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The Role of Religious Guidelines in Increasing the Peace of The Inner Patients of Mental Disorders (Case Study at Healthy Jalma Rehabilitation Institute for Bulungkulon Jekulo Kudus)

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Abstract

Mental disorders are a collection of abnormal conditions, both related to physical and mental. At this time a lot of people affected by mental disorders, because of faith and mental weakness in dealing with problems in their lives. From these problems arise a state of stress and depression if someone does not have a strong mental and spiritual endurance. So that this study aims to determine the role of religious guidance carried out in improving the inner peace of mental disorder patients in a healthy Jalma Rehabilitation Center. The results of this study indicate that: *First*, religious guidance can improve the mental peace of mental disorder patients by mentors through various religious activities such as reading the Koran, prayer, and dhikr. *Second*, after getting religious guidance, patients with mental disorders feel more inner peace than before, this can be seen from the patient's independence, and the way of communication of patients who began to gradually improve. *Third*, supporting factors in mentoring patients with mental disorders include adequate facilities and infrastructure so as to facilitate religious guidance activities, while the inhibiting factor lies in patients who are difficult to participate in coaching activities.

Keywords: role, religious guidance, mental disorders, inner peace.

Introduction

Humans are one of God's most perfect creatures, both from the physical aspect, especially the spiritual one. Because of its perfection, to be able to understand, know deeply and totality requires specific expertise. And it is not possible to do without going through a long and careful study of "human" through the Qur'an and of course must be under the guidance and guidance of Allah Ta'ala, and paradigmatic to the process of growth and development of self-existence that is found in the Prophets, the Prophet and in particular the Prophet Muhammad (Bakran, 2002, p. 13).

Every human being would want happiness and the best in his life, instinctively and naturally that diverse human needs such as the need for mutual love, security needs, the need for a sense of success for hard work done, the need for freedom, the need for curiosity with a lot of learning . Although sometimes in reality it is not uncommon for humans to fail to meet these needs. Lack of gratitude for the gift of the creator and human nature, which always feel less to make humans frustrated and misdirected. This is what causes a person to be affected by mental disorders (mental illness).

We need to realize that physical health is also supported by mental health. A healthy mentality is a mentality that is able to interact with the creator god, his fellow creatures and able to interact with nature. At this time a lot of people affected by mental disorders (mental illness), because of faith and mental weakness in dealing with problems in their lives. From these problems arise a state of stress and depression if a person does not have strong mental and spiritual endurance. Weak faith is very vulnerable and easily afflicted by both circumstances. Primarily is the power of faith and piety will definitely produce inner peace so that it has a strong mental endurance and is strong in dealing with various problems of life and life. Because that is what to revive mankind to the nature of his nature, then humans need a religious guidance.

Guidance is a process of providing assistance to individuals carried out on an ongoing basis, so that the individual can understand himself so that he is able to direct himself and can act appropriately in accordance with the demands and conditions of the school environment, family, community and life in general (Sardi, 1995, p. 2). While the influence of religion in an individual's life is to provide stability, happiness, protection, success and satisfaction. These positive

feelings will further become an impetus for action. Religion in individual life aside from being a motivation and ethical value is also a hope (Jalaluddi, 2015, pp. 278-279). Such an attitude will be felt more deeply if it comes from beliefs in religion. So religious guidance is the process of providing assistance to individuals to realize their existence as a creature of God that should be in harmony with their religious life with the provisions and instructions of God, so as to achieve the happiness of living in this world and the hereafter.

Like the Jalma Sehat orphanage in the village of Bulungkulon Jekulo Kudus, it is a home that treats mental psychiatric patients. At the Jalma Sehat orphanage there is a religious guide who guides the patient to return to his true self and accepts the fate that befalls his life so that these mental disorders patients are expected to be conscious, healthy and active again like healthy people physically and spiritually in general. Based on this background the researchers wanted to examine the "Role of Religious Guidance in Increasing the Inner Peace of Patients at the Jalma Sehat Rehabilitation Institution in Bulungkulon Village, Jekulo Kudus".

Theory

Study Understanding Religious Guidance Islamic Religious Guidance can also be defined as the process of providing targeted, continuous, and systematic assistance to each individual so that he can develop his religious potential or nature optimally by internalizing the values contained in the Qur'an and As-Sunnah into himself, so that he can live in harmony and in accordance with the Qur'an and Sunnah (Amin, 2011, p. 23).

The focus of Islamic counseling in addition to providing improvement and healing at the mental, spiritual or psychological and emotional stages, such as expressions in the wayuzaakihim (purify them) firmann, then continue the quality of counseling material to education and the development of the values of revelation and philosophical methods. With the hope that after understanding revelation as a guide to life and living, the individual will obtain divine discourses about how to deal with his problems, anxieties and anxieties, make relationships both vertically and horizontally. With the ability and a mature understanding of the Al-Kitab / Al-Qur'an and Al-Hikmah, then the individual will automatically be prevented from being prevented from things that can damage and destroy their

existence and essence, both in the life of the world and life in the afterlife. That is the function of counseling in Islam or religious guidance, he does not only provide assistance or make improvements, healing, prevention for the sake of harmony in life and life in lahiriyah life but also batiniyah. Because in Islam every activity of life both related to reason, feelings (emotional) and behavior must be accounted for by each individual before his Lord both when living in the world and the hereafter (Bakran, 2002, pp. 218-220).

There are several methods used in the method of religious guidance whose targets are those who are in spiritual hardship caused by mental factors and within themselves in mental stress, disturbances of feeling and unable to concentrate or other factors originating from outside themselves, such as influence a living environment that shakes up feelings (such as being abandoned by a loved one) and other causes that often cause inner obstacles. To reveal everything that caused mental, spiritual, or causes that caused a lot of mental distress, then in an effort to hold religious guidance in Arifin's opinion. M.Ed, can use the following methods:

- a. Method Interview (interview) Is a way of obtaining psychiatric facts that can be used as a mapping, guided at certain times that need help. Interview here as one method to obtain information about something faced by clients and in the context of a personal approach to be more familiar and fairer. In its implementation the child will be given questions related to the problem at hand.
- b. Group Girence Method (group) By using a group of counselors or counselors will develop social attitudes, the attitude of understanding the role of a supervised child in the group will get a new view of himself from others. In this method, it is possible to give group therapy with a different focus from counseling individuals. The group here is certainly to beautify in the delivery of material, coordinating and for time efficiency. In practice, clients will be grouped according to the severity of the problem.
- c. Method which is centered on the client's state (Client-Centered Method) This is often called non-directive (not directing). In this method the basic view that the client as a round creature who has the ability to develop themselves. This method is suitable for religious counselors. Because it will better understand the situation. Clients who are usually sourced from feelings that cause a lot of

feelings of anxiety, psychological conflict and other mental disorders. This method is many in the individual approach and adjust the client's state of self.

- d. Directive Counseling Is the simplest form of psychotherapy, because the counselor directly provides answers to problems that the client is aware of is a source of anxiety. This method is not only used by counselors but also by teachers, walker social doctors and so on in an effort to achieve information about the state of the client. Implementation of this method is to use questions and counselors directly bear every implementation.
- e. Method of enlightenment (Executive Method) This method is almost the same as the client centered method only the difference is only in extracting the source of feelings that are felt to be a burden on the client's inner pressure and activate the strength or mental client (dynamic potential). By means of understanding the reality of the situation experienced by him. This method is known by. Suwand Willner who described religious counseling as "training the loner". Namely counseling needs to divert the client's perspective which is felt as a problem of his life to the source of the strength of inner conflict, enlightening the conflict and giving "insight" towards understanding why he feels inner conflict (Arifin, 1997, pp. 52-55).

In this case the counselor provides new insights about the true meaning of life and directs to forget the problems faced by giving client attention to the obligations that must be done in his life.

Definition of Inner Calm

Calm comes from the arrangement of words calm, calm which signifies not being disturbed by any circumstance. Calm itself comes from each individual feeling. The word inner itself in a large Indonesian dictionary that is meaning something that is in the heart, something that concerns the soul (feelings of the heart and others) besides that the mind is something that is hidden (invisible, invisible) is difficult to know (Rahmawati, 2017). So inner peace is a condition of the individual's feelings concerning the heart and soul of a safe, peaceful, calm and undisturbed human being.

According to Cholil Bisri inner peace can be obtained by the willingness to live together without having to hurt each other, physically and non-physically. Mutual respect, mutual awareness of the shortcomings and weaknesses of self and

put yourself in the right position and position others no more or less (Rahmawati, 2017).

Inner calmness is a factor that can affect the speediness of a patient's recovery, because inner calm is an impulse in an individual or the whole driving force both inside and outside the patient. Inner peace arises because of intrinsic factors, in the form of desire and acceptance of a condition that the patient is feeling and encouragement to try to recover quickly, while the extrinsic factor is the appreciation of good health services, and willing to obey prescriptions recommended by doctors. Inner peace is an element that cannot be left behind to accelerate the recovery of mental patients so that their mental health begins to improve as well.

Mental health is a state of mind that is always in a state of calm, security and peace. Efforts to find inner peace can be done, among others, through resignation (complete surrender to God). In the Qur'an there are quite a lot of references to surrender.

The factors that influence inner peace are:

- a. Biological Biological factors are various biological or physical conditions that can affect the development and function of individuals in daily life. This factor affects all aspects of behavior, from intelligence to stress resistance.
- b. Potency Potential is the ability that has the possibility to be developed or the ability of someone to develop a thing. God has given physical and spiritual as well as basic human qualities (which can be both positive and negative tendencies). God gives freedom to every human being to choose his life path
- c. Influence of heredity (heredity factor) Scientific facts discovered by scientists, about how physical properties and physical states are inherited, have been explained in the Qur'an long before scientists did research. Therefore, a normal soul will form a positive person and can give birth to a healthy heart or soul.
- d. Sociology Sociology is an environment that is determined by the relationship between an individual and a social community, this relationship is associated with traditions, values, regulations and laws. A person's soul / heart can change due to environmental influences. Likewise the values adopted by a group of people will affect someone. In fact, often due to one's adherence to cultural values, many things that are contrary to religion are carried out. Thus,

sociology has a great influence on the human soul / heart. If the deeds are done not because of Allah, then someone will not get pleasure and blessings from Him.

- e. Psychological Psychological is an environment that is influenced by mental conditions such as conditions of taste, responsibility, tolerance, awareness, security, well-being and so on. Among the psychological effects on the soul / heart are the attitudes, behavior and treatment of parents.
- f. Spiritual Spiritual is having more ties to things that are spiritual or psychological than things that are physical or material. Spiritual is the awakening or enlightenment in achieving life's purpose and meaning. Spiritual is an essential part of overall health and well-being. Spiritual is also an influence related to the aspect of the heart / soul that holds fast to piety, seeing goodness, truth and justice as well as detracting from bad, evil and injustice.

Based on the explanation above, many factors can affect the human soul / heart. A person's soul or heart can be affected if the individual is in a condition that is far from the value of piety to God, then the individual will feel restless or an uneasy heart. If someone who always fertilizes his heart by remembering Allah, the soul / heart will get protection from everything that can influence it by God and his soul will be healthy (Rusdi, 2016, p. 99). According to Rusdi the aspect of calmness is divided into two, namely:

- 1.) Al-Sukun (peace)
 - a) Receiving calm (passive), Serenity over what is felt.
 - b) The ability to calm the heart
 - c) Obtained by cleaning the heart
- 2.) Al-Yaqin (belief)
 - a) Leave doubt (active)
 - b) The truth of what is thought
 - c) Ability to give enthusiasm
 - d) Obtained by seeking knowledge and truth

Based on the above aspects it can be understood that the aspect of Al-Sukun in the form of peace in the heart or mind of a patient such as when the patient feels relieved, does not feel anxious, anxious and sad again, feels

comfortable with his environment, the patient can feel grateful for the blessings given by the creator. While the Al-Yakin aspect is in the form of a strong conviction in his heart such as when a patient feels optimistic that he will recover from his illness, so he is always diligent in taking medicine and following religious guidance, confident that God will forgive all his sins and believe that Allah will give delicious in the servant if you want to try. so by knowing these two aspects, we can understand how a mental patient experiences inner peace.

According to Hamdani Bakran an indication of the presence of inner peace in a person is usually seen behavior, attitudes and gestures are calm, unhurried, full of consideration and calculation that is mature, precise and correct. He is not in a hurry to be a priori and negative. But he traces the lessons contained in each event and event that occurred (Bakran, 2002, p. 458). Like when you get a disaster, the thing to do is be patient, don't be easily discouraged and always think positively that God is planning things more beautiful and good again, if in our hearts we are able to embed these qualities then our hearts will be calm and will bring good behavior also.

Inner peace can also be characterized by having a clean heart, which is characterized by its clean or unfaithful creeds, always repenting to Allah and maintaining His rules, always fearing Allah even though he does not see Him, when called asthma of Allah, his heart trembles , be patient for the calamity that befell him, establish prayer and spend some of his fortune.

Mental Disorders

The results of a study can be said that mental disorders or mental disorders are a collection of abnormal conditions, both related to physical and mental (Sutoyo, 2013, p. 80). The abnormality is not caused by the pain of damage to parts of the body, although sometimes the symptoms are visible on the physical but more on the psychological or spiritual human.

According to Sigmund Freud, mental illness is caused by depressed symptoms that are in the unconscious layer of the human soul. There are some people who experience stress, emotional experiences and inner battles that cause themselves to suffer mental / mental disorders. Symptoms of mental disorders can be known from three things:

a. Think bad of yourself and others

- b. Behave inappropriately
- c. Feeling miserable yourself

People who suffer from mental disorders always perceive themselves and their environment with bad perceptions and try to condition the reality they face with bad perceptions. Because of that, there arose his behavior which deviated in the view of humans and felt his soul depressed and suffering due to anxiety that arises and his inner conflict (Farida, 2011, p. 117). This condition weakens his ability to decide on things in general, is unable to carry out his responsibilities and is unable to foster harmonious relationships (both with himself and others).

Hamzah Ya'qub (Mursalim, 2007, p. 60) in his book *The Level of Peace and Happiness of Believers* describes 10 kinds of mental disorders which are as follows: nifaq, hasad, khauf / anxious / phobi, cowardly, grief, weakness, laziness, miser, miser, arrogant, cruel. Some types of mental disorders as explained above, if not treated seriously will give rise to various kinds of damage. Hamzah Ya'qub (in Mursalim, 2007: 63) presents some of the bad consequences of this mental disorder, namely as follows:

- a. Undermine serenity so that it cannot enjoy the peace of life which means harming and undermining happiness.
- b. Abstain from God, someone who is mentally disturbed has a despicable behavior and is clearly not in God's favor because all despicable behavior gives birth to acts of wrath that are angry with God.
- c. Frustration and paralyzing work power, someone who has a mental disability working power is paralyzed and unable to do something important and valuable in development.
- d. Damaging the body, mental disorders can cause physical illnesses, such as heart, kidney, blood pressure, nerves, lungs. These disorders cause people to not eat well and cannot sleep.
- e. Cause psycho-neurosa and psychosis, if mental disorders last for a long time and chronic without treatment and healing efforts, then it increases to be dangerous not only to himself but also other people with the onset of a mental illness called psychoneurosa. If the disease is getting worse with marked behavior dangerous to others and unable to understand the realities of life, then he has fallen into a psychotic illness aka crazy.

Meanwhile, according to Hamdani Bakran, the bad effects of mental disorders are as follows:

- a. The soul loses power and energy to encourage actions, actions and struggles in order to uphold the attitudes, behavior and potential of muthmainnah (calm, peace, and good manners), the potential of radhiyah (meridhai or graceful) and the potential of mardhiyah (blessed by Allah) .
- b. The mind has lost the power and energy to contemplate, think about and analyze the secrets of Allah's verses, both those written in the Koran and those written throughout the universe.
- c. The heart has lost power and energy to capture and receive guidance, irshad, hunches and inspiration. In fact he could not reveal the verses and secrets of divinity in a kasyaf (revelation of the supernatural). As a result the heart has died and lost love, tolerance, tenderness. In fact he was cruel, sadistic and cruel.
- d. Sensory loses power and energy to capture objects from the essence of the verses of Allah, the nature of phenomena and events that occur in their environment.
- e. The body loses power and energy to stand firm in applying essential repairs, truth, usefulness and safety. The result is a very strong body doing destruction, lying, destruction and deception.

Discussion

Religious guidance is a process of providing directed, continuous, and systematic assistance to each individual so that he can develop his religious potential or nature optimally by internalizing the values contained in the Koran and As-Sunnah into himself, so that he can live in harmony and in accordance with the Qur'an and Sunnah (Amin, 2011, p. 23).

From the above data that the treatment carried out in a healthy jalma rehab home uses medical and spiritual methods in the form of religious guidance, with collaboration between the two it will facilitate the healing process. This is consistent with the quote from Farida's book.

"From the results of research conducted by medical experts, it can be concluded that religious commitment is related to its benefits in the clinical field (religious commitment is associated with clinical benefits). It turns out

that what Snyderman said is true, namely that medical therapy alone without prayer and remembrance is incomplete, whereas prayer and remembrance without medical therapy are ineffective. In the teachings of Islam a person who is suffering from both physical and psychological illness is required to try to seek treatment from an expert (doctor / psychiatrist) and is accompanied by praying and dhikr, as stated in the hadiths that have been mentioned (Farida, 2009, p. 22)".

The process of religious guidance has been carried out well by religious counselors in a healthy jalma rehabilitation center, this is evidenced by the existence of activities that are self-conscious patients who human beings created by God, by getting closer to God, then over time with God's permission this patient will realize his true identity.

The function of religious guidance includes:

- a. Directing the individual to be able to understand what the meaning of tests and calamities in his life, so they can take the wisdom.
- b. Helps repair and heal at the mental, spiritual or mental and emotional stages of humans.
- c. Helping people to be able to live in harmony both physically and spiritually in the world and in the hereafter in accordance with the provisions of the Islamic religion (Bakran, 2002, p. 220).

To review the function of the religious guidance, the counselor uses religious therapy with the lecture method. Because in every religious guidance activity carried out the supervisor always gives lectures in the form of motivation, advice to always be grateful and be patient and stories about the trials experienced by the prophet and guardian, this is told so that it can be used as an example for patients so that they are not discouraged in running life this, and they must be sure that they can change for the better. The forms of religious guidance carried out at the Jalma Rehab Clinic are:

1. Praying in congregation after sunset

This activity starts from the patient who is having evening prayer, then the praise of solawatan waits for the supervisor to come to lead the prayer, and after the prayer continues the remembrance. By training patients to congregate when

praying, then this can make them discipline of time and build togetherness among peers.

2. Recitation dhikir

The lafaz of dhikr which can be practiced in order to overcome mental disorders are as follows:

- a. Astaghfirullah Istighfar is an attempt to cleanse and humble themselves before God. Istighfar is a manifestation of the desire to repent of all mistakes and sins. This is the first key to a solemn communication with God.
- b. Subhanallah In contrast to istigfar, the subhanallah sentence focuses on praising God. This is where we are just starting the real remembrance, and this is the true meaning of remembrance, namely remembering the Essence of Allah with all His attributes. According to the interpretation, remembering Allah when standing, sitting and when lying down, means remembering Allah in any condition, while according to Ibn Abbas, the intention is to perform prayers in these circumstances according to ability. This statement confirms that human activities are always in the three positions above, namely standing, sitting and lying down. And remembering Allah by remembering His power and obedience is a human obligation in undergoing each of its activities.
- c. Alhamdulillah This reading contains the meaning of affirmation to ourselves to not only dismiss negative thoughts about God, but instead only think positively about Him. By understanding and absorbing the meaning of prayer beads, then followed by tahmid, we have instilled in the soul a positive, optimistic and hopeful attitude towards Allah for our future. These words can be a source of mental strength in dealing with life. That's why faith in God makes us steadfast and not easily discouraged in this life journey. And this is one meaning of the promise of Allah "Whoever is devoted to Allah, then He will make for him a way out (from all difficulties) and give him sustenance from the unexpected direction"
- d. Allahuakbar Lafazh takbir implies that human beings are small creatures, nothing big but Allah alone. The phrase Allahu Akbar is widely used when someone is praying. The point is to demean and shrink ourselves as small as possible in the presence of the Great Essence.

- e. La Ilaha illallah The meaning of la ilaha illallah is to eliminate everything from our consciousness except Allah alone. Nothing is there except Him who really exists. The step of destroying "ego" through the phrase Allahu Akbar is not perfect if it is not followed by "negation" of the self through the sentence monotheism. This monotheism sentence is passed down from generation to generation from previous prophets to later prophets. The substance of religion has never changed since the days of the first humans until the end of time. In addition to some of the above lafaz, Asmaul Husna can also be applied as a dhikr therapy for clients who experience mental disorders.

3. Sholawatan

The solawat that is taught in a healthy jalma orphanage includes the Tibbil Qulub prayer is a prayer that aims to calm the heart and mind, can be sung when the heart is restless, anxious or experiencing turmoil. In addition, the Tibbil Qulub prayer can also be read when the body is ill. This prayer is read in order to get the intercession of him the Prophet Muhammad, so that peace of mind and physical health are also given, then followed by the prayer of Abu Nawas or known as the poetry of Al I'tiraf, then the prayer of al-barzanji

4. Lecture

The lecture delivered by the supervisor in the form of motivational material, gratitude, patience in facing the life test, and sometimes tells the story of the prophet and roul about the life test he has ever experienced, so that patients can be used as examples and examples to always be grateful and steadfast in running the test given by the almighty power.

Like that a series of activities and readings carried out during religious guidance takes place, with the existence of this religious guidance proves that with the permission of God, humans who originally did not know their true identity can now regain consciousness to carry out their obligations as a Muslim.

Inner peace is a condition of the individual's feelings concerning the hearts and souls of people who are safe, peaceful, calm and not disturbed. According to Rusdi there are two aspects of peace of heart, namely, peace and confidence (Rusdi, 2016, p. 99). From the results of the research data, peace in the heart or mind of a patient such as when a patient feels relief, does not feel anxious, anxious and does not go on in sadness, feels comfortable with his environment, the patient

can already feel grateful for the blessings given by the creator. While the Al-Yakin aspect is in the form of a strong conviction in his heart such as when a patient feels optimistic that he will recover from his illness, so he is always diligent in taking medicine and following religious guidance, confident that God will forgive all his sins and believe that Allah will give delicious in the servant if you want to try. so by knowing these two aspects, we can understand how a mental patient experiences inner peace.

In addition to knowing that the patient has experienced inner peace can be seen from the communication that is smooth and connected when invited to chat, already aware of his obligations as a Muslim so diligently doing prayers, can be independent of their needs, and can even be invited to work either at the orphanage area and work outside the orphanage.

The following is one of the results of an interview with one mental patient who has calmed down.

"Before I entered the Jalma Sehat orphanage, I was often angry and unclear, sometimes I was worried because of the business fraud problem that I was involved in, but after I came here and was taught the readings of remembrance and reminded to read the Qur'an 'I feel calmer, more able to accept all the destiny given by Allah to me, here even though I am invited to dhikr to always remember Allah, sometimes I am told to call to prayer and lead al-promised ".

That was the short interview of the researcher with the researcher. And now after about 2 years in a healthy jalma rehabilitation center, he has calmed down, and he also works as a laundryman.

Research that has been done through observation and direct interviews with mentors to get data supporting factors from the smooth process of religious guidance activities is the fulfillment of facilities and infrastructure for the rehabilitation of healthy jalma, such as the existence of ablution places when going to carry out ablution, there are several Al-Qur'an when it will carry out recite the existence of Al-Barzanji's book when going to perform prayers followed by tahlilan activities, then there is a salon and mic that make it easy for patients to hear every religious activity, hear lectures from the supervisor, to echo the prayer call to prayer. With the fulfillment of facilities and infrastructure at a healthy jalma home, this will make the patient comfortable and calm in participating in religious

guidance activities, so that the knowledge gained and direction from the counseling will be accepted and carried out with pleasure.

In addition there are other supporting factors that can make the patient's health stable, namely work. With the job opportunities to make patients will fill their free time with the bustle of humans in general, so he feels that he has recovered and has a responsibility. In this healthy jalma home, patients who have attained inner peace will be declared cured by officers, but still by taking medicine and getting religious guidance. These patients who have recovered are able to be independent, communicate smoothly, and will be given responsibilities such as cleaning the place of a healthy jalma orphanage, washing dishes, participating in drying rice in Pak Heru's rice mill, and there are even those employed outside a healthy Jalma institution. work in a parking lot, some work in a laundrian, some work in a jenang.

Supporting factors that are no less important are patience and sincerity of the counselor in guiding patients, directing and realizing patients to return to their true identity again. With the intention of this kind of religious guidance activities carried out with a sense of sincerity, thulus, and hope to get help from God so that patients with mental disorders can recover.

While the inhibiting factor in a healthy jalma home is derived from a mental disorder patient. Where there are some patients who are still unable to study the Koran, so the supervisor has to give a special time for them to teach the Koran. Then the patient, who is sometimes hallucinating himself, suddenly talks and smiles to himself so that it irritates other friends. Then the clothes for prayer or religious guidance activities which according to the supervisor is not much, so hope that there will be donors who want to donate clothes for patients with mental disorders.

Conclusions

Every human being has a different problem, the way to address the problem is what distinguishes humans from other humans. Humans who are mentally weak and have faith will easily experience mental disorders. When humans have experienced mental disorders, he will feel anxious, scared, anxious, anxious and even he will forget his true identity. Religious guidance turns out to be able to awaken the human identity, because in essence we are getting closer to

the almighty power, we will feel a sense of calmness in our hearts. Activity in the form of prayer, remembrance, chanting and lectures can make our hearts feel clear and fresh in thinking. So that in carrying out our daily activities we will feel peaceful because we surrender everything to the almighty.

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