



Pesantren-based psychosocial-spiritual therapy

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Psychosocial-spiritual therapy, pesantren-based, people with mental disorders, drug addicts.

Abstract

Purpose – the purpose of this study is to identify the application of Psychosocial-spiritual in rehabilitation pesantren for people with mental disorders and for former drug addicts as well as to find the strengths and weaknesses of pesantren-based Psychosocial-spiritual.

Method – The research method used was qualitative descriptive with the subject of Pondok officials and the students. Data collection was through interviews, observation, and documentation. The research location was in a pesantren specific for people with mental disorders and drug rehabilitation. Data analysis techniques in this research interactive model include data reduction, data presentation, and conclusion.

Result - Psychosocial-spiritual therapy is related to some personality aspects, are psychology, social, and religion Psychosocial-spiritual therapy method found was andragogy, problem-solving, and psychosocial-spiritual.

Implication – Psychosocial-spiritual, which integrates psychosocial and psychospiritual, could support rehabilitation for people with mental disorders and former drug addicts.

Originality – This is the first research on psychospiritual therapy for people with mental disorders and former drug addicts.

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Kata kunci:

Terapi psikososioreligius, berbasis pesantren, ODGJ, pecandu narkoba.

Abstrak

Tujuan – Tujuan penelitian ini untuk mengetahui penerapan terapi psikososiospiritual di pesantren rehabilitasi bagi ODGJ dan mantan pecandu narkoba, serta menemukan kekurangan serta kelebihan terapi psikososiospiritual berbasis pesantren

Metode – Metode penelitian adalah deskriptif kualitatif, dengan subjek pengurus pondok dan santri bina. Pengumpulan data melalui wawancara, observasi dan dokumentasi. Lokasi penelitian dilakukan di jenis pesantren yaitu pesantren khusus orang dengan gangguan jiwa, rehabilitasi narkoba. Teknik analisis data dalam penelitian ini menggunakan model interaktif, yang meliputi reduksi data, penyajian data dan penarikan kesimpulan .

Hasil - Terapi Psikososiospiritual berkaitan dengan beberapa aspek kepribadian, yaitu psikologis, sosial dan religious. Metode terapi psikososiospiritual yang ditemukan yaitu metode andragodi, problem solving dan psikoso-spiritual.

Implikasi – Terapi psikososiospiritual yang merupakan integrasi dari psikososial dan psikospiritual ini dapat mendukung proses rehabilitasi pada ODGJ dan mantan pecandu narkoba.

Orisinalitas – Penelelitian mengenai terapi psikospiritual bagi ODGJ dan mantan pecnadu narkoba ini pertama kali diteliti.

Introduction

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Pesantren is an educational institution providing more religious knowledge (Islam) to its pupils (santri). Many people see pesantren or Pondok pesantren (Islamic boarding school) as one of the safest places for the learning process since with religious values, they would help the students in deepening religious values as well as keeping them from the shift of behavior in the modern era (Jamaluddin, 2012; Maesaroh & Achdiani, 2018). It is because the modern era is always marked by some development, one of which is technology. The development of technology certainly influences the character and people's behavior.

The modern era does not only influence the development of people but also the process of education. Pesantren, which was the center of Islamic spread and education at the beginning of its emergence, currently transforms into a rehabilitation center (Alawiyah & Handayani, 2019; Lestari, 2015). It means that Pesantren does not only play a role as a place to educate people to become healthy individuals spiritually but specifically provides therapy to make people healthy psychologically. Therefore, pesantren have a massive potential to perform rehabilitation as rehabilitation for drug abuse and people with mental disorders.

The prevalence of people with mental disorders in the province Special Region of Yogyakarta 2018 significantly increased to the second most in Indonesia. In 2013, it was 3% per mile; in 2018, it drastically increased to 10% per mile (the Ministry of Health of the Republic of Indonesia, 2018). In this case, the government should be more aware of handling people with mental disorders and former drug addicts, one of which is by working together with rehabilitation centers in the local region. Rehabilitation pesantren is one of the solutions to help former drug abusers and people with a mental disorder can be reintegrated into the community fully and productively.

This rehabilitation pesantren's service and assistance program combines psychology, social, and spiritual. The one unique thing is the therapy program performed on rehabilitation pesantren. Each has a unique method, such as prayer therapy, *ruqyah*, meditation, bathing in hot water with spices, etc. Other than rehabilitation centers prepared by the government, nowadays, people are interested in pondok pesantren as a rehabilitation place with a therapy approach that inclines more to religion (Alawiyah & Handayani, 2019; Lestari, 2015). Ahmad Razak (2013) explained that religious therapy called Islamic spiritual is a healing process of psychological disorder performed systematically and relies on Al-Quran and Sunnah. This therapy influences depression or other psychological disorders.

Psychotherapy is derived from two words psycho and therapy. Psycho means mental, and therapy means healing. Therefore, psychotherapy means mental healing (Amin, 2010). Psychotherapy could also mean healing, healing, and psychic disorder treatment through psychological methods (Rahayu, 2009). According to J.P. Chaplin, the Dictionary of Psychology suggests that psychosocial deals with social relations, including psychological factors (Caplin, 2006). According to Abu Ahmadi, social psychology is one of the scientific studies about the experience and behavior of individuals in their relationship with social situations (Ahmadi, 2007). Psychospiritual therapy is psychotherapy service/psychology counseling considering and utilizing values, faiths, and spirituality for changes and development. If someone has reached the highest point of his spirituality, he will feel free and peaceful (Suryabrata, 1983).

Psychosocial-spiritual is an integration and interconnection from the psychotherapy concept, psychosocial and psychospiritual. In the rehabilitation process, psychotherapy application is integrated with social and spiritual aspects known as psychosocial and psychospiritual. Psychosocial issues emerge from pressure, weight, or traumatic events, causing psychological and social changes in the individual that reciprocally influences both dimensions (Muzakki et al., 2016). This is considered one of the triggers of mental disorders in someone who will trigger maladaptive responses. Meanwhile, psychospiritual issues are closely related to mental symptoms dealing with a deity or belief and someone's mental imbalance (Fitriani, 2017). Psychology, social, and spiritual aspects are further integrated into Psychosocial-spiritual used as one of the approaches in providing therapy in rehabilitation programs. Integrating these three aspects aims to build strength and optimize self-adaptation effectively within the community by developing resilience and social and spiritual sensitivity (Razak et al., 2020).

Psychosocial-spiritual therapy can be carried out through 1) andragogy method by providing opportunities for patients to play the role and be actively involved in finding a solution for issues, optimizing psychological function and fixing it for better; 2) problem-solving, encouraging patients to identify and solve the psychological issue effectively; 3) psychospiritual relaxation decreases psychological tension by relaxing the senses and thoughts followed by dzikir (Razak et al., 2020). Besides, the management of Psychosocial-spiritual issues could also be overcome by increasing coping, spiritual efforts treatment, and improving social support (Armiyati et al., 2016). Psychosocial-spiritual therapy means providing assistance to heal Psychosocial-spiritual issues encountered by someone on the psychological, social, and spiritual aspects to optimize the potential and to prepare themselves to return to the community.

There are many Pondok pesantren providing rehabilitation for drug abusers (Syifa Yulinnas, 2021). Besides, there is also a different kind of pesantren compared to the one in general since most pupils are people with mental disorders and children with special needs (Markus Yuwono, 2021). One of the pondok pesantren in the Special Region of Yogyakarta that has transformed into a rehabilitation center used Psychosocial-spiritual therapy in handling their pupils with mental disorders and former drug addicts. Based on the initial observation, some pupils who graduated from this rehabilitation center have managed to live together with the community.

This research aims to identify the application of Psychosocial-spiritual therapy in rehabilitation pesantren for people with mental disorders and former drug addicts. Besides, this research will also find the weaknesses and strengths of pesantren-based Psychosocial-spiritual therapy. From some explanation above, the topic of psychosociospiritual therapy became interesting since pondok pesantren have gone more advanced following the development of humans. The psychosocial-spiritual concept is an interdisciplinary study that needs to be developed in the modern era.

Research Methods

The research that will be performed is qualitative. The method chosen is the descriptive qualitative research method. Qualitative research is chosen because the observer tries to explore further the application of pesantren-based Psychosocial-spiritual therapy. Data collection techniques will be done through deep interviews with the research subject, observation, and documentation. This research subject is the official of Pondok Pesantren and the pupil. The research

object is the application of Psychosocial-spiritual therapy. At the same time, the research location was specific pesantren for people with mental disorders and drug rehabilitation.

The data analysis technique in this research applied an interactive model, including data reduction, data presentation, and conclusion. The data reduction process was conducted by classifying and organizing the data selectively so that the data collected direct more on the research topic. Data presentation was conducted by combining the data collection result and the theory that became the foundation of this research. At the same time, the process of conclusion drawing was conducted by finding out the essence of the reduction result and the data presentation presented in the narrative text in the form of a research focus. The researcher concludes by providing an interpretation of the answer to the problem formulation that has been determined by the researcher about the application of pesantren-based Psychosocial-spiritual therapy as well as its strengths and weaknesses.

Results and Discussion

Psychosocial-spiritual therapy is a form of therapy or assessment tool used by social workers to intervene in someone known as a patient. As suggested by J.P. Chaplin that psychosocial refers to social relation that covers psychological factors (Chaplin, 2006). At the same time, Suryabrata explained that psychospiritual therapy provides special attention to the element of faith and spirituality for self-development (Suryabrata, 1983). The implementation of Psychosocial-spiritual therapy in Pondok Tetirah Dzikir emphasizes how psychological, social, and spiritual factors interactively influence the development of issues in identifying the aspect of someone's personality.

Personality aspects become one of the items identified at the beginning by Pondok Pesantren Tetirah Dzikir. This step was performed because if the personality aspects are not identified and not well-managed, it would have the potential to raise problems or mental disorders. This is highly correlated to Fitriani's opinion that the emergence of a mental disorder in someone will raise a maladaptive response. Meanwhile, psychospiritual issues are closely related to mental health symptoms related to a deity or belief and someone's mental imbalance (Fitriani, 2017). As for personality aspects identified and also the psychological, social, and spiritual needs of each pupil in Pondok Pesantren Tetirah Dzikir, as follows:

1. Psychological need. Such need becomes significant to be considered since what happens in Pondok Pesantren Tetirah Dzikir is how the process of the life of the pupil is always related to what is thought (cognitive), what is perceived (emotional), and what is conducted (interpersonal relationship). This psychological aspect is focused therapy treatment on fulfilling physiological needs, feelings of safety, social need, appreciation, and self-actualization.
2. Physiological needs. Such needs are food, drink, clothes, and a place to live, which have become the primary needs that the Pondok directly provides; even the food is provided by someone who cooks, and dirty clothes will be washed by someone and helped by volunteer pupils in Pondok Tetirah Dzikir. Pondok Tetirah carries all pupils' needs, and each volunteer of the Pondok has their duty to help heal pupils with mental disorders and former drug addicts.
3. The need for a feeling of safety. The need for a feeling of safety covers security needs and protection from physical and emotional dangers. This need could be obtained once physiological needs are fulfilled. The need for a feeling of safety in Pondok Tetirah Dzikir could

be obtained by interaction directly between the official or the *Kyai* (Islam religious leader) and the pupils. This is because the feeling of safety becomes the basic need of all humans and can only be obtained through warm relationships and self-confidence. Besides, *Kyai's* approach or direct interaction with the pupil would provide a feeling of safety and peace; he even makes the pupils feel appreciated; *Kyai* also made a religious humanist approach to all his pupils.

4. The religious humanist approach explained by *Kyai* covers the humanist religious approach that places humans as human. The religious humanist approach is an action to implement something to obtain one particular goal for the sake of common interest and to make someone's personality better.
5. Social need. This social need covers the need for love, a sense of belonging, socialization, acceptance, and friendship since. Humans are social creatures. Therefore, it is not surprising that humans need to socialize in their lives. This is because humans always need someone's help in living their lives. Social needs that occur in Pondok Tetirzah Dzikir are that they have a kinship. Family or relatives may visit them, even once a month they have routine activity of *manaqiban*. Pondok will invite the pupil's family and the surrounding community. Therefore, they could directly interact with their families. Besides, the community may also show their care to the pupils so they can feel loved by the surrounding people. In Pondok Tetirzah Dzikir, the pupils are taught to love each other. The lives in Pondok Tetirzah Dzikir provide the lesson to love each other since by loving each other, and they will feel safer and more comfortable around people who love them. One of the pupils who grow his love for his family, especially his father, and mother, directly felt such a feeling.
6. The need for appreciation. Likewise, this needs the need for dignity, which is the right to obtain and the obligation to reach or maintain acknowledgment from other people. Acknowledgement will be obtained by someone when they are successful in fulfilling their social needs. This need could be the ambition and motivation of each pupil. Pondok Tetirzah Dzikir would provide responsibility to the pupils who have been stable to also take care of those who are still unstable. This is given because *Kyai* wants to appreciate the stable pupils who have managed to a stable point. Volunteer pupil explains that they are happy and grateful to have been given the responsibility by *Kyai* to also play a role in treating unstable pupils by helping them with a mental disorder in an isolation room to have a bath. This has become their first experience because they have never been given responsibility and trust by Pondok pesantren directly. Besides, volunteer pupils must also take the pupil to the mental hospital if they require assistance.
7. The need for self-actualization. This need covers the need to develop the existing potential in them, the need to improve their capabilities as well as the need to be a better person. The need for self-actualization in Tetirzah Dzikir includes the provision of responsibility by *Kyai* to the pupil volunteer or stable pupils. Volunteer pupils given the responsibility by *Kyai* would bear a heavy mandate. It is because they have to be sincere and wholeheartedly take care of unstable pupils, especially those with mental disorders whose emotions are unstable. Volunteer pupil was given trust by *Kyai* because, on one side, those whose condition is stable also have a high responsibility to carry the job. Pondok Tetirzah Dzikir also has a career path for those who carry the responsibility and perform well in taking care of unstable pupils.

Those aspects are highly considered as the foundation for performing psychotherapy specifically to cure the pupil's mental. As suggested by Amin that psychotherapy has become a way to heal mental disorders (Amin, 2010). Psychotherapy is also applied by pondok pesantren Tetirzah Dzikir since, in general, many pupils have psychological disorders. As suggested by Rahayu that psychotherapy is other than just a healing method. It also treats psychological disorders through psychology (Rahayu, 2009). Besides the psychological aspect, Pondok Tetirzah Dzikir also very considers social needs. Such a psychosocial dimension becomes the foundation for therapy.

The social aspect constitutes a concept of inter-individual relations within the community that guides individuals to behave. In such a social aspect, there is social contact where someone establishes a close relationship, obtains acceptance from friends and support from friends, and is open within a group. An individual will show openness characteristics towards his group. In Pondok Tetirzah Dzikir, the pupils establish close relationships and learn to obtain acceptance from friends, even support or openness to each other.

The interaction performed by the pupils, especially victims of drugs, is freer to be able to adapt to other officials; since their a more stable psychological form, the drug victims understand more when they interact, or if they want to tell stories to the official, hence they are open to each other. Besides, *Kyai* also directly greets his pupil to create good interaction between *Kyai* and the pupils. It correlates with the social psychology concept explained by Abu Ahmadi. According to Abu Ahmadi, social psychology is a scientific study of experience and individual behavior in relation to social situations (Ahmadi, 2007).

Kyai as the caregiver of the pondok pesantren, considers all pupils, especially those with mental disorders and the victim of drug abuse, as familiar pupils who must be treated fairly so that they would feel at home and establish good relationships with each other as well as able to support each other so that their condition could gradually become stable. Besides social contact occurring in Pondok Tetirah Dzikir, there are also collective activities, working together, where the pupils are involved in group activities and exchange their thoughts for better personalities. Pondok Tetirah Dzikir also has a program of mentoring new pupils whom the official of Pondok and volunteer pupils directly mentor. They work together for one objective, which is to make all pupils feel at home and comfortable in Pondok Tetirah Dzikir. On the other hand, pupils are also required to join *Kyai* to deliver their da'wa within the community. By joining recitation activities outside the Pondok, the pupils mingle with the surrounding community, which is expected to share each others' experiences.

Ahmad Razak (2013) explains that Islamic spirituality is a process of healing from psychological disorders performed systematically and based on the Al-Quran and Sunnah. This therapy influences the handling of depression or other psychological disorders. Religious therapy strategy will increase the self-adaptability of the pupils. The spiritual process performed in Pondok Tetirah Dzikir Yogyakarta involves clairvoyant spiritual activities, such as feeling a close relationship with God or surrendering to God and praying. Some pupils said that the power of faith and prayers has positive effects. All pupils must join spiritual activities conducted by the Pondok to help them find the meaning of life, show more value in their personalities, and receive enlightenment in them. Besides, there are behavioral dimensions involving spiritual activities that could be observed, as well as religious material or attending religious rituals—for example, charity, social activities, etc.

Besides, in the spiritual aspect, Pondok Tetirah Dzikir also conducts *manaqiban* regularly as a monthly routine activity. According to *Kyai*, this *manaqiban* activity could be the parameter of someone's faith.

As for the therapy applied by Pondok Tetirah Dzikir, there are three methods, Andragogy, Problem Solving, and Psycho-Spiritual Relaxation. The objectives of the three methods were to develop the pupil's capability and provide relaxation to the mind using a Psychosocial-spiritual approach. Razak explains that psychological, social, and spiritual aspects are integrated to become Psychosocial-spiritual and used as one of the forms of approach in providing therapy to rehabilitation programs. Integrating these three aspects aims to build strength or optimize self-adaptation effectively in blending within the community by establishing resilience, social and faith sensitivity (Razak et al., 2020, Komarudin et al., 2022).

The andragogy method is somebody's way of viewing the learning process based on the reality that grown-up patients should be treated as adults. It means providing opportunities for the patient to play a role and be actively involved in finding a solution to a problem to optimize psychological function and fix it to improve (Razak et al., 2020). As applied in Pondok Tetirah Dzikir, the healed pupil and once they are willing to become a volunteer, will be given a responsibility by *Kyai* to supervise unstable pupils to provide opportunities for the pupil to process or to learn to find solutions when the unstable pupils relapsed. The pupils who become volunteers are divided into teams where each pupil is given a task or to handle their tasks based on the order of *Kyai*. Even the pupils have significant responsibilities until they care for unstable pupils and complete their job well. Even though the tasks were tricky, the volunteer pupil sincerely and wholeheartedly performed their job well in a team or individually.

Problem-solving method is also applied in Pondok Tetirah Dzikir. This method is used in studying by training to face various issues, either individual or group, to be solved by themselves or together. Pondok Tetirah Dzikir receives, takes care of, and guides many troubled people. Each pupil is to be able to maintain their daily lives and overcome their problems, especially for stable pupils. A stable pupil would be selected to be a volunteer. It also aims to train the stable pupil to be able to train their pupil who is not yet stable. It is in accordance with what was suggested by Razak that the problem-solving method encourages patients to identify and solve psychological problems they encounter effectively and efficiently (Razak et al., 2020). Each pupil who was not stable and left the Pondok without permission, s/he must admit his/her mistake and should be brave to take full responsibility for the mistake they have made. The pupil should be able to solve their problems, one of which is by dzikir for 40 days, and should sincerely and calmly do it. It aims to identify the problems and what causes the problems the pupils face.

Psycho-spiritual relaxation method is also applied in Pondok Tetirah Dzikir. This method could be the most effective since it may overcome anxiety, such as before activities, before bed, or even in the middle of activities by reciting zikr. The method of psycho-spiritual relaxation was performed in Pondok Tetirah Dzikir for all pupils in order to decrease psychological tension, followed by special prayers. Razak suggests that psychospiritual relaxation decreases psychological tension by relaxing the senses and thoughts, followed by dzikir recitation (Razak et al., 2020).

From the analysis of the research result, it can be identified that Psychosocial-spiritual therapy is applied theoretically and practically in Pondok Tetirah Dzikir. Psychosocial-spiritual therapy is a

holistic approach to curing and recovery, combining psychology, social and spiritual elements. This therapy acknowledges that an individual does not only consist of a physical dimension but also has emotional, social, and spiritual needs. The application of psychosoiospiritual therapy applied in Pondok tetirah dzikir involves the integration of the following aspects:

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1. Psychological Aspect: This therapy covers understanding and the processing of individual psychological aspects, such as identifying and overcoming stress, anxiety, depression, or other mental disorder. The method commonly used in this therapy includes cognitive, behavioral, and interpersonal therapy.
2. Social Aspect: Psychosocial-spiritual also considers social factors in individual recovery. It involves understanding the individual's relationship with their family, friends, and the community. This therapy involves social support, family therapy, and the community. This therapy could involve social support, family therapy, or other social intervention to help individuals to establish healthy and supportive relationships.
3. Spiritual Aspect: This therapy admits that the spiritual aspect is also a significant part of individual wealth. It does not have to be related to a specific religion but focuses on understanding and fulfilling individual spiritual needs. This therapy could involve meditation practice, personal reflection, searching for the meaning of life, or developing deep values.

Conclusion

Psychosocial-spiritual therapy is related to some personality aspects. Because the application of Psychosocial-spiritual therapy in Pondok Pesantren Tetirah Dzikir is conducted to overcome problems owned by individuals covering the aspect of Psychology, Social, and Spiritual aspects. The psychological aspect is related to what was thought (cognitive), what is felt (emotional), and what is conducted (Interpersonal relationship). In the social aspect, inter-individual relationship exists in pesantren. However, social contact with the community needs to be further improved. Meanwhile, in spirituality, the power of faith and spirituality are implemented as a means to overcome and adapt to mental disorders or drug addiction. Religious therapy strategy can improve the self-adaptability of each of us.

Psychosocial-spiritual Therapy Methods in Pondok Tetirah Dzikir found by the researchers are the Andragogy method, Problem-Solving method, and psychospiritual method that some therapy models used in handling pupils of the Pondok Tetirah Dzikir, Yogyakarta. In general, the therapy that is performed is more spiritual. However, there are some psychosocial element that is applied. It is because an individual is both an individual and a social creature. Therefore, establishing a pupil's characteristics as an individual who is healthy physically and mentally is also performed by integrating psychological, social, and spiritual aspects.

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