



Shalat (Prayer) as a Spiritual Guidance Technique for Patients with Mental Disorders in Jalma Sehat Kudus

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Abstract

This study focuses on the implementation of shalat (prayer) therapy, its impact, and the factors that influence the smooth implementation of prayer therapy. The shalat (prayer) service which in Islamic teachings is one part of the pillars of Islam, namely the five daily obligatory prayers, essentially also has a fairly broad function. The function is either worship, spiritual, psychological, as well as physical, and social. All of which will have an impact on mental health as a whole in the character of the personality of a Muslim. This research method is qualitative with applied research, namely research that aims to find knowledge that can be practically applied. Sources of data for this study were caregivers (Islamic therapy and health workers), founders of mental health rehabilitation centers and patients who were able to communicate with them. The results of this study are that the spiritual aspect is the key that will rebuild human psychological awareness, therefore re-potentializing the spiritual aspect through prayer therapy can help accelerate mental health recovery, and this will also be balanced with other Islamic spiritual guidance techniques to strengthen assistance for people with mental disorders. mentally.

Keywords: shalat, prayer, spiritual guidance, mental retardation

Introduction

The modern world is marked by the disappearance of the boundaries of space and time (borderless world) which has made life more complex, the faster the cycle of life. To expand human capacity to overcome time constraints, technological devices are made to increase competitiveness and add value for every human being to seize the

opportunities of life in the world (Haryanto. 2007 p. xv). However, every human being will encounter obstacles in competing, some are able to solve obstacles and some are unable to solve them. This condition causes humans to be increasingly depressed by the demands of meeting both individual and social needs.

Various crises that hit people's lives, have made the focus on curative problems, less attention to preventive things to keep mentally healthy. In addition, the level of education and limited knowledge about human behavior have an impact on the community's lack of sensitivity to help in the mental health sector (Siswanto. 2007 p.2). This is one of the reasons for mental rehabilitation institutions to play a role in curing community-based mental disorders. One of them is the Jalma Sehat Foundation which is located in the rice mill and drying area in Bulung Kulon Kudus village. One of the psychotherapy techniques uses prayer therapy, which is a mandatory task for humans who are Muslim.

There is one thing that people have realized about the existence of religion. Awareness that religion acts as a protector from the causes of problems (Hawari. 2005 p. 3). With religion, a person has faith in the pillars of faith and carries out his obligations in the pillars of Islam. So religion is one of the ways used to help people who have mental disorders.

Mental therapists are teachers, parents, siblings, spiritual guides, religious leaders and close friends who are commonly used as places to share their hearts and give good life advice (Mujib, et al. 2001: 208). A mental therapist who focuses on assisting someone who is having problems with his mental condition, struggles in the world of psychotherapy. As with psychotherapy that is generally known to the public, specifically, Islamic psychotherapy is the same. It's just that Islamic psychotherapy bases its concepts and theories on a religious approach, which does not merely provide psychological therapy, but also restores individual awareness of spiritual values to build a healthy mental balance with psychological awareness. Islamic psychotherapy helps individuals to increase awareness of human relationship with Allah swt, which will at the same time provide mental health as a whole.

Spiritual guidance is provided for people who are mentally ill, as is done by the Jalma Sehat Foundation which treats people with mental disorders and mental disabilities with prayer therapy which is based on Islamic teachings based on the Qur'an

and the Sunnah of the Prophet. So humans who are Muslim by carrying out religious orders according to Islamic law will get happiness and feel peaceful, one of which is carrying out the prayer command which is the second pillar of Islam.

Prayer is a form of physical worship that has many benefits, both as a medium in getting closer to Allah as a vehicle for educating individuals or groups to become devout Muslims. As long as humans have a life, the obligation to pray cannot be abandoned, so sick people still have the obligation to pray (Basit. 2017 p. 182). Because prayer besides having the value of worship with the belief that it will get a reward, it also has the value of mu'amalah. So it's healthy because you have faith and do it in your daily life.

Referring to WHO, the definition of health is "...a state of complete health (status) physically, mentally (spiritually) and socially, and not just a state free from disease, disability and weakness..." (Siswanto. 2007 p.15). Meanwhile, mental health which is intended in this study is more focused on health with a religious perspective. This choice, apart from being consistent with the patterns developed in psychopathology and psychotherapy, is also in accordance with the evolving repertoire of Islam. Ibn Rushd for example in "Fashl al-Maqal" states, "taqwa is mental health (shihhab al-nufus). The statement shows that the dialectic of mental health has long been built by Muslim psychologists, who like it or not, must be made into the whole discourse of Islamic Psychology today (Mujib, et al. 2001 p. 136).

So, the Jalma Sehat foundation uses prayer to help cure mental disorders so that patients have a degree of mental health and also keeps the personalities of the patients accustomed to carrying out the pillars of Islam, including carrying out the obligation of fardhu prayers. Awareness as Muslims and istiqomah performing prayers can help the recovery of mental disorders of patients, with the hope that patients can also carry out other religious activities with the guidance of spiritual caregivers/guides. And many patients have felt the benefits of praying together with a spiritual guide or with fellow patients who are already able to become priests.

Spiritual guidance for prayer in healthy life is an effort to make patients aware of religious beliefs to be actualized in carrying out the pillars of Islam. Prayer is a religious activity carried out by patients in mental health rehabilitation centers to obtain health degrees that include biopsychosociospiritual aspects.

This study focuses on the implementation of prayer therapy, its impact, and the factors that influence the smooth implementation of prayer therapy. Theoretically, researchers have explained that prayer, which in Islamic teachings is one part of the pillars of Islam, namely the five daily obligatory prayers, essentially also has a fairly broad function. This function is religious, spiritual, psychological, physical, and social. All of which will have an impact on mental health as a whole in the character of the personality of a Muslim.

On the other hand, human life is complex and experiences dynamic experiences, both pleasant and sad, creating a variety of phenomena for many human problems. While every human being also has a different mental capacity in responding to the problems of his life as well as the problem of the background of life which is also different for each individual. In the end also gave birth to various phenomena of psychological problems in each individual.

Islamic psychotherapy seeks to answer and help find solutions to human psychological problems with a therapeutic way that refers to the instructions of the Qur'an and the Sunnah of the Prophet Muhammad. The concept of Islamic psychotherapy which is based on understanding the source of triggers for psychological problems or mental disorders is the problem of weak mental conditions. This can be seen from the inability of the mind's power to think in a healthy and positive way, the inability of the emotional power to reach the essence of meaning and value in every life event as well as negative impulses, or excessive imagination and imagination that have the potential to weaken mentally when a person is faced with reality. that do not match their expectations or wishes.

Prayer therapy will be a psychotherapy technique for the healing process or a person's recovery from mental disorders. Seeing so many various benefits of prayer for the balance of mental health of a Muslim. This study will describe the pattern of implementation of prayer therapy for people with mental disorders by including identification in determining people with mental disorders who can be conditioned to receive prayer therapy and stages or special guidance models so that sufferers can participate in prayer therapy. This is important to study considering that psychological problems require appropriate steps and foresight to apply them considering the severity of the mental disorders experienced. The study also includes the impact and factors that

influence the effectiveness of prayer therapy because this will be evaluation data to determine the extent of progress achieved after prayer therapy is given to people with mental disorders.

Method

This research method is qualitative with applied research, namely research that aims to find knowledge that can be practically applied. So that caregivers and therapy can use the prayer approach as Spiritual Guidance in Jalma Sehat Mental Rehabilitation. Those under the Jalma Sehat Foundation are rehabilitation homes for people with mental disorders and mental disabilities. Informants in this study are the main sources and supporting sources. The main sources, obtained from observations by participating and in-depth interviews with caregivers (Islamic therapy and health workers), as well as the founder of the mental health rehabilitation center, can be asked for information, families, and patients who are able to communicate. Supporting sources, obtained from the surrounding community. This research is located in the mental health rehabilitation center in Bulung Kulon village No. 15 Jekulo District, Kudus Regency.

Theoretical review

Shalat (Prayer)

Etymologically. Salat means prayer, and in terminology means speech and work that begins with takbir, and ends or closes with the reading of greetings, with certain conditions. Prayer is one of the worship ordered by Allah subhana wa ta'ala, which consists of several words and deeds, beginning with takbir and ending with greetings, which are based on several conditions and pillars. Prayer contains elements of spiritual and physical activity, which have the effect of relaxing body and soul from all tensions and creating a feeling of peace and satisfaction (Cahyani 2014). Prayer can provide benefits to purify the soul and body in Q.S. Al-Ma'idah verse 6, prayer presents confidence and strength of the soul in Q.S. Al-Hijr, verses: 98-99, prayer grows courage and determination in Q.S. Al-Ma'arif, verses 19-23, prayer fosters honesty, sincerity and obedience in Q.S. Al-Bayyinah verse 5, prayer fosters a dynamic and passionate and happy soul in Q.S. Al-Jumu'ah verses 9-10, prayer gives birth to a pleasure in Q.S. Al Baqarah verses 45-46.

The obligatory conditions for prayer consist of Islam, puberty, intelligence, purity from hadith and unclean things both small and large. The conditions for valid prayer are purity from hadith, both small and large hadiths; clean the body, clothes and place of prayer from najis; cover the genitals; prayer time has entered; and facing the Qibla.

Spiritual Guidance

Spiritual guidance literally consists of two syllables, namely guidance and spiritual. The word guidance in Indonesian provides two basic meanings, First, to provide information, namely to provide knowledge that can be used to make decisions, or to give something by giving advice. Second, directing, leading to a goal. A goal that is only known by the person who directs and who asks for direction (Siradj, 2012). Crow & Crow stated that guidance is assistance given by a man or woman, who has an adequate and well-trained personality to individuals of every age for (Prayitno & Erman, 2024). Spirituality is a part of the body that is very difficult to describe, but if the author defines spiritual or spirit, then the spirit is an important aspect in the continuity of human life without which humans cannot live or move.

Spiritual guidance is closely related to religion, in this article the focus is on Islam. Etymologically, Islamic spiritual guidance is spiritual guidance according to Islam. Meanwhile, in terms of terminology, Islamic spiritual guidance is an approach to mental and spiritual care services based on Islamic teachings that are shown to individuals or someone who is sick (Izzan and Naan, 2019).

Spiritual guidance is the process of providing assistance to individuals in the form of information, plans, and actions through oral and written sources from the Qur'an and hadith in overcoming the difficulties faced related to individual spirituality, in order to get a feeling of patience in dealing with problems that lead to safety and security. individual peace. Islamic spiritual guidance can be interpreted as a process of maintaining, managing, maintaining spiritual and human activities, in order to remain in natural situations and conditions in order to manifest belief, patience, trust in trying to face problems, undergoing the gift of blessings in the form of health.

In recent discoveries, spirituality as the spiritual center of humans occupies a very important and decisive position for the safety and welfare of human life in this

world and the hereafter. In Islam the position and existence of the spiritual is undoubtedly very important because the spiritual substance in Islam is the image and spark of God that he breathes, not what he creates as the body. As a result, humans think that the center of life is the body with reason and logic being everything, forgetting that the human spirit is the core of life, and it is the spirit that will return to the natural origin of human life (Arifin, 2017).

The goal to be achieved through Islamic guidance and counseling is that the nature given by God to individuals can develop and function properly, so that they become kaffah individuals, and are gradually able to actualize what they believe in in everyday life, which appears in the form of obedience to Allah's law in carrying out the duties of caliphate on earth, and obedience in worship by obeying all His commands and staying away from all His prohibitions. The purpose of this guidance and counseling is to increase the faith, Islam, and ihsan who are guided to become a complete person. And in the end it is hoped that they can live happily in this world and the hereafter (Sutoyo, 2013).

According to Az Zahrani, the purpose of Islamic spiritual guidance is divided into two, namely general and specific goals. The general goal is to foster a consistent attitude towards Islamic teachings. In addition, so that the individual has an awareness of his existence as a creature of God and has mental health. The specific objectives are as follows: a) fostering a strong faith in the soul so that it is able to make the soul feel safe, calm, content with everything that is destined by Allah and also mentally healthy. b) provide good role models based on the basic rules that have been set by Allah. c) respecting human dignity based on noble character. d) provide the counseling process in ways and methods that are lawful (not using magic or anything else) (AzZahrani, 2005).

Mental Disorders

Mental disorders according to the Indonesian Ministry of Health in Fajar (2016) are a change in mental function that causes disturbances in mental functions that cause suffering to individuals and obstacles in carrying out social roles. Mental disorders or mental illness are difficulties that must be faced by a person because of his relationships with other people, difficulties because of his perception of life and his attitude towards himself.

Mental disorders are a manifestation of a form of behavioral deviation due to emotional distortion so that it is determined to be inappropriate in behavior. This happens because of the decline in all mental functions. Mental disorders include disorders that affect one or more mental functions. Mental disorders are brain disorders characterized by disruption of emotions, thought processes, behavior, and perception (sensory capture). This mental disorder causes stress and suffering for sufferers and their families (Stuart, 2007).

Mental disorders can be caused by internal factors and external factors. The causes of mental disorders from internal factors include organic factors, neurological disorders, and disorders of the brain. The causes of mental disorders from external factors can come from unsatisfactory relationships with other people such as being treated unfairly, being treated arbitrarily, losing a loved one, losing a job and so on (Sutejo, 2017). The main symptoms or the most prominent symptoms in mental disorders are in the mental or psychological elements, but the main cause may be in the body (somatogenic), in the social environment (sociogenic), or psychologically (psychogenic) (Maramis, 2010).

Nasir & Muhith (2011) explain the signs of mental disorders, namely cognitive disorders, attention disorders, memory disorders, association disorders, judgment disorders, thought disorders, awareness disorders, volitional disorders, emotional and affective disorders, and psychomotor disorders. The Diagnostic and Statistical Manual of Mental Disorders (DSM) (2013) released several categories of common mental disorders, including anxiety disorders, bipolar disorder, dissociative disorders, eating disorders, neurocognitive disorders, neurodevelopmental disorders, personality disorders, sleep-wake disorders, somatic symptoms, mental disorders. addictive and substance-related disorders, and trauma and stressor-related disorders.

Discussion

Implementation of Shalat (Prayer) as a Technique of Spiritual Guidance

There are many kinds of activities or forms of therapy in assisting those with mental disorders, from mild, moderate to severe categories of disorders. From those

who can participate in activities independently with awareness, there are also those who are forced.

Therapy at Jalma Sehat is not only in the form of psychological therapy through efforts to understand behavioral symptoms of mental disorders, and Islamic therapy, but also forms of therapy and social guidance that are unique to the Jalma Sehat rehabilitation institution. Even the empowerment of the potential for mental disorder patients who are referred to as santri is also a concern for the orphanage when among those who are already in the recovery stage, for example by entrusting them to participate in economic activities by selling merchandise in several locations that are considered safe for them, as interpreters. parking, working in the fields, masons and others. Involving economic activities for people with mental disorders or students who have started to recover has the aim of "happy to get paid". (Interview with Agus salim, 2-December-2020).

Various forms of therapy, of course in this discussion researchers will focus on the application of Islamic therapeutic practices in the form of prayer therapy in accordance with the focus of research. Although in one study of prayer therapy, there are many things that can be studied and developed as a form of actualization of Islamic psychotherapy related to treatment efforts for those who need assistance to achieve balance in their souls by carrying out congregational Maghrib and Isha' prayers directly by a spiritual mentor (Interview with Agus Salim, 2-December-2020).

The important thing that is the reason the orphanage applies prayer therapy is that prayer is one of the mandatory worship which is believed to have an important meaning for human life and also has an impact on mental health. Including those who experience mental disorders, so the orphanage establishes prayer as one of the media or therapeutic techniques to accompany patients. Moreover, the emphasis in the Jalma Sehat rehabilitation center is Islamic psychotherapy. And in prayer therapy begins with a bath to cleanse the body so that it is holy, followed by the pillars of ablution. So that healthy patients or students actually get perfect health. So that it is supervised and directed by a spiritual guide.

Agus Salim, as the spiritual guide and main companion in prayer therapy at Jalma Sehat, seeks to help Jalma Sehat's assisted subjects in getting closer to Allah SWT, remembering Allah more. Thus it will help speed up the healing and mental

development of the assisted subjects to achieve healing from mental disorders. Not only in prayer, even ablution activities which are a condition for the validity of prayer will become a media for mental training of assisted subjects, such as forming social behavior between individuals of assisted subjects because praying in congregation gives patients the opportunity to communicate and even joke with fellow patients, become more patient because they have to wait for each other. friends of students when they are going to pray in congregation, are responsible for the call to prayer and iqomat tasks that are carried out according to the prayer time schedule with loudspeakers that can be heard by everyone in the rehabilitation center for good health, and the familiarity that exists between students to motivate each other to heal disorders mental (Interview, 2-December-2020).

Researchers use the term *santri* for those who are the subject of Jalma Sehat rehabilitation assistance. The term *santri* is adapted to the orphanage, which does not use the term patient or mental disorder. This is intended to provide a sense of comfort and recognition as well as a form of appreciation for the existence of those who need to be accepted as normal human beings in general with affection. Because basically every individual does not want to be seen and treated as someone who is experiencing a mental disorder, even though in reality they are in a state of mental disorder. The term "*santri*" means that the recipients of the assistance in Jalma Sehat can behave like students who are obedient to their spiritual guide and are full of awareness in carrying out activities that have been programmed for their recovery.

The hope is that the term *santri* will have an effect on their emotional state and comfort so that they become easy to approach and receive guidance or therapy. This is as exemplified by the orphanage, Mr. Agus, the therapist at Jalma Sehat, when there are KKN activities from IAIN Kudus students who interact with the students as with other people in general, they are very happy and can accept the existence of students and are cooperative in various activities KKN. Also when there are students doing internships, there are guests who want to invite Ramadan activities: listening to lectures, breaking fast together, praying together and getting acquainted and communicating about light general knowledge.

There are several points that are emphasized in the application of prayer therapy at Jalma Sehat, as follows:

1. Target students who are given prayer therapy

The results of data searches related to the application of prayer therapy, that prayer therapy is actually aimed at all students who are the subjects of Jalma Sehat assistance. However, in reality not all students can be included in prayer therapy activities. There is a consideration that new prayer therapy can be done to those who can already be invited to communicate and are given guidance on obligatory worship for Muslims. Although their way of communication is still passive, they are able to respond and follow what the therapist says. This means that what is conveyed by the therapist can be captured and understood by the students to then follow the therapist's direction in performing the obligatory prayers in congregation. Although the therapist is also aware that the obedience of students who follow the prayer is also different in their prayer practices, such as some who just follow the prayer movements, some are able to recite the prayer readings, or even their movements are still not perfect. The most important thing is the willingness of students to follow the direction of the therapist to pray.

The habit of following the prayer repeatedly is expected to have a happy, comfortable and even calm impact. Because the students are expected to have awareness about carrying out obligations according to the pillars of Islam. Even though the demands or pressures are not carried out by the spiritual guide, the students from the time they start to hear the call to prayer already know that it is time for prayer so they rush for ablution while waiting for the iqamat and the imam to pray in congregation (Interview with Agus Salim, 2-December-2020).

2. Santri Prayer Guidance

Regarding the lack of students in prayer practice, the therapist explained that there is special guidance for those who still need prayer guidance. Usually the therapist directly provides individual guidance to students who need to complete the prayer service, according to the conditions and ability of the students to catch up. In this case, the therapist does not impose or does not target to be completely perfect for students in performing prayers. However, according to his condition and ability, it gradually becomes a habit that has an impact on his mental healing.

Sometimes there are also students who are not directed or without guidance, of their own volition they participate in congregational prayers (Magrib and Isha ') with

the priest as a spiritual guide. The therapist explained that generally for students who have received religious guidance long before and have developed the habit of praying, it will be easier to guide them because they already have memories of prayer activities, including joint dhikr activities. There is also the possibility that before experiencing mental disorders, they were less in their religious activities, they would need more time and intensive guidance, even from the very beginning, as when guiding early childhood in introducing prayers, setting an example and reminding them repeatedly.

3. Implementation of Prayer Therapy

The implementation of prayer is conditioned in two conditions. First, prayer therapy is carried out through congregational prayers at the time of Maghrib and Isha' prayers where Agus Salim (spiritual guide at Jalma Sehat mental rehabilitation) is the priest. Second, congregational prayers led by one of the students appointed by the therapist performed at the time of Fajr, Dzuhur, and Asr prayers. The appointment is of course aimed at students who, in the therapist's consideration, already have the ability to become priests.

According to the therapist, the appointment of santri to become priests aims to provide confidence and a sense of responsibility for the santri who become priests, as well as to motivate them to have self-confidence. This will have a very positive impact on supporting the healing process. For other students, prayer therapy in congregation led by fellow students will generate a social sense, namely respecting students who have been appointed by therapists and maintaining a sense of togetherness with other students and providing motivation to become other priests. Because students who have the opportunity to become priests as evidence of their level of mental healing have met the criteria for mental health, including: understanding the pillars of prayer, concentration, responsibility, and maintaining togetherness during congregational prayers (Interview with Agus Salim, 2-December-2020)

4. Impact of Prayer Therapy for Rehabilitation Santri Jalma Sehat

As the therapist hopes with prayer therapy given to students as a form of mental therapy, there are several conditions that can be identified as impacts or developments achieved by students. The therapist conducts intensive monitoring of the development of the mental condition of the students through several observable behaviors and when a discussion (group guidance) occurs after performing the Maghrib and Isha prayers.

The opportunity for group guidance was carried out at that time because the students had no social activities or outside the Jalma Sehat environment. Thus, the time is used as well as possible by therapy with the students to convey what they feel, want, will do and others. Spiritual mentors give advice to students to be patient, accept the life that Allah SWT has given with grace, carry out or achieve goals according to their abilities, communicate with the social environment, and always carry out worship contained in the pillars of Islam, especially diligent prayer.

Some of the conditions of students after receiving prayer therapy are as follows: *First*, gradually the awareness of oneself to perform the worship of prayer, either through direct or indirect directions, such as simply by hearing the signal that the time for prayer is coming, namely the sound of the call to prayer, immediately rushes to clean oneself and take ablution.

Second, there is an awareness of inviting fellow students to join in praying. This is a form of progress in social relations, the need to greet others and invite others to goodness, which means that good social interactions have also been established with fellow students, for example waiting or queuing for ablution.

Third, changes in behavior that are calmer, less aggressive, which indicate as one of the beginnings of regulating emotional stability as a lesson from positive energy through prayer therapy. The therapist explained that prayer can be a means for students to have a direct relationship with Allah SWT, and become a medium to get positive energy, spiritual energy to get direct guidance from Allah SWT. In addition to getting a sense of comfort, calm, wisdom and patience in dealing with various problems. So diligently praying can raise awareness that humans are creatures of God's creation and will ask (pray) for goodness only to Allah SWT.

Fourth, the establishment of togetherness with fellow students, tolerance and mutual respect, and an attitude of patience, discipline, through alternating ablution activities between students before praying and even helping friends if they know something is not perfect in the order of the pillars of ablution.

Fifth, forming good behavior habits, such as discipline, queuing culture, greeting each other with friends, mutual respect and respect, training in concentration in worship to follow the prayer priest, great hope of achieving the degree of solemn prayer.

Sixth, better mental and physical health. By diligently and istiqomah praying, physically all members of the body of the santri perform movements and psychologically training in concentration following the imam and spiritually feeling calm because the lafadz-lafadz from takbir to greeting are glorifying God with the meanings of goodness. So that the students can feel physical freshness, psychological pleasure, and spiritual happiness because of the belief in the reward of entering heaven after carrying out Allah's commands in the pillars of Islam (Interview with Agus Salim, 2-December-2020).

Factors that affect the implementation of prayer therapy

Implementation of prayer therapy in congregation with the priest, a spiritual guide at the time of Maghrib and Isha' prayers. The priest is a fellow santri at the time of dawn, dhuhur, and Asr prayers, it is hoped that they will form good habits for the students in the rehabilitation of the healthy life of Bulung Jekulo Kudus. The habit of disciplined prayer according to time is an external factor for the students with a program that has been designed by a spiritual guide. While awareness and growing a sense of pleasure with the arrival of prayer times are internal factors for students in performing prayer therapy for healing mental disorders.

The application of prayer therapy as a psychological therapy for students, assisted subjects with mental disorders is inseparable from the existence of several factors that also influence it. These factors are related to things that contribute to the effectiveness of prayer therapy in helping accelerate the development and healing process of students from mental disorders. Some of these factors are as follows:

First. The therapist's belief in the wisdom of prayer for mental health, including for the treatment of mental disorders. Therapeutic belief in Allah SWT and the therapist's basic knowledge of the values and meaning of prayer for human mental health are their own motivation and energy to assist students through prayer therapy activities. Indeed, there is no special technique, apart from regularly scheduling congregational prayer activities for students, but it has the effect of strengthening students' awareness of the obligation to pray as Muslims, as well as having a psychological impact on providing inner peace and fulfilling social needs for dhikr and

group discussion. In addition, there is great hope that prayer therapy will provide peace of mind for the students.

Second. Support and cooperation of therapists with companions to condition students so that they can participate in the congregational prayer activity program as an integrated unit with other therapeutic techniques carried out at Jalma Sehat, for example: bath therapy to clean and refresh the body after activities, change clothes therapy clean and holy and fragrant, ablution therapy to purify oneself before praying.

Third. Factors from the students themselves. According to Agus Salim's explanation (Interview, 2-December-2020) that the religious basis that existed in students before experiencing mental disorders affected the speed with which students responded and participated in prayer therapy activities. For students who have a strong religious basis, already have good habits and religious life, they will adapt easily and quickly. On the other hand, for students who from the beginning lack or are weak in their religious life, it will take longer time and more intensive individual guidance to be able to follow the directions in prayer therapy. So that internal factors are also influenced by the habits or background of the religious life of the students before experiencing mental disorders. So, besides being categorized as a mental disorder group, students are also categorized based on their experience or religious education before experiencing mental disorders.

Conclusion

Based on the impact of the application of prayer therapy on students, the subjects assisted by mental disorders at Jalma Sehat can be seen through behavioral symptoms that can be observed in the form of behavioral changes that are less aggressive, regularity in following the congregational prayer schedule, patient attitude in the culture of queuing for ablution, social interaction by greeting each other. and inviting fellow students to pray in congregation, respecting fellow students who are appointed to be prayer priests at the time of dzhur, asr and dawn prayers, facial expressions that are more radiant and calming, daily behavior that is more calm and focused. The changes are different for each santri according to the level of mild severity of mental disorders and background experiences of religious life. And this is also a factor that influences the extent to which prayer therapy has a positive impact on Jalma

Sehat students, externally a schedule of religious activities has been arranged and internal factors depend on awareness and belief in carrying out prayer services that get rewarded in the afterlife and tranquility by surrendering. to Allah the Almighty.

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