

# Implementation of Spiritual Therapy for Mental Disorders in Purbalingga Indonesia Mental Rehabilitation Centers

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## Abstract:

In the era of materialism, the pressures and demands in life increase various kinds of physical and psychological suffering. Mental disorders are a phenomenon that is increasing from year to year. This study describes the practice of applying spiritual therapy for mental disorders in rehabilitation homes. This research uses a qualitative approach with a case study method. The research subjects were one assistant therapist, two rehabilitation center administrators, and two patients with mental disorders. The results showed that a Kyai carried out spiritual therapy with prayer therapy methods, *dhikr*, *rukya* *syar'iyah*, and drinking *karomah* water. Spiritual therapy is proven to heal patients and make them more independent and able to socialize with the environment.

**Keywords:** Spiritual therapy, mental disorder, mental rehabilitation

## 1. Introduction

In the era of materialism, the pressures and demands in life increase various kinds of physical and psychological suffering, such as prolonged sadness and anxiety, high blood pressure, diabetes, colitis, and psychiatric disorders. Mental disorders are a phenomenon that is increasing from year to year.

The number of people with mental disorders in Indonesia currently is 236 thousand; with the category of mild mental disorders, 6% of the population and 0.17% suffer from severe mental disorders, and 14.3% experience shackling (Zahnia, 2016). As many as 6% of people aged 15-24 have a mental disorder. Out of 34 provinces in Indonesia, West Sumatra is ranked 9th with a total of 50,608 mental disorders, and the prevalence of schizophrenia is in 2nd place at 1.9 per mil (Dwi Hadya Jayani, 2019). Meanwhile, Basic Health Research data for cases of mental disorders rose from 1.7 percent to 7 percent, meaning that per 1,000 households, there are seven households with People with Mental Disorders (PMD), so the number is estimated at around 450 thousand severe PMD (Kementerian Kesehatan RI, 2018). The data shows an increase in the number of cases of mental disorders from year to year.

Mental disorders in Islam are associated with deviations in inner attitudes. Essential aspects that characterize mental disorders according to Islam are *qalb* and *af'al* (heart and actions). From an Islamic perspective, the disorder is not only measured by humanistic measures, as followed by all schools of contemporary psychology but is associated with faith and morals (Ariadi, 2019). In Islamic psychology, mental disorders are not only caused by natural neurological or psychiatric disorders. Still, they are also caused by deviations from God's rules, focusing more on spiritual and religious behavior, namely, from moral, spiritual, and religious values. God gave the human soul that tends to be healthy, reasonable, and holy. The human soul's health is natural and innate but regulated by God (Pujiastuti, 2021).

Mental disorders can be considered abnormal behavior or behavior that deviates from the norms that apply in society; this behavior is in the form of thoughts, feelings, and actions. Stress, depression, and alcohol are classified as mental disorders because of deviations. From this description, it can be concluded that mental disorders have a crucial point, namely decreased mental function, which affects irrational behavior. Based on this, it is necessary to cure mental disorders with a medical and spiritual approach through Islamic psychotherapy.

Islamic psychotherapy is the science of treating and healing psychiatric illnesses and mental disorders through a psychological intervention based on the guidance of the Al-Qur'an and *Assunah* (Arifin,

2008). In Islam, the method of treating psychiatric disorders can be done by worship. The Qur'an hints at ways of healing from various psychiatric disorders through worship, including prayer, fasting, *zakat*, pilgrimage, Al-Qur'an, prayer, *dhikr*, *istighfar*, and repentance (Thaib, 2015). Reading the Qur'an, frequently praying, having religious beliefs, careful adherence to the Qur'an, and strong families and communities towards religious teachings can help neutralize stress and distress and increase well-being and happiness. Although Islamic teachings set high standards regarding ethical values and behavioral expectations, promising dire consequences in the afterlife for those who fail to comply with those limits, Muslims who adhere to these teachings appear to have more mental health than those who do not (Koenig, 2019).

Spirituality is an essential source of coping to improve the mental and psychosocial health of individuals with severe mental disorders such as schizophrenia, bipolar, and persistent major mood disorders. The application of Spiritual Strategies for Psychosocial Recovery (SSPR) shows that the intervention is accepted and appreciated by the community, does not trigger psychiatric disorders, and provides accessible spirituality-based coping tools to help manage difficulties in interacting in society (Subica, 2017). Research on 1824 patients with severe mental disorders shows a significant relationship between religiosity and patient spirituality with average well-being and symptoms of mental disorders (Corrigan, 2003). Research on schizophrenic mental patients at the Mental Hospital of the Province of Southeast Sulawesi who were given Al-Qur'an *murotal* therapy improved mental health, spiritual awareness, reducing agitation, hostility, tension, uncooperativeness, impulse control in a better condition (Ramadan, 2020). Based on the description above, spiritual-based therapy positively influences the patient's psychiatric disorder.

Based on this background, the researcher compiled the scope of the problem formulation, namely how to apply spiritual healing used in healing people with mental disorders at the H. Mustajab Mental and Drug Rehabilitation Center, Bungkanel Purbalingga.

## **2. Materials and Methods**

This study uses a qualitative approach with the case study method to determine the application of spiritual healing in cases of mental disorders at the H. Mustajab Mental and Drug Rehabilitation Center, both therapist analysis, therapeutic procedures, and their effects on patients. The research subjects were H. Mustajab's assistant, two rehabilitation center administrators, and two patients with mental disorders. Research data was obtained by observation, interviews, and documentation. The data analysis technique uses data reduction, a selection process that focuses on simplifying, abstraction, and transforming raw data that emerges from written records in the field. The presentation of data is done by compiling it in such a way as to provide the possibility of drawing conclusions and taking action. The presentation of data commonly used in qualitative data is in the form of narrative text. The last data analysis activity is drawing conclusions and verification.

## **3. Results**

### **3.1 Application of Spiritual Therapy in Mental and Drug Rehabilitation Center**

The H. Mustajab Social Mental and Drug Rehabilitation Center, located at Bungkanel Village, Karanganyar District, Purbalingga Regency, is one of the mental rehabilitation services in Indonesia that provides non-medical rehabilitation methods. H. Supono Mustajab founded this orphanage. Apart from being the leader of a rehabilitation center, he is the leader of *Rabithah Ma'ahid Islamiyah* (RMI) in Purbalingga Regency. He is a community leader known as a *kyai* and a spiritual figure who influences society. Based on the information, it was found that he was a respected figure and a community reference in solving problems, including health problems. He has an educational background as an informant from various Islamic boarding schools in Central Java and East Java, so he is considered qualified in terms of religious knowledge. KH Supono is a pioneer in implementing spiritual-based therapy (Islamic psychotherapy) at the social, mental, and drug rehabilitation center.

### **3.2 Spiritual Therapy Methods in Mental and Drug Rehabilitation Center**

The method of treating people with mental health conditions at the H. Mustajab Rehabilitation Center is a medical and non-medical approach. Psychiatrists, nurses, and other health workers carry out the medical process by administering drugs and ECT (Electro Convulsive Therapy) or electric shock therapy—one of the

medical methods performed on patients with psychiatric disorders and drug addiction. Patients with mental disorders are given medical rehabilitation by observing the patient's condition and listening to advice from medical experts, especially psychiatrists, and using drugs according to the provisions. Patients with drug dependence undergo detoxification and medical rehabilitation.

Another recovery action is by way of social rehabilitation therapy. Social rehabilitation therapy includes work skills and religious coaching/spiritual rehabilitation. Work skills are carried out to avoid excessive free time—for example, agricultural skills, plantations, music, and fisheries. Religious guidance/spiritual rehabilitation believes that the power of faith can help patients with psychiatric disorders and drug addiction have the courage to rely on God, in contrast to medical rehabilitation handled by doctors and nurses. Non-medical rehabilitation through spiritual therapy with prayer, *dhikr*, *rukya*, and giving *karomah* water that has been prayed for by *Kyai* leads all spiritual healing.

Based on the interviews, information was obtained from the understanding that rehabilitation consisted of scientific, natural, and divine elements. The scientific element is carried out by providing all patients with medical treatment by professional medical personnel. When patients arrive, they will be immediately handled by the hospital's medical team, ready 24 hours a day with full service. The meaning of natural is to create an environment and natural, one of which is the location of the patient's dormitory, which is in a beautiful, relaxed place with a backdrop of green mountains and rice fields, clear mountain streams, and stunning views. According to him, unification with nature can help heal patients. The third element is *Ilahiyah*, a non-medical form of rehabilitation that performs several Islamic rituals.

The first spiritual therapy given at the H. Mustajab Mental Rehabilitation Center is prayer. Patients are trained to be able to perform the five daily prayers routinely. For patients whose condition is quite good, it is recommended to pray in the congregation. Meanwhile, patients who are still severe and must be isolated are encouraged to pray in their respective cells.

## 4. Discussions

### 4.1 Application of Spiritual Therapy in Mental and Drug Rehabilitation Center

The study results stated that the important figures of non-medical rehabilitation therapy were *Kyai*. A *Kyai* is considered a person who has Islamic religious knowledge accompanied by deeds and morals following his knowledge. According to Lughowi, a *Kyai* is also interpreted as a person who understands and has a lot of knowledge. In contrast, according to the term developed in the Muslim community, an *ulama* is defined as someone who is an expert in Islamic religious knowledge and has a high and noble personality intensity and good morals. And he is very influential in the midst of society (Syahid, 2021).

The figure of a *kyai* is considered effective in forming religious behavior, especially towards those closest to him or anyone with whom he interacts a lot. The role and function of the *Kyai* include being a guide; the *kyai* has charisma reflected through his knowledge, behavior, personality, structure, and cultural position. So, the *kyai* becomes a figure to be admired and a role model for the community. *Kyai* is considered a figure closer to Allah SWT (*Subhanahu Wa Ta'ala*), so it becomes a medium to calm feelings and help solve problems. Therefore, the *kyai's* advice will always be considered (A.Umar, 2020). *Kyai* also plays the role of the healer (extortionist). *Kyai* performs treatment with *rukya* (treats patients with prayer) and uses non-medical tools such as water, carnelian, and others by an intermediary to the divine to take care of spirits (Tabroni, 2021).

### 4.2 Spiritual Therapy Methods in Mental and Drug Rehabilitation Center

Research states that spiritual therapy is carried out at the Purbalingga Mental Rehabilitation Center with prayer, *dhikr*, *rukya*, and *karomah* water. McCullough's research found that when a Muslim experiences stress by praying, he can see situations that make him stressed from a positive direction to calm him down physically and psychologically (Al Baqi, 2019). Prayers performed routinely in patients with mental disorders are spiritual aspects that are the key to increasing individual psychological awareness. The spiritual strength that emerges through prayer therapy can accelerate mental health rehabilitation (Farida, 2022).

The second therapy performed is *dhikr* and *ruqyah*, where *dhikr* is done after prayer. In contrast, *Rukyah* is performed together every Wednesday night and Friday night, followed by the patient, the patient's family, religious figures, and some members of the general public. This therapy is applied with prayer and *dhikr* from the verses of the Qur'an. *Ruqyah syar'iyah* therapy is a healing process that uses the holy verses

of the Qur'an and the prayers that the Prophet has recited. Prophet Muhammad was also *ruqyah* by the angel Jibril. Jibril said, "Muhammad, do you complain of pain?" Prophet Muhammad, peace be upon him, agreed. Jibril then recited the *ruqyah*, *Bismillâhi urqîka min kulli Sya'in yu'dzîka wa min syarri kulli nafsin, aw `ainin hâsidin, Allâhu yusyfyka bismillâhi urqîka* (In the name of Allah I ruqyah you, from everything that hurts you, and from every evil soul or enchantment of an envious person, may Allah quickly heal you. In the name of Allah I make ruqyah for you). Psychological conditions that require ruqyah therapy include anger, sadness (*al-hazan*), sadness (*al-Qalaq*), and depression (*al-Iktiab*) (Hishshah, 2010).

*Ruqyah syar'iyah* therapy with reading the Qur'an and praying according to the sunnah of the Prophet improves the psychological well-being of patients with major depressive disorder with psychotic features (Razali, 2018). A cross-sectional study in Malaysia stated that of mental disorders attending Muslim spiritual healing centers, 53.3% of participants were diagnosed with at least one psychiatric diagnosis, e.g., depression (41.5%), anxiety disorders (28.3%), bipolar disorders (16.8%), and psychotic disorders (5.9%) (An, 2020). Reciting the Qur'an creates alpha waves, which appear when a person is relaxing. Increased alpha waves can reduce anxiety symptoms (Septadina, 2020).

Prayer is an Islamic spiritual model that can help a person deal with the problems that confront him. Prayer is the most appropriate, easy, and significant method for healing people with mental health conditions. By praying, individuals can feel God's presence in their hearts. When individuals pray to be then granted by their Lord, the feelings that were previously upset can gradually decrease. In Islamic psychotherapy, patients who God hears and whose prayers are answered have helped alleviate their mental suffering. The more the patient's prayer is answered, the more the soul's suffering is neglected (Rajab, 2016). Another non-medical therapy given at the H. Mustajab Mental Rehabilitation Center is drinking *karomah* water. *Karomah* water is ordinary drinking water that is given prayers, so it is hoped that it can provide healing. Based on the information obtained, *karomah* water is clear water like ordinary drinking water, which has been added to the reading of prayers by the head of the orphanage. So the water is the result of reading prayers together during *istighosah*, which contains readings of *surah* Yasin, *tahlil*, *sholawat*. Then at the end, the head of the orphanage adds particular tasks, then all the patients drink the water.

*Kyai* Zuhri meant that the many people who ask for water for prayer and practice are ordinary. However, he continued that it is necessary to clarify the intention and method; do not let the community lean on and beg of creatures, including the person being asked for it, for fear of disbelieving. It also needs to be understood that prayer is the most basic *sabab* in Islamic teachings (Azharghany, 2020).

The non-medical therapy program carried out at the H. Mustajab Rehabilitation Center has proven to cure most mentally ill patients. They can take care of themselves and socialize with the environment. In Islamic spiritual healing, one of the main guidelines is the Qur'an. The Qur'an is one of the primary sources of reference for the development of Islamic psychology. So when studying a psychological theme from the perspective of Islamic psychology. So it is necessary to refer back to primary sources in Islamic psychology. The second basis for applying Islamic psychotherapy is sourced from the *hadith*. Several *hadiths* of the Prophet Muhammad became the basis for the application of Islamic psychotherapy to become a method of Islamic psychotherapy. Diseases suffered by individuals from an Islamic perspective must have a cure. Likewise, individuals who experience psychiatric disorders can certainly be treated through Islamic psychotherapy. The basis for applying Islamic psychotherapy is another source, namely, human experience; as for what is meant by human experience, here are practices in remembrance or a series of Islamic psychotherapy practices that pious people or scholars usually practice. Therapists in health services and rehabilitation centers should well understand the three basic principles of applying Islamic psychotherapy (Reza, 2019).

## 5. Conclusion

The problem of psychiatric disorders does not only originate from damage to the body/physical organs and mental disorders. Still, it is associated with spiritual conditions and deviations from one's inner aspect. Mental disorders can be cured through joint medical and non-medical efforts to obtain the expected maximum results. Comprehensive healing methods for patients with mental disorders include three elements, namely, scientific, natural, and divine. Spiritual healing practices are used in healing people with mental disorders by praying, *ruqyah*, and *dhikr*, and drinking *karomah* water. Being a key in spiritual healing



is proven to cure most patients with mental disorders, care for themselves, and socialize with the environment.

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### **Declaration of Interest**

The author declares there is no conflict of interest.

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