

The Intervention of Religious Mental Guidance Based on Islamic Education Management in Social Rehabilitation

Tubagus Syihabudin

Sultan Maulana Hasanuddin Banten, Islamic State University, Banten, Indonesia
Corresponding Author Email: 223625004.tubagus@uinbanten.ac.id

Eneng Muslihah, Sholahuddin Al Ayubi

Sultan Maulana Hasanuddin Banten, Islamic State University, Banten, Indonesia
Email: eneng.muslihah@uinbanten.ac.id, sholahuddin.alayubi@uinbanten.ac.id

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Abstract

Spiritual-religious in various forms can help individuals and communities implement mental health plans. Religious mental guidance is planning and implementation designed to relate to Islamic material or lessons with processes, methods, approaches, and evaluations. This study aims to propose an intervention model of religious mental guidance based on Islamic education management in social rehabilitation institutions, especially for clients with mental disorders, with the Integration of the Bio-Psycho-Social Model of Religion and Spirituality. The research uses a qualitative method with a case study at the Nururrohman Foundation in Banten, Indonesia. The collecting data with in-depth interviews and observation. Validation data use the triangulation technique. The content analysis using to data description from any literature. The research findings show that the Bio-Psycho-Spiritual approach with commendable morals is the main character and charity of the apostles and *al-Siddiqi*. Islamic education management is applied to fully implement Islamic teachings in the form of guidance, sound advice, motivation, and social-religious introduction in a close-knit family environment. The research implies that intervention in managing Islamic education starts from planning, organising implementation and evaluation, and strengthening religious mental guidance of monotheism, sharia, and morals at the social rehabilitation centre.

Keywords: Religious Mental Guidance, Islamic Education Management, Intervention, Bio-Psycho-Social Model, Social Rehabilitation

Introduction

Human mental health is a problem that is closely related to knowledge and insight. As a result, Islamic education plays a role in the mental and physical maintenance and fulfilment of human mental needs. The Islamic approach is to bring happiness to man, develop his talents and talents, and balance between human wants and needs so that there is no extremism of Islam

as a Divine religion that emphasises humanity rather than class, race, or human family. It is a universal standard that transcends all places and times (Hamidi et al., 2010).

According to research, many diseases are caused by human factors, including many behavioural and mental disorders caused by the inability of parents and educators to apply educational methods that suit the needs of all age groups, including children, adolescents, and adults. Thus, prevention, promotion of religious attitudes, and Islamic education all play essential roles in promoting mental health. Religious guidance in various forms can help individuals and communities implement mental health plans. These religiously inspired and human-centred teachings can help individuals, communities, and families (Weibel & Swanson, 2021). As a result, the role of the Islamic religion can assist humans in treating their mentality, preventing mental disorders, and fostering mental health conditions (Ariadi, 2013; Saputra & Fauzi, 2022).

In essence, efforts to develop the spiritual dimension can be made through religious teaching and stages of worship that instil faith and monotheism. A strong personality will be formed if this stage is carried out effectively. Ultimately it will bring individuals happiness and mental health, as well as the ability to realise their potential to the fullest (Masrur & Salsabila, 2021). His spiritual health education can be applied to mental health rehabilitation programs. All of these programs require firm intention and practice from the client. Al Ghazali's concept of happiness interacts with a higher dimension of power as a concept of spiritual health (Hasan & Tanjung, 2017). Cultivating, developing, and strengthening the values of faith, which are fundamental to human spirituality, in which the principles of their religion manifest attitudes and behaviour, is an endeavour in Islamic religious education. Islamic education also develops the sensitivity of students so that their attitudes and behaviour are dominated by deep feelings of Islamic ethical and spiritual values (Elihami & Syahid, 2018).

During the golden age of Islam, mental disorders were recognised as existing phenomena that required clinical evaluation and treatment, and they were classified and assessed systematically using rational judgment and observation rather than cultural beliefs based on supernatural causes (Mitha, 2020). Moral support in social interaction based on love, care, and affection is enough to build resilience and strengthen solidarity between family members (Santika, 2020).

In a world where humans carry out their activities with responsibility and awareness, the mental health of individuals is of particular concern, which can be investigated further. This is because a person's mental health can affect his heart, thoughts, and actions, making them essential (Mulyani, 2020). Family coping strategies, motivation, and knowledge can help families provide social support to the mentally disordered and play a role in their recovery (Eni & Herdiyanto, 2018).

Islamic education goes beyond theory and focuses on how Islamic religious values and teachings can be implemented in the lives of adolescents. In Islam, education covers various subjects, ranging from faith education to physical and mental education to moral education (Ratnawati, 2021). Islamic spiritual attention reduces stress. It is suggested that Islamic spiritual mindfulness therapy can be used as a psychotherapeutic intervention by nurses, especially mental health nurses (Munif et al., 2019).

In the management of social rehabilitation institutions, especially for clients with mental disorders, there are obstacles, including a lack of human resources, limited funds, limited facilities, and a lack of competence of assistants, which causes the social rehabilitation process to be ineffective (Naibaho et al., 2015; Ningrum et al., 2018). Social Institutions are service institutions/units that carry out Social Rehabilitation for one type of target to restore and

develop the abilities of someone experiencing social dysfunction to carry out their social functions (Nugroho et al., 2020).

As for the causes of the weak application of Islamic education as a preventive and coaching (constructive) effort, among others, the belief in worship, being close to Allah, and carrying out His commands to avoid mental anxiety and disturbance (Prima, 2020). The obstacles faced are the ineffective implementation of Islamic education for mental disorder clients in social rehabilitation institutions with various limitations so that management is needed to strengthen knowledge and understanding of Islam for clients. Sarujin (2014b) shows that there is no implementation of Islamic education management in orphanages; what happens is the dominant role of the orphanage caretakers.

Management challenges occur from social institutions, including lack of funding, the resignation of an employee, and lack of social workers and carers in the orphanage. Management challenges will trigger various impacts, such as a lack of effectiveness in providing services and a lack of client resources, especially regarding basic needs, weak service processes, and inefficient services (Rohimi & Suryani, 2020). In fulfilling the orphanage's needs, there is a lack of coordination between the institutions, whether managed by the government or the private sector, and collaboration with other institutions (Qamarina, 2017).

The next obstacle is the existence of limitations in the management of Islamic education for clients of people with mental disorders Sarujin (2014a) argues that there is no application of management of Islamic education in orphanages. What happens is the dominant role of the orphanage caretakers. For this reason, it is essential and urgent that implementing Islamic education management in orphanages or social rehabilitation must be pursued immediately (Sarujin, 2014b). In social rehabilitation institutions, care and care are provided, vocational guidance, assistance, and referrals, but no religious mental guidance (Jefri & Mubarak, 2022).

From the problems and explanations above, this study aims to propose an intervention model of religious mental guidance based on Islamic education management in social rehabilitation institutions, especially for clients with mental disorders with the Integration of the Bio-Psycho-Social Model of Religion and Spirituality.

Research Methods

The research uses qualitative with a case study approach. Qualitative research is a scientific method that aims to understand human problems in a social context by constructing a comprehensive and complex picture and presenting a detailed view of information sources (Creswell, 2014). A case study is a series of scientific activities carried out intensively, in detail, and in-depth about a program, event, and activity, both at the level of an individual, group of people, institution, or organisation, to gain in-depth knowledge about the event (Abdussamad, 2021). Usually, the selected events, from now on referred to as cases, are ongoing, real-life events, not something that has passed. This type of Case Study uses Retrospective, which allows for follow-up healing or improvement of a case (Salim & Syahrur, 2012). Researchers only provide input from research results.

The research took place at the Nururrohman Foundation social rehabilitation centre in Serang City for mental rehabilitation with a religious, spiritual approach. Primary data sources were obtained from interviews and observations, while secondary data were obtained from the literature. From data collection through in-depth interviews with rehabilitation centre managers and assistants for clients with mild mental disorders as informants. Data validation uses triangulation techniques: data collection, data reduction, data presentation, and

conclusions for data analysis with the stages of finding a conceptual model, data collection, presentation and report, codification, and identification of data and conclusions.

Results and Discussions

Religious Mental Guidance Intervention in Social Rehabilitation

The Nururrohman Foundation was founded in 1995 by KH. Sugianto is a social institution that has a mission to form people who have faith and piety to Allah SWT and build people who are healthy and strong physically and spiritually by caring and serving to help patients or clients with mental health disorders who are located in Kampung Sawah Luhur, Kemen District, Serang City.

KH, Sugiyanto's opinion about the activities at the Nururohman Foundation, said, *"the background of clients with mental disorders we have handled a total of 4000 people since 2009, while the main trigger is addicts to the abuse of narcotics and drugs. Therapy process provided in addition to using a health approach from the Serang city health office, we, as managers, use the Al-Qur'an and Shalawat therapy approach, which is carried out three times a week. The big activity was carried out at the birth of the child of Rasulullah Sayidatina Fatimah and Haul Sheikh Abdul Qadir Jaelani by inviting many people"*.

When attempting to employ mental health services, Muslims confront several problems, outlined in the most critical constructions by the idea map and the framework, respectively, for the future (Tanhan & Young, 2022).

The opinion of a client assistant with mental disorders, namely Ustad Nurul Hakim, who helped KH. Sugiyanto said, *"conducting healing therapy for clients by cleaning themselves, namely bathing and ablution, performing worship, Al-Qur'an and Shalawat therapy and social interaction. Religious mental guidance is carried out daily for mild mental disorders because it will help implement the mental guidance program"*.

In the observations made, it was found that the implementation of religious mental guidance with Islamic education was carried out through routine programs. However, in the management aspect of Islamic education, it was necessary to make efforts considering that the Nururrohman Foundation is a formal institution authorised by the government and helps the community related to the provision of therapy for mental health disorders. This is the opinion of Widyanti (2019) that without management in a formal institution, organisational goals will not be achieved optimally.

Since 2009 until now, the number of clients being treated has increased, requiring additional companions, infrastructure, and funds. Based on the results of interviews and observations, the researcher explains the process of social rehabilitation at the Nururrohman Foundation as follows

Stage 1: Conduct interviews with clients, families or carriers of clients for registration and data

Stage II: Coordinate with the Health Office and the Social Service for data collection

Stage III: The Health Office conducts mental health therapy for clients

Stage IV: Nururrohman Foundation conducts social and religious treatment

Stage V: Conduct an evaluation together with the stages that have been carried out

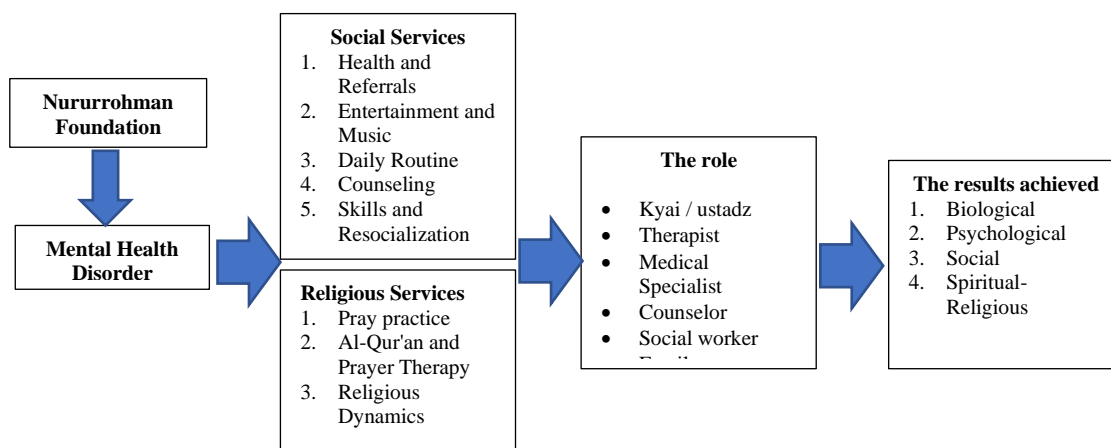


Figure 1. The Social Rehabilitation Process at Nururrohman Foundation

Religious lectures demonstrate a practical Islamic approach by inviting ustad or clerics interactively through invitations to follow what is ordered, including saying a prayer or two sentences of *shahadah*. Practically strengthening memory to Allah will support sufferers of mental health disorders regarding their true nature as human beings and servants of Allah. The impact of religious lecture activities carried out regularly gradually gives them self-confidence and belief in the religion they profess (Abu Khait & Lazenby, 2021).

There is an acceleration and decrease in the number of clients with mental disorders at the Nururrohman Foundation for Therapy; this is by the opinion (Saged et al., 2022) that religious guidance interventions play an important role in reducing patient anxiety levels among people with mental disorders. In general, religious practices prevent individuals from being subjected to mental disorders, namely anxiety and depression, in the family or rehabilitation centres. Thus, the greater the religious mental guidance intervention carried out, the faster the treatment or therapy for clients with mental disorders is expected not to experience high recurrence, so the family's role is needed to maintain and maintain their condition.

Religious mental guidance is planning and implementation that is designed to relate to Islamic material or lessons with processes, methods, approaches, and evaluations so that they can recognise, understand, live, and practice Islamic teachings to instil confidence in the mind and heart for the restoration of morals and build the soul and spirit.

Religious-Based Bio-Psychosocial Integration Model

To treat both psychological and spiritual issues, Islamic psychotherapy may involve the use of spiritual interventions. Many data suggest that people frequently turn to religion when coping with stressful situations and psychological and spiritual issues. This holistic and integrative production helps us understand how religion and spirituality affect mental and physical health. Interactions with biological, psychological, and social dimensions form the distinct disciplines of biology, the psychology of religion, and the sociology of religion (Hefti & Esperandio, 2016). The bio-psycho-social model described illustrates that a holistic approach to mental health must integrate elements of pharmacotherapy, psychotherapy, socio-therapy, and spirituality, as shown in Figure 2:

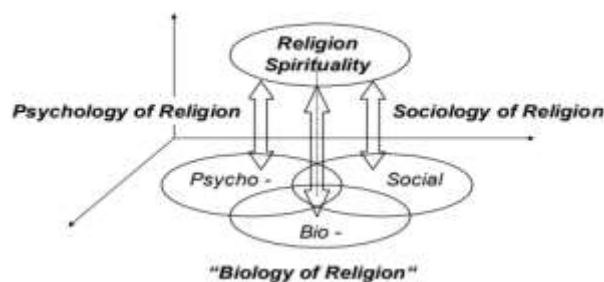


Figure 2. Integration Model of Bio-Psycho-Social and Spiritual-Religion (Hefti, 2011)

Islam psychotherapy is a modern therapeutic approach that aims to satisfy Muslim patients' changing psychosocial and mental health needs. This approach is based on comprehending human nature that incorporates spirituality into the therapeutic process. Based on Islamic theology, the Muhammad or Islamic advice system. Regarding the Modification dimension, Islamic counselling is comparable to conventional counselling, with Islamic beliefs and practices incorporated into the philosophy and intervention strategies. The Integrative dimension defines counselling as the integration of the principal aspects of conventional counselling with the fundamental aspects of Islam belief (*Aqidah*), worship (*Ibadat*), and sharia; in the context of this paper, Islamic counselling is defined as a type of therapy that integrates spirituality. Islamic counselling is thus an application of therapeutic interventions employing counselling approaches and spiritual interventions that are consistent with Islamic beliefs and practices (Rassool, 2021).

There are various models of Islamic psychotherapy, including the model created by Stephen Maynard and Associates. This model is based on the Quran, Sunnah, and Islamic Science of the Self as the basis for therapy. It is stated, "In our paradigm of Islamic Counseling, these concepts are derived from the Islamic Science of the Self (*Nafsiyat*), which was developed in *Tasawwuf* and included the concept of repairing the heart. In this framework, people are more than the sum of their bodies and minds (Cucchi, 2022). When problems arise, we often cannot solve them with our minds or bodies, so we must seek understanding by opening our emotions.

Practically, the mental health integration model with a religious, spiritual approach supports the same thing, among others. Raghavan et al. (2023) explain that four key themes were derived: attribution to intangible factors, relying on "God's will," prayer, and traditional healing. Than Uyun et al (2019) said that practising *tawba* and reciting *istighfar* helped them find solutions to various issues to psychological problems, some experienced better emotional connections with God, happiness, and acceptance, while others reported becoming more diligent and excited at prayer. Abdolahrezaee et al (2021) propose that the immanent component (including forgiveness, hope immanent, and experiences of sense and meaning dimensions) and religious-spiritual well-being influence mental health. A higher religious, spiritual, and well-being score reported lower mental symptoms, indicating better mental health. Aziz et al (2022) said there is a significant impact on patients using Islamic religion and spirituality within the psychiatric clinical practice. Islamic psycho-spiritual therapy effectively reduces craving withdrawal symptoms and mental health significantly.

In practice, this *istighfar* and repentance therapy is carried out in two meetings, different from what is planned in the module, which is carried out in three meetings. This is due to time constraints on the therapy provider. However, in practice, all sessions were given according to what was previously directed. The explanations above link the relationship

between the medical role and the religious approach so that mental health disorders arise from various perspectives, and there is pressure on oneself, creating instability in society (Sucahya & Sutarman, 2023).

The psycho-spiritual therapy approach integrates psychology with spirituality in understanding, predicting, and controlling human behaviour to improve physical and psychological well-being. Psychospiritual is a theory that combines psychology and spirituality, where the psychological dimension affects spiritual experience and vice versa; the spiritual dimension can influence psychology.

The psychology of religion seems to have begun to realise the potential and human psychic powers related to spiritual life. Then place the potential and psychic power as something important in human life. In addition, a new awareness grows regarding the relationship between potential and psychic power with attitudes and patterns of human behaviour. Psychospiritual is also related to psychology. A healthy soul is generally sourced from commendable morals. Otherwise, a sick soul comes from despicable morals.

Practically, the psycho-spiritual approach with commendable morals is the main character and charity of the apostles and *al-Siddiqi*. Conversely, despicable morals are the nature and work of Satan and keep people away from Allah SWT. Height, good morals, and the health of the soul, among other things, can also be maintained by maintaining the power of reason, the perfection of wisdom, the strength of anger and passions, and the obedience of these two powers to reason and religion.

Implementation of Islamic Education Management in Social Rehabilitation

Rehabilitation in its primary functions, among others, as a place for the dissemination of services, development of employment opportunities, social welfare information centres, a place for referrals for rehabilitation services from rehabilitation institutions as below (in the referral system/referral system) and a place for skills training for those with disabilities (Eagle et al., 2019).

Social rehabilitation homes are formal institutions, so the role of management is essential in an institution achieving the expected goals; this requires necessary instruments so that the process achieved is by the stages and resources it has. For this reason, Carpenter et al (2012) explained that management is a heavy vehicle in determining the steps of planning, organising, leading and controlling.

Planning	Organizing	Leading	Controlling
1. Vision & Mission 2. Strategizing 3. Goals & Objectives	1. Organization Design 2. Culture 3. Social Networks	1. Leadership 2. Decision Making 3. Communications 4. Groups/Teams 5. Motivation	1. Systems/Processes 2. Strategic Human Resources

Figure 3: Management Framework (Carpenter et al., 2012)

Islamic education is also known as the management of Islamic education. Islamic education management has many similarities with education management, but there are differences in several characteristics (Saefullah, 2012). Among the characteristics that distinguish management theory in Islam from other theories is the focus and concentration of Islamic theory on all variables that influence (influence) management activities inside and outside organisations (companies, countries) and the relationship of individual behaviour to

social factors that influential (Khalik & Musyaffa, 2020). Islamic theory provides a moral injection in management, regulating how individuals behave. There is no management in Islam unless values or ethics surround it, as it is impossible to build a Muslim society without being based on morals.

Human nature itself highlights that the objectives of Islamic education management can at least be translated into several things related to humans themselves, including the following: 1) Planning related to individuals, this shows that Islamic education includes all changes in the form of knowledge, behaviour, physical and spiritual development, as well as skills needed for life in this world and the hereafter; 2) Actuating at focus on society, this shows that Islamic education also includes the behaviour of each individual in society, how to coexist in social life, and the expansion of community knowledge and experience; and 3) evaluation regarding the working population, this discovery patented Islamic education as a vocation in the arts and sciences and was liked by the community.

It can be understood that the management of Islamic education is a foundation or guideline for carrying out orders on the teachings of Islam. Education in the form of theories, guides, or principles to practice the teachings of Islam. Islamic education in the family is critical and dramatically influences the religious soul (Warsah, 2020). Integrated Islamic education management is an activity of structuring, managing, planning, organising, and applying various existing resources to achieve educational goals (Pudjiono, 2022).

Understanding the role of Islamic education management can have religious implications, as pastoral psychotherapy has clear implications for religious education. Religious education aims to prevent, overcome, and foster humans always to have strong, steadfast souls and surrender their lives to God (Handayani, 2022).

Meanwhile, views on Islamic education are very concerned with efforts to prevent harmful things, so the need for Islamic education through increased understanding and practical aspects of the value of implementing Islamic education (Basit & Hamid, 2010). This is the opinion of Daradjat (2017) that Islamic education is an effort to educate someone to be pious, have a noble character, carry out worship properly, and represent the attitudes and behaviour of children about God, oneself, fellow humans, creatures and their environment through the aspect of monotheism, sharia, and morals. In the research of M. Yusuf et al. (2022) that instilling faith values in students so that they are aware of their nature as God's creation, instilling an attitude of gratitude to students, and instilling a positive learning attitude are all ways Islamic education can help students take care of their mental health.

The management of Islamic education conducted in a community setting through learning, mentoring, training, instilling religious values, nurturing, and responsibility is progressively and persistently geared toward developing good and noble habits (Fauzi et al., 2023). Effective Islamic education management can foster the development of an upbeat personality by emphasising the aspects of faith, worship, and morality that are exemplified.

Thus the management of Islamic education is applied to fully implement Islamic teachings in the form of guidance, sound advice, motivation, and social-religious introduction in a close-knit family environment. The application of management of Islamic education starts from planning, organising implementation, and evaluating the aspects of monotheism, sharia, and morals at the social rehabilitation centre.

Conclusion

Religious mental guidance is planning and implementation that is designed to relate to Islamic material or lessons with processes, methods, approaches, and evaluations so that they can

recognise, understand, live, and practice Islamic teachings to instil confidence in the mind and heart for the restoration of morals and build the soul and spirit. The bio-psycho-social model described illustrates that a holistic approach to mental health must integrate elements of pharmacotherapy, psychotherapy, socio-therapy, and spirituality; practically, the psycho-spiritual approach with commendable morals is the main character and charity of the apostles and *al-Siddiqi*. Conversely, despicable morals are the nature and work of Satan and keep people away from Allah SWT. Management of Islamic education is applied to fully implement Islamic teachings in the form of guidance, sound advice, motivation, and social-religious introduction in a close-knit family environment. The findings of this study are very important for managers of social rehabilitation institutions, specifically for mental health disorders, so that they can assist in the healing therapy process. Further research requires an assessment of the implementation of pharmacotherapy, psychotherapy, socio-therapy, and spirituality; practically, the psycho-spiritual approach is applied in social rehabilitation institutions.

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