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Uncovering Lingual Constructs in Physical Therapy of the SEFT Healing Happiness Movement in Logos Village: A Sociocognitive Linguistic Perspective

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ABSTRACT: Language can be used as a therapeutic tool. This study aims to examine linguistic constructs in the physical therapy of the Spiritual Emotional Freedom Technique (SEFT) Healing Happiness Movement (SH2M) in Logos Village, using a sociocognitive linguistic perspective. SEFT, as a method that combines spiritual and physical therapeutic aspects, involves the use of affirmative language in the healing process. The research data is in the form of affirmation statements used by therapy participants to overcome various physical and emotional health problems, such as arthritis, allergies, and headaches. Using a sociocognitive linguistic approach, this study analyzes how language in affirmations can affect the physical healing process. Based on the research methodology, it was revealed that the affirmation in the spiritual emotional freedom technique (SEFT) healing happiness movement (SH2M) physical therapy in Logos Village is in the form of compound sentences, which contain three keywords, namely (1) sincere, (2) accepting/rida/resigning, and (3) grateful. The tapping sentence consists of two versions, namely the short version and the full version, but the main idea is the same. The lingual structure consisting of the expression of condition, sincerity, joy, and gratitude to God is proven to build confidence in the coming of a healing, and can build an atmosphere of unconditional happiness, reduce the intensity of "suffering", and facilitate the physical healing process.

INTRODUCTION

Language can be used as a therapeutic tool. This research is urgent to carry out considering that many people experience problems such as social conflicts, psychological conflicts, anxiety, which can have an impact on decreasing physical strength. For example, people who are diagnosed with cancer psychologically will be afraid, anxious, restless, anxious, feel down, unable to sleep, and not have an appetite so that it will reduce the body's immunity (physical), and this will worsen the disease.

Essentially, physical and mental health cannot be separated; Both of them influence each other in a person's life. In various studies, it is known that stress and negative emotions are often the main triggers for physical health disorders, including hypertension, diabetes, and other chronic diseases (Smith & Carlson, 2020). Therefore, methods that integrate emotional, spiritual, and physical dimensions are beginning to be widely applied, one of which is the Spiritual Emotional Freedom Technique (SEFT).

SEFT is a therapeutic technique designed to help individuals cope with health issues through a spirituality-based approach and positive affirmations. This method combines the technique of emphasizing energy points (similar to acupressure) with verbal affirmations of a spiritual nature, aiming to create emotional balance, strengthen faith, and improve the patient's quality of life (Craig & Fowle, 2018). One of the advantages of SEFT is its flexibility in applying to various physical and psychological conditions, including anxiety, chronic pain, and degenerative diseases.

At its core, SEFT therapy is the use of verbal affirmations loaded with religious and spiritual value. In this therapy, patients are asked to say affirmations that reflect acceptance of their condition, for example, "Ya Allah, ya Tuhan, walaupun kepala saya terasa sakit, saya ikhlas menerima rasa sakit ini dan saya pasrahkan kepada-Mu. 'O Allah, O Lord, even though my head hurts, I sincerely accept this pain and I surrender it to You.'" This sentence not only serves as a form of recognition of the reality at hand, but also as a medium to build an emotional bond with the Almighty, thus fostering hope for healing.

This kind of affirmation is interesting to analyze linguistically, since it not only serves as a verbal expression, but also as a tool to build the patient's cognitive perception. The language used creates a mindset that accepts the situation sincerely, while fostering hope and confidence in healing. The sociocognitive linguistic approach allows for an in-depth analysis of how such affirmations work in influencing the patient's thoughts and emotions. This perspective emphasizes that language not only reflects the mind, but can also shape the way individuals perceive the world around them (van Dijk, 2019). In Indonesia, SEFT therapy has earned a special place in religious communities, such as Logos Village, which pioneered the Healing Happiness Movement.

In Indonesia, SEFT therapy has earned a special place in religious communities, such as Logos Village, which pioneered the Healing Happiness Movement. These communities utilize SEFT to help individuals with a variety of health issues, from physical disorders such as joint pain to emotional disorders such as anxiety. In this context, SEFT affirmations are not only a therapeutic tool, but also an expression of profound religious values. For Indonesians, spirituality is often an integral part of daily life, so approaches like SEFT feel relevant and widely accepted.

Although SEFT has been widely practiced, academic studies focusing on the linguistic analysis of affirmations in this therapy are still minimal. Most previous studies have dealt more with the clinical or psychological aspects of SEFT, such as its effectiveness in reducing anxiety or improving the quality of sleep of patients (Jenkins & Tapper, 2020). However, not much has explored how lingual constructs in SEFT affirmations are designed to affect the emotional and physical state of patients. In fact, linguistic analysis of this affirmation can provide deeper insights into the working mechanism of SEFT, especially in the cultural and religious context of Indonesian society.

In a sociocognitive linguistic perspective, SEFT affirmations can be seen as part of the meaning-creating process, where language serves to shape the patient's perceptions and emotions. According to this theory, language has an important cognitive role in building an individual's frame of mind and social perception (Langacker, 2021). In SEFT affirmations, words such as "sincere," "accept," and "resign" reflect a process of emotional transformation aimed at reducing resistance to pain or illness. In this way, affirmations not only help patients accept their condition, but also create space for deep emotional healing.

In addition, SEFT affirmations also reflect strong social and cultural values, especially in societies that place spirituality as an important part of life. Research shows that religious beliefs can amplify the effects of therapy, especially in helping patients

cope with stress and pain (Kövecses, 2020). In SEFT affirmations, the use of religious language helps patients feel closer to the Almighty, thus fostering greater confidence and hope for healing.

This study aims to explore the lingual construction in SEFT affirmations applied in Logos Village. Using a sociocognitive linguistic perspective, this study will analyze how the affirmations are designed to influence the patient's thoughts and emotions, as well as how the linguistic structure reflects the social and spiritual values of Indonesian society. The focus of this study is not only on the linguistic aspect, but also on how language in SEFT affirmations functions as an effective healing tool.

Furthermore, the study also examines how SEFT affirmations can be integrated in a broader therapeutic approach. By understanding how lingual constructions in affirmations work, this research is expected to contribute to the development of language-based therapies that are more relevant to the cultural context of Indonesian society. In addition, this research is also expected to enrich the study of applied linguistics, especially in the context of affirmation-based therapy, which until now has been minimally studied by academics.

As such, this article offers new insights into the role of language as a holistic healing medium. In the context of Indonesia's rich religious and cultural values, SEFT affirmations are an example of how language can be used to build emotional balance, strengthen spiritual beliefs, and support the physical healing process. This study is not only relevant for linguistics and therapy practitioners, but also for the wider community who want to understand how language can be a powerful tool to support human health and well-being.

LITERATURE REVIEW

1. Basic Concepts of SEFT

The Spiritual Emotional Freedom Technique (SEFT) is a therapeutic method developed by Ahmad Faiz Zainuddin, which combines the principles of modern psychology with a spiritual approach. SEFT is rooted in the Emotional Freedom Technique (EFT), introduced by Gary Craig, but SEFT adds a spiritual dimension by involving prayer and self-acceptance as key elements in the healing process. This technique aims to integrate emotional, physical, and spiritual aspects to overcome various health disorders, including stress, trauma, anxiety, and chronic physical disorders (Böhm & Fischer, 2021; Church, 2020).

Ahmad Faiz Zainuddin began developing SEFT after conducting various studies and training at leading institutions, including Harvard University and Stanford University. With an academic and spiritual background, he creates a simple but effective approach. SEFT is applied by tapping specific energy points on the body while saying spiritual affirmations. This approach seeks to harmonize the mind and body, thus allowing the release of negative energies and increasing feelings of peace (Hasan et al., 2020; Zainuddin, 2024).

The Healing Happiness Movement was carried out to expand the impact of SEFT to the wider community. Through community and training, the movement promotes the importance of spiritual and emotional balance in improving happiness and health. During the COVID-19 pandemic, SEFT has become a popular solution in dealing with stress due to isolation and uncertainty, especially in communities facing high psychological stress (Chodijah et al., 2020; Böhm & Fischer, 2021). To date, SEFT has been implemented in various countries and helped millions of individuals. Its popularity is supported by its ability to be accessed without the need for equipment or large costs, making it one of the fastest-growing alternative methods of therapy in the 21st century (Church, 2020; Zainuddin, 2024).

SEFT was developed as a healing method that integrates the emphasis of the body's energy points with verbal affirmations that are spiritual in nature (Craig & Fowlie, 2018). This method aims to help patients release negative energy that is locked up due to emotional trauma or physical illness. The emphasis on the spiritual aspect distinguishes SEFT from other methods, such as the Emotional Freedom Technique (EFT), which focuses more on the psychological aspect without a religious dimension. Research shows that SEFT is effective in reducing stress, anxiety, and chronic pain. A study by Smith and Carlson (2020) reported that patients who used SEFT showed a significant reduction in anxiety levels and improved quality of life compared to those who only used conventional medical therapies.

In addition, SEFT has been applied in a variety of conditions, ranging from chronic diseases such as diabetes to emotional disorders such as mild depression. In Indonesia, SEFT has gained attention as a therapeutic method relevant to the local culture, mainly due to the integration of religious values in its practice (Jenkins & Tapper, 2020). In this context, verbal affirmations

used in SEFT often contain prayer and acknowledgment of God's presence, which provides a sense of comfort and hope to the patient.

Fadli et al, (2020). has conducted a study entitled Treatment for anxiety using spiritual emotional freedom technique in the Journal of Counseling and Educational Technology; 3 (1): 41-46. Researchers through this study aim to explain the use of SEFT in anxiety therapy. This research relied on three clients. The instruments used in this study are Client Case rapport, observation, depression, anxiety, and stress scale. Data acquisition was analyzed by T-Test Statistical Nonparametric Wilcoxon Signed-Rank Test. From the results of data analysis, it was found that before treatment, the level of anxiety was at a very high level and experienced a significant decrease after therapy. From the results of the T-test, it was found that there was a significant difference in the level of client anxiety between pre- and post-therapy.

Thus, it can be stated that SEFT is very effective for reducing client anxiety. Rizkiana and Mulianda (2021) conducted a study entitled The Implementation of Spiritual Emotional Freedom Technique (SEFT) Therapy on Blood Pressure Decreases in Hypertension Patients at Ungaran Regional General Hospital). From the results of the analysis, Rizkiana and Mulianda (2021) using an independent t-test found that the p value was 0.000 (systole) and the p value was 0.019 (diastole), so it can be concluded that there is a significant difference before and after SEFT therapy. SEFT therapy can be used as an appropriate and practical alternative treatment in hypertensive patients.

Furthermore, based on the results of Wahyuni and Mukarima's (2022) research, this SEFT therapy is also effective. From a case study of patients at Ungaran Hospital, Semarang Regency, Central Java Province, Indonesia, it is known that the application of SEFT therapy in hypertensive patients is proven to reduce blood pressure. It is recommended for the development of nursing science and technology to be able to apply SEFT therapy along with medication therapy in hospitals.

SEFT is a therapeutic approach that combines tapping techniques at the body's meridian points, positive affirmations, and spiritual elements in the form of prayer and surrender to God. The following are the steps of SEFT with source references:

(1) Set up (Preparation)

a. Problem identification: the process begins with the individual identifying the physical or emotional problems they are facing, such as anxiety, pain, or other discomfort (Ikhlasia & Panduragan, 2020).

b. Affirmation of acceptance: say statements such as: "Even though I [describe the problem], I accept myself completely and leave the problem to the Lord" (Church, 2020). This statement aims to accept reality and strengthen the spiritual aspect.

(2) Tapping Meridian points: Light tapping is performed on the nine main meridian points of the body identified in traditional Chinese medicine. These points include the tip of the eyebrows, the sides of the eyes, under the eyes, under the nose, under the lips, the collarbone, under the arms, and the top of the head (Böhm & Fischer, 2021). Tapping is done using fingertips 5-7 times while still thinking about the problem and repeating affirmations (Gallo, 2023).

(3) Tune In (Focusing) Individuals stay focused on the problems encountered during the tapping process. This step strengthens the emotional connection with the feeling or symptom you want to overcome (Church, 2020).

(4) Evaluation

The evaluation here is in the form of intensity measurement. In this case, before and after tapping, the intensity of emotions was measured using a scale of 0-10. If the intensity remains high, the process is repeated until there is a decrease (Ikhlasia & Panduragan, 2020).

(5) Surrender After completing the tapping, the individual performs a short prayer or meditation to hand over the results to God. This step affirms the spiritual element of SEFT, which is at the core of this approach (Church, 2020; Dawson, 2022). (6) Reinforcement This technique can be repeated consistently to amplify its effects, especially when the same problem reappears (Mathews & Schor, 2020).

2. The Role of Affirmations in Health Therapy

Verbal affirmations are a key element in a variety of language-based therapy approaches. According to Langacker (2021), affirmations not only serve as verbal expressions, but also as cognitive tools to build a positive frame of mind. In the context of therapy, affirmations help patients cope with negative emotions, such as fear, anxiety, or frustration, which often worsen

their physical condition. In SEFT, affirmations serve to help patients accept their condition sincerely while fostering hope for healing. An example is affirmations such as, “Ya Allah, ya Tuhan, walaupun kepala saya terasa sakit, saya ikhlas menerima rasa sakit ini dan saya pasrahkan kepada-Mu. ‘O Allah, O Lord, even though my head hurts, I sincerely accept this pain and I surrender it to You.’” Research shows that affirmations spoken with confidence can improve patients' psychoneuroimmunological responses, thereby speeding up the healing process (Craig & Fowle, 2018). Affirmations also play an important role in shaping positive emotions. Kövecses (2020) explains that verbal affirmations can influence the patient's mindset by activating the limbic system in the brain, which is responsible for the processing of emotions. In the context of SEFT affirmations, the use of words such as "sincere," "resigned," and "accepting" not only reflects resigning, but also instills a sense of optimism in the patient.

3. Sociocognitive Linguistic Perspectives in SEFT Affirmation Analysis Sociocognitive linguistics is a relevant approach to analyzing SEFT affirmations, as it focuses on the relationship between language, thought, and social context. According to van Dijk (2019), language not only reflects the mind, but also shapes the individual's mindset and perception. In SEFT's affirmations, its linguistic structure reflects the social and spiritual values of Indonesian society, which emphasizes the importance of a relationship with God in facing life's challenges. Previous linguistic studies have shown that language has a central role in shaping individual emotions and perceptions. For example, Smith and Carlson (2020) found that affirmations that use emotional language can help patients relieve anxiety and increase self-confidence. In SEFT affirmations, the use of words that imply acceptance and acknowledgment of the patient's condition creates space for emotional transformation. Furthermore, sociocognitive linguistics also allows for an in-depth analysis of how affirmations work in specific cultural contexts. In Indonesian society, SEFT affirmations often contain strong religious elements, such as prayer and recognition of God's greatness. This reflects cultural values that place spirituality as an important part of daily life. This perspective provides new insights into how language can be used to create a holistic healing experience.

4. Research Gap

Although many studies have been conducted on SEFT, most have focused on its clinical or psychological aspects. Studies on how affirmations in SEFT are designed and how their lingual structures affect patients' thoughts and emotions are limited. In addition, there have not been many studies that examine SEFT affirmations in the context of Indonesian culture, which has unique characteristics in terms of religiosity and spirituality. This study aims to fill the gap by exploring the lingual construction in SEFT affirmations from a sociocognitive linguistic perspective. Thus, this research is expected to contribute to the development of language-based therapies that are more contextual and relevant to the needs of the Indonesian people.

METHODOLOGY

The theoretical approach applied in this study is a sociocognitive linguistic approach, which is a linguistic approach integrated with the sociocognitive model of Teun van Dijk (2019). In cognitive linguistics, language is studied in relation to the speaker's mind (Nodira, 2023). Cognitive linguistics or semantics is an experimental approach based on how language is used and experienced in reality. A metric system for semantics, or semantic cognitive map, is the allocation of words or other representations in the metric space based on their meaning (Al-Momani, 2024; Berezhna, 2024; Cultures et al., 2023; Her et al., 2024; Kazakovskaya, 2019; Kunkel et al., 2018; Richlan et al., 2023; Skliarenko et al., 2019; Ufimtseva, 2022).

The methodological approach is a descriptive qualitative approach to analyze the lingual construction in affirmations used in the spiritual emotional freedom technique (SEFT) healing happiness movement (SH2M) therapy in Logos Village. This approach was chosen because it is in line with the purpose of the study, which is to explore affirmative language patterns and the relationship between lingual structures and sociocognitive and contextual aspects in SEFT therapy.

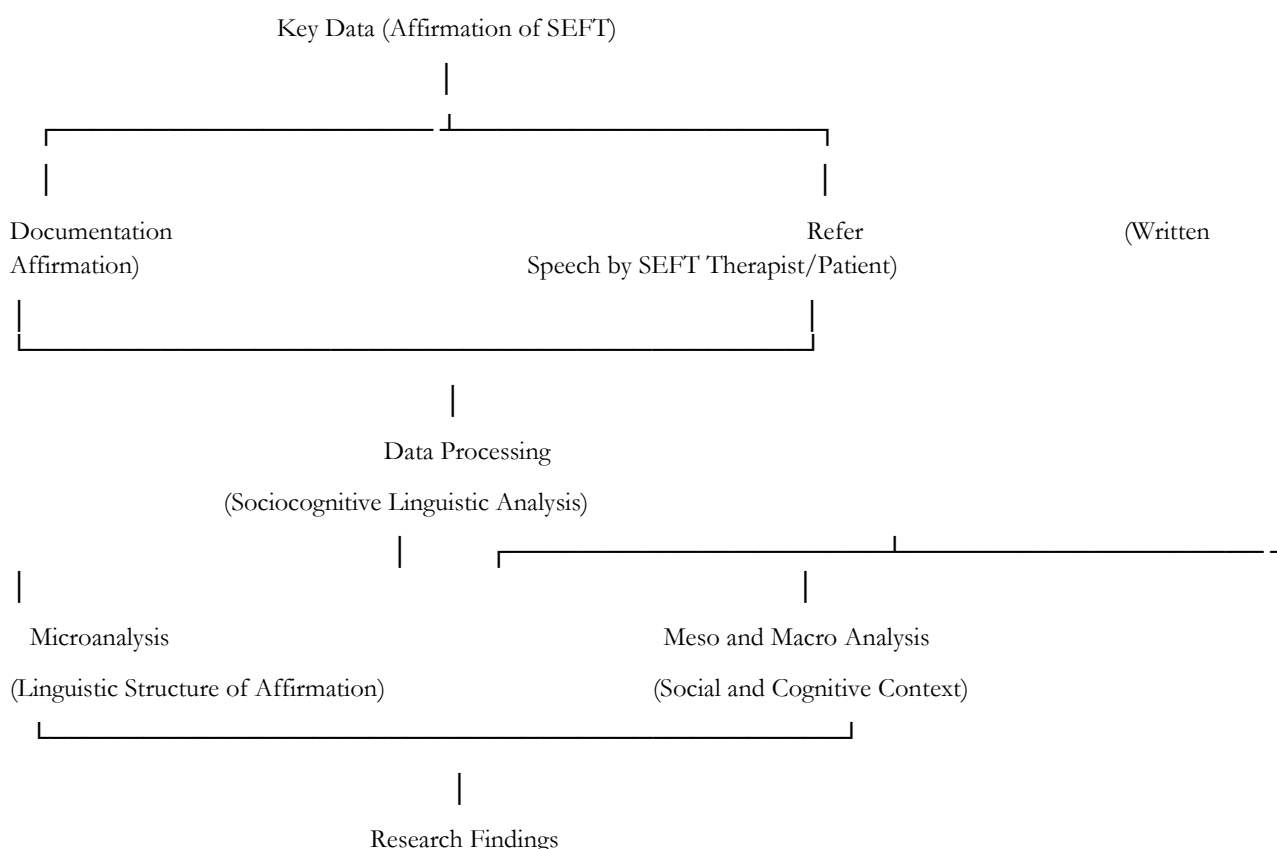
This research is a case study focusing on affirmations used in SEFT therapy at Logos Village, a spiritually-based holistic healing center. The main data analyzed were transcripts of verbal affirmations from 32 SEFT patients. The location of this research is Logos Village, which is known as the center of SH2M therapy in Indonesia. The participants of this study are 32 patients with various health conditions, such as arthritis, allergies, cough, high blood pressure, impotence, and so on.

The data collection method in this study is the listening method, namely listening to the use of language in SH2M. The data analysis method applied in this study is the referential matching method, the determinant of which is the reality indicated by the language contained in SEFT activities by referring to the sociocognitive linguistic analysis model (van Dijk, 2019) which

involves three stages: (1) micro-analysis: analyzing the linguistic structure of affirmation (choice of words, sentences, and semantics); (2) Meso analysis: exploring the relationship between lingual structures and social contexts; (3) Macro analysis: Linking lingual patterns to the patient's cognitive dimensions, such as changes in thought patterns and emotions during therapy. In presenting the results of the analysis, the method used is the informal presentation method, namely the presentation with ordinary words (a natural language).

To ensure the validity or validity of the data, this study uses the triangulation analysis technique (by involving three linguists and one SEFT practitioner as external reviewers). In this case, the flow of research can be observed in the following chart 1.

Chart 1. SEFT Lingual Construction Research Flow



RESEARCH RESULTS AND DISCUSSION

1. Research Results

From the collection of data in terms of physical therapy, 32 compound sentences were obtained that were used in the set up stage. An example of this sentence is the sentence used for ulcer therapy: “Ya Allah, ya Tuhan, walaupun perut saya terasa (sakit/perih sekali/melilit), saya ikhlas menerima rasa sakit ini dan saya pasrahkan kepada-Mu hilangnya rasa perih di perut saya ini. ‘O Allah, O Lord, even though my stomach feels (painful/painful/wrapped), I sincerely accept this pain and I surrender to You the loss of this pain in my stomach.”

Other sentences can be seen in the attachment.

In this study, it was identified that affirmations in SEFT healing happiness movement (SH2M) therapy in Logos Village have a distinctive linguistic structure, which functions to support the spiritual and cognitive dimensions of patients. These results are classified in three main dimensions: lingual structure of affirmations, social and cognitive context, and impact on patients' emotions and health.

a. Lingual Structure of Affirmations

Linguistic analysis of 32 set up affirmation sentences in the SEFT Healing Happiness Movement shows the following patterns.

(1) Recognition of Physical Condition

Each affirmation begins with an acknowledgment of the patient's condition, such as "even though my head hurts...". The clause creates a self-awareness of reality without emotional resistance, which favors the regulation of the patient's emotions. This can be found on the full version tapping. However, in the tapping of the short version of the set up sentence is enough "I am sincere; I accept; I am grateful;" does not use the conjunction "although".

(2) Acceptance and Sincerity

This element is characterized by the use of words such as "I am sincere" and "I accept". Research by Craig and Fowlie (2018) shows that sincere acceptance helps lower stress levels, thus supporting the healing process.

(3) Surrender to God This affirmation section emphasizes spirituality through the clause "I surrender to You". According to Jenkins and Tapper (2020), this kind of religious element is very relevant in societies with a high level of religiosity, such as Indonesia.

b. Social and Cognitive Context

SEFT therapy at Logos Village draws on social and spiritual values in society. From the results of observations, it can be seen that patients feel emotionally supported by the therapeutic environment, which strengthens their relationship with God and community (van Dijk, 2019).

2. Discussion

a. Microanalysis

Lingual Structure In a sociocognitive linguistic perspective, the lingual structure of affirmations creates a flow of meaning that supports cognitive and emotional changes. This is in line with van Dijk's (2019) theory that language can be a tool to reconstruct thought patterns and emotions. The use of the conjunction "even if..." reflecting the recognition of negative conditions without going against reality, while the "I am sincere" clause hints at acceptance. This stage then ends with the "I surrender to You" clause, which fosters a sense of optimism through confidence in divine power.

b. Meso Analysis

The Social Context Logos Village, as a therapy location, provides a socially supportive environment and spiritual. This is consistent with the findings of Smith and Carlson (2020) that community-based therapy tends to be more effective in societies with collective values.

c. Macro Analysis
Emotional Balance and Health The improvement of emotional balance after SEFT therapy can be explained through psychophysiological mechanisms. Research by Craig and Fowlie (2018) found that verbal affirmations are able to reduce limbic system activity associated with stress, thereby increasing emotional calm.

The following chart 1 illustrates the flow of SEFT affirmation meaning and its impact on patients:

Chart 1. Flow of SEFT Affirmation Meaning

Reality of Conditions → Recognition of Conditions → Sincere Acceptance → Surrender to God → Emotional Calm → Improved Health
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d. Implications for Therapeutic Practice

This study shows that sociocognitive linguistic-based affirmations have great potential to be applied to various types of spiritual-based therapies. SEFT therapists can develop more personalized affirmations based on the linguistic patterns found. S

CONCLUSION

This study revealed that affirmations in the physical therapy of spiritual emotional freedom technique (SEFT) healing happiness movement (SH2M) in Logos Village are in the form of compound sentences. The compound sentence begins with an expression of the thing or condition that is felt, in this case it is better not to mention the name of the disease (if the disease

has a distinctive name). After that, coupled with the mention of three keywords, namely (1) sincere, (2) accepting/rida/resigning, and (3) grateful, the tapping sentence consists of two versions, namely the short version and the full version, but the main idea is the same. The lingual structure consisting of the expression of condition, sincerity, joy, and gratitude to God is proven to build confidence in the coming of a healing, and can build an atmosphere of unconditional happiness, reduce the intensity of "suffering", and facilitate the physical healing process. This lingual construction can affect the emotional balance and health of the patient. This is relevant to sociocognitive linguistic theories that highlight the role of language in the creation of the patient's cognitive and social reality.

SUGGESTION

Based on these conclusions, a number of suggestions or recommendations are formulated to parties related to the research topic regarding the construction of the SEFT lingual.

(1) Ministry of Health and Health Service Institutions

The Ministry of Health and Health Service Institutions are advised to integrate SEFT as one of the alternative therapy methods in the national health program. With empirical evidence demonstrating the effectiveness of SEFT, training programs can be extended to health centers and hospitals, especially in remote areas with limited access to conventional therapies.

(2) Directorate General of Higher Education (Kemendikbudristek)

In this case, it is recommended that universities, especially the faculties of psychology and health, include SEFT in the student training curriculum. Furthermore, it is hoped that the government through the Directorate of Research, Technology, and Community Service (DRTPM) will pay more attention to research regarding the lingual construction of SEFT.

(3) Communities and Non-Profit Organizations

SEFT can be used as a community empowerment tool, especially for individuals or groups facing emotional distress due to disasters, social conflicts, or economic conditions. Community training on SEFT can improve collective well-being.

(4) Psychology Professionals and Alternative Therapists

Psychologists, counselors, and therapists are advised to study and apply SEFT as a holistic approach in their practice. Collaboration with spiritual advisors can also strengthen the spiritual aspects of SEFT.

(5) Researchers and Academics

It is recommended to continue research on the effectiveness of SEFT, especially for specific disorders such as severe trauma, psychosomatic illness, or chronic anxiety. Comparative studies between SEFT and other therapeutic methods also need to be conducted to strengthen the validity of these methods.

(6) General Public

The public is advised to learn and apply SEFT independently as one of the simple ways to manage stress and increase happiness. With short training, this technique can become part of the daily routine.

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