

The Effect of Seft Therapy and Prayer Therapy on Changes in the Taste of Smoking

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Abstract

Ministry of Health data shows an increase in the prevalence of smokers from 27% in 1995 increased to 36.3% in 2013. This means that if 20 years ago from every 3 people of Indonesia 1 of whom are smokers, so today from every 3 people in Indonesia 2 among them are smokers (Ministry of Health, 2016). The purpose of this study was to determine the effectiveness of SEFT therapy and prayer therapy to change the taste of smoking at Health Polytechnic Employees of Tasikmalaya Health Ministry. The design used was pre-experimental with the one-group pretest-posttest design approach (before and after). The population of this research is employees of Poltekkes Kemenkes Tasikmalaya active smokers campus Cilolohan 35 Tasikmalaya as many as 23 people. The sample is a male employee of the PoltekkesKemenkesTasikmalaya in Tasikmalaya Campus with as many as 19 people. The instrument is self-explanatory with sourced SEFT guidebook 2014. Bivariate analysis to test two groups in pairs (before and after) is done by the Mc-Nemar test because it uses categorical data. The results of this study are based on the Mc-Nemar test results in two groups in pairs show the significance number 0.0001. Because $p < 0,05$ it can be concluded that cigarette taste before and after SEFT and prayer therapy differ significantly. This happens because SEFT therapy and prayer therapy can overcome the disorder by stimulating the acupoint point then it will automatically eliminate or expend negative energy from individual energy systems. In conclusion SEFT therapy and effective prayer, therapy changes the taste of smoking.

Keywords: SEFT, Smoking

INTRODUCTION

Data from the Ministry of Health show that the prevalence of smokers rose from 27% in 1995 to 36.3% in 2013. This means that 20 years ago, 1 out of every 3 smokers in Indonesia was a smoker, and today, 2 out of every 3 smokers in Indonesia are smokers (Center for Health Promotion of the Ministry of Health of the Republic of Indonesia, 2011). Two reasons make it difficult for smokers to get out of cigarettes, namely because of addiction. Teens' motivation to quit smoking is greatly influenced by the support of those around them. Parents provide social support to adolescents so that they are motivated to quit smoking. Schools provide support to students to quit smoking by providing information related to smoking. Peers support individual decisions in deciding to quit smoking (Muchtar, 2005). So that when someone has a smoking habit since a child or adolescent, it will continue to carry over to adulthood. The government has made many efforts to prevent the increase in

smoking, but the results are not obvious. Therefore, there are several ways to reduce the urge to smoke. One method that can be used is "Spiritual Emotional Freedom Technology", which is a method that uses the body's energy system to quickly eliminate physical and emotional problems.(Zainudin, 2009) and combined with prayer therapy.

LITERATURE REVIEW

Seft Therapy

SEFT is a variant of a new branch of science called energy psychology. SEFT is a new method of using relaxation techniques in EFT, which combines body system techniques and psychotherapy, and eliminates physical and emotional problems by emphasizing certain parts of the body. (Rofacky & Aini, 2015).

A treatment method that uses body energy to quickly relieve physical and emotional problems (Zainudin., 2014). The goals of SEFT treatment are similar to those of other treatment models. The purpose of SEFT treatment is to help the group reduce psychological and physical pain. From this motto, three things can be expressed: First: one must love God, by directing one's activities toward good deeds, and not conflict with established good deeds and evil deeds.

The benefits of SEFT overcome various physical problems: headache, back pain, ulcers, asthma, heart disease, overweight, allergies, etc. Overcome various emotional problems: fear (phobia), trauma, depression, anxiety, smoking cravings, stress, difficulty falling asleep, irritability or sadness, nervousness before exams, learning difficulties, etc. Overcome various family and child problems: family disharmony, cheating, sexual problems, naughty children, lazy children studying, bedwetting children, etc. Increase achievement: increase sports performance, work performance, learning achievement, increase turnover, etc. Achieve success in life. Get spiritual inspiration, increase inner peace and self-happiness.

SEFT uses tapping or tapping on acupuncture points for stimulation. During the knocking process, the propagation of neurotransmitter signals increases, thereby reducing the regulation of the hypothalamus-pituitary-adrenal axis (HPA axis), thereby reducing the production of the stress hormone cortisol. (Church, 2009).

Prayer Therapy

Wachholtz&Sambaamorthi (2011) in(Pratita & Oris, 2011)Explain why prayer can have a positive effect on a person's psychological condition because there is a coping process. Individuals are invited to respond through prayer. Pray to lead people to understand things from a higher perspective or a transcendent perspective. Lewis & Barnes, 2008(Hidayati, 2011). For people who rarely pray, physical pain can be considered a misfortune, or it can be a misfortune, so they feel stressed, anxious or depressed. It is different from those who usually pray with all their energy, because that person's illness can be a form of washing away sin, increasing the level of sin, or even a form of God's love for

him. The process of interpreting events goes beyond this point, and it becomes a form of dealing with individuals.

Prayer therapy using the Koran even if it doesn't work does not mean that it is the Koran's fault, but in a person, it still takes longer to fill it. This can be caused by the length and severity of the problem. In the ruqiah, there is something that must be done several times depending on the severity and duration of one's problem. One clear example is, for example, in the teachings of Islam there is an order of fasting which aims to make followers pious. However, not all who fast can become taqwa, depending on the individual in carrying out the fast. So seeing this cannot blame the fast.

Cigarettes

Cigarettes are packaged processed tobacco, including cigars or other forms of cigars or other forms produced from tobacco, tobacco or other species or compounds containing nicotine and tar and added or with additives. (Government of the Republic of Indonesia, 2012) According to the definition of Wikipedia, a cigarette is a tube of paper, 70 to 120 mm long (depending on the country), about 10 mm in diameter, and contains chopped tobacco leaves. One end of the cigarette burns and then burns so that the smoke can be inhaled through the mouth from the other end. Cigarettes are cylinders whose paper length is between 70 and 120 mm (depending on the country) and a diameter of 10 mm. It contains chopped tobacco leaves. One end of the cigarette burns and then burns so that the smoke can be inhaled through the mouth from the other end. Cigarettes are usually sold in boxes or paper packages, which can be easily packed into bags.

There are two types of cigarettes, filtered cigarettes and unfiltered cigarettes. The filter tip on the cigarette is made of synthetic fiber foam and acts as a filter for nicotine. Cigarettes are usually sold in boxes or paper packages, which can be easily packed into bags. Since the last few years, these cigarette packs have usually also carried health information to warn smokers of possible health hazards caused by smoking, such as lung cancer or heart attack.

Smoking at home is prohibited, but Dr. Paolo advises parents not to smoke at home when their children are around. Dr. Norman Edelman made another suggestion that if you must smoke, it is recommended not to smoke in a closed room. Every lit cigarette releases more than 4,000 toxic chemicals, which are dangerous and can cause death. In this way, everyone is like a fatal attraction. The smoke content includes radioactive substances (pol 201) and paint (acetone), floor cleaners (ammonia), drugs (naphthalene), pesticides (DDT), and arsenic. , Is the toxic gas (hydrogen cyanide) used in the "dead gas chamber".

RESEARCH METHOD

Knowing the effectiveness of SEFT therapy and prayer therapy on changes in the taste of smoking in the Health Polytechnic of the Ministry of Health, Tasikmalaya. The design used in this study was pre-experimental with the one-group pretest-posttest design (before and after) approach. The hypothesis in this study is whether there is a significant

effect on the staff of the Health Polytechnic of the Ministry of Health of Tasikmalaya before and after the provision of SEFT therapy and prayer therapy or whether there is no significant effect on the employees of the PoltekkesKemenkesTasikmalaya before and after giving SEFT therapy and prayer therapy.

The population in this study were 23 employees of the PoltekkesKemenkesTasikmalaya who were active smokers of the Cilolohan 35 Tasikmalaya campus. The sample in this study were male employees of the Health Polytechnic of the Tasikmalaya Ministry of Health at the Tasikmalaya Campus. The sample size calculation in this study is based on research questions. How to determine the sample size if the population is <1000,(Sugiyono, 2013)with the formula: $n = \frac{N}{1 + N(d)^2}$. Based on the above calculations, the sample size is 18.6 and rounded up to 19 respondents. The sampling method used in this study was the purposive sampling technique. The inclusion criteria in this study were that Respondents were male employees in the Health Polytechnic of the Ministry of Health of Tasikmalaya who were in the Tasikmalaya Campus, active smokers who had a minimum smoking habit since becoming employees at the Poltekkes Kemenkes Tasikmalaya, had a habit of smoking at least 3 cigarettes per day, wanted to quit As for the exclusion criteria in this study were employees who were sick and who did not have time because of their busy lives. The data that has been arranged is then analyzed consisting of univariate and bivariate tests.

RESULT AND DISSCUSION

Table 1
Description of the taste of smoking before SEFT therapy and prayer therapy (n = 19)

Variable	Frequency	Percent	Cumulative Percent
The taste of smoking			
Delicious/delicious	19	100	100

Table 1 All of the 19 respondents (100%) had a good taste of smoking before doing SEFT therapy and prayer therapy.

Table 2
Description of the taste of smoking after SEFT therapy and prayer therapy (n = 19)

Variable	Frequency	Percent	Cumulative Percent
The taste of smoking			
Delicious/delicious	4	21.1	21.1
Not good	15	78.9	78.9
	19	100.00	100.00

Table 2 Almost all of the respondents, 15 people (78.9%) felt bad about the taste of smoking, a small proportion of 4 people (21.1%) still felt good about smoking after SEFT therapy and prayer therapy.

Table 3
The difference in the taste of smoking before and after SEFT therapy and prayer therapy (n = 19)

Cigarette taste Before intervention	Cigarette taste After the intervention		ρ -value
Not good	0	0	0,000
Delicious	15	4	

Based on table 3, there were 15 respondents with the good taste before therapy and after therapy. Meanwhile, 4 respondents had a good taste of cigarettes before the therapy and after the therapy. Based on the results of the Mc-Nemar test in two groups in pairsshow the significance number 0.0001. Since $p < 0.05$, it can be concluded that the taste of smoking before and after SEFT therapy and prayer is significantly different.

Discussion

Description of the taste of smoking before SEFT therapy and prayer therapy

The results of this study indicate that all of the respondents 19 people (100%) had a good taste of smoking for the staff of the Poltekkes Kemenkes Tasikmalaya before the SEFT therapy and prayer therapy were carried out. They already enjoy smoking because it is consumed every day. All respondents have been active smokers for a long time. Among them, 7 people (36.8%) had a smoking habit since junior high school, 5 respondents (26.3%) had a smoking habit since high school and some even started smoking before junior high school, 4 (21.1%), and those who at least 3 people (15.8%) started smoking since working. From the data above, almost all of the respondents have had the habit of smoking for a long time, so that until now they have enjoyed these cigarettes.

According to (Indonesian Ministry of Health, 2018) shows that the percentage of the population aged 10 years and over according to smoking habits and respondent characteristics, in the respondent's characteristics, namely the level of education that graduated from college, there were 20.6% who were smokers every day. Nationally, the highest percentage of age at first smoking was at the age of 15-19 years 32.4%, followed by age 20-24 years 11.7%. By province, the highest number of smokers who started smoking at the age of 15-19 was found in Bangka Belitung with 42.0%, followed by DKI Jakarta 39.9%, North Sulawesi 39.5%, and West Java 35.9%.

Nearly half of the respondents in this study were 8 people (42.1%) who could spend half a pack of cigarettes, there were even 6 people (31.6%) who could spend 1-2 packs of cigarettes per day, and the worst was 3 people (15.8%) can spend more than two packs per day. According to Bowman's study from Brigman's and Women's Hospital, Massachusetts of

28,236 subjects who initially had no history of hypertension, 51% of subjects did not smoke, 36% were novice smokers, 5% of subjects smoked 1-14 cigarettes per day and 8% of subjects who smoked more than 15 sticks per day. Subjects continued to be studied and for a median time of 9.8 years. The conclusion in this study is that the highest incidence of hypertension was in the subject group with smoking habits of more than 15 cigarettes per day (Rahyani, 2007).

Almost all of the respondents in this study, as many as 17 people (89.5%), had tried to quit smoking but they were unsuccessful because they had enjoyed the cigarette. The results of a survey conducted by the Institute for the Management of Smoking Problems (LM3) stated that out of 375 respondents, 66.2% had tried to quit smoking but they failed. These failures are of various kinds; 42.9% didn't know how; 25.7% had difficulty concentrating, and 2.9% were bound by cigarette sponsors.

Description of the taste of smoking after SEFT therapy and prayer therapy

The results in this study were almost entirely from respondents, 15 people (78.9%) felt bad about the taste of smoking, a small proportion of 4 people (21.1%) still felt good about smoking after SEFT therapy and prayer therapy on the staff of the PoltekkesKemenkesTasikmalaya. . Changes in the bad taste felt by respondents after SEFT and Prayer therapy was bitter and bland, different from the usual taste when smoking. Several SEFT studies related to smoking were carried out by Sulifan et al. (2014) entitled The effectiveness of SEFT to reduce smoking behavior in middle adolescents at SMAN1 Taman Sidoarjo with effective results in reducing smoking behavior. However other research was conducted by(Rusdijjati & Mashar, 2014) with the title Effectiveness of SEFT to minimize smoking habits among home industry workers in Magelang with the results of SEFT is not effective for minimizing smoking habits among home industry workers.

SEFT indeed is a method that uses the basic energy system of the body to quickly eliminate physical and emotional problems(Zainudin, 2009). Feinstein & Ashland (2009) in(Hidayati, 2011) said to overcome the disorder can be done by stimulating by touching, pressing, or by lightly tapping on the dots *acupoint* which relates to the problems experienced. By doing stimulation at the point*acupoint* it will automatically release negative energy from the individual energy system.

Another important thing that is not less surprising is the statement of an internist named Larry Dossey, MD in his book "The Healing Words: The Power of Prayer and The Practice of Medicine" which states that prayer and spirituality are scientifically proven to have power. which is as great as medication and surgery. Many other studies illustrate how the power of prayer (power of prayer) can be a solution to all physical and psychological problems. In America alone, there are around 500 studies identified by the Office of Prayer Research with the theme The Science of Spirituality(Zainudin., 2014). SEFT will eliminate the emotional effects of negative events that have been experienced so that it will reduce inner conflicts that cause inner peace which has an impact on reducing physical and emotional ailments (Zainudin, 2014). This is by the results of research which states that there

is a close correlation between prayer and a person's mental condition (Lewis & Barnes, 2008; Wachholtz&Sambaamorthi, 2011 in(Hidayati, 2011). Many cases that cannot be cured turn out to be rooted in specific negative events that have not been handled(Zainudin., 2014).

Larry Dossey MD, an internist who conducts extensive research on the effects of prayer on patient healing, explains in detail and convincing in his book *The Healing Words: The Power of Prayer and The Practice of Medicine*. The bottom line is that prayer and spirituality, proven in scientific research, are found to have as much power as medicine and surgery. SEFT is a combination of several therapies. The results of several studies show that SEFT is more effective than the original EFT.(Franklin et al., 2009)revealed that the cause of individuals experiencing psychological problems such as depression and anxiety disorders is the result of the individual's inability to interpret the problems they face positively. Frankl explained that to be free from psychological problems and be able to achieve happiness, individuals need to interpret the events they are facing positively. One of these positive meanings is interpreting an event from the perspective of spirituality. Viktor Frankl also said that the viewpoint of spirituality is the *ultimate meaning*(peak meaning) which can be used by individuals to achieve happiness. In other words, when spirituality is something that will have a very big influence in determining whether an individual is happy or not.

(Zainudin, 2009) revealed that in the SEFT there is an implementation of *logotherapy*. This can be seen in the SEFT technique at this stage-set *up, tune-in* tapping which teaches individuals to be sincere and surrender to God in dealing with every problem they face. Thus, SEFT provides several interpretations that are spiritual to its users regarding the problems it faces. Wachholtz & Sambaamorthi (2011) in Debi and Susanti 2015 conducted a study on 30,080 participants in 2002 and 22,306 people in 2007 who suffered from illness in a hospital. They divided all participants into 3 groups, namely a group that had never prayed, a group that had prayed for 12 months, and a group that had not prayed for 12 months. Their results showed that the group who prayed did not experience depression at all and even suffered from lower body pain than the group who did not pray.(Hidayati, 2011) conducted research on 2306 samples to see the correlation between the frequency of praying with *psychology* Lewis & Barnes divided the categories *psychology health* into 4 aspects, namely *extraversion, psychoticism, neuroticism, and lie scale*. Lewis & Barnes found that someone who prays a lot has a score *extraversion, psychoticism, neuroticism, and lie scale* which is lower than the individual who prays sometimes or not at all. In other words, individuals who pray frequently will have good mental health.

Wachholtz&Sambaamorthi (2011) in(Pratita & Oris, 2011) explaining why prayer can have a positive effect on an individual's psychological condition is the existence of a process of *coping in* individuals. by praying the individual is invited to do the process of coping. Prayer leads the individual to understand things from a much higher point of view or transcendence Lewis & Barnes, 2008 in (Hidayati, 2011). For individuals who rarely pray, pain in the physical body can be considered bad and bad luck so that they can experience stress, anxiety, or depression. Unlike the case with individuals who routinely pray with full appreciation, for that individual being sick can be a form of the process of washing away sins, increasing degrees, even as a form of God's love for him. The process of interpreting

eventstranscendence this is what becomes a form of *coping* for individuals. (Zainudin, 2009) expresses the addition of a spiritual element in the form of productive prayer *amplifying effector* the multiplication effect on EFT.

There were 4 respondents in this study (21.1%) who despite SEFT therapy and prayer therapy there was no change in the taste of smoking. The taste of cigarettes they feel between before and after SEFT and prayer is the same. Two of the four people have the habit of smoking about 3 to half a pack per day. So they smoke less addictive, only when they want to, and on average the most after each meal. Two other people when the therapy was carried out appeared to be distracted and joking with their friends so that their focus was not optimal. Researchers told them to focus, they can focus for a while but come back to less concentration. That is the author's analysis of why there is no change in the taste of smoking in these 4 respondents.

The difference between the taste of smoking before and after SEFT therapy and prayer therapy

The results of the analysis in this study of respondents with a good taste of cigarettes before therapy and after therapy were not good there were 15 people. Meanwhile, 4 respondents had a good taste of cigarettes before the therapy and after the therapy. Based on the results of the Mc-Nemar test in two groups in pairshow the significance number 0.0001. Since $p < 0.05$, it can be concluded that the taste of smoking before and after SEFT therapy and prayer is significantly different. Respondents said that there were many kinds of smoking at the beginning, sometimes because there was work that needed to be done immediately or because there was a problem. By doing SEFT, the taste of smoking which is usually felt more enjoyable turned out to be bitter and bland after SEFT, and one respondent even vomited after the SEFT was done. Feinstein & Ashland (2012) in Ropacky 2015 said that to overcome this disorder can be done by stimulating it by touching, pressing, or by lightly tapping on the points. *Acupoint* relates to the problems experienced. By doing stimulation at the point *acupoint* it will automatically eliminate or remove negative energy from the individual energy system.

Therefore, if someone experiences psychological disorders such as anxiety disorders, phobias, or depression, it means that there has been an imbalance in the form of obstacles in the form of negative energy in the meridian pathway system Feinstein & Ashland, 2009 in (Pratita & Oris, 2011). Several other studies have shown extraordinary results as a result of the effectiveness of EFT, which only uses tapping on the meridian points for stress management. Among other things, research conducted by Pulos & Swingle; Joaquin Andrade, MD, and David Feinstein, Ph.D.; Rebecca Marina and Dr. Felici (Zainudin., 2014). *SEFT* which was originally from EFT was able to reduce cortisol levels that cause stress by 24.39% (Dawson, Garret & Andrey in Rocfaky 2015). Several other studies have shown extraordinary results as a result of the effectiveness of EFT, which only uses tapping on the meridian points for stress management. Among other things, research conducted by Pulos & Swingle; Joaquin Andrade, MD, and David Feinstein, Ph.D.; Rebecca Marina and Dr. Felici (Zainudin., 2014).

SEFT using stimulation in the form of tapping at acupoints increases the process of traveling neurotransmitter signals that downregulate the hypothalamic-pituitary-adrenal Axis (HPA Axis) thereby reducing the production of the hormone cortisol which affects stress (Church, 2009). This effect is the same as the response that occurs when a person is stimulated with acupuncture needles at their meridian points (Feinsten & Ashland, (2012) (Hidayati, 2011). (Zainudin, 2009) revealed that in the SEFT there is an implementation of *logotherapy*. This can be seen in the SEFT technique at this stage set *up, tune-in* nor tapping which teaches individuals to be sincere and surrender to God in dealing with every problem they face. SEFT provides several spiritual meanings to its users regarding the problems it faces. Prayer has a positive impact on psychological conditions. Wachholtz & Sambaamorthi (2011); Lewis & Barnes (2008); Wachholtz & Sambaamorthi (2011) in (Hidayati, 2011), states the same thing that there is a correlation between prayer with a person's mental qualities. Also, almost all respondents, as many as 17 people (89.5%) had tried to quit smoking even though they were unsuccessful and all respondents had the desire to quit smoking. But there have been efforts to break the habit.

CONCLUSION

The results of this study indicate that all of the respondents 19 people (100%) had a good taste of smoking before the SEFT therapy and prayer therapy and almost all of the respondents, 15 people (78.9%) felt bad about smoking and a small proportion 4 people (21.1%) still felt good after the SEFT therapy and prayer therapy. So that there was a significant difference in the taste of cigarettes before and after SEFT therapy and prayer.

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