

CHAPTER III

KH. NUR KHOLIS MASYHURI AND TREATMENT OF MENTAL DISORDERS PATIENTS AT-TAQI BOARDING SCHOOL

A. Biografi KH. Nur Kholis Ms

KH. Nur Kholis is Kyai Mashuri's son. His follower calls him as Kyai Kholis. He was born on 1964 in Pasir village, Welahan district, Kab. Jepara, he was born from couples of Kyai Mashuri and Nyai Sri Harliyah. The simple life has been taught by his father (Kyai Mashuri) and his mother (Nyai Sri Harliyah) to him from childhood to early adulthood. He never received a formal education only up to elementary school into second class because his father thinking that assumes that the primary school is a Beast. Then he continued his education at various boarding schools. He studied theology at various boarding schools in East Java and Central Java, that is: As-Syafa'ah Boarding Schools led by KH. Nur Khaiyin in Banyuwangi, East Java for about ten years and Ma'hadul Ulu-mus Syar'iyah boarding school in Sarang Central Java who is led by KH. Abdurrohim, and Ploso boarding school who led KH. Djazuli (Gus Mik) In Kediri, East Java.¹

A religious life and boarding school condition that has been attached himself from adolescent until now. Various books he had ever learned and taught by him. Not only science book has been learned but also science lessons ever done such *ngrowot* fasting, *Dalail Khoirot* fasting, Dawud fasting, meditated in the mountains and quiet places to ride down the mountain doing. These sciences he did solely to achieve closeness to Allah.

KH. Nur Kholis Ms is a polite, humble and accepts life as is it so there is no overbearing impression on him. Alquran, the Hadith, the Hikmah book written by Ibn At-taymiyyah also that he made his living as a referral in reaching his spiritual or spiritual pleasure to be able to happiness the world and the hereafter.

¹Interview with KH.Nur Kholis on 03-10-2013. At 15.15 WIB.

According to KH. Nur Kholis that *Ihya' Ulu'mmuddi'n* book is a book that teaches a lesson about human life while *a'l-Hikam* book is the practice of human life. Because of that he sought to practice in his daily what is taught in the book.

Now KH. Nur Kholis lived in Kalipucang Kulon village, Welahan Jepara and his wife's name is Hj. Sumiyati. He has seven children, three boys those are Isabut Zimamullah, M. Abdullah Robiet Saifun Nawas, Ahmad Muhammad Abdul Qadir and three women are Nabila Khasna and the twins is Siti Khadijah, and Siti Fatimah, and one child was passed away on child.

B. History of A>t-Taqi< Boarding School

On 1989, after returning from Ploso boarding school, Kediri, he was asked by around to teach science to society at around al Huda Mosque. Nahwu book, Shorof, Balaghoh to *Ihya'Ulu'muddi'n* book, *a'l-Hikam* and other books of the Salaf was taught in the mosque is to be passed as a diligent, honest, sincere, full of patience. He tried to apply what he taught to his community.

A>t-Taqi< Boarding Schools was formerly *a madrasah diniyah* building for the village children to learn about the science of religion every day except Friday. But after *madrasah diniyah* build have a new building beside *a'l Huda* mosque and old buildings empty and not used anymore but the initiative and other public and invite KH. Nur Kholis to discuss that diniyah building used for boarding school and as guardians is KH. Nur Kholis.

After several years of teaching at Al Huda Mosque, on 1991 KH. Nur Kholis began residing in *madrasah diniyah* and has named A>t-Taqi<. The word "a>t Taqi<" is taken from the word "*at- taqiyatu*" that has meaning: "people who live the commandments of God and left His prohibition" when human was guilty, sinful, adulterous up away from God. So the "*taqwa*" return on human beings of a sense of sin, immoral towards obedience, obedient and closer to Alla>h because they are embarrassed to Alla>h.

KH. Nur Kholis then continue activities of the mosque which was originally in mosque and moved in boarding school with the teaching of religion in his community. Beginning on 1991 there was a follower in the mosque and closer with KH. Nur Kholis. His follower said that the affected siblings have mental disorders that do not go anywhere so he shackled and placed in the back of the house. When both parents of follower to care for patient and provide daily meals and often got scolded and even throw objects that are near the patient.²

In the end his follower asked for permission to KH. Nur Kholis to put his brother who suffered from a mental disorder at boarding school so he gladly accepted him without asking for the payment to him. The patients are not getting the stocks as at his home. The patient is placed in a special room and locked. A few years later his brother recovered and allowed to return home after attending a religious activity that is in A>t – Taqi< boarding school.

Then after it turns a>t -Taqi< boarding school accommodate people with mental disorders that are specific to men. On 1992 -1996 patients increased to five people and put into a special room and given a special treatment of the caretaker cottage.

After on 1996-2004 which is becoming more and more patients 10 men and also placed in a special room and can also be placed outside the room. It is depends on the conditions experienced by the patient, whether he is in a severe condition, or easily raging out of control then placed special room.

On 2005 until now mental disorder patients in boarding school amounted to 15 people and in turn alternately with the other patients in and out of boarding school due because the limited capacity of the room.

Whatever he did merely to obtain the blessing of God and sincere so many patients recover and can get back up and rejoin society. According to them, they say that when the outside has a maximum support of mental disorders to heal

²Wawancara dengan KH.Nur Kholis pada Tanggal 18-09-2013. Pukul 08.00 WIB

them while in their own self no desire to heal then there is the mental disorder will remain settled within them. Meanwhile, if the desire was there or still recovering in themselves then they will get the cure quickly.

C. A>t-Taqi< Boarding School Activities

The activities in A>t Taqi< boarding school Welahan Jepara generally that can be followed by mental disorder patients are as follows:

1. Preparations pray Fajr, then wake up at 04.00 pm. This activity was followed by mental patients by running qobliyah subuh prayer. Shubuh prayer followed by z|ikir accompanied by reading dz|ikir Ratib a>l At}has led by KH. Nur Kholis and continued to read maulid A>l D|iba'i are read by the board followed KH. Nur Kholis and the mental disorder patients in congregation until sunrise.
2. When the clock struck 11:40 pm, Then the patient is prepared for afternoon prayers (dhuhur) in congregation and continued with the reading zikir after the obligatory prayers.
3. When the clock right at 15:00 pm. So for mental disorders patients who had no signs of recovery rather welcome to ablutions and prepared for Asar azan. While the management of patients who are still waking sleep for ablutions for prayers and a reading dz|ikir every obligatory prayer.
4. When the clock struck 17:45 pm, mental disorder patients preparing for magrib prayer with other worshipers. Every finished magrib prayer in congregation invite all to d|ikir Ratib a>l hada>d to completion.
5. At 19:00 Preparing evening prayers (sholat isya) and zikir and after each obligatory prayer.
6. 30 minutes after evening prayers (sholat isya') follower and mental patients in whom listening to lectures led by KH. Nur Kholis, recite A>l H}ikam book that tells of human life as a servant of Allah and closed reading the maulid *simtudduror* read out by caretaker A>t taqi< boarding school.

7. Routine once a month time that is *malem sewelasan* on hijriyah month that started evening prayers (sholat isya') are followed by mental disorder patients and the surrounding community as well as follower from outside the city.

The activities A>t Taqi< boarding school specifically for mental disorder patients is:

1. For Mental disorders to patients outside the room
 - a. Patient follow all the activities in A>t-Taqi<. the boarding school.
 - b. Patients were followed at midnight showers started around 00:30 hours early days with zikir.
 - c. Patient follow d|zikir after Ashar prayer led by the board.
2. For mental disorder patients who are in a special room.
 - a. Patients were followed at midnight showers started around 00:30 hours early days with zikir.
 - b. Patients listen to lectures from KH. Nur Kholis after evening prayers' (sholat isya), but they still remain on his room.

D. Therapy Practice to Mental Disorder Patient.

The first step when there is a new patient comes is seeing the state of the soul, and the patient's body motion in the shaving head bald. Patients with severe conditions but does not indicate the condition of the patient will be upset housed outside the room while patients with severe conditions and can not be controlled or upset the patient will be housed in a special room.

After the first step taken to select and place the patient in accordance with the conditions experienced so the next steps are:

1. Exactly at 00.00 pm. Time the night before the early morning all the patients were a wake up, either in special rooms and located outside a special room to be invited to a special bath in a large pond as a place to bathe the patient every night. Then the board begin to be treated with the

reading of the Qur'a>n Surat a>l Fa>tihah, la> ila>ha illalla>h dz|ikir is read by all patients to be guided by the board. On the sidelines of dz|ikir, a board spraying water right in the patient's head one by one and cleaning of 'dirt' hearts and dirt unclean. The process concludes with the final reading of the Qur'a>n Surat a>l -Ikhla>s 3 times, then read Sura a>l Fala>q and Surat a>l Na>s and including therein also read Qur'a>n Surat a>l Fa>tih{ah and prayed. This process lasts for one hour (60 minutes).

2. Mental disorders patient are invited to pray five times in congregation and dz|ikir after every prayer led by KH. Nur Kholis. With an unstable mental condition then there are patients who smoothly follow the movement of prayer and remembrance are good while on the other hand there are also only over an opt-movement of prayer and remembrance as habituate right-left, plays a hand, shake-shake and others motion.
3. Then patients were invited to participate relaxation yourself while reading maulid simtudduror and maulid add|iba'i and zikir Ratib a>l Hadda>d and Ratib a>l At}has led by KH. Nur Kholis and caretaker.
4. Every night all patients gave a spiritual knowledge by KH. Nur Kholis that describes the contents of a>l-H{ikam book that are patients receiving education about science and religion better and introspection over what happens within them.
5. Every morning or when there is activity in the boarding school, the patients were invited to participate actively activities were guided by the board, such as: shopping in a store or market, cleaning the bathroom, washing clothes, helping to cook, sweep the room, mopping and others activities.

E. Concept Therapy According to KH. Nur Kholis.

According to KH. Nur Kholis, the book of a>l-H{ikam is a cornerstone in his personal life and taught to the congregation. The formation of noble morality that he taught and accepts life as is it. He appealed to the congregation in order to

eliminate negative traits such as arrogant, haughty, jealous, and spiteful and others.

He said there are questions that need to be emphasized to ourselves that we are? What we have? Everything belongs to God and will return to God. So we recommended for every day, every hour, every second we have to remember God in all conditions circumstances and wherever we are so that we awake and guarded by Allah because we remember what was given by Allah.

On Al Hikam book, KH. Nur Kholis explain “*Itfinwujudaka fi ardilkhumul*” meaning that you bury in the earth void. He explains that the meaning of the word is to run your life for what is it then everything will be good. When running live according to Syari’ah that is commanded by Allah and avoid the prohibitions of Allah so it will get the enjoyment of life, and through grateful when gaining favor and through live patient when getting disaster.

Many people are sick of soul and go to a psychiatrist, psychologist or clerics but they forget to pray or remember to the Creator Allah, that is arrogant person. Conversely, when only ask God, do not do business, also will not success. Then prayer, zikir and sholat should be balanced that done by human so zikir, prayer, sholat is tool to closer to Allah as order that creates a feeling of suggestion to us, to his efforts will be obtained.

Al ma’u ainul at}ho’, meaning that the provision of the best prevention. He said when we often follow what is our demand without gratitude then it’s just going to torture ourselves the automatic then resignation should we hold firmly and always try and enjoy gratitude to God that in front of us.

F. Reading Therapy to Mental Disorder Patients.

Therapy activities that conducted by KH. Nur Kholis Ms for treatment patients in the form of reading istigfar, hauqolah, Takbir, tasbih, tahlil, tahmid on each finished rawatib praying, congregation prayers, repentance bath, reading

Ratib A>l Hadda>d³ created by Habib Muhammad bin Abdillah bin A>lawi A>l-H{adda>d and Ratib A>l At}hos⁴ created by Habib Umar bin Abdurrah{man A>l At}hos.

As for dzikir Ratib A>l Hadda>d read after the afternoon prayer and Ratib A>l at}hos read after morning prayers. As for the dzikir remembrance were read after prayers rawatib or obligatory prayers are:

1. Reading Surat A>l Fa>tih{ah 3x-7x

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ الرَّحْمَنِ الرَّحِيمِ
 ﴿٣﴾ مَالِكِ يَوْمِ الدِّينِ ﴿٤﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ اهْدِنَا الصِّرَاطَ
 الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ
 ﴿٧﴾⁵

“ In the name of Allah, Most Gracious, Most Merciful. Praise be to Alla>h, the Cherisher and Sustainer of the worlds. Most Gracious, Most Merciful. Master of the Day of Judgment. Thee do we worship, and Thine aid we seek. Show us the straight ways. The way of those on whom Thou hast bestowed Thy Grace, those whose (portion) is not wrath, and who go.

³Habib Abdullah ibn Alawi A>l- Hadda>d was born in Tarim Hadramaut Yemen. In his lifetime, many of the Muslims who asked him, in order to be handgrip, as a suggestion to maintain the safety of daily living and the threat of disorder that damages akidah. group wise and prudent, he granted the request of the Muslims of the fear-stricken, to collect some the verses of the Qura>n, a number of strands of sentence devotions and prayer - prayer that goes along with Rasululloh .

⁴He was a great scholar who was born in Hadromaut, Yemen on 992 H or 1572 M in Isnat city. His father named A>l H}abib Abdurrahman bin Aqeel and his mother named syarifah Muznah bin Mohammed a>l Jufri. Karamah sainthood Habib Umar bin Abdurrahman a>l At}has have appeared since his mother's womb, the fetus sneezing and certainly this is something out of the ordinary human being in general, so he got the title of A>l- At}tas (the person who sneezes). Since childhood Habib Umar bin Abdurrahman A>l At}has has experienced blindness, but did not lessen his zeal in the study. He learned from his father and other local scholars, such as Sheikh Omar bin I<sa, Shaykh Abu> Bakr bin Salim and Habib H}usein bin Shaykh Abu> Bakr bin Salim. He also opened the study groups by teaching the science of religion. His message was spread to all parts of Hadramaut. Later, he was known as a Sufi master many sciences and unseen, protector of orphans, widows, and the poor. During teaching, at night he used to do riyad{hah, worship, and very rarely sleep.

⁵QS. Al-Fatihah [1]: 1-7

2. Read Istiqfar

أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْجَبُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ 3x

“I beg forgiveness of Alla>h Almighty, there is no god other than Alla>h Almighty Living, the Stand Alone and I repent to him.

3. Read

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ

شَيْءٍ قَدِيرٌ 3x

“There is no god but Alla>h eligible, no partner for Him, for Him all the kingdoms, and praise, and He is Sovereign over all things”.

4. Read

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ وَإِلَيْكَ يَعُودُ السَّلَامُ وَحِينَا رَبَّنَا بِالسَّلَامِ وَأَدْخِلْنَا

جَنَّةَ دَارِ السَّلَامِ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ 3x

O God, You who give safety and the safety of you and you go back and turn on the safety of our Our Lord with safety and write us to heaven is a place of safety so we bless Our Lord, Thou sublime Essence of the Great and Exalted.

5. Read A>l Fa>tih}ah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ الرَّحْمَنِ الرَّحِيمِ

﴿٣﴾ مَالِكِ يَوْمِ الدِّينِ ﴿٤﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ اهْدِنَا الصِّرَاطَ

المُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

﴿٧﴾⁶

In the name of Alla>h, Most Gracious, Most Merciful. 2. Praise be to Alla>h, the Cherisher and Sustainer of the worlds. 03. Most Gracious, Most Merciful. 04. Master of the Day of Judgment. 05. Thee do we worship, and Thine aid we seek. 06. Show us the straightway. 07. The way

⁶QS. Al-Fatihah [1]: 1-7

of those on whom Thou hast bestowed Thy Grace, those whose (portion) is not wrath, and who go not astray.

6. Read ayat Kursi

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾⁷

Alla>h! There is no god but He,-the Living, the Self-subsisting, Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth what (appeareth to His creatures as) before or after or behind them. Nor shall they compass aught of His knowledge except as He willeth. His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them for He is the Most High, the Supreme (in glory).

7. Read

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْمَلَأَ مَكَّةَ وَأَوَّلُو الْعِلْمَ فَأَيُّمَا بِالْقَسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ. إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ قُلِ اللَّهُمَّ مَالِكِ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾ تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِعَيْرِ حِسَابٍ ﴿٢٧﴾⁸

Say: "O Alla>h! Lord of Power (And Rule), Thou givest power to whom Thou pleasest, and Thou strippes off power from whom Thou pleasest: Thou enduest with honour whom Thou pleasest, and Thou bringest low whom Thou pleasest: In Thy hand is all good. Verily, over all things Thou hast power. 027. "Thou causeth the night to gain on the day, and thou causeth the day to gain on the night, Thou bringest the Living out of the dead, and Thou bringest the dead out

⁷Qs. Al-imran [2]: 255

⁸Qs. Ali-Imran [3]: 26-27

of the Living, and Thou givest sustenance to whom Thou pleasest, without measure.”

8. Read A>l Ikhla>s Verses

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾ وَمَ يَكُنْ لَهُ
كُفُوًا أَحَدٌ ﴿٤﴾⁹

“He is Alla>h, the One and Only; 02. Alla>h, the Eternal, Absolute; 03. He begetteth not, nor is He begotten; 04. And there is none like unto Him.”

9. Read A>l Fala>q Verses

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ
﴿٣﴾ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾¹⁰

Say: I seek refuge with the Lord of the Dawn 02. From the mischief of created things; 03. From the mischief of Darkness as it overspreads; 04. From the mischief of those who practise secret arts; 05. And from the mischief of the envious one as he practises envy.

10. Read A>n Na>s Verses

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾ مِنْ شَرِّ
الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ الْجِنَّةِ وَ النَّاسِ
﴿٦﴾¹¹

Say: I seek refuge with the Lord and Cherisher of Mankind. The King (or Ruler) of Mankind. The god (or judge) of Mankind. From the mischief of the Whisperer (of Evil), who withdraws (after his whisper). (The same) who whispers into the hearts of Mankind. Among Jinns and among men.

11. Read Tasbi<h 33x

⁹Qs. Al Ikhlas [112]: 1-4

¹⁰QS. Al-Falaq [113]:1-5.

¹¹QS. An-nas [114]: 1-6.

سُبْحَانَ اللَّهِ 33x

Glory to God

12. Read H{amdalah 33x

الْحَمْدُ لِلَّهِ 33x

All praises unto Allah

13. Read Takbir 33x

اللَّهُ أَكْبَرُ 33x

Allah is The Greatest

14. Read Tahli<l

لَا إِلَهَ إِلَّا اللَّهُ 33x/100x

There is no God except Allah

15. Read

لَا مَوْجُودَ إِلَّا اللَّهُ، لَا مَطْلُوبَ إِلَّا اللَّهُ، لَا مَحْبُوبَ إِلَّا اللَّهُ، لَا مَقْصُودَ إِلَّا اللَّهُ، لَيْسَ

شَيْءٌ غَيْرُ اللَّهِ

There is no maujud except Allah, there is no be sought except Allah. There is no beloved except Allah, there is no destination except Allah, there is no something other Allah.

16. Read

اللَّهُ 300x

Allah

17. Read

tak terhingga / x100 لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

There is no God except Allah, the Glory to God actually we are belong to dzalim person.

18. The last Read Prayer

And continued with Bath on midnight at 00.30 until 1:30 or for about a hours. The patient is placed in a large pool that can accommodate them all and then one by one in the flush on the head, especially at the point of their brains. The readings at the time the patient is bathed in:

- Reading al Fatihah 1x
- Read the sentence tahlil or *La ilaha Illa Allah* during bath
- And closed reciting surat Al Ikhlas, Surat al Falaq, Surat an-nas and al-Fatihah.

After evening prayers finished at 20.00 the patients were invited to review the read hikam book and maulid SimtutDuror. Hikam Book is explained to provide education or teaching the patient about what is going happen on their lives. Then discharged subuh after reading the Ratib Al Athos patients in whom bersholawat maulid Ad-diba'i. Clearer about activities for the patients can be seen the schedule of mental disorder patients in the last section of this chapter

G. Mental Disorders Patient Data Name

Table 2

Names of mental patients in a>t-Taqi< boarding school Welahan Jepara:

No.	Name	Address	Note
1.	Mr. Pu	Blora	Have a private university college in Bogor area. No thanks to the events of his parents who die.
2.	Mr. SU	Sleman	Never work odd jobs.

		Yogyakarta	There is strong with place of residence life.
3.	Mr. Pjk	Kendal	Mumbling own self. Always Sitting in the corner.
4.	Mr. Bo	Cikarang West java	Ever work on company cheaper salary and high class life.
5.	Mr. Mk	Jepara	Former private teacher. Disconnect the love.
6.	Mr. Ft	Demak	There is image is often pursue him.
7.	Mr. Fg	Demak	Do not care people. Mumbling own
8.	Mr. Iin	Demak	There is invited to talk but could not see anyone else.
9.	Mr. PJ	Jepara	Daydreaming. Laughing.
10.	Mr.Ch	Kudus	Difficult in talking. The view is empty.
11.	Mr. AD	Semarang	Former Police. Rant.
12.	Mr. FH	Jepara	Dropout. Brawl.
13.	Mr. Ct	Jepara	Labour Stone. Want to become a bricklayer foreman.
14.	Mr. Mn	Kendal	Peddler. Revenue mediocre. Kagetan.
15.	Mr. Al	Demak	Daydreaming. Grumpy.

Sources: Interviews with patients and administrators At-Taqi boarding school¹²

H. Schedules of Therapy Activities To Mental Disorders Patient.

Table 4

The schedule of treatment of mental disorder in a>t-Taqi< boarding school

No.	Times	Activities	Note
1.	04.00 0'clock	Prayer Sunnah Qobliyah fajr. Fajr Prayer congregation. Zikir Ratib A>l At}has.	2 hours
2.	12.00 pm.	Prayer Sunnah Qobliyah Dhuhur. Dz uhur Prayer in congregation. Zikir.	15 minutes
3.	15.00 pm.	Qobliyah Asr prayer. Asr Prayer in congregation. Zikir. Afternoon Shower.	1.5 hours.
4.	17.45 pm.	Maghrib Prayer in congregation. Zikir Ratib A>l Hadda>d.	50 minutes.
5.	19.00 pm.	Qobliyah Isha Prayer. Isha Prayer in congregation. Zikir.	30 minutes.
6.	20.00pm.	A>l H{ikam. Reading maulid dziba'i.	2 hours.
7.	22.00 pm.	Take a rest.	

¹² Interview on ramadhan month 1434

8.	00.30 am.	<p>Bath Repentance.</p> <p>Zikir (Tahlil / La> Ila>ha Illa> Ila>h), Surat a>l- Ikhla>s, Surat A>l Fala>q, Surat a>n-Na>s and Surat A>l-Fa>tih{ah.</p>	1,5 hours.
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