



# METHODOLOGY OF ISLAMIC PSYCHOTHERAPY A MODEL OF ISLAMIC PSYCHOTHERAPY AT ISLAMIC BOARDING SCHOOL SURYALAYA TASIK MALAYA

Oleh:  
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## ABSTRACT

*Islamic psychotherapy is a method based on al-Qur'an and al-Sunnah. al-Qur'an and al-Sunnah are source of knowledge. They contain methods for recovery, nurse, and treatment for human heart. The Suryalaya and inabah islamic boarding school have offered an islamic strengthening memory method through the thariqah qodiriyah naqsyabandiyah approach. This article aims to explain Islamic psychotherapy by giving an example of islamic psychotherapy practiced by the boarding school mentioned in this article.*

**Key Words:** *Islamic Psychotherapy, Suryalaya, Qadiriyah, Naqsyabandiyah, Client, therapist*

## INTRODUCTION

Al-Qur'an gives guidance, teaching and treatment through *iman* or faith to prevent the bad attitudes, such as arrogant, jealousy, hypocrite, and many other. Al-Qur'an educates people to take a right path. Al-Qur'an guides human being to act and be have well. Al-Qur'an is methodology of Islamic Psychotherapy to get mental health. Al-Qur'an provides some approaches to treat immoral behavior of an individual. *The first* is preventive method<sup>2</sup> this approach is oriented to the self-integration by controlling, reducing, and avoiding the bad attitude of an individual. *The second* is therapeutic method.<sup>3</sup> Therapeutic method is an individual effort to cure immoral problems.

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2 Yahya Jaya, (1992), *Spiritualisasi Islam dalam Menumbuhkembangkan Kepribadian dan Kesehatan Mental*, Jakarta, Ruhama, p. 83

3 *Ibid.*

During the treatment, each individual should not engage in immoral acts. This approach emphasizes in disciplinary effort based on the faith and the piety. *The third* is method of rehabilitation and reconstruction.<sup>4</sup>

This approach is an intensive treatment by increasing good deeds and avoiding wicked acts. The method of reconstruction and rehabilitation is a manifestation of asking the god for forgiveness by improving the quality of faith and piety. If those three approaches could be realized, the individual psychology will be better.<sup>5</sup> Those three methods play an important role during the process fo psychotherapy. It can be seen from prohibition of drinking alcohol. Al-Qur'an forbids a Muslim to kneel in prayer while he is drunk. This prohibition is a preventive action of Al-Qur'an in order that Muslim does not do immoral act.

This is because Al-Qur'an protect a Muslim from disadvantage. Drinking alcohol, for instance, is disadvantageous. The prohibition of Al-Qur'an, then, is an example of the methodology of al-Qur'an by using medicinal approach. Al-Qur'an says,:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ  
الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

*“O ye who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination of Satan’s handwork: eschew such (abomination), that ye may prosper. (Al-Maidah 5: 90).<sup>6</sup>*

The above verse explains about the explicitness of Allah’s statement related to alcohol. In Islamic psychotherapy, this effort is called as method of reconstruction and rehabilitation. In Islamic mystic (Sufi order), there are some methodological approaches in treating the mental health of its followers. The followers of Islamic mystic use the following approaches; firstly, *takhalliyyah al-nafs*<sup>7</sup> is an effort to protect the followers of Islamic

4 *Ibid.*

5 Those approaches can be seen from following verse, *“They ask thee concerning wine and gambling. Say: “In them is great sin, and some profit, for means; but the sin is greater than the profit.” They ask thee how much they are to spend; Say: “What is beyond your needs. “ Thus doth Allah make clear to you His Signs: In order that ye may consider- (Al-Baqarah: 219). Then, in other verse, Allah says” O ye who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination, - of Satan’s handwork: eschew such (abomination), that ye may prosper. (Al-Maidah 5: 90)*

6 QS. Al-Maidah 5: 90

7 Proyek Pembinaan PTA, (1981), *Pengantar Ilmu Tasawuf*, Sumut, IAIN Sumut, P. 99

mystic from immoral acts. Psychologically, *takhalliyyah al-nafs* gives a positive influence to the followers of Islamic mystic since it promotes their mental health. Those who are free from bad attitude can enter the new stage of their life. In the process of *takhalliyyah al-nafs* it must need consciousness of those who follow that process. They should be conscious that immoral acts can damage their psychology. An individual's sin will become obstacle for his psychotherapy. Therefore, in Islamic psychotherapy, those who commit a sin should ask the God for forgiveness and increase their good deeds. An Islamic mystic who follows *takhalliyyah al-nafs*'s will improve his mental health.

Secondly, *tahalliyyah al-nafs*<sup>8</sup> is the act of the followers of Islamic mystics in improving their faith, piety, good deed, and ethic. In this process, they are controlled by their faith in order to follow the right path. The teaching of Islamic mystic related to *tahalliyyah al-nafs* has a function as medicinal approach. If the process of *tahalliyyah al-nafs* is followed well, it will cure the mental illness of an individual. Thirdly, *tajalliyyah al-nafs* is psychological gift which presents in the heart of every Islamic mystic contaminated with the patience, resignation, and repentance. There are some rituals or attitudes making Islamic mystic getting *tajalliyyah al-nafs*, namely reciting al-Qur'an, say a prayer, low profile, thankful, and act of devotion. The gift of *tajalliyyah al-nafs* is a present from Allah to Muslim who always approaches to Him sincerely. The approach of *tajalliyyah al-nafs* is a spiritual gift to an Islamic mystic having the strong faith and good deed. With the faith, piety, good deed, and intensive prayer, an Islamic mystic will get a deep unconsciousness, namely Allah. It is called by Carl Jung as *Archaic*. During his unconsciousness, he can transform himself psychologically into spiritual mature.<sup>9</sup> The approach of rehabilitation and reconstruction.

Generally, *takhalliyyah al-nafs*, *tahalliyyah al-nafs* and *tajalliyyah al-nafs* have function as preventive, medicinal, and constructive method for solving psychological problem and curing the mental illness of an individual.

8 Proyek Pembinaan PTA, *op.cit*, p. 123

9 Ensiklopedi al-Qur'an, , *Al-Nafs*, dalam Jurnal Ilmu dan Kebudayaan, Ulumul Qur'an, No. 8, Vol.II, 1991, p. 103

## PARALYZING ISLAMIC PSYCHOTHERAPY WITH THE MENTAL HEALTH

Human being is created by Allah in order to realize his task as the caliph of the earth and servant of God avoiding polytheism. He should perform a religious service sincerely.<sup>10</sup> The content in the faith, religious service, piety, and good deed has a high spiritual value psychologically and physically. Therefore, a Muslim who has faith, piety and good deed can improve his mental stability and give positive energy for his life. In Islamic psychotherapy, the positive energy can make the winning (*al-falah*), the success (*al-najat*), the peace (*al-salam*), the luck (*al-fauz*), the happiness (*al-sa'adah*), and the calm (*muthma'innah*). The positive energy resulted from the faith, religious service, good deed, and Islamic Sufism will cure any mental illness and improve Islamic personality. The mental health and Islamic personality are manifestation of consciousness, harmony and conformity. A faith is personal relation of an individual with his God. A religious service is oriented with reinforcement of an individual's relation with his God and it will give an implication to his relation with human being. The piety, good deed, and Islamic Sufism are other forms of the faith and the ritual which are basically related to *hablum minallah*, *hablum minannas*, and *hablum minal 'alam*. In a theory of the mental health, a Muslim who performs *hablum minallah*, *hablum minannas*, and *hablum minal 'alam* is a Muslim adapting himself to create Islamic personality and the perfect ness of the mental health.

In Islamic Sufism, the approach of *takhalliyyah al-naafs*, *tahalliyyah al-naafs* and *tajalliyyah al-naafs* are *preventive* method, *medicinal* method, *constructive* method and method of rehabilitation. They are method of Islamic psychotherapy in curing the mental illness. Islamic teachings, such as faith, ritual, piety, good deed, and Islamic Sufism, are methodology of Islamic psychotherapy in improving the mental health. Some aspects found in faith, ritual, and Islamic Sufism, are Islamic concept which are suitable for curing the mental illness. If those concepts are realized, immoral acts can be avoided.<sup>11</sup> As a result, the implementation of those concepts will create optimism, strength, self confidence, honesty, and fairness.<sup>12</sup>

10 A statement can be seen as a good deed, if it can fulfill three following requirements; a), Sidq al 'azimah, or one has strong and undoubtful willing b). Sincere, c). Based on Islamic teaching. See, Muhammad Sayyid al-Qahtani dkk, (1993), *Memurnikan Lailahaillallah*, (terj. Abu Fahmi), Jakarta, Gema Insani Press, p. 89

11 Unfortunately, many people who have a lot of talents have to live in a suffering; their soul are worry due to many different factors. See, Sayyid Mujtaba Musavi Lari, (1993), *Psikologi Islam*, Bandung: Mizan., p. 11

12 In order to practice the good behavior, one needs mind, religion, normativity, and

The change of an individual's attitude from immoral acts to the piety, from paganism to faithful, from cruelty to fairness is a good manifestation in a spiritual journey to the God.<sup>13</sup> An effort to get Allah's blessing<sup>14</sup> by improving piety and good deed crates Islamic personality and improves the mental health,<sup>15</sup> and thinks about the problems of Islamic society.<sup>16</sup>

Human being basically, is given a good and bad potency. The natural tendency of human being is pure. However, in his life, human being is influenced by many elements making him bad or good. The psychological development of an individual is influenced strongly by his environment and heredity.

In Islamic psychotherapy, the reinforcement of spiritual values, such as faith, ritual, piety, good deed, and Islamic Sufism, are basic aspects. The psychological cansicousness eill reduce confusion, worry, stress, depression, and other mental illnesses. These individual behaviors will create a consciousness to get a good and healty soul. Islamic from Freud's idea viewing unconsciousness as an important element in curing the mental illness.<sup>17</sup>

The mental health is a characteristic indicating that an individual is free from mental illness. The mental health is human's expectation in this world. Each conscious individual will try to fulfill their need. If they can fulfill their need, their mental health will be better. The mental health is the basic need of human being which is the most urgent. Some experts of mental health made a theory of mental health based on different methodology related to the mental illness. The methodology of the mental health developed systematically by Islam made the mental of Islamic society healthy.

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morality. Khalil al-Musawi, (1998) *Kaifa Tabni Syahsiyatak*, (terj. Ahmad Subandi), Jakarta, Lentera Basritama., p. xii

13 Budi Munawwar Rahman, (1995), *Kontkstualisasi Doktrin Islam dalam Sejarah*, Jakarta, Paramadina, p. 121

14 Nurholish Madjid, (1995), *Pintu-pintu Menuju Tuhan*, Jakarta, Paramadin. p. 187

15 To be strong and good personality, one has to evaluate and make an evaluation. The he acts based on those evaluations without other's intervention. Frans Magnis Suseno, (1987), *Etika Dasar (Masalah-masalah Pokok Filsafat Moral)*, Yogyakarta, Kanisius, p. 146-147

16 The psychological freedom means an individual ability in developing and guiding the human's life based on free consciousness and optimum consideration. See, K. Bertens, *Etika*, (1997), Jakarta, Gramedia Pustaka Utama, p. 108-109

17 The use of unconsciousness term is more suitable than subconsciousness. In fact, the term of therapy is imbalance, if it is connected with psychoanalysis in which uses the term of to treat or treatment. However, the term of 'therapy' is still used since it is not interpreted literally. Sigmund Freud, *Veber Psycho: Feung Vor Tesungea*, (1991), (terj. K. Bertens), Jakarta, Gramedia, p. xii

Victor E. Frankl, by using the methodology of *the meaningful life*, explains that there is relationship between psychotherapy and religion. For Frankl, the synthesis of psychotherapy and religion will create, firstly, the theoretical construction or human's concept in all knowledge, such as economy, sociology, medicine, philosophy, psychology, and psychotherapy. Secondly, diagnostic function – psychotherapy analysis can be developed by using religious perception through *ijtihad* (religious innovation). The third is interactive communication between religious experts and therapists in treating the mental illness; as an individual, group, and society.<sup>18</sup> Active communication between religion and psychology will create theoretical concept in identifying some problems of mental illness.

## A MODEL OF ISLAMIC PSYCHOTHERAPY AT ISLAMIC BOARDING SCHOOL OF SURYALAYA

A model of Islamic psychotherapy explained in this part is the treatment of the mental illness in Islamic Boarding School of Suryalaya, Tasik Malaya, West Java.

*Pondok Remaja Inabah Pondok Pesantren Suryalaya* was established since there were some requests from local community in Suryalaya to help them in curing their mental illness. Historically, *Pondok Remaja Inabah* was established in 1973. Then, it was officially declared in 1980 as *Pondok Remaja Inabah I* based on the idea of KH. Shahibul Wafa Tajul Arifin (called as Abah Anom), a respected religious teacher in *Pondok Pesantren Suryalaya*. The establishment of *Pondok Remaja Inabah* aims to protect and guide the teenager's moral who use illegal drugs. Other mission is to recover their mental and spirituality to the right path based on Allah's blessing. The methodology of psychotherapy in Suryalaya is practiced by using Ilahiyah's approach based on the application and functional principles of Islamic Sufism of Qodiriyyah-Naqsyabandiyyah.<sup>19</sup> The teenagers addicting the illegal drugs and substances can interact with other normal students. For this Pondok Pesantren, this treatment is intended to develop character building and adaptation based on the equality by performing religious service to Allah and making good relationship with human beings. With

18 Dadang Hawari, (1997), *Al-Qur'an: Ilmu Kedokteran Jiwa dan Kesehatan Jiwa*, Yogyakarta, Dana Bhakti Primayasa, p. 21

19 KP. Anang Syah, (2000), *Inabah; Metode Penyadaran Korban Penyalahgunaan NAPZA (Narkotika, Psikoterapika, dan zat adiktif lainnya)*, di *Inabah I Pondok Pesantren Suryalaya*, Tasikmalaya, PP. Suryalaya, p. 17 An. An interview with KP. Zainal Abidin Anwar on 02 Mei 2005, at 16.30 WIB in his house.

this principle, a patient feels worthy since he has equal rights in Allah's view. Allah only puts the one who has the highest piety on the highest level of His side. Psychotherapy using this approach tries to recover the religious consciousness of the patient.<sup>20</sup>

The name of *Pondok Remaja Inabah* has a close relationship with its aim as the process of psychotherapy practiced. An adult is hoped to recover his consciousness into the right path based on Islamic values. *Inabah* means return or return to Allah's path. Rituals performed by the patient are rituals making him close to Allah, increasing his piety, and getting His love (*mahabbah*). A person having mental illness can be cured if he follows *inabah*, i.e. return to Allah's path.

*Inabah*, basically, is derived from al-Quran. There are eight words having similar meaning with *inabah*. It can be seen from the term of *anaba* in sura *al-Ra'd* 13:27, Luqman 31:15, Shad 38:24. The term of *anabu* can be read in surah al-Zumar 39:17. The word of *unibu* can be seen in sura Hud 11:88 and sura al-Syura 42:10. The term of *anibu* can be read in sura al-Zumar 39:45. The word of *munibu* can be seen in sura Hud 11:75, Saba' 34:9, Qhaf 50:8 and 23. The word of *muniban* can be read in sura al-Zumar 39:8. Those words mean return to Allah with the highest piety. While in Islamic Sufism, *inabah* is a name of station or stage (*maqam*) which should be followed by *salik* after he followed *maqam muraqabah*. The followers of Islamic Sufism say that one of the implementation of *muraqabah* is *inabah*. This means that one returns to follow the Allah's teaching and does not perform immoral acts because he is shy "seen by".<sup>21</sup>

The term of *Inabah* is developed by Abah Anom as conceptual idea and methodology of psychotherapy to cure the mental illness of human beings. Some years ago, patients were given a place in Pondok Pesantren Suryalaya; in which the process of psychotherapy done by Abah Anom. However, the patients have increased in each day. As a result, Pondok Pesantren Suryalaya opened new places such as some *Inabah's* Islamic boarding schools as the branches of Pondok Remaja *Inabah* Pondok Pesantren Suryalaya. Recently, there are 39 of Pondok *Inabah*, in which 35 of them are located in some provinces and the rest is in foreign countries like in Malaysia and Singapore.

20 Harun Nasution, (1990), *Tarekat Qodiriyyah-Naqsyabandiyyah: Sejarah, Asal Usul dan Perkembangannya*, Tasikmalaya: IAILM, p. 392

21 Juhaya S. Praja, Op. Cit., p. 59 and an interview with KP. Selamat Rahmat, SH on 02 Mei 2005, after Isya' prayer in Yayasan Serba Bhakti Pondok Pesantren Suryalaya



## PROCEDURE AND METHOD OF PSYCHOTHERAPY IN PONDOK REMAJA INABAH

In Pondok Inabah, Abah Anom wisely makes a clear procedure and method of psychotherapy. With systematic procedure, Abah Anom as therapist has practiced a good method so that he can treat his patient well. Abah Anom formulates some stages and curricula which must be followed by his patients:

### 1. Identification's Stage

In this stage, the patient's parents or relative provide clear, true and open information related to the condition of the patient. This is intended to know the identity of the patient and how far the patient is addicted to the illegal drugs.

### 2. The Stage of Taking a Bath as Symbol of Asking Allah's Forgiveness

The stage is intended to reduce the patient's addiction of illegal drugs. Besides, the patient is given the water of Javanese acid mixed with brown sugar or the water of green coconut. This procedure will reduce radiation, addiction, and detoxify the patient from bad substances such as drugs.

### 3. The Stage of Receiving *Talqin Zikir* or Chant's Instruction

In Islamic Sufism of *Qodariyyah-Naqsyabandiyyah*, *talqin zikir* is an important part. During his treatment, the patient is obliged to know the knowledge of performing good *zikir*. *Zikir* taught are both silent *zikir* and loud *zikir*.

### 4. The Stage of Following the Treatment and Character Building

In this stage, a patient should perform religious ritual and good deeds continuously stated curriculum made by Abah Anom as follows:

1. At 02.00 am, a patient must wake up and take a bath. Before taking a bath and entering bath room, he should say a prayer as follows:

اعوذ بالله من الحبوث والخبائس

*I need Allah's help from satan's temptation.*





2. When a patient was already in bath room and started to take a bath, he must say a prayer as follows:

ربي انزلي منزلا مباركا وانت خير المنزلين

*O, Allah give me Your blessing since You are the best giver  
(Al-Mukminun 23:29).*

3. After taking a bath and going out from bath room, a patient with builder's guidance says a prayer as follows :

الحمد لله الذي عذاب عني وعفني اشهد ان لا اله الا الله واشهد ان محمد رسوله

*God be praised for curing my illness and giving my health;  
There is no God other than Allah and the Prophet Muhammad  
is His Messenger.*

4. After saying above prayer and arriving at home, a patient is obliged to perform prayer of gratitude of ablution to God or *shalat Syukr al-Wudhu'* two units or 2 *rakaat* with one greeting or 1 *salam*, with intention or *niat* as follows:

اصلي سنة شكر الوضوء ركعتين لله تعالى الله اكبر

*I intend to perform a prayer of Him, the Almighty.*

5. Then, a patient goes to the mosque and do a prayer of attending the mosque or *Tahiyat al-Masjid* two units or 2 *rakaat*, 1 greeting or *salam*, with intention or *niat* as follows:

اصلي سنة تحية المسجد ركعتين لله تعالى الله اكبر

*I intend to do a prayer of attending the mosque two units  
because of Allah, the almighty of God.*

6. After doing that prayer, a patient performs directly a prayer of asking the God for forgiveness two units and one greeting, with intention as follows:

اصلي سنة التوبة ركعتين لله تعالى الله اكبر

*I intend to to prayer of asking the God for forgiveness two  
units because of Allah, the almighty of God.*

7. After that, a patient does directly prayer of evening or *tahajud* 12 unit 6 greeting, minimal 2 rakaat, with intention as follows:

اصلي سنة التهجد ركعتين لله تعالى الله اكبر

*I intend to do prayer of evening two units because of Allah, the almighty of God.*

8. Next, a patient is obliged to perform prayer of praising God or *Tasbih* 4 units 2 greeting, with intention as follows:

اصلي سنة التسبيح ركعتين لله تعالى الله اكبر

*I intend to do prayer of asking the God for forgiveness two units because of Allah, the almighty of God.*

Since this prayer is prayer of praising God, a patient should praise God as much as possible by saying:

سبحان الله والحمد لله ولا اله الا الله والله اكبر ولا حول الا بالله العلي العظيم

*All praise be to Allah, the almighty of God. There is no God other than Allah, the almighty of God. There is no power except from Allah, the almighty of God.*

9. Techniques of praising God or saying *tasbih* as follows:

- After saying *al-Fatihah* and other verses, a patient stands by praising God or saying *tasbih* 15 times
- During performing bow in prayer or *ruku'*, a patient says *Tasbih* 10 times
- During proper standing or *I'tidal*, a patient says *Tasbih* 10 times
- During bow from kneeling position or *sujud* a patient says *Tasbih* 10 times
- During sitting in the middle of prayer, a patient says *Tasbih* 10 times
- During the second bow from kneeling position, a patient says *Tasbih* 10 times.

- During getting up from the second bow from kneeling position, a patient says *Tasbih* 10 times

10. After that prayer, a patient performs evening prayer or *witir* 11 units, 5 times greeting. Each prayer is two units and the sixth prayer is only one unit. This prayer can be done in three units with two times greeting. The intention of this prayer as follows:

اصلي سنة الوتر ركعتين لله تعالى الله اكبر

*I intend to do prayer of evening or witir two unit because of Allah, the almighty of God.*

11. After doing that prayer, a patient is obliged to praise God as much as possible silently or loudly until the dawn prayer.

12. When it is the time for doing the dawn prayer, a patient is obliged to do optional; prayer before the dawn prayer with two units and one greeting. Its intention is as follows:

اصلي سنة السبحي ركعتين لله تعالى الله اكبر

*I intend to do optional prayer before the dawn prayer two units because of Allah, the almighty of God.*

13. After that prayer, a patient must do optional prayer for avoiding disaster *Li daf al-bala'* with 2 units and 1 greeting. Its intention is as follows:

اصلي سنة شكر لدفع البلاء ركعتين لله تعالى الله اكبر

*I intend to do prayer of avoiding disaster two units because of Allah, the almighty of God.*

14. Next, a patient must do dawn prayer with two units and one greeting. Then a patient should perform religious ritual loudly by saying:

لا اله الا الله

165 times or more, *tawassul*, and read to oneself (ALLAHU).

15. At 6.00 a.m, a patient is obliged to do prayer of *Isyraq* 2 units 1 greeting, with intention as follows:

اصلي سنة الاسشرق ركعتين لله تعالى الله اكبر

*I intend to do prayer of Isyraq two units because of Allah, the almighty of God.*

16. Then, he does prayer of *Isti'adzah* 2 units 1 greeting, with intention as follows:

اصلي سنة الاستعاذة ركعتين لله تعالى الله اكبر

*I intend to do prayer of Isti'adzah two units because of Allah, the almighty of God.*

17. Then, he performs prayer of *Istikharah* 2 units 1 greeting, with intention as follows

اصلي سنة الاستخارة ركعتين لله تعالى الله اكبر

*I intend to do prayer of Istikharah two units because of Allah, the almighty of God.*

18. After that, a patient continues his saying a prayer of *Istikharah* (based on his intention).

19. At 09.00 a.m, a patient is obliged to do prayer of *Duha* 8 units 4 greetings, with intention as follows:

اصلي سنة الضحى ركعتين لله تعالى الله اكبر

*I intend to do prayer of Duha two units because of Allah, the almighty of God.*

20. Next, he performs prayer of *Kifarat al-baul* 2 units 1 greeting, with intention as follows:

اصلي سنة لكفارة البول ركعتين لله تعالى الله اكبر

*I intend to do prayer of Kifarat al-baul two units because of Allah, the almighty of God.*

21. At 12.00 a.m, a patient must do optional prayer before prayer of *Zuhur* 2 units 1 greeting, with intention as follows:

اصلي سنة الظهر قبلية ركعتين لله تعالى الله اكبر

*I intend to do prayer of optional prayer before prayer of Zuhur two units because of Allah, the almighty of God.*

22. Then, a patient does prayer of *Zuhur* 4 units 1 greeting, with intention as follows:

اصلي فرض الظهر اربع ركعات لله تعالى الله اكبر

*I intend to do prayer of zuhur four units because of Allah, the almighty of God.*

23. After that, a patient says:

لااله الا الله

165 times, then *tawassul*, read to oneself ALLAHU. Then, he performs optional prayer after *Zuhur* prayer with intention as follows:

اصلي سنة الظهر بعدية ركعتين لله تعالى الله اكبر

*I intend to do prayer of optional prayer after prayer of Zuhur two units because of Allah, the almighty of God.*

24. At 15.00 p.m, when it is a time for doing *Asar* prayer, a patient is obliged to do optional prayer before *asar* prayer two units and one greeting with intention as follows:

اصلي سنة العسرقبلية ركعتين لله تعالى الله اكبر

*I intend to do prayer of optional prayer before prayer of asar two units because of Allah, the almighty of God.*

25. After doing that prayer, a patient must do prayer of *Asar* 4 units 1 greeting, with intention as follows:

اصلي فرض العسر اربع ركعات لله تعالى الله اكبر

*I intend to do prayer of asar four units because of Allah, the almighty of God.*

26. Then, a patient should say:

لااله الا الله

165 times or more, after that he does *tawassul* and reads to himself ALLAHU.

27. At 16.00 p.m, when it is a time for *maghrib* prayer, a patient must do optional prayer before prayer of maghrib two units and one greeting, with intention as follows:

اصلي سنة المغرب قبلية ركعتين لله تعالى الله اكبر

*I intend to do prayer of optional prayer before prayer of maghrib two units because of Allah, the almighty of God.*

28. Then, a patient does prayer of *Maghrib* 3 units 1 greeting, with intention as follows:

اصلي فرض المغرب ثلاثة ركعات لله تعالى الله اكبر

*I intend to do prayer of maghrib three units because of Allah, the almighty of God.*

After that, must say:

لا اله الا الله

165 times, *tawassul* and read to himself ALLAHU.

29. After that, a patient must do optional prayer of *Maghrib* 2 units and one greeting, with intention as follows:

اصلي سنة مغرب بعدية ركعتين لله تعالى الله اكبر

*I intend to do prayer of optional prayer after prayer of maghrib two units because of Allah, the almighty of God.*

30. Then, a patient must do optional prayer of *Awwabin* 6 units and 3 greeting, with intention as follows:

اصلي سنة الأوابين ركعتين لله تعالى الله اكبر

*I intend to do prayer of optional prayer of awwabin two units because of Allah, the almighty of God.*

31. Next, he must do prayer of *Taubat* 2 units 1 greeting, with intention as follows:

اصلي سنة توبة ركعتين لله تعالى الله اكبر

*I intend to do prayer of optional prayer of taubat two units because of Allah, the almighty of God.*

32. Then, he does optional prayer of *Birr al-Walidain* 2 units and 1 greeting. It is intention as follows:

اصلي سنة بر الوالدين ركعتين لله تعالى الله اكبر

*I intend to do optional prayer of Birr al-Walidain two units because of Allah, the almighty of God.*

33. After that, he does optional prayer of *Li Hifdz al-Iman* 2 units and 1 greeting. It is intention as follows:

اصلي سنة لحفظ الايمان ركعتين لله تعالى الله اكبر

*I intend to do optional prayer of Li Hifdz al-Iman two units because of Allah, the almighty of God.*

34. After *Li Hifdz al-Iman*, he performs *Li Syukr al-Ni'mah* 2 units and 1 greeting. Its intention is as follows:

اصلي سنة لشكر النعمة ركعتين لله تعالى الله اكبر

*I intend to do optional prayer of Li Syukr al-Ni'mah two units because of Allah, the almighty of God.*

35. At 19.00 p.m, when it is time for doing *Isya'* prayer, he must do optional prayer before *Isya'* prayer 2 units and 1 greeting, with intention as follows:

اصلي سنة العس قبلية ركعتين لله تعالى الله اكبر

*I intend to do prayer of optional prayer before prayer of isya' two units because of Allah, the almighty of God.*

36. Next, a patient must do *Isya'* prayer 4 units 1 greeting, with intention as follows:

اصلي فرض العيس اربع ركعات لله تعالى الله اكبر

*I intend to do isya' prayer four units because of Allah, the almighty of God.*

37. After that, he must do optional prayer after *Isya'* prayer 2 units and 1 greeting, with intention as follows:

اصلي سنة العيس بعدية ركعتين لله تعالى الله اكبر

*I intend to do prayer of optional prayer after isya' prayer two units because of Allah, the almighty of God.*

38. Then, a patient should say:

لا اله الا الله

165 times or more, after that he does *tawassul* and read to himself ALLAHU.

39. At 21.30 p.m, before going to bed, he must take ablution and perform optional prayer of *Syukr al-Wudhu'* 2 units and 1 greeting. Its intention is as follows:

اصلي سنة شكر الوضوء ركعتين لله تعالى الله اكبر

*I intend to do optional prayer of Syukr al-Wudhu' two units because of Allah, the almighty of God.*

40. After that, he must do optional prayer fo *Mutlaq* 2 units and 1 greeting. Its intention is as follows:

اصلي سنة مطلق ركعتين لله تعالى الله اكبر

*I intend to do optional prayer of mutlaq two units because of Allah, the almighty of God.*

41. Next, he does optional prayer of *Istikharah* 2 units and 1 greeting. Its intention is as follows:

اصلي سنة الاستخارة ركعتين لله تعالى الله اكبر

*I intend to do optional prayer of istikharah two units because of Allah, the almighty of God.*

42. Then, he does optional prayer of *Hajat* 2 units and 1 greeting. Its intention is as follows:

اصلي سنة الحاجة ركعتين لله تعالى الله اكبر

*I intend to do optional prayer of hajat two units because of Allah, the almighty of God.*

43. Before taking a bed, he must say a prayer as follows:

بسمك اللهم احي واموت



*In the name of Allah, I give my life and my death to Him.*

While he says that prayer, he turns his head right, his hand is put under his right cheek, then he reads one word of *Asma' al-Husna* until he fall a sleep.

44. When he gets up, he must says:

الحمد لله الذي احينا بعدما اماتنا واليه النشوار

*All praises be to Allah who gives me a life after we slept  
and we will return to Him.*

45. In daily life, as being *exercise* for him, a patient must say a prayer before eating, after eating, and proper behavior in visiting someone. A prayer before eating is as follows:

اللهم بارك لنا فيما رزقتنا وقينا عذاب النار

*O, Allah, give me your blessing and your fortune and keep  
a way from the hell.*

A prayer after eating is as follows:

الحمد لله الذي اطعمنا وسقنا وجعلنا من المسلمين

All praises be to Allah who have given us food and drinking  
and have made us as Muslim.

A patient must say greeting when he meets other Muslims:

السلام عليكم ورحمة الله وبركاته

May Allah give you the safety and blessing.

A patient also must answer Muslim's greeting:

وعليكم السلام ورحمة الله وبركاته

Those above explanation are curriculum implemented in Pondok Remaja Inabah led by *Abah Anom*. During their treatment, all patients must follow those programs.

The implementation of Islamic psychotherapy through method of *Qadariyyah-Naqsyabandiyyah* at Pondok Pesantren Suryalaya can be seen as follows:

The number of patients during their treatment in 10 *inabah* between 1981-1989 is as follows:

No. Inab	M/W	Since	The number of patient	Patients who are still treated	Going out from Pondok		Die
					Recover	Unresolved	
I	L	1981	1.496	46	1.405	46	2
II	P	1981	560	19	528	22	1
III	L	1981	524	4	503	21	-
VIa	L	1983	408	18	367	19	2
VIb	P	1983	189	8	178	8	-
VII	L	1985	944	23	912	9	1
XI	L	1985	689	40	617	32	-
XV	L	1985	749	32	688	29	1
XVII	P	1986	199	9	189	1	-
XXI	P	1986	67	12	55	-	-
Total		1981-1989	5.825	211	5.442	187	7
Ratio	%		100	3.6223	93.424	3.2103	0.1201

Sources :

Dr. Eko Kastama P.Exploration Study to Concerning Inabah Method, in Effort Addictive Patient and drug to Educative Process according at Islamic boarding in Suryalaya

**Explanation :**

Patient who were treated from 1981 to 1989, were 5.825 people and 212 people (3,6%) are still treated. Patient who go out from *Pondok* and recovered are 5.426 people or (93,4%); 187 patients were not cured yet or unresolved (3,2%), and 7 patient died (0,1%). This tabulation shows that there is a high possibility for patients to be cured since there are only 212 patients who are being treated.

**CONCLUSION**

Psychotherapy is an effort of therapists in order to cure the mental illness by using the methodology of psychotherapy. Psychotherapy is a part of psychology studying the development of psychological problem of human beings. Based on the development of knowledge, Psychotherapy appears with many methods, theories, and backgrounds. Sigmund Freud calls his theory as Psychoanalytic, Abraham Maslow proposes his theory



as Humanistic, while John B. Watson calls his theory as B. Watson calls his theory as Behavioral Psychotherapy.

Islamic Psychotherapy is oriented to concept and method taken from *al-Qur'an* and *sunna*. Both of them are divine revelation containing psychological knowledge used as methodology of Islamic Psychotherapy. In fact, *al-Qur'an* and *al-Hadits* provide some information about science, as one finds in some *sura* and verses explaining about mind, desire, soul, and heart. Both *al-Qur'an* and *Hadits* also explain about motivation, emotion, desire, mind, potency, and so on. They have methodology can be implemented in Muslim's life. Since it is based on *al-Qur'an* and *al-Hadits*, this methodology can be called as methodology of Islamic Psychotherapy.

By looking at a model of Islamic Psychotherapy practiced in *Pondok Pesantren Suryalaya*, it justifies that there are some methodologies of Psychotherapy in Islam. A model of Islamic Psychotherapy in *Pondok Pesantren Suryalaya* is simple but it succeeds in treating thousands of patients having mental illness. Islam does not only belong to *Qodariyyah-Naqsyabandiyah*. This Islamic Sufism is only a part of Islamic spiritual. Even, Islam is holistic religion can be used as methodology of Islamic Psychotherapy. Methodology of improving the faith, increasing good deeds, improving the piety, and joining Islamic Sufism are effective methods in Psychotherapy in curing the mental illness. May Allah give you the safety and blessing too.

