

COMMUNICATION MANAGEMENT IN SELF HEALING HEALTH SERVICES

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Abstract

Currently, self-healing is an alternative for patients who want to undergo treatment outside the standard medical treatment and want to reduce the negative impact of drug side effects. Self-healing is a method of healing diseases without using drugs, but by healing and releasing feelings and emotions that are pent up in the body. In carrying out its services, the Hanara Wellbeing Center Clinic uses the principle of therapeutic communication in serving patients. This phenomenon is then studied using the construction paradigm, qualitative methods, case study approaches, and social construction theory. The data collection techniques used were participant observation for one year, interviews with 6 key informants and triangulation of 19 sources, literature studies, and document studies. The data analysis technique used the Miles and Huberman interactive model and validity testing used data triangulation. The results of the study showed that the Hanara Wellbeing Center Clinic uses 2 types of therapeutic communication in serving patient self-healing, namely verbal therapeutic communication consisting of words and language. And nonverbal communication consisting of kinesics, paralinguistics, proxemics, chronemics, artifactual communication, and using artifacts or healing environments. All of these communication components are used to make patients feel comfortable, safe, calm, and happy so that the healing process can be accelerated.

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INTRODUCTION

Nowadays, self-healing has become an alternative for patients who want to undergo treatment outside of standard medical treatment and want to reduce the negative impact of drug side effects. Utamy (2015:2) states that the biomedical treatment that is usually carried out has actually had many negative impacts on health. The use of chemical-based medicines carries the risk that the medicine will not be absorbed and cause side effects on health. This is in accordance with what was stated by Starfield (in Lipton, 2010: 12) who stated that according to data published in the Journal of the American Medical Association, more than 120,000 people die from side effects of prescribed drugs every year. This is reinforced by research conducted in 2003, based on a 10-year American government statistical survey, there were even more frightening figures. The study concluded that side effects of prescribed drugs were responsible for more than 300,000 deaths each year (Lipton, 2010: 77).

Bruce H Lipton Ph D, Cell Biologist at the University of Wisconsin, United States in his book entitled *The Biology Belief* (2005:12) says that what makes the problem of drug side effects worse is the fact that the human biological system is redundant. The same signal or protein molecule can simultaneously be used in other organs and tissues whose behavioral functions are very different. For example, if a drug is prescribed to correct dysfunction of a heart signaling pathway, the drug is distributed throughout the body. These "heart" drugs can inadvertently disrupt the function of the nervous system if the brain also uses components of the signal pathways being treated, as stated by Lipton (2005: 19-20) below: In their postgraduate education, doctors receive further education regarding pharmaceutical products from representatives of the pharmaceutical industry, workers in the world of health services. Basically, non-professional people whose main goal is to sell this product, are tasked with providing "information" about the efficacy of new drugs to doctors. Drug companies are free to offer this "education" so they can persuade doctors to "endorse" their products. It is clear that the quantity of drugs prescribed in this country (America) violates the Hippocratic oath taken by all doctors, namely: First, do no harm.

Lipton says that we have been programmed by the drug industry to become a nation of prescription drug addicts. This, according to Bruce H Lipton, Ph D (2010:79), is very disappointing, especially for the medical world which according to him has arrogantly belittled 3,000 years of effective Eastern medicine as something unscientific, even though it is based on a deep understanding of the universe. As Lipton (2010:77) explains about thibbunNabawi and acupuncture treatment from China, as follows: For thousands of years, long before Western scientists discovered the laws of quantum physics, Asian people have respected energy as the main factor influencing health and fitness. Like thibbun nabawi, Rasulullah's treatment or acupuncture like in China. In Eastern medicine, the body is described as a complex arrangement of energy pathways called meridians. In Chinese charts of human body physiology, these energy networks are similar to

electrical wiring diagrams. Using tools such as acupuncture needles, a sine tester would test his patient's energy circuits like an electrical engineer and then "troubleshoot" the printed circuit boards, looking for electrical "diseases."

Lipton (2010: 80) said that the world of medicine needs to step back and unite the discoveries of quantum physics with biomedicine in order to create a new medical system that is safer and in accordance with natural laws with a focus on psychological and social aspects. This treatment concept is inspired by the holistic health concept put forward by the world health body, namely the World Health Organization (WHO). The World Health Organization (WHO) in Heryana (2016:26), defines health as follows: "The state of complete physical, mental, and social well-being, not just the absence of disease or infirmity" (Heryana, 2016:1). In the WHO definition, health is not only the absence of disease and weakness (infirmity) but also having good physical, mental and social conditions. Thus, health has 6 dimensions, namely: 1) Physical; 2) Social; 3) Mental; 4) Emotional; 5) Spiritual; and 6) Environment (Heryana, 2016:1).

The WHO definition of health is in line with Law No. 23 of 1992 (2019) concerning Health which states that health is a state of well-being of the body, soul and social life that enables a socially and economically productive life. In this sense, health must be seen as a unified whole consisting of physical, mental and social elements and in which mental health is an integral part of health. This is reinforced by an interview with dr. Hanson, as the owner of the Hanara Wellbeing Center Bandung Clinic, stated that based on findings in the medical world, it was revealed that disease is not only caused by material things, such as viruses and bacteria, but is also caused by the mind. As quoted below: "Today, the world of medicine has discovered that the human body system is a network of elements that form an integral unity, whose working mechanisms influence each other. This body system is popular as a holistic system. In previous eras, because it was believed that the soul and body worked separately, physical illnesses were considered unrelated to the soul. Physical illnesses are believed to be caused solely by material causes such as viruses, bacteria, germs, toxins, body damage due to accidents, and dangerous chemicals.

On the other hand, in the modern era, because the soul and body are believed to be one unit that influences each other, as a consequence, disturbed thoughts, emotions and stress can affect physical health. "The elements that make up the human body system include the mind, body, feelings and spirit." (Hanson, 23 March 2019) This statement is similar to Kearney's opinion (in Aquriuslearning.co.id, 2019) which states that mind, body, soul and feelings do not work separately. These four are components that depend on each other and form the entire human body system. For example, the work of the heart is not only influenced by nerve impulses, oxygen and blood, and certain biochemical substances, but also by thoughts, emotions, and perceptions in a person's brain.

Therefore, a health recovery system is needed that can help the patient's physical, psychological and emotional recovery, one of which can be achieved by applying the self-healing

method. Self-healing is the skill of healing oneself with certain activity patterns. Through this method, doctors are no longer considered to be the main actors in the body's recovery activities from illness. But what determines it is the patient himself in caring for his health and recovering from illness. This is based on the opinion of Prof. Lovett and his student Dr. Goodheart, the founder of Kinesiology from Harvard Medical School, stated that the human body has been 'designed' in such a way as to be intelligent and able to heal itself. As quoted from the page Aqualearning.co.id (2019) below: Self-healing is a method of curing disease without medication, but by healing and releasing feelings and emotions that are hidden in the body. Apart from that, self-healing can also be done with hypnosis, human therapy, or calming the mind. Self-healing is carried out by the person suffering from the disease, and is assisted by a therapist. One of the self-healing practices held in Indonesia is carried out by the Hanara Wellbeing Center Bandung.

In implementing its services, the Hanara Wellbeing Center Clinic uses the principles of therapeutic communication in serving patients. Mulyana (2015:4) and Armilatus Shalihah (in Susanti, 2015:44) explain that communication is an important factor in the success of services in the world of health, including in the healing process in holistic medicine practices. Medical professionals, such as doctors, nurses, midwives, pharmacists and others need communication to support the success of their work. The research results reveal that good communication between medical personnel and patients in hospitals shows progress or improvement in the patient's physical and emotional health, as well as better control of various chronic diseases.

Communication that is consciously planned, has a purpose and its activities are focused on the patient's recovery is called therapeutic communication (Damaiyanti, in Susanti, 2017:2). (Purwanto in Siregar, 2016:26) (Stuart in Susanti, 2017:6-9). Therapeutic communication is very important and useful for patients, because good communication can provide an understanding of patient behavior and help patients overcome the problems they face (Utamy, 2015: 3).

Based on many studies, the quality of communication that occurs between medical professionals and patients will produce satisfaction in patients (Wahyuni, 2013: 175), reduce patient doubts, and increase patient compliance (Rusmana and Hardjodisastro in Fourianalistyawati, 2012: 82), reduce length of stay for patients in hospital (Megawati, 2016: 6), reduces the number of complaints and lawsuits against doctors (American Society of Internal Medicine in Wahyuni, 2013: 175), and becomes an intermediary for accurate diagnosis for patients (Djauzi in Wahyuni, 2013: 175).

And with therapeutic communication shown in a warm, sincere and caring attitude, mutual trust, respect and respect can be created so that patients can receive the level of quality health services with full understanding and patient disappointment does not arise or can be avoided.

One of the important principles in therapeutic communication is sincerity or what is better known as altruism. Takdir (2017: 177) states that altruism is understood as an ideology (trait) that

pays attention to and prioritizes the interests of other people above everything else. In altruism there is unlimited love for others regardless of life background. In modern psychology, loving others means having a deep awareness of what other people are suffering. Altruism is an attitude that shows that everyone has a natural desire to help and provide assistance to others. This attitude can touch everyone's heart to share happiness with people, even though they have different backgrounds from us.

METHODS

This research uses a constructivist paradigm with a qualitative research type. Meanwhile, the method used by researchers is a descriptive case study method so that the research results can depict or describe problems sequentially from research activities in the field.

Case studies, in which there are two designs, namely single case design (*single case*) and multiple-case design (*multiple-case*). This research uses a single case study, as explained by Robert K. Yin below:

"Single instrumental case study research (*single instrumental case study*) is case study research conducted using a case to illustrate an issue or concern. In this research, the researcher pays attention to and examines an issue that interests him, and uses a case as a suggestion (instrument) to describe it in detail."

This research is descriptive qualitative in nature, based on the research questions regarding "what" and "how". The implementation of the description method does not only involve collecting data, but also includes analysis and interpretation of the meaning of the data. Apart from that, this descriptive case study research also tries to describe the event or object of research while analyzing it based on previously developed concepts, making it easier for researchers to solve problems.

The theory used in this research is social construction theory. The term social construction of reality (*social construction of reality*) introduced by Peter L. Berger and Thomas Luckmann. Berger and Luckmann define reality as "*a quality pertaining to phenomena that we recognize as having a being independent of our volition*" (the quality inherent in phenomena that we perceive as being beyond our will). The social construction theory put forward by Peter L. Berger and Thomas Luckmann is a reference for exploring how social construction can be formed. Everyday life has stored and provided reality (reality), as well as knowledge that guides daily behavior (Muta'afi, 2015) (Prasojo, 2015).

The basic assumptions of Berger and Luckman's theory include the following: 1) Reality does not exist by itself, but is known and understood through experience which is influenced by language; 2) Reality is understood through language that grows from social interactions at certain times and places; 3) How reality is understood depends on existing social conventions; and 4) Understanding

of socially structured reality forms many important aspects of life, such as thinking activities and behavior (Kuswarno, 2008).

Then the data source in this research is the primary data source which the researcher collected directly from *key informant*, and secondary data sources include documents, archives, notes, images regarding health communication activities at the Hanara Clinic *Wellbeing Center* Bandung. The subjects of this research are *key informant* which consists of the clinic owner, the main doctor on duty at the clinic, senior therapists, and patients suffering from priority non-communicable diseases.

The data collection process was carried out by means of interviews, literature study and observation. The type of observation carried out is direct observation in a participatory manner, where the author is involved in the daily activities of the person being observed by being *volunteer* at Hanara Clinic *Wellbeing* Bandung Center for 1 year. While making observations, the researcher participates in what the data source is doing, and feels the ups and downs. With participant observation, the data obtained will be more complete, sharper, and will reveal the level of meaning of each visible behavior.

Then the data analysis technique in this research uses the Miles and Huberman Interactive Model. Where the analysis carried out is data collection consisting of three streams of activities that occur simultaneously, namely data reduction, data presentation, and drawing conclusions or verification. The data validity test was carried out by triangulating the data sources used in this research, namely Hanara employees and patients. At this stage, researchers tested the credibility of the data obtained from interviews with *key informant* by interviewing employees and patients at the Hanara Clinic again. Interview activities were carried out by asking the same questions as the researchers asked *key informant* and clarify what the answer is *key informant* in accordance with the answers from the triangulation of sources, so that the truth of the information about what is conveyed is obtained *key informant*.

RESULT AND DISCUSSION

In line with Social Construction Theory, Symbolic Interactionism theory views that each individual must be proactive, reflective, and creative, interpreting, displaying behavior that is unique, complex, and difficult to interpret. According to Ralph Larossa and Donald C. Reitzes Siregar (2011: 102), symbolic interaction essentially explains the frame of reference for understanding how humans, together with other people, create a symbolic world and how the world shapes human behavior. As noted by Douglas (in Ardianto, 2007: 136), meaning comes from interaction, and there is no other way to form meaning, other than by building relationships with other individuals through interaction.

A brief definition of the three basic ideas of symbolic interaction, including: 1) Mind is the ability to use symbols that have the same social meaning, where each individual must develop their thoughts through interaction with other individuals; 2) The self is the ability to reflect on each

individual's self from an assessment of other people's points of view or opinions, and symbolic interactionism theory is a branch of sociological theory that explains the self and the outside world; and 3) Society is a network of social relationships created, built and constructed by each individual in society, and each individual is involved in behavior that they choose actively and voluntarily, which ultimately leads humans to the process of taking a role in among the people.

From these three concepts, seven assumptions were obtained by Herbert Blumer (who was a student of Mead), namely: 1) Humans act towards other people based on the meaning that other people give them; 2) Meaning is created in interactions between humans; 3) Meaning is modified through an interpretive process; 4) Individuals develop self-concept through interactions with other people; 5) Self-concept provides an important motive for behavior; 6) People and groups are influenced by cultural and social processes; and 7) Social structure is produced through social interaction. So through this theory, the author succeeded in exploring further how therapists and health workers at the Hanara Clinic create special symbols (both verbal and nonverbal), and respond to these symbolic situations, which are then described in detail below:

A. Verbal Communication Patterns in Self Healing Therapy at Hanara

Verbal communication is communication that uses words, whether oral or written (Hardjana, 2003: 22). There are two important elements in verbal communication, namely language and words (Hardjana, 2003:24). 100

1) Language

Language can also be considered as a verbal code system (Mulyana, 2005). In verbal communication, the language symbol used is spoken language, written on paper, or electronically (Kusumawati, 2014: 86). Based on observations made by researchers, there are 4 languages used by health workers at Hanara to communicate with patients, namely Indonesian, English, Sundanese and Mandarin. The first language that is most widely spoken is Indonesian, because Indonesian is a unifying language that is commonly spoken by Indonesians, especially in big cities such as Bandung City, where Hanara is located.

The language used by Hanara health workers is formal and informal Indonesian. Formal Indonesian is usually addressed to new patients. This activity is usually said by employees in the front office who serve requests from new patients, nurses who carry out initial consultations with new patients, doctors or public relations who explain self-healing classes in front of new patients. This is done to create an impression of respect and politeness, so that health workers are liked by new patients in accordance with the impression management strategy outlined in the previous chapter. On the front stage, health workers also communicate formally between themselves, this is done either between doctors and nurses, doctors and therapists, or therapists and therapists. Meanwhile, informal Indonesian is often used by health workers to communicate with the Hanara community.

It can be seen from the interactions that occur, the relationship between health workers—for example doctors—and the Hanara community is very close, because the Hanara community is a collection of loyal patients, who regularly come twice a week to Hanara to practice self-healing. Health workers carry out informal communication to defuse the situation and create a friendly atmosphere. Every semester, there are Malaysian tourists of Chinese descent who regularly come to Hanara to carry out health trips. They are members of the ZQYX community, which is a self-healing community spread throughout the world, one of which is in Malaysia. Not only is the language spoken through the mouth, Indonesian, English and Mandarin are also applied in written form through various signboards, articles posted on wall magazines, and self-healing class guides presented via the PowerPoint application. Websites, social networking sites.

2) Words and Meanings

Words are the smallest core symbols in language. Words symbolize or represent something, whether a person, thing, event, or situation. So, the word is not a person, thing, event, or situation itself. The meaning of words is not in people's minds. There is no direct relationship between words and things that are directly related are only people's words and thoughts (Hardjana, 2003:24). There are special/special words created by Hanara and used in the Hanara Clinic, as a means of communication both between health workers and patients, as well as between fellow health workers/staff at Hanara. This is a distinctive characteristic of the Hanara Wellbeing Center Bandung, including the word "crown chakra" which means one of the points in the patient's body through which energy flows.

Or another word that is usually used is "teacher". This call is intended only for Prof. Dr. Lia Xiau Bao. Bao is a professor and doctor who has conducted research on the science of life energy medicine/self healing for 50 years in hospitals. Thanks to his research, Bao became a professor whose work is considered a national treasure in China and whose students have spread across 28 countries, with tens of millions of students throughout the world.

Meanwhile, another characteristic of the communication at the Hanara Clinic is that there is the word "Delete-Delete" while waving the palm of the hand in front of the face, which means that the patient must be sincere or willing to accept all conditions that occur, including the pain they are suffering. Apart from that, there are also special words such as "Happy Promise Steps" which is a self-healing exercise/ritual that functions to open meridian channels. This is done by declaring affirmative sentences that show that someone promises to be happy. More details regarding the collection of typical words found at the Hanara Clinic have been summarized in the Glossary page contained in the attached sheet to this manuscript.

B. Non-Verbal Communication Patterns in Self healing Therapy in Hanara

Nonverbal communication is communication where the message is packaged in a form without words (Kusumawati, 2015:90-95). The interesting thing about nonverbal communication is Albert Mehrabian's study (in Tamba, 2015: 10-27) which concluded that the level of confidence in people's speech only comes from verbal language, 38% from vocals, and 55% from facial expressions. He also added that if there is a conflict between what someone says and their actions, other people tend to believe things that are nonverbal. Stuart and Sundeen mention the purpose of nonverbal communication (in Musliha, 2010), namely expressing emotions; expressing interpersonal behavior; building, developing, and maintaining social interactions; show oneself; engaging in rituals; and supports verbal communication. The types of non-verbal messages include kinetics, paralinguistics, proxemics, touch, physical appearance, smells, the concept of time, silence, and artifacts/environment. (Kusumawati, 2015; Mulyana, 2002; Rakhmat, 1998)

1) Kinesics

Kinesics is communication carried out through body movements, consisting of facial expressions, gestures (movements, gestures, attitudes), body movements and postures, as well as eye movements or eye contact. When dealing with new patients, doctors and therapists at Hanara usually lead a self-healing exercise class first. When appearing in front of a self-healing class as a speaker, he always shows an expressive face. For example, raising your eyebrows, showing sparkling eyes, smiling and laughing together. This is done so that the class atmosphere is lively and enjoyable. This self-healing class is also organized to be interactive and lively, for example humor is presented to invite laughter and applause from patients. As the main star on the self-healing class stage, the doctor has an agile impression when interacting with patients, as he is skilled at checking the patient's kinesiography quickly and efficiently, even though there are no excessive blocking movements in front of the "stage".

So that everyone feels impressed and happy. The class made a pleasant impression on the hearts of the participants. When delivering self-healing material in front of the class, Dr. Hanson presented it very flexibly. There is no table that creates a gap between the speaker and the audience. This will give an egalitarian and more relaxed impression. The doctor also presented the class material standing up and interactively mingling directly with the audience seats.

Occasionally the doctor checks the patient's kinesiography with a funny expression, thus inviting laughter from the class participants. Doctors and therapists are friendly and welcoming individuals when meeting patients. It is not uncommon for loyal patients who have been undergoing therapy at the Hanara Clinic for years to think that Mrs. Maya and Dr. Hanson as friends or family. This emotional closeness can be seen in the way doctors serve patients. There are striking differences when doctors and therapists deal with new patients and old patients.

When dealing with old patients, doctors appear more relaxed, for example leading self-healing classes on the floor and calling patients friends. Meanwhile, when meeting new patients, the patient listens to the class material sitting down, and the doctor greets them as "gentlemen and ladies."

2) Paralanguage

Paralanguage according to Musliha (in Tamba 2015: 10-27), consists of voice qualities, such as volume and clarity, as well as vowels without language such as voices without linguistic structure, for example sobbing, snoring, moaning, moaning, exhalation, long breath. In the maintenance of VHH Kasih classes, there is a relaxation session. Where participants are guided to be able to relax and be peaceful.

3) Proxemics

Proxemics is the study of relationship distance in social interactions. Proxemics or spatial language, namely the distance you use when communicating with other people, including the place or location of someone's position. Distance setting determines how far or how close a person's level of familiarity is with other people, shows how much appreciation, likes or dislikes and attention a person has for other people, besides also showing social symbols.

4) Chronemic/Touch

Touch is a very powerful communication tool, it can cause positive and negative reactions depending on the individuals involved in the communication process and the environment around which the interaction takes place. Musliha (in Tamba, 2015: 10-27) states that touch is important in emotional situations, touch can show the meaning "I care". Affection, emotional support, and attention are conveyed through touch. Touch is an important part of the health worker-patient relationship, but it must pay attention to social norms.

In self-healing classes, patients are usually taught to live happily with the concept of mindfulness, and to spread love to other people around the patient like loved ones. This was realized with class guidance full of gentleness and affection from Dr. Hanson and Mrs. Maya. In this class, inspirational videos were also presented about the meaning of life, happiness and love. After the class finished, in a moment full of warmth, Hanara played the song Wonderful World by Louis Armstrong. Participants who were carried away usually hugged each other to provide support and spread love to other participants.

5) Physical Appearance (Appearance)

A person's appearance is one of the first things to pay attention to during interpersonal communication. The first impression appears in the first 20 seconds to 4 minutes. 84% of a person's impression is based on their appearance (Potter and Perry in Utari, 2015:28). When interacting with patients and leading self-healing classes, practicing doctors (Dr. Hanson) and acupuncturists & kinesiologists (Ms. Maya) do not wear white coats equipped with other medical

equipment. Ibu Maya and Dr. Hanson wears casual clothes, even on several occasions wearing a cotton t-shirt and jeans. The message to be conveyed through this physical appearance is that patients and doctors have the same position (egalitarian). That way, it is hoped that patients will feel more comfortable and relaxed. Do not feel tense or dominated by the doctor (paternalistic style). This is in accordance with the principle of Patient Centered Communication in Primary Care

6) Artifact (Healing Environment)

The healing process that occurs in humans does not only depend on the medical factors received. All components in the human body including physical, mental, social, spiritual and environmental elements contribute to the healing process (Sari, 2003) (Waworoendeng, 2010). To support the patient's psychological condition, it is necessary to create a healthy and comfortable environment, meaning that psychologically the environment provides positive support for the healing process (Sari, 2003). With a comfortable environment, it is hoped that it can reduce stress factors or mental pressure experienced by patients (Kaplan, 1993; Hamzah, 2020) due to the chronic illness they are experiencing.

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