



JURNAL PENELITIAN

Volume 16, Nomor 1, Februari 2022 (1-22)

<http://dx.doi.org/10.21043/jp.v16i1.13807>

<https://journal.iainkudus.ac.id/index.php/jurnalPenelitian/index>

SPIRITUAL GUIDANCE WITH DHIKR THERAPY FOR PEOPLE WITH MENTAL DISORDERS

(Analysis of the Implementation of Spiritual Guidance With Dhikr Therapy at the Jalma Sehat Kudus Foundation)

Hasan Bastomi

Institut Agama Islam Negeri Kudus, Indonesia

hasan@iainkudus.ac.id

Abstrack

This study aims to reveal the implementation of spiritual guidance with dhikr therapy for people with mental disorders at the Jalma Sehat Kudus Foundation. The research on the implementation of spiritual guidance with dhikr therapy in people with mental disorders was carried out using a qualitative approach with the type of field research with data collection techniques using Interview, Observation and Documentation. The results showed that first, the method of Islamic spiritual guidance with dhikr therapy in dealing with people with mental disorders at the Jalma Sehat Kudus Foundation is the group therapy method and the direct therapy method. Second, there are two stages in the implementation of Islamic spiritual guidance with dhikr therapy in dealing with mental disorders patients at the Jalma Sehat Kudus Foundation, namely: (1) The preparation stage, is the stage where the supervisor assisted by nurses identifies problems, designs action plans, and solves problems. patient problems. (2) The implementation stage, namely by reading dhikr sentences such as tasbih, istigfhar, and sholawat sentences. Third, the material in Islamic spiritual guidance with dhikr therapy is an explanation of the nature of God, human duties, commendable and despicable morals, and gratitude. The implication of this research is to provide knowledge about the implementation of dhikr therapy, because dhikr based on various studies can help overcome mental disorders.

Keywords: *Dzikir Therapy, Mental Disorders, Jalma Sehat Foundation*

Abstrak

Penelitian ini bertujuan untuk mengungkap implementasi bimbingan rohani dengan terapi dzikir pada penderita gangguan jiwa di Yayasan Jalma Sebat Kudus. Penelitian tentang implementasi bimbingan rohani dengan terapi dzikir pada penderita gangguan jiwa ini dilakukan dengan menggunakan pendekatan kualitatif dengan jenis penelitian lapangan (field research) dengan teknik pengumpulan data menggunakan Teknik Wawancara (Interview), Observasi (Pengamatan) dan Dokumentasi. Hasil penelitian menunjukkan bahwa Pertama, Metode bimbingan Rohani Islam dengan terapi dzikir dalam menanggulangi penderita gangguan jiwa di Yayasan Jalma Sebat Kudus adalah dengan metode terapi secara kelompok dan metode terapi secara langsung. Kedua, terdapat dua tahapan dalam Implementasi bimbingan Rohani Islam dengan terapi dzikir dalam menanggulangi pasien gangguan jiwa di Yayasan Jalma Sebat Kudus, yaitu: (1) Tahap persiapan, merupakan tahapan dimana pembimbing yang dibantu oleh perawat mengidentifikasi permasalahan, merancang rencana tindakan, dan pemecahan masalah pasien. (2) Tahap pelaksanaan, yaitu dengan cara membaca kalimat-kalimat dzikir seperti kalimat tasbeeh, istigfhar, dan sholawat. 3. materi dalam bimbingan Rohani Islam dengan terapi dzikir adalah penjelasan tentang hakikat Allah, tugas manusia, akhlak terpuji dan tercela, dan bersyukur. Implikasi penelitian ini adalah memberi pengetahuan tentang implementasi terapi dzikir, sebab dzikir berdasar berbagai penelitian dapat membantu menanggulangi gangguan mental.

Kata Kunci: *Terapi Dzikir, Gangguan Jiwa, Yayasan Jalma Sebat*

A. Introduction

Mental disorders are one of the four main health problems in developed countries, but are still less popular among the general public. In the past, many people considered mental disorders as an incurable disease.¹ Mental disorders are disorders of mental function, which include emotions, thoughts, behavior, motivation, self-awareness and perceptions that cause a decrease in all mental

¹ Dadang Hawari, *Manajemen Stres, Cemas, dan Depresi* (Jakarta: Fakultas Kedokteran Universitas Indonesia, 2001), 145.

functions, especially interests and motivations so that it interferes with a person in the process of living in society.² The number of people with mental disorders is estimated to continue to increase. This is because a person cannot adjust or adapt to a change or turmoil in life. Especially in this modern era, changes occur so quickly, various aspects such as socio-economic and socio-political are uncertain as well as increasingly harsh social environmental conditions that interfere with the process of living in society. Mental disorders occur not only in the lower middle class as a result of socio-economic changes, but also in the upper middle class caused by not being able to manage stress.³

Mental health is still a significant health problem in the world, including in Indonesia. There are various definitions of mental health, one of which is according to the mental health law of 2014 which states that mental health is a condition of a person who is healthy physically, mentally, spiritually, socially, and individuals can realize that they have their own abilities, can overcome the problems or pressures they face, can work productively and are able to contribute.⁴ Along with the times, mental health has become a global problem for every country, including Indonesia. Mental disorders can include depression, bipolar affective disorder, dementia, intellectual disability, developmental disorders including autism, and schizophrenia.⁵

Based on the results of research by Rudi Maslim in Mubarak, cases of mental health disorders in Indonesia are 6.55%. This figure

² Abdul Nasir and Abdul Muhith, *Dasar-Dasar Keperawatan Jiwa, Pengantar Dan Teori* (Jakarta: Salemba Medika, 2011), 93.

³ Iyus Yosep, *Keperawatan Jiwa*, Edisi Revi (Bandung: Refika Aditama, 2013), 207.

⁴ Undang-Undang Republik Indonesia Nomor 18 tahun 2014 Tentang Kesehatan Jiwa

⁵ M. Sandy Fitra, Arif Widodo, and Endang Zulaicha, "Hubungan Antara Faktor Kepatuhan Mengonsumsi Obat, Dukungan Keluarga Dan Lingkungan Masyarakat Dengan Tingkat Kekambuhan Pasien Skizofrenia Di RSJD Surakarta" (Universitas Muhammadiyah Surakarta, 2013).

is moderate compared to other countries. Data from 33 Mental Hospitals (RSJ) throughout Indonesia states that up to now the number of people with severe mental disorders has reached 2.5 million people.⁶ Based on data from the Ministry of Health of the Republic of Indonesia in 2007, sufferers of severe mental disorders aged over 15 years in Indonesia reached 0.46%. This means that there are more than 1 million people in Indonesia who suffer from severe mental disorders. Based on these data, it is known that 11.6% of the Indonesian population suffers from mental and emotional disorders. Meanwhile, in 2013 the number of people with mental disorders reached 1.7 million people.

The Indonesian Ministry of Health in 2013 Cases of severe mental disorders or in medical terms called psychosis/schizophrenia in rural areas are higher than in urban areas. In rural areas, the proportion of households with at least one household member experiencing severe mental disorders and having been in pasung reaches 18.2 percent. Meanwhile in urban areas, the proportion only reached 10.7 percent. This seems to emphasize that the pressures of life experienced by rural residents are heavier than urban residents. And it is easy to guess, one of the pressures of life, although not always economic difficulties. Cases of mental disorders in Central Java reached 3.3% of the entire population. Based on data from the Central Java Provincial Health Office, there were 1,091 cases of mental disorders and some of these cases lived in shackles. This figure was obtained from data collection from January to November 2012. Based on the number of visits by people with mental disorders to health services, both puskesmas, hospitals, and other health care facilities, in 2009 1.3 million people visited. estimated at 4.09%.⁷

⁶ Wahit Iqbal Mubarak, *Promosi Kesehatan Masyarakat Untuk Kebidanan* (Jakarta: Salemba Medika, 2011), 89.

⁷ Hasan Bastomi, "Implementation of Islamic Spiritual Guidance for People with Mental Disorders at the Jalma Sehat Kudus Foundation," *Konseling Edukasi: Journal of Guidance and Counseling* 5, no. 2 (December 15, 2021): 196–212, <https://doi.org/10.21043/konseling.v5i2.12850>.

According to World Health Organization (WHO) health is a state of complete physical, mental and social well-being and spiritual well-being, not merely the absence of disease or infirmity. This means that a person is said to be healthy if all aspects of himself are not disturbed, both physically, psychologically and socially. If he is physically healthy, then mentally (soul) and socially healthy and vice versa, if mentally disturbed or sick, then physically and socially sick too. Health must be seen as a whole so that mental health is an inseparable part of health.⁸ The soul and body must be properly maintained so that the balance is not disturbed, if the balance of the two is disturbed then the next thing is the stage when the repair process must be carried out, such as healing carried out in a mental hospital for people with mental disorders, everything must be considered early with do positive things that can increase the productivity of life.⁹

As the Jalma Sehat Kudus Foundation has done in helping people with mental disorders so that they can regain their mental health. According to Heru Sutiyono, the owner of the Jalma Sehat Kudus Foundation, people with mental disorders are not a rarity in villages or in metropolitan cities, the number is currently out of control. People tend to be indifferent, even speed up the steps to avoid physical contact with people with mental disorders, it seems that there is very little sympathy for people with mental disorders, even though it is the responsibility of caring for people with mental disorders and making people with mental disorders to live decently and even recover from their illness together with the Jalma Sehat Kudus Foundation.¹⁰ Based on a pre-research conducted by researchers at Jalma Sehat, it is a simple shelter, people with mental

⁸ WHO, *Investing in Mental Health* (New York: Department of Mental Health and Substance Dependence, 2003), 7.

⁹ Massuhartono and Mulyanti, "Terapi Religi Melalui Dzikir Pada Penderita Gangguan Jiwa," *Journal of Islamic Guidance and Counseling* 2 No. 2 (2018): 201–214.

¹⁰ Wawancara dengan Heru Sutiyono pemilik Yayasan Jalma Sehat Kudus pada 13 Agustus 2029

disorders who previously lived chaotic lives were given better opportunities to enjoy their days. Sleep in the room, eat regularly, bathe, treat, work with farming activities and get spiritual guidance with various therapies, one of which is dhikr therapy.¹¹

While Dhikr is a methodology of warning, motivation, control, and worship to Allah SWT. Dhikr brings the individual to a state of awareness of the importance of being close to Allah, the closer to Allah the more aware of his greatness, and is under constant supervision and care. Beliefs about the essence of Allah's supervision through dhikr, give birth to a pattern of awareness that individuals are always escorted and monitored for good and bad behavior. Therefore, dhikr therapy is a very suitable solution for people with mental disorders where mental disorders are clinically visible psychological symptoms or behavioral patterns that occur in a person from a relationship with a state of distress (painful symptoms) or disability (disorders in one area or area). more than essential functions) which increases the risk of death, pain, disability or loss of important freedom and is often an acceptable response under certain conditions.¹² Dhikr in the Qur'an is also a psychoneurotic therapy, the concept of dhikr offered in the Qur'an as a therapy for psychoneurotic sufferers is a word which means "to mention" and "remember" to Allah. This is because by "mentioning" and "remembering" Allah, it can make the human heart calm. Therefore, the concept of remembrance offered by the Qur'an can be used as a method of Islamic counseling guidance by optimizing the four functions of Islamic counseling guidance, namely preventive, curative, conservative, developmental or educational.¹³

¹¹ Observasi pra riset di Yayasan Jalma Sehat Kudus pada tanggal 13 Agustus 2019

¹² Massuhartono and Mulyanti, "Terapi Religi Melalui Dzikir pada Penderita Gangguan Jiwa."

¹³ Agus Riyadi, "Zikir Dalam Al-Qur'an Sebagai Terapi Psikoneurotik (Analisis Terhadap Fungsi Bimbingan Dan Konseling Islam)," *KONSELING RELIGI: Jurnal Bimbingan Konseling Islam* 4, No. 1 (2013).

Dhikr training is also effective in increasing mental calm in the elderly with hypertension with a significant difference in the level of mental calm before receiving the training and after the training.¹⁴ Dhikr therapy is also beneficial for both subjects who behave in delinquency, namely physically and psychologically. Physically, namely restoring the nerves that have been damaged, testing the severity of delinquency behavior. Psychologically, that is cleaning the soul from bad deeds and sins.¹⁵ Adolescent self-control is also influenced by dhikr therapy, as indicated by an increase in self-control in adolescents after being given dhikr therapy.¹⁶ There is research that examines dhikr therapy but this research can see how the implementation of spiritual guidance with dhikr therapy for people with mental disorders at the Jalma Sehat Kudus Foundation, so that it can provide knowledge about the implementation of dhikr therapy, because dhikr based on various studies can help overcome mental disorders.

This research on Spiritual Guidance with Dhikr Therapy in Mentally Impaired Patients at the Jalma Sehat Kudus Foundation was conducted using a qualitative approach with the type of field research (field research) with data collection techniques using Interview, Observation and Documentation Techniques. The research subjects or informants in this research are the research subjects or informants in this research are the head of the Foundation, Spiritual Advisors, nurses and the surrounding community. Then the collected data were analyzed by using qualitative descriptive analysis technique.

¹⁴ Olivia Dwi Kumala, Yogi Kusprayogi, and Fuad Nashori, "Efektivitas Pelatihan Dzikir Dalam Meningkatkan Ketenangan Jiwa Pada Lansia Penderita Hipertensi," *PSYMPATHIC : Jurnal Ilmiah Psikologi* 4 No. 1 (2017): 55–66.

¹⁵ Khoerul Bakhri, "Terapi Dzikir Dalam Mengatasi Perilaku Delinkuensi (Studi Kasus Pada Jama'ah Thoriqot Dusuqiyah Al-Muhammadiyah Di Yogyakarta)" (UIN Sunan Kalijaga Yogyakarta, 2016).

¹⁶ Meyvi Alfita, "Pengaruh Terapi Dzikir Terhadap Kontrol Diri (Studi Kasus Pada Remaja Di LPKA Kelas 1 Blitar)" (IAIN Tulungagung, 2018), <http://repo.iain-tulungagung.ac.id/eprint/7958>.

B. Discussion

1. Method of Spiritual Guidance With Dhikr Therapy for People with Mental Disorders at the Jalma Sehat Kudus Foundation

In carrying out its duties and functions, the Jalma Sehat Kudus Foundation carries out Islamic Spiritual guidance through Dhikr Therapy by designing healing programs that are arranged systematically, continuously, and integrated with other healing models, in this case medical therapy and personal empowerment approaches. This is in accordance with the Law of the Republic of Indonesia Number 18 of 2014 concerning Mental Health which states that Mental Health Efforts are carried out in an integrated, comprehensive, and sustainable manner throughout the human life cycle. In order to ensure the implementation of integrated, comprehensive, and sustainable Mental Health Efforts.¹⁷

The method of spiritual guidance of dhikr for people with mental disorders is a way of applying dhikr therapy to help provide the knowledge of monotheism to mental disorders about God through religion by glorifying His name in dhikr sentences. The method used in the implementation of spiritual guidance through dhikr for people with mental disorders at the Jalma Sehat Kudus Foundation is a group therapy method and a direct therapy method.

a. Group Method

The group method is a method that is carried out in groups led by a spiritual guide, a spiritual guide as a guide for therapy activities will carry out several stages in this dhikr religious therapy, namely Introduction/understanding, Remember, Mention and Practice.

¹⁷ Undang-Undang Republik Indonesia Nomor 18 Tahun 2014 Tentang Kesehatan Jiwa

The Introduction stage is the first stage in the group method, namely the stage of introducing God to people with mental disorders because 50% of them do not know religion and forget to practice religious teachings so that the therapist's first task is to introduce God, then humans as servants of God, then explained.

Ma'rifatullaah or knowing Allah is the main thing that must be perfected by a Muslim. Mad'u who are involved in da'wah must understand and know Allah properly (sahih). It must be planted in the heart that Allah is the Lord of the worlds. Although every human being has testified that Allah is Rabb (Sura 7:172) and the hadith of the prophet which says that the human soul is fitrah.

This belief must rely on various strong arguments and evidence in order to produce an increase in faith and piety, as well as an independent and free person. The knowledge of Allah SWT has been confirmed by many undeniable arguments. Therefore, it is important to know Allah because of the encouragement of these arguments and evidences. Some of the arguments that strengthen the existence of Allah are scattered in the naqli argument, the aqli argument and the fitri argument. These postulates will increase belief in Allah and this belief is born out of a solid knowledge of Allah.

Why do we need to know Allah SWT? Because by knowing Allah we will get many good things, one of which is an increase in faith and piety. Besides that, knowing Allah will grow tranquility, blessings and a good life, and in the hereafter you will be rewarded with Allah's paradise. All of this leads to the pleasure of Allah SWT.¹⁸

¹⁸ Abdul Aziz Ahyadi, *Psikologi Agama Kepribadian Muslim Pancasila* (Bandung: Sinar Baru Algensindo, 1991), 67.

The second and third stages are Remember and Mention, remembering Allah and mentioning His name wherever and whenever through sentences of dhikr, the second and third stages are also carried out by the therapist by inviting people with mental disorders to say sentences of dhikr together at the same time. therapy takes place like the sentence subhanallah with a tone of prayer.

The word remembrance according to language means remembering. Meanwhile, according to the understanding of the Shari'a, it means remembering Allah SWT with the intention of getting closer to Him. So we are commanded to make remembrance of Allah to always remember the power and greatness of Allah SWT so that we can avoid being arrogant and arrogant.

Of course, there are many benefits of this remembrance, especially what we get from the Koran. First, strengthen our hearts. The benefits of remembrance make our hearts strong. Generate our faith and determination to Allah SWT. The basis of this is in the Qur'an Surah Al-Anfal verse 45. "O you who believe, when you fight the enemy forces, then be firm and say the name of Allah as much as possible so that you are lucky". This is the first, that with remembrance of Allah our hearts are strengthened to Allah.

Second, when we remember Allah, Allah also remembers us. Allah SWT says in the Qur'an Surah Al-Baqarah verse 52 "Remember Me, I will remember you. And be grateful to me, and do not disobey Me." With this verse Thabit Al Banani once said that "I know when Allah remembers me", impressed so arrogantly for a sentence like this that his friends were angry. His friends were worried, there was an air of pride when he said that statement. When asked by his friend, he replied, relying on this verse of the Koran. So when I remember Allah,

Allah remembers me. So, if you want to know when Allah remembers us, remember Allah, Allah will remember us. Imam Al-Ghazali explains in his book, remembrance of why the remembrance of Allah strengthens the heart.

Imam Al Ghazali said that remembrance is done vaguely by our tongues without requiring great energy or energy. Others require energy. The remembrance does not require a lot of energy but is more important than a number of other acts of worship, said Imam Al Ghazali. The other worships actually get into trouble.¹⁹

b. Direct Method

The direct method is a method that is carried out individually with an adjusted place and usually a spiritual mentor works with nurses to carry out therapy, therapy is carried out based on face-to-face direct meetings between people with mental disorders and nurses, usually therapy in the form of gentle invitations, advice and guidance when People with mental disorders carry out their activities at the Jalma Sehat Foundation. This direct therapy method is only carried out when there are people with mental disorders who have problems with their activities at the Foundation by providing guidance according to the problems experienced, both personal, social and career or work problems.

Advice is one of the guidance techniques that can be given by a counselor or mentor. Giving advice should pay attention to the following matters: (1) Based on the problems or difficulties faced by the client (individual), (2) Beginning with collecting data relating to the problems encountered, (3) The advice given is alternative that can be chosen. by the

¹⁹ A. Rafiqi Tantawi, "Faedah Zikir Menyebut Nama Allah Guna Mengingat Nya," *Buletin Taqwa* 3, no. 1 (2018): 1–4.

individual, with the probability of success and failure. (4) Individuals should be willing and able to take responsibility for the decisions they make.²⁰

This form of individual *hisbah* (guidance) is given to people in real need, requested or not. The object of his guidance can be related to religious issues, household, personality, work, etc. In carrying out *hisbah* in this form, the *muhtasib* (guide) tries to meet the *muhtasab 'alaihi* (client) alone. This form of hisbah is done to encourage the client's motivation to do good, and encourage him to be allergic to evil, and make him aware of accepting reality sincerely.²¹

Giving clear advice can be done to someone who does not know what to do or in making a decision asking the supervisor to determine what is good to do or what is not good and what not to do. If his advice is truly believed by the supervisor for the good of his client, he can give suggestions that it is better to follow what the mentor has thought or what has been thought together.²²

2. Implementation of spiritual guidance with Dhikr therapy for people with mental disorders

a. Dhikr Therapy Spiritual Guidance Activities in Coping With Mental Disorders

Dhikr Therapy Spiritual Guidance Activities are activities carried out by a Spiritual mentor as a person who guides people

²⁰ Syihabuddin Najih, "Mau'idzah Hasanah Dalam Al-Qur'an Dan Implementasinya Dalam Bimbingan Konseling Islam" (Universitas Islam Negeri Walisongo Semarang, 2016), 35.

²¹ Hasan Bastomi, "Menuju Bimbingan Konseling Islami," *KONSELING EDUKASI: Journal Of Guidance And Counseling* 1 No. 1 (2017), <https://doi.org/10.21043/konseling.v1i1.4434>.

²² Isep Zainal Arifin, *Bimbingan Penyuluhan Islam* (Jakarta: PT Raja Grafindo, 2009), 7.

with mental disorders, namely by inviting remembrance of Allah through dhikr sentences such as prayer beads, basmalah, istigfhar and sholawat. The core activities are carried out every day but for the application of this therapy will be assisted by all personnel of the Foundation as when outside the implementation, the task of guiding is left to the nurses.

Dhikr is a human effort to get closer to Allah by remembering Allah by remembering His greatness, this means that it is not limited to tasbih, tahlil, tahmid and takbir problems, but all human activities that are intended for Allah SWT. Dhikr is also often interpreted as an act of speech or charity qauliyah through certain readings to remember Allah. Dhikr to Allah is a framework of a series of faith and Islam that gets special and special attention from the Qur'an and Sunnah.²³ In Qs. Ar-Ra'd: 28 yang Meaning: *Those who believe and their hearts find peace in the remembrance of Allah. Remember only by remembrance and remembering Allah the heart becomes peaceful* (Qs. Ar-Ra'd: 28).

From the explanation of Al-Qr'an letter Ar-Ra'd verse 28 above, that dhikr is one way to treat all spiritual diseases experienced by humans. Although in the text of the Qur'an dhikr is only a reassurance of the heart. We can understand that many heart ailments arise because of an unsettled heart. In this case, dhikr can calm the heart and soul of someone who is experiencing shock and neutralize the mind that is feeling tired. Some psychiatrists have believed that the healing of the client's illness can be done faster if using a religious approach, namely by awakening the potential for faith in God and then moving towards inner enlightenment. With this condition, the confidence finally arises that God is the only healer of various diseases.²⁴

²³ Amin and AL-Fandi, *Energi Dzikir*, 2008, 11.

²⁴ Amin and AL-Fandi, 87.

b. Technical Implementation of Spiritual Guidance Dhikr Therapy

This preparatory stage is the stage where the counselor assisted by the nurse identifies the problem, designs an action plan, and solves the problem. This stage is used to prepare everything related to materials, methods, media, and delivery strategies to patients. In addition, this stage is the stage of patient selection. This is done because not all patients can follow this therapy, there are two main requirements, namely only those whose mental condition is stable and can communicate who can follow this therapy, namely those who already have a cure rate of 80%. This therapy is specifically carried out every day during the Maghrib prayer, the time allocation is one to two hours starting at 17:30-19:30.

technical implementation of this spiritual guidance for dhikr therapy is by reading dhikr sentences such as tasbih, istigfhar, and sholawat using group therapy methods and individual therapy. This method is led by a spiritual guide as the person in charge of the spiritual guidance of this Dhikr therapy, namely Agus Salim, he is a teacher at one of the Tsanawiyah Madrasas in Kudus, he voluntarily becomes a mentor in the spiritual guidance of Dhikr therapy and with his sincerity he helps people with disorders soul in knowing and remembering Allah as a therapy for self-reflection.

Dhikr to Allah is a very noble sunnah worship. Dhikr is the highest prayer memorial, in which are stored various virtues and great benefits for our lives and our lives. Even the quality of ourselves before Allah is greatly influenced by the quality of our dhikr to Him.²⁵ Allah says in Surah Al-Ankabut verse 45 which means: *Read what has been revealed to you, namely*

²⁵ Samsul munir Amin and Haryanto AL-Fandi, *Energi Dzikir* (Jakarta: Amzah, 2008), 11.

the Book (Al-Qur'an) and establish prayer. Verily, prayer prevents from (deeds) vile and evil. And verily the remembrance of Allah is greater (its virtue than other acts of worship), and Allah knows what you do (Al-Ankabut: 45).

Remembering Allah sincerely and sincerely because we hope for His pleasure, then indeed we are noble and glorified by Allah, on the other hand, if we are negligent in remembering Allah, we are indeed among the people who are very losers. Not only love and love from Allah that we will get if we are willing to remember Allah will give us a feeling of security, and this peace will make us free from anxiety, anxiety, and restlessness.²⁶ In the word of Allah Al-Qur'an sura Ar-ar'd verse 28 which means: *namely those who believe and their hearts find peace in the remembrance of Allah. Remember only by remembering Allah the heart becomes peaceful (Qs. Ar-ar'd: 28).*

3. Spiritual guidance material with Dhikr therapy for people with mental disorders

The material delivered during spiritual guidance is light material such as an explanation of who God is, and how humans were created, what are human duties on earth, what are the deeds that humans must do and how to remember Allah, say the sentence *basmallah, tasbih, istigfhar, and sholawat*. Then the material about patience, patience is refraining from doing despicable actions. It can also be interpreted to control emotions in dealing with unpleasant situations.²⁷

Gratitude is also often used as material in this therapy. Gratitude is a feeling of joy and gratitude for all the blessings that God has given. One sign of gratitude is to mention the favors

²⁶ Amin and AL-Fandi, *Energi Dzikir*, 17–19.

²⁷ Syamsul Rijal Hamid, *Buku Pintar Agama Islam* (Jakarta: Bee Media Pustaka, 2017), 363.

given.²⁸ Alms are also often recommended, one of which is the smile alms, alms is to provide help both physically and mentally to people who need it. Every member of the human body can give charity.²⁹ The istighfar used in therapy is *Astagfirullah Robbal Baro yaa Astagfirullah Minalkhatoo yaa Robbii Zidnii Ilman Naafi'a Wawafiqii Amalan Makbulan Waahablii Risqoon waasi'awatub'alaina Taubatan Nasuubaa*.

By reading istighfar based on research by Dian Nugrahati, et al., it shows that there is a significant effect on anxiety before and after being given istighfar reading therapy, and there is great variability or effect produced by istighfar reading therapy on anxiety. Based on this study, it can be concluded that istighfar reading therapy has an effect on reducing anxiety levels in children.³⁰ While the prayer beads are chanted: *Subhanalah Walhamdulillah Wala ilaaha ilallah wallahu akbar*. The tasbeih sentence is part of the Dhikr reading, Dhikr is the key to practice to always know yourself to God so that when someone gets to know God (*ma'rifat*) the stronger his faith and love for God will be. The purpose of dhikr, among others, is that it will produce inner peace, stability of the soul, and can give enthusiasm to always work (good deeds), create calm, stability and enthusiasm (Al-Islam: 88). This goal is as stated in the word of Allah in the letter Ar-Ra'd verse 28: Meaning : “(namely) those who believe and their hearts become at peace with the remembrance of Allah. Remember, only by remembering the name of Allah does the heart find peace” (Surah Ar-Ra'd [13]: 28).³¹

While the sholawat used is sholawat Tibbil Qulub: *Allahumma sholli `ala Sayyidina Muhammadin thibbil qulubi wa dawa-iba wa `afiyatili*

²⁸ Hamid, *Buku Pintar Agama Islam* , 367.

²⁹ Hamid, *Buku Pintar Agama Islam* , 364.

³⁰ Dian Nugrahati, Qurotul Uyun, and Sumedi P Nugraha, “Pengaruh Terapi Taubat Dan Istighfar Dalam Menurunkan Kecemasan Mahasiswa,” *Jurnal Intervensi Psikologi (JIP)* 10, no. 1 (June 25, 2018): 33–41, <https://doi.org/10.20885/intervensipsikologi.vol10.iss1.art3>.

³¹ Kemenag RI, *Al Qur'an Dan Terjemahnya* (Semarang: Toha Putra, 2013), 367.

abdani wa syifa-iba wa nuril absbori wa dhiya-iba wa `alaalibi wa shobbibi wa sallim (meaning: O Allah, bestow mercy on our lord Prophet Muhammad SAW, as a medicine for the heart and its healer, health for the body and its healing and as a ray of sight for the eyes and their light. May sholawat and greetings be poured out also to his family and friends). Sholawat tibbil qulub means medicine or liver healer. This is also the virtue of sholawat tibbil qulub. The virtue of this prayer is generally found in the collection of dhikr of Majmu'ah wa Usbu'iyah: prayer of Tibbil Qulub has been tested (beneficial) to maintain a healthy body and is a cure for all physical and mental ailments.³²

This from remembrance therapy, according to spiritual guides the target to be achieved is to train speech (verbal) and memory for people with mental disorders. In the observations of researchers, the benefits of remembrance in people with mental disorders can be seen by changes in both behavior and speech.

A person who dhikr will feel some benefits, besides feeling inner peace, According to Wahab dhikr there are also other benefits, namely:³³

- a. Dhikr is a stipulation and condition for guardianship. That is, the lovers of Allah are usually always istikamah in dhikr to Allah. On the other hand, whoever forgets or stops his dhikr, he has released him from that noble degree.
- b. Dhikr is the key to other acts of worship. In dhikr contained the key to unlocking the secrets of other worship. It was acknowledged by Sayyid Ali Al-Mursifi that there was no other way to treat or cleanse the hearts of his students except to continue to do dhikr to Allah.

³² Lusiana Mustinda, "Bacaan Sholawat Tibbil Qulub Dan Keutamaannya Untuk Kesehatan," Detik.com, 2020, <https://news.detik.com/berita/d-5216027/bacaan-sholawat-tibbil-qulub-dan-keutamaannya-untuk-kesehatan>.

³³ Wahab, *Menjadi Kekasih Tuhan* (Jakarta: Serambi Ilmu Semesta, 1997), 87–92.

- c. Dhikr is a condition or intermediary to enter the divine presence. Allah is the Holy One, so He cannot be approached except by those who are holy.
- d. Dhikr will open the walls of the heart (*hijab*) and create perfect sincerity of heart. According to the Salaf scholars, *hijab (kasyaf)* there are two kinds *kasyaf bissi* (opening of eyes due to eyesight) and *kasyaf khayali* (opening of the veil of the heart so as to be able to know conditions outside the sensory realm).
- e. Reducing the mercy of Allah, as the Prophet SAW said, *“Those who sit for dhikr, angels surround them, Allah bestows His mercy, and Allah also mentions (boasts) them to the angels around them.”*
- f. Eliminate heartache. Tribulation occurs because of forgetting to Allah.
- g. Soften the heart, as explained by Al-Hakim Abu Muhammad At-Turmudzi “dhikr to Allah can wet the heart and soften it. On the other hand, if the heart is empty of dhikr, it will become hot with lust and lust so that the heart becomes dry and hard. His limbs are difficult (refused) to be invited to obey Allah.” In addition, dhikr can also eliminate various kinds of heart diseases, such as pride, joy, ujub, and likes to cheat.
- h. Deciding on the devil’s immoral invitation and stopping the lust of lust.
- i. Dhikr can resist disaster. Dzun Nun Al-Mishri, a well-known Sufi figure, once said, “Whoever does dhikr, Allah always protects him from everything.” In fact, among the salaf scholars there are those who argue that if a disaster meets people who make dhikr, it will deviate.

C. Conclusion

From several previous descriptions, the following points can be stated: First, in carrying out its duties and functions, the Jalma Sehat Kudus Foundation carries out Islamic Spiritual guidance by designing healing programs that are arranged systematically, continuously, and integrated with healing models. others in this case medical therapy and conventional therapy of personal humanity. Second, the method of Islamic spiritual guidance with dhikr therapy in dealing with mental disorders patients at the Jalma Sehat Kudus Foundation is the group therapy method and the direct therapy method. The group method is a method that is carried out in groups led by a spiritual guide, a spiritual guide as a guide for therapy activities will carry out several stages in this dhikr religious therapy, namely Introduction/understanding, Remember, Mention and Practice. Third, the implementation of Islamic spiritual guidance with dhikr therapy in dealing with mental patients at the Jalma Sehat Kudus Foundation, there are several stages, namely: (1) This preparatory stage is a stage where the supervisor assisted by nurses identifies problems, designs action plans, and solves problems. the. (2) The implementation stage, namely by reading dhikr sentences such as tasbih, istigfhar, and sholawat sentences using group therapy methods and individual therapy followed by people with mental disorders who have achieved 80% recovery and are carried out every day at 17:30- 19:30 with material about the nature of God, human duties, commendable and despicable morals, and gratitude.

The contribution of this research can make spiritual guidance with dhikr therapy as an alternative therapy for people with mental disorders. Suggestions for further research is to carry out research with broader subjects and different methods.

REFERENCES

- Ahyadi, Abdul Aziz. *Psikologi Agama Kepribadian Muslim Pancasila*. Bandung: Sinar Baru Algensindo, 1991.
- Alfita, Meyvi. “Pengaruh Terapi Dzikir Terhadap Kontrol Diri (Studi Kasus Pada Remaja Di LPKA Kelas 1 Blitar).” IAIN Tulungagung, 2018. <http://repo.iain-tulungagung.ac.id/id/eprint/7958>.
- Arifin, Isep Zainal. *Bimbingan Penyuluhan Islam*. Jakarta: PT Raja Grafindo, 2009.
- Bakhri, Khoerul. “Terapi Dzikir Dalam Mengatasi Perilaku Delinkuensi (Studi Kasus Pada Jama’ah Thoriqot Dusuqiyah Al-Muhammadiyah Di Yogyakarta).” UIN Sunan Kalijaga Yogyakarta, 2016.
- Bastomi, Hasan. “Implementation of Islamic Spiritual Guidance for People with Mental Disorders at the Jalma Sehat Kudus Foundation.” *Konseling Edukasi: Journal of Guidance and Counseling* 5, no. 2 (December 15, 2021): 196–212. <https://doi.org/10.21043/konseling.v5i2.12850>.
- . “Menuju Bimbingan Konseling Islami.” *KONSELING EDUKASI: Journal Of Guidance And Counseling* 1 No. 1 (2017). <https://doi.org/10.21043/konseling.v1i1.4434>.
- Fitra, M. Sandy, Arif Widodo, and Endang Zulaicha. “Hubungan Antara Faktor Kepatuhan Mengonsumsi Obat, Dukungan Keluarga Dan Lingkungan Masyarakat Dengan Tingkat Kekambuhan Pasien Skizofrenia Di RSJD Surakarta.” Universitas Muhammadiyah Surakarta, 2013.
- Hamid, Syamsul Rijal. *Buku Pintar Agama Islam*. Jakarta: Bee Media Pustaka, 2017.

- Hawari, Dadang. *Manajemen Stres, Cemas, Dan Depresi*. Jakarta: Fakultas Kedokteran Universitas Indonesia, 2001.
- Kemenag RI. *Al Qur'an Dan Terjemahnya*. Semarang: Toha Putra, 2013.
- Kumala, Olivia Dwi, Yogi Kusprayogi, and Fuad Nashori. "Efektivitas Pelatihan Dzikir Dalam Meningkatkan Ketenangan Jiwa Pada Lansia Penderita Hipertensi." *PSYMPATHIC : Jurnal Ilmiah Psikologi* 4 No. 1 (2017): 55–66.
- Massuhartono, and Mulyanti. "Terapi Religi Melalui Dzikir Pada Penderita Gangguan Jiwa." *Journal of Islamic Guidance and Counseling* 2 No. 2 (2018): 201–214.
- Mubarak, Wahit Iqbal. *Promosi Kesehatan Masyarakat Untuk Kebidanan*. Jakarta: Salemba Medika, 2011.
- Mustinda, Lusiana. "Bacaan Sholawat Tibbil Qulub Dan Keutamaannya Untuk Kesehatan." Detik.com, 2020. <https://news.detik.com/berita/d-5216027/bacaan-sholawat-tibbil-qulub-dan-keutamaannya-untuk-kesehatan>.
- Najih, Syihabuddin. "Mau'idzah Hasanah Dalam Al-Qur'an Dan Implementasinya Dalam Bimbingan Konseling Islam." Universitas Islam Negeri Walisongo Semarang, 2016.
- Nasir, Abdul, and Abdul Muhith. *Dasar-Dasar Keperawatan Jiwa, Pengantar Dan Teori*. Jakarta: Salemba Medika, 2011.
- Nugrahati, Dian, Qurotul Uyun, and Sumedi P Nugraha. "Pengaruh Terapi Taubat Dan Istighfar Dalam Menurunkan Kecemasan Mahasiswa." *Jurnal Intervensi Psikologi (JIP)* 10, no. 1 (June 25, 2018): 33–41. <https://doi.org/10.20885/intervensipsikologi.vol10.iss1.art3>.
- Observasi pra riset di Yayasan Jalma Sehat Kudus pada tanggal 13 Agsutus 2019

Riyadi, Agus. “Zikir Dalam Al-Qur’an Sebagai Terapi Psikoneurotik (Analisis Terhadap Fungsi Bimbingan Dan Konseling Islam).” *KONSELING RELIGI: Jurnal Bimbingan Konseling Islam* 4, No. 1 (2013).

Tantawi, A. Rafiqi. “Faedah Zikir Menyebut Nama Allah Guna Mengingat Nya.” *Buletin Taqwa* 3, no. 1 (2018): 1–4.

Undang-Undang Republik Indonesia Nomor 18 Tahun 2014 Tentang Kesehatan Jiwa

Wawancara dengan Heru Sutiyono pemilik Yayasan Jalma Sehat Kudus pada 13 Agustus 2020

WHO. *Investing in Mental Health*. New York: Department of Mental Health and Substance Dependence, 2003.

Yosep, Iyus. *Keperawatan Jiwa*. Edisi Revi. Bandung: Refika Aditama, 2013.