

CHAPTER II

ISLAMIC RELIGION ACTIVITIES AND MENTAL DISORDER

A. Mental Disorder

1. Mental Disorder Definition

The word “mental disorder” is composed from two words that are: “disorder” and “mental”. The word “disorder” on language it means hindrance, obstacle, and obstacle. While in the Psychology Dictionary the word “disorder” it means “reduced regularity order shattered by a variety of problems that social behavior deviate from habit every day.”¹

Then the word “mental” has many similar or nearly words that are the same meaning, like the spirit, mind, and brain. Meaning “spirit” refers to the existence of living matter, except the body / flesh, also considered the nature of the self' which true, pure nature. While the word “spiritual” itself refers to matters relating with spirit. In English, “soul” is the spirit (meaning the existence of supernatural / supernatural), which is synonymous with mental *psyche, personality, mind, thinking, brain*. As for the word “mental” means *relating to the total emotional and intellectual response of an individual to external reality*.²

The definition of “mental disorder” According to Depkes RI is a change in mental function that causes a disturbance in the function of the soul, which cause suffering to individuals and or obstacles in carrying out social roles.³

Mental disorders are *maladaptive* responses to stressors from the environment inside or outside shown with thoughts, feelings, and behavior

¹Athur S Reber dan Emily S. Reber, *Kamus Psikologi*, Pustaka Pelajar, Yogyakarta, 2010, cet.1, p. 274

²<http://www.deskripsi-dan-pengertian-gangguan-jiwa-komunitas-mahasiswa-teknologi-mahasiswa-indonesia>. inaces in 18 January 2014, at 10:39 am.

³Departemen Kesehatan. Direktorat Jenderal Pelayanan Medik. Pedoman penggolongan dan diagnosis gangguan jiwa di Indonesia III. Jakarta, Departemen Kesehatan, 1993. p. 93

that is not in accordance with local norms and cultural norms and disrupts social function, employment, and physical individuals.⁴

According to Aisha whom is quoting Keliat opinion that the word mental disorder is a syndrome or pattern of behavior clinically that is associated with significant distress or cause and suffering disruption in one or more functions of human life.⁵

On the diagnosis of mental disorders handbook or Guidelines Diagnosis and Classification of Mental Disorders abbreviated PPDGJ II refers to the DSM III defines mental disorder as follows:

*Syndrome, behavioral patterns, or psychological someone who is quite significant clinics and it are typically associated with a symptom of suffering (distress) or should (impairment or disability) in one or more essential functions of humans.*⁶

The concept of mental disorder from the DSM IV is more of a reference from PPDGJ III:

*Mental disorder is conceptualized as clinically significant behavioral or psychological syndrome or pattern that occurs in an individual and that is associated with present distress (e.g. a painful symptom) or disability (i.e. impairment in one or more important areas of functioning) or with significant increased risk of suffering death, pain, disability or an important loss of freedom.*⁷

In the Qura>n Alla>h says:

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾⁸

⁴<http://www.scribd.com/doc/94224456/makalah-gangguan-jiwa.inaces> in 18 January 2014, at 10:39 am.

⁵Siti Faizah, Asuhan Keperawatan Pada Tn.I Dengan Gangguan Persepsi Sensori: Halusinasi Pendengaran Di Ruang Abimayu Rumah Sakit Jiwa Daerah Surakarta, Surakarta, 2013, p. 1

⁶DR. Rusdi Maslim, Buku Saku Diagnosis Gangguan Jiwa (PPDGJ III), PT. Nuh Jaya, Jakarta, 2001, p. 7

⁷Ibid p. 7

⁸Qs. A<l Isra' [17]: 85

They ask thee concerning the Spirit (of inspiration). Say: "The Spirit (cometh) by command of my Lord: of knowledge it is only a little that is communicated to you, (O men!)"

So mental disorder is a change soul of someone who has experienced of barriers, obstacles in the face of a human life problems and it cannot resolve the issue so that minds (cognitive), feelings (affective) and behavior (kognatif) a human is not in accordance with a norms or cultural and interfere with the function social, employment and the individual person.

2. Mental Disorder Causes Factor

The cause's factors of mental disorders are predisposition factors and presipitasi factors.

- a) Predisposition factors are a person behind factors experience a mental disorder such as: genetic, most of the mental disorder caused by hereditary factors. Personality factors, individual human personality also plays a major role in contribution to mental disorders.
- b) Presipitasi factors are factors that trigger the occurrence of mental disorders person in the first time, such as: physical factors, toxins or harmful chemicals that attack the brain, an accident or collision on the head. Psychological factors, mental factors derived from individuals who experienced a continuous basis so that finally the ability deal with the problem cannot be eliminated or retained longer,⁹ include: such as: marriage (divorce, death of a spouse, unfaithful), family (parental attitudes such as cold , authoritarian, which is not good communication, parental divorce), parental problems (do not have children, lots of children, juvenile delinquents), work (layoff, transfer, promotion, retirement), financial (low income, debt, bankruptcy), the law (stealing, prison).

⁹[Http://blogperawat.com/sebab-gangguan-jiwa/](http://blogperawat.com/sebab-gangguan-jiwa/) at 22 Januari 2014. 3.37 pm

3. Kinds Of Mental Disorder

a. Stress.

Stress is tension forms of physical, psychological, emotional and mental. The shape of this tension affects a person's daily performance. Even stress can make productivity decreased, illness and mental disorders. Basically, stress is a form of tension, both physically and mentally. Sources of stress called stressor and that causes tension because of stress, called a strain.

So human life cannot be separated from the ordeal, tension, fear in daily life is caused by the stress that experienced it. In the Qur'a>n Alla>h says:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ

الصَّابِرِينَ ﴿١٥٥﴾¹⁰

Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere.

The stress another word also can be interpreted as a condition that affects the emotional tension, and the condition of one's thought processes. Stress that is so big can threaten a person's ability to cope with environment it.¹¹

So based on the definition works above, then there are several definitions about stress as follows:

- a. An adaptive response, mediated by individual differences and or psychological process, which is a consequence of any activity (environment), situations or external activities that

¹⁰QS. Al-Baqoroh [2]: 155

¹¹<http://www.psychologymania.com/2012/05/pengertian-stress.html>.at 14 Oktober 2013

overload the guidance of excessive psychological or physical against someone.

- b. As a response to adjustment, it is influenced by individual differences and or psychological process that are a consequence of any action of the external environment a situation or event, which establishes psychological demands and physical on a person's overkill.¹²

Departing from some of the statements above then it can be concluded that stress also has a sequence or process by where an individual actively can influence the impact of stress through behavioral strategies, cognitive and affective. So, stress can affect the physical, mental and emotional psyche. However, stress can have two different effects; can be negative or positive, depending on how strong the individual deal with stress or how the individual perceives stress at hand. To determine the stress process itself then seen from the changes in human habits are usually personal appear sluggish; it is unclear when the onset of stress factors as well as humans are not often aware of it.

The psychiatrist tried to divide the stress into six stages. Every stage will be seen in the symptoms that experienced by humans concerned so that human can know the symptoms of stress before consult to a doctor.¹³ The six stages are as presented by Dr. Robert J Van Amberg is as follows:

- a. The first level of stress

This first stage level is stres level that is lightest and usually accompanied by feelings as follows:

- a) Great spirits.

¹²Ibid

¹³Dadang Hawari, *A>l Qura>n, Ilmu Kedokteran Jiwa Dan Kesehatan Jiwa*, Dana Bakti Prima Yasa, Yogyakarta, 1997, p. 51

- b) Sharp eyesight is not usually.
- c) Energy and excessive nervous, the ability to work complete more than usual.

This first Stage levels a positive phase's that fun and makes the human have spirit to create and perform activities without actually realizing that energy is being depleted.

b. The second level of stress

The second Stages levels are impact of stress that fun because reserves energy in the body's depleted so that the complaints began to appear, such as:

- a) Body feels weak, tired, and lethargic (at the time of waking up in the morning, after lunch, in the afternoon day).
- b) Disorders in the digestive system of the body (such as intestinal disturbance, flatulence), sometimes feel a pounding heart.
- c) A feeling of tension in the muscles of the back and back of neck (nape).
- d) Feelings cannot be relaxed.

c. The third level of stress

The third Stages level with fatigue, complaints that visible accompanied by increasingly symptoms:

- a) The muscles in the body tense.
- b) Digestive system disorders are felt (like the stomach, heartburn, and want frequent bowel movements).
- c) Feeling increasingly tense.
- d) Uncomfortable sleep disorder (sleeps difficulties, frequent waking up in the middle of the night, difficulty returning to sleep again, waking up early too).

- e) Body feels confuse, tastes like fainting (not faint).

At this stage advised to consult a doctor except the activity is reduced due to the stress load of the body needs rest and relaxation to restore the energy supply.

- d. The fourth level of stress

In this stage level has been demonstrated with the state of worse with characteristics is as follows:

- a) Negative feelings.
- b) Decreased concentration.
- c) To be able to survive the whole day was very difficult.
- d) Fun activities were difficult.
- e) Lose the ability to respond situations, social interaction and routine activities were heavy.
- f) Feelings of fear that cannot be explained and understood. Sleep more difficult, stressful dreams and frequent waking up in the morning.

- e. The fifth level of stress

This stage level is a deep stage of the complaint stage fourth level above, with the symptoms.

- a) Feelings of fear are very deep.
- b) Profound fatigue both physically and psychologically.
- c) Jobs simply feel are very heavy.
- d) Digestive system disorders (stomach ulcers and intestinal) more often, difficult defecation or otherwise watery stool (diare) and often go back to bathroom.

- f. The sixth level of stress.

At this stage is a stage peak level which is a state of emergency. It is not infrequently the patient in this stage is brought into the ICCU. These symptoms are horrible on stage:

- a) Heart pounding fast. This is because the substance adrenalin released because the stress is high enough in the blood circulation.
- b) Shortness of breath and was gasping for air.
- c) Body shaking, cold body, sweat pouring.
- d) Power to the things that are not even minor power again, fainting and collapse.

If observed, then the above shows manifestasi of stress stages in physical and psychic. In Physical are weakness, fatigue, and lethargy. While psychic is depression, anxiety, and can result in schizophrenia.

b. Depression

Depression is a common mental disorder and could interfere with the smooth human activity. The good news of the health problems can be handled on various ways. Depression can also be defined by the nature of psychiatric disorder which characterized by feelings of moodiness, lack of passion, feeling useless, hopeless and others. According to Dadang Hawari, depression is one of the forms of psychiatric disorders on mood (affective, mood), which is characterized by moodiness, lack of vitality, lethargy, feeling useless, hopeless and other.¹⁴

There are several definitions of depression according to the experts,¹⁵ such as:

According to Rice PL (1992), depression is a mood disorder, prolonged emotional condition that characterizes the whole mental processes (thinking, feeling and behaving) a person. In the general

¹⁴*Ibid*, p. 54

¹⁵<http://www.dunia-psikologi.com/depresi-pengertian-penyebab-dan-gejalanya> on 12 Oktober 2013. 00.30

mood is predominantly arise feelings of helplessness and loss of hope.

According Kusumanto (1981) Depression is a feeling of sadness that psychopathological, which is accompanied by feelings of sadness, loss of interest and excitement, energy reduction leads to increased fatigue state is very noticeable after just a little work, and reduced activity. Depression can be a symptom, or set of symptoms (syndrome).

According Kartono (2002) depression is gloom of heart (sadness, melancholy, feelings opacity) are pathological nature. Usually arise, inferior flavor, deep hurt, blame yourself and psychological trauma. If depression was psychotic nature, then it is called *melancholia*.

Based on some opinions above it can be concluded that depression is a mood disorder, emotional condition is prolonged that characterizes all mental processes (thinking, feeling and behaving) a person, emerging feelings helplessness and loss of hope, accompanied by feelings of sadness, loss of interest and excitement, energy reduction which leads to increased state very real fatigue and reduced activity.

On PPDGJ III book (Guidelines for the classification and diagnosis of Mental Disorders III) was explained that the main symptoms of depression and depressive episodes are:

a. Depressive episode (F32)¹⁶

- The main symptoms (on mild, medium and heavy):
 - ✓ Affective depression.
 - ✓ Loss of interest and excitement.
 - ✓ Reduced energy as a trigger fatigue and reduced activity.

¹⁶F32 dan Kode-kode semacamnya adalah sistem pengkodean yang ada dalam buku PPDGJ III yang memiliki fungsi untuk memudahkan pencarian jenis-jenis gangguan jiwa yang ada. See: Rusdi Maslim, *Buku Saku Diagnosis Gangguan Jiwa (PPDGJ III)*, PT. Nuh Jaya, Jakarta, 2001, p. 64-65

- Other symptoms:
 - ✓ Concentration and attention reduced.
 - ✓ Self-esteem and confidence reduced.
 - ✓ The idea is guilt and innocence.
 - ✓ View of the future is bleak and pessimistic.
 - ✓ Ideas or acts is self-harm or suicide.
 - ✓ Disturbed of Sleep.
 - ✓ Decreased of appetite.
 - For the third episode of depressive heavy that required at least two weeks for a diagnosis but a shorter period may be warranted if symptoms of exceptional heavy and faster.
 - Category mild depression diagnosis (F32.0), medium (F32.1), heavy (F32.2) is used only for a single depressive episode (the first one). Next depressive episodes should be clarified under a diagnosis of recurrent depressive disorder (F33).
- b. Mild Depressive Episode (F32.0) and the diagnosis are:
- At least there should be two of the three main symptoms of depression at the top.
 - Plus at least two (a-g) of the other symptoms.
 - There should be no such severe symptoms.
 - The duration of the entire episode lasted at least two weeks.
 - There is little difficulty in work and social activities performed commonly.
- c. Medium Depressive Episode (F32.1) and the diagnosis are:
- At least there should be two of the above three major symptoms of depression.
 - Plus at least three to four other symptoms.

- The minimum length of the entire episode lasted about two weeks.
 - Facing a real difficulty to continue social activities, work and household.
- d. Depressive Weight Episodes without Psychotic symptoms (F32.2) and the diagnosis is:
- All three major symptoms must on exist.
 - Plus at least four of the other symptoms, and some must-intensity weight.
 - When there are significant symptoms (like, agitation or psychomotor retardation) are striking, and then the patient may be unwilling or unable to report many symptoms in detail. In such case, a full assessment for heavy depressive episodes can still be justified.
 - Depressive episode lasting at least two weeks, but if the symptoms is heavy and very fast, it is still justified to make a diagnosis in less than two weeks.
 - It is not possible to the patient's continue social activities, employment and domestic affairs except on a limited level.
- e. Depressive Weight Episode with Psychotic symptoms (F32.3) and the diagnosis are:
- Episodes of major depression that meet criteria according to F32.2 the top.
 - Accompanied by delusions, hallucinations, or depressive stupor (fainting), typically involve delusions of sin, poverty tat catastrophe threatening, and patients feel responsible for all that. Auditory hallucinations or voices olfactory usually insult or accuse, or the smell of dirt or decaying flesh. Severe psychomotor retardation can lead to stupor or fainting.

c. Anxiety

Anxiety is a reaction to the threat of pain or the outside world that is not ready to be addressed and function warns people of a danger (Freud). A condition that experienced when thinking about something unpleasant happens (Priest, 1994). The feeling of fear is accompanied with an increase on condition psychiatric reactions (Calhoun, 1995). Tension that resulting from a threat to security, whether real or imagination (Lindzey, 2001).¹⁷ Anxiety (Anxiety) actually is a normal reaction to stressful situations. However, in some cases, become redundant and can cause a person to an irrational fear of something. Anxiety is different from phobias, because it is not specific to a particular situation. Anxiety can affect anyone, at any time, with or without any reason.¹⁸

Symptoms of anxiety both acute nature and chronic is the main component for almost all psychiatric disorders. Most anxiety is manifest in the form of panic disorder. Moreover, because has so mounting in a person, often perceived by the attack panic symptoms. With the ratio of women and men is two to one.¹⁹

d. Skizofrenia

Schizophrenia is a mental disorder characterized by heavy disruption cognition and emotion that affects the basic processes, thoughts, affective perceptions and sense of self. Symptoms include hallucinations, delusions, disorganized speech pitch, disorganized behavior, catatonic behavior, paranoia, repetition of the same movement.²⁰

¹⁷Wisnu Buntaran,S.Psi, *Power Point lecture of Psikoterapi*, Slide ke dua, Semarang .2012

¹⁸<http://www.duniapsikologi.com/kecemasan-pengertian-dan-faktor-penyebabnya/>.29-11-2013 23.51

¹⁹Dadang Hawari, Prof, *Al Quran, Ilmu Kedokteran Jiwa Dan Kesehatan Jiwa, Op Cit*, p. 62

²⁰Sunberg, Norman D. , Allen A Winwbarger, dan Julian R Tapli, *Op Cit*. p. 279

Schizophrenia (F.20) are A syndrome decryption with variations cause (many not yet known) and the course of the disease (not always be chronic or “deteriorating”) wide and some of the consequences that depend on the balance of influence of genetic, physical and socio-cultural. It is generally characterized by fundamental deviations and characteristic from the mind and perception as well as by the affective unusual (Inappropriate) or blunt (blunted). Consciousness is clear (clear consciousness) and intellectual ability is usually maintained, although certain cognitive deterioration may develop later.²¹

Schizophrenia is a significant thought disorder. To diagnose schizophrenia, psychiatrists look for two or more of the following symptoms: delusions, hallucinations, disorganized speech, disorganized behavior, catatonic behavior (no movement at all), little emotion (compared to norma personal), difficulty speaking, or lack of purposeful behavior (trouble getting things to do), delusions, auditory hallucinations Because other problems can cause the same symptoms, psychiatrists look for problems that lasted six months or more before they diagnose schizophrenia.²²

In the book PPDGJ III that various schizophrenia is:²³

a. Paranoid schizophrenia (F20.0)

Paranoid schizophrenia is a types of schizophrenia, this disorder usually appears in early adulthood, which is the manifestation of no confidence and suspicion are not appropriate for others so there is a sense of fear in the mind repeatedly in self or hallucinations arise self-threatening.

Guidelines for Diagnosis Skizofrenia Paranoid are:

²¹DR. Rusdi,Maslim, *Buku Saku Diagnosis Gangguan Jiwa (PPDGJ III)*, PT. Nuh Jaya, Jakarta, 2001, p.46

²²<http://kamus.kesehatan.com/arti/skizofrenia/>. (14-10-2013. 1.30)

²³DR. Rusdi,Maslim, *Buku Saku Diagnosis Gangguan Jiwa (PPDGJ III)*, *Op Cit* , p. 48-

- a) Meets General Criteria Schizophrenia above.
 - b) Hallucinations or delusions must be prominent, such as hallucinatory voices that threaten the patient or give commands, or auditory hallucinations without verbal form of a whistle sound (whistling), buzzing (humming), or laughter (laughing), smelling sound or tasting flavors or character sexual or other body sensations, visual hallucinations may be present but are rarely prominent, delusions can be almost any kind but delusions controlled (delusion of control), affected (delusion of influence), passivity (delusion of passivity) and chased confidence range variety is the most typical.
 - c) Affective disorders, and will boost, and talks, catatonic symptoms are relatively insignificant or not prominent.
- b. Hebephrenic schizophrenia (F20.1) and Guidelines for Diagnosis.

Hebephrenic Schizophrenia is a types of schizophrenia with thought process disorder that prominent, mental or life become dull, the will disorder and the presence of depersonalization or double personality.

Guidelines for Diagnosis of Schizophrenia Hebephrenic are:

- a) Meets the general criteria for schizophrenia.
- b) Hebephrenic Diagnosis only enforced for the first time in adolescence or young adulthood began 15-25 years.
- c) A characteristic premorbid Shows personality: shy and be alone (solitary), but does not have to specify a diagnosis.
- d) To hebephrenic conclusive diagnosis is generally required observation continues for two or three months, to ensure that the picture is indeed typical persist following:

- ✓ Irresponsible behavior, and cannot be predicted, and mannerism, there is a tendency to always be alone (solitary), and the behavior showed behavioral goals hollow and empty feeling.
 - ✓ Affective patients is shallow and unnatural (Inappropriate), often accompanied by giggles (giggling) or complacency (self-satisfied), self-smile (absorbed smiling), or haughty attitude (Lofty Manner), grinning (grimaces), mannerism, a prank is joking (pranks), hipokondria kal complaints and expressions of words that are repeated (reiterated phrases).
 - ✓ The process of thought and speech disorganization experienced erratic (rambling) and incoherent.
- e) Affective disorders and impulse of the desire, as well as prominent thought process disorder, hallucinations and delusions may be present but usually not prominent (fleeting and fragmentary delusions and hallucinations). Encouragement desire (drive) and aiming (determination), lost and abandoned goals, so that the actions of patients showed a characteristic behavior: without purpose (aimless), and without intent (empty of purpose).

From the above description it can be concluded that schizophrenia hebephrenic can be categorized state of “disorganized”, a mental disorder with typical behavioral regression and primitive (alone), affective is not in accordance with common characteristics such as: face dumb, weird laughing, grimacing, and chaotic behavior, childish, starting slowly or sub-acute often arise at

the age of 15-25 years which is accompanied by psychomotor disorders, disorders of volition, delusions, and hallucinations.

c. Catatonic schizophrenia (F20.2) and Diagnostic Guidelines.

Catatonic schizophrenia is a type of schizophrenia is often in advance by emotional stress and usually acute. This type usually appears starting at age 15-30 years is accompanied with rowdy-restless or stupors catatonic.

Guidelines for Diagnosis schizophrenia catatonic are:

- a) Meets the general criteria for the diagnosis of schizophrenia.
- b) One or more of the following character or behavior should dominate the clinical picture:
 - Stupor (decrease in reactivity to the environment, do not speak, mutism or spontaneous activity).
 - Rowdy-restless (not purposeful motor activity not influenced by external stimuli).
 - Display certain body positions (postures unnatural or odd).
 - Negativism (movement in the opposite direction).
 - Rigidity (stiff maintain posture against attempts to move him).
 - Waxy flexibility (maintaining the limbs of the body in a position that can be formed from the outside).
 - Other symptoms: automatic obedience to the commands (command automatisms), repetition of words or sentences.

It should be noted that the symptoms of catatonic schizophrenia is not clue to the diagnosis. Catatonic symptoms can be triggered by brain diseases, metabolic disorders, alcohol, and drugs, and can also be affective disorder.

d. Schizophrenia Not Listed (F20.3) and Guidelines for Diagnosis:

- a) Meets the general criteria for the diagnosis of schizophrenia.
- b) Does not meet criteria for a diagnosis of paranoid schizophrenia, catatonic or hebephrenic.
- c) Does not meet criteria for residual schizophrenia or post-schizophrenic depression.

e. Residual Schizophrenia (F20.5) and Guidelines for Diagnosis.

Residual schizophrenia is a prominent symptom of affective disorders and emotional, disorders of mind and willpower. Residual Schizophrenia is one type of schizophrenia where they encountered evidence of a schizophrenic disorder, in the absence of a complete set of active symptoms or symptoms that are sufficient to meet the other types of schizophrenia.

Residual Schizophrenia Diagnosis Guidelines are:

For a conclusive diagnosis, the following requirements must be met all:

- a. Symptoms of “negative” of schizophrenia are prominent, for example: psychomotor slowing, decreased activity, which blunted affect, passivity and lack of initiative, non-verbal communication is bad (face, eye contact, voice modulation, body position, self-care and social performance is bad).
- b. At least there is a history of psychotic episodes that clearly in the past meets the criteria for a diagnosis of schizophrenia.
- c. At least has gone beyond the period of one year in which the intensity and frequency of the real symptoms

(delusions and hallucinations) has been greatly reduced and has raised syndrome “negative” from schizophrenia.

- d. There is no disease or dementia or other organic brain disorders, chronic depression or institutionalization that can explain the negative disability.
- f. Simplex Schizophrenia (F20.6) and Guidelines for Diagnosis

Diagnosis of schizophrenia simplex is difficult made sure because it depends on the establishment development of walking slowly and progressive: Negative symptoms typical of schizophrenia residuals without any prior history of hallucinations, delusions, or other manifestations of psychotic episodes, and accompanied by changes in personal behavior that is meaningful, manifest as loss of interest in striking, does nothing, no purpose in life and withdrawal from social. These disorder psychotic symptoms are less obvious than other subtypes of schizophrenia.

B. Islamic Religion

a. Definition of Islamic Religion.

Religion in the Big Indonesian Dictionary (KBBI) is a doctrine, system governing faith (belief) and worship to God Almighty and rule procedures relating to human relationships and human with the environment. Islam comes from the Arabic word is salima that survived, tranquil and peaceful then converted into اسلام, يسلم, اسلاما, it is means surrender into the religion of Islam is peace so obedient, submissive and submit to Allah in their search for safety and happiness. A religious teaching revealed by Allah to human through the messenger is Prophet Muhammad to recognize the various aspects of human life.

There are several reasons about to why religion is very important in human life, such as:

- a. Because religion is a source of morality.
- b. Because religion is a hint of truth.

- c. Because religion is a source of information about life issues, science that has been given by God in the form of A>l-Qura>n and the instructions to the Prophet Muhammad form of Had}ith as through the base, humans get both physical and spiritual guidance in a state of joy and sorrow. Alla>h says:

وَاللَّهُ أَخْرَجَكُمْ مِّن بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئاً وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ
وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾²⁴

He who brought you forth from the wombs of your mothers when ye knew nothing; and He gave you hearing and sight and intelligence and affections: that ye may give thanks (to Allah).

Islamic Religion is the only true religion and justified by God and consists of faith and law, namely: faith or belief (science), Syari'ah worship, Sharia character (moral) and muamalah. Then the person who pledged or says shahadah is called Muslin. In the Qur'a>n Allah says:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِيناً فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٨٥﴾²⁵

It means: If anyone desires a religion other than Islam (submission to Allah), never will it be accepted of him; and in the Hereafter He will be in the ranks of those who have lost (All spiritual good).

Aqidah or belief in this case has the function that God is One God, the Compassionate and Merciful period. Human was created to worship only Alla>h. In the Qur'an Allah says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾²⁶

"I have only created Jinns and men, that they may serve Me."

So humans can interact to their Lord in both bad conditions or sorrow by doing the Shari'a of worship such as sholat, fasting, haji and prayer then it is human to feel protected by the One who has protection.

²⁴QS. A>n Nahl [16]: 78

²⁵QS. Al< Imran [4]: 85

²⁶QS. A>dzza>riyat [51]: 56

Muamalah is an interaction among humans and humans with other creatures. From this Muamalah, human can know how people's lives as well as other creatures.

From the three mentioned above then human know the purpose of Islam is true and correct, namely:

- a. Islam as a mentor in life because there is law and clear guidance is Qur'a>n and H>{adith}.
- b. Islam as a helper in the lurch because every trial that occur to human from God that human should be accepted patiently and gracefully.
- c. Inner peaceful because conviction and acceptance what is human self so the human heart will be peaceful and calm.
- d. Moral controller because all the material or knowledge required by humans has been found in the Qur'a>n and H{adith so human can choose which one is good and bad for them.

b. Islamic Religion Activities as Therapy.

Therapy is the attempt to restore health to themselves or others. From all the branches of medical science so branch of medicine mental (psychiatric) and mental health (mental health) is the closers to the religion, so the integration between the two is very useful.²⁷

This is consistent with the statements delivered by senior medical experts at the Faculty of Medicine, Indonesia University, is Dadang Hawari (1996) he states that the Qura>n is “*Texbook*” spirit medicine knowledge and mental health that the most complete and perfect in this world. A>l Qur'a>n was revealed to human who seeks the truth to prosper physically and spiritually.²⁸ In connection with the above view, it is also true words of Allah in the Qur'a>n:

²⁷ Dr. dr.H. Dadang Hawari, *Panduan Psikoterapi Agama (Islam)*, Balai Penerbit FKUI, Jakarta, 2010. p. 1

²⁸*Ibid.*, p. 2

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿٩﴾²⁹

Verily this Qur'an doth guide to that which is most right (or stable), and giveth the Glad Tidings to the Believers who work deeds of righteousness, that they shall have a magnificent reward.

Merger between psychotherapy with religion have a very close relationship and perfect in preventing, treating, treating so it was the perfect way of treatment or endeavor undertaken by human. The development psychotherapy and religion is very supportive in therapy and form a complete and perfect building in the world mental health or psychiatric.

World Health Organization (WHO, 1984) has been perfecting healthy boundaries by adding a spiritual element (religion) so now this is a healthy sense is not healthy by physical, psychological and social but also in the sense of spiritual or religious (healthy dimensions: bio-psycho-socio-spiritual).³⁰

Medical action is not always successful but God is heals. This opinion is in accordance with the hadith of the Prophet Muhammad as narrated by Muslim and Ahmad (from Jabir bin Abdullah) in his saying:

لِكُلِّ دَاءٍ دَوَاءٌ فَإِذَا أُصِيبَ دَوَاءُ الدَّاءِ بَرَأَ بِإِذْنِ اللَّهِ عَزَّ وَجَلَّ (أَخْرَجَهُ مُسْلِمٌ)³¹

“Every disease has a cure, if the medicine is right about it target, then with God’s permission that the disease will be cured.”

From various studies has conducted, in general it shows that religious commitment relates to the field of clinical benefit. Religious commitment benchmark used eg: depth of a person for the trust, such as daily worship,

²⁹QS. A>l Isra>' [17]: 9

³⁰Dadang Hawari, Prof, A>l Qura>n, Ilmu Kedokteran Jiwa Dan Kesehatan Jiwa, Op Cit, p. 13

³¹Imam Muslim, Shohih Muslim, vol. 11, Hadist no. 4084, p. 211

praying, and reading scripture or a questioning of the vertical relationship between the slave and the Creator (God) and so on.³²

The elements in psychotherapy are to find principles or psychiatric symptoms through supportive therapy, re-educative therapy, re-constructive therapy, kognitif therapy, behavioral therapy. While religion is a complementary element of psychotherapy such as: prayer, sholat, and zikir. All of these elements are contained in the Qur'a>n and H{adith.

This does not mean remove or assume any insight at all, system, theory, techniques, methods to existing and evolving on psychotherapy but religion has a perfect destination, provide a frame of reference for the concept of psychotherapy that have been developed and equip.³³

c. Various Kinds of Islamic Activity as Therapy.

1. The Values of S{holat Therapy.

In terminology, the word a sholat is means prayer or pleading. Meanwhile, according to the terms sholat word is an act or event which begins Takbiratul Ihram and ends with greetings. Quote writing Ibn Qayyim in “*Terapi Dengan Ibadah*” book that he describes some of the lessons and s{holat avail humility. He said, "S{holat ward off heart disease, expel the body diseases, prevent sin, torch light hearts, making faces radiant, healthy mind and body, bringing sustenance to prevent tyranny and help those who oppressed.³⁴

The benefits and wisdom of the s{holat³⁵ are:

- a. The benefits of s{holat in religious terms. Sholat is a tool of connecting between human and their God. Because of

³²Dadang Hawari, *A>l Qura>n, Ilmu Kedokteran Jiwa Dan Kesehatan Jiwa, Op Cit*, p. 17

³³Moh Sholeh dan Imam Musbikin, *Agama sebagai Terapi (Telaah Menuju Ilmu Kedokteran Holistik)*, Pustaka Pelajar, Yogyakarta, 2005, p. 251

³⁴Hasan Bin Ahmad Hammam, *Terapi dengan Ibadah*, Aqwam, Solo, 2008, p. 274

³⁵Ibid p. 275-278

s{holat has the inherent meaning Munajat to the Creator Essence.

³⁶ ﴿۱﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿۲﴾

“The believers must (eventually) win through, Those who humble themselves in their prayers.”

- b. Benefits sholat for private. Sholat is role of Strengthen the soul and living, proud with God along not others, away from the world and turn away from all the glamor and allure, such as position, wealth and throne. Alla>h says:

³⁷ وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿۴۵﴾

“Nay, seek (Allah's) help with patient perseverance and prayer: It is indeed hard, except to those who bring a lowly spirit.”

- c. The benefits of sholat for social life. When human is sholat in congregation implies that the recognition of equality between people, the strength of the lineup, the unity of vision and mission to achieve the pleasure of Alla>h swt and helping each other in goodness and taqwa.

“A five Prayer is like freshwater whom someone was at the door, that he bathes five times every day and then there is no dirt left behind him. “Prayer is obligatory for every Muslim who had baligh. At each rakaat sholat, they are required to stand, bowing, prostration and says private sentence (*lafadz-lafadz*) prescribed by the Syari’ah Islamic religion and do it with full humility.³⁸

³⁶QS. A>l Mu’minun [23]: 1-2

³⁷QS. A>l ba>qarah [1]: 45

³⁸Moh Sholeh dan Imam Musbikin, *Op Cit*, p. 240

The values contained in the sholat therapy³⁹, namely:

- a. Aspects of motion: movements of sholat that is done on a continue basis will make the joints flexible, not rigid, sturdy bones; spine is not bent and can accelerate blood circulation.
- b. Aspects of concentration or humility, concentration in sholat contains elements of meditation are quite effective in reducing mental disorders and the effects of various soul despite the need a mentors.
- c. Aspects of prayer are in sholat. Speech or prayer in sholat is “auto-suggestion” that can encourage the people who say to do as said. When the prayer was pronounced and solemnly seriously the effect is very clear for the soul and body changes.

2. The values of Zikir Therapy.

H. Mahmud Yunus in his Arabic-Indonesian dictionary, dzikir word is from the word zikir z|akara, yadz|kuru, z|ikran, it means call, remember the name either. In terms of zikir means remember the word of God to live His presence, Most Holy, Most of His magnitude.

The zikir word was found no less than 280 times in the Qur'a>n. The dzikir word has meaningful to say with the tongue. The meaning evolved into "remembering", because the tongue is often given something to call it.⁴⁰

Ibn At}ho'illah as quoted by Amin Syukur in *individual research* explains that Ibn At}ho'illah divided zikir into three parts: *zikir jali* (obvious, apparent), *zikir khafi*< (remembrance vague), and

³⁹Ibid p. 241-242

⁴⁰The scholars who have been in if the soul reminded that zikir to Alla>h, the outline can be understood in a narrow sense and can be understood in a large sense, narrow sense if it is done with the tongue only and a large sense if done not only on the tongue but the heart can only vibrate and sometimes to tears. See on Quraish Shihab, *Wawasan A>l Qura>n Tentang Dz}ikir dan Do'a*, Penerbit Lentera Hati, Jakarta, 2008, cet. III, p. 13.

zikir haqi<qi< (remembrance actual). *zikir jali<* is an act of remembering to Allah in the form of oral speech that carries meaning praise, prayer and gratitude to God Almighty appeared sound more clear to guide the motion of the heart. Zikir khafi< is that zikir done in humility by the memory of the heart, whether accompanied by words of remembrance or recollection. Zikir Haqi<qi< is zikir true or highest, which is done by the whole body and soul, inner and outer, anytime and anywhere and nurture body and soul from the prohibitions of Alla>h and do His commandments.⁴¹

Quraish Shihab has quoted Imam Ghazali that forty benefits of doing zikir, twenty in the world and twenty in the hereafter will be explained here ten otherwise noted all the benefits of zikir cannot be reflected in the human mind.⁴² The benefits are:

- a. He will be remembered and loved by Alla>h.
- b. Be a representative of God in dealing with its affairs.
- c. God will be a “friend” who comforted her.
- d. Having self-esteem and did not need anyone except God.
- e. Have a strong spirit, gracefully, and rich heart.
- f. Having a light qolbu that illuminates to gain knowledge and wisdom.
- g. Has the authority that impress.
- h. Reaching for love or mawaddah others.
- i. Blessing in life, sayings, deeds, apparel, even the steps and sat down.
- j. Granting the prayer.
- k. Cure diseases and increase immunity.
- l. Fortifying from temptation Satan or disturbance of spirits or witchcraft.

⁴¹Amin Syukur, *Sufi< Healing (Terapi Dalam Literatur Tas}awuf)*, Iain Walisongo, Semarang, 2010. p. 97-98

⁴²Ibid p. 131-133

While the benefits of dzikir in the Hereafter are:

- a. Easy sakaratul maut face.
- b. Strengthening the ma'rifat and faith.
- c. Mediator angel when facing death without fear and sad.
- d. Died in Husnul Khotimah.
- e. Sense of security to face the question of angels in the grave.
- f. Light of the grave.
- g. Ease in Reckoning charity counting days.
- h. Weight or weighing their charity scales.
- i. The Eternal Paradise.
- j. Reaching for His pleasure.
- k. Looking at His face.

As for the bad impact that Allah says:

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ

يَصْلَاهَا مَذْمُومًا مَّدْحُورًا ﴿١٨﴾⁴³

If any do wish for the transitory things (of this life), We readily grant them - such things as We will, to such person as We will: in the end have We provided Hell for them: they will burn therein, disgraced and rejected.

That Verse above describes anyone who wants this mortal life without thinking about the hereafter then we specify Hell as their dwelling place in the hereafter later in the worst conditions.

The zikir sentences are simple remembrance and a Muslim can do are:

⁴³QS. A>l isra>' [17]:18

- a. La> Ila>ha Illalla>h / There is no God other than Alla>h. a Muslim call *Tawhid sentence or Tahli<l*⁴⁴. When a Muslim utter the sentence he had disclaim any god worshiped by anyone except God.
- b. Alla>hu Akbar / God is Greatest or that the Takbir Alla>h is great, the Essence and Eternal.

45 ﴿٣﴾ وَرَبِّكَ فَكَبِّرْ

And thy Lord do thou magnify!

- c. La> Haula Wa La> Quwwata Illa> Billa>h / Hauqalah. This means that there is no ability to block something catastrophic and there is no power to bring benefit unless the source of God. Humans do not have the power and ability of Alla>h unless awarded.
- d. Istigfar / Astaqfirulla>h. That is begging forgiveness in order to cover the disgrace of God or human sin because human life does not escape from sin.
- e. Hamdalah or All Praise is to God. Only God is commendable, pure Essence.
- f. Tasbih / Heavens Glory to God. Alla>h says:

تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِّنْ شَيْءٍ إِلَّا يُسَبِّحُ
بِحَمْدِهِ وَلَكِنَّ لَّا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٤٤﴾⁴⁶

The seven heavens and the earth, and all beings therein, declare His glory: there is not a thing but celebrates His praise; And yet ye understand not how they declare His glory! Verily He is Oft-Forbear, Most Forgiving!

⁴⁴Set of Qura>n verses and certain zikir that is read to pray people who have died since the sentence tahli<l also named the most noble of the various readings that is *La >illa>ha Illalla>h*.

⁴⁵QS.A>l Mudhasjir [74]:03

⁴⁶QS. A>l Isra>' [17]: 44

- g. Inna> Lilla>hi< wa Inna> Ilaihi Ro>jiu>n / Tarji‘.
Basically the man of God and will return to Him. Alla>h says:

⁴⁷ الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾

“Who say, when afflicted with calamity: “To Alla>h We belong, and to Him is our return.”

When humans will do zikir should exist some ethical or attitudes that must be observed by humans. *First*: when doing zikir should be in place that is quiet and clean, so that remembrance and glorify Alla>h. Then it is highly advisable to do zikir in mosque, mosque, in the majlis zikir or place that glorified God. *Second*: purification of dirt or unclean body, clothes and place. *Third*: facing the Qiblah. *Fourth*: concentrating the whole mind and body. *Fifth*: khusyu’ and follow the meanings of zikir.⁴⁸ After the process is completed dzikir therapy ends with a prayer.

The word prayer in KBBI it is means petition, praise, hope, demand. Meanwhile, according to the terms asked for help to Alla>h, seek refuge to Him, and His calling in order to achieve the pleasure of Him.

According to Dadang Hawari, prayer is one of the spearheads in one’s religious commitment. Prayer is a practice in the form of speech or petition containing inwardly To Alla>h, to always remember His name and His nature.⁴⁹

⁴⁷QS. A>l Baqarah [2]: 156

⁴⁸In’ammuzahiddin Masyhudi dan Nurul Wahyu Arvitasari, *Berdz/ikir & Sehat Ala Ustadz H.Haryono. (Menguak Pengobatan Penyakit Dengan TERAPI dz/ikir)*, Syifa Press, Semarang, 2006, p. 10

⁴⁹Dadang Hawari, *Do’a dan Dzikir pelengkap terapi medis*. Jakarta, Dana Bhakti Prima Yasa, 1999, p.6-7

According to Peter Madsen Gubi that Prayer is a conversation between desire and reality. Prayer awakens the soul and opens doors of possibility. It is the only refuge of belonging in extreme times... Real prayer is the liberation of that inner voice of the eternal... It always brings transformation. Prayer refines you so that you may become worthy of your possibility and destiny. Prayer helps you to clearer vision. It opens you up to experiences you would never otherwise entertain. It refines your eyes for the unknown narrative which is quietly working itself through your words, actions and thoughts.⁵⁰

Prayer can be an important mover in one's locus of evaluation, fostering authenticity and self-worth. Prayer can be a means by which unfinished business can be expressed and 'contact' met through communication with God.

Prayer is part of the zikir, every zikir despite the wording of each there is a request, but humility and a sense of need for God is always decorate mood do so zikir containing prayer.⁵¹

الدُّعَاءُ سِلَاحُ الْمُؤْمِنِ وَعِمَادُ الدِّينِ وَنُورُ السَّمَاوَاتِ وَالْأَرْضِ.⁵²

“Prayer is a weapon for the believers and the pillar of religion as well as the light of heaven and earth (HR. Abu> Ya’la).

One of the very popular verse about prayer is the word of God:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي

وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾⁵³

⁵⁰Peter Madsen Gubi, *Prayer in Counseling and psychotherapy*, Jessica Kingsley Publishers London and Philadelphia, 2008, p. 35

⁵¹Quraish Shihab, *Wawasan Al Quran Tentang Dzikir dan Do'a*, Op Cit p. 176.

⁵²I<mam Hakim, *A>l Mustadrok Alas Shohihain*, vol.4, hadis|t no. 1766, p. 359

⁵³QS. A>l baqarah [2]:186

“When My servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calleth on Me: Let them also, with a will, Listen to My call, and believe in Me: That they may walk in the right way.”

The above verse describes how close human and God because God is All-Knowing, All-Hearing and All Maintain every human being. So the religious teachings of Islam a person who is suffering from both physical and psychological treatment required for the experts and accompanied by prayer and zikir.

Prayer is the great worship and good deeds are the main. Prayer is the essence of worship and substance. For those who take lesson of Qur’a>n will find that God has given to His servants motivation to always pray to God, feeling inferior, submissive, obedient and devote a complaint needs to Alla>h.⁵⁴

Actually God will not allow His servant return empty-handed when He known that the servant is really facing Him. Primacy and the role of prayer are very important for human life and the many benefits that can get by humans,⁵⁵ such as:

- a. Prayer is a sign survived from vanity.
- b. Prayer is one antidote to the wrath of God.
- c. Prayer is the heart squares, the dissipation of distress, loss of anxiety, and easy affairs.
- d. Prayer is a sign of resignation human to God because the secret resignation and nature is rested hearts to God.
- e. Prayer is a bridge to a great soul and a high willingness.
- f. Prayer is a place where people are persecuted and pit the weak.
- g. Prayer is wasilah (path) of the Prophets and Messenger and habits of the trustees or wali (lover of God).

⁵⁴Hasan Bin Ahmad Hammam, *Op Cit.* p. 112

⁵⁵Ibid p. 17

- h. Prayer is the cause of avoiding the punishment from the Fire hell.
- i. Prayer is the key to opening the doors of mercy and tools repellent reinforcements either prior to or after the impact.
- j. Prayer is a practice that is easy and can add to the main faith and strengthen the sweetness of faith in the heart.

When people will start praying there should be some terms and obligations that must be learned, such as:

- a. Ikhlas, intent only prayer to God Almighty Alla>h.
 - b. Be patient and Unhurried, confident that God hears human prayer.
 - c. Repent of various disobedience and announced consciousness back to Alla>h.
 - d. Eating food and beverages is halal.
 - e. Be kind thought to Alla>h.
 - f. Presents attributes of Alla>h in prayer and quiet heart.
 - g. Do not exceed the limits in prayer is a request that is contrary to the wisdom of Alla>h or religious law.
 - h. Amar Ma'ruf Nahi< Munkar. It should always run away from goodness and prohibitions of Alla>h. As adab or attitude existing in zikir should also be noticed by humans in performing activities of prayer.
3. The Values Th}oharoh or Water Purification

Th}oharoh is validity in terms of worship such as prayer or another worship. Th}aharoh divided into two th}oharoh are meaningful and th}oharoh in language and terms.

Thaharoh by net inward meaning is the nature of soul or heart from despicable as shirk, spiteful and immoral.

Thaharoh in language: clean holy of various kinds of dirtiness. Meaning of the term: lift and remove dirt hadas th}aharoh So it is

meaningful inner cleansing of the despicable nature while thaharoh cleaning hadas and feces is bodies. Purification can be by ritual an ablution or take a bath. Use water or tayamum with (dust).

Take a Bath is part of purification here has meaning that the patient is expected to sacred body, clothing, shelter, and all are used in taking his life and soul of the sacred heart, and mind. Basic psychological theory in Islam, the body parts are washable have a symbolic meaning and psycho dynamic deep. Symbolic in wudhu washing the face is part of the body plays a role in everyday life as an expression of the soul, the arm is part of the expression of the desire of the soul, the head is the originator of the idea and the feet as one of the executors soul desires. While the meaning of psycho dynamic to changes in behavior that will always be based on the sanctity of life.⁵⁶

In the Qur'a>n Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِّنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهَّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٦﴾⁵⁷

“O ye who believe! When ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; Rub your heads (with water); and (wash) your feet to the ankles. If ye are in a state of ceremonial impurity, bathe your whole body. But if ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands, Allah doth not wish to place

⁵⁶KH.Anang Syah. *Metode Penyadaran Korban Penyalahgunaan Napza di Inabah I Pondok Pesantren Suryalaya*, Waha Karya Grafika, Bandung, 2000, Cet. I, p. 23

⁵⁷QS. A>l Maidah [5]: 6

you in a difficulty, but to make you clean, and to complete his favour to you, that ye may be grateful.”

Water is a gift of Allah's favors and extraordinary for mankind. Allah says:

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ
الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ⁵⁸

“Do not the Unbelievers see that the heavens and the earth were joined together (as one unit of creation), before we clove them asunder? We made from water every living thing. Will they not then believe?

Water is the biggest part of the human body and especially as a function of solvent for the body's cells or other components of the body.⁵⁹ The human body consists of 70% water. The concept of human formation, the fertilized egg is 96% water, 80% of the body after the birth of a baby is the more water the human body growing percentage of water is reduced and settled to the extent of 70% when they reach adulthood so real of human is water.⁶⁰

Water has sensitive to a form of energy that is hard to see, that energy is called “*Hado*” (wave energy). This energy can be in the form of positive and negative as well as easily transferred from one object to another. Such as meaning “*stupid word*” has its own wave energy, which is then absorbed by the water and reappears in the form of frozen water crystals if the negative energy that appears. On the other hand if given a positive meaning so the beautiful crystals will be formed as a reflection of the wave energy, so water can understand the words spoken or written, whether positive or negative.⁶¹

⁵⁸QS. Al-Anbiya [21]: 30

⁵⁹Ria Sunaetiva A.L., *Terapi Air Untuk Meningkatkan Atensi Anak Gangguan Pemusatan Perhatian dan Hiperaktif di Sekolah Luarbiasa ABC “Swadaya” Kendal*, Semarang, Fakultas Ushu>luddi<n IAIN Walisongo, 2012, p. 23

⁶⁰Masaru Emoto, *The True Of Water (hikmah air dalam olah jiwa)*, MQ Publishing, Bandung. 2007, cet IX, p. 17

⁶¹Ibid p. 26-27

Therapeutic values of sholat, zikir and thaharoh is great meaning for mental disorder patients in the form of motivation, encouragement, correction and re-education provide the patient, improving patient a more purposeful personality to face the problem and the outside world. In general, the purpose of the above therapies to strengthen the personality structure, strengthen the ego (ego strength), improve self-image (self-esteem), restore confidence (self-confidence), maturing personality (maturing personality), all of which have the purpose of achieving life useful and meaningful (meaningfulness of life).
