

QUR'AN HEALING TECHNIQUE (QHT) METHOD TO OVERCOME MENTAL DISORDERS IN RESIDENTS OF THE BOARDING SCHOOL OF REHABILITATION QUR'AN HEALING INDONESIA (RQHI) ROKAN HULU DISTRICT

***¹Listiawati Susanti, ²Ganis Tiara**

^{*1,2}Universitas Islam Negeri Sultan Syarif Kasim Riau
Email: ^{*1,2}listiwatisusanti76@gmail.com

Abstract

This article aims to find out the implementation of the Qur'an Healing Technique (QHT) method in overcoming psychiatric disorders in inmates at the Indonesian Qur'an Healing Rehabilitation Islamic boarding school in Rokan Hulu District. This type of research is qualitative with a descriptive approach with observation, interview, and documentation data. The key informants in this study are the leaders of the Indonesian Qur'an Healing Rehabilitation Islamic boarding school, and 3 informants, namely therapists in the Indonesian Qur'an Healing Rehabilitation Islamic boarding school. From the results of the research on the implementation of the Qur'an Healing Technique (QHT) method in overcoming psychiatric disorders in inmates at the Qur'an Healing Indonesia rehabilitation Islamic boarding school, there are 3 stages. The initial stage is to carry out an assessment and continue with tazkiyatun nafs (cleansing of the soul) where the inmates are taught to pray five times in congregation, reciting, memorizing verses of the Qur'an, and being taught religious sciences that function as a pattern of forming human beings with good morals and fear Allah Swt. In the second stage, namely ruqyah shariah, with prayers and readings from the Qur'an and sunnah that contain requests for help and protection to Allah Swt to prevent or treat diseases and diseases. In the third stage, namely, hijamah which means cupping for cleansing dirty blood and wind, by removing the remaining toxins in the body through the surface of the skin by suctioning. Thus, the implementation of the Qur'an Healing Technique method for inmates with psychiatric disorders has undergone better changes than before, and they feel calmer.

Keywords: Qur'an healing method, assisted citizens, psychiatric disorders

Abstrak

Artikel ini bertujuan untuk mengetahui pelaksanaan metode Qur'an Healing Technique (QHT) dalam mengatasi gangguan kejiwaan pada warga binaan di pondok pesantren rehabilitasi Qur'an Healing Indonesia di Kabupaten Rokan Hulu. Jenis penelitian ini adalah kualitatif dengan pendekatan deskriptif dengan data observasi, wawancara dan dokumentasi. Adapun informan kunci pada penelitian ini adalah pimpinan pondok pesantren rehabilitasi Qur'an Healing Indonesia, 3 orang informan yaitu terapis yang ada di pondok pesantren rehabilitasi Qur'an Healing Indonesia. Dari hasil penelitian dari pelaksanaan metode Qur'an Healing Technique (QHT) dalam mengatasi gangguan kejiwaan pada warga binaan di pondok pesantren rehabilitasi Qur'an Healing Indonesia

yaitu terdapat 3 tahapan. Tahap awal yaitu dilaksanakan assesmen dan dilanjutkan dengan tazkiyatun nafs (pembersihan jiwa) dimana warga binaan diajarkan untuk sholat lima waktu secara berjamaah, mengaji, menghafal ayat-ayat al-Qur'an, serta diajarkan ilmu-ilmu agama yang berfungsi sebagai pola pembentukan manusia yang berakhlak baik dan bertakwa kepada Allah Swt. Pada tahap kedua yaitu ruqyah syarriyah, dengan doa dan bacaan-bacaan dari al-Qur'an dan sunnah yang mengandung permintaan tolong dan perlindungan kepada Allah Swt untuk mencegah atau mengobati bala' dan penyakit. Pada tahap ketiga yaitu hijamah yang berarti bekam untuk pembersihan darah kotor dan angin, dengan mengeluarkan sisa toksid dalam tubuh melalui permukaan kulit dengan cara menyedot. Dengan demikian, pelaksanaan metode Qur'an Healing Technique warga binaan dengan gangguan kejiwaan telah mengalami perubahan yang lebih baik dari sebelumnya, dan merasa lebih tenang.

Kata kunci: Metode qur'an healing, warga binaan, gangguan kejiwaan

INTRODUCTION

In today's modern era of globalization, there are increasingly complex life problems that afflict each individual. The problems that arise must be considered and resolved properly so as not to cause life gaps. Humans must have a strong religious understanding so that in overcoming life problems can be resolved properly and achieve a peaceful and comfortable life. Conversely, someone who cannot overcome his life problems well and also does not have a good understanding of religion will potentially experience mental disorders. Psychiatric disorders today occur in many communities caused of various factors.

Every human being has a problem, humans are always faced with various life problems. The experience of human life also gradually changes. Living with a poor economy tends to make humans complain and be unhappy so it makes humans frustrated, moreover, it is not uncommon for humans to blame and prejudice the Almighty Creator Allah SWT. The phenomenon of mental disorders at this time has increased very significantly and every year in various parts of the world the number of people with mental disorders increases. Based on data from the World Health Organization (WHO) there are around 450 million people in the world who experience mental disorders (Kannan dkk., 2022). Mental disorders (neurosa) are the result of a person's inability to deal with difficulties naturally, or not being able to adjust to the situation he faces (Zarkasyi dkk., 2020).

Efforts to cure mentally ill people require costs to get health / mental care. Misfortune for economically weak people is if their relatives experience mental illness, their family members are usually left out or if not, treated by psychics, even most of them are locked up because they are considered disturbing and detrimental to society. Whereas in efforts to cure the mentally ill, there is special care and handling, not just giving medicine. It is clear that if you read the provisions of Article 34 of the 1945 Constitution, empowerment and fulfillment of health facilities for the poor is the responsibility of the state. The obligations and responsibilities of the government in healing the mentally ill will be even clearer if you read the provisions of Article 149 of Law Number 36 of 2009 concerning Health. In the 1945 Constitution of the Republic of Indonesia, Article 28 A stipulates:

“Every person has the right to live and the right to defend his life and life” (Ramadhan dkk., 2024). According to Law No. 18 of 2014 concerning Mental Health, Article 1 paragraphs 3 and 4 which contains: Paragraph (3) contains: People with mental disorders are people who experience disturbances in thoughts, behavior, and feelings that are manifested in the form of a set of symptoms and/or meaningful changes in behavior, and can cause suffering and obstacles in carrying out the functions of people as humans. Paragraph (4) contains: Mental health efforts are every activity to realize an optimal degree of mental health for each individual, family, and community with a promotive, preventive, curative, and rehabilitative approach which is organized as a whole, integrated, and also sustainable by the Government, Regional Government, and or the community.

For every human being who is Muslim, sickness is not something to complain about. Rather, make the times of illness self-reflective always remember Allah SWT, and ask him for healing, because it is with His permission that diseases come to humans and it is also with His permission that diseases can be cured. This is made clear by Allah Swt in the Qur'an Surah Yunus verse 57: “O mankind, there has indeed come to you a lesson from your Lord and a cure for the diseases (that are) in the chest and guidance and mercy for those who believe. (QS. Yunus 57(Hashim & Sha’ban, 2021). In the Qur'an, it is explained about the healing of mental illness, one of the Qur'anic verses that contains aspects of healing for mental disorders is in surah Al-Isra' verse 82 which reads. Meaning: “And we have sent down the Qur'an as an antidote and a mercy for those who believe, and the Qur'an does not add to the wrongdoers other than harm” (Rosyidul 'Ibad & Napik, 2021).

The Qur'an is an antidote for pain if we believe that only Allah can heal and Allah sent down the Qur'an as an intermediary. As also said by Allah Swt in Surah Ash-Syu'ara verse 80, which reads: Meaning: “And when I am sick, it is he who heals me” (Javid & Rehman, 2024). The above three verses are enough to convince us that health is viewed by Islam as a result of the healing process. There is no doubt that the Qur'an has tremendous spiritual power and has a profound influence on human beings. The Qur'ān awakens the mind and stirs the consciousness. Humans who have been under the influence of the Qur'an are as if they have been reborn.

Based on the explanation of the Law and the Qur'anic verses above, it emphasizes the importance of seeking treatment for people with mental disorders. One of the social and humanitarian institutions that treats people with mental disorders with the Qur'an Healing Technique approach is the Indonesian Qur'an Healing Rehabilitation Boarding School. The Qur'an Healing Technique (QHT) method can be an alternative for rehabilitation centers to deal with people who experience mental disorders. One of them is the Qur'an Healing Indonesia Rehabilitation Boarding School which is located on Jl. Teddy Lintam, Pematang Tebih Village, Ujung batu District, Rokan Hulu Regency. Based on the results of interviews with the head of the Qur'an Healing Indonesia Rehabilitation Boarding School, namely Mr. Andi Sidomulyo on December 24, 2022, 120 fostered residents are

being fostered at the rehabilitation boarding school (Observation Results, December 24, 2023). This boarding school uses the coaching method and the curriculum content fully contains worship such as bathing, praying, and reading the Qur'an and dhikr. Because religion can provide solutions to human problems and provide value for human life. In line with the words of the Prophet Muhammad Saw, "Every disease must have a cure, except old age" (H. Ismail & Rofi, 2024).

It was to cure these diseases that the Prophet was sent to this world. His words, deeds, attitudes, and movements are exemplary and good and true examples for humans. The function and purpose of the arrival of the Prophets and Messengers is as educators, purifiers, and healers of various diseases found amid the people so that they become servants of Allah Swt who truly have health and glory before Him and before His creatures (Ghahraman dkk., 2021). One way to overcome mental disorders in an Islamic manner is with the Qur'an Healing Technique (QHT) Method, where the method is usually been carried out by someone who is an expert in the field, guided by Islamic laws and the Qur'an and Sunnah.

METHOD

This research is a descriptive qualitative research that aims to describe systematically, factually, and accurately social facts and describe phenomena in detail. The data can come from observations, interviews, and documentation conducted by researchers. This research is more on the aspect of deep understanding of a problem or phenomenon in a place and must be by the conditions that exist in the field or in that place. Qualitative research also aims to describe the social reality that exists in society which is the object of research and seeks to draw that reality to the surface as a character trait, model, sign, or description of conditions, situations, or certain phenomena. Qualitative descriptive research has a deep nature in describing the research target (Winarni, 2021). In this study, the author will describe the description of the facts of what happened, namely describing how the processes of implementing the Qur'an Healing Technique method in overcoming mental disorders in the fostered residents of the Qur'an Healing Indonesia Rehabilitation Boarding School Ujung Batu District, Rokan Hulu Regency. Primary data sources are data obtained or collected by researchers directly from data sources, including from the head of the boarding school, counselors at the boarding school, and from residents of the fostered by the Qur'an Healing Indonesia Rehabilitation Boarding School. Qualitative data analysis is inductive, which is an analysis based on the data obtained and then proceeds to become a hypothesis. Based on the hypothesis formulated based on the data, is then searched again repeatedly so that it can then be concluded whether the hypothesis is accepted or rejected based on the data collected. If based on data collected repeatedly with the triangulation technique it turns out that the hypothesis is accepted, then the hypothesis develops into a theory.

RESULTS AND DISCUSSION

Definition of Qur'anic Healing Technique

The word Qur'anic in this paper refers to the meaning contained in the word Al-Qur'an. According to its origin, the word Al-Qur'an comes from Arabic which means "recitation" or "something that is read repeatedly". The word Al-Qur'an is the noun form (masdar) of the verb area which means to read (Khairul Annuar, 2020). Quranic healing is a healing technique where it is not only done by reading alone, a healing medium is also supported by a form of love for the Qur'an, one of which is that a person can describe the personality of the Qur'an in himself. Qur'an Healing Technique (Qur'anic healing technique). A method of science and art of healing, fortification, and resistance from physical, and psychological diseases, jinn disorders, magic attacks, and all dangers by utilizing the energy (power/power) of ruqyah (prayers from the Qur'an and sunnah) developed from techniques that have been exemplified by the Prophet SAW (Setiyo dkk., 2021). Quranic healing is a treatment in which the verses of the Qur'an are recited to the sick person (patient) coupled with ma'tsur prayers, which are performed repeatedly until they recover with the permission of Allah SWT (Syarifah, 2023). This Quranic healing is carried out to approach oneself to Allah with dhikr so that it can provide peace.

The Qur'anic Healing Technique method was developed from the methods that have been exemplified by the Prophet, defined in the scientific field as the science and art of healing, fortress, and defense from physical and psychological diseases, jinn interference, magic attacks, and all kinds of dangers by utilizing energy (power/power of ruqyah, prayers from the Qur'an). The recitation of Qur'anic ruqyah from verses and prayers that have been ma'tsur (taught by the Prophet Muhammad Saw) to oneself and others, is a form of Qur'anic therapy. This is done repeatedly until the healing process is complete and successful (Mayhart & Octavia, 2022). According to Ibn Qayyim al-Jauziyah, recitation of the Qur'an is able to treat human mental and physical illnesses. As the story of the treatment of physical/physical illness by using surah Al-Fatihah. Abu Sa'id al-Khudri, a companion of the Prophet, was able to treat a friend who was stung by a scorpion by reading the Qur'an. He recited the Ummul Quran to the sick person, and apparently, his health was restored (Kamaruddin dkk., 2023).

Ibn Qayyim al-Jauzi, once said that "the Qur'an is the most perfect cure for all diseases of the soul and body, as well as diseases of the world and the hereafter. But not everyone gets the taufik from Allah Swt, to do treatment with the Qur'an! However, if the sick person treats his illness with the Qur'an with full faith and sincerity, surrender of the heart, total submission to Allah Swt, full and thorough belief, and fulfills all other requirements, surely there will never be a disease that will be able to defeat Him (Mariza & Anggraini, 2020). According to Dadang Hawari, in embracing a religion, one should not only formally embrace it, but should be able to live and practice it, to gain strength and calmness in the human soul. In Islam, the way to get peace of mind to avoid anxiety can be carried out by praying and praying. Begging forgiveness to Allah SWT. The meaning

of the healer in the Qur'an is to show that the Qur'an can be a healer for anyone who believes in it (Irmawati dkk., 2020).

The Qur'an is the most important therapy, in which it contains recipes that are effective and can cure human mental illness. The level of effectiveness is very dependent on how far the patient's faith suggestion is. The suggestion in question can be achieved by listening and reading, understanding and contemplating, and implementing its content. Each stage of treatment of the Qur'an can deliver the patient to a realm that can explain and also soothe the soul (Millizia dkk., 2022). The Qur'an provides affirmation so that humans have true self-confidence and can provide strong motivation and firm principles.²³ The Qur'an provides instructions and applications of emotional and spiritual intelligence that are very much in line with the inner voice. God even explains in detail what the sources of the inner voice are along with real examples of their implementation.²⁴ The Qur'an is a healer or shift, especially for problems related to our behavior, psychology, and mind. So from the explanation above, it can be concluded that the Qur'an is one of the ways, media for healing and guidance from all kinds of physical, psychological, and other mental disorders as long as those who use the media and those involved in the media have high confidence in the Qur'an as Kalamullah, including healing for drug victims.

Advantages of the Qur'an Healing Technique Method

There are several advantages contained in this Qur'an Healing Technique method, including the following:

- a. There is evidence from the Qur'an and the Sunnah of the Prophet.
- b. Getting rewards from Allah SWT.
- c. Get Intercession from Allah SWT.
- d. Getting help from Allah Swt.
- e. Accompanied by angels.
- f. Qur'an Healing is very simple, easy, and practical.
- g. Healed at the right time.
- h. Qur'an Healing supports medical treatment.
- i. Qur'an Healing with divine energy (Ruqyah) can be combined with other healing techniques.
- j. Improve healing ability by doing healing.
- k. Ruqyah energy in Qur'an Healing heals from the root of the disease.
- l. Ruqyah energy in Qur'an Healing expels all accumulated negative emotions and energy.
- m. The result can be immediately granted by Allah SWT.
- n. Does not require attunement, initiation, charging, or certain rituals.
- o. Every Muslim can do it.
- p. It has been scientifically researched
- q. Means of da'wah tawhid (Priyanto dkk., 2020).

Implementation of the Qur'an Healing Technique Method in Overcoming Mental Disorders

Implementation of the Qur'an Healing Technique Method in overcoming mental disorders in fostered residents at the Qur'an Healing Indonesia rehabilitation boarding school in Ujung Batu sub-district, Rokan Hulu district. So the way of healing that is done is by Ruqyah, Hijamah (Cupping), and Tazkiyatun Nafs (purification of the soul).

- a. Ruqyah shariyah. Ruqyah is a prayer and recitation from the Qur'an and Sunnah that contains requests for help and protection to Allah Swt to prevent or treat bad luck and illness (Az-Zarqa, 2005; 6) Ruqyah is a treatment that already existed in the jahiliyah period. When the Prophet was sent as a Messenger, ruqyah was established which is permitted in Islam. Allah Swt revealed surah Al-Falaq and An-Nas, one of its functions as prevention and therapy for believers. It was narrated by Aisha that the Apostle Saw always read the two surahs and blew on his palms, rubbing them on the head face, and limbs (Priyanto, 2023).
- b. Hijamah or cupping according to the Big Indonesian Dictionary removes (ignites) blood from people's bodies (by placing a hot bowl on the skin so that the skin becomes swollen, then scraped with a sharp object so that the blood comes out). Hijamah is derived from Arabic which also means the release of dirty blood. This therapy is a method of cleansing the blood and wind, by removing residual toxins in the body through the surface of the skin by suction (Zubaidilah & Husin, 2020).
- c. Tazkiyatun nafs is a religious method in the development of the soul and human moral education because the main points of its teachings are based on the Qur'an and hadith. The definition of tazkiyatun nafs is closely related to morals and psychology, and in Islam serves as a pattern for the formation of humans who have good morals and are devoted to Allah SWT. Therefore, anyone who hopes for Allah Swt and the last day must pay attention to the cleanliness of his soul. Allah Swt makes the happiness of a servant dependent on tazkiyatun nafs. In addition, students are required to participate in the Quran program starting from 10:00 to 14:00 WIB. Then continued ba'da asar until 17:30 and Maghrib until 21:00 WIB. In addition to following the compulsory Quran program, rehabilitation students are required to pray five times in congregation. Students are also equipped with mental and spiritual training from independent and routine ruqyah to always remember Allah Swt and accompanied by other sunnah worship. This method is carried out every day until the students who were initially forced to do it can now get used to the way they do it every day. This method has proven to be highly successful.

Important Components of Qur'an Healing Technique (Qur'anic Healing Therapy)

The effectiveness and magnitude of the recovery rate for treating various kinds of diseases (physical, psychological, jinn disorders, and witchcraft attacks) using the Qur'an Healing

Technique (Qur'anic Healing Therapy / ruqyah therapy) are to heal, accompanied by the key to sincerity and submission, belief and also piety to Allah SWT by using the password of the holy verses of the Qur'an and the prayers that are syariah. The following explanations include (a) The power of intention. All existence in this universe is formed from one power, that is the power of intention. Without intention, there would be no existence. Intention is the potential that move and realize whatever we want, whether it is goals, wealth, harmonious relationships, peace, or even health. Ibn Qayyim Al-Jauzi said, "Intention is the spirit of deeds, their core and their joints. The deed follows the intention. Charity becomes righteous because of the right intention. And deeds become corrupt because of corrupt intentions". Everything is moved by the intention. Strong intentions will move thoughts and actions toward the goals we want. This is by the Prophet Muhammad's hadith, "Innamal a'malu binniyah". The intention is very deep in the heart of everyone. The intention is not just a goal, but the intention is the head of the goal. Because intention is deep and hidden. The right intention then comes with a variety of powers (Power) in the Qur'anic treatment session. (b) Keys (Khushu, sincerity, and surrender to Allah) Khushu is a relaxed, focused, and concentrated state. The recitation of Qur'anic verses and prayers during the Qur'an Healing process that are effective are those that are chanted with a solemn attitude so that they can be granted by Allah Swt and enter the subconscious mind. The prayer must also be a very strong intention so that it sticks in the subconscious mind. Achieving this khushu condition needs to be mastered as a skill that can be obtained through practice, what needs to be trained in this case is the brain, namely activating the meditative brain or the brain that always dhikr (in a meditative state). Ikhlas is the ability to accept ourselves as we are in the present moment. Whatever happens behind today is a gift from Allah Swt given to us. Whatever episode we have just experienced is part of Allah's love for us. (c) Password (Qur'anic verses and prayers). Password is a secret code, a password that is the key to being able to access or open a locked system, password also means a form of secret authentication that is used to control access to a system. In the concept of Qur'anic medicine, passwords play a very important role. The password is a collection of holy verses of the Qur'an which is a password to access or open the divine energy system for certain purposes (Hechehouche dkk., 2020).

Psychiatric Disorders

Imam Ibn al-Qayyim al-Jauziyah divided the heart into three parts. First, qalbun salim (healthy soul), which is a soul that is safe from the shackles of lust, so that it can carry out worship and do the commands of Allah Swt and stay away from its prohibitions. Second, album mayyit (dead soul), which is a soul that no longer recognizes its Lord, and abandons worship, its actions are only to produce something worldly motivated. Third, qalbu maridh (sick soul), is a soul that is alive but has a mental illness. The source of mental illness is sins that result in the darkness of the soul and human suffering (Putra dkk., 2024).

This mental disorder is a syndrome or pattern of behavior, or a person's psychopathology that is clinically significant, and which is specifically related to one symptom of suffering (distress) or disability in one or more important human functions. In addition, it is concluded that the dysfunction is a dysfunction in terms of behavior, or biology, and these disorders are not solely located in the relationship between the person and society (Saraswati & Novianty, 2023). Mental disorders are a collection of abnormal conditions, both physical and mental. The abnormality is not caused by illness or damage to parts of the limbs, although sometimes the symptoms are seen in the physical (Samadi dkk., 2022).

The abnormality can be divided into two groups, namely: mental disorders (neuroses) and mental illness (psychosis). The abnormality is seen in a variety of symptoms, the most important of which are: inner tension (tension), a sense of hopelessness and gloom, restlessness or anxiety, forced actions (compulsive), hysteria, a sense of weakness and inability to achieve goals, fear, bad thoughts and so on. All of these disturb the peace of life, for example, not being able to sleep well, having no appetite, and so on (Rum dkk., 2022).

Mental disorders (neurose) and mental illness (psychose) are the result of people not being able to deal with difficulties naturally, or not being able to adjust to the situation they face (Putri dkk., 2013) There is a difference between neurose and psychose. People who have been exposed to neurosis, still know and feel their difficulties, on the other hand, people who have psychosis do not. In addition, people who have neuroses are not far from reality and still live in the realm of reality in general. Whereas a person who is affected by psychosis his personality from all aspects (responses, feelings/emotions, and impulses) is very disturbed, there is no integrity and he lives far from a realm full of reality. A mentally ill person is one whose outlook is far different from that of people in general, far from reality, which in everyday terms we know as oblique, crazy, and so on. A person who is attacked by mental illness (psychosis), his personality is disturbed, and subsequently causes a lack of ability to adjust in a natural way and even unable to understand his problems. Often the mentally ill person considers himself normal, even better, superior, and more important than others (Piyakun & Salim, 2023). From some of the definitions above, the author concludes that people who have mental disorders are people who cannot adjust to their environment and cannot solve their life problems. So that this has an impact on his psychology and makes him moody, and anxious, feel that life is not peaceful, and other behaviors that are unnatural and against the norms in life. So, a mental disorder is a problem that lies in the mind soul, or mentality of a person, so that the person cannot achieve psychological maturity.

Characteristics of Mental Disorders

A person can be said to suffer from mental disorders when: often anxious without knowing why, lazy, having no enthusiasm for work, feeling lethargic, and so on. These

symptoms in their advanced stages are found in anxiety, neurasthenia, hysteria, and so on. Some of the following are symptoms of mental disorders:

- a. Turning away from dhikr and obedience to Allah, especially in terms of prayer.
- b. Persistent headaches without any physical cause.
- c. Frequent fits of anger.
- d. Absent-mindedness.
- e. Often forgetting in unusual ways.
- f. Frequent weakness of the body and feeling very lazy.
- g. Frequent sleepless nights and inability to sleep well.
- h. Constant feelings of anxiety, sadness, and boredom.
- i. Tendency to cry and laugh without cause.
- j. Nightmares and frightening dreams.
- k. Excessive shyness and solitude.
- l. Not liking to be in the midst of family, wife, and children. Or even treat them harshly and cruelly (Situmorang dkk., 2024)

Factors Affecting Mental Disorders

There are two kinds of mental illness: First, those caused by damage to the body, such as the brain, and nerve centers, or the loss of the ability of various glands, nerves, or other physical members to carry out their duties. This may be due to intoxication from drinking alcohol, stimulant drugs, or narcotics, due to dirty diseases, and so on. Secondly, it is caused by mental disorders that have been protracted, so that they reach their peak without a solution in reasonable way. In other words, caused by the loss of balance between the mentality as a whole, due to a very stressful environmental atmosphere, inner tension, and so on (Pękala-Wojciechowska dkk., 2021).

Mental illness is influenced by several factors that are continuously interrelated and influence each other, namely, First, organological factors consisting of several things, among others: Genetics/heredity. Mental disorders, especially sensory perception disorders and other psychotic disorders are closely related to genetic factors including twins, individuals who have family members who have experienced mental disorders can have a higher tendency than people who do not have hereditary factors. Individuals who have a relationship as father, mother, brother, or son of a client who has a mental disorder tend 10% while nephews or grandchildren have an incidence of 2-4%. Individuals who are identical twins with mentally ill clients have a 46-48% incidence, while dizygotic twins have a 14-17% incidence. These genetic factors are strongly supported by parenting patterns that are inherited according to the experiences of family members of clients with mental disorders.

Second, constitutional factors. The constitution generally refers to the overall biological state, including both inherited and acquired characteristics. Body shape (characterization), sex, temperament, endocrine fungi, nerves, blood type. These things

affect an individual's behavior, for example, an athletic body or a thin body, a height that is too tall or too short, and so on. All of these affect a person's life. Congenital or birth defects can affect a child's mental development, especially severe ones, such as severe mental retardation. However, in general, the effect of these disabilities on the onset of mental disorders depends mainly on the individual, and how he or she assesses and adjusts to his or her disability. Parents can make adjustment more difficult by overprotection. Rejection or demands that are beyond the child's ability. Third, deprivation. Deprivation or physical loss, whether brought from birth or acquired, for example, due to accidents so that limbs (legs and hands) have to be amputated. Fourth, temperament/excessive emotional processes. People who are too sensitive usually have psychological problems and tensions that tend to experience mental disorders. Persistent emotional processes with ineffective coping support the onset of psychotic symptoms. Fifth, illness and injury to the body. Certain diseases, such as heart disease, cancer, and so on, may cause moodiness and sadness. Similarly, disability can lead to low self-esteem.

Sixth, psychological factors. Seventh, mother-child interaction. The closest psychological environment for the development of individual personality is none other than the family. The first psychosocial stage is infancy. The baby's most significant interpersonal relationship is with the baby's primary caregiver, usually the mother. If the pattern of accepting everything matches the culture's way of accepting everything then the baby learns basic self-confidence. Conversely, infants learn distrust when they encounter a mismatch between the oral sensory needs of their environment. Eighth, social relationships. Social relationship disorders are interpersonal relationship disorders that occur due to an inflexible personality cause maladaptive behavior and interfere with a person's function in social relations (Mahmd dkk., 2021) Ninth, pathogenic family relationships. The structure of a small or large nuclear family affects the mental development of children, especially if there are discrepancies and messy household problems. Child victims of domestic violence depending on their age can experience various forms of mental disorders as a result of the traumatic events they experience. In preschool children, this can include withdrawal, bedwetting, anxiety, fear, sleeplessness, nightmares sleep terrors (suddenly waking up screaming hysterically), and stuttering. The child does not receive affection, cannot appreciate discipline, there are no role models, quarrels, and fights that are confusing and cause anxiety and insecurity. This is a strong basis for the emergence of behavioral guidance and personality disorders in children later in life.

Tenth, loss. Loss is an experience that has been experienced by every individual during the life span, since birth individuals have experienced loss and tend to experience it again, although in a different form. Loss can be grouped into 5 categories: loss of external objects, loss of familiar surroundings, loss of loved ones, loss of aspects of self, and loss of life. Eleventh, psychosocial stress and developmental stress that occurs continuously with ineffective coping will support the onset of psychotic symptoms with manifestations; poverty, ignorance, unemployment, isolation, social, and feelings of loss.

Culture is technically an idea or behavior that can be seen or unseen. Cultural factors are a direct cause of mental illness. Usually limited to determining the “color” of symptoms in addition to, for example, through the habits that apply in the culture. Some of these cultural factors are:

- a. Differences in value systems, morals and ethics between one culture and another often cause mental problems.
- b. Lameness between desire and reality.
- c. Economic status.
- d. The transfer of family unity, especially for children who are developing their personalities, changes in the environment (culture and association) are quite disturbing.
- e. Minority group problems. The emotional pressures experienced by this group from their environment result in a sense of rebellion which will then appear in the form of indifference or take actions that will harm many people.

Types of Mental Disorders

The types of mental disorders that often appear or are well known are as follows: First, schizophrenia. Schizophrenia is the most common mental illness compared to other mental illnesses. This disease causes a general deterioration of personality, which usually begins to appear during puberty, and most sufferers are people aged between 15-30 years. Second, paranoia. One of the most well-known mental illnesses is “madness of greatness” or “madness of accusing people” paranoia. It usually affects people around the age of 40. Among the distinctive features of this illness are delusions, which are false thoughts that overwhelm the person they affect. These delusions take different forms according to the mood and personality of the afflicted person. Third, manic-depressive. Another well-known mental illness is manic-depressive, where the sufferer experiences a sense of excitement which then turns into sadness/depression.

There are two types of symptoms, namely: (a) mania, which has three levels, namely mild (hypo), severe (acute), and very severe (hyper). In their actions, people who are afflicted by mild mania are always active, do not take it easy, like to dominate the conversation, do not want to be reprimanded for their words or actions, and cannot bear to hear criticism of themselves. The sufferer expresses his joy and happiness excessively, sometimes he is attacked by a deep reverie so that he cannot distinguish the place, time, and people around him (Desmana, 2022). (b) melancholia (depressed mood). In melancholia, people always look gloomy, sad, and hopeless. They feel that they are attacked by various diseases that cannot be cured, or feel that they have committed sins that cannot be forgiven. Sometimes they even harm themselves, often trying to kill the people they love the most and then committing suicide because they feel sorry for them. Melancholia also comes in stages, namely: mild, severe, and involution (loss of fertility). Some of the above explanations are types of mental disorders. When someone is attacked by mental disorders, then this

proves how great the consequences are if they experience mental disorders and this can eliminate happiness and peace of life (Ilhamuddin dkk., 2022).

Adverse Effects of Mental Illness

The adverse consequences of mental disorders are as follows: (a) The soul loses the power/energy to encourage actions, actions, and struggles to uphold the attitude, behavior, and potential of *muthmainnah* (tranquility, peace, and courtesy), the potential of *radhiyah* (who is pleased or tolerant) and the potential of *mardhiyah* (who is pleased or tolerated by Allah). (b) The mind has lost the power/energy to contemplate, think, and analyze the secrets of Allah's verses, both those written in the Qur'an and those written throughout the universe. The mind is unable to think about the essence of truth and the truth of the essence, the most fatal consequence of mental illness is that the mind is unable to seek and find ways to lead to improvement, benefit, safety, and divine truth that can provide life. (c) The *Qalbu* (soft heart) has lost the power/energy to catch and receive guidance, hints, premonitions, and inspirations, and it cannot even reveal the verses and secrets of divinity in like (revelation of the unseen). So, if the heart is dead, then a person will lose compassion, tolerance, and tenderness, even the attitude and nature of cruelty, sadism, and ruthlessness that thrives (Amalia dkk., 2023). (d) The senses lose the power/energy to capture objects and the external nature of the verses of Allah, the nature of phenomena and events that are or occur in their environment. (e) The body loses strength/energy to stand firm in applying the repair, truth, usefulness, and true safety, but instead, the body is very sturdy and strong if it stands in doing destructive activities, lies, destruction, and deceit (Corti & Gelati, 2020). Broken and dirty mental, spiritual and moral of society will lead to greater destruction of the system of life of the community itself, both in a small and large group, such as in the family system, work management, nation, and (Arifin dkk., 2022).

From the results that the author presents in the research results, namely the Qur'an Healing Technique (QHT) method in overcoming psychiatric disorders in the fostered residents of the Indonesian Qur'an Healing Rehabilitation Boarding School in Ujung Batu District, Rokan Hulu Regency, the next step from the results of this study is to process data and analyze data, obtained from interviews, observation and documentation that has been done. In the interview technique, the researcher made the head of the rehabilitation boarding school a key informant and 3 therapists as supporting informants.

Based on the observations that the researchers have made, it can be explained that the foster residents who experienced this mental disorder at first were afraid of the therapists, but after the coaching, they became more comfortable, more able to control their emotions, could behave better than before, and they were much calmer than the previous situation. Healing the mentally ill requires money to get health/mental care. It is a misfortune for economically weak people, if relatives are experiencing mental illness, their family members are usually left alone or if not, they are treated by psychics, and most of them are even locked up because they are considered disturbing and detrimental

to society. Whereas in efforts to cure the mentally ill, there is special care and handling, not just giving drugs. It is clear that if you read the provisions of Article 34 of the 1945 Constitution, empowerment and fulfillment of health facilities for the poor is the responsibility of the state.

The obligations and responsibilities of the government in curing the mentally ill will be even clearer if you read the provisions of Article 149 of Law Number 36 of 2009 concerning Health. In the 1945 Constitution of the Republic of Indonesia, Article 28 A stipulates: "Every person has the right to live and the right to defend his life and life" (Sudikno 1999; 40) By-Law No. 18 of 2014 concerning Mental Health, Article 1 paragraph 3 and 4 which contains: Paragraph (3) contains: People with mental disorders are people who experience disturbances in thoughts, behavior and feelings that are manifested in the form of a set of symptoms and/or meaningful changes in behavior, and can cause suffering and obstacles in carrying out the functions of people as humans. Paragraph (4) contains: Mental health efforts are every activity to realize an optimal degree of mental health for each individual, family, and community with a promotive, preventive, curative, and rehabilitative approach which will be carried out in a comprehensive, integrated and sustainable manner by the Government, Regional Government, and or the community. The Indonesian Qur'an healing rehabilitation boarding school plays a role in efforts to improve the welfare of people with mental health problems so that they can interact with the community as before. In this boarding school, many stages are carried out to help the fostered residents overcome mental disorders. This method is given with the aim that the prisoners can recover from their mental disorders.

Implementation of the Qur'an Healing Technique (QHT) Method

As one of the rehabilitation boarding schools in the ryokan hulu area, this boarding school is a boarding school that uses the Qur'an healing method in the healing process for clients. By using this method which is called the "Qur'an healing technique", by using this method routinely not only recover from mental disorders but also feel calm, tranquility, and peace of mind because they can return to the straight and true path of Allah SWT.

Based on the findings and interviews conducted by the author, there are several stages carried out at this rehabilitation boarding school, namely: First, tazkiyatun nafs / soul cleansing is a religious method in fostering the soul and educating human morals because the main teachings are based on the Qur'an and Hadith. This soul cleansing is of course filled with Islamic teachings, such as memorization, being given studies or lectures, and then providing the application of Islamic teachings, so that the prisoners want to follow and they can start to feel comfortable. Second, ruqyah shariyah is prayers and recitations from the Qur'an and Sunnah that contain requests for help and protection to Allah Swt to prevent or treat bala" and disease. Ruqyah is part of the sources of Islamic medicine based on the Qur'an and is one of the healing methods used by the Prophet Saw in overcoming health problems (Ayuningtyas dkk., 2018). Third, hijamah or cupping according to the Big Indonesian Dictionary (KBBI) is removing (sparkling) blood from people's bodies (by

placing a hot bowl on the skin so that the skin becomes swollen, then scratched with a sharp object so that the blood comes out) (Abubakar dkk., 2020). In addition, the fostered residents are also required to take part in the Quran recitation program which starts at 10.00 until 14.00 WIB. Then continued ba'da asar until 17.30 WIB and Maghrib until 21.00, in addition to following the compulsory recitation program, prisoners were required to pray five times in the congregation. Santri is also equipped with mental and spiritual training from independent ruqyah and routine to always remember Allah Swt and accompanied by other sunnah worship. This activity is routinely carried out every day until the prisoners who were initially forced to do it can now get used to the way they do it every day. And there are still many other activities that they must follow such as sunnah prayers before compulsory prayers, repentance baths, exercise, morning and evening remembrance, and others.

With the implementation of this Qur'an Healing Technique method, prisoners who experience mental disorders experience a lot of changes, from those who were initially difficult to communicate with, now they can be communicated with, from those who were initially angry and could not control their emotions now can control them. Qur'an Healing Technique. A method of science and art of healing, fortification, and resistance from physical, and psychological diseases, jinn disorders, magic attacks, and all dangers by utilizing the energy (power/power) of ruqyah (prayers from the Qur'an and sunnah) developed from techniques that have been exemplified by Rasulullah (Lestarina, 2021). The Qur'an is considered the first and main therapy because in it there are secrets on how to cure human mental illness. The level of efficacy depends on how far the level of a person's faith suggestion is, the suggestion in question can be achieved by listening, reading, understanding contemplating, and implementing the contents of its content (Pekala-Wojciechowska dkk., 2021). In the Qur'an it is explained about healing mental illness, one of the Qur'anic verses containing aspects of healing for mental disorders is in surah Al-Isra "verse 82 which reads. So it can be said that the Qur'an is a therapy for mental disorders because it contains elixir recipes that can cure human mental illness. Another function and purpose of the Qur'an is as an act of treatment or healing for psychiatric (mental) illness, even for spiritual and physical (L. Ismail dkk., 2024).

Psychiatric Disorders

From the results of interviews that the author has conducted, psychiatric disorders are syndromes or clinically meaningful behaviors that are directly related to the functions of human life. Impaired mental functions include biological, psychological, social, and spiritual functions. In general, mental disorders experienced by an individual can be seen in their appearance, communication, thought process, interaction, and daily activities.

Islam views mental health as more than just harmonious human interaction in worldly interests in the framework of perfect faith integrity. Those who are mentally unhealthy are individuals who are unable to adjust in four areas of life, first, unable to relate socially. Secondly, those who are emotionally disturbed, including depression, anxiety, and

emotional disturbances due to sexual disorders. Third, those who experience sleep disorders. Fourth, they easily experience fatigue and boredom (Desmana, 2022).

From the results of observations and interviews that the author has conducted, in the Indonesian Qur'anic rehabilitation boarding school there are many people with mental disorders caused by pressure, one of which is due to the economic situation in their family. They are unable to process their thoughts and mentality as well as pressures from various parties such as family, resulting in mental disorders. There are several signs of people experiencing mental disorders, namely: (a) The onset of sadness. This sadness sometimes arises from trivial things that happen. Because his mental health has been disturbed not because of the direct cause of sadness. (b) Low self-esteem or loss of self-confidence. This low self-esteem causes a person to become easily offended so that the person concerned does not want to socialize because he feels ostracized. He does not want to express his opinion and take initiative. Over time, he will lose confidence in himself and even begin to distrust others. (c) Hot-tempered. If a person gets angry very easily, we suspect that he is oversensitive. He tends to feel abused because of past experiences (Ayuningtyas dkk., 2018).

From the results of research that the author has conducted at the Qur'an Healing Indonesia rehabilitation boarding school, several factors hinder the implementation of the Quran healing technique method for prisoners with mental disorders, one of which is because of their difficulty in communicating, for the beginning of their arrival the therapist can only communicate with their families because those who have experienced mental disorders mostly forget and do not know if they have been asked questions by the therapists. However, when they are already in the Qur'an Healing Indonesia rehabilitation boarding school, they can slowly be invited to communicate.

CONCLUSION

Based on the results of the research that has been carried out, the researcher can conclude the implementation of the Qur'an Healing Technique method in overcoming mental disorders in fostered residents at the Qur'an Healing Indonesian rehabilitation boarding school, namely: First, the Qur'an Healing Technique (QHT) method can be done in 3 stages, namely, (a) tazkiyatun nafs / namely soul cleansing, ruqyah shariah, hijamah / cupping. Tazkiyatun nafs is a religious method in the development of the soul and human moral education because the main teachings are based on the Qur'an and hadith. The definition of tazkiyatun nafs is closely related to morals and psychology, and in Islam serves as a pattern for the formation of humans who have good morals and are devoted to Allah SWT. (b) Ruqyah shariah is prayers and recitations from the Qur'an and sunnah that contain requests for help and protection to Allah Swt to prevent or treat afflictions and diseases. (c) Hijamah or cupping means removing blood from the body (by placing a hot bowl on the skin so that the skin becomes swollen, then scratching it with a sharp object so that the blood comes out). Hijamah is derived from Arabic which also means the release of dirty blood. This therapy is a method of cleansing blood and wind, by

removing residual toxins in the body through the surface of the skin by suction. In addition, the fostered residents are also required to take part in the Quranic program which starts from 10:00 am to 2:00 pm. Then continued bad asar until 17.30 WIB and Maghrib until 21.00, in addition to following the compulsory recitation program, prisoners were required to pray five times in the congregation. Santri is also equipped with mental and spiritual training from independent ruqyah and routine to always remember Allah Swt and accompanied by other sunnah worship.

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