

Rehabilitation Program For People With Mental Disorders Through Religious And Spiritual Planting At Pesantren Dzikrussyifa' Asma' Berojomusti, Lamongan

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Abstract

This paper explores the rehabilitation Program of ODGJ through religious and spiritual planting in Pesantren Dzikrussyifa' Asma' Berojomusti, Lamongan; researchers highlight the healing methods and implementation that have been done. This study used qualitative methods. This article analyzes the data from observation to determine how this transpersonal or spiritual method is used. Exploratively, in this study, it was found that in terms of healing using the form of therapy and Ruqyah Syar'iyah by using asthma' which is taken from the Qur'an and optional prayers as a horizontal relationship with God, in terms of rehabilitation and treatment here are different. Still, the first stage is the same assessment stage, and the second is classified according to severity. The social environment and the process of closeness to Allah SWT guide the four patients. Of course, through the process of worship *ubudiah* and *muamalah*, the latter aims to teach patients to have activities and reduce the risk of disease recurrence, educate their morals, and reduce the risk of disease recurrence. ODGJ rehabilitation Program also provides opportunities for ODGJ to obtain social support, improve psychological condition, and develop a bond with God through religious activities.

Keywords: Rehabilitation, Mental disorders, Transpersonal, Boarding

Introduction

In everyday life, we often encounter people who experience mental disorders, both children, adolescents, and adults; mental disorders are a condition where a person experiences damage to the mind, mood, and behavior marked by a deviation in behavior.¹ Providing proper support and access to treatment for individuals with mental health disorders is crucial to promoting overall well-being and preventing further adverse outcomes such as self-harm or suicide.² Mental disorders are experienced by 1% of the population;³ the types of mental illness are distinguished into two general categories. First is a mental disorder characterized by functional disorders unfavorable hereditary inheritance (Unfavorable heredity) in complete constitutional factors. Adverse life experiences are the leading causes of the disease; included in this category are Schizophrenia, paranoid, and manic depression; second, mental illness grouped by organic signs or evidence.⁴

¹ Boyd, M.A, *Psychiatric nursing: contemporary practice* (5th, ed) Philadelphia Lippincott, 2012; Georgina Mathlin, et al. "Offenders with personality disorder who fail to progress: a case-control study using partial least squares structural equation modeling path analysis". *JMIRx Med*, vol. 2, no. 4, 2021, p. e27907. <https://doi.org/10.2196/27907>; Beata Pastwa-Wojciechowska, et al. "The role of religious values and beliefs in shaping mental health and disorders". *Religions*, vol. 12, no. 10, 2021, p. 840. <https://doi.org/10.3390/rel12100840>.

² Krešimir Čosić, et al. "Artificial intelligence in prediction of mental health disorders induced by the COVID-19 pandemic among health care workers". *Croatian Medical Journal*, vol. 61, no. 3, 2020, p. 279-288. <https://doi.org/10.3325/cmj.2020.61.279>; Ashish Sarangi, et al. "Exploring and managing psychiatric symptoms in ICU healthcare professionals during the ongoing covid-19 pandemic: a focused review and guideline". *The Southwest Respiratory and Critical Care Chronicles*, vol. 9, no. 41, 2021, p. 28-34. <https://doi.org/10.12746/swrccc.v9i41.853>; Sarah J. Weatherstone, et al. "Experiencing mental health when treating others: experiences of mental health workers in relation to mental health problems: stigma, perception, and employment". *European Journal of Mental Health*, vol. 17, no. 3, 2022, p. 5-22. <https://doi.org/10.5708/ejmh.17.2022.3.1>

³ Townsend, C.M, *Essentials of psychiatric mental health nursing*, Philadelphia: F.A Davis Company, 2005.

⁴ James D. Page, *Abnormal Psychology: Clinical Approach to Deviant*, New Delhi, Tata Mc. Graw Hill, 1978.

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Mental disorders experienced by patients vary depending on the background and cause of mental disorders.⁵ One of the factors is frustration (*al-Ya's*). Frustration, according to As-Syarqawi, is the despair of hope and mind. The emergence of this feeling is usually when a person is faced with various trials and life problems that are contrary to his desires; religion prohibits frustration because it causes a loss of confidence in oneself and others.⁶ The Qur'an also Allah forbids people to despair, as in his words QS Yusuf: 87, namely, "O my sons! Go and search 'diligently' for Joseph and his brother. And do not lose hope in the mercy of Allah, for no one loses hope in Allah's mercy except those with no faith".

The emergence of feelings of frustration caused by a person's failure to achieve the goal of inhibition of effort, non-fulfillment of the needs of the desired, and the failure of the struggle to get something.⁷ There are also other factors of psychiatric problems, namely self-hatred and inability to be patient in disasters;⁸ all of these causes are sourced from fear or anxiety, mental disorders have a direct impact on the individual who experiences them, these patients are disturbed emotionally, behavioral, and how to interact with the surrounding environment, usually people with mental disorders find it difficult to control emotions and behavior, so sometimes hurt themselves or others, when hurting others they cannot be blamed because they are unconscious.

We often encounter mental disorders such as personality disorders, schizophrenia, and other disorders. According to Eugen Bleuler in his book, Jeffrey S. Nevid explained that the most severe of the other conditions is schizophrenia. The main characteristic of schizophrenia comes from the syndrome, which is the separation of brain functions that affect cognition, emotional/affective responses, and behavior.⁹ Generally, in today's society, if family members experience mental disorders, then other family members and the community will undoubtedly suggest they be taken to a mental hospital. It certainly does not cost a little, ranging from Treatment and purchase of drugs to administration during hospitalization, and generally, it lasts a long time. Although the medical treatment of mental disorders is not always successful when God has sent down a cure for these diseases,¹⁰ humans have limitations in finding a cure for these diseases.

In dealing with individuals affected by mental disorders, various rehabilitation institutions are used in treating individuals affected by mental disorders, but many rehabilitation institutions are less able to handle patients with mental illnesses; in this case, pesantren is present. Islamic Boarding School is the oldest educational institution in Indonesia, which acts as a container where exceptional learning takes place about Islamic Studies, which has a complex and dynamic system.¹¹

⁵ Zakiyah Daradjat, *Kesehatan Mental* Jakarta: Gunung Agung, 1978; Johan Jarl, et al. "Heterogeneity in the associations between common mental disorders and labor outcomes – a population study from southern Sweden". *BMC Public Health*, vol. 20, no. 1, 2020. <https://doi.org/10.1186/s12889-020-09348-3>; Kindie M. Tegegne, et al. "Common mental disorder and its associated factors among prisoners in North Wollo zone correctional institutions, northeastern Ethiopia". *Psychiatry Journal*, vol. 2022, 2022, p. 1-9. <https://doi.org/10.1155/2022/8980774>

⁶ As-Syarqawi, *Nahwa Ilma n-nafsi al-Islami*, Mesir : Al Hai'ah Al Misriyah, 1979.

⁷ Kartini, Kartono, *Hygiene mental dan kesehatan mental dalam Islam*, Bandung: Mandar Maju, 1989.

⁸ Hashir Aazh, et al. "Cognitive behavioral therapy for alleviating the distress caused by tinnitus, hyperacusis, and misophonia: current perspectives". *Psychology Research and Behavior Management*, vol. Volume 12, 2019, p. 991-1002. <https://doi.org/10.2147/prbm.s179138>; Venkatesh Goud, et al. "Oral health status and treatment needs of psychiatric outpatients aged 18-64 years in district civil hospital, Raichur, Karnataka: a cross-sectional study". *Journal of Pharmacy and Bioallied Sciences*, vol. 13, no. 5, 2021, p. 598. https://doi.org/10.4103/jpbs.jpbs_776_20.

⁹ Jeffrey S. Nevid and Dkk, *Psikologi Abnormal*, Edisi ke-5, Jakarta: Erlangga, 2003

¹⁰ Dadang Hawari, *Al-Qur'an Ilmu Kedokteran Jiwa dan Kesehatan Jiwa*, Yogyakarta: Dana Bhakti Prima, 1997

¹¹ Hasan Ahadi, et al. "Mu'adalah education transformation in al-arbor boarding school, Tapanuli Selatan district". *EDUTECH: Journal of Education and Technology*, vol. 6, no. 3, 2023. <https://doi.org/10.29062/edu.v6i3.527>; Nurbaiti, et al. "Islamic education and Islamization channels in Malay peninsula in 7th-8th centuries ad". *Buletin Al-Turas*, vol. 26, no. 2, 2020, p. 303-316. <https://doi.org/10.15408/bat.v26i2.15989>; Zulvia Trinova, et al. "Islamic boarding

The elements contained in Islamic boarding schools include students, clerics, *pondok*, mosque, and learning; according to Soegarda Poerbakawatja, boarding school comes from the word *santri*, which means someone who learns about Islam. Finally, boarding school is a place to understand Islam. Usually, we find *Pesantren* is a place to study Islam and teach and learn.¹² Still, this time, *Pondok Pesantren Dz'kirussyifa' Asma' Berojomusti* (from now on written *Pesantren Dz'kirussyifa'*) is different because this *pesantren* in the healing of people with mental disorders (ODGJ) and drug addicts. However, the student of sufferers' disorder soul still runs the orientation of the *pesantren*, in general, is the cultivation of morals and character of the students.

The dual role of Islamic boarding schools as a place for the rehabilitation of people with mental health conditions is the development of the function of *pesantren* where some *pesantren* have other roles than caring for their students, as we know *pesantren* almost all regions of Indonesia, is still consistent with the formation of character and morality of the nation's generation, in addition to making exemplary as *pesantren* is usually viewed as an influential institution in the development or improvement of morals because *pesantren* is an education that is famous for religious education and can print generations of character that is loaded with Islamic values. From here, *pesantren* takes a role to overcome these problems, especially in the moral crisis that hit. The emergence of this spiritual *pesantren* phenomenon is reminiscent of Wali Songo's teaching model in spreading and planting Islamic teachings in Java through a spiritual approach.¹³ Spirituality is not new in the world of boarding schools, even boarding schools since the time of wali Songo in the 15th century AD until now colored by spiritual activities both practiced by members of the order and practiced by the general public from the students with daily activities such as fasting sunnah, viridian, and others,¹⁴ when discussing spirituality in boarding schools is nothing but debating the relationship between boarding schools and Sufism because Sufism itself is the spirituality of Islam.¹⁵

Each place of treatment has its characteristics in the healing process of patients with mental disorders. The healing process of patients through transpersonal psychology is a term used in psychology. According to Charles Tart, the emergence of transpersonal psychology focuses explicitly on the empirical study of the phenomena that develop in the human psyche and then produce specific theories such as the supernatural and others.¹⁶ This school is fundamentally trying to affirm and develop human potential. This school reaches out to natural and spiritual things, contrary to many previous views of Psychology. Transpersonal Psychology can be said as modern Sufism because both learn about spirituality experienced by humans, such as mystical experiences, spiritual experiences, *fana'*, *baqa'*, and so forth.

In therapy, there is such a thing as the *ruqyah* method, which is usually done not only by therapists who do the treatment. The patient must be involved in the therapeutic process because the patient listens to what the therapist reads. Although sometimes there is a fight, it can be controlled. *Ruqyah* is a healing therapy for physical, non-physical, or psychic diseases because the nature of the practice of *ruqyah* is a system of treatment using special readings directed to the people

school education leadership in supporting face-to-face learning during the pandemic period in Indonesia". *Jurnal Iqra': Kajian Ilmu Pendidikan*, vol. 7, no. 1, 2022, p. 14-31. <https://doi.org/10.25217/ji.v7i1.1460>.

¹² Anin, Nurhayati, *Kurikulum Inovasi telaah terhadap pengembangan kurikulum pendidikan pesantren*, Yogyakarta: Teras, 2010

¹³ Johns, A. H., "Sufism as a Category in Indonesian Literature and History", *JSEAH*, 2, II, 1961.

¹⁴ Mas'udi, M. Ali, *Peran pesantren dalam pembentukan karakter bangsa*, *Jurnal Paradigma*, Volume 2 nomor 1, November, 2015

¹⁵ Zamakhsari Dhofier. *Tradisi Pesantren: Studi tentang Pandangan Hidup Kiai*. Jakarta: LP3ES, 1994

¹⁶ Charles, Tart, *Transpersonal Psychology*, London: Harper and Row, 1975.

being treated.¹⁷ After all, following its definition, the lesson includes the main elements of practicing *ruqyah*.¹⁸

Spells (mantra) have long been practiced by humans, even before the arrival of Islam, and they contain words that are not understood and ask for help from someone other than God as a means for healing a disease that is in agony. After the arrival of Islam, Rasulullah replaced spells with verses of the *Qur'an asthma' Allah* and specific prayers. But some still have the wrong perception of *ruqyah*; they think that *ruqyah* is only in use to expel the jinn. Some believe that *ruqyah* was not allowed; these misperceptions may be because often held mass *ruqyah* to remove the jinn and the lack of explanation from Rukyah officers about the use of the method of *Ruqyah Syar'iyah*, so when the soul is disturbed, the medicine is related to the tranquility of the heart and soul, namely getting closer to Allah. One of the Islamic healing methods associated with the peace of the soul and soul, namely getting closer to Allah, and one of the Islamic healing methods related to the heart and soul is the Qur'an.¹⁹ This mental disorder can be healed with therapy using the Qur'an and *Sunnah* taught by Rasulullah, one of which is the *Ruqyah Syar'iyah* method.²⁰

Rukyah officers must read the reading aloud so that the family or others hear the reading material and narrate it to others.²¹ This is done so there is understanding because Allah is the only one who heals for. Ruqyah is the reading of Asma'untuk, someone in the hope of healing, reading the *ruqyah* form of a collection of verses of the Qur'an, *Dhikr*. Or the prayer of the Prophet read by someone for himself or others. So when unique spells lead to shirk, it is not *ruqyah Syar'iyah*, but it is a shirk for asking for healing from someone other than God.²² It is wrong because of polytheism. Starting from this problem, it is interesting to study how the ODGJ healing program through planting religious and spiritual psychological intervention in *Pesantren Dzikirusyifa'* and how the implementation of ODGJ healing program through growing religious and spiritual psychological intervention in *Pesantren Dzikirusyifa'*.

Transpersonal Theory

Transpersonal psychology is a term used in schools of psychology initiated by psychologists and scientists in other fields that emphasize the explanation of the ability and potential of human peaks where this term systematically has no place in positivistic or behavioristic theory (first school), classical psychoanalysis (second school), and humanistic psychology (third school). Transpersonal psychology aims to delve beyond traditional psychological theories and explore the spiritual, mystical, and transformative aspects of human experiences.²³ Transpersonal psychology goes beyond traditional psychological theories and explores the spiritual, mystical, and transformative aspects of human experiences that are often overlooked.²⁴ According to Anthony Sutich, as quoted by Charles T. Tart, the emergence of transpersonal psychology focuses explicitly on the empirical study of the phenomenon of the development of the human psyche that produces

¹⁷ William, James, *The Varieties of Religious Experience*, The New American Library, 1958

¹⁸ Ryandi, *Pengalaman Spiritual Menurut Psikologintranspersonal, kajian kritis ilmu tasawuf*, Jurnal Kalimah Vol 14, 2016.

¹⁹ Abu Aqilla Melek *Dunia Lain Hal-Hal Tak Terpikirkan Sekitar Alam Ghaib*. Jakarta: Kalam Pustaka 2005.

²⁰ Abu ziyad *Pedoman Praktek Ruqyah Syar'iyah Untuk Terapi Sendiri dan Orang Lain*. Lombok: Lombok Ruqyah Center. 2005.

²¹ *Ibid*,

²² Muhammad Izzudin Taufiq, *Panduan lengkap dan praktis psikologi islam, At Ta'sbil Al-Islami lil dirasa tan nafsiyah*, terjemahan Sari Nurlita, Jakarta: Gema Insani press, 2006.

²³ Anam Iqbal, et al. "A thematic analysis of multiple pathways between nature engagement activities and well-being". *Frontiers in Psychology*, vol. 12, 2021. <https://doi.org/10.3389/fpsyg.2021.580992>.

²⁴ Nafizatur Rahmi, et al. "The psychological approach of transpersonal theory in Islamic education". *Al-Ta-dzkiyyah: Jurnal Pendidikan Islam*, vol. 13, no. 1, 2022, p. 127-139. <https://doi.org/10.24042/atjpi.v13i1.8085>

specific theories, including meta-need, peak values, unitive consciousness, peak experience, b-values, mystical experience, self-actualization, self-transcendence, the essence of the unity of being, and others. Definitively, these theories are understood variously by various circles, some of which understand them as something natural, divine, supernatural, and in other categories.²⁵

Spiritual Theory

Spiritual comes from the Latin *spiritus*, meaning breath, the same meaning as the Latin word - anima, or Greek-psyche, and Sanskrit - atman. These terms are interpreted as the breath of life in the Western or Eastern tradition.²⁶ Spirituality is connecting with something greater than ourselves and exploring our inner selves.

According to Hossein Nasr, the terms spirituality in the Islamic tradition are *rubaniyyah* and *Ma'nawiyyah*. Both terms are derived from the first language of the Qur'an, taken from the word ruh, which means spirit or soul. When the Prophet (peace be upon him) was asked about the nature of the soul, he said, "The soul is the matter of my Lord." The second comes from the word *ma'na*, which means mysticism, the true or something supernatural. Suggesting that both terms are related to immaterial, secretive, and high reality, Schreurs revealed that spirituality is an individual's belief in a great figure and faith in a bond with his spirit. Spirituality encompasses all aspects of life and the hope of the one who rules the universe. Spirituality is how a person expresses his belief in a significant figure in rituals or spiritual activities that a person does in everyday life.²⁷

Method

This study uses a qualitative approach, and the location of the study is the *Pesantren Dzikirusyifa'* Lamongan. Data were collected through three main methods: observation, literature review, and in-depth interviews. Furthermore, data analysis was carried out concerning the data analysis model developed by Miles and Huberman.

Result and Discussion

Profile Of Pondok Pesantren Dzikirusyifa'

Pondok Pesantren Dzikirushifa, located in Sekanor, Sendangagung Village, Paciran District, Lamongan Regency, Boarding School was founded on January 5, 2000, by Kyai Muzakin, a religious figure in the village of Sendangagung, both parents are adherents of the tariqa *qadariyah wa Naqsabandiyah* learn to KH. Asrori Al-Ishaqi bin Sheikh Usman Al-Ishaqi in Kedinding Surabaya. Kyai Muzakin is a priority to the community, a respected figure, and an alternative treatment for needy people.

The early emergence and development of these pesantren were encouraged by the number of patients who came for treatment through a spiritual approach; this prompted Kyai Muzakin to make small rooms in his house to be used as beds for patients who came from there it emerged to establish *Pesantren Dzikirusyifa'* Lamongan as a barometer of religious activities that are supernatural education and to meet, in addition, it is inspired by the Qur'an Surat An-Nahl verse 125 which reads "Invite 'all' to the Way of your Lord with wisdom and kind advice, and only debate with

²⁵ Robert W. Crapps, *Dialog Psikologi dan Agama* (Yogyakarta: Kanisius, 1993), 94

²⁶ Shofa Muthohar, *Fenomena Spiritualitas Terapan dan Tantangan Agama Islam di Era Global*, *Jurnal At-Taqaddum*, Vol 6, No 2, November 2014, h.431; Mehmet A. Yarim, et al. "The mediating effect of job satisfaction on the impact of organizational spirituality on job performance". *European Journal of Education Studies*, vol. 8, no. 8, 2021. <https://doi.org/10.46827/ejes.v8i8.3832>.

²⁷ Nur Maulany Din El Fath, *Hubungan Antara Spiritualitas dengan Penerimaan Orangtua yang Memiliki Anak Autis*, (Makkasar: *Skripsi* Tidak diterbitkan, 2015),

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them in the best manner. Surely your Lord alone knows best who has strayed from His Way and who is 'rightly' guided."

Pesantren Dzikirusyifa' is usually referred to as a spiritual hut. Still, some refer to it as a jinn hut. At the same time, the word *Dzikirusyifa'* is taken from the Quranic verse of the words "*dhikr*" and "*syifa'*," which means remembering God and asking for healing because the healing of patients solely on the pleasure of divine power; therefore this pesantren uses the method of spiritual approach. In his spiritual education, Kyai muzakin admitted that he got it from his father's hereditary factor, who believed in curing diseases, commonly called a healer. From there, Kyai Muzakin learned about spiritual science because he often saw his father treated when someone asked for help.

Talking about spirituality in pesantren is nothing but discussing the relationship between pesantren and Sufism because Sufism itself is an Islamic spirituality institution. However, in the pesantren tradition, the term Sufism is used for intellectual aspects, while its ethical and practical aspects are termed *tariqa*. Only a few pesantren are the center of the *tariqa* movement and specialize in Sufism as the object of their teaching. Bruinessen mentioned that around 1970 there were four crucial *tariqa Qadiriyyah wa Naqsabandiyah* centers in Java: Rejoso Jombang with Kiai Musta'in Romly, in the Mranggen area with Kiai Muslikh, Suryalaya Tasikmalaya area with K.H. A. Shohibulwafa Tajul' Arifin (Abah Anom), and Pagentongan Bogor area with Kiai Thohir Falak.²⁸

ODGJ Healing Rehabilitation Program Through Religious And Spiritual Cultivation

In terms of healing Kyai Muzakin using therapeutic methods and *ruqyah*, therapy is a way to treat patients affected by specific disorders, where the therapy is adjusted to the level of pain suffered by the patient; in the world of psychology, therapy can be understood as a process of restoring the patient's social functioning by providing awareness for patients to obtain healing with therapeutic methods as needed.²⁹

Kyai Muzakin imitates the teachings of Sunan Drajat, read, First "*wenehono teken marang wongkang wuto*," meaning give a stick to people who are not able to understand the science of religion, then give the stick so that it can be a handle that leads him to a better life, second, "*wenehono mangan marang wongkang lumu*," meaning feed the hungry in the sense of the welfare got shy, the fourth "*wenehono yupan marang wongkang kudanan*" means give shade to people who are in the rain which means calling people to help people affected by disaster or the oppressed.³⁰

From the four Wills above Kyai Muzakin thinks that curing a madman is the same as returning that person to the path of Allah because a madman is a person who has suffered misfortune in the form of a psychiatric disorder, from which can be seen that the thinking of a madman is chaotic or complex to think correctly, in that case when the treatment of a madman is done when he has recovered, it is the same as restoring their state of mind. Then Kyai Muzakin thought it was the same as teaching young children to learn the Koran, so they had to be patient and diligent; Kyai Muzakin also educated patients by instilling the same character values as pesantren.

Implementation of ODGJ Healing Program through religious and Spiritual planting

In pesantren, Dzikirusyifa's patients have diverse problems, whether stress, trance, or mental disorders. In the crazy, crazy case of stress, there is stress due to drugs, family problems,

²⁸ Martin Van Bruinessen, *Kitab Kuning, Pesantren dan Tarekat: Tradisi-Tradisi Islam di Indonesia*. Bandung: Mizan, 1999, h. 21.

²⁹ Yustiyunus Semiun, *Kesehatan Mental 3*, Yogyakarta: Kanisius, 2006

³⁰ <https://islamindonesia.id/budaya/tujuh-prinsip-dasar-ajaran-sunan-drajat>.

economics, love, disappointment with ambitions that are not achieved, and so forth. Besides that, there is also because of trance because it is not strong with the knowledge that is not appropriate in practice. This happens a lot among young people because when trying new spiritual things, the soul cannot accept it will go crazy. Sometimes, the cottage also receives seasonal madness, which usually occurs during election season, namely legislative candidates who do not qualify for the House of Representatives, then do not accept their defeat and become crazy, sometimes there are also from village heads, Regents, and so on, on average their problems are because of disappointment and do not accept failure so that they are too down and then become crazy.

In dealing with students who have mental disorders, Kyai Muzakin does not equate with ordinary students because, of course, there is a difference between mild cognitive disorders and severe mental disorders in terms of special treatment for students who are challenging to handle or are new, namely students who have special needs or mild mental disorders are left free to carry out activities in boarding schools without isolating in a room or remote place, because they are allowed to socialize with the surrounding environment, unless there is something urgent, or are relapsing and raging, they will be isolated in the room, with this, the students concerned are not burdened with the demands of the rules that incriminate students with mental disorders.

Efforts to rehabilitate diseases of mental disorders by way of worship such as *dzikir*, prayer, reading, and listening to the Qur'an; other methods of handling mental disorders patients in this cottage is one of them using *ruqyah*; there are two types of *Ruqyah* namely *Ruqyah Syar'iyah* is a form of treatment by chanting the holy verses of the Qur'an given to, with *Ruqyah Shirkiah* is a form of treatment that is contrary to the teachings of Islam, namely with mantras by shamans and using Jinn, this kind of *ruqyah* is usually accompanied by amulets, spells, and spells that can only be understood followers of Satan or in this case called the polytheists, in Islamic law *ruqyah*, is haram even towards shirk, here *ruqyah* method used by cleric Muzakin classified *Ruqyah Syar'iyah* because cleric Muzakin uses prayers in the Qur'an instead of using spells that lead to shirk.

Ruqyah is one of the inheritances of the Prophet's treatment in curing various diseases with the permission and will of Allah; its application can not be separated from the values of the Qur'an and Sunnah about the treatment of *ruqyah* as scholars say that *ruqyah* is haram, but some say may, cleric Muzakin, as for the foundation of Kyai Muzakin is the Qur'an Surat Al Isra' verse 82 which means " We send down the Quran as a healing and mercy for the believers, but it only increases the wrongdoers in loss." The Qur'an is the perfect cure for all diseases of the heart and body, infections of this world, and the hereafter. Treatment with the Qur'an that is done well will undoubtedly have a beneficial effect, as well as *ruqyah Syar'iyah* taken from the authentic Hadith of the Prophet; it is the most worthwhile cause to eliminate something that is desired because it is also one of the valuable healers.

There are differences in terms of rehabilitation and treatment. Still, the initial stage is the same assessment stage, and then students are classified according to how heavy and light the disorders experienced. If the patient is classified as having severe mental disorders will then be rehabilitated by imprisoning first in a room that is 5 x 4 M wide, whose goal is to win patients. The next stage for patients with severe mental disorders is bathing with water that has been given seven flowers and asthma'; washing with water aims to eliminate the power of the jinn, which often brings uncontrolled emotions, things like that last for about one week in a row. The patient is monitored from the social environment and the process of closeness to facilities water in this treatment because the element of man is water, while if mild treatment through water potions that have been given asthma' or prayer and reading Al Qur'an as a horizontal relationship with God.

Conclusion

Mental disorders sometimes become a problem of society in dealing with individuals affected by mental disorders. Various rehabilitation institutions are used in treating individuals affected by mental disorders, but many rehabilitation institutions are less able to handle patients with mental illnesses; in this case, the pesantren is present, the development of Pesantren Dzikirusyifa' is encouraged by the needs of the people and, the purpose of its establishment is to make the pesantren as a barometer of religious activities that are spiritualist education and to meet the needs of the people and expand the field of struggle.

The teachings of Sendangagung guided Kyai Muzakin. Also, Sunan Drajat, and he applied the Will left by the first Sunan Drajat "*wenehono teken marang wongkang wuto, wenehono mangan marang wong kang lume, wenehono busono marang wong kang, wudo wenehono yupan marang wongkang kaudanan*", of the four Wills were interpreted by Kyai Muzakin that give help to those in need, from there Kyai Muzakin St. Peter has a mental illness, with the character and values that are the basis of pesantren education in general, so in addition to curing patients, Kyai Muzakin also guides them to want to worship, because when they wish to honor will automatically reduce the habit of daydreaming in patients.

In the rehabilitation and treatment stages here are different, but the initial step is the same assessment stage, then students are classified as to how heavy and light the disorders experienced, if patients with mental illnesses are classified as severe then they will be rehabilitated by imprisoning them first in a room that is 5 x 4 M wide which aims to win patients from environmental disorders, the next stage for patients with severe mental illnesses is bathing with water that has been given seven kinds of flowers and asthma', the process of cleaning with water aims to eliminate the power of the jinn which often brings uncontrolled emotions, then the patient is monitored from the social environment and the process of closeness to God of course through the process of worship *ubudiah* and *muammalah*, not only that the chanting of verses of the Qur'an specifically made *ruqyah* to be the primary means, whereas if mild treatment through water potions that have been given asthma' or prayer and reading Al Qur'an as a horizontal relationship with God.

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