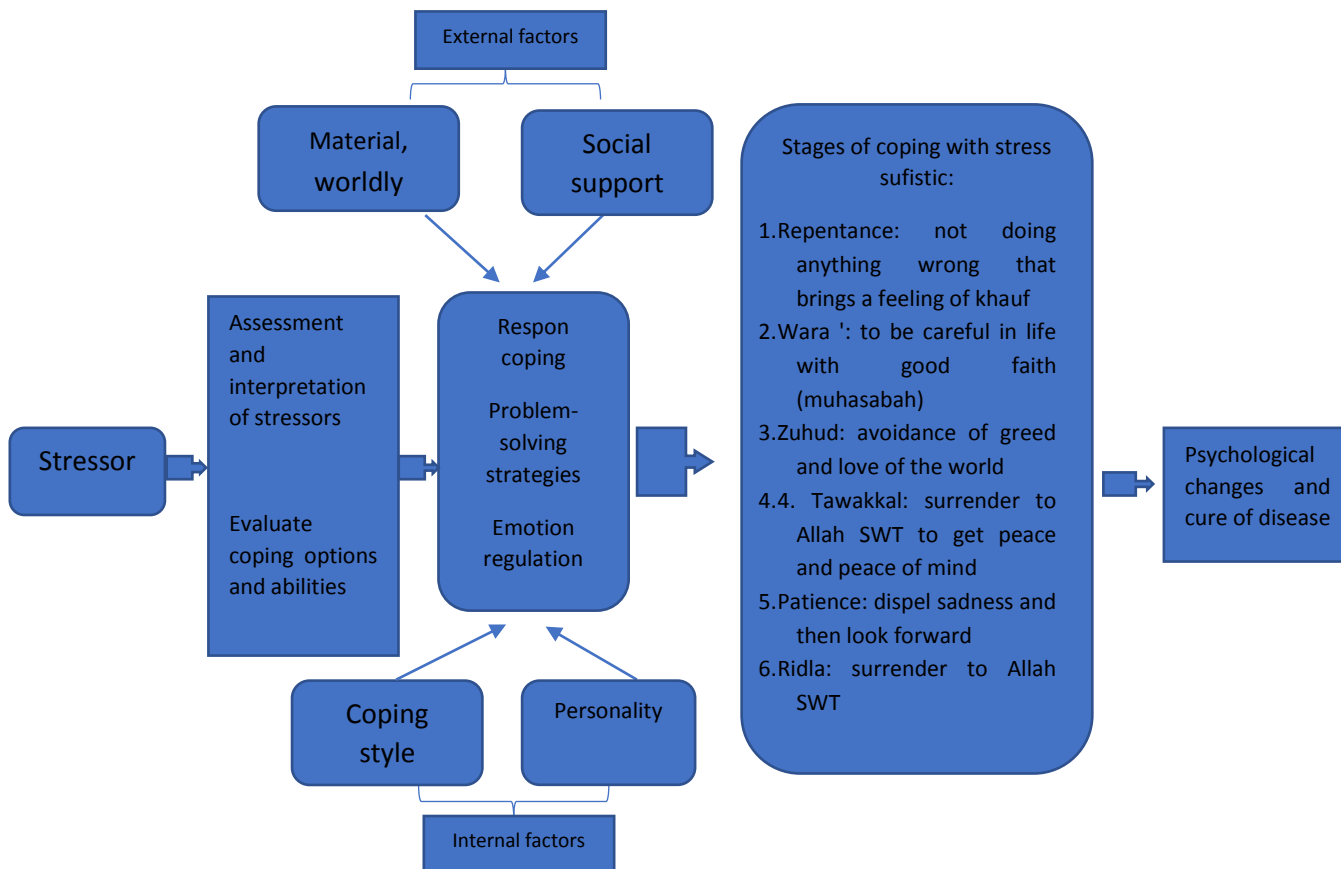
## DISCUSSIONS

Humans in their lives will certainly encounter problems, because they will be in the area of socializing with family and surrounding communities. Good and bad deeds, sins and mistakes performed by each individual, because there is no perfection in humans and only Allah is the most perfect. His strength to think and behave in dealing with situations becomes a necessity that must be possessed. The Sufistic maqomat's contribution is important in spiritual strengthening that fills the spiritual empty space of each individual who wants to practice it (Sa'dudin, 2018). The implementation of maqamat in life mediates towards the

success and happiness of life in this world and the hereafter.

The practice of maqomat repentance, wara', zuhud, resignation, patience and pleasure make individuals have peace of mind and emotional stability. Determination of thoughts and behavior in life will be guided by a conscience aimed at the primacy for closeness to Allah SWT. Individuals who run maqomat as experience subjects of SP, LK, and MP as well as internalize themselves in stress coping behavior. Coping stress is a collection of thoughts and behaviors that individuals have in dealing with stressful situations, describing the process of cognitive activity accompanied by behavioral activities (Folkman et al., 1986);

**Figure 1**  
**Sufistic stress coping**





(Saptoto, 2015). Surrender all matters to Allah, do your best and always try, what is done by LK and MP subjects creates peace in the person's heart. No matter how severe the problem is faced, for those who have strong coping stress then he will be able to solve and get through without having to blame on himself or others. He will be able to manage stress and problems into a whip to behave closer to Allah SWT.

For the subjects of SP, LK, and MP, they need a coping strategy that aims to overcome situations and demands that are felt to be pressing, challenging, burdensome and exceeding their resources. Regarding the personality strength of the three subjects, it is relevant to the results of research by Maryam (2017) which states that solving stress problems is determined by her coping abilities, so that it can affect the coping strategies that will be carried out in solving various problems. Several ways to manage stress that have been taught by Islam include sincere intentions, patience, prayer, gratitude, surrender, prayer and dhikr (Achour et al., 2016; Barhem et al., 2009).

Islam teaches that it always intends to be sincere in trying, with the aim that the high business value in the eyes of Allah. They get peace if the business does not succeed as expected. This calm comes from the motive only because of Allah, not because of others, so that failure will also always be returned to Allah SWT. As in the letter At Taubah: 91 which means: "there is no sin (because they do not go on jihad) for the weak, those who are sick and for those who do not get what they will give, if they are sincere to Allah and His Messenger.

there is no way to blame those who do good. and Allah is Forgiving, Merciful. " With the same sincere intention, we put our trust in Allah, humans can only try, and Allah will determine everything, besides that there will be a feeling of Ridla, believing in the qadha and qadar of Allah, believing that what has been predestined for him is the best.

Patient behavior will be able to take decisions in dealing with existing problems. As in verse 153 of the Surah Al Baqarah which means: "O you who believe, make patience and prayer as your help, Verily Allah is with those who are patient". Through prayer, the individual will be able to feel the true presence of Allah SWT. All physical fatigue, problems, thought burdens, and high emotions we release when praying fervently. Thus, prayer itself has become a remedy for the fear that arises from the problem at hand. In addition, regular and solemn prayer will bring the individual closer to its creator. This will bridge the relationship of Allah with the individual so that Allah will not leave the individual alone. All existing problems will always be assisted by Allah in solving them. Confidence in this can calm the heart and reduce the anxiety or feeling threatened. Patience will bring the individual has the character of wara (caution) in taking action, prayer will make the individual always repent to Allah, for all the mistakes he made and ask for guidance only from God (Ilyas, 2020).

Gratitude and surrender (Tawakkal) is one of the keys to dealing with stressors. Give thanks and accept all gifts from Allah. As taught in al-Qur'an

Surah al-Fatihah verse 2 and al Baqoroh: 156: (ie) those who when afflicted by disaster, they say: "Inna lillaahi wa innaa ilaihi raaji'uun". The two words above are very familiar in our tongue, and if we understand the meaning every time we say it when facing trials then there will be a great psychological power to be able to face the disaster. "Praise be to Allah Rabb of the worlds," and "We belong to Allah, and to him we will return". Negative ways of thinking that emphasize the perception of stressors as something that threatens and harms, need to be changed to positive thinking that emphasizes the meaning of stressors as something that does not need to worry about. Even individuals need to see opportunities to overcome stressors and other positive expectations. When a stressor comes to a disaster, it is usually easy to feel a sense of loss from ourself. This requires a belief (faith) that we are nobody, this self belongs to Allah, and whatever is around us belongs to Allah. Grateful for what has been given and always surrender will prevent us from feeling greedy and the burden of other thoughts. Always grateful for whatever God gives will create *zuhud* in the individual, avoid greed, and excessive love to world (Abbas, 2020).

Gratitude and surrender (*tawakkal*) after doing the best as SP, LK and MP subjects do is one of the keys in dealing with stressors. The existence of high expectations leaning towards Allah, even if there is a concern about a threat, then resting on Allah Almighty is always through prayer and *dhikr*. Through *dhikr*, feelings become calmer and more solemn,

which in turn will be able to increase concentration, the ability to think clearly, and emotions become more controlled. The beat of anger and sadness, or excessive joy can always be controlled properly. As in Surah Ar Ra'd verse 28 which means, "(ie) those who believe and their hearts are at peace in the remembrance of Allah. Remember, only by remembrance of Allah do hearts find satisfaction" (Susatyo, 2010). Stress is a feeling of depression that reflects his mental state (Caviola et al., 2017; Jamil, 2018). In this era of industrial revolution, many people suffer stress and anxiety because of work problems (Yudha et al., 2019; Jamil, 2018), traumatic event (Prabha, 2020), chronic disease (Wirtz & von Känel, 2017) and poverty (Dean et al., 2018). The experience of *maqamat* can balance the orientation of the interests of the life of the world and the hereafter in spiritual enjoyment (El Shakry, 2017; Yusuf, 2020). These experiences produce ultimate behavior that is able to form stress coping in a person (Kadir, 2020), so someone is ready to face the existing problems.

Behavior in life for someone who practices *maqamat* will get used to pious deeds (doing good and beneficial). At work, someone will be led by his conscience to look for the *halal* (Bukhari et al., 2019); Mukholik & Luthfi, 2018). The behavior of Sufi *maqamats* becomes a spirit that gives a spirit to someone to behave that puts forward the benefit in global life (Suradi & Susanto, 2018). This is the spirit of our people who will radiate in the human soul, so that in all his actions always put forward the values of

monotheism and just get the blessing of Allah alone (Ardiyani, 2018).

The teachings of Sufism teach us to increasing worship, such as, prayer, dhikr, reading wirid and many more. The purpose of the worship is to get peace of mind (log), get good peace of mind while it will direct the individual to the strength to solve problems. The condition obtained

from the grace of God from the process of maqomat in life is taste and in the context of Sufism is called ahwal. The following is an overview of coping stress from maqomat and ahwal.

**Table 1. Behavioral of coping stress with maqamat-based**

No	Stages	Aspects & Mediators	Coping behavior with maqomat	Coping results that appear
1	Takhalli: clearing yourself from despicable qualities	Physical: eyes, mouth, nose, ears, stomach, genitals, hands and feet	Repentance behavior to control all members of the body so as not immoral, do not do munkar, wrongdoing and saying painful.	Trying to do good
		Spiritual: Heart, heart and conscience	Behave not arrogant, arrogant, fighting sheep, jealous blind and jealous of envy	dedicated behavior,
2	Tahalli: filling sweet behavior, praiseworthy or physical and mental obedience	Outer: attitude, and morals	Running a life for worship, remembrance, and good deeds	Istiqomah worship,
		Inner: Stations of Sufists	Keep your heart from envy that makes people suffer, inferior, jealous, jealous of envy	Ridla, tawakal,
3	Tajalli: a spiritual experience that feels clearly the presence of God in his life	The inner aspect is the feeling of peace of heart and the establishment of ihsan in daily life	Behaving towards ma'rifatullah is a feeling of closeness to God, between oneself and God is unlimited.	Reach our people, close to God, peaceful, peaceful

**CONCLUSIONS**

Having good mental health and being able to solve problems in life well is a dream of every human being. Each individual has their own way of dealing with problems and stress they experience.

The path of maqomat in Sufism can be a coping strategy for stress in getting

through an individual's daily problems. The behavior of repentance, wara ', zuhud, resignation, patience, and finally the pleasure can be practiced as a good path of every life problem. Religious rituals of prayer, and dhikr and other worship can be used as coping stress strategies so that they can shape human readiness in dealing with

problems. Anyone who is able to practice the worship correctly then he will get benefits for stress management.

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