

## CHAPTER I

### INTRODUCTION

#### A. Background

Globalization era is era where any information will be gotten it very easy from various parts of the world without first filtering (whatever is it). It has an impact because on easier a clash between cultures, it is not just regions within a country but also between cultures in the nations arena. Countries become like a township which information can be delivered so quickly in a time span of a few seconds. The other impact is not only cultural diversity but a life style but also technology and even paradigm will bring its own range of colors in the process of globalization era.

Actually, it is not bad but it has a good space, the positive impact is brought about process of globalization itself that demands active thinking, rapid, precise and accurate. It means that people in this era will be taken to intelligence nature so quickly and they are ready or not to people for cope it. Cultural technology with the futur modes is a power of science that will break down of people to filling period, where the religion was more mover in memorizing only theory from language to language so aspect that more striking in memorial expansion is not in practical.

The technology is the fact output of science and science is an emerging knowledge from motion mind that better the placement. The truth is not just reading but also finds evidence of excavation work the facts of good sense. However, science will be colored in human hands with a variety of differences in the nature and human behavior in managing psychological. People with all their background would be in the vortex flow therein. Simple example just with the rise of rapid information exchange especially coupled with the pressing needs of the *gadget* to have as an effective communication medium to communicate via non-manual that seemed to be *fardu 'ain* to every human life to follow the way of life in globalization era today.

Religion, if it is followed by fanaticism (ego, either group ego or personal ego) it would be very vulnerable to the coercion war in the name belief itself that given class group. If this is allowed then the truth becomes not ideal because the truth is polished with the rhythm group should not polished by religion itself but religion polished based factions that follow it. This is like unimportant but the risks of disputes that will arise very susceptible as a bomb time for the religion itself by undermining precisely between groups were forced to one another. This is the plateau length will certainly weigh on how religion a healthy and gave think out to sustainable inconvenience.

The facts on a field indicate that the prophets and messenger has been lowered and even the last religion was already established with sharia treatise was brought by the last prophet. But mankind in many cases even is more hectic disputes often show here and there. It is certainly strange must look smart solution to curb and bring an accurate solution.

The people should have a good strategy of life and strive to be mistaken in their steps. Why is that? Because a little false steps, it will bring the potential effect for a domino in human life itself. Such as mistakes are implicitly seem trivial but actually can be fatal to human physical and mental health.

Physically, humans are perfect creatures of God, and beautiful, both from physical aspects and spiritual aspects.<sup>1</sup> Physical aspects (*jismiyyah*) and spiritual aspect is a whole vehicle to discover the nature of the movement through the perfection of the arrangement in doing between the soul (*inner aspect*) and the body (*external aspect*) in a balanced and together. The uniqueness that has humans from others His creatures are whom humans that have substantially the spirit or soul.<sup>2</sup> The soul becomes the differentiator between human and the other His creatures. Humans are naturally required to actively think, has the will, and worship too.

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<sup>1</sup>Hamdani Bakran A>l D|zaky, *Konseling dan Psikoterapi Islam*, Fajar Pustaka Baru, Yogyakarta, 2002, p. 13

<sup>2</sup>Moh. Sholeh dan Imam Musbikin, *Agama sebagai Terapi (Telaah Menuju Ilmu Kedokteran Holistik)*, Pustaka Pelajar, Yogyakarta, 2005, p. 33

The soul is become the essence of human because it is soft (*lath* < *f*), spiritual, Rabbani and never die. Safety and human happiness depends on the state of the human soul controlled. The most important gift of God's other Islam, Iman and Ihsan is health. Health factors are often forgotten and neglected by humans.<sup>3</sup>

Our Prophet said that

نِعْمَتَانِ مَعْبُودُونَ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ: الصَّحَّةُ وَالْفَرَاغُ (رواه البخاري)<sup>4</sup>

*"There are two blessings are often overlooked by many people is healthy and free time." (HR. Bukho>ri).*

Human health is include two aspects, that are physical aspects (*physical*) and psychological aspects (*spirit*). The correlation between two must be balanced. Indifference of one it means do imbalance that automatically will bring human physical and psychological impact. Allah has established the law of causality (*causation*) which must be held into law in their daily lives. On the other hand, humans also have to belief applied that Alla>h is almighty for everything. All depends on human effort and the ugliness of an effort (*without science*), it will hit back the human self.

There is a case of healing that Alla>h has provided certain medicine for certain diseases and human task is to find and dig with knowledge that can many benefit to human for example to help the healing of certain diseases to humans. Alla>h says in the Qur'an. A>s syu'ara [26]: 80:

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾<sup>5</sup>

*"And when I am ill, it is He Who cures me."*

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<sup>3</sup>In'ammuzahiddin Masyhudi dan Nurul Wahyu Arvitasari. *Berd/zikir& Sehat Ala Ustadz H.Haryono. (Menguak Pengobatan Penyakit Dengan terapi dzikir)*, Syifa Press, Semarang, 2006. p. 1

<sup>4</sup>Imam Bukhori, *Shohih Bukhori*, vol.20, Hadist No.5933, p. 33

<sup>5</sup>QS. A>syu'ara [26]: 80.

Ibn Taimiyyah ever said that: “*the human can be cured without taking medicine, but often people do not go away after taking the medicine*”.<sup>6</sup> This is similar to what is happening at the moment.

There are three special characteristics of medical science that grounds provide space for holistic treatment method in order to healing of human diseases,<sup>7</sup> there are:

1. The human body is inter-related to each other.
2. Higher level of confidence in the ability of human beings to health itself with the ability of mental strength. Human who have mental strength can help heal their physical illness. But if they is not strong enough mentally it takes a physician, psychiatrist, psychologist or religious person.
3. Balancing in the body can be caused by mental tranquility that moving on *mechanistic internally* within the body to cure diseases.

According to Herbert Benson on his books: “*Relaxation Response*,” as quoted by Muh. Sholeh which states that spells, dzikir-the specific formulas that are read repeatedly with believed and with faith to God Almighty it can has a positive effect on the healing process of various diseases, particularly high blood pressure and disease heart.

The World Health Organization (WHO) on 1981 confirmed that the religious dimension is positioned as one of the pillars of health with the following details:

- a. Physical Health (physical/biological).
- b. Spiritual Health (religious/spiritual).
- c. Mental Health (psychiatric/psychological).
- d. Social health.

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<sup>6</sup>Moh Sholeh dan Imam Musbikin, *Agama sebagai Terapi (Telaah Menuju Ilmu Kedokteran Holistik)*, Pustaka Pelajar, Yogyakarta, 2005, p. 9

<sup>7</sup>*Ibid.* p. 5

Physical health and spiritual health of human is a unity of the human beings who are *inseparable in one unit*. So this is also confirms that the most ideal treatment is the combination of medical treatment is through a doctor, take medicine, and the rest are simply and combined with religious treatment, through prayer, sholat, zikir, meditation and so on.

Psychology world, human mental health can be said illness when the human is no longer able to done their personal self and private appropriately and optimally in life every day, at home, on campus, in the office or at work, and in the environment around them. One of the factors that lead to a person experiencing a mental disorder is the presence of *psychosocial stressors*. *Psychosocial stressors* are any circumstances or events that cause changes in a person's life both of children, adolescents, adults and the elderly so they were forced to hold an adaptation to be able to cope with stressors or pressures that arise.<sup>8</sup>

But it is not all people are able to hold an adaptation and it is not able to cope it. The thing like this makes a kind of introduction to the emergence of soul imbalances that different in a psychiatric mental disorder from mild to heavy. Mental disorders are one of the four major health problems in the modern countries, developed, developing, and industry. The four major health problems are degenerative diseases, cancer, accidents and mental disorders. Although mental disorders are not considered as a disorder that causes death directly, but the heavy of the disorder in the sense of impotence and invalidity either individually or in groups would hinder development, because they are unproductive and inefficient.<sup>9</sup>

The Research is conducted by Dadang Hawari that the commitment relationship of religion and world health is strong and significant in helping

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<sup>8</sup>Dadang Hawari, *Pendekatan Holistik Pada Gangguan Jiwa Skizofrenia*, Balai Penerbit FKUI, Jakarta, 2009, p. x – xi.

<sup>9</sup>*Ibid.*, p. ix

patient suffering illness and healing quickly.<sup>10</sup> Islam as a religious institution has a repertoire of knowledge that it can be studied from different points of view of both medical and psychological. There is religious commitment are zikir, sholat, prayer, and other. The implementation of the above-mentioned religious activity has not been much studied by scholars as the research object.

The implementation of religious activities usually will increase feelings of relaxation, transcendental experience which is related to a decrease in mental disorders, soul and positive effects such as the onset of inner calm, emotional stability, comfort of souls that are beneficial to human life.<sup>11</sup> Sholat, Prayer, dzikir can cause a sense of optimism that bounce, born again and that can eliminate anxiety, confusion, anxiety and depression, therefore the experts today even stay in Europe and America recommended to faiths such as Islam, Christian, Catholic, Hindu, Buddhist to remember to the God.<sup>12</sup>

Religionist from any religion in the developing world such as Europe and America, they took to human from any ethnicity and culture to repent and remember to the God because they has been forgotten and do violence, discord and destruction everywhere.

Implementation of religious activity has been exemplified and taught by Our Prophet Muhammad Saw is a way to inner emptiness feelings and the human mind. By that way can help people to get closer to Allah and always remember to God. When they are already do the religious activities so they feel calm, serene and peaceful in the run outside activities so that soul there is no imbalance back?

The most interesting phenomenon in the present century is Sufi healing where the dzikir, sholat, prayer is the main method in helping to resolve a variety of health problems. Sufi treatment style is very interested to humans now and

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<sup>10</sup>Dadang Hawari, *Al Qura'n, Ilmu Kedokteran Jiwa Dan Kesehatan Jiwa*, Dana Bakti Prima Yasa, Yogyakarta, 1997, p. 18

<sup>11</sup>Setiyo Purwanto, *Relaksasi Dzikir.Pdf*. Fakultas Psikologi Muhammadiyah, Surakarta, p. 40

<sup>12</sup>Quraish Shihab, *Wawasan Al Qura'n Tentang Zikir dan Do'a*, Penerbit Lentera Hati, Jakarta, 2008, Cet. Ke-3, p. 2

entering the spiritual world. People are starting to flock to treatment using spiritual methods to help cure the disease, both in an effort to assist the medical treatment and the treatment pure.<sup>13</sup>

The simplest reason because this treatment is very cheaper with a value of plus it's that improves faith and human devotion. But certainly, this era is spiritual era, where they need for spiritual among people in the world are encouraging level, so normal that a nuanced this spiritual treatment becomes the target of both the patient's physical and psychological illness.<sup>14</sup>

Healing from spiritual way has been done by scientists and scholars such as: digging mystery behind awesomeness tahajud prayers<sup>15</sup> is conducted by Moh. Sholeh from Surabaya and Dzikir cure my cancer<sup>16</sup> is conducted by Amin Syukur, from Semarang. Sufi healing treatment that they practice is the primary means of support other than the media to get healing.

Dzikir practice for mental health has also been developed by KH. A. Tajul Arifin Shohibul Wafa (Abah Anom). He is a leader of a victim abuse narcotics, psychotropic substances and adaptive in Suryalaya boarding school Tasikmalaya since 1972.<sup>17</sup> Phenomena such as treatment emerged an alternative way of healing or models in this era, this healing method such as easier and cheaper.

The Proof of religion role as a means to increase spiritual heart, mind, feelings, thoughts and means of cure for patients with mental disorders of the human soul. The proof can be seen at Suryalaya boarding school Tasikmalaya who handles drug cases, mental cottage in Pasuruan East Java that handles cases of mental disorder from the street. Ustadz H. Hariyono applies dzikir therapeutic

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<sup>13</sup>Amin Syukur, *Sufi Healing (Terapi Dalam Literatur Tasawuf)*, IAIN Walisongo, Semarang, 2010, p.1

<sup>14</sup>*Ibid*, p.2

<sup>15</sup>H. Moh. Sholeh, *Psikoneuroimmunologi Tahajjud*. Makalah Seminar, 2010 at IAIN Walisongo Semarang. Was presented on june<sup>28</sup> 2010

<sup>16</sup>Amin Syukur. *Dzikir Menyembuhkan Kankerku*,. Makalah Seminar, 2010, IAIN Walisongo Semarang, hari senin Tanggal 28 Juni 2010

<sup>17</sup>KH. Anang Syah. *Metode Penyadaran Korban Penyalahgunaan Napza di Inabah I Pondok Pesantren Suryalaya*, Waha Karya Grafika, Bandung, 2000, Cet. I, p.17

method for patients affected by both physical and psychological illness by reading *Ratibul a>l Hadda>d* with congregation to request healing from God.

The story of spiritual care to patients of mental disorders has been conducted by KH. Nur Kholis. He uses religion role as a means of therapy that is how to zikir, prayer, reading mauid, recitation of *a>l H{ikam* and shower at midnight. The treatment is long-standing with the considerable number of patients. The treatment is carried out at *A>t-Taqi<* boarding school kalipucang kulon Welahan Jepara.

In the early 90an, KH. Nur Kholis gotten the story from his students in the mosque, he told that he had brother affected by mental disorder, so his parents shackle his brother as often angry and beat up his parents. He asked permission to KH. Nur Kholis, he said to put his brother at *A>t-Taqi<* boarding school to be cured.

When the initial observation, the researcher met with former mental disorder patients Fathurrahman and Maskuri. According to Mr Maskuri experiences, He just stayed in the cottage about two years following the regular activities, in addition to these activities he motivated him to recover so that he does not need to be long in cottage.

According Fathurrahman experience, he had lived in the cottage for three years, the desire to recover very highly of him so he does not need a long stay in the lodge but after his recovery he did not go home yet but he devoted himself to participate KH. Nur Kholis for two years and recently returned home. According to both of them is still a frequent visitor to the cottage when there is free time or major events in the cottage.

The cottage consists of four large buildings do not rise above the ground that is wide enough, a mosque and a small building that is intended only people with heavy mental disorders as well as some rooms are still occupied by people with mental disorders who can already controlled and directed. Some patients who



come to stay at the cottage experience a mental disorder that is comprised of fifteen people and from the corners of the city in Indonesian.

Table 1

Data and types of diseases are mental patients

No.	Total	Symptoms	Types of Diseases
1	Ten People	Talk yourself out loud. Visual hallucinations Auditory Hallucinations Daydreaming mumble Repeating the movement	Schizophrenia.
2	Five People	Playing fingers. Scratch-scratch paper. Want to be the head of the building. Repeated utterance. Revenue mediocre.	Depression. Stress. Traumatic.

Patients Data<sup>18</sup>

All of these patients are experienced a tremendous inner imbalance makes they difficult to accept what is happening to them as a result of their souls become ill and do not want to do like other human activities. Daydreaming, muttering, laughing, screaming, playful fingers, the activities that are they do.

From that problem that interesting is a treatment at At Taqi Boarding School only do pure islamic religion activities as therapy and not use medicine on treatment, So the researcher is interested in the phenomenon of healing through religion by the title *“Treatment of Patient Mental Disorder In A>t Taqi< Boarding School Kalipucang Kulon Welahan Jepara.”*

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<sup>18</sup>Hasil observasi lapangan selama bulan ramadhan 1434 H at A>t-Taqi< boarding school welahan Jepara.

## **B. Research Question**

The research questions in this research are:

- 1) What is Islamic religion activities to patient mental disorder that is conducted at A>t-Taqi< Boarding Schools?
- 2) How is a treatment process to patient mental disorder conducted at A>t-Taqi< Boarding School?
- 3) How much the level of effectiveness of the treatment?

## **C. Aim and Significant of Research**

- 1) The aim of this research is:
  - a. To know islamic religion activities that is done at A>t-Taqi< boarding school as therapy.
  - b. To know treatment process that performed by the patient A>t-Taqi< Boarding Schools.
  - c. To know the effectiveness of treatment at At-Taqi Boarding School..
- 2) The significant of writing a thesis is:
  - a. To add to the repertoire of Theology Faculty of IAIN Walisongo Semarang.
  - b. For people who missed custody by Islamic way.

## **D. Review of Literature**

In connection with research is about treatment of patient mental disorder. Researcher will explain some literature that relevan. For more clarified that will be explained in this writing thesis. The literatures become orientation on writing thesis, such as:

- a. “Integration of Religion in Medical Care (pray and remembrance as a complement to medical therapy) “written by Dadang Hawari, who explained that prayer, devotions, and prayers religion contains elements that

can instill hope (hope), confident (self-confidence), faith (faith) is increases in a person who is experiencing pain that increases immunity and accelerate healing.

- b. In another book titled “Healthy and zikir Ala Ustadz H. Haryono (Reveals Disease Treatment With Therapeutic Dhikr),” Resources by M. In’ammuzahidin Masyhudi and Nurul Arvitasari Revelation equipped with reading Ratib A>l Hada>d for patients with physical or psychic illness.
- c. Individual Research Books (Therapy in Literature Sufism), works that reveal about Gratitude H. Amin style treatment Sufi (Sufi Healing) that implements the field Ihsan, Iman and Islam itself.

And other some research, it is not explain specifically about treatment mental disorder. When there is an explanation about it, the researcher has use medis or medicine on his research.

## **E. Research Method**

In order of research, the researcher will use the following method:

### **1. Research Method**

In the research collected data is using field research therefore the data obtained by the research from the field on the state and the activities carried out by A>t-Taqi< boarding school in manage, handle and maintain mental disorder patients. This research is qualitative that has quality and has characteristic that the data is found properly or natural setting with not change what any in field. This research is trying to explain and understand the subyek that resources with theories that has another research.

### **2. Types of Data**

The types of the data in this paper are:

a. Primary data

A primary data resource is data resources that get directly from resources that observable and written for the first time. Primary data resources also said the first data resources where a data is gotten.<sup>19</sup>

b. Secondary data

As secondary data resources, researcher takes from books that have relevan with this research. Also a collected document that is connects with this research.

3. Collecting data method

a. Observation

Observation is monitoring and record-keeping on systematic to symptoms that has experienced by research object.<sup>20</sup> Observation is done by sensation directly both on condition, situation, process and behavior. This method is used to get data and field pictures that connected.

b. Interview

Interview is collecting information with give question in oral to know in oral too.<sup>21</sup> Interview method is direct demand communication between researcher with leader, manager and patient mental disorder.

c. Documentation

Documentation is teknik collecting data that get on documents.<sup>22</sup> Collecting evidence and information that is done to

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<sup>19</sup>Burhan Bungin, *Metodologi Penelitian Sosial, Air Langga, Surabaya, 2001, p.128*

<sup>20</sup>S. Margono, *Metodologi Penelitian Pendidikan, rineka cipta, Jakarta, 2004, cet ke-4,*  
p.10

<sup>21</sup>Ibid, p.167

<sup>22</sup>Bagong Suyantoo dan Sutinah, *Metodologi Penelitian Sosial Berbagai Alternatif Pendekatan, Kencana, Jakarta, 2007, cet ke-3, p.186*

get writing data about struktur data network and movement too document about institution with the obyek.

#### 4. Analyzing Data Method

To analyzing data, researcher uses qualitative descriptive analysis that is analyzing data with describes data what is on then analyzing it. This qualitative research is use to get deep data that is a data that has purpose. This purpose, it means is real data that data in research so it can be said that this qualitative research is not emphasize in research. So it can be said that this qualitative research is not emphasize in generally, but emphasize on meaning from that data.<sup>23</sup> This Analyzing data process is beginning with descript data that has collected and explained on step working, and then researcher do little interpretation in trade to know reality to get conclusion.

The purpose is to make descriptive with sistematis, factual and accurate about the facts, natures and fenomena relationship that has explored. Then, this analysis do when research on filed area with description method all data that has gotten, then analyzable in such away with sistematis, factual and accurate

#### **F. Writing Systematic**

To get a description of systematic research in this paper will be described globally which consists of five chapters is broken down into several sub-chapters. The details are as follows:

Chapter I: an introductory chapter that leads to the subject matter. This chapter covers the background, assertion title, subject matter, purpose and benefits of writing, literature reviews, systematic method of writing and writing.

Chapter II: This chapter is a theoretical basis that it talks about mental disorder and the Islamic religion.

Chapter III: Chapters in the result obtained from the field through interviews with caregivers, administrators and observations on how the treatment

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<sup>23</sup>Sugiyono, Metode Penelitian Kuantitatif, Kualitatif dan R & D, CV. Alfabeta, Bandung, 2006, p.9

is performed by KH. Nur Kholis. First: life of KH. Ms Nur Kholis, Second: history of A>t-Taqi< Boarding Schools, Third: A>t- Taqi< Boarding School Activities, Fourth: Therapy Practice to Mental Disorder Patient. Fifth: Concept Therapy According to KH. Nur Kholis. Sixth: Reading Therapy to Mental Disorder Patients. Seventh: Mental Disorders Patient Data Name. Eighth: Schedules Therapy Activities to Mental Disorders Patient

Chapter IV: This chapter is analysis. First: Process Therapy of Mental Disorders at A>t-TAqi< Boarding School. Second: Effectiveness of Therapeutic Mental Disorders at A>t- Taqi< Boarding Schools

Chapter V: This chapter is the end of all the chapters that exist in the research process in the pack in the cover that contains the conclusions, suggestions and Closing.